

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

AGENDA FOR SYNOD



1994

AGENDA FOR SYNOD

June 14-24, 1994
Fine Arts Center Auditorium
Calvin College
Grand Rapids, Michigan

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PREFACE

The prayer service for Synod 1994 will be held on Monday evening, June 13, 1994, at 8:00 p.m. in Westview Christian Reformed Church, 2929 Leonard NW, Grand Rapids, Michigan. Rev. Charles Steenstra, pastor of Westview CRC, will be in charge of the service.

Synod begins its sessions on Tuesday, June 14, at 9:00 a.m. in the Fine Arts Center of Calvin College in Grand Rapids, Michigan. Rev. Charles Steenstra will serve as president pro tem until Synod 1994 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 12. Let us pray that the Holy Spirit will equip the synodical delegates to serve in faith and obedience and will lead the Christian Reformed Church into new and challenging areas of ministry. May we together experience the unity of the Spirit in the bond of peace as we strive to know and to do the will of the Lord.

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

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ANNOUNCEMENTS

I. Note to delegates

- A. Delegates who travel by automobile are urged to carpool if possible, to save on travel costs.
- B. Plane travel is the most economical for delegates traveling long distances to synod because it eliminates lodging and meal expenses en route.
- C. 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.
- D. Delegates should bring to synod with them their copies of the *Agenda for Synod 1994* 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 Board of Trustees of the Christian Reformed Church in North America 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 Board of Trustees, 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 Board of Trustees calls the matter of confidentiality to the attention of Synod 1994 and urges that all necessary precautions be taken to prevent violations of confidentiality.

The Synod of 1952, which drafted rules for executive sessions, stated that "the various principles of executive sessions, or sessions that are not open to the public, 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. II, p. 16)

IV. Audio and video recordings of synod

The following regulations have been adopted by the Board of Trustees 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 the 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 1994

Classis	Delegates	Alternates
Alberta North		
Ministers.....	Nicolaas N. Cornelisse	Ministers..... Philip Stel
	Cecil Van Niejenhuis	Harry Vriend
Elders.....	Gary W. Duthler	Elders..... George Abma
	Henk W.H. Van Andel	George Visser
Alberta South		
Ministers.....	James D. Zondervan	Ministers..... Jake Corvers
	Harry D. Zantingh	Henry Vander Beek
Elders.....	Frits M. de Leeuw	Elders..... Frank A. Littel
	Ralph J. Poelman	Durk De Jong
Arizona		
Ministers.....	Gerald L. Rutgers	Ministers..... Timothy R. Hull
	Fred J. Walhof	Alfred Lindemulder
Elders.....	Steven A. Van Hofwegen	Elders..... Kenneth W. Vanderlei
	James H. Vedders	
Atlantic Northeast		
Ministers.....	J. George Aupperlee	Ministers..... Robert A. Heerema
	Douglas R. Vander Wall	Wesley Timmer
Elders.....	Glen W. Bloem	Elders..... Warren Van Wyck
	Gerald Gabrielse	Edward Wierenga
B.C. North-West		
Ministers.....	Andrew G. Vander Leek	Ministers..... William C. Veenstra
	Henry Jonker	Norman H. Prenger
Elders.....	Curtis L. Gesch	Elders..... John A. Vander Hoek
	Gerry M. Wikkerink	Jan Lok
B.C. South-East		
Ministers.....	Martin J. Contant	Ministers..... John Boonstra
	Bert Slofstra	C. Harry Salomons
Elders.....	Tony Vanderwal	Elders..... Dick Bouwsema
	Peter Vriend	John Bosma
Cadillac		
Ministers.....	Richard T. Vanderwal	Ministers..... J. William Van Der Heide
	David J. Weemhoff	Ronald A. Klimp
Elders.....	Bernard L. Mulder	Elders.....
	Chet J. Van Haitsma	
California South		
Ministers.....	Woon S. Yeo	Ministers..... Randal S. Lankheet
	Andrew A. Cammenga	Donald J. Klop
Elders.....	W. Robert Godfrey	Elders..... Steve Van Grouw
	Henry Docter	Huibert Den Boer

Classis	Delegates	Alternates
Central California		
Ministers.....	Bruce A. Persenaire James R. Kok	Ministers.....Jack A. Huttinga Charles J. De Ridder
Elders.....	Gerald Van Soelen Maurice Roos	Elders.....Edward Brower Robert G. den Dulk
Chatham		
Ministers.....	Jelle Nutma Wayne A. Brouwer	Ministers.....Kenneth F. Benjamins John E. Top
Elders.....	Martin P.J. Bosveld John A. Middel	Elders.....Hank K. Vandezande Ralph Bos
Chicago South		
Ministers.....	Anthony Van Zanten William R. Lenters	Ministers.....Harry J. Weidenaar Henry B. Vanden Heuvel
Elders.....	George N. Pierson Russell J. Hollender	Elders.....John Rosier Charles N. Van Groningen
Columbia		
Ministers.....	D. Vance Hays Perry J. Tinklenberg	Ministers.....Stanley A. Drenth Jerald D. Lion
Elders.....	Herb Roos Al M. Smeenk	Elders.....J. Virgil Dunbar Harry Visser
Eastern Canada		
Ministers.....	Henry P. Kranenburg David H. Kromminga	Ministers.....Michael Veenema Martin Vellekoop
Elders.....	Harry Schep Hilbrent Vander Heide	Elders.....Hank Luimes Randy Van Zeumeren
Florida		
Ministers.....	Christopher J. De Vos James A. Vander Slik	Ministers.....Josue Abreu Jack L. Vander Laan
Elders.....	Randy Koper Dan Vanderlaan	Elders.....James White David Olthoff
Georgetown		
Ministers.....	Stanley J. De Vries Joel R. Boot	Ministers.....Calvin H. Bolt Duane E. Tinklenberg
Elders.....	Warren T. Faber Jack L. Jipping	Elders.....Melvin J. De Stigter John Kuiper
Grand Rapids East		
Ministers.....	Mark D. Vermaire David H. Beelen	Ministers.....Carl L. Kammeraad Alfred S. Luke
Elders.....	Henry J. Baron James Vanden Bosch	Elders.....James Bradley Sidney J. Jansma, Jr.
Grand Rapids North		
Ministers.....	Henry Admiraal Matthew A. Palsrok	Ministers.....Gerald A. Koning Donald J. Van Beek
Elders.....	Raymond D. Nanninga Henry Perez	Elders.....Kenneth A. Koll James Koppenol
Grand Rapids South		
Ministers.....	E. Robert Tigchelaar Allen Petroelje	Ministers.....Walter Swets Ronald L. Fynewever
Elders.....	Gordon J. Vander Ark Jerald S. De Weerd	Elders.....Norman Vander Wel Henry Smeenk

Classis	Delegates	Alternates
Grandville		
Ministers.....	Douglas A. Kamstra Dale L. Slings	Ministers.....John P. Gorter Kenneth L. Havert
Elders.....	Ray J. Browneye Fred M. Bultman	Elders.....Roger Zylstra Bernard M. Scholten
Greater Los Angeles		
Ministers.....	Roger D. Kramer Albert Helder	Ministers.....Andrew Vanden Akker Douglas A. Warners
Elders.....	Nicholas Kopinga John Vander Windt	Elders.....Donald Van Winkle Arthur De Jong
Hackensack		
Ministers.....	John A. Algera Philip A. Apol	Ministers.....Timothy C. Limburg Alvin A. Mulder
Elders.....	Ralph Smeda David Vander Hart	Elders.....Roger Veenstra Glenn P. Palmer
Hamilton		
Ministers.....	Jacob (Jack) Kerkhof Marvin Van Donselaar	Ministers.....Peter A. Hoytema Frederick Heslinga
Elders.....	Jacob Ellens James R. Payton, Jr.	Elders.....Bert Schilthuis John Byl
Heartland		
Ministers.....	Jay A. Wesseling Carl E. Zylstra	Ministers.....Aldon L. Kuiper Jack M. Gray
Elders.....	Stanley B. Van Vliet Ken J. Veenstra	Elders.....Arlyn D. Schaap Loren J. Veldhuizen
Holland		
Ministers.....	Marvin J. Hofman James H. Scholten	Ministers.....John C. Hutt Arthur J. Schoonveld
Elders.....	Daniel J. Walcott Stanley Ellens	Elders.....Neal Berghoef Howard Beelen
Hudson		
Ministers.....	Harvey A. Stob Thomas R. Dykstra	Ministers.....Howard J. Vugteveen Casey D. Freswick
Elders.....	Jake D. Klaassen Gary Dykhous	Elders.....Nelson Slager Gordon Kuipers
Huron		
Ministers.....	Jack Westerhof Sidney Couperus	Ministers.....Adrian G. Van Giessen Jerry J. Hoytema
Elders.....	George Hiemstra Hank Ligterink	Elders.....Wayne Skarratt Gerald Klein-Geltink
Lakota		
Ministers.....	Robert J. Holwerda C. Eric Fennema	Ministers.....Dennis J. Boogerd Roger W. Sparks
Elders.....	Marion Kuipers Marvin Klomp	Elders.....Garrett L. Lems Richard C. Dykstra
Illiana		
Ministers.....	Garrett H. Stoutmeyer Ronald J. Meyer	Ministers.....William H. Kooienga Thomas J. Kok
Elders.....	Edward Van Drunen John M. Van Der Aa	Elders.....John J. Lagestee Glenn D. Smits

Classis	Delegates	Alternates
Kalamazoo		
Ministers.....	Joseph A. Brinks Kenneth A. Baker	Ministers.....Robert A. Arbogast Steven J. Van Heest
Elders.....	Nelson Grit John Vander Ploeg	Elders.....James A. Lemmer Leonard D. Klok
Lake Erie		
Ministers.....	George F. Vander Weide Clayton G. Libolt	Ministers.....Emmett A. Harrison William C. De Vries
Elders.....	John R. Van Andel Ted S. Rozeboom	Elders.....Kenneth A. Visser
Minnesota North		
Ministers.....	James Admiraal Steven J. Van Zanen	Ministers.....John Joldersma Timothy J. Berends
Elders.....	Leonard A. Hordijk Herman Ahrenholz	Elders.....Neil Lettinga Nick Schryvershof
Minnesota South		
Ministers.....	Peter W. Brouwer Rodney D. Gorter	Ministers.....Willard H. De Vries Harold J. Westra
Elders.....	Daniel J. Riemersma Arthur M. Spronk	Elders.....Harold B. Baker John Vander Haar
Muskegon		
Ministers.....	James A. Molenbeek Charles D. Uken	Ministers.....John G. Van Ryn Jack C. Vander Plate
Elders.....	Ronald L. Zoet John Tripp	Elders.....Andrew De Jong Foster R. Brummel
Niagara		
Ministers.....	John De Jong Pieter A. Heerema	Ministers.....Fred J. Koning Peter Slofstra
Elders.....	Cornelis Van Soelen John Bergshoeff	Elders.....Albert J. Bakker Gysbert Van Soelen
Northcentral Iowa		
Ministers.....	Fred J. Van Dyk Gerald E. De Vries	Ministers.....Andrew J. Van Schouwen Joel E. Kok
Elders.....	Claus Primus Arnold J. Schaap	Elders.....Andrew M. Cannegieter
Northern Illinois		
Ministers.....	James E. Wolff Timothy H. Douma	Ministers.....Lee A. Koning Lambert J. Sikkema
Elders.....	Robert T. Tuten Paul E. Peterson	Elders.....George W. Holloway
Pacific Northwest		
Ministers.....	Henry Numan Peter J. Mans	Ministers.....Sam J. Keyzer Kenneth D. Koeman
Elders.....	Harold Terpstra Albertus P. Haak	Elders.....John C. Stevenson Douglas G. De Vries
Pella		
Ministers.....	Gordon D. Mouw Harold Hiemstra	Ministers.....John R. Sittema Lawrence J. Howerzyl
Elders.....	William E. Nawyn Tom De Vries	Elders.....William J. Rozendaal Gary E. Van Sant

Classis	Delegates	Alternates
Quinte		
Ministers.....	B. Bernard Bakker Harry Mennega	Ministers..... Henry Wildeboer Michael F. Abma
Elders.....	Eelke (Al) Hiddema Hank Nieuwstraten	Elders..... Peter Sikma Abe J. Wamsteeker
Red Mesa		
Ministers.....	James L. Vande Lune Gary J. Klumpenhowe	Ministers..... W. Keith Bulthuis Paul H. Redhouse
Elders.....	Donald J. Tamminga Herbert R. Thomas, Jr.	Elders..... Richard A. Yzenbaard Joe Smart
Rocky Mountain		
Ministers.....	Eric Schering John D. Van Regenmorter	Ministers..... Thomas E. Dykman Paul Jorden
Elders.....	Eugene F. Rubingh Arthur J. Dykstra	Elders..... Alfred G. TeBrink Peter C. Van Ginkel
Thornapple Valley		
Ministers.....	Norman L. Meyer Gerrit W. Sheeres	Ministers..... Gerald F. Van Oyen Carl J. Reitsma
Elders.....	Jack E. Northouse Carl J. Sinke	Elders..... Donald Lautenbach Theodore Minnema
Toronto		
Ministers.....	Herman D. Praamsma Hendrik P. Bruinsma	Ministers..... Homer G. Samplonius Gordon H. Pols
Elders.....	Govert Kortleve Enno J. Meijers	Elders..... Wietse Posthumus Richard C. Van Veldhuisen
Wisconsin		
Ministers.....	Daniel W. Brouwer Timothy J. Ouwinga	Ministers..... Leslie J. Kuiper John Bylsma
Elders.....	Duane B. Dumez Sidney G. Soodsma	Elders..... Randy Pruim John S. Smits
Yellowstone		
Ministers.....	Bernard J. Van Ee Edward J. Marcusse	Ministers..... Gary E. Hofland John T. Ebbes
Elders.....	Jacob R. Cok Layne E. Klompfen	Elders..... Dave J. Howerzyl _____
Zeeland		
Ministers.....	Jacob W. Uitvlugt James E. De Vries	Ministers..... Harlan G. Vanden Einde William Renkema
Elders.....	Simon J. Koning Gary De Haan	Elders..... Arthur Lucas Harley F. Rillema

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BOARD OF TRUSTEES

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BOARD OF TRUSTEES 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 Board of Trustees of the Christian Reformed Church in North America—hereinafter known as the Board—presents this report as a summary of the activities carried on in behalf of synod during the interim between Synod 1993 and Synod 1994.

I. Organization

The following synodically elected persons have served as corporate trustees and members of the Board: 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 R. 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 Board of Trustees.

The Board elected the following officers and subcommittees to serve for the current year:

A. Board 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. 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.

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

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

As indicated above, the Board has designated three subcommittees: the Polity Committee, consisting of eight members and the general secretary; the Program and Finance Committee, consisting of eight members, up to four alternate members, and the executive director of ministries; and the Administrative Committee, consisting of three members. The subcommittees meet on the same days that the full Board meets.

The Board held meetings on September 9–10 and December 1–3, 1993, and on February 4 and March 2–3, 1994.

II. Board membership

The Board decided to recommend that the membership of the BOT (Board of Trustees) be retained at nineteen members, six from Canada (including one member-at-large) and thirteen from the U.S. (including two members-at-large). Currently the Board is comprised of twelve U.S. members and four Canadian members. The constitution provisionally adopted by Synod 1993 provides for three members-at-large.

A. Nominations

Because the procedure for gathering nominees for Board membership did not provide a sufficient number of persons eligible to serve, further contact is being made with classes in the regions involved. A slate of nominees for regional representatives will be included in the supplementary report of the Board.

B. Members-at-large

The following recommendations and notes were adopted:

1. That at its September meeting the members of the Board be instructed to gather nominations for members-at-large from the regions they would represent. (This process began with the Board's December 1993 meeting in order that nominations could be presented to Synod 1994.)
2. That members of the Board, as they seek nominees, be reminded to be sensitive to the need for diversity of age (youth), gender, ethnic representation, and specific expertise.
3. That the names of nominees be forwarded to the office of the general secretary by February 1 so that a slate of nominations can be prepared for consideration by the Board and presentation to synod.
4. That a nominating committee comprised of members chosen by the president of the Board prepare, with the assistance of the general secretary, a slate of nominees for consideration by the Board and for presentation to synod.
5. That two nominees be presented to synod for each vacant at-large position. Synod shall elect one at-large member from each double nomination. Approval will be sought for the one not selected by synod to serve as alternate.

Note: It would be the part of wisdom to elect one member-at-large for a one-year term, one for a two-year term, and one for a three-year term. Staggering the terms in this way would avoid the simultaneous expiration of the terms of the members-at-large.

Note: Selection of a member-at-large from a given region would not affect the number of regular members representing that region.

Note: One of the persons elected to membership-at-large should be a Canadian.

III. Interim appointments

A. Board appointments

Board	Classis	Member	Alternate	Term
Synodical Deputies	Central California Grandville Hackensack Minnesota South Pella Yellowstone		Rev. N.B. Haan Rev. K.L. Havert Rev. J. Vugteveen Rev. J.D. Buwalda Rev. L.J. Howerzyl Rev. B.J. Van Ee	
CRC Publications	Alberta North Alberta South Grand Rapids South Pacific Northwest Toronto	Ms. S. Mahaffy Ms. Peg De Boer	Rev. C.D. Vander Meyden Rev. G.A. Terpstra Mr. Hank Kuntz	1996 1996
Home Missions	Alberta North B.C. North-West B.C. South-East Minnesota North Muskegon Pacific Northwest Toronto Yellowstone	Rev. P.F. Reinders	Rev. P. Stel Rev. J.R. Berry Rev. R. Brouwer Rev. C. Uken Mr. G. Gonzales Ms. R. Hofman Mr. J. Gebben	1996
World Missions	Atlantic NE Georgetown Muskegon	Rev. R.D. Steen	Rev. W.G. Vis Dr. M.W. Heyboer Rev. D.H. Bratt	1996
CRWRC	Alberta North Alberta South Cadillac Central California Grand Rapids South Illiana Northern Illinois Toronto	Ms. P. Prins Mr. L. De Ruiter Ms. A. Vilaro Mr. H. Wieringa	Mr. P. Ages Mr. J. Lisztwan Mr. L. Stahl Ms. P. Nagel Mr. L. Johnson	1996 1996 1996 1996

B. Calvin Theological Seminary

The Board approved the following persons as alternates on the Calvin Theological Seminary Board of Trustees to fill presently vacant unexpired terms:

Rev. Kenneth Koeman, Far West U.S., Subgroup II

Rev. Gordon Pols, Eastern Canada, Subgroup II

Mr. Sidney Jansma, Jr., at-large (alternate for Mr. Loren Dykstra)

C. CRC Publications appointment

The Board approved the appointment of Mr. Cecil Jenkins to a one-year term as an at-large member of the CRC Publications Board with expertise in business and finance.

D. CEACA appointment

The Board granted the request of CEACA that Mr. Gordon Brinks be appointed to serve until August 31, 1994. He replaces Mr. Merle Grevengoed, who has resigned as treasurer and member of the committee.

E. Youth-Ministry Committee appointment

The Board authorized the Youth-Ministry Committee to seat Dr. Robert Keeley as a member of the committee, replacing Rev. Raynard Vander Laan, who has resigned as a member of the committee.

IV. Search committee for general secretary

In view of the planned retirement of the general secretary on October 1, 1994, the Synodical Interim Committee (now the Board of Trustees of the Christian Reformed Church in North America) appointed a search committee to prepare a nomination for this position to be presented to Synod 1994 via the printed *Agenda for Synod*. 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 the Board of Trustees. Those appointed to serve were 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).

Synod 1993 mandated that the search committee for a general secretary be expanded by at least two members to reflect ethnic and gender diversity. The members appointed by the executive committee of the Board were Mrs. Helen Brent, Mr. Al Brewton, and Mrs. Thelma Meyer.

A number of applications were received in response to a *Banner* advertisement. Letters of inquiry were sent to others who were suggested as candidates but who did not apply. It was decided by the Board that no fewer than two candidates should be presented by the committee to the Board. The search committee presented the names of three possible nominees to the Board.

At its meeting on February 4, 1994, the Board selected Dr. David Engelhard, professor of Old Testament at Calvin Theological Seminary, to be the nominee for the position of general secretary. Dr. Engelhard has accepted the nomination. His resume is attached to this report as Appendix A.

The Board of Trustees recommends

- A. That synod interview Dr. David Engelhard at one of its plenary sessions.
- B. That, if the interview is favorable, September 1, 1994, be set as the beginning date for the general secretary-elect to assume the position.

V. Position descriptions of the general secretary and the executive director of ministries

In keeping with the decision of Synod 1993 that the SIC (now Board of Trustees) review carefully the relationship between the positions of the general secretary and the executive director of ministries and make adjustment to these positions as needed (*Acts of Synod 1993*, p. 533), the Board appointed an ad hoc committee to review the positions and make recommendations to the Board. Recommended changes were adopted by the Board at its December 1993 meeting.

The Board recommends to Synod 1994 that the executive director of ministries be appointed to the Program Committee of synod by virtue of the position.

Note: Because this action involves a change in the Rules for Synodical Procedure, it is forwarded as a recommendation to synod.

Retirement of General Secretary

A significant change will come about this year for synod, the denomination, and the Board of Trustees because of the retirement of the general secretary, Rev. Leonard J. Hofman. He has served in this capacity for the last twelve years, and by the time he formally retires in the fall, he will have served the denomination as a whole for forty-three years.

His work as general secretary demonstrates the many gifts with which the Lord has blessed him. He works with unusual efficiency and competence and attends tirelessly to the great variety of calls upon his service. In his interaction with people he shows courtesy and patience. In ecumenical circles he represents the denomination with grace and clarity. His deep love for the church and for the Lord of the church are evident to all who work closely with him.

His service constitutes a reason for thanksgiving. The Board of Trustees recommends that synod acknowledge the significant contribution of Rev. Leonard J. Hofman.

Board of Trustees

Allan H. Jongsma, chairman

Jack B. Vos, vice chairman

VI. Report of the general secretary

A. Preparation for Synod 1994

1. First day of synod

The Board approved a recommendation that the first evening session of Synod 1994 be devoted to an overview of the ministries of the denomination and to a discussion of a draft of the Ministries Plan, which is based on suggestions from last year's synodical delegates, the results of the listening tours held throughout the denomination during the past year, and a strategic-planning event held on April 18 and 19.

The Multiethnic Conference will be evaluated following the 1994 conference with a view to determining the effect the conference has on a local level. The findings will be reviewed prior to planning the 1996 conference.

The 1994 conference is planned for June 17-20, 1994. Mrs. Victoria Gibbs is serving as the conference coordinator, replacing Mr. Al Brewton, who has served in previous years.

In keeping with the 1986 synodical mandate that appropriate interaction between the conference and synod be arranged, a joint session of synodical delegates and conferees is planned for Saturday morning. Rev. Robert Price will serve as keynote speaker. Following the coffee break, five conferees representing various culture groups will respond. A Sunday-evening

multiethnic worship is planned. A panel discussion of delegates and conferees is scheduled for Monday morning from 10:30 to 11:45 a.m.

B. Ratification of proposed changes in Church Order articles as adopted by Synod 1993

1. Church Order Article 3 (*Acts of Synod 1993*, p. 598)

Synod 1993 adopted a recommendation to delete the word *male* and to merge 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."

Synod 1993 adopted a recommendation "that the advisability of the proposed change in Article 3 of the Church Order be decided by Synod 1994" (*Acts of Synod 1993*, p. 612).

Synod 1993 adopted guidelines from Report 31, *Agenda for Synod 1992*, pages 380-81, for implementation when the Church Order change comes into effect (*Acts of Synod 1993*, pp. 614-16).

2. Church Order Article 41 (*Acts of Synod 1993*, p. 506)

Synod 1993 adopted a recommendation 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?"

Synod 1993 noted that this change must be ratified by a following synod.

3. Church Order Article 44-b (*Acts of Synod 1993*, p. 574)

Synod 1993 adopted a recommendation that Church Order Article 44 be revised by the addition of 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.

Synod 1993 noted that this change must be ratified by a following synod.

Note: Subject to ratification of Article 44-b, Synod 1993 approved a change in the Rules for Synodical Procedure V, B, 3, a and approved Church Order Supplement, Article 44-b (*Acts of Synod 1993*, pp. 574-76).

C. Basic English guide to the Church Order

Because the English language is difficult for multiethnic members to understand and because some CRC members do not speak English, the Board consented to a proposal of CRC Publications that a guide to the Church Order written in Basic English be prepared. A grant of \$1,100 was promised to CRC Publications to assist in this project. It is understood that Rev. L. Hofman and Dr. Henry De Moor will be consulted throughout the process.

D. 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.

Each year the *Yearbook* is published with greater facility than the year before because of technological refinements. The deadline for *Yearbook* information, advanced last year, was observed again this year so that the book could be published in January rather than in the spring, as in prior years. The book reflects denominational and local-church information at a given point in the calendar year. The change in date of publication has met with favorable response.

The statistics printed beneath the congregational information in the 1994 *Yearbook* in each instance show the total number of souls (baptized and professing members) in a local congregation. By instruction of synod the following membership totals are listed on the Classical Information pages: number of families, number of professing members over eighteen years of age, total number of professing members, total number of baptized members, and the total number of members.

FAX numbers reported by ministers, churches, and agencies are also listed in the 1994 *Yearbook*.

The Directory of Churches and Ministries in the *Yearbook* includes organized churches, emerging churches, newly planted churches (not yet having statistics), and other ministries, for a total of 978 active ministries. Of these the *Yearbook* includes current statistics for 877 ministries. It was necessary for the *Yearbook* manager to make many phone calls to churches that had not returned completed questionnaires or had returned questionnaires which were not decipherable.

A lengthy list of changes is included this year, including new names of churches and names of disbanded churches and of churches which have withdrawn from the denomination. Some churches are now listed under the city which corresponds to their address location. Cross-referencing is in the planning stages. This is complicated by the fact that the data base used for *Yearbook* is also used for address labels.

Dr. Richard R. De Ridder, assisted by Mrs. Adrianna De Ridder, prepared the historical sketch of the life of the Christian Reformed Church in the past year, along with obituary information of pastors who died in that year. We thank them both for their valuable contribution to the historical record of the life of the Christian Reformed Church.

We also acknowledge with gratitude the excellent services of *Yearbook* manager Mrs. Charlene Ezinga and of Mrs. Marlene Oosterhouse and Mrs. Patricia Vander Bie, who assisted in gathering information, entering information into the data base, copy reading, editing, and carefully attending to the myriad of details involved in publishing the *Yearbook*.

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.

It can be questioned whether some of the overtures printed in the *Agenda for Synod 1994* 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 in its 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.

4. *Manual of Christian Reformed Church Government*

The *Manual of Christian Reformed Church Government* has been updated by Dr. Richard De Ridder and Rev. Leonard J. Hofman. The content has been updated through Synod 1993. It has been forwarded to CRC Publications for printing.

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 consistories ordered new notebooks because the old ones had been lost or misplaced. This large blue notebook should be kept available in every consistory room.

The *Handbook of the Christian Reformed Church* contains the following sections:

- a. "Quotas and Offerings"—This section of the handbook contains financial data and a description of the programs carried on by all of our boards and agencies as well as by accredited agencies. Assistance in scheduling special offerings is given, and announcements to be made prior to receiving such offerings are suggested.
- 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 by finance committees of the church councils. The 1994 survey will be presented to Synod 1994 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.
- 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.

E. Activities of the general secretary

The general secretary is an ex officio member of the Board of Trustees 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 (now Board of Trustees) 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 Council. His office also processes the nominations and elections of regional board members for the Board of Trustees of the CRCNA 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, who keeps the Board 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. He has represented the CRCNA at the North American Presbyterian and Reformed Council (NAPARC) and has served as a member of its interim committee and as its president. He represents the CRCNA on the Board of Administration of the National Association of Evangelicals (NAE), is a member of its executive committee, its vice president, the chairman of its bylaws

and awards committees, and co-chair of its committee to search for a new executive director. He participates in the United States Church Leaders' Conference and in the American Bible Society Advisory Council and is a member of the executive committee of Christian Leaders for Responsible Television (CLear-TV).

The Board endorsed Rev. Leonard J. Hofman's continuing participation in the National Association of Evangelicals following his retirement, as the designated representative of the Christian Reformed Church during the years specified for the NAE office he occupies, according to its constitution, with costs to be covered by the CRCNA. Rev. Hofman has served as second vice president for two years and was installed in March 1994 as first vice president of NAE. The constitution provides that, with approval of its Board of Administration and the association, the vice president serves for two years, after which he serves for a two-year term as the president of NAE. The above arrangement was also approved by the Interchurch Relations Committee of the CRCNA.

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.

VII. Denominational mailing list

The Board concurred in the judgment that all members of a local church should be retained in the denominational mailing list if the church has withdrawn from the CRCNA, as long as some members of that congregation remain in the CRC, until a list of the continuing members is received.

VIII. Committee on Clarification of Public Profession of Faith for Covenant Children

Because of changes in the membership of the committee and the resultant delay of the work, the Board approved a request that the committee be given a one-year extension until Synod 1995 to complete its mandate. It is understood that the committee's report to synod will be submitted by September 15, 1994, for distribution to the churches.

The current membership of the committee is Rev. H. Lunshof, Rev. W. Brouwer, Rev. W.D. Buursma, Rev. D. Deppe, Dr. R.C. De Vries, Dr. G. Hettinger, Mrs. E. Kamp, and Dr. B. Polman.

IX. Report concerning the executive director of ministries (EDM) and matters relating to the agencies of synod

A. General

The position of executive director of ministries was created by Synod 1990, refined by Synod 1991, and filled by appointment at Synod 1992. Increasingly the position has become more firmly established, and agency staff members are growing accustomed to working in this new environment. Increased cooperation and coordination among the agencies have become a reality simply because the position exists and the person occupying the position has been given sufficient authority to help facilitate change. Cooperation has been excellent, the

specifics of progress significant, and staff morale steady. The EDM is greatly helped by Mrs. Nelvina Ilbrink, who functions as the administrative assistant for the EDM office.

Working closely with the EDM is the financial coordinator, Mr. Harry Vander Meer. Mr. Vander Meer does much more than "coordinate" the finances of the denomination. Several of the technical functions performed within our structure are supervised by Harry Vander Meer. He also functions as the treasurer of a variety of synodical functions and services. Mr. Vander Meer is scheduled to retire from his present position during this summer, though synod should note that the Christian Reformed Loan Fund has appointed him to become the part-time director of the Loan Fund effective at the time of his retirement from the position of finance coordinator. Harry has served with distinction and commitment. His love for the Lord, for the Christian Reformed Church, and for those with whom he has worked over the years is a characteristic we have all admired and appreciated in him. It is recommended that synod acknowledge his service and thank him for the years he has served the church.

B. Ministry to smaller churches

Last year a task force spent considerable time researching issues surrounding the dynamics and difficulties of support practiced by the denomination through the Fund for Smaller Churches Committee. The task-force report, with recommendations, was adopted by the Board of Trustees for recommendation to Synod 1994. The report with its recommendations is in Appendix B of this report.

C. World hunger

Synod 1993 decided that annual reporting be provided for a five-year period (1994–1998) by the agencies and the Board of Trustees concerning the realization of the vision **FREEDOM TO SERVE: Meeting the Needs of the World**. Though some of the agencies are reporting their own involvement to synod by way of the agency report, what follows is the formal compliance with the synodical directive.

This first year of **FREEDOM TO SERVE** has been a time of exploring and searching for the right implementation of the synodical decisions concerning world hunger. Much of that searching and discussing has focused upon a position description for a world-hunger coordinator (a name the Board has asked us to reconsider), a position synod created by adopting the recommendation of the Task Force on World Hunger report. As of this writing, this position not been filled, but it is hoped that by the time synod meets it will have been.

Meanwhile, everything else has not been entirely on hold. CRWRC staff members in both Canadian and U.S. offices provided excellent leadership in the observance of **FREEDOM TO SERVE: Meeting the Needs of the World** from Canadian Thanksgiving Day through U.S. Thanksgiving Day 1993. They are already at work planning activities and suggested observances for the 1994 period of awareness raising. It is our hope that increasingly church councils will give local leadership to this important and biblical justice issue.

Much of the agency compliance with the synodical directive is fulfilled through the existing programs of each agency. Almost all of CRWRC's international programs focus on hunger-related issues by addressing Christian development. CRC Publications is reviewing its present publications and will raise the awareness of the church through additional educational materials.

Home Missions is committed to taking a new look at the urban areas of ministry in the larger cities in both Canada and the United States. Thus, each agency in its own way continues to reflect on how injustice, of which world hunger is a symptom, can be addressed by its ministry.

It should be noted that the world-hunger issue cannot be separated from other issues and needs that crowd in upon us. The spiritual hunger of the people of the world is one such huge need. Social injustice shows its face in all forms of human misery. The Task Force on World Hunger report addressed all of this with candor and eloquence. Hence, we also are making every effort to be serious in our efforts and comprehensive in our approach as we seek to carry out and celebrate the theme **FREEDOM TO SERVE: Meeting the Needs of the World.**

D. Reorganization of small agencies into one new agency

The Board of Trustees has authorized the reorganization of the offices of the Committee on Disability Concerns, the Chaplain Committee, the Pastor-Church Relations Committee, SCORR, and the Synodical Committee on Abuse Prevention. The administrative part of this reorganization has been implemented. The governance changes need the approval of synod. These are found in Appendix C.

E. Restructuring of support services for the agencies

The support services which all agencies need and which can effectively and efficiently be brought together for the use of all the agencies are undergoing some restructuring. Through the use of task forces the following four such areas were identified:

1. Personnel Services

A personnel office has been established which will serve all the mission and service agencies located in Burlington, Chicago, and Grand Rapids. Norma Coleman, who has been appointed the director of personnel, began her duties in December 1993. Initially (phase 1) she will focus on personnel policy development, recruitment for office-based personnel, uniform performance evaluations for all personnel, and a uniform salary administration procedure.

Phase 2 will see the expansion of personnel services to become inclusive of all Canada/U.S.A.-based denominational personnel (excluding the educational institutions). Phase 3 will include all internationally located denominational personnel. Progress is also being made in consolidating pension and insurance administration into the personnel function.

2. Financial Services

The position of the denominational financial coordinator (DFC) has been strengthened to become a director-level position in direct relationship to the executive director of ministries (EDM). Common banking, accounting, auditing, cash management, and investment policies have been developed and will be implemented in the coming months. It is expected that a new director of finance and administration will have been appointed by the time synod meets.

3. Communications, Development, and Church Relations

Much of the detail work in this area remains to be accomplished.

However, a Communication Council has been appointed, which will advise the EDM on how best to coordinate these efforts, bring about a more uniform imaging of the denomination, and propose policy on mailings, solicitations, communication strategy, etc.

4. Coordinated Services

Many of the technical support services are being consolidated to a greater degree than has been the case to date. These services include (a) maintenance, (b) production (print/copy), (c) customer service, (d) product development and preparation, (e) information systems, and (f) purchasing. Presently some of these functions are already coordinated, but much more can be done. A major change from previous practice is the transfer of the printing plant from CRC Publications to Coordinated Services. The decision to transfer the operation of the printing plant is based on the conclusion that a service entity for all the agencies should not be housed within the operation of any one of the agencies. Another conclusion which governed many of the operational changes is that any function performed by an agency in support of its mandate (as distinguished from the mandate itself) is subject to consolidation.

The cooperation among the agencies, which has made these changes possible, has been outstanding. To be sure, not everyone was entirely happy with the outcome of some of these plans. There were some who would have preferred a different alignment. But all participants acknowledged that some changes were needed and that no one solution could be touted as the perfect one. Thus we have cooperated, adjusted, amended, and implemented. Further adjustments will be made as we learn the lessons only experience can teach.

F. Denominational strategic planning

Synod 1991, when it approved the final restructuring refinements, assigned general responsibility for denominational strategic planning to the Board of Trustees of the CRCNA, leaving specific responsibility for the process to the executive director of ministries. A significant shift in synodical terminology is the change from agency ministry planning to denominational ministry planning. To take seriously the involvement of the membership of the CRC, we scheduled twenty-five "listening tour" sessions around the denomination. The information and insight gathered at these sessions, along with that provided by Synod 1993 and the agency directors, will be evaluated in a planning conference to be held in April with representation from agency boards and staff. Our hope is that this conference will produce a proposed vision statement and proposed overarching goals. It is the Board of Trustees' recommendation that Synod 1994 take an evening session (preferably Tuesday evening June 14, 1994) to discuss and refine (but not yet adopt) the proposed vision and the proposed goals for the ministry of the denomination. It is our intent to circulate the synodically refined vision statement and ministry goals throughout the denomination before bringing them to Synod 1995 for final approval.

It is a wonderful opportunity and an appropriate time for the CRC to refocus her ministry vision and set her course according to the Lord's calling and direction. It is our prayer and hope that synod will respond with enthusiasm and commitment to "set the tone" for all the congregations that make up our denominational fellowship.

G. *Prevention of sexual abuse*

The Board of Trustees has carefully monitored the recommendation of the ad hoc committee dealing with the prevention of sexual abuse, i.e., the recommendation dealing with the appointment of a staff person to advance the ministry of this committee. The Board has met with representatives of the committee to discuss their proposal for staffing, and the committee was most cooperative in addressing the concerns of the Board in this discussion phase. The full report of the committee and the justification for its recommendation is contained in this printed *Agenda* under the title Synodical Committee on Abuse Prevention. The Board of Trustees now endorses the committee's recommendation to synod with the understanding that this proposed position and the ad hoc committee structure become part of the Pastoral-Ministries Agency.

H. *Salary administration and disclosure*

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

Job level	Number of positions	Compensation quartile (including housing allowance)
5	1	2nd quartile
7	1	4th quartile
9	1	4th quartile
10	1	3rd quartile

Salary ranges within which the agencies will be reporting actual compensation for 1994 are as follows:

Salary Level	Min.	United States			Min.	Canada			Max.
		Mid.		Max.		Mid.		Max.	
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				
9	49,300	54,700	60,200	65,600	71,000				
8	47,400	52,600	57,800	62,900	68,200				
7	43,800	48,500	53,400	58,200	62,900	54,700	61,500	68,300	75,200
6	41,900	46,500	51,100	55,700	60,300	50,600	56,900	63,200	69,600
5	40,100	44,400	48,800	53,300	57,600	47,800	53,800	59,800	65,800
4	38,300	42,500	46,800	51,000	55,200	40,700	45,800	50,900	56,000
3	33,800	37,500	41,200	44,900	48,600	39,700	44,600	49,600	54,600

I. *Agenda for Synod 1994—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 1994—Financial and Business Supplement*. More than 170 pages of financial reports are prepared for synodical delegates. The material is also available to churches that request copies. The agenda supplement provides source and use data for denominational funds under the following headings:

- FY 1993 statement of activity compared to budget.
- FY 1994 budget revised where necessary.
- FY 1995 proposed budget.
- Interview Guides for use by the Ministries Coordinating Council, the Board of Trustees, and synod's advisory committee on finance.
- Combined summary statements and budgets.
- Financial review reports covering nondenominational agencies recommended for financial support.

J. Coordinated Air Transportation Service

The Agenda for Synod 1993 stated that the Coordinated Air Transportation Service Committee, in view of several factors, had decided to move toward termination of the service by December 31, 1993, to coincide with Ray Browneye's decision regarding his retirement. The Air Service was terminated in December 1993. Pilot Ray Browneye retired. The plane has been sold, and the committee has disbanded. In looking back on its eleven years of service, the committee took note of the following statistics:

Number of hours flown	4,300
Number of flights	4,400
Number of passengers carried	9,800
Airplane miles flown	800,000
Passenger miles flown	1,950,000
Number of agencies, Christian schools, and churches served	110

K. Response to Overture 84 (1991)

1. Background

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. Six grounds were given in support of the overture.

Synod 1991 adopted the following recommendations from its advisory committee on finance:

- a. Not to accede to Overture 84.
- b. To refer the overture to the Committee to Study Denominational Funding.
- c. To instruct the Committee to Study Denominational Funding to address the concerns expressed in this overture, including the grounds.

The Committee to Study Denominational Funding reported to Synod 1992 the results of its exhaustive study. Included in the report is a response to the concerns expressed in Overture 84, including the grounds. Rather than adopting the recommendation not to accede to the overture, Synod 1992 referred it to the Finance Committee of the Synodical Interim Committee.

The Synodical Interim Committee included the following in its report to Synod 1993:

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*.

(Acts of Synod 1993, p. 340)

2. Recommendations

- a. That Synod 1994 take note of the following with regard to the "quota experience factor" in the denominational agencies' budget process:
 - 1) Throughout the years, the synods of the Christian Reformed Church have established that a given percentage of the denominational agencies' revenue is to come from the quota (now ministry share) system. For some agencies this is virtually all of their income. For others it is only a small portion of the total income.
 - 2) The revenue to be raised through the ministry-share system is then divided among the churches on the basis of the size of the congregation—the number of families or professing members—by means of a per family/professing member ministry share. The ministry-share system, however, does not achieve 100 percent participation, nor can one expect this, even though synods have continued to urge the churches to place high priority on meeting their covenanted denominational obligations before taking on other programs.
 - 3) The agencies must, therefore, base their ministry-share requests on anticipated revenue rather than on a simple arithmetical calculation. When synod granted exemption from full participation to many of our churches by means of a quota-reduction formula, it did this without ruling that agencies should reduce their programs accordingly. Synod expected that agencies would base their ministry-share requests on anticipated revenue.
 - 4) It would seem that because higher amounts of revenue are needed each year and are spread over a smaller number of participants each year, the per family/per professing member amount would significantly increase each year. The opposite, however, is true. Consider that the per family average quota in 1970 was \$126.60. In 1993 the average per family quota was \$525.50. If we take U.S. inflation into consideration, the 1993 average quota in 1970 dollars was \$140.42. If we take Canadian inflation into consideration, the 1993 average quota in 1970 dollars was \$124.07. This, in spite of the addition of a number of denominational ministries added during the twenty-three years!
 - 5) The six-step process in the approval of ministry shares assures the churches of accountability to and involvement of our churches. Disclosure of the denominational agencies' financial operations as provided in the *Agenda for Synod—Financial and Business Supplement* is further evidence of the agencies' commitment to full accountability to the churches.
- b. That the foregoing 2, a, 1) – 2, a, 5) be the response to Overture 84 (1991).

L. Personnel matters

Several agency personnel matters are reported to Synod 1994 as information. Rev. Harold Bode retired from his position as the executive director of the

Chaplain Committee on February 1, 1994. Rev. Jacob P. Heerema was selected to become the director of chaplaincy, effective April 18, 1994.

Dr. Ray Vander Weele, the pension and insurance office administrator, accepted a position with Merrill Lynch and is leaving the employ of the denomination in April 1994. A decision concerning his replacement is being delayed until the staffing needs for interagency functions can be clarified by the fall of 1994.

Mr. Jack and Mrs. Rosemary De Vos have agreed to serve the denomination as the co-directors of the CRC Ministry Fellowship organization. This is an effort to advance the ministries of the Christian Reformed Church through better and more personal communication with interested members, to develop a regional network of individuals who are able to provide additional resources in support of our ministries, and to bring about a denominational fellowship organization of individuals who wish to be part of communal experiences in support of the whole church. Jack De Vos retired from his service with Home Missions on April 1, 1994. The De Voses assumed the duties of their new assignment on May 1, 1994.

Mr. Bing Goei is leaving the denomination's employ as executive director of SCORR on September 1, 1994. Bing has accepted a position in Chicago and will be moving his family there. Appropriate recognition of Bing's services should be made by Synod 1994, and the Board of Trustees so recommends.

Mr. Harry Vander Meer will be leaving his position as denominational financial coordinator when a new director of finance is appointed. However, Mr. Vander Meer will continue in the part-time employ of the denomination as the director of the CRC Loan Fund, Inc., upon the retirement of Mr. Garrett Van de Riet, who has served as director of the Loan Fund for a number of years.

Other staff changes are reported in the agencies' reports.

M. Conclusion

The foregoing materials and commentary give synod some idea of the diversity and scope of the involvement of the Board of Trustees and its staff. It is indeed exhilarating to realize that beyond all the administrative and technical details there is life-changing ministry being done around the world and by our denominational institutions. There have been days when the mail brought us letters of lament from brothers and sisters around the denomination who shared their hurt, concern, and even their rebuke with us. At other times we heard from denominational staff persons wondering why the denomination is so preoccupied with its theological debate while the world is in desperate need. Synod has called and appointed us to function in what can sometimes be an environment of conflict. Please support us with your prayers, interest, and understanding. It is our sincere desire to serve the Lord and his church for his glory.

X. Recommendations

A. That synod honor the request of the Board of Trustees (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 Board before synod and its advisory committees when matters pertaining to its report are discussed and that Program and Finance Committee members also represent

the Board when matters of finance are discussed.

B. That synod approve the Board's interim appointments to various boards and committees (see Section III).

C. That synod interview Dr. David Engelhard with a view to approving his appointment to the position of general secretary (see Section IV).

D. That, contingent upon a favorable interview, September 1, 1994, be set as the beginning date for the new general secretary to assume the position. It is understood that Rev. L.J. Hofman will continue in a supportive role through September 30, 1994, until his retirement on October 1, 1994, to provide a one-month on-the-job transition.

E. That synod approve the distribution of Board members as specified in Section II.

F. That synod take note of the process developed for the selection of Board members-at-large (see Section II, B).

G. That synod approve the inclusion of the executive director of ministries as a member of the synodical Program Committee (see Section V).

H. That synod ratify the one-year extension granted by the Board to the Committee to Study Clarification of Public Profession of Faith for Covenant Children (see Section VIII).

I. That synod consider for ratification the proposed changes in Church Order Articles 3, 41, and 44 (see Section VI, B).

J. That synod take note of the publication of a guide to the Church Order written in Basic English (see Section VI, C).

K. That synod take note of the plans to devote the first evening of Synod 1994 to an overview of denominational ministries and the discussion of a strategic plan (see Section VI, A, 1).

L. That synod take note of the arrangements for the interaction of synodical delegates and Multiethnic Conference conferees (see Section VI, A, 2).

M. That synod take note of the publications and services of the Board and recommend their use by the councils of our denomination (see Section VI, D).

N. That synod acknowledge the service of Mr. Harry J. Vander Meer as denominational finance coordinator and thank him for his years of service to the church.

O. That synod approve the recommendations of the subcommittee on ministry to smaller churches in Appendix B.

P. That synod approve the recommendations regarding the governance of the Pastoral-Ministries Agency in Appendix C.

Q. That synod recognize the cost savings and convenience provided through the services of the Coordinated Air Transportation Service Committee and pilot Ray Browneye and thank Ray Browneye for his many years of service.

- R. That synod approve the recommendations in response to Overture 84 (1991).
- S. That synod acknowledge and thank Rev. Harold Bode for the years of service that he has given as executive director of the Chaplain Committee.
- T. That synod acknowledge and thank Mr. Garrett Van de Riet for the years of service that he has given as executive director of the Christian Reformed Church Loan Fund, Inc., U.S.
- U. That synod acknowledge and thank Mr. Bing Goei for the years of service that he has given as executive director of SCORR.
- V. That synod acknowledge and thank Dr. Ray Vander Weele for the years of service that he has given as director of Pensions and Insurance.

Board of Trustees of the
Christian Reformed Church in North America
Leonard J. Hofman, general secretary
Peter Borgdorff, executive director
of ministries

APPENDIX A: Curriculum Vitae of David H. Engelhard

Personal Information

Birth: August 23, 1941, in Grand Rapids, Michigan
 Marital status: Married, Jeanne C. Stuit; September 12, 1962
 Children: Kristin L. (9/27/63); David M. (5/25/67); Erin E. (6/19/70)
 Citizenship: U.S.A.
 Church Membership: Shawnee Park Christian Reformed Church
 Ordination: October 1971
 Interests: Reading, walking, golf, travel

Professional Experience

Pastoring

1981-1982: Interim pastor of Lafayette Christian Reformed Church, Lafayette, Indiana
 1981: Clinical Pastoral Education - one quarter of CPE at Pine Rest Christian Hospital

Teaching

1978-Present: Professor of Old Testament, Calvin Theological Seminary
 1974-1978: Associate Professor of Old Testament, Calvin Theological Seminary
 1971-1974: Assistant Professor of Old Testament, Calvin Theological Seminary
 1970-1971: Lecturer in Old Testament, Calvin Theological Seminary

Administrative Experience

1988-Present: Secretary of the Seminary Faculty
 1975-1984: Academic Dean, Calvin Theological Seminary

Ecumenical Experience

Evangelistic: Member of the planning committee for "Alive '85," a community-wide evangelistic crusade led by John Guest

Educational: Member of the board of the Seminary Consortium for Urban Pastoral Education (SCUPE). Served as president of the board for one year. SCUPE was formed by five seminaries to provide specialized education for a new generation of urban pastors.

Academic: Member and past board member (1973–1977) of the Institute for Biblical Research. IBR is composed of evangelical Old Testament and New Testament scholars from Canada and the U.S.A. Also have served as the chair of the Midwest section since 1978.

Since 1988 has served the Association of Theological Schools as a member of one of its accrediting teams. Twice has served as chair of such a team.

Denominational and Congregational Experience

Denominational

1972–1993: Served as theological adviser to twelve synods during the past twenty-two years.

1972–1982: Member of the synodical standing committee: Committee on Bible Translation.

1975–1978: Member of synodical study committee: Committee on Hermeneutical Principles regarding Women in Ecclesiastical Office.

1991: Elder delegate to synod.

1991: Member of an ad hoc committee of the Board of Publications to review and recommend the New Revised Standard Version of the Bible.

1993–Present: Member of the newly established Ministries Advancement Team–U.S.A.

Congregational

1973–1975: Elder and clerk of council, Shawnee Park CRC

1989–1992: Elder. Served as member and chair of the Pastoral Search Committee; as member and chair of the Pastor/Couple Relations Committee; as member and chair of the Council Restructuring Committee.

1991–Present: Serve as part of the Stephen Ministry care-giving team.

Education

Calvin College: 1959–1963 A.B.

Calvin Theological Seminary: 1963–1966 B.D.

Brandeis University: 1966–1968 M.A.

Brandeis University: 1968–1970 Ph.D.

Publications

1979: "Alarm," "Ancestor," "Anoint; anointing," "Archer; archery," and "Beast" in *The International Standard Bible Encyclopedia*, Vol. I, A–D. Grand Rapids: Wm. B. Eerdmans Publishing Co.

1980: "The Lord's Motivated Concern for the Underprivileged." *Calvin Theological Journal* 15 (1980) 5–26.

1981: "Studies in Esther." *Insight* 62 (Mar. 1981) 11–13 and (April 1981) 20–21.

1982: "Love the Sojourner." *Banner* 13 Sept. 1982: 9.

- 1985: "Comments on Homophilia." *RES Theological Forum* 12 (Feb. 1985) 4-7.
- 1986: "Marchir," "Mighty Men," "Mist," "Nabal," "Nahash," "Obed-Edom," and "Othniel" in *The International Standard Bible Encyclopedia* Vol. III, K-P. Grand Rapids: Wm. B. Eerdmans Publishing Co.
- 1988: "Daniel - He Remained Holy in a Stern Test." *Decision* 29 (Oct. 1988) 31-32. This was translated into Spanish and printed in *Decision: Edicion en Espanol* 26 (Apr. 1989) 20-23. The English version was later republished in *Shaped by God*. Minneapolis, MN: Worldwide Publications, 1990.
- 1989: "Use the Bible on Home Visitation." *CTS in Focus* (Spring/Summer 1989) 6.
- 1989: "Worship Is . . ." *Reformed Worship* 14 (Dec. 1989) 28-29.
- 1990-1993: *Works submitted but not yet published*:
- "Ezekiel 47:13-48:29 as Royal Grant" for a Festschrift to be published by Winona Lake: Eisenbrauns.
 - Translation of Ezekiel to be published as part of the revision of the *Living Bible*.
 - "Compassion" and "Concubine" for the *Evangelical Dictionary of Biblical Theology* (Baker Book House).
 - "The Message and Theology of Ezekiel" for the *Evangelical Dictionary of Biblical Theology* (Baker Book House).
- 1993-1995: Presently working on a commentary on the book of Ezekiel which is to be completed in 1995.

References

References provided upon request.

APPENDIX B: Report to the Board of Trustees from Subcommittee for Ministry to Smaller Churches

I. Preamble

As one person has said, "God must love small churches because he made so many of them." In the Christian Reformed Church we have many small churches dear to the heart of God. Nearly one-third of our congregations have fewer than fifty families. Many of these congregations have contributed much to the growth of God's kingdom. Frequently youth are trained in these small congregations, but the benefits of their training are reaped years later by a congregation at some distance. Persons brought in through evangelism in smaller churches may transfer to other locations, and offerings received in small churches benefit ministries which many in the congregation will never have opportunity to visit.

The size of a congregation has no relationship to the effectiveness of that congregation. Congregations of every size struggle to be faithful to the responsibilities which God has given in light of the resources he has allocated. We salute the ministry of smaller churches, give thanks for what they accomplish, and wish to enhance the ministry of smaller congregations.

The focus for this subcommittee's work was the enhancement of the ministries of smaller congregations. We attempted to address the concerns and expressed needs of all smaller congregations within our denomination. However, within the set of smaller Christian Reformed congregations is a subset

of congregations that receive assistance from the Fund for Smaller Churches. The committee spent a significant portion of its time and energy addressing the effect of the fund upon the effectiveness of smaller congregations.

II. Introduction

"If it's not broke, don't fix it," goes the proverbial advice. But what if it is breaking under the strain and will soon be broken? This is the case with the present system of denominational assistance carried out under the ministry of the Fund for Smaller Churches. Allow us briefly to introduce the present system.

III. Present system

A. History

The Christian Reformed Church has a history of subsidizing the ministries of smaller congregations. This practice has been with us for over sixty years and has taken a number of forms during this period. It has been assigned to various agencies within the denomination. The mandate and rules have been changed a number of times. Most other North American denominations have, over the years, had to rethink their practice of subsidies for smaller churches. The present CRC practice of long-term subsidies to relatively small congregations is unique among North America denominations.

The present Fund for Smaller Churches program has an annual budget of nearly one million dollars. These funds are distributed to over one hundred congregations.

B. Size criteria

According to the rules for operation established by synod, congregations need a minimum of thirty (30) families to be eligible for FSC assistance. According to the formula for aid, most congregations no longer qualify for assistance after they have reached the fifty-family level. Congregations that have been assisted but then decline to fewer than twenty (20) families (fifty professing members) are no longer eligible for FSC subsidies.

C. Manner of affiliation

Congregations currently supported by FSC have affiliated with the FSC in a number of different ways:

1. Many have come through denominational Home Missions or classical/congregational mission programs. These congregations have grown beyond the thirty-family (seventy-five members) mark and have graduated from Home Missions. However, they continue to want denominational assistance for ministry and therefore apply for FSC support.
2. Some of the congregations are in rural regions where the changing demographic picture has led to the shrinking of the congregation. At some point, the shrinking congregation chooses to seek FSC assistance.
3. Within the last few years FSC has seen a number of applications from congregations split by theological or ministry-style tensions.

Note: A number of congregations eligible for FSC assistance choose not to affiliate with FSC because they do not wish to pay the pastor at the FSC minimum rate.

D. Length of dependence upon FSC

Of the 108 congregations presently served by FSC

5 were organized before 1900

14 were organized from 1900–1949

24 were organized in the 1950s

21 were organized in the 1960s

22 were organized in the 1970s

21 were organized in the 1980s

1 was organized in the 1990s

IV. Present stresses upon the system

There are some significant stresses upon the system which led us to conclude that it is breaking and will soon be broken. Consider the following:

A. It is a system with an insufficient level of accountability. There is a minimal accountability for the use of the funds. Part of the reason for this problem is the design of the system. A major focus of accountability in the system is a classically designated committee, but there is a significant variation in how well such committees work. The effect of committee personnel turnover, concern about collegial relations, and priority being given to other ministry matters often result in little accountability for Fund for Smaller Churches program expenditures. This minimal accountability is evidenced in

1. Significant errors in computation and arithmetic in applications processed through the classes. Such errors are found in 20 to 25 percent of the applications each year.
2. Submission of Ministry Reviews which are done by telephone and are based on one or two congregational members' impressions.

B. The present system establishes one salary level. In many rural areas the result is that pastors serving FSC churches are being paid salaries much greater than the salaries of ministers who serve congregations which are not supported by FSC funds, and in some urban areas on both coasts, some pastors are being paid salaries which are significantly below the congregational average salary. Disparities like these are increasing.

C. The historical pattern has been for churches to grow to the thirty-family minimum with congregational, classical, or denominational assistance and then to come to the Fund for Smaller Churches for ministry assistance. Congregations that follow this growth pattern, when they apply for and receive FSC funding, leave behind the built-in resources and accountability structures that existed in the agencies which brought them to a certain degree of maturity. For many congregations this new period is characterized by stagnation of growth and enthusiasm. Even congregations that declared they wish to minister effectively have found that with insufficient programmatic resources and minimal financial accountability they fail to reach their stated objective.

D. An additional concern is that there has been a marked increase in the number of new ministries started in the last seven years within our denomination. We cannot assimilate all the new congregations into FSC in the future

without a significant increase in the financial investment the denomination makes in this program.

E. The best of current missiological thinking emphasizes the importance of short-term subsidies for ministries. Christian Reformed Home Missions is now implementing this thinking in its current policies. Those ministries begun after 1993 will be designed in such a way that there is no expectation of additional assistance from other denominational sources after the time for assistance from Home Missions has been completed.

F. Long-term subsidies often result in the assumption on the recipient's part that the monies are owed to them or an attitude which assumes that as long as there is a source for monies the subsidy should be requested, whether or not it is imperative for ministry. Long-term subsidy often results in dependence on the giver.

Personnel from both Home Missions and the FSC Committee report exchanges with representatives of congregations which seem to validate the preceding observation.

G. Unless changes are made in the policy and practice of FSC, it is going to be very difficult to continue operating this ministry as a committee without some form of salaried staff.

In the light of these stresses upon the system the committee did its work.

V. Observations

A. Scope of change

The committee was faced with a choice early in its work. Would it present recommendations which it felt the churches would adopt easily (tinker with the system), or would it make recommendations which, it is convinced, would best serve the denomination as a whole as well as the individual congregations?

The task force chose to make the recommendations which would best serve the denomination and the congregations. We realize that the adoption of the recommended changes will significantly alter relationships which have developed through our history. We note that any change will cause pain and discomfort. In our opinion, to make no change will cause greater pain and discomfort.

B. Pastoral concerns

We also recognize that implementation of these recommendations will cause pain and discomfort for a specific number of churches. We wish to be sensitive to the discomfort and pain. We have attempted to be as sensitive as possible to pastoral concerns. Every congregation is unique; however, policy decisions must cover a wide spectrum of congregations. We cannot design a policy for synod which recognizes each unique circumstance. We believe that many of the pastoral concerns generated by adoption of the recommendations can be addressed by the agencies involved in implementation and by the classes.

C. Factors that influenced the committee's recommendations

1. The current system of indefinite assistance to congregations without respect to ministry effectiveness is injurious to the smaller congregation and to the denomination as a whole. The present system has created long-term finan-

cial dependency within many congregations, a dependency which often breeds frustration.

2. Incentives for change and creativity within congregations are lessened by the presence of long-term financial assistance from the denomination. For example, the presence of an ordained pastor may not be necessary for a church to minister effectively. Such presence may be helpful, comforting, desirable, but it is not a necessity. Long-term subsidies often stymie the consideration of creative alternatives.
3. The financial shortfall with relation to ministry shares within the CRC was a catalyst for reexamining the relationship of FSC to the smaller churches. However, this was not the only factor which made such a study helpful and necessary for the Christian Reformed Church.
4. Smaller congregations have been hampered by the lack of knowledge concerning available resources and by the lack of accountability in use of FSC ministry monies.
5. Neither the denomination nor the congregations are served well by the perpetuation of the present system.

VI. Anticipated outcomes if recommendations are adopted

A. Congregations losing subsidy will be challenged to become more creative in their ministry and will more selectively continue only those ministries which are effective.

B. Congregations will be forced to examine options for ministry which they likely would never have examined as long as funding came from the outside (e.g., shared ministries, bivocational ministries, circuit-riding pastors, unordained leadership).

C. The ministry-share contribution from the approximately one hundred FSC congregations may drop if more monies are invested in local ministries.

D. The number of congregations served by FSC will drop to fewer than twenty-five by the end of the fifth year after recommendations are adopted. The corresponding effect will be to reduce the Fund for Smaller Churches budget by 75 percent. This in turn should offset the loss of ministry-share revenue indicated above in C.

E. The FSC committee can effectively function with no full-time paid staff if the number of funded ministries drops to a maximum of twenty-five.

F. Smaller congregations will enjoy more programmatic assistance from ministry-support conferences and other resources provided.

G. The removal of a structural disincentive will stimulate creativity, stewardship, and vision for growth.

H. Clergy salaries will become more reflective of local conditions. This may require some independent negotiations with the FSC Committee during the transition period.

VII. Recommendations

A. That synod direct the Fund for Smaller Churches Committee, in conjunction with Home Missions, to hold biennial regional conferences for churches of 60 to 120 adult members to provide fellowship, peer encouragement, education, and skill development.

Grounds:

1. Congregations of this size are often hampered by insufficient local resources. A joint effort can offer resources which individual congregations cannot easily access by themselves.
2. Previous conferences sponsored by these agencies have proved helpful to the smaller congregations involved, according to the majority of participants.

B. That synod direct Christian Reformed Home Missions to provide information on resource materials geared toward effective growth ministry in smaller congregations, including the titles of video-training materials, books, and articles concerning the smaller church as well as information concerning personnel needs and consultant resources.

Grounds:

1. Home Missions is the synodically mandated agency responsible for leading all churches in effective evangelistic ministry.
2. Home Missions presently provides similar services.

C. That synod direct the Fund for Smaller Churches, in consultation with the Pastor-Church Relations Committee, to contract with Home Missions to implement an assessment process that will help pastors identify skills, motivational factors, and commitments which are most promising in the revitalization of smaller-church ministries.

Grounds:

1. Not all pastors possess the same skills. Particular skills are helpful for those leading in the revitalizing of a congregation. Identification of pastors with those skills will be helpful to vacant congregations.
2. Pastors who identify the skills-and-gift mix which works best in established congregations will be able to make more-informed career choices.
3. Home Missions currently uses a similar Assessment Center to identify new-church developers.
4. The Fund for Smaller Churches will benefit from identifying persons skilled in smaller-church revitalization.

D. That synod declare all ministry-assistance grants from FSC to be for a five-year maximum.

Grounds:

1. Grants which have no stated termination lead to dependence upon the grantor.
2. Long-term subsidy is counterproductive to effective ministry.
3. The period of up to five years of FSC monies allows sufficient time for a congregation to make plans for the future shape of its ministry.

E. That synod implement D above in the following manner:

1. That the five years begin for all churches currently funded by FSC on January 1 of the year following the adoption of this motion by synod.
2. That all ministries which apply to FSC after this date negotiate with the FSC Committee at the time of initial application for length of the funding period, which will in no case exceed five years.
3. That normally assistance be granted at the following percentage rates of the FSC formula: 100, 80, 60, 40, 20.

F. That synod declare that no congregation will be considered for any additional funds after the five years of funding unless both of the following conditions (1 and 2 below) are met:

1. The classis in which the congregation is located judges the ministry to be of such a crucial nature or of such historical significance that classis contributes at a rate of one dollar for every two dollars contributed by FSC.

Ground: Financial involvement at the regional level ensures the significance of this ministry to the people of the classis. In the absence of this provision, it becomes easy for an individual classis to endorse a ministry for denominational subsidy.

2. The ministry is evangelistic in character, community oriented in scope, recommended by the classical committee for oversight of FSC ministries, and approved by the denominational FSC Committee.

Ground: Denominational resources are merited only if the ministry seeks to fulfill the Great Commission.

Note: Criteria for judging the character and scope of the ministry may include such things as distance from other Reformed churches, character and need of the community, extent of the congregation's ministry and witness within the community, level of congregational stewardship.

3. A congregation applying for continuing assistance, having received the approvals spoken of in F, 1 and 2 (above), may negotiate terms other than those spoken of in E, 3 above. These terms shall have the approval of classis and the FSC denominational committee.

G. That synod declare the above decisions to provide the framework within which previous decisions regarding eligibility and viability (e.g., church size and financial contribution) shall remain in force except where directly superseded by Synod 1994's decision.

H. That synod direct the Fund for Smaller Churches Committee to

1. Investigate the possibility of granting ministry-assistance monies to specific classes rather than to specific congregations.
2. Report to Synod 1996 on the implications of implementing such a program.

Grounds:

- a. Classical grants might increase the local ownership in the process and help stem the rising tide of congregationalistic thinking.

- b. Implications for this shift in thinking should be examined in light of synod's decision to wean most congregations from long-term dependence on denominational ministry subsidy.

APPENDIX C: Pastoral-Ministries Agency

I. Background

This new agency will absorb the mandates of the Committee for Disability Concerns (CDC), the Chaplain Committee (CC), the Pastor-Church Relations Committee (PCRC), SCORR, and the Synodical Committee on Abuse Prevention. The rationale for proposing and making these changes is as follows:

A. Administrative reasons

1. The reorganization is intended to eliminate administrative duplication, which is inevitable under the present arrangement.
2. The reorganization is intended to eliminate one-person offices and/or agencies, since such an arrangement tends to breed loneliness and isolation in the workplace.
3. The reorganization will allow for better staff interaction, mutual accountability, and performance encouragement for both support and program personnel.
4. The reorganization is consistent with the stated objectives of several synods.

B. Governance reasons

1. An integrated-ministry administrative staff can best be governed by a single board rather than by five committees, as presently is the case.
2. The board of this new agency should be so constituted as to assure the necessary trustee competence in governance.
3. This newly appointed board will function according to the provisions set forth in the constitution and bylaws of the Board of Trustees of the CRCNA.
4. The schedule for governance implementation shall be as follows:
 - a. The 1994 January/February meetings were held separately to consider these proposals.
 - b. The 1994 meetings scheduled after Synod 1994 will be held concurrently so that joint committee meetings can be arranged for orientation purposes.
 - c. The 1995 annual meetings (February) will be held concurrently, each committee tending to its own responsibilities with a one-day first-time "board" meeting to process synodical recommendations and approve 1996 budgets.
 - d. Effective July 1, 1995, the new board of fifteen members will assume full responsibility.

- e. The initial board membership will be selected primarily from those individuals who have term time remaining. However, freedom to balance the board for competence and diversity will be needed.

II. The name of the proposed agency

The name we have been calling the new agency is the Pastoral-Ministries Agency.

III. Interim board membership

It is recommended that synod freeze the membership of the present committees for the period of the transition except for instances specifically noted in the individual reports. Anyone scheduled for retirement in 1994 should be requested to serve until July 1, 1995. All whose second terms are scheduled to end in 1994 and 1995 will retire on July 1, 1995, as per the provisions of I, B, 4, e above.

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UNIFIED REPORT OF AGENCIES AND COMMITTEES

Overview

The 978 Christian Reformed congregations in the United States and Canada have a global impact through the programs and people of their denominational agencies. This report informs Synod 1994 of the efforts, results, struggles, and blessings experienced by agency personnel during the past year. The report also seeks to inform synod about the challenges ahead of us as people who are to reflect Christ's redeeming presence in the world.

This year the activities of the agencies were carried forward under the theme of Synod 1993—**FREEDOM TO SERVE: Meeting the Needs of the World**. Emphasis on this theme was especially strong in the world-hunger observance during the fall of 1993, but the significance of the theme also reached far beyond those few weeks into the consciousness of all who are involved in the ongoing denominational ministries around the world.

What follows on these pages was reported by the agencies and committees themselves.* It really is a remarkable story about the privileges of ministry which we as God's people may enjoy. Even more remarkable is the fact that this story is a continuing testimony of **GOD'S FAITHFULNESS—A CELEBRATION OF HIS GRACE**. It is our prayer that Synod 1994, and indeed the whole church, may be encouraged by what the Lord continues to do in our time.

* See Section V of the Board of Trustees' report for the Board's actions with respect to individual agencies.

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I. Introduction

The International Communication Center of the Christian Reformed Church, located in Palos Heights, Illinois, is the headquarters of a broadcasting and literature ministry that uses nine languages as it responds to the last words of Christ: "Go into all the world and preach the gospel. . . ." This broadcast outreach also has offices in Tokyo, Japan; Jakarta, Indonesia; and Campinas, Brazil.

II. Ministry in nine languages

A. *English-language ministry*

Current English programs are "The Back to God Hour," heard weekly; "Insight," heard on weekdays; and "Faith 20," heard daily. Our literature offerings include *Today* (monthly press run of 410,000), *The Radio Pulpit*, *The Compendium*, "Faith 20" and "Insight" transcripts, and other support literature for "Faith 20." Joel Nederhood is the speaker on "Faith 20" and "Insight"; David Feddes is the primary speaker on "The Back to God Hour."

Some format adjustments on "The Back to God Hour" and the availability of a telephone counseling service during 1993 have continued to stimulate response to this program. Our overseas release of "The Back to God Hour" continues to feel the absence of ELWA in western Africa, which went off the air when Liberia collapsed. Our 225-station North American network is monitored carefully to make sure that our stations perform well.

The four-and-a-half-minute "Insight," heard weekdays on ninety stations, comments on current events from a Christian perspective. The brevity of "Insight" makes it attractive to stations that broadcast the programs on a sustaining (free) basis. The Voice of Life radio station, also part of the English-language ministry, is on the air sixteen hours daily from Dominica and covers the eastern Caribbean Islands all the way down to Trinidad; it carries all our English programs, including a radio version of "Faith 20" and many other Christian programs.

"Faith 20," our television service—heard during the week in an early morning slot, on Saturdays throughout all of Canada, as well as on Sundays in several areas—demands much of both our budget (about 22 percent) and our personnel. Working in television is difficult on many levels, including station relations. Last year we were distressed when Fox Broadcasting—on two weeks notice—decided to cancel our contract for Channel 32 in Chicago and Channel 9 in Los Angeles. We changed to Channel 66 in Chicago, which did as well for us as Channel 32 had done, and we also found a good outlet in Los Angeles. Fox in Los Angeles has now approached us and asked if we would consider returning to its station. This request is currently under evaluation.

Our English follow-up department dealt with more than 73,000 responses from listeners in 1993. The "Faith 20" telephone centers are located in Burlington, Ontario; Chino and Artesia, California; Palos Heights, Illinois; Wyckoff, New Jersey; Seattle, Washington; and Grand Rapids, Michigan. The Leighton, Iowa, phone center responds to calls generated by "The Back to God Hour." Another phone center began in November in Seattle. Teams of volunteers seek to respond to listeners' immediate needs, provide requested litera-

ture, pray with them, 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.

B. Arabic-language ministry

It was Rev. Bassam Madany who moved this organization in the direction of foreign-language broadcasting when he challenged the church to begin its Arabic-language ministry in 1958. Today this ministry addresses the spiritual needs of an audience that has more than doubled since the sixties. The program offerings are varied. 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. Those who respond receive literature; supplying it requires constant attention to changing postal conditions in the target regions. Whenever possible, we try to get books to those who request them, though sometimes it is better to send booklets by first-class mail. A Christian organization in the Middle East is currently assisting us in accomplishing book delivery, and we hope to strengthen this aspect of the ministry in the coming years.

In view of Rev. Madany's retirement, our board has appointed Rev. Nasser Yassa as his successor. Rev. Yassa, who had been working among Arabic-speaking people in Los Angeles for the Board of Home Missions, is well qualified for the work. He and his wife, who is a convert from Islam, are Egyptians who came to the United States in 1987. We ask the church's prayers for this couple as they adjust to the Chicago area and as Rev. Yassa carries this work forward.

Our organization is deeply grateful to God for the gift he has given our church in the persons of Rev. and Mrs. Madany. The work which they have done in establishing this unusually effective ministry, with its faithful attention to the proclamation of the Word of God, is extremely impressive. We thank and praise God that through this man and woman our denomination has been able to bring the life-changing Word of God to a region that is in bondage to a fearsome religion, a region that, during the time of the Madanys' ministry, has been the scene of turmoil and bloodshed. By far the great majority of those who listen to our Arabic-language messages are in situations of persecution.

This letter from Saudi Arabia typifies the response Rev. Madany has received over the years:

We are sending you this letter with a prayer to God that it will reach you and find you well pleasing in the sight of the Lord. We want you to help us to spread the Christian faith through the use of the Gospels to be distributed among the young people. In this country, no Gospels are available to enable us accomplish our mission. So please send us also the helpful publications which expound the Christian faith.

Everything we do here is done in secret as we are not allowed at all to mention or spread the call to faith in the Messiah. So, here we come and ask for your help in the spread of the Christian religion.

We are encouraged to remember that every day for the last thirty-six years we have been privileged to bring the blessed gospel to people such as the writers of this letter.

C. *Spanish-language ministry*

To meet the demands for programs and literature, the Spanish-language department has developed several programs for 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. Audio- and videocassettes of Spanish-language sermons, along with vast quantities of literature, are routinely distributed. Response to our Spanish ministry's telephone ministry in Puerto Rico was strong throughout 1993.

Rev. Juan Boonstra, minister emeritus for Spanish broadcasting, 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 will be effectively used.

D. *French-language ministry*

Our French-language programs, "Perspectives Reformees," 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 this 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 three hundred congregations.

There are now also groups that have responded to "Perspectives Reformees" in Angola, Burundi, Cameroon, Ivory Coast, Rwanda, and Togo. The group in Rwanda is eager to form a Reformed Confessing Church; this could occur if missionary help were currently available.

Various organizations cooperate with us in the French-language 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 broadcast ministry provides 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, and the nature of Christian experience, as well as devotional material. There are now forty-three titles available, and more are being prepared. Dozens of students also take the in-depth correspondence course *Didaskalia*, which consists of two levels, one for beginners, which surveys the Bible and discusses Christian life and doctrine, and one on a more advanced level, which deals with such subjects as dogmatics and apologetics.

E. *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 programs for young people and for those interested in learning the English language—seventeen fifteen-minute programs, totaling more than four hours a week. This large output is necessary because the programs must be produced in both Mandarin and Cantonese. The programs include a fifteen-minute sermon, a Bible study (dealing with New 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." A new program—"Word for Today"—is an English-Chinese program that starts with the meaning of a common English word and leads into a presentation of the gospel.

Rev. Jimmy Lin, director of our Chinese-language outreach, reports that he now uses a 1.25 million-watt superpower shortwave station of the Radio Moscow Network, located in Vladivostok, near the Chinese border. That we are using this station, formerly dedicated to spreading communism, for Christ's mission is an outstanding indication that God overrules human plans. This station is now part of a Chinese-language network that includes Far East Broadcasting and Trans World Radio transmitters in Manila; on Saipan, Guam, and Cheju Island; and in Inchon, Korea. Letter response and on-site reports indicate that this network covers all of China's twenty-six provinces, a total population of more than 1.1 billion.

In addition to the increasing pressure directed against 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.

With fears of greater repression in China itself and deepening shadows in Hong Kong's future, the number of Chinese people continues to swell in North America, especially in Canada. Responding to this, we now have a Sunday-morning Chinese-language release in Chicago and are just beginning a Sunday-evening Chinese-language broadcast in Toronto.

F. Japanese-language ministry

When Rev. Shojiro Ishii presented an in-depth report to our board last October, he told of the enthusiasm for the gospel displayed by those who attended his annual Radio Bible Camp; this camp provides an occasion for further instruction in the Scriptures and for fun and fellowship. During 1993, thirty-two radio listeners were baptized, which, Rev. Shojiro pointed out, is equivalent to an entire church in Japan, where our churches average about that many adult members.

Rev. 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 found 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.

A full-time staff member and three part-time workers, along with volunteers, assist our Japanese minister. He carries on not only radio programming but also a program for listener contact that includes the Bible camp each summer. In recent years this ministry was buffeted by financial problems caused by the relation of the dollar to the yen, and therefore it had to be cut back somewhat. Our office is working closely with our Japanese staff to ensure that the current level of programming will be maintained. 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.

Currently, Japan is adjusting to new economic realities, which include the downsizing of large corporations and rising unemployment. As it deals with a scandal-ridden government and the realities of recession, it is possible that the gospel may become more interesting for these gospel-poor people. We intend to continue to provide the message of salvation over the air and by means of the telephone.

G. Portuguese-language ministry

In South America more people speak Portuguese than Spanish. Portuguese is the language of Brazil, where Rev. Celsino Gama, director of Portuguese outreach, has his headquarters in Campinas. Our Portuguese-language programs are also aired in Angola, Mozambique, and Portugal. In addition to radio, this ministry now features a strong television component, much of which is produced in our Palos Heights studios; literature offerings have been created to support the broadcasts. A telephone ministry, made possible by an advantageous arrangement with the telephone company, attracts more than 400,000 callers each month. Rev. Gama, who is a licensed journalist, also writes in Brazilian newspapers.

The combination of aggressive radio and television programming, good station selection, and the unique telephone ministry results in hundreds of thousands of responses each year for this ministry. The high interest of the Brazilian Presbyterian church in this ministry ensures that many who respond benefit from the attention of local churches.

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

Dr. Junus Atmarumeksa, head of our Indonesian broadcasting, 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 already discussed in seminal form in 1969.

The Indonesian-language ministry also features a bookstore outreach and the growing influence of *Wasiat*, the Indonesian version of *Today*. The quarters that house this work were upgraded when Dr. Atmarumeksa and his staff 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.

Recently a Muslim group bought the station that has broadcast our programs in Jakarta; consequently, our programs were taken off the air. We are currently looking for a replacement outlet in this very populous city. We covet the prayers of our church as we continue to minister in this hostile environment.

I. Russian-language ministry

Among the many mission organizations that rushed to enter Russia with the collapse of communism, the naivete is gone, and the realization has set in that the nation is not filled with millions of people who are eager to become Western-style Christians. Our Russian broadcasts, which began in the early eighties, when there was no reason to be optimistic, continue to blanket the country as the new pessimism begins to grow. We continue to press on with the same faith and confidence we had at the beginning. Broadcasting has unique staying power, and so long as the stations are available, we intend to use them.

Our radio and television programs, both carrying the name "Vozvrashcheniye k Bogu," "Back to God," are presented by Mr. Mikhail Morgulis, from an organization called Christian Bridge; Morgulis grew up and was educated in Kiev, where he was a journalist and editor before coming to the United States. The scripts are translations of English-language scripts that have been especially prepared for Russian listeners. As far as we know, this program is the only North American program that features a Russian speaker. Reports we receive at our office indicate that our programs are well received.

This ministry is supported by literature designed to reach Russian intellectuals, produced as a cooperative venture with the World Literature Committee. H.H. Meeter's *The Basic Ideas of Calvinism* is virtually completed. The Calvin's *Institutes* project, which has been started, is awaiting adequate funding; it will take several years to produce a definitive edition.

The continued chaotic economic conditions in Russia, the alarming movement to the right expressed in the election of Vladimir Zhirinovskiy and many members of his Liberal Democratic Party to Parliament, the stiffening opposition of the Russian Orthodox Church, and the nearly passed restriction of mission work by foreign organizations combine to cause grave misgivings regarding this element of our mission. But our original conviction remains as valid today as it was earlier: this nation and other elements of the Commonwealth of Independent States need the Calvinistic worldview. We remain confident that, as more and more people become familiar with Reformed Christianity, we may expect that this form of the faith will establish an important place in that country. So we press on.

The Christian Reformed Church has made great progress by forming a strategic council of all agencies that are involved in Russian ministry, of which we, too, are a part. We must encourage one another to move forward in the face of opposition.

III. Management

Day-by-day operations proceed under the direction of the executive director, who supervises the business/financial dimension of our work, and the director of ministries, who is responsible for the ministry dimension. Both report to our board.

The Back to God Hour is governed by a fourteen-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 changes in broadcasting.

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

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

A. Washington (replacing Dr. Jack Veltkamp)

Rev. Henry Numan is senior pastor of Third CRC of Lynden, Washington. A graduate of Calvin Seminary, he was ordained in 1967. Before coming to Lynden in 1991, he served congregations in Peterborough, Ontario; Brockville, Ontario; and Abbotsford, British Columbia. He has attended seven synods and was secretary/reporter or chairperson for a variety of advisory committees during these synods. He has served as a member of two different synodical study committees, on several committees for local classes, on the Board of Trustees of Calvin College and Seminary in the 1970s, and on the Board of Home Missions during the 1980s.

Rev. Vance Hays is the pastor of Calvin CRC in Portland, Oregon. He is a graduate of Westminster (Philadelphia) and Calvin seminaries. He worked nine years for Inter-Varsity Christian Fellowship in Utah prior to entering parish ministry in 1989. While living in Salt Lake City, he directed and often spoke for a weekly evangelistic radio program aired by a local commercial station.

B. Iowa (replacing Dr. James Schaap) (four-year term)

Rev. Dan Sarkipato is pastor of St. Louis CRC, St. Louis, Missouri. He received a B.A. from Old Dominion University and an M.Div. from Calvin Theological Seminary and is presently enrolled in D.Min. studies at Covenant Seminary in St. Louis. He presently serves as vice president of Twin Oaks Christian School Board.

Rev. Dan De Groot is pastor of Covenant CRC, Sioux Center, Iowa. He is a graduate of Calvin College and Seminary and is presently enrolled in a D.Min. program at Princeton Seminary. He has served as delegate to the World Missions Board, as member of Dordt College Board of Trustees, and on various classical committees.

C. Eastern U.S. (replacing Dr. John Last)

Mr. Elroy J. Dyksen, from North Haledon, New Jersey, is a member of Cedar Hill CRC in Wyckoff, New Jersey. He attended Calvin College for two years in the pre-business-administration program and received a B.S. degree in business administration from Rutgers University. He worked for forty-two years for three large nationwide insurance firms as an insurance underwriter. He served

several terms as deacon and elder (and clerk and treasurer) in Faith Community CRC, Wyckoff, New Jersey. He has also served as a member of Classis Hudson's FNC Committee and as an elder delegate to Synod 1983 and 1984 for Classis Hudson. He currently serves as elder and clerk of Cedar Hill CRC in Wyckoff.

Mrs. Elsie Palmer, of Wayne, New Jersey, is a graduate of Wellesley College. She served three years in the Signal Corps in Washington, D.C., during World War II. She taught for nineteen years at Eastern Christian School and later served on its board. She is an active member of the Preakness CRC and has been a volunteer with "Faith 20" almost since its beginning in New Jersey.

D. Florida (replacing Rev. Jack Vander Laan)

Mrs. Ruth Kross of Coconut Creek, Florida, is an educator with several years of teaching experience at Fort Lauderdale Christian School. She is a graduate of Calvin College and is currently working on a master's degree. She is a member of Fort Lauderdale CRC, where she has been active teaching Sunday school and Bible school.

Mr. Jorge Fernandez, of Miami, Florida, is an attorney serving as county attorney for Sarasota County in Florida. He has been an administrator in the Dade County Public Schools and editor for a Spanish curriculum-development center as well as a teacher in Florida and Grand Rapids. He is a graduate of Calvin College and received his law degree from Wayne State University. He has been a member of the Calvin College and Seminary Board of Trustees and the Pine Rest Board.

E. Wisconsin and Chicago

The following names are being submitted to synod for reappointment to second three-year terms: *Rev. John Bylsma* (Wisconsin) is pastor of Brookfield CRC, Brookfield, Wisconsin. He is a graduate of Calvin College and Calvin Theological Seminary, and he has a Ph.M. degree from Northern Baptist Seminary in Lombard, Illinois. He presently serves as regional pastor and as synodical deputy for Classis Wisconsin. He has served as president of the World Missions Board.

Mr. Martin Ozinga III (Chicago) is a member of Community Life CRC, Lockport, Illinois, where he serves as elder. He is a member of the boards of the Back to God Hour, The Bible League, Fuller Evangelistic Association, National Christian College Athletic Association, and Christian Economic Development. He also serves on the Partnership Management Team of the Luke Society. He has been a director of Southwest Christian School Association and of Roseland Christian School Association.

IV. Salary disclosure

Job level	Number of positions	Compensation quartile (includes housing allowance)
7	2	3rd
5	2	3rd
5	4	2nd

V. Recommendations

- A. That Dr. James Schaap, 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. Bassam Madany be permitted to address synod on behalf of the Back to God Hour.
- C. That the proposed budget for 1993-1994 be approved, that the ministry share of \$72.96 per family and \$31.40 per member be adopted for the Back to God Hour ministries, and that a ministry share of \$26.16 per family and \$11.26 per member 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.
- F. That synod elect new board members from the nominations provided and approve the reappointment of Rev. John Bylsma and Mr. Martin Ozinga III for second three-year terms.

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

I. Introduction

The college board, comprised of sixteen regional trustees, twelve at-large trustees, and three alumni trustees, met in October 1993 and February 1994; this report highlights some of the discussions carried on and decisions taken at these meetings. The officers of the 1993-1994 board are John L. Witvliet, chairman; Grace Achterhof, vice chair; James Cooper, secretary; Carol Smith, assistant secretary; and Dale Guikema, treasurer.

II. Staff

The board appointed ten new faculty and/or administrators and reappointed twenty-eight faculty and/or administrators. Fifteen were granted sabbatical leaves, and ten faculty members received Calvin Research Fellowships.

In 1993 President Diekema initiated the Presidential Award for Exemplary Teaching. This year, following recommendations from the faculty and academic deans, Dr. Wallace Bratt, professor of Germanic languages, became the second recipient of the award.

In October the board welcomed Mr. Dale Guikema, newly appointed vice president for administration and finance. Mr. Guikema most recently worked as senior vice president of finance and general manager of Mill Steel Company, Inc., in Grand Rapids.

On February 18, 1994, the board received a letter of retirement plans submitted by college President Anthony J. Diekema. The trustees approved a recommendation from the board-development committee to accept his notice of retirement, effective February 29, 1996, and also to grant him leave from office effective August 31, 1995, with a six-month sabbatical to follow. The trustees expressed gratitude to Dr. Diekema, noting that the "transition of leadership is timely and opportune for both the college and the president" and that the schedule of Dr. Diekema's departure "allows for deliberate and systematic transition in presidential leadership for Calvin College."

The board approved the establishment of the first two endowed faculty chairs, namely, the William Spoelhof Teacher-Scholar-in-Residence Chair, in honor of the former long-time Calvin College president, and the Paul B. Henry Chair in Christianity and Politics, honoring the highly respected U.S. Congressman from Michigan's Third District and former Calvin professor who died of brain cancer last year.

A strategic-planning process, guided by the "Expanded Statement of the Mission for Calvin College: Vision, Purpose, Commitment," is underway, combining a North Central Association (NCA) reaccreditation review with the development of a five-year plan, to be completed by February 1995.

III. Enrollment

Enrollment statistics in the fall of 1993 show an increase of 106 freshmen over September 1992; the total enrollment of 3,730 is five more than last year.

IV. Campaign for Calvin College

The board approved raising the goal of the Campaign for Calvin College to \$50 million from its original target of \$35 million. Fewer than half of the college's more than forty thousand living alumni have been approached for gifts at this point, and pledges currently exceed \$35 million with more than two years to go in the campaign. The additional \$15 million will be designated for endowment for student aid and faculty development.

V. Naming of the library

The board unanimously approved a resolution to name the college library the Hekman Library in honor of Edsko Hekman, Sr., and his heirs. The library on the Franklin Street campus, built with a gift from Edsko Sr.'s widow and three sons, was named the Hekman Memorial Library. The new fifth-floor addition to the library on the Knollcrest campus is being substantially underwritten by a gift from Edsko Hekman, a Distinguished Alumnus of the Class of 1935 (grandson of Edsko, Sr.), and Claire Kuiper Hekman, Class of 1935. A formal dedication ceremony will take place in the fall of 1994.

VI. Calvin Accelerated Program (CAP)

Calvin College offers a new degree-completion program called the Calvin Accelerated Program. Designed specifically for those over twenty-four years of age, this program allows a person (with some previous college experience) to earn a bachelor of arts degree in organizational leadership in just fifteen months.

VII. Finances

In October the board approved the 1993-1994 educational and general budget of approximately \$39 million. In February the board approved a 6.9 percent increase in tuition and room-and-board rates for the 1994-1995 academic year, from a total of \$13,020 to \$13,920. The increase includes a \$140 increase for room and board, from \$3,570 to \$3,710, and a \$760 increase in tuition, from \$9,450 to \$10,210. Nearly one-third of the increase in tuition will be used for additional financial aid to Calvin students.

The board will ask synod for an increase of 3 percent in denominational ministry shares for 1995.

XIII. Salary disclosure

Job level	Number of positions	Compensation quartile
12	1	4th
7	2	4th

IX. Recommendations

A. Academic matters

That synod approve the following:

1. Faculty reappointments with tenure

- a. Earl D. Fife, M.A., Ph.D., Professor of Mathematics
- b. W. David Laverell, Ph.D., Professor of Mathematics and Computer Science

- c. Laurence L. Louters, M.S., Ph.D., Professor of Chemistry
 - d. William E. Van Vugt, M.A., Ph.D., Professor of History
2. Faculty appointments
- a. Charlotte Crawford, M.S.N., Assistant Professor of Nursing for one year, term (reduced load)
 - b. Scott Davison, Ph.D. candidate, Assistant Professor of Philosophy for one year, term
 - c. Edward Miller, Jr., Ph.D., Professor of Spanish for three years, beginning September 1994
 - d. Cynthia Slagter, M.A., Instructor in Spanish for one year, term
3. Administrative appointments
- a. Dale J. Guikema, M.B.A., C.P.A., Vice President for Administration and Finance for two years, with faculty status
 - b. Jane Hendriksma, M.A., Dean of Residence Life for two years, with faculty status

B. Finance matters

That synod approve a 3 percent increase in the Calvin College denominational ministry share for 1995.

Calvin College Board of Trustees
James Cooper, secretary

I. Introduction

Calvin Theological Seminary is part of the foundation of our denominational life. The pastors in our churches and in specialized ministries, many of the leaders in our denominational agencies, and many of our unordained staff people in congregations receive all or a substantial part of their preparation at Calvin Seminary. A vital seminary is essential to the well-being of the church and all it undertakes. As trustees we are very conscious of the unique trust we have been given by the church to oversee the seminary.

As a board we call the church's attention to the wider service of our outstanding faculty. At our February meeting we viewed a fifteen-part training video that eight faculty members have produced for church councils. We read with enthusiasm the first issue of *Calvin Seminary Forum*, the faculty's new magazine of opinion and comment on current issues. We noted the continuing-education seminars offered for pastors as well as lecture series like the Van Dyke Lectures in Missions and the annual Expository Preaching Conference. The faculty advises synod, the agencies, and our churches in formal and informal ways; it annually evaluates licensed students and candidates for ministry; and it still finds time to publish significant books and articles. Two books that have appeared in recent months are Professor Bolt's fine work on Christian education, *The Christian Story and the Christian School*, and the second volume of Professor Muller's definitive series, *Post-Reformation Reformed Dogmatics*. Hundreds of additional copies of Professor Van Dyk's essay "The Unfinished Story of Stewardship," distributed with the president's year-end mailing, have been requested by individuals and churches. In these and in many other ways our faculty provides leadership for our denomination and for other Christian churches.

Our 238 students speak with appreciation and enthusiasm about the exceptional biblically Reformed education they are receiving.

II. The Board of Trustees of Calvin Theological Seminary

A. Governance

The board consists of nineteen members—nine ordained, ten unordained; there are nineteen men and no women or 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 10 and 11. The executive committee is scheduled to meet in April, and the full board on May 26 and 27. The executive committee officers were also elected as officers of the full board.

Dr. Lyle Bierma, chairman
Rev. Gerry Heyboer, vice chairman
Mr. Elmer Walcott, secretary
Rev. Calvin Hoogendoorn, assistant secretary
Mr. James Quist (appointee), treasurer

The board prepared nominations from names submitted by classes. These nominations have been forwarded to the general secretary for distribution to the classes in the regions where elections are required. These elections will occur at

the spring classes meetings (March or May) and will be reported to synod in our supplemental report.

There is one at-large election to be conducted by synod. Both the incumbent trustee and the incumbent alternate have served ably for three years and are eligible for another term. We present both names as our nominations. The person not elected will serve as alternate.

Dr. Ted Greidanus (incumbent) is the owner and CEO of Calftech Corporation. Dr. Greidanus earned his bachelor degree in horticulture and agriculture business and his Ph.D. in soil and horticulture from the University of Wisconsin. Dr. Greidanus has served as elder in the Honolulu, Hawaii, CRC; the United Church of Christ in Davao City, Philippines; and Calvary CRC in Chino, California. He is presently a member of First CRC in Visalia, California.

Mr. Mark Muller (incumbent alternate) is president of Ben M. Muller Reality Co., Inc. Mr. Muller served for six years as treasurer of CEACA and for six years as treasurer of the board of governors of the Pine Rest Foundation. He also assisted for three years on the school board at Sylvan Christian School, Grand Rapids, Michigan. Mr. Muller has been president of the deacons, an elder, and chairman of the worship committee at Calvin CRC in Grand Rapids, where he is a member.

The board noted that the seminary may be disadvantaged by having gone to a smaller board while other denominational agencies have not. It asked its secretary to correspond with the Board of Trustees of the CRCNA to solicit its advice on whether or not it ought to consider returning to every-classis representation in light of this reality.

B. February meeting

On February 11 the third annual board-faculty dinner was held. Discussed during the program was the trustees' responsibility for financial stewardship of the seminary. Dr. Dennis Hoekstra, retired executive director of the Barnabas Foundation, was the featured speaker; a panel of trustees and staff presented facets of this obligation. Presentations were referred to a committee which will review the trustee handbook and propose revisions in the light of the presentations.

The board authorized its chairman and the seminary president to select area retired ministers, as needed, to assist with processing candidates.

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.

III. Faculty and staff

From July 1 through December 31, 1993, Rev. Wilbert Van Dyk functioned ably as acting president, a responsibility assumed during President De Jong's sabbatical leave. The board is grateful for his service.

The board granted four faculty leaves for next year. It also adopted a resolution encouraging Professor Engelhard to remain at the seminary and not to accept nomination for the position of general secretary and noted Rev. Wilbert M. Van Dyk's announcement that he intends to retire at the end of the 1994-1995 academic year. It approved a number of part-time appointments and the following six reappointments of faculty members, which are recommended for synod's approval. (*Italics indicate a change in rank.*)

Professor John Bolt, Professor of Systematic Theology, for two years (1994-1996)

Professor Robert C. De Vries, Professor of Church Education, with permanent tenure

Mr. Paul C. Fields, Theological Librarian (two-thirds time) and Curator of the H. Henry Meeter Center (one-third time), for four years (1994-1998)

Professor Roger S. Greenway, Professor of World Missiology, for two years (1994-1996)

Professor Sidney Greidanus, Professor of Preaching and Worship, for two years (1994-1996)

Professor Calvin P. Van Reken, Associate Professor of Moral Theology, for two years (1994-1996)

IV. Academic policies and programs

Three new courses for seminary programs were approved, and a number of minor program adjustments were noted.

The board received a report on ethnic-minority programs in Classis Red Mesa and at the seminary. It recognized faculty efforts—through several seminars and other means—to enhance integration of classroom work with field education and to coordinate teaching in various courses.

V. General institutional matters

A. *The 1993-1994 operating budget*

The board received with concern a report that through January 31 ministry-share revenues were running behind last year by several percentage points. Because the seminary is dependent for 65 percent of its operating budget on ministry-share gifts, this instability is cause for concern among trustees. Each regional trustee received reports on ministry-share giving by classis and by congregation in his region.

B. *The 1995 ministry-share request*

Synod approved ministry-share budgets of \$1,880,000 for both 1993 and 1994. The board considered a preliminary 1995 budget calling for a ministry-share amount of \$1,974,100, or a 5 percent increase over 1994 and a 2.5 percent per annum increase averaged over the last two years. The board so recommends.

C. *Salary disclosure*

The board reports one executive-level compensation package at job level 7, quartile 4.

VI. Recommendations

The board of trustees makes the following recommendations:

A. That its chairman, Dr. Lyle Bierma, and its secretary, Mr. Elmer Walcott, be given privilege of the floor when seminary matters are before synod.

B. That synod elect one of the following to a three-year term as trustee, with the understanding that the other person will serve as alternate:

Dr. Ted Greidanus

Mr. Mark Muller

C. That the following reappointments be approved:

Professor John Bolt, Professor of Systematic Theology, for two years (1994-1996)

Professor Robert C. De Vries, Professor of Church Education, with permanent tenure

Mr. Paul C. Fields, Theological Librarian (two-thirds time) and Curator of the H. Henry Meeter Center (one-third time), for four years (1994-1998)

Professor Roger S. Greenway, Professor of World Missiology, for two years (1994-1996)

Professor Sidney Greidanus, Professor of Preaching and Worship, for two years (1994-1996)

Professor Calvin P. Van Reken, Associate Professor of Moral Theology, for two years (1994-1996)

D. That synod 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
Elmer Walcott, secretary

I. Introduction

During the past year CRC Publications has again devoted its energies to accomplishing its mission as adopted by the board in 1990:

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) to show the lordship of Christ in their daily living and in their witness and ministry to the world.

The three developments within our ministry that absorbed the greatest amount of staff time this past year and that will have the greatest long-term impact on the church are the development of the new LiFE curriculum, the appointment of a new editor for *The Banner*, and the denominational restructuring. We are receiving very positive feedback about the overall direction of the LiFE curriculum and *The Banner*.

In addition to these developments a number of other activities have absorbed the time and attention of board and staff. Among them are such issues as finding new ways to cooperate with other agencies (e.g., by developing an interagency strategy for ministry to the former Soviet Union), completing our first set of materials for the Basic English program, and developing a plan for increasing the courses for the Friendship curriculum.

Because of a number of vacancies and significant ongoing work needs, the staff has been particularly taxed this past year in accomplishing all that our agency set out to do. The staff has responded well to the increased challenges and has shown great dedication to our ministry and the church during what has often been a hectic year. It is an exciting time to serve the church through a publishing ministry as the potential for children and adults around the world to grow in the Christian faith by way of written materials continues to increase.

II. Board organization and membership

A. Organization

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

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

B. Officers

The officers of the CRC Publications Board through August 1994 are as follows:

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

C. Representation at synod

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

For the board

Rev. Wayne Brouwer, president

Mr. Gary Mulder, executive director

For *The Banner*

Rev. John Suk, editor

For Education

Dr. Harvey Smit, editor in chief

For the Worship Committee

Dr. Emily Brink

Rev. Wayne Brouwer

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. This position should be filled with someone with expertise in finance.

Gordon Koetje: Mr. Koetje has been employed for approximately eight years as cost manager at Knappe and Vogt Manufacturing. Mr. Koetje received his bachelor's degree from Calvin College and his MBA from Michigan State University. Mr. Koetje attends Eastern Avenue CRC, where he has served on the council as elder and deacon. Currently he is the chairman of the finance committee.

James Meyer (incumbent): Mr. Meyer graduated from Ferris State University with a bachelor's degree in accounting. He received his CPA in 1970. Mr. Meyer has been employed for nineteen years by Spartan Stores, where he currently is senior vice president and chief financial officer. Mr. Meyer has served as vice president of consistory and as a board member of Mission 21 India, the CRC World Missions Foundation, and South YMCA. Currently he is an at-large member of the CRC Publications Board. His home church is Immanuel CRC, Hudsonville, Michigan.

The board also respectfully requests that synod appoint Cecil Jenkins as at-large member for a two-year term. The Board of Trustees of the CRCNA appointed Cecil Jenkins to a one-year term beginning September 1, 1993, to complete the unexpired term of Luther Benton, who resigned his position last spring. This position should be filled with someone with business background.

Cecil Jenkins: Mr. Jenkins is currently employed at ALCOA as the senior financial analyst. He attended Franklin University in Columbus, Ohio, and received a bachelor of science business-administration degree in accounting. Currently he is a CPA candidate. Mr. Jenkins and his family attend East Side CRC in Cleveland. His activities at East Side CRC include being church treasurer, serving as the administrative deacon, and serving on the administrative board of the church. He also has worked with the church youth group. He is a member of the National Association of Black Accountants. He also works with Grandville Academy in an inner-city junior-achievement program.

III. Administrative update and recommendations

A. *Long-range planning*

The CRC Publications Board discussed the 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 Board and staff have been active participants in the various task forces, planning meetings, and other activities that grew out of the new denominational agency structure adopted by synod in 1992. The board participated in a listening session similar to those held throughout the denomination during the past year.

The specific developments that have the most immediate short-term impact on CRC Publications' operations are the proposals of the various task forces dealing with centralization and coordination of agency support services—particularly in what has been called Coordinated Services. The proposals of these task forces, and ultimately the decision of the Board of Trustees of the CRCNA, was that these services, many of which are now provided by our own agency, be centralized outside of our agency. Functions to be centralized include data processing, design, printing, warehousing, and customer service/fulfillment. After considerable discussion on the part of staff and board, both the senior staff team and the board endorsed the direction of these proposals. Several issues have been raised for consideration as implementation plans are developed for the proposals.

In view of the Board of Trustees' decision to assign printing and distribution to Coordinated Services, the CRC Publications Board requests that synod remove from its mandate the printing and distribution activities that are currently included under "Scope of Work."

C. *Relationships with other agencies*

In addition to participating in various activities associated with the new denominational agency structure, CRC Publications continued in other ways to work on improving relationships with other agencies. Last year Home Missions began using our order-processing system; for two years now we have been including virtually all Home Missions' products in our catalog; earlier this year Home Missions decided to ask CRC Publications to assume responsibility for providing all product-marketing services.

We have also been working with other agencies to develop a strategy for ministry to the former Soviet Union. Additionally, during the past year, the Spanish-language publishing activities of the CITE organization (a church-leadership-development ministry of World Missions) have been merged with our World Literature Ministries Department.

Finally, several members of the CRC Publications staff are participating in a series of consultations with 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 several goals regarding our use of recycled paper. Because of cost and paper availability issues we are not meeting the goals set by the board. However, over one-third of the printing done for the Education Department is done on recycled paper. *The Banner* is not printed on recycled stock, primarily for cost reasons.

E. Ethnic-minority and disability concerns

Several years ago the board adopted personnel policies and goals related to ethnic-minority persons and persons with disabilities. Substantial progress has been made since that time. Presently 97 percent of our employees are ethnic minorities.

F. Total Quality Management

During the past year, staff has begun implementing certain management concepts, commonly referred to as Total Quality Management (TQM), throughout CRC Publications. Thus far implementation has focused on specific pilot projects. Some of the key concepts embodied in TQM include the following: total focus on serving the customer (both external and internal), focus on improving work processes, empowerment of employees, and the use of measurement to identify and solve problems.

IV. Program/policy information

A. *The Banner*

The past two years have been a time of transition for *The Banner*. Galen Meyer left the position of editor in chief in August 1992. The CRC Publications Board appointed John Kromminga and Harvey Smit as interim co-editors for the next year. Following his appointment by synod last year, John Suk began his work as editor in chief in August of last year. After several months of planning, the first issue of the "new" *Banner* was published in January 1994.

Fortunately all of these changes have gone very smoothly. Based on feedback from many readers, denominational leaders, and peers (last year *The Banner* received the top award for denominational periodicals from the Evangelical Press Association), John Kromminga and Harvey Smit did an outstanding job in their role as co-editors. The wisdom and calm leadership they exhibited during a critical year for the denomination was greatly needed and much appreciated by many. In particular, John Kromminga's love for the denomination coupled with his sense of our denomination's history provided the basis for a number of superb editorials regarding some of the tensions in our denomination. Unfortunately, he found out last fall that he has pancreatic cancer, and starting late last year, the effects of the cancer and of the treatments have been the source of much suffering.

John Suk has provided the impetus for more changes in *The Banner* than even he thought likely when he was appointed by synod last year. Those changes are by now obvious to synodical delegates: new graphic design, news in the front of *The Banner*, letters to the editor in back, more direct focus on family and practical-living issues, a long feature article as well as shorter pieces. The intent is to remake *The Banner* to be as fresh and contemporary as possible without sacrificing readability for all segments of our denomination.

Circulation of *The Banner* at the time of this writing is at 36,300; this figure has declined for a number of years now from a high of almost 52,000 in 1984. We hope that by the time synod meets, this figure will have increased as a result of the redesign described above and the promotion efforts put forth to communicate to church members about the new *Banner*. The segment of our denomination that has the lowest percentage of subscribers is the young married families. Many of the changes are designed to reach that audience—while not losing the loyal older people who have been faithful subscribers for many years.

The Banner news network continues to serve *The Banner* well. These stringers play a critical function in meeting *The Banner's* goal of keeping the denomination informed about what's happening in the churches.

People often wonder which issues of *The Banner* generate the greatest amount of feedback. Usually the YCF issues and the synod issue are among the most popular and best received. This past year the specific items that received the most comment were a number of John Kromminga's editorials, Jim Kok's columns about praying for miracles and about a single woman who was planning to become a mother through in vitro fertilization, and Helen Sterk's article regarding the *NYPD Blue* television series.

The CRC Publications Board and the *Banner* staff are pleased with the initial reactions to the changes in *The Banner*. They believe that these changes will enable *The Banner* to better achieve its mission: to (1) inform readers about what is happening in the CRC as well as the church at large; (2) provide articles which edify and encourage Christian living; (3) stimulate critical thinking about issues related to the Christian faith and the culture of which we are a part.

We would appreciate any input from synodical delegates regarding additional changes that could be made to help *The Banner* achieve its goals even more effectively.

B. Voice of the Reformed

For the past several years synod has helped fund *Voice of the Reformed*, a periodical published by the Korean CRC community through a ministry-share allocation to CRC Publications. Significant developments occurred during the past year in connection with this periodical.

Several of the Korean churches that left the denomination included the core leadership of the Korean Council, which served as the publisher of *Voice of the Reformed*. Because of this and several other developments, the periodical did not publish during the last half of last year. However, several Korean leaders, including the editor of the periodical (Rev. John Taek Kim) and the Korean ministry coordinator for Home Missions (Rev. John Choi), proposed that the periodical begin publication again after the first of the year with CRC Publications serving as the interim publisher until the Korean Council is again organized and able to assume responsibility. The CRC Publications Board concurred with that suggestion. The key reason for this decision was that, during this time of transition in the Korean CRC community, there is more need than ever for a publication such as this.

The first issue of the new *Voice of the Reformed* was published in January of this year. It is smaller than the original product since ministry-share revenues are the only source of revenue during this interim period.

Beginning next year the ministry-share amount will start declining in line with the CRC Publications Board decision that this periodical should be supported for, at most, seven years, on a declining basis.

C. Education Department

1. Curriculum and general publishing

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

a. For younger students

By far the largest publishing project that our agency has faced for many years is the LiFE curriculum—a totally new curriculum for preschool through sixth grade. Although complexities are great and the schedule is rigorous, we anticipate that this curriculum will be ready for the churches as promised by fall of this year.

The board and staff are enthusiastic about the key emphases of this new curriculum, a faith-nurture approach which speaks to the heart and therefore addresses all the faculties of the children—intellect, feeling, and will. Other key characteristics of the LiFE curriculum include encouraging the leaders to model their faith, the inclusion of times for worship and for “wondering” during each lesson, the inclusion of songs that relate to the lesson, and use of a booklet called *Q and A: A Summary of Biblical Teachings* as the basis for the curriculum. The foundational emphasis of this curriculum has been reinforced many times in recent years by the results of studies and opinions of leaders in church education.

b. For junior-high students

The Crossroads courses continue to serve as the primary curriculum for junior-high students. We plan to develop two new courses in this series in 1995 and 1996.

Plans to develop materials to aid junior-high young people in making profession of faith have again been put on hold until the synodical committee reports in 1995.

Two new *Devotions for Today* books have been produced again this year. Plans call for two of these to be produced each year.

c. For senior-high students

Work for these young people has not progressed significantly this past year because of the concentration on the LiFE curriculum. Most of the future work will focus on two product lines: the Prime Time Bible Studies and the Christian Living series.

d. For adults

In this area also, projects have not moved as fast as we would like because of the concentration on LiFE curriculum. Some of the key developments are summarized below:

1) Christian Living series

This past year we published several items in the Christian Living series; two of them, *Too Close for Comfort* (dealing with abuse) and *Earth-Wise* (dealing with the environment), were developed in response to synodical directives. In response to synod's instruction to do some-

thing in the area of aging, Jacob Eppinga wrote *As Long As I Live*. This book was a very popular Christmas gift item.

The synodical request that we develop a study of gambling is being addressed. A member of the synodical study committee is writing a manuscript on this subject and has promised to complete it in the near future.

2) Bible studies

There have been a number of developments in this area during the past year. The new *Banner* will not be publishing the *Banner Bible Studies*, but the Education Department decided to continue that series as part of the new *Revelation* series.

The other adult Bible curricula we publish are in two areas: the *Fresh Look* series, which contains courses which take a "fresh look" at books or certain biblical issues, and the *How to Read the Bible* series. A number of courses are in process in each of these series.

3) Other adult curricula

Some of the other developments in curricula for adults include the following:

- a) We will be producing devotional books for adults starting this year.
- b) In cooperation with Home Missions we will be publishing a series of booklets (called a *Seeker Series*) intended for use with neighbors who express some interest in the Christian faith.
- c) We are exploring two other areas for possible future work: resources for small groups and for spiritual formation.

e. For adult singles

In response to a synodical mandate in this area, we are cooperating with Home Missions in developing a resource manual for ministry to adult singles. It should be published by the time synod meets. It will be called *Singles Focus*.

f. For people from ethnic-minority groups

In prior years the ministry-share funds for this area of our ministry were primarily used for translating materials (e.g., forms, certificates, *The CRC and You*) into other languages. During the past year, our emphasis has shifted somewhat, focusing on working with SCORR in areas such as the following:

- 1) Developing workshops for ethnic-minority persons and for helping local congregations to sensitize people about the issues involved in including people from other cultures within their fellowship.
- 2) Translation of LiFE curriculum materials.
- 3) Production of a Hispanic newsletter (called *Puentes*).

g. For people with mental impairments

Year 4 of our curriculum for this audience, entitled *Living God's Way*, is scheduled for completion by this summer for use in the fall. Planning is proceeding on the units that will be published for Year 5.

h. Basic English

Open Door books is our trademark name for Basic English materials designed for those who are learning how to read in the English language. We now have in stock materials in each of the three planned categories:

Faith Questions, Bible Studies, and Life Stories. Work is now moving forward on marketing these materials.

We are also exploring the concept of developing a literacy program for the churches which might use these books as resource materials, similar to the Friendship Program.

i. For people with visual impairments

We continue to work with Pathways International, begun by the First CRC of Minneapolis, in developing braille versions of some of our curriculum materials. We have begun work on preparing braille versions of the LiFE curriculum. Since we do not charge for these materials, we support this activity from ministry-share revenue.

j. World hunger

Synod 1993 instructed CRWRC and CRC Publications "to ensure that a wide range of educational materials on hunger and poverty becomes available to the churches. . . ." In several meetings staff members from the two agencies have explored ways to fulfill that mandate. Appointment of the world-hunger coordinator will help move this project forward.

2. Training and consultancies

a. Church-education consultants

In 1993 the dual focus for our church-education consultants was to sustain enthusiasm for helping congregations continue to use BIBLE WAY curriculum while at the same time sharing with churches the excitement of the coming LiFE materials. Each summer the consultants attend a training session to help them in their roles. The consultants played a key role this spring in organizing regional "Celebration" conferences to promote the LiFE curriculum.

b. Children-and-worship program

This program presently uses twenty trainers working mainly in CRC and RCA churches. The *Young Children and Worship* book is a key resource for stories for worship leaders.

3. Music and liturgy

a. *Reformed Worship*

We have now published this quarterly for eight years. The purpose statement for this periodical begins as follows:

The purpose of *Reformed Worship* is to provide worship leaders and committees with practical assistance in planning, structuring, and conducting congregational worship in the Reformed tradition.

According to feedback from many readers, this purpose is being achieved. This spring we plan to do a survey of subscribers and non-subscribers to find out possible ways to improve this publication. Currently there are about 3,300 subscribers. This publication has also been the focus of a major project in the effort to implement Total Quality Management principles within our agency.

b. Other music and liturgy publications

In conjunction with the LiFE curriculum, a new children's hymnal, *Songs for Life*, will be published later this year.

A worship-planning manual (*Lift Up Your Hearts*) will be available by the time synod meets. Also, the *Psalter Hymnal Handbook* is now scheduled for publication in 1995.

c. TRAVARCA

In September 1992 TRAVARCA changed its membership obligation from an annual fee and usage fees to a higher annual fee only. This approach has been positively received. Current membership stands at 450, of which 134 are CRC churches. This program receives about \$10,000 in ministry-share dollars for purchase of new videos.

4. The Worship Committee

The members of this committee this past year were Wayne Brouwer, LeRoy Christoffels, Dale Cooper, David Diephouse (secretary), Manuel Ortiz, Fern Pruiksmā, Bert Polman (chair), Geri Schelhaas, and Leonard Vander Zee. The CRC Publications Board appointed the following members to the committee to replace retiring members David Diephouse, Bert Polman, and Leonard Vander Zee and to fill another vacancy on the committee: Jack Reiffer, Ruth Ann Schuringa, Rick Williams, and John D. Witvliet. Last year the CRC Publications Board recommended to synod for "approval . . . for use in the churches" one new baptism form and nine new Lord's Supper forms, along with guidelines. All these had been prepared by the Worship Committee. Synod did not approve those forms or guidelines even for provisional use but rather "recommended them to the churches for study and response so that Synod 1994 may consider provisional ratification" (*Acts of Synod 1993*, p. 511).

At the time of this writing, the committee has received communications from seventeen churches. Some background information, a general review of the responses received from the churches, and the revised forms and guidelines are contained in Appendix A, page 166. It is recommended that synod approve the guidelines and forms in Appendix A for use in the churches.

If the guidelines in the appendix are adopted, then a change in the Church Order is necessary, 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 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.

During the past year, the Worship Committee has had little on its agenda. The sacramental forms mentioned above are virtually completed. The revised form for profession of faith (*Agenda for Synod 1989*) is on hold since synod referred the matter of children at the Lord's table back to its study committee for report in 1995.

Having no synodical assignments to work on, the committee discussed possible future scenarios for its work and structure.

D. World Literature Ministries

1. Purpose and membership

The World Literature Ministries Committee (WLMC) coordinates the efforts of the various CRC agencies in publishing and distributing biblical Christian literature in major world 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 a number of language committees assigned various tasks that assist the WLMC in this ministry. Serving on the WLMC are Merle Den Bleyker, Winifred Klop, Arie Leder (treasurer), Bassam Madany, Harvey Smit (chair), Herman Van Niejenhuis, Alvin Vander Griend (vice chair), and Susan Van Lopik.

2. Work of the committee and staff

Much of the work of this ministry is done by volunteers who serve on the five language committees. In addition, the World Literature Ministries Committee itself serves as a language committee for projects in the Russian and Korean languages. The committee is served by the World Literature Ministries staff (now a department of CRC Publications), who spend much of their time in project management and in establishing and maintaining contacts with overseas publishers.

3. Language-committee overview

a. Arabic literature: Volumes I and II of Herman Bavinck's *Our Reasonable Faith* are now published. Volumes III and IV may be released by the time synod meets. This publication is the first apologetic of the Christian religion conveying a Reformed perspective to be published in the Arabic language in more than a hundred years.

b. Chinese literature: This committee has focused on publishing titles of CRC Publications' Revelation Bible-study series. Five titles are now available.

The committee has prepared a contingency plan for the perhaps imminent possibility that the People's Republic of China may be opened to the proclamation of the gospel through Christian literature.

c. French literature: Financial difficulties have forced the committee's distributor, Sator, to close its doors. The committee is establishing a relationship with a new publisher, La Clairiere of Quebec.

d. Hausa literature: The Hausa Literature Committee committed most of the past year to an evaluation of the feasibility of the Christian Reformed Church of Nigeria's providing the supervision and administration of its ministry.

e. Korean literature: The focus of work in this area is in translating and publishing the Discover Your Bible courses (Coffee Break) in the Korean language. These products are distributed in both Korea and North America.

f. Russian literature: Approximately five thousand copies of *Space for God* have been distributed to schools, libraries, and individuals in Russia. Current projects include translation of Henry Meeter's *Basic Ideas of Calvinism* and John Calvin's *Institutes of the Christian Religion*.

CRC Publications is part of an interagency effort to develop a strategic plan for ministry to the former Soviet Union.

- g. Spanish literature: The most significant development last year was the merger of the publishing activities of CITE (World Missions' Spanish-language materials) and the Spanish Language Committee materials. A new committee, the Spanish Literature Ministries Committee, representing the interests of the various agencies, now holds the responsibility for our Spanish-literature work.

4. Finances

Depressed economic conditions in most of the nations where World Literature Ministries publishes continue to hinder the sales of its books. The goal of the committee is to derive its income in about equal amounts from ministry shares, gifts, and sales. Because of the increase in sales and because of the ongoing significant needs, this area of our ministry is seeking a ministry-share increase of \$.10 (from \$.84 to \$.94).

E. 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 for other CRC agencies and other related organizations as well as for CRC Publications.

For a number of years now this department has worked hard at improving its performance in a variety of areas, such as quality of service, productivity, and financial performance, using the techniques outlined under Total Quality Management described earlier in this report. These efforts have shown consistent positive results. For example, last year productivity improved by 1.8 percent, the quality-index rating that the department uses improved by .3 percent, and overall costs compared to revenue improved by 1.2 percent. In some areas (e.g., scrap, equipment downtime) performance declined this past year, so the improvement efforts need to continue.

These performance improvements show up in measurably reduced costs for regular products like *The Acts of Synod*, *The Agenda for Synod*, *The Yearbook*, and *The Banner*.

Other significant areas of activity this past year included the following:

- With the help of an outside consultant, a study was done to critique our progress in restructuring the design/composition area and to show us how to make recommendations for our future technology planning in that area.
- Significant planning became necessary in the warehouse area because of the increase of CITE products in our inventory and the need to warehouse two curricula (BIBLE WAY and LiFE).
- A number of changes have been implemented in the production planning and in the press area, including the addition of some staff, in an attempt to achieve continuing improvement of performance in these areas.

F. Marketing Department

The functions performed by the Marketing Department include customer service, promotion, public relations and communications, sales of *Banner* ads

and subscriptions, printing sales, market research and analysis, and sales forecasting. This past year was an eventful year for this department since, while it lost several key staff members, it was accountable for promoting two very significant new products, the new LiFE curriculum and the new *Banner*.

In September 1993, the marketing director, Bob Terwilliger, left our ministry. A new director was not immediately appointed because restructuring discussions regarding the agencies were taking place (the executive director served as acting marketing director). Since the outlines of the new structure are now clear, at the time of this writing work has begun on outlining a revised staff structure for this department.

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 fact speaks highly of the quality of our products.

Education Department Sales by Denomination 1992-1993

Denomination	Active Customers	%	Sales	%
CRC	885	22%	\$1,131,289	39%
Other	3,142	78%	\$1,805,850	61%
TOTAL	4,027		\$2,937,139	

The total unit sales of our products has declined for a number of years now. We believe that is due to a variety of factors: (1) the aging of BIBLE WAY, (2) the slowdown in publishing other new materials due to the focus on developing the LiFE curriculum, and (3) the recession (which usually hits churches later than other sectors of the economy). This decline remains an ongoing source of concern for staff and board.

As mentioned above, two extensive promotional campaigns were planned and implemented this past year for the LiFE curriculum and for *The Banner*:

- For *The Banner*, extra copies of the new *Banner* were distributed to all churches, which were asked to give them to nonsubscribers. In addition, a direct-mail package was sent to all nonsubscribers.
- For the LiFE curriculum, a wide variety of promotional activities are taking place. Among them are the following: regional "Celebration" conferences, extensive mailing of sample packets and an introductory video (including a major mailing to over twenty thousand Presbyterian and UCC churches), magazine advertising, a *Facts of LiFE* newsletter, an Introductory Kit, and some merchandising tools.

For most other CRC Publications' products, the primary promotional activities are focused on three approaches: (1) the CRC Publications catalog, (2) direct mail to churches announcing new products or promoting specific categories of products by way of "mini" catalogs, and (3) advertising in *The Banner* and other periodicals.

Promotion of World Literature Ministries' products has not been a strong focus of Marketing Department activities in the past; future plans will call for more staff time devoted to that activity as well as to increasing the fund-raising for that ministry. Future plans in that area call for such strategies as a World Literature Ministries Sunday, asking local-church mission committees to "adopt" WLM projects, etc.

Approximately two years ago a pilot effort was initiated in cooperation with two classes in southern California whereby a California Resource Center was established. After a number of efforts to promote the center met with little success (sales to the southern California classes did not increase), the CRC Publications Board decided to withdraw funding for that center, effective December 31, 1993.

V. Personnel

The CRC Publications staff team is made up of eighty-seven employees (about seventy-six full-time equivalent). Our staff is organized into six departments and an administrative office.

The Staff Council is a management group made up of the executive director (Gary Mulder) and the department heads: John Suk, Periodicals Department (*The Banner*); Harvey Smit, Education Department; John De Jager, World Literature Ministries Department; Lana Hasper (representative), Marketing Department; Charles Vlieg, Services Department; and Michael Dykema, Finance Department.

In September 1994 the terms of two synodically appointed staff members of CRC Publications, Gary Mulder and Harvey Smit, will be completed. Normally recommendations for reappointment are for four years. However, because of an emerging consensus on the part of the executive director of ministries and the Board of Trustees of the CRCNA that term appointments should be eliminated and that people in these positions should serve "at the pleasure of the Board," the CRC Publications Board is inclined to move in that direction now. If no denominational policy changes are made in the next four years, these appointments will come up again at that time.

The CRC Publications Board recommends that the Board of Trustees of the CRCNA approve for synod's ratification the reappointment (beginning September 1, 1994) of Gary Mulder as executive director of CRC Publications.

The CRC Publications Board also recommends that the Board of Trustees of the CRCNA approve for synod's ratification the reappointment (beginning September 1, 1994) of Harvey Smit as editor in chief of the Education Department.

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 believes they are necessary or because synod requests them, that cannot be financially self-supporting. This is particularly true for our World Literature Ministries Department. However, our ministry-share request for 1995 constitutes only 3.2 percent of our annual budget. In fact, if the decrease in purchasing power and the decrease in percent received per ministry-share 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 40 percent in ministry-share revenue during that time.

During the development of the LiFE curriculum, CRC Publications' financial condition has been very tight because the extensive staff concentration on

development of the LiFE curriculum limits the number of other products being developed. Also, as mentioned, sales of most of our products are down. Accordingly, we are budgeting for a deficit for a few years. For example, the budgeted deficit for 1994 is \$429,000; for 1995 it is \$29,000 (less than previous year because we will begin selling the LiFE curriculum in 1995).

CRC Publications respectfully submits for synod's information audited financial statements for the fiscal year that ended June 30, 1993, and the budgets for fiscal years 1994 and 1995 in the *Agenda for Synod 1994—Financial and Business Supplement*.

The CRC Publications Board requests synod to allocate a denominational ministry share of \$2.06 per member (\$4.73 per family) for calendar 1995 for support of CRC Publications' ongoing ministries (\$.66—The Banner; \$.70—Korean periodical; \$.22—Education Department; \$.98—World Literature Ministries).

(Note: The 1994 approved ministry-share requests were \$.21 for the Korean periodical and \$.84 for WLM.)

The CRC Publications Board also requests synod to recommend CRC Publications' World Literature Ministries as a denominational agency recommended to the churches to receive one or more offerings for above-ministry-share needs in calendar year 1995.

The CRC Publications Board also requests synod to recommend the Friendship Ministries (United States) and Friendship Series Charities (Canada) to the churches for financial support in 1995.

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	3 (100-109%)
6	1	1 (82-91%)
5	2	4 (109-118%)
5	1	1 (82-91%)
4	1	2 (91-100%)

VIII. Recommendations

A. That synod grant the privilege of the floor to the following people when CRC Publications Board matters are discussed:

For the Board

Rev. Wayne Brouwer, president

Mr. Gary Mulder, executive director

For *The Banner*

Rev. John Suk, editor

For Education

Dr. Harvey Smit, editor in chief

For the Worship Committee

Dr. Emily Brink

Rev. Wayne Brouwer

B. That synod elect either Gordon Koetje or James Meyer (incumbent) as an at-large member for a three-year term.

C. That synod remove from CRC Publications' mandate the printing and distribution activities that are currently included under "Scope of Work."

D. That synod approve the guidelines and forms in Appendix A, page 166, for use in the churches.

E. 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.

F. That synod ratify the decision of the Board of Trustees of the CRCNA concerning the reappointment of Gary Mulder as executive director of CRC Publications and the reappointment of Harvey Smit as editor in chief of the Education Department, reappointments beginning September 1, 1994.

G. That synod allocate a denominational ministry share of \$2.06 per member (\$4.73 per family) for calendar 1995 for support of CRC Publications' ongoing ministries (\$.66—The Banner; \$.70—Korean periodical; \$.22—Education Department; \$.98 World Literature Ministries).

H. That synod recommend CRC Publications' World Literature Ministries to the churches to receive one or more offerings for above-ministry-share needs in calendar year 1995.

I. That synod recommend the Friendship Ministries (United States) and Friendship Series Charities (Canada) to the churches for financial support in 1995.

CRC Publications

Gary Mulder, executive director

I. Introduction

A. Gathering God's Growing Family, *energizing vision for evangelizing*

The Christian Reformed Church is committed to reaching and gathering lost and searching people throughout North America—for good reason: "God reconciled us to himself through Christ and gave us the ministry of reconciliation" (II Cor. 5:8). As a church we confess, "I believe that the Son of God . . . gathers, protects, and preserves for himself a community chosen for eternal life" (Heidelberg Catechism, A. 24). The CRC evangelizing movement—*Gathering God's Growing Family: Seeking the lost, discipling the found . . . all for God's glory*—flows out of what we confess and out of a real sense of urgency for our friends, neighbors, and family members who are among millions of lost, wandering, and seeking people in North America.

B. The goals of Gathering

Gathering God's Growing Family focuses on these four 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.
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.
4. Financial resources: To promote the *Gathering* vision and develop partnerships which provide financial resources to achieve the goals of *Gathering*.

C. Gathering's core values

The *Gathering* vision and its goals are rooted in these core *Gathering* values, affirmed by Christian Reformed Home Missions in 1993:

1. We care passionately for the salvation and discipling of lost people, as God calls us to do.
 - a. Caring passionately for the lost expresses the heart of God for his world.
 - b. Seeking the lost and discipling the found are essential to being biblical and Reformed.
2. Prayer is essential to fulfilling God's mission regarding lost people.
 - a. Prayer for lost people reflects the mind of Christ.
 - b. Prayer for the transformation of churches and members into effective instruments for God's harvest reflects the desire of God for the church and the world.
 - c. Prayer for persistence in this mission reflects our dependence on the work of the Holy Spirit.
3. The local church is the primary agent for carrying out this mission from God.
 - a. God has provided a great harvest field today in North America.

- b. God wills that new and established churches reproduce themselves.
 - c. The development of new churches is an effective way to reach people who are not reached by established churches.
 - d. The primary role of Home Missions is to serve established churches, new churches, and their ministries with vision, guidance, and support.
 - e. Classis, the classical home-missions committees, and regional groupings of churches are valuable resources to local ministry for vision, networking, support, and mutual accountability.
4. The increasing growth and diversity of the Christian Reformed Church are essential to the effectiveness of the mission.
- a. A multiethnic and multiclass denomination reflects the North American harvest field in which God has called us to minister.
 - b. The Christian Reformed Church, a denomination embodying the Reformation heritage, provides biblical and confessional standards for accountability in fulfilling God's mission to grow and diversify.
5. Wherever and whenever we, God's people, exercise vision and faith, God provides resources for his work.
- a. Christian stewardship requires wise application of resources to enhance and increase the capability of local congregations and their members.
 - b. Responsible Christian stewardship avoids fostering or supporting dependency, which has long-term debilitating effects.

D. Gathering (evangelizing) progress in 1993

By God's grace, since 1988, growth through evangelism in the CRC has totaled 16,995 persons. This compares to 12,606 persons brought in through evangelism in the same period before *Gathering*. In the 1993 reporting period 2,766 persons were added through evangelism, compared to 2,351 persons in 1992 (nine-month reporting period). In 1993, 851 people were added through evangelism in new churches alone. This compares with 768 persons in 1992 and 474 in 1991. The Christian Reformed Church is growing as an evangelizing church.

As of September 1, 1993, total CRC membership stands at 300,320. Even though membership data for 1993 shows that the CRC added 9,481 new members, evangelism accounting for 2,766 persons, the sobering news is that, for the same period, deaths, reversions, individuals leaving for other denominations and congregations withdrawing from the denomination result in an overall decline of 10,882 persons, or 3.5 percent.

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 are from Canada, and thirty-eight from the United States.

Beginning in 1994, the Board of Home Missions will meet in May rather than in February in order to respond in a more timely manner to proposals for new ministries and requests for assistance from congregations and classes.

B. Board officers

The officers of the Board of Home Missions are Rev. Bruce Ballast, president; Mr. Jack Geschiere, vice president; Rev. John Rozeboom, secretary (executive director); Rev. Dale Slings, recording secretary; Mr. Jack Heinen, treasurer (director of finance); and Mr. Jay Morren, assistant treasurer.

The officers of the Christian Reformed Board of Home Missions of Canada are Mr. Jack Geschiere, president; Mrs. Betty Walpot, vice president; Mr. John Overzet, secretary; Mr. John Kamerman, treasurer; Mrs. Debbie Glasbergen, recording secretary; and Rev. Sidney Couperus, assistant treasurer.

C. The executive committee of Home Missions

The executive committee of the Board of Home Missions is made up of elected delegates from established regions. The executive committee meets in September, December, and February.

Region	Classes
Western Canada	British Columbia NW, British Columbia SE, Alberta North, Alberta South
Central Canada	Chatham, Huron, Niagara
Eastern Canada	Hamilton, Toronto, Quinte, Eastern Canada
Northwest U.S.	Pacific Northwest, Columbia, Central California, Yellowstone
Southwest U.S.	California South, Greater Los Angeles, Arizona, Red Mesa
Midwest U.S.	Rocky Mountain, Lakota, 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

III. Established-church development

Through the efforts of its Established-Church Development Department (ECD), Home Missions partners with established churches to provide creative leadership and assistance in collaboration with classes and other agencies so that *established churches effectively seek the lost and disciple the found, all for God's glory!*

A. The means and desired outcome

The work of established-church development is accomplished by means of

1. Consultation by regional directors and others. We encourage and equip churches to become (better) outreaching churches.
2. Church-development materials. We offer assistance for various church-outreach concerns, strategies, and programs.
3. Coffee Break and Men's Life ministries. We enable and assist churches in these vital small-group Bible-study outreaching ministries.
4. Financial grants. We enable churches to program and add staff for outreach.

5. Gathering conferences, training, and educational courses in cooperation with Calvin Theological Seminary. We encourage and equip church leaders to be gatherers.

The outcome which we seek to achieve is an increasing number of churches that are interested in, mobilized for, and effective in *Gathering*. Our success becomes evident when more churches receive more people as participants and members through evangelism, as reported in the *Yearbook*.

B. Some objectives and key results of having reached these objectives

1. To provide guidance for established congregations and classes in their planning and working for *Gathering*
 - a. ECD developed and implemented a comprehensive plan to encourage churches and classes and denominational agencies to pray.
 - b. ECD assisted classes through the classical home-missions committees in doing strategic planning for ministry (through the CRWRC/CRHM task force on the role of classes in the twenty-first century).
 - c. ECD completed a pilot for a *Gathering* church-network strategy and reproduced it in one other area.
2. To enable established churches to plan for and experience healthy and effective growth through outreach to nonchurched, non-Christian people in their communities
 - a. Twenty-seven Congregational MasterPlanning contracts are currently in process with twenty-seven consultants currently working on contracts.
 - b. ECD helped churches understand the change process as it occurs in the church by sponsoring a course called "Managing Change in the Nineties" in various areas in the denomination.
 - c. ECD developed a pilot program for networking established churches under the theme "Refocusing Your Church."
 - d. ECD provided partnership-assistance grants, including grants for college campus work and for fifty-eight churches/ministries, for a total of \$644,250.
 - e. ECD cooperated with SWIM to provide 190 SWIMers for forty-eight new and established churches in the summer of 1993.
 - f. ECD conducted thirty Men's Life workshops across the U.S. and Canada.
 - g. ECD completed the second year of *Little Lambs* curriculum for two- and three-year-olds.
 - h. ECD created the CRC Prayer Force of five hundred persons, using the prayer guide *Releasing God's Power*.
 - i. ECD published and distributed a new Church Development Resources catalog with new materials to assist established churches to reach out.
3. To help established-church leaders create such conditions in the churches they serve that they can confidently claim God's promise of a *Gathering* harvest

- a. ECD held a third *Gathering* conference in connection with Willow Creek Community Church's Church Leadership Conference in October 1993 with 239 persons attending, representing fifty-four churches.
- b. ECD planned a Coffee Break Convention for CB leaders in July 1994 in Wheaton, Illinois.
- c. ECD published through Church Development Resources *Releasing God's Power, Discover Hebrews, Little Lambs, Discover Jesus in John, The Priority of Prayer, Ecclesiastes: Finding Meaning in Life, Did Jesus Say That?, and Gathering in a Time of Huge Challenge*.
- d. ECD led six Pastors' Prayer Seminars for classes.
- e. ECD identified and marketed eighty-eight helpful books from other publishers.
- f. ECD taught four courses in connection with Calvin Theological Seminary: New-Church Development, Established-Church Development, Vision Leadership, and Public Worship in the Mission-Shaped Church.
- g. ECD held a Men's Life Convention in September 1993 in Grand Rapids.

In addition, ECD works with the Christian Reformed Campus Ministry Association (CR/CMA) to ensure that each campus ministry becomes an integral part of local outreaching churches. Grants are being made to sixteen campus ministries, totaling more than \$308,550 in fiscal year 1994.

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 the work of its New-Church Development Department (NCD), Home Missions encourages and equips churches and classes to plan and develop new churches which seek the lost and disciple the found. Home Missions supports approximately 140 to 150 new churches and NCD ministry positions. Generally speaking, new-church development includes all new and emerging churches that receive financial assistance from Home Missions for the missionary pastor position. Home Missions' support of Native American schools in Crownpoint, Rehoboth, and Zuni, New Mexico, is also administered by NCD.

A. Partnering for new-church development

1. Grant funding only: Over the years Home Missions has helped to start new churches in two ways: (1) by direct sponsorship, including serving as the employer of the missionary pastor, and (2) by providing grant funding as a subsidy toward the support of the classis or sponsoring church. As the result of a board decision in February 1993 that *grant funding become the only way*, fewer than ten missionary pastors remain on the Home Missions payroll. It is expected that by September 1, 1994, *all* new-church missionary pastors will be employed locally, with Home Missions providing its financial assistance by way of the local new-church sponsor or to the new church itself. Classes and congregations have stepped forward to assume the role of new-church sponsor in a very gratifying way.

2. Reproducing churches: Home Missions believes that "churches grow churches." Based on this conviction, Home Missions has developed a "Reproducing-Church Workshop" to help mother churches plan for and give life to daughter churches. An initial workshop conducted in Chicago in October 1992 was repeated in Washington state in November 1993. More workshops are scheduled for other locations in 1994 under the leadership of Rev. Allen Likkel, NCD minister of recruiting and training, and Rev. Dirk Hart, minister of evangelism. To date approximately twenty-four churches (all potential mothers- to-be) have participated in these workshops. To quote from the workshop materials, "If a church isn't giving birth, it needs to be revitalized."
3. Strategic partnering: In addition to partnering with classes and sponsoring churches in general, Home Missions partners strategically with ethnic churches in the CRCNA. Home Missions has encouraged the development of the Hispanic Planning Committee and local task forces, and in September 1993 it secured the services of Mr. Gary Teja as Hispanic ministry coordinator (initially half-time). Other ethnic-ministry coordinators are Rev. John Choi for the Korean churches and Rev. Peter Yang (part-time) for Chinese ministry. Specific plans are in process for providing specialized assistance to African-American and Native-American churches and personnel.

B. New churches: September 1992 to December 1993

In 1988 Home Missions projected approximately 120 new churches by 1994, (toward a cumulative total of 240 by the year 2000). In actuality Home Missions has helped to start 106 new churches between 1988 and 1994: 16 in Canada and 90 in the United States. Of this grand total of 106 new churches, 33 serve predominantly Anglo communities, 15 Hispanic, 30 Korean, and 25 other ethnic or multiethnic communities. Reporting data from 59 of these new churches as of August 31, 1993, shows a total of 3,542 new members (1988-1993)—in addition to more than 500 persons from "graduated" new churches.

1. New churches started between September 1992 and August 1993

Location/Name	Personnel	Open Date
Buena Park, CA/Messiah Korean	Woon Se Yeo	9/92
Camarillo, CA/Hispanic	Ricardo Aragon	1/93
Chicago/Matteson, IL/Grace	Roger Nelson	9/92
Chino, CA/First Hispanic of Chino	Gilbert Miranda	9/92
Colorado Springs, CO/Community	H. Reyenga/D. Huizenga	7/93
Cypress, CA/Rivershore Korean	Hanku (Allen) Chei	9/92
Grand Haven, MI/Covenant Life	Andrew De Young	9/92
Hamilton, ON/Laotian	Sirisack Saythavy	9/92
Holland, MI/Laotian	Ranong Silakhom	9/92
Kayenta, AZ/Navajo	Jerome Sandoval	8/93
London, ON/Forest City Community	Robert Hogendoorn	9/92
Los Angeles, CA/Church of Love	Chang Kyum Kim	9/92
Lynden, WA/Mt. View Cambodian	Savan Ratahnahk	9/92
Marquette, MI/NCD	Wayne De Young	3/93
North Long Beach, CA/New City	Carl Kromminga, Jr.	1/93
Phoenix, AZ/Celebration Community	Jonathan Westra	8/93
Redlands, CA/Dominion Fellowship	Joseph Almaraz	9/92
Southlake/Keller, TX/Daybreak	Daniel Devadatta	9/92
Toronto, ON/Friendship Community	Fred Witteveen	9/92
Winnipeg, MB/Step by Step	Peter Tuininga	9/92
W Palm Beach, FL/Good Samaritan	German Moreno	9/92

2. New churches started between September 1993 and December 1993

Location/Name	Personnel	Open Date
Artesia, CA/Hispanic	Francisco Golon	9/93
Bellflower, CA/Hispanic	Isay Alvarez	9/93
Hacienda Heights, CA/Eastern Korean	Young Dae Kim	9/93
Los Angeles, CA/Galilee	David W. Yang	9/93
Monterey Park, CA/Indonesian	Hendry Lie	9/93
Northridge, CA/Valley Shinil Presbyterian	Jong Whan Lee	9/93
Oceanside, CA/First Union Korean	Hyung Ju Park	9/93
Paterson, NJ/Joy, Peace, and Love	Ezequiel Romero	9/93
Phoenix, AZ/Korean	Raymond Tae Hoo Yeo	10/93
Sepulveda, CA/Valley Dongsan	Chong Dae Yoon	9/93
St. John, IN/Crossroads Community	Kris J. Vos	9/93
St. Vital, MB/Youth Network	Timothy Berends	9/93
Tustin (So Orange Co), CA/Fellowship	Matthew (Minh) Le	9/93
Vancouver/Surrey, BC/Residency	Mike Dadson	9/93
Victorville, CA/Church of the Way	Bob Lewis	9/93
Wyoming (Grand Rapids), MI/Hispanic	Carlos Tapanes	11/93

C. *Selecting and guiding*

1. **Assessment Centers:** Jesus said, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:37-38). Persons who feel called to new-church ministry, as well as those who are unclear about their call, are encouraged to participate in an Assessment Center. This two-day workshop, which is offered two or three times annually, helps clarify whether a person has the passion and gifts for new-church development. Currently there is a particularly urgent need for new-church developers in central and eastern Ontario.
2. **Incubators and Boot Camp:** The life of the new church is very fragile in its first couple of years, and life support is essential. Wherever possible, the missionary pastor and other key leaders are encouraged to participate in a New-Church Incubator. Now instituted in nearly every Home Missions region, this program involves monthly training with other new-church leaders, supplemented by individual coaching of the missionary pastor. An exciting supplement to the incubator program is a one-week Boot Camp in the fall of the year, in which new pastors receive intensive training for their new church's vision and strategy.
3. **Multietnic recruitment:** Trained leadership for the ethnic and language churches is identified in a variety of ways: through our denominational seminary; other educational institutions; Home Missions evangelist-training program in the Los Angeles area (Rev. Gary Schipper, director); and effective networking by CRHM regional directors, ethnic-ministry coordinators, and alert classical home-missions committees. At any point in the year, eight to twelve would-be missionary pastors are in supervised work/study arrangements that help to discern their potential for new-church-development ministry in the CRCNA.

D. *Terminations of NCD funding*

Acting upon the wisdom that larger and longer subsidies generally do not result in greater congregational growth through evangelism, Home Missions

funding is approved in three-year cycles, decreases annually, and whenever possible is limited to a maximum of six years. If a new church is not developing satisfactorily and interventions have not proven effective, Home Missions funding may be discontinued in the interest of responsible stewardship. The list below includes ministries that are, for various reasons, no longer dependent upon Home Missions funding.

1. September 1992 to August 1993

Location/Name	Personnel	End of Funding Date
Abbotsford, BC/Zion	Paul Lam	8/93
* Austin, TX/Residency	Joel Zuidema	6/93
Boca Raton, FL/Korean	John Cho	5/93
Brigham City, UT	Douglas Hunderman	8/93
Campbell River, BC	Charles Claus	8/93
Chandler, AZ/Chr. Comm.	Al Lindemulder	10/92
Grand Rapids, MI/Discovery	Jim Hoogeveen	8/93
Kamloops, BC	Henry de Vries	5/93
* Kent, WA/Good News	Al Machiela	8/93
* Los Angeles, CA/Evergreen	Dwight Kim	8/93
McMinnville, OR	Mark Timmer	8/93
Montreal Island, PQ	Patrice Michaud	8/93
Naschitti, NM	Jerome Sandoval	7/93
Seattle, WA/Hope Korean	Youn-Kyong Sung	8/93
Traverse City, MI	Jon De Bruyn	8/93

2. September to December 1993

Location/Name	Personnel	End of Funding Date
Brampton, ON/Living Hope	Dan Gritter	10/1/93
* Hawaiian Gardens, CA/Rehoboth	Yong Tae Kim	9/30/93
Nashville, TN/Faith	Jerry Hoek	10/93
* Santa Monica, CA/Good Land	Nasser Yassa	12/31/93
* Tampa, FL/Evergreen Korean	Sung Jin Bak	12/31/93

* CRHM funding was discontinued or interrupted.

E. NCD Harvest Chart as of 8/31/93

	1991	1992	1993
1. Total # NCDs reporting	117	115	123
2. Main worship	9,822	9,732	9,903
3. Total members	9,993	10,008	9,118
4. Professions of faith	422	283	445
5. Growth by evangelism	474	768	851
6. Growth from other denominations	437	378	376
7. Child baptisms	269	280	208
8. Total member growth (#5 minus #7)	1,180	1,426	1,435
9. Total member losses	583	556	687
10. NET growth (#8 minus #9)	597	870	748

V. Resource development and finance

After a difficult year of declining receipts in fiscal 1992, Home Missions gives thanks to God and his people for increased financial support during the year ended August 31, 1993. Ministry-share receipts increased 1.7 percent over the previous year. All above-ministry-share giving increased 8.3 percent for the same period. During several months of fiscal 1993, Home Missions received the highest amount of ministry-share gifts that it has received for those respective months in its history. The increased level of receipts provided the ability to fund Home Missions' programs as planned, and funds were available to start several more new churches if missionary pastors had been available.

Home Missions provides advice and financial assistance in site selection and purchase and in building design and construction for new churches that start with Home Missions' partnership. Home Missions' investment notes provide a way for CRC members to invest in new-church building programs; proceeds from the note sales provide the loan funds for new-church building programs that would have difficulty obtaining funds from commercial lenders. At the end of fiscal 1993, Home Missions had over \$6.5 million in outstanding loans to sixty-four churches. During the past year the following churches made final payments on their Home Missions loans: Akron, Ohio; Anchorage, Alaska; Chula Vista and Fountain Valley, California; Tacoma, Washington; Washington, Pennsylvania; and New Glasgow, Nova Scotia. Also during the past year the following churches reached a level of financial independence that allowed them to secure permanent financing for their buildings and to repay the Home Missions loan: Kamloops and Richmond, British Columbia; Chandler, Arizona; and Nashville, Tennessee.

At this time Home Missions is assisting churches in Fontana, California; Surrey, British Columbia; Darien, Illinois; and Miami, Florida, in their search for building sites. It is exciting to report that the first new church building in many years in Classis Red Mesa was completed in Farmington, New Mexico, in January 1994.

A. Fiscal 1993 financial report

A detailed audited financial report for the year ended August 31, 1993, the 1994 budget, and the proposed 1995 budget will be presented to synod in *Agenda for Synod 1994—Financial and Business Supplement*. A summary report for the year ended August 31, 1993, is shown below:

Source of income	Income (\$000's)	% of total
Ministry share	\$5,762.9	60.6
Missionary support	1,090.5	11.5
Above-ministry-share gifts	1,033.3	10.9
Catalog, conferences, consulting	912.1	9.6
Interest and other	707.0	7.4
Total income	\$9,505.8	100.0

Use of funds	Disbursements (\$000's)	% of total
New-church development	\$5,037.8	54.1
Established-church development	2,302.9	24.7
Land, capital, currency	1,001.6	10.8
Administration	591.6	6.4
Resource development	371.5	4.0
Total disbursements	\$9,305.4	100.0

B. Salary disclosure

Executive and administrative persons are being paid within the salary ranges approved by synod (*Acts of Synod 1993*, p. 339) as follows:

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

VI. Recommendations

A. That synod grant the privilege of the floor to the president of the Board of Home Missions, Rev. Bruce Ballast; the executive director, Rev. John Rozeboom; and the director of finance, Mr. Jack Heinen, 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.

D. That synod approve the ministry-share request of \$123.25 per family and \$53.60 per member as detailed in the *Agenda for Synod 1994—Financial and Business Supplement*.

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 1993.

CRWM currently has or supports missions in twenty-nine countries with 112 long-term missionaries, 94 missionary spouses, and 180 missionary children. There are also 60 associate missionaries, most of whom are teachers in various places; 34 short-term missionary volunteers, who do a variety of tasks; 3 seminary interns; and 16 summer mission volunteers of college age—a total of 319 active missionaries during 1993 (and 180 missionary children). They give support to thirty Reformed and Presbyterian churches (which are attended by over one million people) and to about twenty other agencies. In ten countries they are developing churches which have not yet been organized. Although we do not have complete statistics, we estimate that these churches added at least 50,000 adherents in 1993. Growth greater than 5 percent per annum appears to be occurring in the churches in Cuba, the Dominican Republic, Guinea, Honduras, Japan, Mali, Nigeria, the Philippines, and Sierra Leone.

II. Report on mission fields and projects

Mission fields and projects are listed alphabetically 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 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 through thirty-six long-term missionaries and six associate and volunteer missionaries who reside 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 sixteen hundred communicant members. The churches in the other countries are still small and without synodical organization.

C. *China (including Taiwan)*

On mainland China CRWM supported about 30 teachers in 1993. 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. Estimates run as high as 100 million. CRWM is exploring a mission venture in Jilin Province among the Korean population there. On Taiwan six missionaries continue to support the slowly growing Reformed Presbyterian Church, to train leaders, and to produce 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 concluded an agreement in 1993 through which CRC Publications assumed 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 seven thousand within the last three years. CRWM gives this church financial grants and provides short-term missionaries for leadership workshops. It is planning to expand its support since the leaders of the churches in Cuba are overwhelmed by the demands of growth and need.

F. Dominican Republic

Twenty long-term missionaries and four associate and volunteer missionaries facilitate the development of a Christian Reformed Church and 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 with 93 churches and 139 preaching centers. Twenty-eight Christian day schools with three thousand students are operating under the auspices of our mission.

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 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

Two long-term missionaries, four 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 we continue to explore ways to transfer Faith Bookstore to local ownership.

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 three-to-four million Muslim Fulbe. These missions have seen their first fruit double or triple and are praying that a church of 200,000 members will be established in this generation. Small groups of Fulbe believers now gather for worship in their own language.

K. Haiti

In 1985 CRWM began placing missionaries across the border from the Dominican Republic in Haiti to provide leadership training and to develop a

Christian school system among Haitian independent churches. Six long-term missionaries and five associate and volunteer missionaries provide training to nearly two thousand church leaders through training centers and correspondence programs. Much strain was placed on this mission by political and economic problems, and many are again fleeing the country to places such as the Dominican Republic. 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 and seminary in Sarospatak and the Reformed university in Miskolc, Hungary. Two volunteers support the development of a Reformed university in Budapest. A summer music/evangelism team of nine young people witnessed in youth camps for eight weeks. Plans for placing more volunteer teachers and summer volunteers are in place. The Hungarian Reformed churches have become more active and are reestablishing many of the one thousand Christian schools they lost to communism.

M. Japan

This mission has developed over 40 of the 135 organized congregations of the Reformed Church of Japan, which now has about nine thousand members. Twelve unorganized mission churches grew at a rate of 15 percent in 1993. Sixteen long-term missionaries and eleven associate missionaries worked in Japan.

N. Kenya

Miss Mary Kaldeway provides evangelism and leadership training (for medical personnel in East Africa) through Hospital Christian Fellowship International. The first HCF group in Ethiopia has been formed.

O. Liberia

War has closed much of our mission work in Liberia. Rev. and Mrs. Don 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 being trained.

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, now called the Reformed Presbyterian Church in Mexico, which 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 500,000 attenders among the three 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 as well as short-term teaching and medical missionaries. The Christian Reformed Church of Nigeria, a

multitribal church located primarily among the Jukun, Icen, Ndoro, Tigum, Fulani, Chamba, Jibu, and Daka peoples (four million people) in northeastern Nigeria, was formally organized in 1957; it now has 165,000 attenders. Fifteen long-term and two volunteer missionaries support its evangelism, leadership training, church-education, and medical ministries. CRWM provides financial grants to some of these ministries. Six long-term missionaries recently began to reach the 150,000 Kambari people in northwestern Nigeria. Already more than a hundred baptisms have occurred, and several groups faithfully gather for worship. We pray for a church of ten thousand members by 2005. In Plateau State three long-term missionaries conduct evangelism, leadership-training, and literature ministries. An additional ten missionaries work in a variety of support ministries in Nigeria, including 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 in Pakistan with the Associate Reformed Presbyterian Church. Under this arrangement CRWM will loan one CRC missionary family to World Witness, the foreign mission of the ARPC, for service in Pakistan.

T. Philippines

The Philippine CRC now has over one hundred organized and emerging churches, including over 8,500 members. In 1993 this church celebrated 383 baptisms and professions of faith. Thirty-two missionaries support church development and leadership training on five major islands.

U. Russia and the Ukraine

The agencies of the CRC are developing a joint strategy for mission in Russia. Some short-term projects have already been completed. Plans are being formulated for a ministry center which helps to coordinate the placement of teachers, distribution of literature, and radio and TV ministries of the agencies.

V. Sierra Leone

Four long-term missionaries work among the Kuranko people in northern Sierra Leone. Over 1,100 people who formerly identified with Islam are now forming a Kuranko church after eleven years of mission work.

W. Zambia

Rev. Harold and Mrs. Joanne de Jong live and work at the Justo Mwale Theological College of the Reformed Church of Zambia. Through classroom instruction and mission trips the de Jongs are giving their students a vision for evangelizing the unreached in Zambia.

II. New mission proposals

The administration has been in conversation with the Korean CRCs for a number of years about ways by which CRWM can facilitate their involvement in overseas missions. Two proposals have resulted. One proposes placement of

two Korean-American missionaries in Jilin Province of China, where over one million Koreans live. The second proposes support for a cross-cultural missionary-training center under the auspices of the Asian Center for Theological Studies in Seoul. Korean churches currently send over three thousand missionaries abroad, and it is estimated that this number will increase to twenty thousand by the year 2000. Cross-cultural preparation is a great need for this venture because 65 percent of the missionaries now sent do not continue overseas service longer than four years. It is believed the many of these could be retained for longer service through better preparation for cross-cultural ministry. CRWM respectfully requests permission to begin these mission projects in Korea and China. It is expected that much of the support for these projects will soon come from Korean CRCs.

III. Personnel report

CRWM plans for 115 long-term missionaries and 93 long-term missionary spouses in fiscal year 1994-1995 along with 120 short-term missionaries, including 16 summer mission participants. Over the past few years the number of long-term missionaries has gradually declined, and the number of short-term missionaries has grown. Short-term missionaries fall into the categories of volunteers, associate missionaries, seminary interns, and summer mission participants. They serve for periods of time ranging from one to twenty-four months and do not receive salaries from CRWM. They support themselves, 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. Most of our long-term missionaries are involved in evangelism and church development, leadership training, and other educational endeavors.

Providing for the education of missionary children 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 teach missionary children.

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 1993-1994 we honor the following for twenty or more years of service with the mission:

Dr. Ray and Mrs. Gladys Brinks, thirty-five years in Argentina and Dominican Republic

Rev. Dick and Mrs. Anne Kwantes, twenty-five years in Japan and the Philippines

Rev. Richard and Mrs. Sandy Systma, twenty-five years in Japan

Miss Marcia Brouwer, twenty years in the CRWM-U.S.A. office

Mr. Abe and Mrs. Carol Vreeke, twenty years in Nigeria and the CRWM-International office

IV. Relationship with other agencies

Each year CRWM and CRWRC provide their committees and the Board of Trustees with a Joint Fields Assessment Report, which identifies progress made in CRWM-CRWRC cooperation. Copies of this report are available upon request.

The Back to God Hour, CRC Publications, and CRWM have had a series of meetings to discuss joint ministry in Russia. We received permission from our committees to develop a joint CRC study center in Moscow which will be used to coordinate agency work in Russia. CRWM is recruiting a director for this ministry.

Calvin Theological Seminary continues to develop a mission institute, which has already provided CRWM with seminars and workshops for newly appointed missionaries in the summer of 1991 and 1992. Over the last two years many of our overseas seminaries and leadership-training centers have benefited from short-term teaching by seminary professors who have provided on-field seminars for some missionaries. We welcome this development.

V. Matters related to governance and administration

A. CRWM-International director

Rev. William Van Tol has informed the committee that he will seek a transfer back to mission work overseas at the conclusion of his present term in July 1996. The committee is currently reviewing the structure of its administrative directorate and will appoint a search committee to seek one or more nominees for appointment to this position by Synod 1996.

B. Changes in administrative rules

The committee presented the Board of Trustees with changes in the administrative rules of CRWM-International to preserve the gains in interagency relations which were achieved by the Board of World Ministries, which has been phased out.

C. Phase-out of overseas regional offices

CRWM has flattened its administrative structure by phasing out overseas regional offices and regional directors. All mission fields and projects now report directly to the International Administrative Team in Grand Rapids.

D. Annual meetings

CRWM held its annual meetings in Grand Rapids, Michigan, February 7-9, 1994, at which time the committees of CRWM-Canada and CRWM-U.S.A. met separately to attend to mission matters peculiar to Canada and the United States and jointly to attend to the common task of governing our overseas mission fields and projects through CRWM-International. The executive committees of each meet separately and jointly in May, August, and November.

VI. CRWM-U.S.A. and CRWM-Canada reports

Because of government regulations CRWM has separate offices in Grand Rapids, Michigan, and Burlington, Ontario, which focus on church and donor relations in the U.S.A. and Canada respectively and jointly support all the mission fields and projects administered under CRWM-International. A very positive working relationship continues to exist between the Burlington and

Grand Rapids offices. Through a joint-venture agreement the two give administrative support to one world-mission outreach. In addition, an agency agreement between the two enables CRWM-U.S.A. to provide CRWM-Canada with various media, promotional, and church-relations services so that special ministries are not duplicated.

The 1992-1993 fiscal year, which ended August 31, was a year of strong income growth after a difficult fiscal 1992, when CRWM reduced its budget by 10 percent. Income has slowed during the first five months of fiscal 1993-1994, and we currently expect to end the year with a slight deficit. It is difficult to project the future for CRWM finances as churches continue to consider the implications of synodical decisions and members react to denominational trends and weigh their own financial conditions.

Difficult times and quota slippage brought about three years of debate within CRWM about the manner by which support should be raised for missionaries. The CRWM Committee has recently approved a plan entitled "Principles and Guidelines for the Raising of Support." The core of this document is recognition that neither the missionaries nor the mission administration has sole responsibility for challenging the churches to support world missions with their prayers, care, and financial resources. Rather, these two form a team covenanting together to form a partnership in which both perform their tasks to raise mission awareness and seek support to the best of their abilities. Mission is the calling of the church. As an agency, CRWM is the servant of the church and under its authority. Both its missionaries and its administration have responsibilities to assist the church in accomplishing her call to mission.

A. CRWM-U.S.A.

There has been a 27 percent increase in the number of churches supporting CRWM missionaries since 1983. Nearly 80 percent of the Christian Reformed churches in the U.S.A. support one or more CRWM missionaries with above-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.

Almost 50 percent of the churches actively participated in the promotion of this year's Pentecost celebration. The initiatives have borne fruit. Our goal is for 100 percent of the churches to take a special offering for CRWM on Pentecost Sunday each year.

B. CRWM-Canada

CRWM-Canada has continued to focus on strengthening the relationship between the church and its mission and missionaries through a network of local-church and regional representatives. In our communication we have continued to stress the following themes: (1) ownership: proclaiming the gospel and developing churches is the work of the church; (2) vision: communicating a clear mission vision; (3) results: sharing with the church what the Spirit of God is doing as a result of CRWM activities; (4) support: communicating the need for ongoing prayer, care, and financial support, in all our efforts emphasizing the importance of teamwork.

In Canada a stronger working relationship between agencies of the denomination is also developing, based on the belief that through coordinating our

ministry efforts we will be able to enhance the effectiveness and efficiency of all the ministries.

Financially, churches and members in Canada responded favorably to appeals for support. CRWM-Canada ended the fiscal year 5.4 percent over the actual 1993 budget and 11.4 percent over projected budget, with increases in all areas of church-related giving but particularly in the area of offerings, which were up by 18 percent. We give thanks and praise to God for this marvelous response.

The percentage of churches in Canada that support one or more CRWM missionaries with above-ministry-share support has increased to over 75 percent, reflecting a 10 percent increase over last year. The challenge is to have all the churches do so in the future.

VII. Long-range plan and fiscal 1994-1995 plan

Copies of World Missions' long-range plan are available on request. It describes our mission purpose, principles, values, mission task, design of fields and projects, strategic issues for effective mission, deployment plan for mission, and the force for mission provided by the CRCNA. This plan is updated regularly and is used to give shape to our three-year plan as well as our annual plan and budget.

Our fiscal 1994-1995 plan and budget call for 115 long-term salaried missionaries, about 93 spouses (who contribute much volunteer time to missions), and 120 short-term missionaries. They will be supported by a North American administration of twenty positions, based in Grand Rapids and Burlington. The budget, from July 1, 1994, through June 30, 1995, will be \$13,534,217. North American administrative and promotion expenses will be 12.5 percent of budget. Budget details will be provided in *Agenda for Synod 1994—Financial and Business Supplement*.

The income received from ministry shares will be 44 percent of total income received from churches and church members for fiscal year 1994. We seek a 2 percent increase in ministry share, totaling \$113.19 per family and \$48.71 per member.

VIII. Salary information

CRWM provides the following information about missionary salaries. In fiscal 1993-1994 the base salary for single missionaries is \$18,540, and the base for married couples is \$23,546. 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 \$300 per child. CRWM provides assistance for educational costs of children. CRWM also provides U.S.A. Social Security payment or allowance and a Canada pension payment, payments to denominational pension plans with 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	2	1st and 2nd quartile
5	2	4th and 2nd quartile
4	1	2nd quartile

IX. Recommendations

CRWM-Canada and CRWM-U.S.A. respectfully recommend to synod

A. That the president of CRWM-Canada, Rev. John De Jong; the president of CRWM-U.S.A., Rev. Calvin Bolt; and the director of CRWM-International, Rev. William Van Tol, be given the privilege of meeting with appropriate advisory committees of synod and of representing CRWM to synod when synod deals with matters related to this agency.

B. That synod continue CRWM on its 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 share of \$48.71 and a per family share of \$113.19 for calendar year 1995.

E. That synod grant CRWM permission (1) to establish a partnership with the Asian Center for Theological Studies (ACTS) in Seoul, Korea, through which CRWM will enable it to provide cross-cultural training for Korean missionaries to the world and (2) to place two missionaries in Jilin province, China.

F. That synod permit Rev. William Van Tol, on behalf of CRWM, to address synod briefly and to present missionary personnel who are on home service to synod on Friday, June 17, 1994.

Christian Reformed World Missions

William Van Tol, CRWM-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 fifty-one expatriates and approximately five hundred local staff persons. Disaster teams are made up of 1,800 trained volunteers. Through its collaborative diaconal partnerships, CRWRC responds annually to the needs of 18,000 families and individuals in the U.S. and Canada. Of these, 3,500 achieve self-sufficiency. Overseas, 75,022 needy families and individuals are served each year through sixty-one partner groups engaged in over one hundred projects. CRWRC operates on an annual budget of \$9 million (U.S.), countless hours of volunteer time, and generous material donations.

II. Diaconal ministries

A. Relationship to government

CRWRC continues to participate in consultations regarding the relationship of Christian non-government organizations (NGOs) and the Canadian government. Two former CRWRC staff presented papers at one consultation meeting on the relationship between development work and other religious activities and on cultural sustainability. Over one hundred government and church officials attended this meeting. CRWRC staff and binational board are studying and will respond with their ideas on how we can most effectively work in collaborative partnership with government as we seek to minister as a Christian agency in Jesus' name while utilizing government funds for development work.

B. Communications

CRWRC continues to focus on development education and stewardship education within the CRC. As Christian citizens of the richest, most powerful continent in the world, we are in a position of significant accountability to our Lord as we utilize our gifts and resources in a world where 95 percent of the population is poorer than we are. We are thankful for a church and a theology that recognize our responsibilities to all of God's imagebearers. We continue to work with the whole church to better equip all of our members for meaningful service to the poor.

C. General report for Canada and the U.S.

The primary role of CRWRC diaconal ministries in Canada and the U.S. is to develop ministries to and with the most needy. The development of such ministries is linked with the deacons, 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 deacons and the church. CRWRC's board is hoping that the number of needy people reached will be forty-four thousand by the year 2003.

A three-pronged strategy is being used to achieve this goal:

1. Ongoing development and partnership with the deacons and diaconal conferences.
2. Collaborative work, either directly or through diaconal conferences, with other agencies (i.e., Home Missions) and with home-missions committees at the classical level.
3. Working through the deacons and/or diaconal conferences wherever possible in high-need areas in order to identify, develop, and link care networks.

In Canada, diaconal conferences minister independently. CRWRC has working agreements with all the diaconal conferences. CRWRC's staff collaborates with the diaconal conferences by developing resources for development education and providing consultation and coordination when requested. The Diaconal Ministries of the Christian Reformed Church in Eastern Canada (formerly the All Ontario Diaconal Conference [AODC] and the Northern Alberta Diaconal Conference continue to give strong leadership in providing resources and leadership to deacons. With the help of resource persons and through the family-of-churches concept (several diaconates in geographical proximity) ministry opportunities are planned and implemented.

Changes in the world's refugee situation and a new immigration law now in effect in Canada continue to have influence on CRWRC's refugee sponsorship and resettlement program. Increased emphasis is being placed on advocacy activities for refugees worldwide. CRWRC's goal is to apply for at least four hundred refugees each year. Since 1979 the Canadian churches have been involved in the sponsorship of nearly thirteen thousand refugees. As new churches are established, CRWRC continues to assist the refugees with responsive ministry.

Highlights in the U.S. are as follows:

1. Several high-need urban initiatives are under consideration. Plans are being made to help churches and Christian organizations increase programs in Philadelphia, Los Angeles, Chicago, Denver, Grand Rapids, Muskegon, Seattle, and Minneapolis.
2. More diaconal conferences added staff people, ensuring continuity in program implementation and proper coordination with churches. The following areas now have staff in place: in the Grand Rapids Region there is Volunteers in Service, and in Holland and Pella there are the Classical Ministries Committees. The following classes have deacon conferences: Orange City/Iakota, Muskegon, Minnesota South, Georgetown, Minnesota North (West Central), Zeeland, Kalamazoo, Chicago Region, and Rocky Mountain.
3. Consultation for strategic planning at the classis level is a service provided through a joint task force of CRWRC and Home Missions.
4. In 1992-1993, 3,805 individuals or families were helped on their way to self-sufficiency, and over 18,000 additional people received direct assistance—a dramatic increase over previous years.
5. The values that guide our programs are being affirmed:

- a. Prayerful spirit-led visioning.
 - b. High relationship focus in programs.
 - c. Support systems for care giver and care recipient.
 - d. Self-sufficiency goals for care recipient.
 - e. High accountability for results.
 - f. Building programs through church networks.
6. Ongoing good relationships with other agencies, especially Home Missions. As part of joint planning with Home Missions and Classis Red Mesa, CRWRC is now considering a full-time economic-development position in Red Mesa. Several urban projects and the Task Force for Classical Strategic Planning are also being coordinated with Home Missions.

D. Disaster response

Disaster-response work in North America was very heavy in 1992 and through the fall of 1993. Hurricane Andrew blew us into the fiscal year, and the Midwest flood inundated us with work in the fall. We praise God for the generosity of the CRC that allowed us all the financial resources needed to respond.

Following are the major responses, the costs or budget for those responses, and the number of volunteer hours put into the work:

Response	Cost/*Budget 1992/1993	Volunteer Hours
Chandler, MN—tornado	\$ 16,478 *	9,492
Fortuna, CA—earthquake	\$ 20,096 *	6,861
Homestead, FL—hurricane		31,658
Houma, Loreauville, LA—hurricane	\$400,000 **	29,106
Kauaii, HI—hurricane	\$ 19,937 **	3,189
Pinellas Park, FL—storm	\$ 10,375	200
Midwest floods	\$400,000 #	215,731 ***

* response carried over from previous year

** ongoing at end of fiscal year

*** through November 1993

budget numbers, not actual cost

E. Volunteer services

This year CRWRC's latest addition to the Disaster Response Services' twenty-year success is VS (Volunteer Services). This program links volunteers' varied gifts and abilities with unmet needs of other people and agencies throughout the United States and Canada. Volunteers are linked with CRWRC-sponsored projects or with partner-agency ministry opportunities. Recently completed projects are church buildings for Big Springs, California; South Kendall, Florida; and Farmington, New Mexico. In total, by November 1993, volunteers had been placed in eighty service projects, and eight major church- or home-building projects were completed.

We praise God for the many volunteers who came from throughout Canada and the U.S. to give their time and talents as an expression of God's love.

III. Resource development

In February 1993, following an extensive evaluation and planning process, the CRWRC delegates approved recommendations to reorganize and expand communications and fund-development activities.

In September 1993, a distinct resource-development program was begun. With this program, CRWRC hopes to expand opportunities for our supporters and donors to become meaningfully involved in the mission of CRWRC and to provide resources for our development and relief programs with the poor.

The new program includes Church Relations (responsible for educational and promotional materials to deacons and churches for use in their offering support; includes the Staff Partner program), Donor Development (responsible for relating to individual donors; includes the Free-A-Family Program), and Managed Accounts (responsible for personal contacts with key churches and individual donors).

Annual planning, including income objectives and rolling five-year projections, is now practiced. Results so far are encouraging.

IV. Long-range plan

CRWRC's vision is to enable and empower God's people to interdependent responses such that the poor, the target community, and the body of believers flourish. The overarching goal is to assist partner groups and diaconates so that a hundred thousand families overseas and forty-four thousand families domestically are empowered to experience completeness in Christ. In extensive grass-roots listening sessions, deacons, church leaders, and other interested persons urged CRWRC to focus its efforts on five primary activities: instilling stewardship in congregations, creating volunteer opportunities in development outreach, increasing diaconal impact in communities, improving communications regarding the needs and accomplishments of CRWRC, and developing a long-range program-planning and budgeting system to assure resources for CRWRC's long-term vision. The current emphasis of CRWRC's governing body is to develop plans for the realization of these objectives. Such plans are being developed by concentrating on the strengths of CRWRC—affirmative systems, positive image, positive actions. This approach uses the very best of "what is" to ignite the collective imagination toward "what might be." We call this "appreciative inquiry."

V. International programs

A. *Introduction: the global situation*

One billion people, a fifth of the world's population, struggle for survival at the edge of subsistence, lacking the most minimal requirements for life. They travel by foot, eat an inadequate diet, drink contaminated water, and live in the open or in rudimentary shelters. They possess very few resources. The vast majority of these people have not "heard his voice."

Poverty, population growth, environmental strain, and violence catch the humble masses in a downward "ppee spiral." Increasingly the spiral threatens the developed world as well as the developing world with economic disruption and setbacks from the progress toward democracy. For the billion people struggling to survive, the ppee spiral is ominous.

Doing something about the ppev spiral is complicated by the number of wars which continue. Spear and sword factories have not gone out of business. Metal workers are not all turning their attention to baby scales and hoes to save the lives of the forty million children who die each year in the developing world from hunger-related causes. An estimated twenty-three to forty million have died in violent conflicts since World War II. Of the 101 conflicts going on in the world, 32 conflicts have already resulted in more than 1,000 deaths each. Reducing violence is very important; though weapons are not proportionately the killer that lack of food and hygiene are, conflicts undo the good that development programs promise and provide.

Family abandonment and abuse, refugee and migrant workers seeking opportunity, and internal political disturbances tear at the fabric of society. Armies around the world, most of them under the control of powerful elites, are increasingly violent in keeping in check dissident civilian populations. Increasingly, violence is affecting families.

Building on a momentum begun in the 1980s, the economic and consumption gap between the poor and the wealthy grows at an alarming pace. Contrary to the trickle-down theory, the patterns of consumption of the rich have not benefited the poor. Furthermore, the consumption patterns of the rich are depleting the resources of the earth, of which we are to be stewards.

What must we do? First, we must hold the course with development programs. Second, we must offer relief where disaster hits. Third, we must commit ourselves to promoting God's peace and justice, instead of conflict and violence, in our and others' lives.

B. International development programs

CRWRC must focus on programs which serve the world's poorest billion people. For these who are agonizingly poor, there are effective programs which offer "locally owned" solutions resulting in improved health, increases in agricultural yields and incomes, advances in basic education, and diaconal service to each other. In the developed world, medical services are concentrated on the dramatic moments of life: its beginning, the times of suffering, and its end. In the developing world where CRWRC does its work on behalf of the CRC, health services need to address not only these crises but also daily needs such as clean water, sanitation, basic education, and nutrition. Agricultural and income development concentrate on what also appears to be mundane: the activities which provide resources for all family activity. Literacy development focuses on helping people have the tools to add quality and opportunity to their lives. Diaconal development adds dimension to the person and the community as life comes to be viewed in its wholeness. In diaconal work CRWRC seeks to help those in need by means of building the ministry of the institutional church. We hope that all participants utilize their gifts and talents in God's service and that the local church becomes the catalyst for this ministry. Our programs equip the saints for ministry. We want to see people who have developed their gifts and talents in turn concentrate on the same process with their neighbors. So CRWRC provides help that liberates, that empowers, that enables, that brings praise to God—and does not build dependence on assistance.

1. Past results, future plans

a. Asia

In Asia, the total number of families planned for in 1994-1995 is 22,403. In the previous year, 22,480 families participated. Families are being brought in and are completing their plans every year, so there is actually a growing cumulative number of families. We can expect a dip in the future as a result of the phase-out of work with the Christian Service Groups in the Philippines. In the Philippines CRWRC is planning to transfer responsibility for the overall Christian Service Group work to national staff.

In Bangladesh, the CRWRC Dhaka urban program grows significantly. On the other hand, Jamalpur, a project carried out with the same partner, Swoshika, is rapidly developing other means of support as CRWRC phases down. In India, work with the small CRC of India, begun by missionaries sent by the CRC in the 1950s, is growing. CRWRC will place a volunteer in Indochina to scan, network, and consider opportunities and feasibilities in Vietnam, Cambodia, Laos, and Burma in the coming years. Work with Reformed church partners in Indonesia, while still bringing in some new projects, is on a decreasing budget. In the Philippines, there is new work with World Missions in Cagayan de Oro.

b. East Africa

East Africa is our most rapidly expanding region. Plans call for assistance to 33,250 families in 1994-1995, a large increase over the 25,900 families expected this year (1993-1994). There were 15,437 families involved in 1992-1993.

In Kenya there is a significant time-limited expansion with current partners due to U.S. AID funds. We also will develop work with the Reformed Church of East Africa. In Tanzania, CRWRC is starting the new project HIMWA as well as researching work with the ELCT diocese of Mt. Kilimanjaro. In Zambia, CRWRC will be expanding into the Western Synod of the Reformed Church of Zambia. Through the work of staff members Rowland and Jane Van Es, CRWRC is working with the Reformed Church in America to enhance the RCA's relationship and project involvement in southern Africa. We will be researching work in Ethiopia and further responses in Sudan.

c. Latin America

In Latin America, plans call for 38,368 families to be served. Latin America has had steady, sustained increases in the number of participating families, which reached 30,839 in 1992-1993; 35,978 families were planned for this year. The total was 11,256 in 1987-1988.

In the Dominican Republic, CRWRC will decide whether to expand, remain constant, or quickly phase down the work there. Work with the CRC churches through our development project called DesCo continues to have priority. In Ecuador, work with FEINE, an organization of indigenous evangelical Christians, is growing. In Haiti, offsetting the growth in a newly begun urban project is the funding phase-down of work in the rural Central Plateau. Work with World Missions on leadership training continues. In Mexico, CRWRC moves toward completion of the work with AMEXTRA (a strong evangelical partner organization) and a concomitant

Central America is largely at maintenance level in terms of costs, but with the phase-out of some partner funding, we can look for some new partners. There have been some shifts to allow for growth in our shared plans with an alliance of Reformed groups in El Salvador.

d. West Africa

In West Africa, 1994-1995 plans offer hope to 7,417 families. The 1992-1993 total was 6,266. As Aridlands projects go beyond the pilot stage, we expect that the totals will increase there.

In Guinea, if a new tactic does not show good prospects, we will consider ending our work. In Nigeria, urban work in Jos and work with an association of churches called CRUDAN are the focus. The Kurmaari project in Mali, in cooperation with World Missions, seems to be developing nicely. Boosted by a grant from U.S. AID, the Aridlands program is scheduled for significant expansion. In Sierra Leone, there are plans to expand work with the Christian Health Association of Sierra Leone. The thirteen-year-old Kuranko project is at a stage where some institutional development could begin.

In summary, for the four regions, staff will be presenting 1994-1995 plans to synod for a total family count that exceeds 100,000 families. In 1993-1994, we are planning for slightly more than 90,000. In 1992-1993, we actually had 75,022 families involved. The 1991-1992 global total was 68,353. We have seen, and are expecting to see significant increases.

2. Wholistic ministry and relationships with other CRC agencies

CRWRC remains fundamentally committed to wholistic ministry. Our Reformed perspective points to the coming of Christ's kingdom as the goal of ministry. Reformed confessions emphasize that God gave people a creation to care for and a central position in the creation order. In a world of broken relations and warped responsibilities, a comprehensive message of reconciliation and salvation is needed. The reconciliation and healing which Christ brings is comprehensive, restoring and renewing persons and communities to their created wholeness. Through it persons are reconciled to God and to each other and are made a new creation in every dimension of life: spiritual, physical, emotional, intellectual, socioeconomic, and cultural. On this basis all CRWRC staff are called to participate in wholistic ministry. When we do it right, when our ministries are effective, God—working through us—gives testimony and makes manifest the kingdom. A wholistic ministry, therefore, arises from the ministry of Jesus Christ, who, in his teaching, healing, suffering, and death, moved both to restore humanity to a right relationship with God and to recover the original wholeness, dignity, and integrity of all creatures and creation. As Christ's body, the church seeks to be a faithful witness to such a comprehensive salvation.

We recognize that the work must celebrate and affirm a relationship to Jesus Christ, must reconcile people to God and the creation, must reflect God's special care for the poor, must be contextualized, and must be intentionally linked to the institutional church wherever possible.

Sometimes the situation requires cooperation and integration with Christian Reformed World Missions or another CRC agency. CRWRC and World Missions have agreed to work together in a way that

- a. Is appropriate to the spiritual and physical needs of the target groups.
- b. Implements feasible strategies.
- c. Meets the long-range goals of each agency.
- d. The work of one agency is enhanced by the presence of the sister agency.

C. International disaster responses

1. East and southern Africa - drought

The worst drought of the century in east and southern Africa meant a major commitment of financial and human resources for CRWRC. Although the following summary cannot do justice to the efforts of our overseas staff and volunteers, it indicates the size of the intervention undertaken:

Country & Site	Nature & Quantity Distributed	Number of Beneficiaries	CRWRC Cost (approx.)
Kenya - Kitui/Makueni	71 tons of grains and pulses	1,260 families	\$20,000
Same	70 tons of seed; pesticides	1,260 families	\$30,000
Kenya - Marsabit	129 tons of corn and beans; 7.25 tons cooking oil	13,000 persons	\$30,000
Zambia - Chipata District	9,000 tons of maize from World Food Program stocks	200,000 persons at peak of drought	\$50,000 for volunteer costs, distribution, etc.
Same	280 tons of seed (53 tons purchased by CRWRC; 227 tons from World Food Program stocks)	904 farm families	\$22,700
Malawi - Lilongwe District	20,000 tons of maize from World Food Program	623,068 persons at peak of drought	\$3,500 (U.S. AID/OFDA funds supported project)

Notes: The figures cited for quantities are approximate. CRWRC cooperated with its partner groups, with other NGOs, with national governments, and with the United Nations World Food Program in these responses, so our exact contribution cannot be precisely calculated.

2. Other responses in Africa

In addition to the drought response, CRWRC-International was active in the following countries:

- a. Kenya: Nambale - civil unrest. In 1992, interethnic rivalries turned violent in the Mount Elgon region of Kenya. Refugees fled to Nambale. CRWRC provided a volunteer and \$27,000 (U.S.) for continuing purchases of food and other necessities.
- b. Somalia - civil war and drought. Beginning in January 1993, volunteers worked with World Concern, a Christian organization already working in Somalia. Work focused on medical needs and food-for-work projects

aimed at restoring agriculture in the area—clearing brush, building dams, digging and restoring wells, controlling rodent and insect infestations, etc.

- c. Sudan - civil war and drought. Sudan's circumstances resemble those of Somalia, but with two major differences. The war in Sudan has lasted more than ten years, and the world has ignored it. CRWRC has contributed funds to several food-for-work projects directed by the New Sudan Council of Churches under the supervision of the Mennonite Central Committee. These projects have allowed some farming during periods of peace.
- d. Sierra Leone/Guinea - refugees. Refugees fleeing rebel activity in Sierra Leone and Liberia put tremendous pressure on villages in the Kuranko area of Sierra Leone and in Guinea in 1992. CRWRC has helped those families by providing seed rice for planting and food support.
- e. Mozambique - aftermath of civil war. The end of the civil war in Mozambique has meant the opportunity to return home for some of the Mozambicans who fled to neighboring Malawi. CRWRC is providing a service-and-training couple to assist the refugees as they return. This multiyear effort is being underwritten by a special gift.
- f. Uganda/Rwanda - civil war. In April 1993, refugees fleeing civil war crossed into neighboring Uganda. CRWRC provided funds (\$9950 U.S.) for the purchase of blankets and basic drugs, as well as additional food for five hundred of the most needy families. (When many of the blankets were stolen, the Mennonite Central Committee provided funds for their replacement.)
- g. Tanzania - floods. While most of East Africa suffered from drought, Tanzania experienced flooding. CRWRC provided \$5,000 (U.S.) toward the purchase of seeds and tools for two hundred farm families who lost their crops. The plan also included efforts at reforestation in the devastated area.

3. Central and Latin America

- a. Nicaragua - floods. Nicaragua suffered severe flooding from the rains associated with Hurricane Bret; \$5,000 (U.S.) has been sent to assist farm families in replanting their crops.
- b. Cuba - U.S. embargo. The U.S. trade embargo and the collapse of the Soviet Union have meant suffering for the people of Cuba. Rev. Aurelio Martinez of the CRC of Cuba has urgently requested assistance. In August 1993, 1,750 pounds of powdered milk, donated by Michigan dairypersons, was airlifted to Cuba. In December, CRWRC shipped medicines, medical supplies, and vitamins.
- c. Honduras: La Mosquitia - flooding. In August, Hurricane Bret caused flooding and strong winds in Nicaragua and Honduras. Approximately forty communities were affected, losing crops and many animals. CRWRC contributed \$1,500 (U.S.) to purchase and distribute medicines, rice, beans, and cooking oil to one hundred persons in twelve communities. In December, as a follow-up to the crop loss, CRWRC joined two sister Christian organizations in the purchase and distribution of bean seed

(beans are a major source of protein in the Honduras diet) to sixteen hundred families. CRWRC's contribution was \$10,000 (U.S.) of the needed \$23,000 (U.S.).

- d. Honduras: San Pedro Sula - flooding. Hurricane Gert's rains and winds did heavy damage to the San Pedro Sula (northern) area of Honduras in September. CRWRC provided \$5,000 (U.S.) to provide clothing, food, and medicines to 1,228 families.

4. Asia and Europe

- a. India - earthquake. In the immediate aftermath of the earthquake that devastated large portions of the Maharashtra State on September 29-30, CRWRC sent an immediate contribution of \$2,000 (U.S.) to World Relief/NAE for the provision of food, clothing, kitchen utensils, and medicines to the victims through EFICOR, the Evangelical Fellowship of India Committee on Relief. In December a cooperative arrangement with Nazarene Compassionate Ministries was approved, involving funds for a health clinic in one of the villages being rehabilitated and possible use of volunteers from the CRC in that construction project. The total cost is \$12,000 (U.S.).
- b. Indonesia - tsunami. A tidal wave caused widespread destruction in January 1993. Many organizations provided supplies and funds to YUSI, CRWRC's partner group. In order to best use those donated resources, YUSI needed to send a supervisor to the scene. CRWRC provided the funds for that supervisor, at a cost of \$3,071 (U.S.).
- c. Armenia - blockade. Armenia has been blockaded for many months by its neighbors as the result of ethnic and religious disputes. Through Blessings International (Tulsa, OK), CRWRC was able to airlift more than \$35,000 (U.S.) worth of medicines and vitamins (wholesale valuation) to a physician working in Armenia for the Armenian Missionary Association of America. The total cost to CRWRC was \$5,080 (U.S.).

Note: CRWRC-Canada contributed additional resources to relief efforts in various places via its partnership in the Canadian Foodgrains Bank.

D. Volunteers and short-term missions

1. Service and training

CRWRC may be adding a dozen or more service-and-training assignments in the year being planned. Currently we are looking for the right people. These positions offer on-the-job training in Christian community development. The S and T staff establish CRWRC program and enablement concepts and values with a new partner in a relatively remote location.

2. Volunteers

Every year CRWRC is being approached by more volunteers and people wanting short-term assignments. In an effort to find ways to utilize the gifts and skills of people who are available as volunteers for short terms, we are trying to become more flexible while still maintaining a focus on the needs of the poor.

We face a persistent question: Are volunteer programs primarily for meeting the needs of CRWRC and the constituency or for meeting the needs

of the project and the poor? This in turn raises the possibility of a multiple-track volunteer program: a development-education track, a development track, a peace-and-justice track, and an administrative-support track.

The categories of such a volunteer program would be disaster, regular development, development education, peace and justice, and administrative support. In each of these categories work is sometimes carried out through a partner and sometimes directly. Some examples of how the volunteer services might be used:

- When disaster strikes, volunteers can do needs assessment as well as responses.
- Volunteer proposals in the development category will be evaluated against the following criteria: (1) the skills of the volunteers are consistent with the objectives of the projects to which they are assigned; (2) there is no dependency created; (3) development education is possible, either through training or placement with an overseas partner organization; (4) CRWRC can enhance its image and/or funding; and (5) the volunteers can be built up for kingdom service.

Normally volunteers and volunteer groups will be self-supporting.

VI. Administration

This is a very exciting time for CRWRC. As a result of our long-range planning process, CRWRC adopted a vision statement (given above) which says that we will help the poor, the community, and the body of believers to flourish.

To help the body of believers flourish, it is necessary to combine outstanding diaconal work with outstanding evangelism work in such a way as to produce wholistic synergism.

CRWRC is grateful to the local churches and other denominational agencies for their assistance in helping us understand how this vision may be accomplished. We now believe that we understand how we can work so that the poor, the community, and the body of believers can flourish (see I Cor. 12).

A. Officers committee-U.S.A.

The following were elected to the U.S. officers committee for 1994-1995:

Arthur Jackson, president
Mary Hoekstra, vice president
Randy Kroll, treasurer
Duane Bajema, secretary
Roy Berkenbosch, pastoral adviser - ex officio

B. Officers committee-Canada

The following were elected to the Canadian officers committee for 1994-1995:

Fred Bennink, president
Richard Winkelaar, vice president
Gerrit Apperloo, secretary
Nick Van Dyk, treasurer
Jack Kerkhof, pastoral adviser - ex officio

C. Binational executive committee

The following were elected to the binational executive committee for 1994-1995:

1. From CRWRC-Canada

Fred Bennink
Richard Winkelaar
Gerrit Apperloo
Nick Van Dyk
Jack Kerkhof

2. From CRWRC-U.S.A.

Arthur Jackson
Mary Hoekstra
Randy Kroll
Duane Bajema
Roy Berkenbosch

D. *Request for additional member-at-large positions*

CRWRC is attempting to find additional ways of being more responsive to those we work with. As a result of face to face contact with deacons, diaconal conferences, and donors, we feel that we have made significant gains.

The Third World countries are one major area where we still need to develop more face to face interaction in order to improve our responsiveness. To achieve that goal, we are requesting that we be permitted to increase our delegate member-at-large positions by four (two from Canada and two from the U.S.A.). Each of the four new delegates at large would represent one of the regions of the world we work in: Asia, West Africa, East Africa, and Latin America.

The required information for selecting Third World delegates would be somewhat similar to the information that we use for Third World partner groups: (1) name, (2) brief description, (3) responsiveness objectives, (4) consultation with others, (5) how effective responses would be achieved, and (6) statement of faith.

VII. Finance

A. *CRWRCS financial picture since 1989 (see chart on next page)*

B. *Fluctuations of the Canadian dollar*

The decline in the value of the Canadian dollar, which has resulted in less purchasing power in international programs, has been offset to some degree by favorable rates received on currency-exchange transactions. In particular, the Mennonite Economic Development Associates (MEDA) has been instrumental in helping CRWRC get rates that are up to 20 percent better than typical posted bank rates.

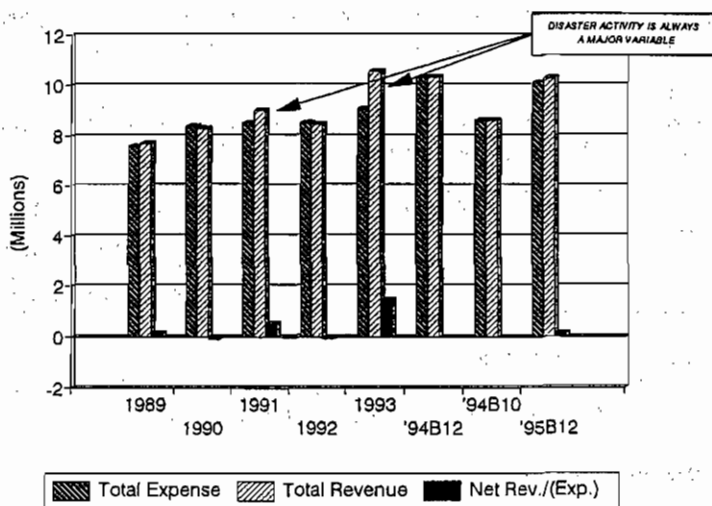
C. *Canadian government funding*

CRWRC has experienced funding cuts from the Canadian International Development Agency (CIDA) of 4 percent for 1992-1993 (approx. \$50,000 Can.) and another 4 percent for 1993-1994 (approx. \$50,000 Can.)—less than the 20 percent that had been anticipated a year ago. Some of this loss is being offset by a \$70,000 (Can.) grant from a non-government umbrella organization for programs in West Africa.

CRWRC-Consolidated Revenue and Expense History/Budgets, Including Disasters
(B12 = 12-Month Budget, B10 = 10-Month Budget)

For the fiscal years ended:

	1989	1990	1991	1992	1993	'94B12	'94B10	'95B12
Internat'l	4,861,360	5,424,536	5,427,297	5,271,011	5,429,847	5,521,278	4,601,065	6,128,639
Domestic	824,466	761,015	707,665	594,113	621,746	836,015	729,934	1,025,175
Disaster	722,909	865,749	1,055,190	953,524	1,456,777	1,604,044	1,336,703	566,130
Admin.	806,575	875,727	789,550	902,472	839,670	1,069,542	891,285	1,014,703
PR/Educ.	347,952	449,623	551,014	812,992	762,387	1,267,304	1,056,087	1,428,955
Tot. Exp.	7,563,262	8,376,650	8,530,716	8,534,112	9,110,427	10,338,089	8,615,074	10,163,602
Tot. Rev.	7,699,068	8,276,813	9,055,614	8,462,980	10,585,799	10,338,089	8,615,074	10,312,956
Net R/(E)	135,806	(99,837)	524,898	(71,132)	1,475,372	0	0	149,354



D. The Canadian Foodgrains Bank

CRWRC, one of twelve partner members, commits \$250,000 (Can.) each year to its account at the Canadian Foodgrains Bank (CFGB), matched four to one by the Canadian government for a total of \$1.25 million (Can.) worth of food resources every twelve months. In 1992-1993, CRWRC responded to the drought in Zambia, the economic crises in the former U.S.S.R. and eastern Europe, a violent civil war in Angola, and reforestation projects in Ethiopia by using food as wages. During 1993-1994, CRWRC will be participating in a pilot monetization program in Bangladesh which is aimed at enhancing local development through the marketing and sale of Canadian soybean oil. Early warning signals of impending loss of crops due to drought in southern Ethiopia have prompted CRWRC to take a lead role at the CFGB during 1993-1994.

E. United States government funding

CRWRC had grant revenue from the United States Agency for International Development (U.S. AID) totaling \$190,592 in 1991-1992 and \$230,426 in 1992-1993. Grant revenue of \$215,500 is anticipated from U.S. AID for 1993-1994.

F. 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
7	2	2nd through 4th quartile
6	2	3rd through 4th quartile
5	2	3rd through 4th quartile

G. Detailed financial information

Detailed financial information and budgets will be submitted to synod by way of the *Agenda for Synod 1994—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 to and acknowledged by 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 authorize CRWRC to increase the number of delegate members-at-large by four (two from Canada and two from the U.S.A.).

Christian Reformed World Relief
Committee

John De Haan, director, CRWRC-U.S.A.

Ray Elgersma, director, CRWRC-Canada

I. Introduction

Tracy is an angelic-looking woman in her early thirties. Her long blond hair streaks down in curls around her face, from which sad blue eyes look out on the world. Tracy is incarcerated as a result of a drug-related crime.

Tracy misses her little daughter very much, and she longs for the time that she will be discharged. That time, however, is still a couple of years away, and waiting for it is getting ever more difficult for Tracy.

Sometimes bouts of deep despair roll over her. These dark moods can bring Tracy to the edge of suicide, but, aware of that destructive danger, Tracy has one defense mechanism against that ultimate quick fix. She calls for the chaplain, who then spends some time with her in prayer.

Tracy will probably be released a wiser and less impulsive person. Above all she will know something of the power of prayer. We don't know whether she will join any church, but we do know that God used a chaplain to save Tracy's life and to give her time to come to know the Savior more fully.

Chaplain's can multiply Tracy's story many, many times. From military bases, ships at sea, wards in psychiatric hospitals, and cells deep within walled prisons come testimonies that tell the power of the gospel.

There are no statistics or curves or neat graphs that can represent the ministry of our chaplains. Chaplains don't plant churches, conduct worship services with thousands in attendance, or get honorary degrees from theological schools. Their ministry is performed away from the ecclesiastical limelight. Ages ago the poet Milton wrote, "Presbyters we know, Bishops we know, but what are chaplains?" The question lingers—even in some corners of our denomination.

The answer to Milton's question is not very complicated: chaplains are the ministering arm of the church which reaches where people live in extraordinary circumstances of institutionalization whether that be armed forces, hospitals, or prisons.

A certain loss of individuality is an inevitable side effect of institutionalization. The soldier becomes part of a greater whole, the patient tends to become a case, and the prisoner becomes a number. In all those processes individual people lose either a little or, as in prisons, almost all of their human dignity. Institutions tend to dehumanize people and reduce them to bytes on a floppy disk.

Chaplain's are the church's defense against the dehumanization of persons in institutions. Their ministry allows the "case" in the hospital bed to voice pain and fear, to pose the abiding human questions about our eternal destiny. Chaplains bring the gospel of God's grace to criminals who, touched by the love of God, feel themselves transformed from a number into a person. Chaplains are there when men and women of the armed forces experience the trauma of separation from their loved ones and when bad news from home brings them sorrow and anxiety. Chaplains do not draw great crowds as they conduct their services in makeshift chapels or aboard ship, but they do minister to people whose hunger for comfort, reconciliation, and salvation is real.

How does one become a chaplain? The recognized and endorsed chaplain is not someone who simply switches from the traditional pulpit ministry to

another form of service. The training for chaplaincy, Clinical Pastoral Education (or Supervised Pastoral Education in Canada) is a very complicated process which asks for the total involvement of the student. The minimum preparation is divided into a year of four quarters of intense study. The aspiring chaplain is required to do brutally honest self-examination and to deeply analyze his or her relationship with God and with others. Integration of one's theology into chaplaincy is also a requirement. Only after successful completion of the four-quarter period of preparation does a chaplain join the ranks of the professionals. Many of our chaplains have extended their study far beyond the minimum requirement of four quarters, thereby achieving supervisory status, which allows them to teach students in chaplaincy.

Almost all institutions require their chaplains to be endorsed by a denomination. The Chaplain Committee has granted such endorsements to CRC chaplains on several levels of recognition, depending on various factors. Endorsement is granted by our committee following a chaplain candidate's successful completion of the required training and a favorable interview. A more comprehensive description of our endorsement policies is found in the *Agenda for Synod 1993*, page 156. We do assist our chaplain trainees with finances where that is necessary and with as much encouragement as we are able to give. Support for training and our financial obligation to continue the vesting of our chaplains in the Ministers' Pension Funds make up the major part of our expenses. Salary expenditures represent only a small part of our budget, since our chaplains are paid by their employing agencies. The slowly but steadily increasing number of chaplains does not place any increased pressure on our denominational budget.

Of late we have seen some signs of an interesting development in the area of chaplaincy training. Frequently people without theological training have enrolled in Clinical (Supervised) Pastoral Education. Especially the Canadian subcommittee has been contacted by people who either are interested in following the course or are already enrolled in such course of study. We shall have to reflect on what response to make to this interesting phenomenon.

The Chaplain Committee through the services of its staff is involved in the extension of our denomination's ministries. Extensive networking and lobbying of government agencies and departments have often resulted in the creation of ministry possibilities and employment for our chaplains. In these times of decreasing availability of funds in most institutions, there is a tendency to curtail spiritual- and religious-care departments. We have, again through the presence and activity of our staff, resisted this trend wherever possible and often with success.

The ministry of our director, Rev. Harold Bode, has come to an end after a distinguished and much-appreciated career. Chaplains as well as many regulating bodies have spoken with great regard about Rev. Bode's contribution to the ministry of chaplaincy. His service has extended the ministry of our denomination far beyond what could be reasonably expected in terms of our membership numbers. Synod will do well to take time to recognize the ministry of Rev. Harold Bode. The matter of his successor has occupied the committee for some time, and we report with gratitude to God that we have been led to our new director, Rev. Jacob P. Herrema. We are confident that he will ably administer the affairs of our committee in times to come.

II. The Canadian consultant's report

On the outskirts of the city of Edmonton the red-brick building of the Grey Nuns Hospital rises high into the Alberta sky. The hospital is operated by the Roman Catholic Order of the Grey Nuns. Entering through its sliding glass doors, a visitor walks into a veritable panorama of human pain where the joy emanating from the maternity ward is only slight solace. People are dying there, and people don't die in hospitals as they do on the stage of an opera, singing beautiful arias. Hospitals are places shrouded in grief. In the summer of 1993 four Christian Reformed chaplains were involved in providing spiritual and religious care and comfort to the patients in that Roman Catholic hospital. That fact is evidence of the well-deserved excellent reputation of our chaplains.

That reputation of excellence was affirmed at the 1993 annual meeting of the Ontario Multifaith Council on Religious and Spiritual Care when an assistant deputy minister of the government of Ontario and other officials singled out Christian Reformed chaplains for their leadership in the provision of pastoral care in the institutions of the province.

Although the Canadian Bureau of Statistics reports a slow recovery in the country's economy, there is continuing downward pressure on the budgets of all levels of government. Institutions all over the country are ruthlessly cutting back either on services or on staff. The public purse is no longer fat. Chaplaincy, too, is feeling the reduction in funds, and it was difficult for our recently graduating Supervised Pastoral Education students to find employment. Of the four students who finished the course of study, only one was able to secure a chaplain position at the time of this writing. For academic year 1993-1994 we have no ministerial students enrolled in any internship program. We are somewhat disappointed by this turn of events, but we hope that in the coming years members of our clergy will again respond to the call for chaplaincy ministry. The increase in the number of Christian Reformed chaplains in Canada shows a remarkable likeness to the numerical development of the chaplain corps in the U.S. segment of our denomination, where the number of chaplains quadrupled in just over two decades. None of our practicing chaplains have lost their positions, for which we are truly thankful. Three Canadian chaplains retired for reasons of age: Rev. Dirk Habermehl, Rev. Peter Kranenburg, and Rev. Peter Mantel. They have served the denomination with distinction.

The committee has continued to execute the tasks for which it was created. We have supported and encouraged our chaplains and students wherever and whenever such action was called for. We have continued our networking in professional organizations, and our members have served in various functions of regulating bodies. In doing so we have lengthened the arm of our denomination by expanding its ministry. We are thankful to our Lord, who called us to these tasks and who enables us to co-labor with him. We are mindful that the words of this report are but dull servants that express only in a limited way the significant ministry of our chaplains. For that ministry we give thanks to him who did not come to be ministered unto but who himself was like a servant among us.

III. 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 505-07 of the 1994 *Yearbook* of the CRC. However, synod's attention is called to the following additional information.

We have added two new chaplains this past year: Rev. Gary De Vries, currently serving Mercy Medical Center in Cedar Rapids, Iowa, and Rev. Gordon Van Enk, currently serving Community Hospice Care in Los Angeles, California.

Also during this year, four of our chaplains have retired from chaplaincy: Revs. Peter Kranenburg, Kenneth Vander Heide, Dirk Habermehl, and Peter Mantel. Rev. Marvin Konyonenbelt has retired from the United States Army after serving nearly thirty years. He is currently involved in advanced chaplaincy training in St. Louis, Missouri.

Four persons were granted stipends for specialized training in pastoral care: Rev. John Cho, Rev. Randy J. Rozema, Rev. Ronald L. Peterson, and Mr. Joel Korenstra.

We continue to endorse ministers who serve in the military Reserves and the Army and Air National Guard.

V. Organization

Synod has appointed the following persons to serve on the Chaplain Committee (dates indicate end of term): Mrs. Nell de Boer (1994), Dr. Daniel De Witt (1994), Mrs. Shirley Los (1994), Mr. Harold Postma (1994), Rev. Peter C. Hogeterp (1994), Rev. Robert Heerspink (1995), Rev. Raymond Swierenga (1995), and Mrs. Arlene Wassink (1996). Each of these persons serves on one or more subcommittees.

Serving on the Canadian subcommittee are Mrs. Dianne Algera, Mrs. Nell de Boer, Rev. Evert Gritter, Rev. Peter C. Hogeterp, and Rev. Siebert Van Houten.

Due to restructuring of the pastoral agencies, the Board of Trustees is recommending to Synod 1994 that the Chaplain Committee freeze its membership, as described in the recommendation of the Board of Trustees concerning this matter.

The Chaplain Committee has completed the search for a new director upon the retirement of Rev. Harold Bode on February 1, 1994. The Board of Trustees at its meeting on February 4, 1994, approved the appointment of Rev. Jacob P. Heerema to become the director of chaplaincy in the Christian Reformed Church. The Chaplain Committee is thankful and pleased to present Rev. Heerema to synod. In addition to the director, Rev. Carl Tuyl serves as Canadian consultant, and Ms. Judy VerStrate as administrative assistant. Consistent with synodical policy of salary disclosure, the following information is provided.

Job level	Number of positions	Compensation quartile (includes housing allowance)
6	1	2nd

VI. Financial matters

The financial statement, the auditor's report, the proposed budget, and the ministry-share request will be published in the *Agenda for Synod 1994—Financial and Business Supplement*, which will be available at the time of synod.

VII. Recommendations

- A. That the new director (Rev. Jacob P. Heerema) and the committee chairperson (Mr. Harold Postma) be permitted to speak to synod on matters affecting the Chaplain Committee.
- B. That chaplains and spouses who are present while synod is in session be presented and that a chaplain be allowed to speak briefly to synod.
- C. That synod approve a ministry-share request of \$10.15 per family and \$4.37 per individual.
- D. That synod recommend the Chaplain Committee to the churches for one or more offerings.

The Chaplain Committee
Harold Postma, chairperson

I. Introduction

The Loan Fund corporation was organized by Synod 1983 with a directive to assist organized Christian Reformed churches and their boards in the financing of capital improvements. Currently the Loan Fund concentrates its efforts in the United States because Canada has a similar fund. The Loan Fund 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. The board of directors is responsible to synod.

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, 1993, amounted to \$192,029 U.S. and \$34,837 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. Growth of loans

In the early years, the Loan Fund grew gradually. However, in 1993 further progress was made in its growth as follows:

A. The Loan Fund is now qualified to sell notes to investors in the District of Columbia and in twenty-three 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, and Washington. The board will also authorize attorneys to file for registration in a few other states with CRC population when the cost of registration is within reason.

B. As of December 31, 1993, a total of \$4,711,678 of interest-bearing notes held by investors was outstanding. Maturities range from one year to ten years, and interest rates vary from 4.00 percent to 10.50 percent, depending upon the market conditions at the time the notes were issued.

C. To date 255 requests for loan information have been received from various Christian Reformed churches in the United States; sixty-five churches have completed loan applications, of which the board has approved sixty-two. 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, 1993, interest-bearing promissory-note balances from U.S. churches totaled \$7475,514, a net increase of \$2,304,449 in the year 1993. There was also an interest-bearing receivable from one Canadian church of \$381,134 (Canadian). The Board is pleased to report that of the fifty-five loans presently outstanding only one is delinquent and that in a total amount below \$10,000. It is expected that several more churches will request funds in 1994.

Financial reports as of December 31, 1993, appear in the *Agenda for Synod 1994—Financial and Business Supplement*.

IV. Board of directors

The terms of board members Mr. Gary A. Geenen and Mr. Calvin H. Nagel will expire September 1, 1994. The board requests synod to appoint two members from the following nominees to the board of directors for terms as stated.

A. Position #1 - select one for a three-year term through June 30, 1997

Mr. Mark Muller is a member of Calvin Christian Reformed Church, Grand Rapids, Michigan, where he has served on the council for nine years. He has also served on CEACA, the Pine Rest Foundation, and the Sylvan Christian School Board. He is president of Ben M. Muller Realty Co., Inc., in Grand Rapids.

Mr. Gerald Van Wyke is a member of North Hills Christian Reformed Church in Troy, Michigan, where he has served on the church council for eighteen years. He previously served the Loan Fund board for seven years and has also served the President's Council of Calvin College and Goodwill Industries of Greater Detroit. He is president of The Covington Group, Birmingham, Michigan.

B. Position #2 - select one for a three-year term through June 30, 1997

Mr. John Feikens is a member of North Hills Christian Reformed Church in Troy, Michigan, where he has served on the council for six years. He has also served on the Detroit Metro Board, Big Brothers and Sisters, Goodwill board, and United Community Service Board. He is a senior partner with the law firm of Feikens, Foster, Vander Male, and De Mardia.

Rev. Herman Hoekstra is a member of Baldwin Christian Reformed Church, Jenison, Michigan, and has served on the council for many years. He has been a delegate to synod six times, serving on various advisory committees, including Finance; he was a board member of the Christian Reformed Ministers' Pension Fund, U.S., for six years. He is now a retired minister serving various churches as interim pastor.

The remaining members of the board of directors are Gerard Borst (1996), Donald Molewyk (1995), Merle J. Prins (1995), and Henry Washington (1996).

IV. Matters requiring synodical action

A. That Garrett C. Van de Riet, executive director, or any member of the board of directors of the Christian Reformed Church Loan Fund, Inc., U.S. be given the privilege of the floor when matters pertaining to the Loan Fund are discussed.

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

C. That synod thank Gary A. Geenen and Calvin Nagel for their many years of excellent service on the board of directors.

Christian Reformed Church Loan Fund,
Inc., U.S.

Garrett C. Van de Riet, executive director,
acting secretary

I. Introduction

In accordance with its mandate, CEACA continues to administer the sponsorship of international students in educational programs designed to upgrade their qualifications for service in their home churches and countries. This strategic ministry clearly illustrates our commitment to help Reformed churches throughout the world, especially in developing countries, as they seek to advance the kingdom of God in their areas. CEACA gives priority to denominations whose resources are limited and whose needs are most urgent.

Most CEACA-sponsored students follow programs at Calvin Theological Seminary, but in recent years there have been a number of approved programs at other institutions "closer to home" or more suitable in terms of the language of instruction. During the past academic year, for example, CEACA sponsored three students for study programs at Justo Mwale Theological College in Lusaka, Zambia (2), and the University of Stellenbosch in South Africa (1).

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

Additional programs offered by CEACA include providing library assistance, arranging internships for key ecclesiastical personnel, and funding sabbatical leaves for those already teaching at Reformed theological institutions. Since our budget is limited, however, student sponsorship continues to be our single most important activity.

II. Student sponsorship

The following students have been or are being sponsored by CEACA during the 1993-1994 academic year:

Virgilio Bernardino (Philippines)

Elfas Chidindi (Zimbabwe)

Wilson Gonese (Zimbabwe)

Winston Kawale (Malawi)

Myung Hee Lee (Korea)

Erson Liphadzi (S. Africa)

Abraham Mbachirin (Nigeria)

Paul Mpindi (Zaire)

Chan Thleng (Myanmar)

We must also note here that Calvin Theological Seminary currently sponsors eight other international students through its own International Student Assistance Fund, formerly known as the CEACA-CTS program.

III. Library assistance

The committee approved six applications for library assistance for the 1993-1994 academic year:

Faculte Libre de Theologie Reformee, France

Justo Mwale Theological College, Zambia

Reformed Theological College of Nigeria

Theological College of Northern Nigeria

Veenstra Seminary, Nigeria

Hammanskraal Seminary, South Africa

Grants are channeled 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 once again served CEACA ably and tirelessly in the area of library assistance.

IV. Committee membership

The current CEACA members are Thelma Boonstra (1994), John De Jager (1994), Henry De Moor (1995), Evelyn De Vries (1995), Karen Helder (1996), and Geraldine Vanden Berg (1996). Gordon Brinks served as treasurer for the months of September and October 1993 but felt that he needed to resign for personal reasons. At the time of this writing, we have not placed a replacement nomination before the Board of Trustees. The terms of Thelma Boonstra and John De Jager expire in August of 1994. Thelma Boonstra is eligible and willing to serve for a second three-year term. By agreement and according to previous synodical decision, John De Jager is not eligible for reappointment.

Nominations for new members will be presented to synod by way of a communication.

The committee is grateful to Nancy Spiering and Chris Cok, both of CRWRC, for their invaluable administrative assistance.

V. Budget 1994-1995

The budget for the next fiscal year has been proposed to the Ministry Coordinating Council (MCC) and the Board of Trustees. We who are so 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, despite our best promotional efforts, is still not well known throughout our denomination.

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, and Synod 1993 followed suit by approving a \$1.35 per family ministry share for 1994. It was our desire to request a \$1.40 per family share for 1995, but we decided to limit our request to the 2 percent increase limit suggested to all agencies. Therefore, we seek a \$1.37 per family denominational ministry share.

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.

VI. Special concerns

Prompted by the executive director of ministries, CEACA once again busied itself with a thorough examination of its present structure and possible realignments of the entire ministry. The previous study of our committee resulted in a recommendation to Synod 1992, which, in turn, decided "that synod confirm CEACA's present judgment that this educational ministry to churches abroad can effectively be carried out by a volunteer committee serving as an independent agency of synod" (*Acts of Synod 1992*, p. 638, Art. 38). However, we are always open to "administrative exploration" and willing to debate with others whether the present way is the most effective way. Thus, it was decided at a meeting held on February 10, 1994, that CEACA registers its willingness to enter into serious discussion about its future with Christian Reformed World Missions (CRWM), Calvin Theological Seminary (CTS), and the executive director of ministries. CEACA will be represented by two persons at this discussion.

VII. Recommendations

- A. 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 of representing CEACA at the time that synod deals with matters relating to our ministry.
- B. That synod approve the work of the committee.
- C. That synod express its gratitude to John De Jager for five years of dedicated service on this committee.
- D. That synod, waiving normal procedure for the sake of continuity, reappoint Thelma Boonstra for a second three-year term.
- E. That synod adopt the proposed budget, including both the denominational ministry-share request of \$1.37 per family and \$.59 per member, and place CEACA on the list of causes approved for one or more offerings.

Committee for Educational Assistance
to Churches Abroad
Thelma Boonstra
John De Jager, chairman
Henry De Moor, secretary
Evelyn De Vries
Karen Helder
Geraldine Vanden Berg

I. Introduction

The Committee on Disability Concerns (CDC) had its roots in the appointment of a synodical study committee in 1978. That study committee was to evaluate how well the church was meeting the needs of its members who have mental retardation. The study committee in turn was changed into a service committee to assist the church in meeting the needs of these members. The work of this service committee led to a synodical resolution in 1985 which reads as follows:

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

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

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

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

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

We pledge ourselves to overcome three barriers:

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

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

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

The service committee proposed that in keeping with this resolution synod appoint a standing committee with a full-time staff to address these issues. Synod adopted this proposal in 1986, and in 1987 it expanded the mandate of this standing committee to its present breadth and gave the committee its present name, the Committee on Disability Concerns. This expanded mandate reads as follows:

- a. To gather and disseminate information on services available from and through the CRC and other denominations.
- b. To increase awareness among our constituency of the special needs of persons with [retardation] disabilities by means of articles in our denominational publications.
- c. To assist the churches in identifying and eliminating those barriers which hinder the full participation in the life of the church of persons who have [retardation] disabilities through such actions as:
 - 1) educating congregations through educational materials;
 - 2) encouraging in-service training of local officebearers;
 - 3) participating in regional programs and activities in conjunction with other local Christian organizations and churches, e.g., diaconal conferences;

- 4) ministering to [disabled member] *persons with disabilities* and their families by providing counsel where possible, and assisting in obtaining legal and financial aid;
- 5) assisting the families of persons with [retardation] *disabilities* to obtain Christian professional advice on matters such as guardianship, estate planning, marriage and family planning and the development of living facilities.

(Acts of Synod 1987, pp. 555-56)

II. Programs

A. General programs to carry out CDC's mandate

1. Writing—The CDC publishes a newsletter three times a year. It was formerly called *Christian Companions* and is now called *Breaking Barriers*. It is sent to five thousand subscribers and is also mailed to every CRC minister, clerk of council, and secretary of deacons. CDC members and staff people write articles for denominational and disability periodicals as well. Letters are sent from the CDC office to diaconates and councils at least three times a year reminding them of the services and resources CDC offers to them and requesting their financial support.
2. Visiting—The CDC members and staff visit churches whenever they can to preach, teach, or represent disability concerns in other ways. Its personnel also participate in diaconal conferences and other such meetings as opportunities arise. CDC sponsors an annual conference for CRC-related providers of services to mentally impaired people.
3. Organizing—CDC personnel assist churches and diaconal conferences to establish disability-concerns coordinators or committees whenever they are invited to do so. CDC encourages formation of such positions or committees as a good way of providing continuity in meeting disability needs. CDC also assists groups of people with disabilities and their families to form Christian support groups. A Christian mental-illness network is steadily expanding under CDC auspices.
4. Counseling—CDC personnel spend a substantial amount of time encouraging and advising individuals with disabilities and their families. This counseling is done by letter, by phone, and by person-to-person meetings. The subjects range as widely as do the variety of disabilities and the complexity of problems they generate.
5. Advocating—Some of the work CDC members and staff do is to appeal on behalf of people with disabilities to church, government, or media representatives. When advocacy of this sort is needed, it is usually not because people are being deliberately injurious but because they are being inadvertently insensitive.

B. Special programs worthy of comment

1. CDC prepared a special issue of *Breaking Barriers* during the winter of 1993-1994. It distributed packets of this special issue to every Christian Reformed church, one copy for each household in the congregation. The denominational survey of the previous year had indicated that fewer CRC families than hoped were aware of CDC as a denominational disability ministry.

Thus CDC distributed this special issue as a partial remedy to the general lack of familiarity with its ministry.

2. CDC included in this special every-family issue of *Breaking Barriers* a questionnaire for every CRC member or family with a disability to complete and return to the office. In this way CDC set about preparing a registry of all CRC members with disabilities. This registry not only enables CDC to contact all its constituents directly but also makes it possible to do further research on the needs, opinions, and abilities of this large number of Christian Reformed members. This further research is planned in cooperation with the Calvin College Social Research Center, and funding for it is being sought from foundations outside the CRC.
3. Synod 1993 accepted a CDC proposal and heartily recommended that the provisions of the Americans with Disabilities Act (ADA) be implemented in all portions of the CRCNA located in the U.S. and Canada. The CDC has now corresponded with all the Christian Reformed churches, proposing general guidelines for implementation. It has also organized a task force comprised of representatives from all major denominational agencies. This task force is engaged at this writing in preparing (a) a self-evaluation packet for all congregations and agencies to fill out; (b) a more detailed set of guidelines for implementing the ADA provisions; (c) a reference list of technical experts available in the various regions of the church to assist churches with technical questions; and (d) recommendations on ways of financing expensive changes the churches and agencies may decide they need to make.

When this initial work of the task force is complete and its materials have been disseminated, CDC will monitor denominational progress in implementing the ADA provisions and will report on it in the future.

III. Personnel

A. *Committee membership*

The committee is presently composed of nine members: three from Canada and six from the U.S. These members are deliberately nominated with three criteria in mind: (1) having a disability, (2) having a family member with a disability, (3) being a professional in a disability field.

CDC also tries to maintain geographical balance and clergy representation in its membership.

In order to avoid replacing or reappointing five of its nine members this year, CDC proposes that three of the five members whose terms are expiring be reappointed for one additional year. These three people are Bryan Jansen, Gerben de Jong, and Jake Kuiken. Bryan Jansen is eligible for his second three-year term but is unable to serve more than one year of it. Gerben de Jong and Jake Kuiken have both served two full terms and may serve the additional proposed year only by way of exception. Of the remaining two whose terms are expiring this year, one is eligible for reelection, Barbara Heerspink. She is willing to serve a second term. CDC recommends that she be reappointed without opposition. Two names are being submitted as nominations to replace the remaining member who is unable to serve any longer.

B. Staff

The staff of the CDC consists of three people—a director, a program developer, and a secretary. The synodically initiated consolidation of the smaller agencies presently in the planning process may have some effect on this staff composition in the future. Consolidation may also eventually affect the committee membership.

IV. Recommendations

- A. That the privilege of the floor be given to CDC's chairman, Bert Zwiers, and to its director, Dr. James Vanderlaan, when this report is discussed by synod.
- B. That a ministry share of \$2.38 per family and \$1.02 per member be approved for the agency.
- C. That CDC be placed on the list of causes recommended for church offerings.
- D. That the following actions be taken to maintain CDC membership:
 1. That Bryan Jansen, Gerben de Jong, and Jake Kuiken each be appointed to one more year as members of CDC.
 2. That Barbara Heerspink be appointed without opposition to a second three-year term as a member of CDC.
 3. That one new member be elected to CDC from the following nomination of two people:
 - a. *Collin Myers, Ph.D.*, is a member of East Side Christian Reformed Church in Warrensville Heights (Cleveland), Ohio. He is an experienced college teacher in special education as well as a professional counselor. His areas of competence include family counseling, diagnostic evaluation, abuse recovery, attention deficit disorder, and religious issues.
 - b. *Joe Wilson, Ph.D.*, is a member of Cedar Falls Christian Reformed Church in Cedar Falls, Iowa. He is professor of therapeutic recreation at the University of Northern Iowa. He has served as a volunteer with Special Olympics for twenty-five years and as deacon and elder in his church. Dr. Wilson has paralysis on one side of his body.

Committee on Disability Concerns
James Vanderlaan, director

I. Organization

The committee is composed of three lay people and two ministers, in keeping with previous synodical decisions. The present membership is as follows: Mr. James Hofman (1995), president; Rev. Gary P. Hutt (1996), secretary; Mr. James Evenhouse (1994), treasurer; Rev. Lambert Sikkema (1995), vicar; and Mr. Art Ruiter (1996).

II. Work of the committee

Statistics for the calendar year 1993:

103 applications processed (97 in 1992)

103 assistance granted (some provisionally)

Average size of congregation: 30.51 families (33.05 in 1992)

21 educational allowances granted (24 in 1992)

The committee strongly endorsed the recommendations contained in the ministry-to-smaller-churches task force report in Appendix B, page 41, of the Board of Trustees' report.

III. Matters requiring synodical action

A. That the FSC secretary and treasurer be consulted on matters pertaining to FSC when considered either by synod or its advisory committee, and it requests they be given the privilege of the floor. In the absence of either, we request the same privilege for other members of the committee.

B. Recommendations re financial matters

1. That the minimum salary for ministers serving churches receiving assistance from FSC be set at \$26,150 for 1995 (\$25,400 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 cents per mile (.28 per kilometer in Canada) multiplied by 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 family is mandatory for congregations receiving FSC assistance.
6. That salary allowance for stated supply be set at \$320 per week for 1995, (\$310 per week for 1994; \$300 for 1993; \$280 for 1992; \$270 for 1991; \$260 for 1990).

7. That the contribution toward the minister's salary in congregations receiving assistance from FSC be not less, and if possible more, than \$440 per family for 1995 (\$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 pastors in the amount of at least \$2,425 for 1995 (\$2,425 for 1994; \$2,425 for 1993; \$2,340 for 1992; \$2,250 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 1995.
11. That a cost-of-living differential allowance of 10 percent be added to the minimum salary and allowances paid to pastors serving Canadian congregations assisted by FSC. The Canadian churches shall also contribute at a rate of 110 percent of the per family contribution rate established for the U.S. churches for 1994 ($\$440 \times 110\% = \484).
 - 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 1995. We note that all pastors of churches with fewer than fifty families are eligible to apply for these funds.
13. That synod approve a Christian-education allowance of \$600 per child for each child attending a Christian school, grades K-12, for 1995.
14. That the 1994 ministry share for the Fund for Smaller Churches be set at \$1917 per family (60 percent) and 8.25 per communicant member (40 percent), based on 73,600 families and 169,800 communicant members (\$16.67 and \$6.95 for 1994; \$12.00 for 1993; \$2.00 for 1992; \$1700 for 1991).

C. *Recommendations re committee membership*

That synod appoint Mr. James Evenhouse to a second term as a lay member on the FSC. *Mr. James Evenhouse*, a partner in an accounting firm, is a member of Elmhurst, Illinois, CRC. He has served as a deacon and on the board of Timothy Christian School. Having completed one term on FSC, he is eligible for a second term.

Fund for Smaller Churches Committee
Gary P. Hutt, secretary

I. Introduction

Synod 1988 reformulated and adopted the mandate of the Pastor-Church Relations Committee (PCRC) as follows:

- a. Serve pastors, consistories, councils, classes, and synodical agencies as requested and needed for the prevention of problems arising from the relationships of ministers, congregations, consistories, councils, and agencies.
- b. Provide such resources and assistance as may be appropriate to healing when such relationships are deteriorating or have reached crisis dimensions.
- c. Appoint and direct, through the director of Pastor-Church Relations Services,* regional pastors and mentors.
- d. Direct and maintain the mentor program.
- e. Encourage the formation of, and the development of, local pastoral relations committees.
- f. Direct and maintain consulting services in situations of pastoral transition.

(*Acts of Synod 1988*, p. 537)

The new version left the original mandate, given to PCRC at its inception in 1982, basically intact (*Acts of Synod 1982*, pp. 75-78, 581-89). Synod 1987 had already added to the original mandate when it assigned to PCRC the task of assisting vacant churches in their calling activities (*Acts of Synod 1987*, p. 576), and Synod 1988 had made another change when it stipulated "that the word *minister* in the synodical mandate for PCRC does not designate ordained clergy exclusively but also professionally identifies persons on a church's ministry staff" (*Acts of Synod 1988*, p. 512).

Following is a brief report on how PCRC has fared in performing its mandate since last year's synodical meetings.

II. Regional pastors

Under the auspices of PCRS each classis has at least one regional pastor (RP), who ministers to pastors (and, if necessary, to their families) especially as they relate to their churches. During the past season the services of the regional pastors were sought more frequently than ever before. In seven larger classes, because the work became too much for a single person, we have appointed a second RP. These pastors to pastors put in many hours of service for their fellow pastors. Most of them have been exempted from other classical duties. Their work is usually done in the protected setting of privacy, hidden from public observation. They are in regular contact with the PCRS director. If there are serious breakdowns in a local ministry, the RP and the director may work as a team to bring healing ministry, or the RP may work with the RP of a neighboring classis. There have also been many instances of RPs teaming up with the classical church visitors as a mediating task force.

At the classical level RPs also oversee the mentoring program and the local pastoral-relations committees, as referred to in the mandate (see the following sections).

III. The mentoring program

Synod 1982 (*Acts of Synod 1982*, p. 585) gave considerable thought to the mentoring part of the PCRC mandate. Under the mentoring program provisions are made whereby a young pastor is teamed up on a one-to-one basis with an experienced pastor for the first five years of his ministry. Mentor and mentoree

form a relationship that enhances their spiritual, emotional, and professional well-being.

Those involved in this part of the PCRS program have testified to its many benefits. It has become clear over the years that the success of mentoring depends on the frequency of the contacts between mentor and mentoree.

Our manual on mentoring has been found to be helpful to the pastors involved. More than one-third of all CRC pastors take part in the mentor program.

IV. Pastoral-relations committees

These are small support groups set up in local churches for the individual pastors and, in many cases, the pastor's wife as well. This is a voluntary arrangement under the PCRC mandate, and fewer than half the churches have such support groups for their pastors. However, with pressures on pastors increasing in these difficult times, PCRS strongly recommends the formation of pastoral-relations committees. A helpful manual describing this ministry to pastors is available from the PCRS office. When the synods of 1982 and 1988 stressed *prevention* as much as *healing*, they pointed to the pastoral-relations committee as one way this could be accomplished.

V. Ministerial Information Service

The Ministerial Information Service (MIS) is the oldest program under the auspices of PCRC. It had been conducted by a California-based committee for some seventeen years before synod transferred its operation to PCRC in 1987 (*Acts of Synod 1987*, p. 576).

Practically all vacant churches seek MIS's assistance in their calling process. MIS holds ministerial profiles of 827 CRC pastors; 108 pastors accepted calls in 1993.

A survey shows that age plays a role in the number of calls a pastor receives. As a rule it can be said that, as a pastor becomes older, he receives fewer calls. We often point out to calling churches that age discrimination is not in the church's best interest.

Age range	25-30	31-35	36-40	41-45	46-50	51-55	56-60	over 61
Number of pastors who accepted calls	15	23	20	15	12	11	9	3

A total of 2,335 ministerial profiles were mailed out in 1993. Of this number, approximately 786 were mailed on MIS's initiative, and around 1,549 were requested directly by vacant churches.

VI. Conflict ministry

The 1988 mandate speaks of both preventive and remedial ministry (*Acts of Synod 1988*, p. 537). Although PCRS has been very much aware of the need to provide preventive care, it is not surprising that in this age of brokenness the need for healing ministry remains prominent. Again during the past year PCRS people engaged in the difficult ministry of providing assistance in times of crisis and conflict.

In many cases, because of limited resources PCRS was not able to provide direct help but instead served in a coordinating capacity by making contacts between troubled churches and other ministering agencies. In all cases, however, PCRS was there to provide embattled pastors with pastoral care. PCRS has also been mindful of the pain elders and other church leaders go through when relational breakdowns occur.

Last year we reported to synod that between 1982 and 1992 a total of 168 pastors had been separated from their churches (for a breakdown of this number by year see *Agenda for Synod 1993*, p. 181). For 1993 the number was 33. This figure includes 22 pastors who resigned from the denomination and joined independent congregations.

In our 1992 report to synod we outlined a number of reasons why during the nineties pastors are having a harder time of it than in past decades (*Agenda for Synod 1992*, pp. 191-92). These reasons still prevail, probably with even more intensity.

VII. Ministry to unordained staff professionals

Synod 1988 expanded the mandate of PCRC to include care for unordained persons on the ministry staffs of Christian Reformed churches (*Acts of Synod 1988*, p. 512). Since that time church staffs have continued to proliferate. For the regional pastors, ministry to such church workers has become increasingly prominent. As a denomination we have to become more aware of the presence of these ministers, who are playing a vital role in the various ministries of our churches.

These worthy people face their own peculiar problems. There are great variances among them in such matters as working conditions, pay scales, education and training, assignments, privileges, etc. Much more needs to be done in terms of giving the unordained ministers an honored status in the CRC.

Mention should be made here of the Christian Reformed Association of Staff Ministries (CRASM), which over the years has faithfully made available a variety of services for church staff people and with whom PCRC has enjoyed a close cooperation of mutual benefit. In February 1994 an agreement was reached whereby CRASM and PCRC were merged. PCRC has every intention to avail itself of the considerable expertise of the people who have provided leadership to CRASM in the past and to involve them in PCRC's own ongoing ministry to staff professionals.

We use this opportunity to thank the successive CRASM boards for having done yeoman's service in bringing professional dignity and the challenge of excellence to CRC church staffs.

VIII. Moving on in the nineties

From time to time PCRS has alerted CRC synods to trends in the denomination and in the larger religious world (see *Acts of Synod 1982*, p. 584). Following is a summary of that material together with some additional observations.

A. CRC people will increasingly expect quality worship services from their churches. Tastes and needs will be very diverse.

- B. As more women move into professions, they will assume a larger share of congregational and denominational leadership.
- C. More pastors' wives will pursue careers. This will affect pastors' mobility and use of discretionary time.
- D. When both men and women are drawn into busy and competitive lives, volunteers will be harder to recruit. Church staffs will pick up part of the slack.
- E. Among the CRC membership will be found more single people, more divorced people, more single mothers, and more blended families. Pastoral ministry must become more sensitive to the needs of these members.
- F. Churches are beginning to move away from the corporate model in shaping their overall ministries program and are starting to return to more traditional models of ministry. However, members will continue to expect quality performance and measurable productivity from their leaders.
- G. Unless moral erosion, violence, and financial mismanagement are halted in Canada and the United States, the quality of life we have enjoyed in this century will deteriorate. Members are looking to their churches for solace and safety. Churches with pastoral-care programs will grow.
- H. Our membership is slowly aging. As a result, the demand for expanded pastoral-care programs will increase.
- I. Most local churches need to master the art of harmonizing inward- and outward-directed ministry. The role and person of the pastor must portray this harmony if his ministry is to remain viable.
- J. Congregationalism and regionalism are probably here to stay. Church members will more readily relate to challenges that can be dramatized locally.
- K. Denominational polarization has not yet fully run its course. Meaningful dialogue in settings of trust, esteem, and acceptance will become increasingly difficult to arrange. There are those who keep track of every weakness in the denomination in an attempt to establish that there is a conspiracy afoot among CRC leadership to lead the churches toward liberalism.
- L. CRC members will continue to transfer out, when so minded, without deep soul searching. The hard reality churches face is that loyalty must be earned instead of taken for granted. Membership loyalty is also adversely affected by the high mobility of our people.
- M. The number of pastors for whom ministry has become a traumatic experience is growing. Elders have to be thoughtful about care for their pastor(s). Working conditions and congregational expectations have to be clearly understood.
- N. Church councils are becoming more agreeable to affording their pastors time for sabbaticals and personal replenishment. More progress needs to be made in this regard. There are still too many councils who—short-sightedly—begrudge their pastors even a minimum of pulpit relief.
- O. The CRC is facing a shortage of pastors. During the past year the number of vacant churches has consistently remained around 120. Church leaders should

do everything in their power to encourage promising students to choose the ministry as their life vocation.

P. In view of the above, is there reason for optimism? There is. The Lord will preserve his church. There is an increased desire among pastors to make their God-given years count in productive ministry. And the silent majority of the CRC membership increasingly seek to make their faith count for daily life. Though secularism and Fundamentalism make inroads among us, there is also a renewed desire to understand the fundamentals of the Reformed confessions. Prayer, Bible study, fellowship, and appreciation for sacred music and song are on the increase.

IX. Reorganization

At the beginning of 1994 specific steps were taken to establish the CRC Pastoral-Ministries Agency, under which the mandates and ministries of the following agencies are to be subsumed: Chaplain Committee, Committee on Disability Concerns, Pastor-Church Relations Services, and the Synodical Committee on Race Relations. A separate progress report will be submitted to synod via the Board of Trustees.

X. Professional-conduct guidelines for clergy

Synod 1993 mandated PCRC to "develop a clear statement of professional conduct for ministerial personnel which addresses issues related to appropriate interpersonal relations" (*Acts of Synod 1993*, p. 544, VI, d).

PCRC drafted such a statement and is submitting it as Appendix B. PCRC consulted with the Pastoral Care Department of Calvin Theological Seminary and the Synodical Committee on Abuse Prevention about this statement, as directed by synod.

XI. Committee

The following are presently serving on the PCRC:

Mrs. Mary Ratliff	1994
Rev. Wayne Brouwer	1994
Mrs. Mary Bouwma	1995
Mrs. Anita Schoonveld	1995
Rev. Richard Williams	1995
Rev. Edward Blankespoor	1995
Dr. William Van Dyke	1995
Mrs. Mary Vander Vennen	1995
Mr. John Vander Lugt	1996
Rev. Charles Terpstra	1996
Rev. Rolf Bouma	1996

The Board of Trustees is proposing to synod that the committees of the four agencies being consolidated into CRC Pastoral-Ministries Agency be frozen so that from them a new board can be formed for the new entity. In anticipation of synod's approval, we do not propose new nominations to replace Mrs. Mary Ratliff and Rev. Wayne Brouwer. However, should synod rule otherwise, we are prepared to submit two double nominations.

XII. Salary disclosure

Job level	Number of positions	Compensation quartile (includes housing allowance)
6	1	3rd

XIII. Matters requiring synodical action

- 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; and Rev. Louis Tamminga, director of PCRS.
- B. That synod approve the Guidelines for Ethical Sexual Conduct of Ministerial Personnel as found in Appendix B, pp. 191-94.
- C. That synod, as in previous years, grant the PCRS director, Louis Tamminga, the privilege of addressing synod briefly at a time of synod's choosing.
- D. That synod approve a Pastor-Church Relations ministry share of \$3.19 per family and \$1.37 per member of the CRC.
- E. That synod place the Pastor-Church Relations Committee on its list of causes approved for one or more offerings from CRC congregations.

Pastor-Church Relations Committee

Louis Tamminga, director of PCRS

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, 1993, there were 1,491 participants in the ministers' pension plans. Most of the 208 ministers who have withdrawn from the plan also retain some vested interest in them. Synod 1991 approved a plan to allow withdrawn ministers to withdraw their vested pension benefits. These ministers are not included in the census below.

1,201	United States ministers, shared ministers, widows, and orphans
290	Canadian ministers and widows
1,491	Total

Another classification follows:

800	Active United States and shared ministers
229	Active Canadian ministers
1,029	Total active ministers
288	Retired United States and shared ministers
43	Retired Canadian ministers
331	Total retired ministers
113	United States widows and orphans
18	Canadian widows
131	Total widows and orphans
1,491	TOTAL

B. Deaths in 1993

Name	Date of Death	Age
John Meeter	January 6	91
H. Allan Dykstra	January 9	68
Clarence Van Slooten	January 17	75
Christian Vanden Heuvel	February 2	86
Frank De Jong	February 6	92
Leonard Schalkwyk	April 1	64
Ralph Heynen	May 10	85
Gordon Spykman	July 13	67
Bartel Huizenga	August 9	70
Simon Vroon	August 14	89
Arthur Hoogstrate	October 30	78

C. Retirements in 1993

Under the United States plan:

Name	Reason	Classis	Date
Arthur Verburg	age	Illiana	January 1
Edson T. Lewis	age	Lake Erie	January 1
Hilbert Vander Plaats	age	Niagara	January 24
Wilmer Witte	age	G.R. North	February 2
Marinus Harberts	age	Red Mesa	February 17
Dick C. Bouma	age	Illiana	March 31
Robert Vermeer	age	Northcentral Iowa	April 1
Jay Vander Ark	age	Rocky Mountain	May 1
Nelson Gebben	age	Atlantic Northeast	May 24
Calvin Niewenhuis	age	Hackensack	June 6
Fred Diemer	age	G.R. East	June 18
Sierd Woudstra	age	Thornapple Valley	June 30
Jay De Vries	age	Kalamazoo	July 1
Kenneth Vander Heide	age	Red Mesa	August 1
Earl Dykema	age	Pella	August 28
Gordon Stuit	age	Red Mesa	August 31
William Vanden Bos	age	Minnesota South	September 1
Robert W. De Vries	age	Hackensack	September 30
Rodger Buining	age	G.R. South	October 1
J. Peter Vosteen	age	Pacific Northwest	October 1

Under the Canadian plan:

John Van Stempvoort	age	Toronto	March 1
Johan Tangelder	health	Eastern Canada	March 3
Sidney Cooper	age	Toronto	May 1
John Dresselhuis	age	B.C. Northwest	May 1
Dirk Habermehl	age	Quinte	June 1
Cornelius Persenaire	age	Chatham	September 7
Peter Mantel	age	Chatham	September 30

III. Actuarial assumptions

To determine required ministry shares and contributions, the actuaries 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 1994 the U.S. salary used is \$27,857; for Canada it is \$30,685.) Pensions of those who retired in 1992 or before have been adjusted to be equivalent to the pension of a 1992 retiree.

B. The census and asset values are those of January 1, 1991.

C. Normal retirement age is 65.

D. Investment yield of 7 percent is assumed. Unrealized gains and losses are spread over five years.

E. Unfunded actuarial accrued liabilities are amortized over twenty years in the United States and, by law, over fifteen years in Canada.

Note: A new actuarial valuation will be performed as of January 1, 1994.

IV. Asset balances

Market values of fund assets were as follows (in thousands of dollars):

	December 31, 1992	December 31, 1993
United States	\$48,129	\$54,424
Canada	12,120	13,788
Total	\$60,249	\$68,212

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. Merrill Lynch Corporate/Government 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, 1993

	1993	3 Years	5 Years
Total Portfolio			
Canada - Mutual Life of Canada	20.3	14.4	10.4
United States	13.3	14.4	12.9
Total U.S. Equities	18.2	20.1	15.8
Total U.S. Fixed Income	11.2	11.6	11.5

VII. Employees' Retirement Fund - United States

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:

	1993	3 Years	Five Years Compounded to 12/31/92
Pooled equity fund	(2.4)	10.0	11.9
Intermediate bond fund	9.2	10.4	10.8
Stable-asset fund	6.8	7.6	8.1
Money-market fund	3.3	4.6	6.4

The following changes were also approved:

- A. Vesting is now complete after two years of employment.
- B. 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.

VIII. Employees' Retirement Fund - Canada

Beginning January 1, 1993, all funds attributed to employees in Canada were transferred to a group RRSP managed by MuCan. While the provisions of the U.S. and Canadian plans are similar, monies are, of necessity, invested in the respective countries. Employees in Canada have a choice of six funds from which to choose. Results for 1993 (for three years and for five years, net of fees) follow:

	1993	3 Years	5 Years
AccuFund	16.2	12.7	-
DiversiFund	19.7	13.8	10.0
Short Term Fund	5.5	7.1	9.3
Bond Fund	16.3	15.1	-
Equity Fund	23.3	12.4	5.9
Interest Account	6.7	8.0	9.20

IX. Consolidated Group Insurance

This is a self-funded denominational plan which offers health and dental coverage in the United States and Canada to our agencies, ministers, and employees of congregations. Life insurance is included. Stop-loss insurance is purchased for catastrophic levels of claims.

Medical expenses paid in 1993 were \$2,970,333, a 22 percent decrease from 1992. Dental expenses paid in 1993 were \$510,817, an 8 percent decrease from 1992. For 1994 no increase is expected in premiums, deductibles, or copays.

The Flexible Spending Account program continues to be popular: 342 members used this tax-saving plan last year. This program allows U.S. members to use pretax dollars to pay for deductibles, copays, and other medical expenses not covered by the plan.

The Supplemental Term Life Insurance program also continues to gain new members. It offers low rates for coverage in increments of \$10,000 to \$300,000 for both members and spouses and to \$10,000 for children.

X. Ray Vander Weele

The director of Pensions and Insurance, Dr. Ray Vander Weele, has accepted a position with Merrill Lynch, effective April 1994. The pension boards of Canada and the U.S.A. are profoundly grateful for the nine years of service Dr. Vander Weele has rendered in the service of the Christian Reformed Church. It is requested that synod acknowledge his contributions.

XI. Recommendations

A. 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 or to counselors Donald F. Oosterhouse and Albert J. Bakker when matters pertaining to ministers' pension plans are discussed.

B. That synod designate up to 100 percent of a minister's early and normal retirement pension or disability pension for 1994 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. That synod elect two U.S. Board of Pensions and Insurance members from the following nominations for three-year terms beginning September 1, 1994.

1. One member for a three-year term from the following nominees:

- a. *Mr. Stewart Geelhood*, incumbent, is retired, having served as a vice president of finance for several companies in his career. He is a member of Calvin CRC, Grand Rapids, Michigan, where he has served several terms on council. Mr. Geelhood has been a member of the Synodical Interim Committee, serving on both the finance and administration committees, and has also served on the Committee to Study Denominational Funding. He has been on the Pine Rest Board. He has an A.B. degree from Calvin College and an M.B.A. from the University of Michigan.
- b. *Mr. George Vande Werken* is currently senior vice president of the Bank of Highland, Schererville, Indiana. He has been a banker for most of his professional career. He is a member of Second CRC of Highland, Indiana, where he has served on council for several years. He has been on the Christian high-school board, the Pine Rest Board, and the Back to God Hour Board. He has an A.B. from Calvin College, an accounting degree from Indiana University, and an M.Div. degree from Calvin Theological Seminary.

2. One member for a three-year term from the following nominees:

- a. *Mr. Bill Venema*, Hudsonville, Michigan, is president and general manager of the Kysor-Michigan Fleet, a division of Kysor Industrial Corporation. He is a member of Twelfth Avenue CRC in Jenison and has served eighteen years on council. He has been on the Unity Christian High School Board, the Pine Rest Board, the Ministers' Pension Funds board, and the Board of World Missions. He is a certified public accountant.

- b. *Mr. Thomas Verhage* (incumbent), Brookfield, Wisconsin, is a partner with the large public accounting firm of Arthur Andersen and Co. in Milwaukee. He is a member of Brookfield CRC and has been on council. He is a certified public accountant with a B.B.A. from the University of Wisconsin and an M.B.A. from the University of Wisconsin—Madison.

D. That synod elect, effective September 1, 1994, one of the following nominees for a three-year term to replace Rev. Jerry Hoytema, who has served for six years and is not eligible for reelection.

1. *Rev. Henry Eshuis* is currently pastor of Bethany CRC, Fenwick, Ontario. He has also served Athens CRC and Westmount CRC of Strathroy, Ontario; First CRC, Barrie, Ontario; Maranatha CRC, Woodstock, Ontario; and First CRC, Guelph, Ontario. He has been a delegate to synod three times and has served on the Calvin College Board of Trustees, on the Board of Home Missions, and on numerous classical committees.
2. *Rev. Jacob Kuntz* is currently retired but serves part time as a chaplain in the Holland Christian Homes in Brampton, Ontario. He has served as an army chaplain and as pastor in the following churches: First CRC, Orillia, Ontario; Owen Sound, Ontario, CRC; First CRC, New Westminster, British Columbia; Maranatha CRC, St. Catharines, Ontario; Covenant CRC, St. Catharines, Ontario; First CRC, Kitchener, Ontario; and Second CRC, Brampton, Ontario. He has been a delegate to synod nine times and has served on most of the CRC boards.

E. That synod express its appreciation to the following members for their services:

1. Canadian pension trustee Rev. Jerry Hoytema, who has served for six years and is not eligible for reelection.
2. United States Board of Pensions and Insurance members Mr. Stewart Geelhood and Mr. Thomas Verhage, who have served for three years and are eligible for reelection.
3. Dr. Ray Vander Weele for his nine years of faithful service as executive director of the board of pensions and insurance, who has resigned to take a position as financial consultant with Merrill Lynch.

Pensions and Insurance

Ray Vander Weele, executive director

I. Introduction

In lieu of appointing a staff person to implement the recommendations of the 1992 Committee to Study Physical, Emotional, and Sexual Abuse, Synod 1992 appointed a committee with the following mandate:

- b. Compile a catalog of materials already available for churches to use in dealing with the matter of abuse and, if necessary, work with CRC Publications to prepare additional materials on subjects that include, but are not limited to, forgiveness in the context of abuse, pastoral care of abusers and of those falsely accused of abuse, and spiritual abuse.
- c. Initiate the development and coordination of a denomination-wide prevention and treatment program.
- d. Gather information and publicize efforts that are already in place in some congregations, schools, and other communities.
- e. Identify and train resource people in various parts of the United States and Canada to help congregations when they identify abuse situations.

(Acts of Synod 1992, p. 676)

II. Summary of committee's work

It must be said immediately that this mandate is impossible to achieve for a volunteer committee with a limited budget. However, the committee met six times. Below is a summary of committee activities.

A. The committee designated a denomination-wide week of mourning and repentance for the sin of abuse and provided liturgical and devotional material to be used during that week.

B. The committee had discussions with Bethany Christian Services on the use of its hot-line number and support service for victims reporting abuse.

C. The committee made contact with Calvin Seminary and Christian Schools International to determine what is being done by way of education about abuse.

D. Two committee members attended the 1993 conference of the Christian Association for Psychological Studies, the theme of which was *Forgiveness*.

E. One committee member attended a conference sponsored by the Center for the Prevention of Sexual and Domestic Violence on the theme *Called to Make Justice*, which focused specifically on abuse reported within the church.

F. One committee member attended a conference on the "false memory syndrome" and differentiating between false and true allegations of abuse.

G. The committee considered questions from churches regarding specific abuse situations. These were addressed to our committee in the absence of anyone else to deal with them.

H. The committee gathered relevant material including audiovisual material, books, and resources of various kinds.

The balance of this report includes procedures for congregations to follow when leaders in the congregation are accused of abuse, a statement about

forgiveness in the context of abuse, a section on what to look for when choosing or recommending a therapist, a partial list of resources, and recommendations.

III. Sexual abuse, an abuse of power

Our ordinary human response when abuse is discovered within the leadership of our own congregation is to want to deal with it quietly with as little disruption to the life of the congregation as possible. We don't want people who are not directly involved to be upset; we don't want the church's reputation in the community to be tarnished; we don't want the name of Christ to be dishonored. So all too often the victim has been blamed for trying to destroy a good man's reputation and career or for creating trouble in the church. Sometimes well-meaning people have tried to bring parties together prematurely for confrontation, reconciliation, and forgiveness. The victim is left with wounds, and the perpetrator is left without any healing and with every likelihood of abusing again.

History in our own and in other denominations has shown that these attempts at "protection," however well-motivated, always lead to further damage. There are a number of reasons why this is true. One is that abuse always exists and thrives in an atmosphere of secrecy. Consequently, quick cover-ups simply support the atmosphere in which abuse takes place. Another reason is that abuse by people in positions of leadership is always abuse of power. There is always a differential in power between the abuser and the victim. The abuser always is the one with more power, so any attempts at healing which do not deal both with the issue of secrecy and with the issue of the power differential between perpetrator and victim will only exacerbate the effects of the abuse both on the parties directly involved and on the congregation, because the basic issues have not been addressed, let alone rectified.

Sexual encounters of whatever kind between a pastor or staff member or officebearer on the one hand and a parishioner(s) on the other are never simply sexual sins, though of course they are that. They are sins of betrayal of professional boundaries, of confidence and trust. They are not to be explained or understood in terms of "momentary lapses" or "my needs are just too overwhelming" or "I'm under too much stress" or "she asked for it."

We must understand that a person in Christian leadership who abuses people in his charge has profound emotional and spiritual problems. Invariably, upon investigation we find that there is more than one victim, there is more than one incident. There are recognizable and deep-seated patterns of behavior and interaction which can be traced throughout such a person's personal and professional life. There is in most cases unwillingness or inability on the part of the perpetrator to accept responsibility for his or her own behavior. There is a marked tendency to blame others or to invoke vague concepts like "stress" or "needs" for lapses in behavior, if lapses are acknowledged at all.

The number of requests received by our committee and the Pastor-Church Relations Committee for guidelines dealing with abuse by church leaders suggests that such abuse occurs and that we have no adequate structure or procedures in place for dealing with it. Presently, the Church Order is interpreted and implemented only by men. But dealing with matters of abuse must not be restricted to members of either sex. The typical scenario is that of a pastor or staff person abusing the power inherent in his position by abusing a person of lesser power, usually a woman. Therefore, it is of critical importance that both

men and women are represented in any bodies evaluating and adjudicating abuse allegations. Otherwise the imbalance of power will never be addressed or rectified. The committee has not found any denomination of the many whom we have contacted and whose policies we have read which has found its existing procedures to be adequate for dealing with this complex and sensitive issue.

It is, of course, beyond the scope of this report to recommend an ecclesiastical structure. A denominational policy along with the structure for implementing that policy needs to be established. But some guidelines can be stated. These guidelines are based on the experience and writings of other denominations, on professional experience, and on the professional expertise of committee members and pastors we have consulted.

IV. Guidelines for dealing with abuse by church leaders

A. Any information which indicates the possibility or existence of abuse should be taken seriously. The action subsequently taken will vary, depending on who gets the information and on who the accused person is. If the alleged abuser is a staff member or congregant in a position of leadership, the pastor needs to be informed. If the alleged abuser is the pastor, any officer of council is the appropriate person to notify. If the alleged victim is a minor, the accusation should be reported to the local child-protection agency.

B. In any case, an investigation should follow, but no one should embark on a solo investigation or adjudication. If the accused is a congregant in a position of leadership, e.g., a youth leader, a committee of the congregation needs to be appointed to investigate the charges.

If the accused is the pastor, it is not within the province of a congregation *on its own* to deal with the problem. The congregation and the council are invariably in shock and in pain. Emotions run high, and opinions are divided. Some person or persons outside the congregation are needed to maintain a certain amount of objectivity. Under our present form of church government, the regional pastor is the logical person to contact. A person who is knowledgeable in the area of abuse should also be consulted very early. Legal advice at this stage is very helpful. If an accusation becomes public and is reported in the press, one official spokesperson should be designated to deal with media.

C. If the alleged abuser is a pastor or staff member, he or she should be suspended with full pay and without prejudice, pending a hearing. If the alleged abuser is an unpaid church leader such as a council member or Sunday-school teacher or leader of young people, he or she should be suspended from the church position without prejudice, pending a hearing. If the victim is a minor, the local child-protection agency must be notified. Failure to report alleged abuse is against the law in most states and provinces. The child-protection agency will carry out an investigation, and the church must cooperate. If the victim is an adult and decides to press charges, the church should not obstruct or attempt to bypass the legal process.

D. If a leader is suspended, the congregation should be notified by announcement *and by letter* explaining the reason for suspension and what steps are being taken to move things ahead. Everybody must get the same information. Although the information must be disseminated with discretion and sensitivity,

the information should not be tempered by references to a leave of absence, stress, burnout, or any other euphemism. It should be made clear that some form of abuse has been alleged, that the council has suspended the alleged perpetrator for the protection of all parties, and that a hearing will be held. Although some may argue that such an announcement is equal to a declaration of guilt and that even the courts consider people innocent until proven guilty, we must understand that a suspension also is in the best interests of the leader. It removes him from the isolation of secrecy, and it diminishes the damage done by rumor and gossip.

E. The council is responsible for appointing a panel of five to seven people for a hearing process. The panel should include one or two council members, one or two women, and someone who is knowledgeable in the dynamics and treatment of abuse. If either the accuser or the alleged perpetrator is a member of a visible minority, a representative of that minority should be included. Minors should be allowed to have someone they trust present at the hearing process so that they feel less intimidated by the adults on the panel. Not all the people on the panel should be members of the congregation. The congregation in these situations is in shock and pain and is usually divided. Consequently, some perspective from outside the congregation is crucial for objectivity. The chairperson ideally should be someone outside the congregation. The panel should be free to consult with experts in law and human behavior. It should hear the accuser out and, separately, the accused.

The purpose of the hearing is to do justice. Doing justice means listening to all parties. It means ensuring that the church becomes a place free from violation of boundaries. It means that the church becomes a place where those who have little voice and no power have advocates. Church members must understand that abuse of a parishioner by a leader is not a simple matter of personal hurt between two people for which we follow the steps mentioned in Matthew 18. Abuse of a parishioner by a leader is a betrayal of office and an assault on the body of Christ. The body needs to be cleansed and restored to health. The tragedy in these situations is that there is no simple, clean way to do so. There are always, at least temporarily, deep pain and division. But, as in the case of a physical wound, cutting into the wound and allowing it to drain will bring healing from the inside out.

F. The panel must report its findings back to the council. If abuse is judged to have occurred, the congregation must cooperate with legal and/or therapeutic processes. If the victim presses charges, one or more persons from the congregation need to stand with the accused in a supportive and pastoral role during the legal process, and one or more persons need to stand with the accuser. Neither the accuser nor the alleged accused should be left without spiritual support and prayer during often lengthy legal or other adjudicatory processes.

G. If abuse is judged to have occurred, the abuser should be suspended or deposed from office with the concurrence of a neighboring council and/or classis while he or she undergoes long-term intensive treatment with a competent therapist. If and when the suspension is lifted, a system of accountability to a mentor in consultation with the therapist must be put into place. On no account should the leader simply move to another charge. If there are appeals of the verdict of the hearing, they should go to appropriate church courts. It should

be noted that if an abuser moves to another charge and abuse occurs again, the denomination may be legally liable for damages.

References:

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V. Forgiveness

One of the most complicated issues for victims of any form of abuse is forgiveness. This is especially true within the Christian community, where churches teach that forgiveness of those who sin against us is a prerequisite for experiencing God's forgiveness and living the joyful Christian life. Victims of any form of abuse often feel obligated or are told they are obligated to forgive their abuser immediately in order to achieve healing and resolution of painful memories.

But forgiveness is one of the last steps in a victim's healing process. Prior steps are necessary in order for victims to be free to forgive. Jesus describes part of the process: "Be on your guard! If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive, and if the same person sins against you seven times a day, and turns back to you seven times and says, 'I repent,' you must forgive" (Luke 17:3-4 NRSV).

Rebuking the offender, calling for his or her repentance, and expecting to see the fruits of repentance are elements of justice. Justice acknowledges that harm has been done to one person by another or to one organization by another or by an institution to its members. The offender must be held accountable for his acts and must acknowledge responsibility for the harm which he or she has done.

Remorse on the part of the accused may come easily, but it must not be confused with repentance. "Repent and turn away from your transgressions . . . and get yourselves a new heart and a new spirit! . . . Turn, then, and live!" (Ezek. 18:30-32). This kind of turning requires hard work by the offender. It takes much time, effort, grace, and therapy. Turning means a complete reversal of thinking about one's position with respect to women or men or youth or children. Turning also requires painful psychological work. Furthermore, turning requires a new spiritual perspective on the need for total surrender of one's misguided concept of power. In short, turning involves every level of an offender's being— mental, emotional, and spiritual.

When the offender is unwilling to acknowledge or repent of the offense or is unavailable for direct confrontation, these steps can become the responsibility of the wider community. The church, the legal system, family, and friends can help to work for justice alongside the victim. The wider community must continue to confront the offender if possible and acknowledge with the victim that injustice has occurred.

Forgiveness comes at the end of the process of recovery. Forgiveness is letting go of the trauma and the pain. Forgiveness is not distorting or minimizing the abuse, nor is it forgetting the abuse. Rather, it is the courageous love that does not hold the abuser's sin against the abuser permanently.

Many Christians mistakenly assume that forgiving someone who has hurt them means no longer feeling pain, anger, or a desire for revenge. But forgiveness does not mean that painful memories and feelings from the past are wiped away.

Forgiveness is letting go of hatred and bitterness and fear so that the passion of the gospel and the boldness of love can fill the victim's heart. Forgiveness is the choice to stop allowing the memory of past abuse to abuse in the present. This step must be carried out according to the victim's timetable, no one else's. Forgiveness is not forgetting. Nor does forgiveness necessarily mean trusting or returning to the offender.

Repentance on the part of offenders is more than saying "I'm sorry." It involves admitting sin and looking for its roots within their own lives. True repentance hurts. We must face the fact that some offenders never acknowledge any awareness of what happened or of responsibility for what happened. Many offenders continue to blame the victim or circumstances for their offense.

Reconciliation may be possible when true repentance is evident and forgiveness has been extended. However, the survivor's ability to forgive is not dependent on the offender's repentance, nor is reconciliation a necessity. Forgiveness empowers survivors and frees them to experience a deeper measure of God's grace, healing, and joy.

Ultimately it is the power of the Holy Spirit that enables healing, repentance, and forgiveness to take place. The Spirit's power gives the survivor strength to forgive and the victimizer the strength to repent and change. The Spirit's power gives the church and counselors the strength to help both sides in the justice-making process.

Forgiveness then is one of the last steps in the process of healing. It cannot be rushed, but it also must not be underestimated or overlooked. For great is the freedom and power that result in those who are able to wield this great spiritual weapon against the evil that has been committed against them.

VI. Choosing a therapist

Because the results of abuse can take many forms, it is important to find a therapist who is skilled at treating a variety of conditions. Depending on the age of the person who has been abused, there may be eating disorders, marital problems, depression, sexual dysfunction, or other symptoms. A therapist needs to know not only how to work with these symptoms but also how to differentiate between abuse-related and non-abuse-related causes. A therapist must be skilled at eliciting memories without suggesting specific content to the memories. If the person abused is a child, a therapist needs to have some skill in play therapy. A therapist must be aware of family dynamics and of the difference in power between men and women and must be able to work sensitively with gender differences. The therapist must be able to determine when individual, group, or couple/family work is indicated.

Leaders in local congregations need to take initiative in finding therapists and other resources in their own area. The pastor or other leader should compile a list of possible therapists by consulting the yellow pages of the telephone directory and by calling crisis centers, Christian counseling services, and women's resource centers. He or she should collect names from others who have already been in treatment and from this list choose a few therapists to

interview by telephone. Abuse counselors should be identified *before* a crisis arises in a church.

Some questions to ask of prospective therapists follow:

- A. What is your training in abuse issues? What seminars on abuse have you attended in the past five years? What is your experience, both in number of clients and number of years, in doing therapy for abuse?
- B. What percentage of your present clients are you treating for abuse?
- C. How would you describe the healing process for sexual abuse? What books do you use or recommend to your clients? What do you believe about the place of forgiveness in healing? How and when do you move toward forgiveness with your clients?

The healing process for victims needs to include several activities:

- working through traumatic memories.
- understanding that what was done to them is not their fault.
- breaking the silence around the secret they have been carrying.
- grieving for their losses and allowing expression of pain and anger.
- learning to understand the concept of forgiveness so they begin to work toward forgiveness in order to move on.
- working through their feelings toward God for "allowing this to happen."

If faced with the difficult choice between a poorly trained Christian therapist and a well-trained and effective non-Christian therapist, it may be better to choose the non-Christian. An expert non-Christian therapist will at least respect a client's values, even if he or she may not be able to address them actively and empathetically. Sensitive pastoral care can be given by a pastor or Christian friend as the person moves through healing, and spiritual issues can be addressed in that context. Prayer support in any case should be provided throughout the course of therapy by a sensitive pastor or friend or small group.

A client should make an appointment with at least two different therapists if possible and should make the decision which therapist will be best for her or him based on an initial interview. Clients who are too distressed to do this may need to be accompanied by someone. However, it is important for the individual to make this decision as a first step toward taking responsibility for her or his future health.

All of these suggestions must be accompanied by prayer for guidance and wisdom and sanctified intuition. God knows the needs of the person and of the families involved and will bless the sincere searcher with open doors.

VII. Pastoral care of survivors and of offenders

The report to Synod 1992 contains a lengthy section on pastoral care for survivors. It should not be necessary to repeat that for this report. While it can be said that some progress has been made in acknowledging the fact that, according to the research done for that report, over one-quarter of adults in the CRC have suffered from physical, emotional, an/or sexual abuse, it must also be said that there is still a great deal of denial of the problem and insensitive treatment of people reporting abuse and of people accused of abuse.

A number of congregations have done good work in educating their members. Some have been active in setting up groups for survivors. It should be noted that some diaconates have been particularly active in this work.

However, the much more difficult task of working with the offender remains. As sensitive Christians we can respond to the pain of the survivor. But the offenders are usually not in pain. They usually go on with their lives with no visible scars or impediments. Sometimes they are pastors, Christian-school teachers, or principals and are respected and loved in the community. The sad fact is that even if they acknowledge the accusation of abuse as being true, they have no concept of the effect their behavior has had on the lives of those abused. Because they lack empathy with the survivor and insight into their own behavior, there is every likelihood that they will continue to abuse others. So pastoral care must be very persistent in both confrontation and support and must insist that the offender be accountable for being in regular, intensive therapy. If the offender is in a profession that involves dealing with people, suspension and retraining are essential. The prognosis for most offenders, even with therapy, is guarded. This fact should be kept in mind by congregations that consider calling someone who has been abusive in the past.

As a church we must look at why this is so in the Christian community. We must face the fact that our fallen culture supports the belief that men have the right and the power to "own" women and to do with them as they please. We must face the fact that most survivors are women and girls and boys and that most abusers are men. We must acknowledge that the institutional church has for centuries supported a view of the relationship between men and women and between fathers and children which, in effect, gives implicit permission to abuse and then supports the abuser because of his position in the family and the church. Furthermore, we must acknowledge that pastoral care to offenders is given by men who are inheritors of the same messages that the offender has received. If by the grace of God the pastor has never experienced, been aware of, or committed abuse, he will no doubt have trouble dealing with the fact that anyone could be capable of abusing a child or a woman. On the other hand, if the pastor has been a victim or if he has his own personal need to exercise power, he may be inclined to minimize the offense or, conversely, to do everything he can to "convict" the accused. Either way, the pastor will be ineffective. Pastoral care of offenders requires enormous courage, wisdom, persistence, and tough love.

A word must be said about false accusations and the "false memory syndrome." We must acknowledge that there are occasionally false reports and false accusations of abuse. That is tragic, and the consequences for the person falsely accused and that person's family are devastating. The majority of false accusations come in the context of custody battles between divorcing parents. False accusations also occur in the context of deep animosity between a stepparent and stepchild and in adoptions which have not worked out well. Overly zealous and poorly trained therapists sometimes will suggest "memories" and encourage a victim to make accusations which are false. But there are ways of differentiating between stories that seem to be false and those that seem to be true. This report is not the place to expand on those differentiating marks. The important thing for our purposes is to stay with the fact that *most* accusations are not false accusations, and *most* people who are accused of abuse deny that they have done what they are accused of.

VIII. Where do we go from here?

As a denomination we must recognize that as long as we talk only about care for survivors and offenders, important as that is, we are missing a major factor contributing to abuse. A major contributing factor is societal and institutional. We need a radical change in our thinking about relationships between men and women and between parents and children, and we need changes in church polity and practice. We need to begin to focus more directly on prevention of abusive behaviors in the home and in the church. We need to have criteria and policies for selecting Sunday-school teachers, youth leaders, and church-staff members, including pastors—criteria and policies which contribute toward making churches safe places for all people. We need to have educational materials which focus on the creation of all people in the image of God and the need for respectful behavior toward the physical, emotional, and spiritual life of women, men, and children.

IX. Recommendations

A. That the report of the Committee to Study Physical, Emotional, and Sexual Abuse adopted in 1992 be combined with this report and edited in a form suitable for distribution to all the churches.

Ground: Synod has already mandated that the 1992 report be published.

B. That a staff person be added to the Pastoral-Ministries Agency to continue and amplify the work of education, prevention, and training initiated by this committee. The specifics of such an appointment are specified in Appendix C.

Grounds:

1. Synod 1992 mandated the continuance of the work on abuse.
2. The work is increasing in volume and complexity as more cases of clergy/institutional abuse come to light.
3. The work will continue to include addressing situations of abuse but must move beyond crisis management to longer-term prevention and attitudinal change.
4. The denomination is vulnerable to lawsuits if it does not demonstrate a serious commitment to addressing the issues of abuse. At this point in our history, anything less than a full-time staff person would be regarded as a less than serious commitment to eradicate not only abuse but also the climate and attitudes which foster abuse in our churches.

C. That synod adopt this report and dismiss this committee with thanks.

Synodical Committee on Abuse Prevention

Jessie Cooper

George Hettinger

Beth Swagman

Carol Topp

Nicholas Vander Kwaak, secretary

Mary Vander Vennen, chairperson

Thomas Zeyl

I. Introduction

The members of the board of SCORR and its staff wish to express their appreciation to Synod 1994 and to the denomination for its faithful support of the ministry of SCORR. Last year was filled with God's richest blessings and challenges. It is our privilege to share with you in this report who we are, how God is using the ministry of SCORR, and what we believe will be our challenges in the years to come.

II. Mandate, committee, and staff

The mandate of SCORR is stated as follows:

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 1971)

The members of SCORR's board reflect the growing racial diversity of the CRCNA. We praise God for a membership that enables SCORR to receive and be 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 contributions of Peter Borgdorff at our board meetings.

This year we express our thanks to Mrs. Becky Negrete, Mrs. Jackie Venegas, and Rev. Simon Wolfert, who have served our denomination and SCORR richly for the past three years. We look forward to their contributions to the ministry of SCORR as SCORR undergoes changes in the coming years.

We are grateful to God for blessing us with a staff that love him and are committed to serving him:

Bing Goei - executive director, Grand Rapids, Michigan

Mary James - administrative assistant, Grand Rapids, Michigan

Jeanette Walkotten - secretary, part time, Grand Rapids, Michigan

Yvonne Rayburn - regional director, Chicago, Illinois

Norberto Wolf - regional director, Los Angeles, California

Gary Teja - leadership developer, quarter time, Grand Rapids, Michigan (in partnership with Home Missions and CRC Publications)

SCORR is also grateful to Trinity Christian College for allowing SCORR to have its Chicago office on Trinity's campus. Also, with the help of Home Missions, we now have an office in Bellflower, California, where Home Missions' regional director, SCORR's regional director, and Home Missions' Korean-ministry coordinator 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 in the amount of \$26,400:

	African American	Asian	Native American	Hispanic	Other
Calvin College	2	5	2	2	3
Calvin Seminary	0	6	0	1	0
Dordt College	0	13	0	1	0
Reformed Bible College	0	0	0	1	0
Trinity Christian College	2	0	2	0	0
Miscellaneous	0	4	0	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 to meet the unique needs of a community with limited resources. The following ministries have been able to receive SCORR's support in the amount of \$51,000:

Cambodian ministry - Graafschap CRC, Holland, MI
 Clarkson CRC/Bethel Chinese - Mississauga, ON
 Classis Wisconsin Hmong CRC - Sheboygan, WI
 Coit Community summer camp program - Grand Rapids, MI
 East Side CRC - Warrensville Heights, OH
 Jane-Finch Community Church - Downsview, ON
 Lao Community Church - Holland, MI
 New Hope Vietnamese - Winfield, IL
 Northside Community Chapel - Paterson, NJ
 Our Shepherd Korean CRC - Lombard, IL
 Peace Arab-American Ministries - Dearborn, MI
 Roseland CRC/Roseland Christian Ministries - Chicago, IL
 South Kendall Community CRC - Miami, FL
 Sun Valley Community CRC - Denver, CO
 Sunshine Community Church - El Paso, TX
 Vietnamese ministry - Central Avenue CRC, Holland, MI

B. Advocacy

Much of SCORR's work continues to deal with decisions that have prevented the church and our nation from reflecting and valuing the diversity created by God. SCORR's staff are also deeply involved in preventing the development and implementation of decisions that will minimize our ability to benefit from the gifts of all God's people.

- We pray that our financial resources will be used to support ministries in communities with limited economic and financial resources.
- We pray that policies regarding bivocational ministries will affect not only certain ethnic-minority ministries.
- We pray that our agencies will be obedient to God's calling for us to reflect and be blessed by his diversity of people among agency staff and board members.
- We pray that God will answer our seminary's prayers for a multicultural staff.

- We pray that God will raise more ethnic-minority pastors for the CRCNA and that they will be given the opportunity to minister in predominantly white churches.

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, we are happy to inform synod that several pieces of material have been produced to help the CRCNA in its commitment to be 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 are also happy to have developed three workshops that deal with cross-cultural challenges and racial bias. SCORR staff members are deeply involved in doing workshops and speaking engagements as a means of educating people to the challenges and joys of a multicultural community of God.

D. Synodical study committee on diversity

SCORR's executive director continues to serve as an adviser on the synodical study committee on diversity. SCORR is deeply grateful for the work of the committee members, and we look forward to receiving their report in the near future.

E. World hunger

In our effort to support the denomination's efforts toward eliminating world hunger, SCORR continues to address the sin of racism, which is a major cause of poverty in our world today. SCORR's focus has been to address the inequities of employment opportunities for ethnic minorities in the Christian and secular for-profit and non-profit communities.

F. All Nations Heritage Week

SCORR is deeply grateful to the denomination for its strong support of SCORR's All Nations Heritage Week celebration. In 1993 our denomination was enriched by the celebration of the Cambodian, Hmong, Laotian, and Vietnamese cultures in the CRCNA. Close to six hundred churches in our denomination participated in this celebration. We acknowledge that some of our churches are not in agreement with this celebration, and we ask that they talk and pray with us regarding our need to celebrate God's love in this manner. Our focus for 1994 is on the Aboriginal people in Canada. Please encourage your church to join us in celebrating the beauty and richness of God's people across Canada and U.S.

G. CCRCC pre-council conference

In its desire to serve the CRC churches in Canada as they address the sin of racism, SCORR and the Council of Christian Reformed Churches in Canada (CCRCC) organized a pre-council conference on the topic of "Breaking Down the Barriers." The conference was shared by the following agencies: CRWRC-Canada, CRWRC-U.S.A., CRCNA, Home Missions, Back to God Hour, and the National Committee for Ministry among Indians and Metis, which contributed generously to this conference. We give God the praise for the work of the Holy Spirit at this conference.

III. SCORR's challenges

A. The latest survey conducted by the Calvin College Social Research Center indicates that SCORR needs to present its ministry to constituents (52 percent of the respondents did not know SCORR well enough to answer the questions regarding SCORR).

B. Ethnic-minority seminary graduates are needed to continue the ministries in urban and rural communities.

C. Placement of ethnic-minority leaders in traditional leadership positions is imperative.

D. What must we do to receive the kind of financial support needed to complete the possibilities of SCORR's mandate?

E. What must SCORR look like today to meet effectively the challenges of tomorrow?

F. How can SCORR effectively serve the Canadian Christian Reformed churches?

IV. Restructuring of SCORR

The SCORR board and its staff are committed to the goal of being as effective in its ministry as possible. For that reason SCORR is supportive of the proposed plan of the Board of Trustees to place SCORR's ministry together with the ministries of the Committee on Disability Concerns, the Chaplain Committee and Pastor-Church Relations Committee in a pastoral-services division. We will continue to urge the board to be sensitive to the issues which SCORR has been mandated to address and to the people that have made SCORR a contributing ministry in the CRCNA.

V. Bing Goei leaves SCORR

Eight years ago Bing Goei stood before synod and accepted God's call to serve the CRCNA as the executive director of SCORR. Today he stands before synod to say thank you for giving him the opportunity to serve in the ministry of SCORR. He believes that it is now time for him to move on (effective September 1, 1994) and allow another servant of God to share his or her God-given gifts as the director of SCORR. Bing testifies that he has enjoyed his work with SCORR and prays that God will bless the efforts which have helped the CRCNA to become a more diverse family of God.

VI. Salary disclosure

Job level	Number of positions	Compensation quartile
6	1	2nd quartile

VI. Recommendations

- A. That SCORR's executive director, Bing Goei, staff person Gary Teja, and executive-committee member Jackie Venegas be granted the right 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 25 through October 1, 1995.
- D. That synod set the ministry share for SCORR at \$792 per family and \$341 per member for 1995.
- E. That synod allow SCORR's executive director to address Synod 1994.

Synodical Committee on Race Relations
Bing Goei, executive director

I. Introduction

The committee has met twice since its report to Synod 1993. Even though the standing Youth-Ministry Committee (YMC) is relatively young and its mandate is large, action has already begun on many mandate items. Of particular interest in this report are the recommendations of YMC for the relational model for youth ministry. A YMC subcommittee developed this model after many hours of research, attendance at youth-ministry seminars, personal interviews with youth-ministry experts both inside and outside the denomination, and field tests of the model. It is the hope of the YMC that Synod 1994 will endorse the model so the YMC may begin the task of educating the churches.

II. Progress report

Please note that the italicized points below are taken directly from the Youth-Ministry Committee mandate, given by Synod 1991. The paragraphs below each italicized point explain the action(s) taken on the mandate item.

A. *"To serve as a denominational conscience continually emphasizing the paramount importance of ministry among our youth."*

YMC has invited John Suk, new *Banner* editor, and Harvey Smit, editor in chief of CRC Publications, to talk with YMC about youth ministry and the role of YMC.

B. *"To develop a comprehensive strategy for youth ministry in the CRC using the nurturing model as the basis for such a program."*

A subcommittee was appointed at the spring 1992 meeting to develop a strategy using the nurture model. This subcommittee's recommendations were approved by YMC in the fall of 1993. They are presented under Section III below (Recommendations) for Synod 1994's endorsement.

C. *"To assist the CRC in implementing the approved guidelines for youth ministry."*

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 with respect to youth ministry in each classis. This subcommittee reported back at the fall 1993 meeting, having received twenty-three responses from the forty-six classes surveyed. YMC informs synod that very little progress is being reported on the synodical youth-ministry mandates at the classis level (see *Acts of Synod 1991*). YMC instructed the subcommittee to continue gathering information from classes that have not yet responded and to suggest guidelines to YMC regarding how classes can implement synod's mandate at the classis level. This subcommittee will report back to YMC in the spring of 1994.

D. *"To develop standards for youth pastors in the CRC and serve synod with recommendations concerning the same."*

A subcommittee was appointed in the spring of 1992 to make recommendations on qualifications and certification of youth pastors. The report was presented in the fall of 1992. From the information gathered, a booklet was published and distributed to the churches, entitled *Calling a Youth Pastor: A Guide*

for *Congregations and Candidates*. Additional copies of the booklet are available through CRC Publications.

A subcommittee formed to study the feasibility of the ordination of youth pastors reported back to YMC in the fall of 1993. YMC asked the subcommittee to revise the report for submission at the YMC spring 1994 meeting. The initial report recommended ordination of youth pastors following certain academic and experience guidelines. The rationale for ordination is similar to the rationale for ordination of evangelists. YMC will update Synod 1995 on further developments in this crucial area.

E. *"To supervise the work of youth ministry within the CRC."*

Reports were received and approved from the three United Calvinist Youth divisions. The committee applauds the agency on its fine work in youth ministry. UCY divisional directors and the UCY president are invited and encouraged to attend YMC meetings. They have been attending.

YMC received an excellent report by a United Calvinist Youth task force on developing a coed junior-high youth program. The report had passed the UCY board but has yet to pass divisional boards. YMC endorsed the UCY mandate recommendations for junior-high ministry as presented.

Some of the recommendations in the UCY task force on coed junior-high ministry follow below:

1. That UCY establish a junior-high coed ministry.
2. That an advisory board be established by the UCY board as the governing agency for the new ministry. The advisory board will
 - a. Develop a job description for a junior-high coordinator.
 - b. Conduct an interview process for and hire a coordinator.
 - c. Develop an annual budget.
 - d. Oversee the junior-high ministry division of UCY.
 - e. Recommend to the UCY board by October 1994 the advisory board's vision for the future of UCY's junior-high ministry, complete with recommendations and rationale.

This board is conceived of as being similar to the Calvinettes, Cadets, and Young Calvinist/Youth Unlimited boards. Donations, registration fees, and allocations from the other three divisions will finance staffing and materials.

The Youth-Ministry Committee has asked United Calvinist Youth agency chairpersons to write short reports on ministry highlights from 1993. These are included in this YMC report under the heading Youth Ministries.

F. *"To promote service opportunities through denominational and parachurch organizations on the local, national, and international levels."*

This item has yet to be addressed by the committee.

G. *"To represent the youth-ministry concerns of the CRC on the Interagency Council."*

Rev. Ronald J. Noorman has replaced Rev. Jacob P. Heerema as YMC representative on the Leadership Development Team. Rev. Brian Bosscher is to represent YMC interests on the Reformed Consultation Panel, comprised of denominational agency leaders. Since the panel is largely a "think tank" rather

than a decision-making body, there should be no conflict of interest in Rev. Bosscher's serving as a YMC representative and as head of Young Calvinist Federation/Youth Unlimited.

H. "To study the financial needs for youth ministry in the CRC and make such recommendations to synod as are consistent with those needs."

The Young Calvinist Federation/Youth Unlimited reports that it is struggling with revenue losses from churches. Large convention attendance is helping to underwrite programming. Other than this brief observation, the committee has not yet addressed financial matters.

I. "To report annually to synod concerning the state of youth ministries in the CRC."

This report serves that function.

III. Recommendations

A. That synod approve a second member-at-large position and approve Rev. Joel W. Zuidema to a three-year term in that position.

B. That synod approve Nick Negrete (Midwest representative), Rick Nanninga (Eastern Canada representative), Bob Keeley (Central U.S. representative), and Rev. Jacob P. Heerema (member-at-large) to three-year terms.

C. That synod approve Rev. Robert C. De Vries, professor of church education, Calvin Theological Seminary, as seminary adviser to YMC.

D. That synod select one from the following nominations to fill the position of East Coast representative to YMC:

Rev. Reginald Smith is presently copastor at Northside Chapel CRC in Paterson, New Jersey, having previously served as youth worker at Lawndale CRC, Chicago, and Crenshaw CRC, Los Angeles.

Rev. David D. Poolman is pastor of youth and congregational life at Cedar Hill CRC, Wyckoff, New Jersey. He formerly served as pastor of Imlay City CRC. He has been actively involved in the Young Calvinist Federation in various capacities.

E. That UCY agency directors—Rev. Brian Bosscher, Mrs. Joanne Ilbrink, and Mr. Richard Broene—be given the floor to report on matters regarding their ministries.

F. That YMC chairman, Rev. Jacob P. Heerema; reporter, Rev. Joel W. Zuidema; and YMC member Rick Nanninga be given the floor to answer any questions regarding the committee's work.

G. That synod endorse the relational model for youth ministry (Appendix D).

Youth-Ministry Committee

Jolene De Heer
Milton Doornbos
Peter Duyst
Robert Grussing
Jacob Heerema, chairman
Robert Keeley
Rick Nanninga
Nick Negrete
Ronald Noorman
Robert Rozema
Karen Wilk
Elmer Yazzie
Joel Zuidema, reporter

UNITED CALVINIST YOUTH: Calvinettes

The year 1993 saw Calvinettes celebrating thirty-five years of ministry to girls in North America. It was another year of blessing and a year of new areas of service.

This ministry reaches approximately twenty thousand girls in more than seven hundred churches in North America. Almost five thousand women give their time and talents to be Christian role models for girls of the church and the surrounding communities. A recent survey indicates that approximately 34 percent of the girls' families are not members of the church where the girls attend Calvinettes. Most of these girls are from unchurched homes.

In July, Calvinettes sponsored a convention in West Des Moines, Iowa, near the area affected by the flood. We had 750 counselors attending the convention, and on the free afternoon, 350 of them signed up to do relief work in the city of Des Moines. Some did actual cleaning and removing of sandbags from foundations; others assisted by preparing food for relief workers. Many had the opportunity to talk with and witness to flood victims. Since the theme of the convention was "Hearts in Harmony," this was an opportunity for women to put the theme into action. When they returned to the local clubs, they told the girls about their experiences, and several clubs "adopted" families to continue the relief that was started in July.

Twenty-four leadership trainers received advanced training at a three-day seminar led by Calvinette staff members. Leadership trainers and staff members have had the privilege to provide training to more than three-fourths of our Calvinette counselors in the past year.

In 1993 we introduced the first stage of the revised Awareness program for girls seven through nine. Girls of this age are now challenged to work with others in their group to accomplish badges geared to their level. Counselors have expressed appreciation for this change. In 1994 we expect to rewrite and redesign the earliest materials we published for this age group.

Since some of our churches indicated a need to challenge girls in Bible study, this coming year we will add a "going deeper" section to our lessons published

in *Touch* magazine. Counselors wishing to do so may choose to use this material with their girls.

With the other UCY divisions, we participated in a task force on junior-high coed ministry, which we expect will become a reality in 1994.

We expect to continue with leadership-training priorities by hosting a convention in Wheaton, Illinois, this summer under a theme based on Isaiah 40:31: "On Wings of Hope." Staff members will lead regional conferences in British Columbia, New Jersey, Ontario, Colorado, and Iowa. We will also train twenty-four leadership trainers at a seminar in April 1994 and oversee their leadership at training events throughout the United States and Canada.

We thank God for another year of blessing in the Calvinette ministry. 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

UNITED CALVINIST YOUTH: Calvinist Cadet Corps

If asked what was the single most significant fact or event connected with Cadeting in the past year, most Cadets and counselors would immediately point to the 1993 International Camporee. This camporee—the tenth such triennial event—was a week-long wilderness adventure in northern Michigan that drew more than 1,300 men and boys into the woods. There the 120 cadres (ten men and boys in each) cooked over open fires and slept in tents fashioned of plastic, binder twine, and duct tape. And there they drew closer to each other and to God. Although such an event is a tremendous amount of work and takes three years to plan, the results show that it is well worth the trouble. Many boys and men committed or recommitted their lives to Christ, something that happens at every camporee.

The Cadet Corp also continues to develop and refine its programs. This year it added five new merit badges for boys to earn. The badges are in computer knowledge, electric motors (DC), animal husbandry, hunting, and spiritual growth. There are now more than ninety badges to keep the boys' interest . . . or to help them develop new areas of interest.

Leadership training and education took place at our annual convention, held this year at Calvin College, Grand Rapids, Michigan. Under the theme "Feed My Lambs," counselors were challenged to provide spiritual nourishment for the boys that God has called them to serve.

The Calvinist Cadet Corps thanks God for that calling and prays that the four thousand counselors will be faithful to it. Reaching and teaching boys in Christ's name is a tremendously important task.

Calvinist Cadet Corps

G. Richard Broene, executive director

UNITED CALVINIST YOUTH: Young Calvinist Federation/Youth Unlimited

The volunteers, board, and staff of the Young Calvinist Federation/Youth Unlimited are again grateful for another year of growing service to the youth and the churches of which they are a vital part. The additional name Youth Unlimited is intended to describe all the services and programs that are sponsored by the Young Calvinist Federation. Trusting in the unlimited power of our Lord, Youth Unlimited seeks to fulfill the long-standing purpose as stated in the YCF constitution:

YCF accepts the task of guiding youth and their organizations . . .

- by making them conscious of their need for a relationship to Jesus Christ as Savior,
- by making them conscious of their responsibility to serve Him as Lord always and everywhere, and
- by using the talents God has graciously given Christian youth for service in His Kingdom.

In 1993 Youth Unlimited was blessed to be able to serve 580 member churches through its varied resources. Leadership training continues to be a significant focus of the ministry; 1,241 adults and 408 students were trained through Youth Unlimited-sponsored seminars on the local and national levels. Through partnership with other publishers, including CRC Publications, a record number of youth-ministry materials were placed in the hands of youth leaders. Two new publications, the *Youth Unlimited Songbook* and Caleb Crew discipleship materials were also introduced in 1993.

The 1993 convention, hosted by the Chicago-area leagues, was held in Bloomington, Indiana, where 3,150 conventioners experienced five days of spiritual encouragement, challenge, and fellowship. Dozens of teens came to know Christ as their Savior, many of whom have since made profession of faith.

Teens came out in record numbers to provide Christian service through the three Youth Unlimited-sponsored ministries: 190 teens served on forty-eight Home Missions-designated fields through the SWIM (Summer Workshop in Ministries) Program; 905 teens and adults gave a week or more at seventeen different SERVE project sites all across North America; 10 teens participated in Youth Unlimited's first Project Bridge multicultural experience in Holland, Michigan.

In cooperation with the Calvinist Cadet Corps and the Calvinettes, Youth Unlimited was pleased to approve the launching of a coed junior-high ministry that is scheduled to begin in 1994.

Youth Unlimited board and staff continue to work closely with the CRC Youth-Ministry Committee. We are pleased with this partnership of ministry and look forward to exploring how youth ministry needs can be even more effectively addressed in the future.

Youth Unlimited is grateful for the continuing financial support of the member churches and trusts that even more churches will benefit from its services in the future.

Young Calvinist Federation/Youth
Unlimited

Brian Bosscher, director

APPENDIX A: Guidelines and Forms for the Sacraments

I. Background

Responding to a synodical mandate for shorter and more flexible sacramental forms, the CRC Worship Committee prepared a number of alternative forms for baptism and the Lord's Supper as well as a set of guidelines for adapting approved forms for use in individual congregations. CRC Publications recommended these to Synod 1993 for approval. After much discussion, synod decided to refer them to the churches for study and comment.

The committee received a total of seventeen responses from individuals and congregations. Given the limited number of responses, it is probably inadvisable to draw many general conclusions—even to conclude, as did one congregation, that the lack of responses reflects indifference to “direction from the denominational offices” in this area. Perhaps predictably, criticisms ranged from this extreme to warnings that to permit flexibility and adaptation in forms would leave the administration of the sacraments “wide open for abuse.” Most of the respondents, however, expressed appreciation for the basic direction of the proposed forms and made specific suggestions for improvement. The Worship Committee has reviewed these suggestions carefully and has sent its thanks to all those who took the time to comment.

II. General comments

A. A number of respondents expressed concern that the variety of options provided for in these forms would make them difficult, if not impossible, to use. The committee notes that these forms are not intended for inclusion in the *Psalter Hymnal*, nor is it intended that they be printed in full (e.g., with all options included) for normal congregational use. Rather, they should be regarded as a basic resource (available perhaps on computer disk) from which congregations can draw items as needed for a specific celebration.

B. Similarly, these forms are designed to supplement, not replace, the existing approved sacramental forms. Used in conjunction with the proposed guidelines, they might also serve as models for adaptation of the approved forms.

III. Specific changes

A. *Baptism*

1. The most common criticism of the proposed form for baptism was what some perceived as the mandatory inclusion of the Apostles' Creed. Changes have been made in the guidelines for adaptation and the notes to the form, indicating that the creed is not a required element, though the committee remains convinced that inclusion of the creed has great merit and ought to be strongly recommended.

Note 4 on administering the sacrament of baptism was altered as follows (changes in *italics*):

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. *The best place for these is probably just prior to the actual administration of baptism. However, since the sacrament of baptism marks the reception of an individual into the community of believers, it is advisable for any such personal confession to be complemented by a communal confession.* Because it is the historic, ecumenical baptism creed of the Christian church, the Apostles' Creed is particularly suited to this purpose, and its use is strongly recommended.

2. A number of congregations found the third of the four alternative statements of "God's Covenant Promises," particularly the opening section, to be confusing. The proposed revision eliminates this opening section in the interest of clarity.
3. In response to other suggestions, the parental vows have been revised to clarify commitments to Christian education.
4. Though the committee does not agree with those who read a notion of "baptismal regeneration" into the Blessing ("... in baptism you are sealed with the Holy Spirit and marked as Christ's own forever"), the word "forever" has been eliminated to avoid misunderstanding.

B. Lord's Supper

1. In response to suggestions, the text of the traditional formulary for distribution of the elements ("Take, eat/drink, remember, and believe that the body/blood of our Lord Jesus Christ was given/shed for the complete forgiveness of all our sins") has been included in the first option.
2. The introductory note to the third option (biblical models) has been altered slightly to emphasize the fact that these are merely outlines for celebration, not formularies in the usual sense. Each of these would need to be fleshed out considerably in actual use and indeed could be organized and developed in a great variety of different ways, depending on local needs.
3. Several respondents questioned whether the language of the Prayer of Consecration in the first option ("... send your Holy Spirit so that this bread and cup may be for us the body and blood of our Lord Jesus Christ") is compatible with a Reformed view of the sacrament (e.g., Heidelberg Catechism, Q and A. 80). The committee notes, however, that this language is virtually identical to that found in Belgic Confession Article 35 ("Yet we do not go wrong when we say that what is eaten is Christ's own natural body and what is drunk is his own blood—but the manner in which we eat it is not by the mouth but by the Spirit, through faith") and as such is fully in keeping with the Reformed tradition.

C. A number of errors have also been corrected and minor textual improvements made. They are indicated in the following:

D. 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 and our promises), 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.

E. 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. Congregations 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. Confession of faith and vow.
- 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 1:12-13
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,
marks us as his own people,
and seals our membership in God's covenant community, the church.
Baptism is the covenant sign that 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.

God's grace in baptism calls us to 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.
In the fulness of time, God sent his only Son, Jesus, to be our Savior.
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]*

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. and 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 should 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, with the help of the Christian community,
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 body of believers, as citizens of Christ's kingdom?

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. **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 generous supply of water.
2. For the same reason, we also suggest that the water of baptism be applied as generously 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 is a participation in the body and the blood of Christ.
 - d. The Lord's Supper signifies the work of the Spirit (*epiclesis*).
 - e. The Lord's Supper symbolizes the unity of the church in all times and places.
 - f. 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, eat, remember and believe that the body of our Lord Jesus Christ was given for the complete forgiveness of all our sins. Take, drink, remember and believe that the blood of our Lord Jesus Christ was given for the complete forgiveness of all our sins.

[or]

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.

[see insertion, as first option]

[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, eat, remember, and believe that the precious body of our Lord Jesus Christ was broken for the complete forgiveness of all our sins.

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

[or]

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.

[see insertion as first option]

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 outlines 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

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"

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"

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"

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

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 sorry for your sins,
who 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 the complete forgiveness 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 cup, the minister shall say,]

Take, drink, remember, and believe that the precious blood of our Lord Jesus
Christ was shed for the complete forgiveness 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)

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 pre-cut 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 B: Guidelines for Ethical Sexual Conduct of Ministerial Personnel

I. Mandate

A. *Background of mandate*

The occasion for the mandate given by synod to the Pastor-Church Relations Committee was Overture II (1993) from Classis Kalamazoo. The overture requested the appointment of "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" (*Agenda for Synod 1993*, pp. 286-87).

The advisory committee observed that Overture II raises several issues loosely related to one another. Synod, upon the committee's advice, did not appoint a study committee but mandated the Pastor-Church Relations Committee, the Synodical Committee on Abuse Prevention, and the Chaplain Committee to deal with the issues embodied in Overture II (*Acts of Synod 1993*, pp. 544-54).

One of the issues of Overture II is a request for "a clear code of professional conduct for clergy which addresses issues of sexual and emotional abuse and other abuses of power in a congregation" together with the following 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."

Synod decided

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.

(*Acts of Synod 1993*, pp. 544-45)

The Pastor-Church Relations Committee (PCRC) in turn decided that "a subcommittee be appointed to draft guidelines" to present at the PCRC's meeting in February 1994. The subcommittee "will also consult with the synodical Committee on Abuse and the Pastoral Care Department of Calvin Seminary" (PCRC Minutes 2002).

B. Analysis of the mandate

The mandate assigned to the PCRC and referred to its subcommittee (task force) raises several questions to which clear and precise answers are not provided by the mandate. The ambiguity arises from the fact that the original overture contains various matters that are loosely related, the assignment of these elements are distributed among three committees, and the elements of the mandate are formulated differently in the overture than they are in the recommendations of the advisory committee adopted by synod.

For the task force to delineate its work and focus its report, it was necessary to analyze and understand the specific mandate assigned to the PCRC. Two primary questions needed to be answered:

1. What is included in "sexual and emotional abuse and other abuses of power"? Sexual abuse is fairly easy to define and certainly includes "emotional abuse," but what other types of "emotional abuse" are intended? What forms of "abuse of power in the congregation" should be part of the mandate? Does it involve the exercise of power in areas of confidentiality, counseling, administration, and finances?
2. Who are included in "ministerial personnel"? No doubt ordained clergy are intended, but what other "ministerial personnel" ought to be included? Are elders, deacons, Stephen ministers, musicians, teachers, and all in positions of leadership to be considered ministerial personnel? All such persons do minister to and pastorally serve the congregation.

As a result of its analysis, the task force defined the mandate as requiring the following construction.

C. Definition of the mandate

The Pastor-Church Relations Committee is mandated, in consultation with the Pastoral Care Department of Calvin Seminary and the synodical Committee on Abuse, to develop guidelines for the appropriate interpersonal sexual behavior of clergy and any employee of the church who provides pastoral care, counseling, spiritual direction, or spiritual guidance.

II. Statement on Appropriate Interpersonal Sexual Behavior of Ministerial Personnel

A. Preamble

Human sexuality is a gift of God rooted in divine creation. Its physical, emotional, and spiritual expression in relation to another person is to be in the context of accountability to God and a loving commitment and responsibility to the other. Sexual misconduct in any form is an abuse of this gift and is never acceptable nor permissible.

This policy statement is intended by the church to offer guidance regarding sexual behavior which is appropriate for all ministerial personnel in positions of leadership. It is particularly relevant because the possession of power and authority is subject to misuse and can contribute to sexual abuse. The foundational principle of this statement is that in the church all power comes from Christ and is entrusted to those who hold office or have leadership responsibility in the congregation. This responsibility must be exercised in Christian love after the example of our Lord. This requires the dedicated self-discipline of the officebearer so that such authority is not abused. It also requires the guidance and support of the church for those responsible to employ such power.

B. General comments and considerations

Sexual abuse by ministerial personnel concerns the abuse of authority committed to them by the church and is a serious betrayal of the trust and integrity of the pastoral relationship. The relationship of trust is fundamental and essential to the pastoral care of persons whom the personnel are assigned to serve. To violate that trust is a breach of pastoral responsibility that disregards the person's dignity in a setting of unequal power at a time of vulnerability.

Sexual abuse may take many forms, not always clearly definable, including contact, molestation, harassment, and exploitation. Sexual abuse includes, but is not limited to, any unwanted physical contact, sexual intercourse, genital contact, touching of buttocks or breasts, petting, kissing, erotic caressing or touching. It includes harassing another with suggestive language and sexually oriented humor, display of pornography, questions or comments about sexual behavior or preference unrelated to employment qualifications or counseling relevance, inappropriate comments about clothing or physical appearance, lustful ogling, and repeated solicitation for social engagements. For example, it includes exploitation when a pastor or a staff member of the church attempts to develop a sexual relationship with a person with whom he/she has a pastoral relationship, whether or not there is apparent consent from the individual.

The responsibility to assure that no sexual misbehavior takes place always belongs to the minister or pastoral personnel, irrespective of the provocation or apparent cause. Consent is never a justification nor defense for sexual abuse, harassment, or exploitation, and the situation or circumstances provide no exception.

Clergymen and ministerial personnel who learn of alleged sexual misconduct on the part of clergymen and ministerial personnel have responsibility to follow regular disciplinary procedures enjoined by Matthew 18:15-20 and, if sexual misconduct is still suspected, to report such behavior to the proper church authorities and to the civil authorities if prescribed by law.

C. The following statements are proposed as guidelines for ministerial personnel in their interpersonal sexual relationships.

1. Learn to be aware of and alert to the dynamics of human sexuality, ethical standards and decision making, and the practical issues of pastoral care. Use the resources of consultants, such as other clergy and colleagues, psychologists and social workers, physicians and attorneys, to enhance your understanding of and sensitivity to the problems and dangers of sex in interpersonal relations.

2. Cultivate self-awareness of your sexuality and its potentials in your position of power. Also be aware of your personal weaknesses and the inherent temptations and dangers of your pastoral position and function. Be mindful that your relationships are with individuals who have needs and expectations, including sexual needs and desires.
3. Be sensitive to and honest about your sexuality and its needs and the resources for its mastery and avenues for proper fulfillment so you may conduct yourself in a responsible and moral way. Alert yourself to problem areas that need special attention. For example, sexual dysfunction in your own marriage poses a vulnerability in your pastoral work that must be honestly addressed and resolved in cooperation with your spouse.
4. Establish clearly defined boundaries you are committed to maintain in your pastoral relationships. Include in such boundaries when and where you are available and under what conditions and when the circumstances are such that you are not available.
5. Be accountable to a colleague, spouse, or peer to ensure that you are maintaining proper boundaries in all your professional relations. Discuss the problems and circumstances that threaten those boundaries.
6. If possible take a partner or spouse with you on home visits with the opposite sex when you know the person you are visiting will be alone. Let it be known that ordinarily such pastoral visits are conducted with another person. Train persons to assist you in such ministerial visitation. When engaged in counseling in the church, do so when others are present in the building. Your office, although private to protect confidentiality, should allow for circumspect visibility.
7. Give adequate attention to your spiritual, emotional, and physical well-being. Maintain a healthy attitude to your ministry and the challenge to serve in the mission of our Lord on earth. Be alert to the dangers of negative attitudes in pastoral service and their potential for temptation and self-destruction. Draw on the resources of faith to surmount discouragement, criticism, burnout, and loss of self-esteem—conditions that weaken your self-mastery.

APPENDIX C: Rationale for Position of Abuse-Prevention Coordinator

Synod 1992 accepted the report of the Committee to Study Physical, Emotional, and Sexual Abuse, which established by means of a denominational survey that over one-quarter of the adults in the CRC—64,000 people—have experienced physical, emotional, and/or sexual abuse. The survey also revealed that 15 percent of the respondents identified themselves as abusers. We can assume that most abusers would not report themselves, so this figure is undoubtedly too low. Synod went on to say that abuse should be acknowledged as sin, that congregations should be made aware of the serious problem, and that more work needed to be done. Recognizing that much more needed to be done, the committee of 1992 recommended that a staff person be hired to educate, to suggest and implement policies, and to be available to churches facing the discovery of abuse within their congregations. Synod turned down

that recommendation, giving as its reason that there was no money for such a position. However, in recognition of the need for further work, synod appointed the present committee with the mandate stated at the beginning of our report.

We have done as much as it was possible to do, given our limited time and money. We were contacted many times—directly by pastors, congregations, and classes and indirectly via the Pastor-Church Relations Committee—with questions about how to deal with situations of abuse. As a result, the committee is more convinced than ever that the denomination needs a full-time person centrally located who is knowledgeable about the dynamics and treatment of abuse in both the victim and the perpetrator, who is sensitive to the theological implications of this subject and to the type of education which is needed, and who has a good knowledge and understanding of the church.

I. Qualifications of a denominational abuse-prevention coordinator

- A. Minimum of a master's degree in clinical psychology or social work, or its equivalent.
- B. Minimum of five years' experience in the field.
- C. Clinical experience with victims, perpetrators, and families.
- D. Administrative skills, including the ability to network with existing agencies and personnel.
- E. Communication skills, including writing.
- F. Knowledge of the denomination and its structures.

II. Functions of an abuse-prevention coordinator

- A. Supervising the editing, publication, and distribution to all the churches of the two reports on abuse in the CRC.
- B. Forming a team with the director of the Pastor-Church Relations Committee to deal with congregations where abuse is discovered in the leadership. This arrangement would lessen reliance on regional pastors, who, in general, have no training and are busy with their own ministries. It would also ensure consistency of procedures.
- C. Training response teams in classes in both the U.S. and Canada.
- D. Developing protocols and questionnaires for volunteers in church programs such as Sunday school, Cadets, Calvinettes, and nursery attendants.
- E. Developing with CRC Publications material suitable for various age groups on what it means to be imagers of God in our human relationships.
- F. Developing materials for premarital counseling courses.
- G. Working with Calvin Theological Seminary faculty and acting as an educator there for future pastors in how to examine their own attitudes toward women, men, and children; how to relate pastorally with victims and perpetrators; and how to institute prevention in their congregations.
- H. Functioning as a consultant to denominationally related agencies that work with young people.

I. Working with SCORR and with the Committee on Disability Concerns, given the special needs of the populations they serve. The denominational survey revealed that abuse is more prevalent among physically disabled people than in the general population.

J. Keeping abreast of legal procedures and theory relating to the issue of abuse.

This person would be a staff person in the Pastoral-Ministries Agency and be accountable to the director.

III: Alternatives to a full-time denominational abuse-prevention coordinator

This committee has consulted with the executive director of ministries (EDM) and the Ministries Coordinating Council (MCC) about the possibility that synod will adopt and implement a proposal for a full-time staff person. We have also looked at some alternative arrangements.

A. The work could be contracted out to a number of people.

Pro: This alternative taps into a wider variety of gifts and knowledge base, spreads the task around to different communities so accessibility increases, and costs less than a full-time coordinator because it entails no benefits package for a denominational employee.

Con: This alternative is complicated by the need for various persons to stay in communication with each other. Travel expenses could be high. Separate phone lines and individual secretarial help cost money, and there would be overlap of expenses. And these questions would need answering: Who would assign tasks? Who would supervise their work? To whom would they be accountable? How can a budget be set up so that several people are allowed to use it? Consistency of approach would be sacrificed for minimal savings.

B. The work could be given to an existing organization whose donor base is largely CRC, e.g., Pine Rest, Bethany Christian Services, Bethesda, Salem, etc.

Pro: These organizations have an established reputation; there might be a saving on benefits; some of these organizations have branches in cities where there are CRC churches; donors support the institution apart from ministry shares.

Con: No organization could/would take on a denominational caseload that would equal the workload of a full-time employee. The church would have difficulty effectively publicizing the availability of such help. There would be no denominational center for publishing and distributing abuse materials. A person working out of an independent agency is not accountable to the denomination. There might be a conflict of interest between the denominational work of this person and the agency that employs her or him. The denomination cannot take ownership of a ministry which is done by another agency; any work done simply by an agency becomes another program of that agency.

C. The work could be given to another committee.

Pro: A committee provides more people to do work than a position appointment does. A committee is cost effective if the task is simple and concrete and

if competent professional people can be found to donate literally weeks of time to work that requires professional expertise.

Con: Good committees require an enormous commitment of time of persons who are likely to be carrying on full employment. A committee can be very inefficient if the task is complex. Committees are not visible and accessible to the denomination at large. Committees are time limited, and momentum is inevitably lost with changes in committee personnel.

IV. Summary arguments for a full-time denominational abuse-prevention coordinator

- A. Only a full-time staff person will be able to carry out a task of enormous complexity in a binational denomination.
- B. A full-time staff person represents a commitment on the part of the denomination to provide a ministry which is both healing and educative.
- C. A full-time paid staff person carries the mandate and authority of the denomination when addressing the members and leadership of the denomination.
- D. A full-time paid staff person carries a message to both survivors and perpetrators that our church's attention to this issue is more than pious rhetoric and symbolic gesture.
- E. Many other denominations have such a position and even whole departments that address issues of church and family life.
- F. A church which knows about situations of abuse and does nothing or does the wrong thing is liable for lawsuits which would make the salary of a staff person look insignificant. A less than full commitment to treatment and prevention in the long run may cost much more than we can envision.
- G. The reorganization of the pastoral agencies into a Pastoral-Ministries Agency with shared office support enables the denomination to add a staff person for this ministry in an effective and economical way.
- H. We have to move beyond crisis mode and beyond treatment of victims and survivors into education and prevention. Prevention means changing attitudes as well as changing behavior. Changing attitudes, some of which have been held for the thousands of years since Genesis 3, is a process. It requires raising awareness of one's own attitudes and raising awareness of the church's attitudes. It means encountering personal and institutional resistance to change, and it requires both personal and institutional repentance and resolve to change. This takes patient, persistent, consistent effort over time. This work is not accomplished by short-lived committees or by crisis management.

V. Recommended appointment

The committee is convinced that there is at least ten years of work to be done. It is requested that synod appoint an abuse-prevention coordinator according to synodical rules.

APPENDIX D: A Relational Model for Youth Ministry

This material was developed by the Youth-Ministry Committee of the Christian Reformed Church.

USERS' GUIDE FOR RELATIONAL MODEL FOR YOUTH MINISTRY

The *Relational Model for Youth Ministry* is Biblically based. Jesus himself demonstrated a relational ministry when he fell into step along side of two troubled disciples walking the road to Emmaus. He questioned them, listened to them, entered into their thinking and feelings; he met them where they were. Then he began ministering to them on the basis of their needs—beginning at the beginning he explained the Scriptures. Gradually their hearts warmed toward Jesus until, suddenly, the moment of recognition came. It was that "moment" which propelled them to go at once and tell. (Luke 24:13-35)

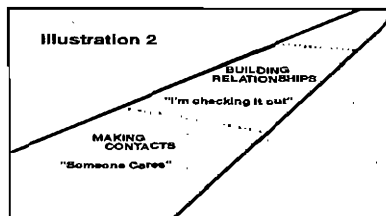
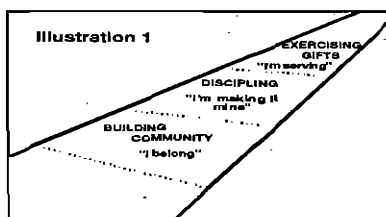
Paul describes the apostles' ministry as relational when he says, "We were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well.... We dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory." (1 Thessalonians 2:7,8,11,12)

Relational ministry involves people interacting with people. It is person centered rather than program centered. Programs serve as tools within relational ministry for the purpose of drawing youth into a maturing relationship with Jesus and others.

The *Relational Model for Youth Ministry* is multi-level. It is designed to incorporate and challenge youth at any maturity level—the many youth who have no contact with the church or with Jesus, as well as youth who have spent their life-time in the church and possibly in a Christian day school. Among this later group are some who have responded to Jesus' claim on their life—who have a sense of belonging and are experiencing a steady faith growth (Illustration 1).

Others, both outside and within the church are spiritually detached or are merely going through the motions. They also need to be challenged to respond to Christ (Illustration 2).

The *Relational Model for Youth Ministry* is designed to function as a tool both for evaluation of existing youth ministries and for the development of new youth ministries. Since youth ministries are diverse and unique, it may be necessary to modify or adapt the model to fit a specific ministry setting.

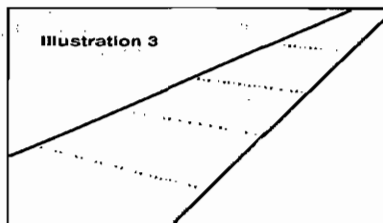


EXPLANATION OF THE RELATIONAL MODEL FOR YOUTH MINISTRY

INTRODUCTION

The path-like shape of the *Relational Model for Youth Ministry* (Illustration 3) suggests the progressive and dynamic nature of youth maturity.

The narrowing of the design does not imply a diminishing of importance. Rather, it indicates a decrease in the number of youth involved as the process intensifies. Realistically, one can expect the contact group to be the largest with diminishing youth involvement at each successive stage.

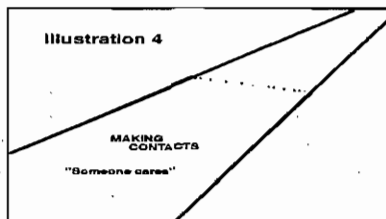


The open lines are meant to indicate that youth, because of their complexity, can not be neatly categorized. They indicate a fluidity, a movement—sometimes rapid, sometimes slow, hopefully forward but sometimes backward—from one stage to another. They are also meant to suggest the possibility that a young person may be characterized by more than one stage at one time. The broader, open end of the path indicates an intentional obedience to God's command that the church reach out and minister to all those in need of salvation. The open narrow end indicates that growth in spiritual maturity is an unending process.

Following is a description of each stage:

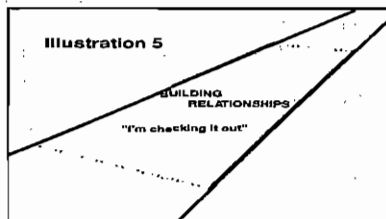
STAGE 1 - MAKING CONTACTS

(Illustration 4) Youth Ministry attempts to reach out both to the detached unchurched youth within the geographic area of the church and to the detached youth within the church. It makes contact with youth where they are, geographically and/or spiritually, for the purpose of drawing them into the maturing process.



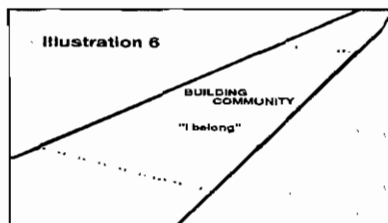
STAGE 2 - BUILDING RELATIONSHIPS

(Illustration 5) Relationship building takes place in a non-threatening environment where youth are invited to freely **check out** people and ministry. Interaction takes place primarily on the social level where friendships, both adult and peer, can be fostered and trust can grow. At this stage Christian leadership is earning the right to be heard and false myths about Christians and Christianity are being dispelled.



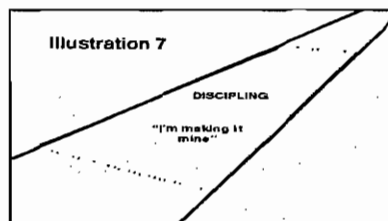
STAGE 3 - BUILDING COMMUNITY

(Illustration 6) At the Building Community stage, youth are becoming convinced that the church has something meaningful to offer them and they are developing a sense of **belonging**. Youth ministry responds by making a deliberate effort to enfold youth into community with Christ and with his church. Since youth have many questions about the Christian life, youth ministry encourages involvement in the broader church community where youth can find adult mentors or models. The church provides formal and informal learning opportunities in response to youth's growing awareness of God. It is at this stage that youth are most often ready to make a commitment to Christ.



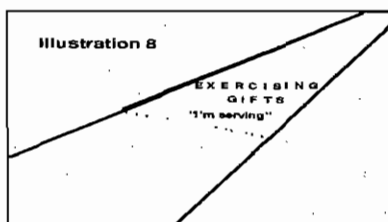
STAGE 4 - DISCIPLING

(Illustration 7) At the Discipling Stage, youth are ready to **live out** their relationship with Jesus and are willing to assume greater responsibility for their own spiritual growth. Youth are developing a strong sense of purpose and a deeper understanding regarding the lordship of Christ. Consequently, youth ministry at this stage will focus on such areas as a disciplined devotional life, a more effective articulation of faith, the discovery of gifts, and specific goal setting. The Discipling Stage will foster within youth a greater awareness of the hurting world and how they can be used to effect change.



STAGE 5 - EXERCISING GIFTS

(Illustration 8) Youth at this stage have a spiritual maturity that more clearly reflects the attitude and character of Christ. Since youth have a deeper understanding of themselves in relationship to their gifts, it is here that their gifts are formally acknowledged, and more fully developed and used. Personal confidence grows with experience, and ministry effectiveness increases with evaluation and mutual accountability. Their ministry motivation stems not so much from personal gratification as from a desire to glorify God. **Service** may be exercised within the context of peers, the home, the church, or the community. Spiritual multiplication, which takes place on all maturity levels, becomes most intentional at this stage. Youth are concerned about evangelizing their peers and are making contacts and building relationships with youth outside the process. Some youth at this stage are ready to be guided into focused leadership.



GOALS, SUGGESTIONS AND IDEAS FOR MINISTRY EVALUATION AND DEVELOPMENT

The charts on the following two pages illustrate concretely how the *Model for Relational Youth Ministry* can be worked out in a Youth Ministry setting. They show both a spiritual and chronological progression. The chart on page 9, *Suggestions and Ideas for Ministry Evaluation and Development*, gives ministry ideas and activities appropriate to each age level and maturity stage to help accomplish the goals suggested on page 8.

Activities and events may be appropriate for more than one maturity stage as well as for more than one age level. Consequently, there should be a freedom to move suggestions and ideas both vertically and horizontally within the chart. With increased chronological age, ideas and events become more complex; with increased spiritual maturity, ideas and events become more intense.

The principles of ministry presented in the *Relational Model for Youth Ministry* are not only characteristic of youth ministry. They are applicable to all church ministries. Consequently, the *Suggestions and Ideas for Ministry and Development* chart could be expanded horizontally to include all age levels of church membership.

In order to see how the *Suggestions and Ideas for Ministry Evaluation and Development* chart relates to the *Relational Model for Youth Ministry*, it should be read beginning at the bottom of the page. The successive stages are listed in the left-hand column.

The *Suggestions and Ideas for Ministry Evaluation and Development* chart serves as a tool for evaluating strengths and weaknesses in a church's youth ministry. Setting goals for developing and improving youth ministry should be a natural outcome of the evaluation process and should be done in the light of the unique characteristics of a specific ministry setting.

MINISTRY GOALS FOR EACH MATURITY STAGE

STAGES OF SPIRITUAL MATURITY

Stage 5: Exercising Gifts	Goal: To equip and support committed youth as they serve God in all aspects of life with the gifts God has given them.
Stage 4: Discipling	Goal: To provide one-on-one or small group settings where youth are actively encouraged to grow in a personal relationship with God and in their sense of purpose and responsibility.
Stage 3: Building Community	Goal: To provide safe group settings where youth can experience positive relationships, a personal sense of belonging, and ultimately a growing relationship with Jesus.
Stage 2: Building Relationships	Goal: To provide a fun, safe, activities-oriented setting where youth can be introduced to Christian peers, adults and the church.
Stage 1: Making Contacts	Goal: To provide non-threatening contacts and activities which break down barriers and build bridges.

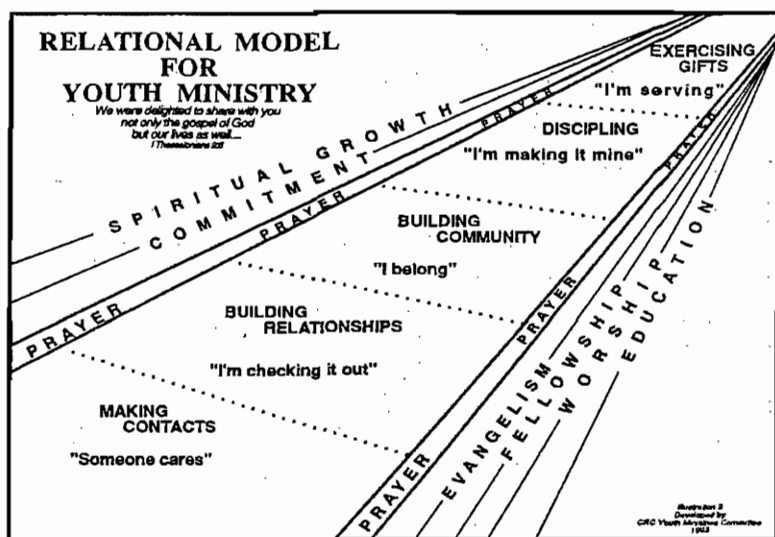
SUGGESTIONS AND IDEAS FOR MINISTRY EVALUATION AND DEVELOPMENT

Chronological Development →

STAGES OF SPIRITUAL MATURITY
↑
Spiritual Progression

	Youth 7-11	Junior High 12-14	Senior High 15-18	College/Career 18-
Stage 5: Exercising Gifts	Adopt-a-Grandparent Worship assistant: - nursery - ushering - hand out bulletins Distribute literature Contribute to family	Seniors ministry VBS helpers Diaconal outreach Bring a friend Fund-raising for a cause Baby-sitting Mentoring programs	Discipling Peer Stephen ministry Friendship ministry Leadership development Community service VBS teacher Mentoring programs Church committees Friendship evangelism	Discipling Church committees Youth Group sponsors Stephen ministry Leadership development Worship involvement Community service Friendship evangelism
Stage 4: Discipling	Church School instruction Learn to be a friend Begin a personal devotional time Child care training Club Bible studies Awareness of gifts	Bible studies (short term, experiential) Church School & Faith language instruction Elementary level ministry training: - making friendships - listening - talking about Jesus Encourage personal devotions Awareness of gifts	Ministry training Discipleship groups Bible studies Prayer groups Doctrinal instruction VBS teacher Encourage personal devotions Discover gifts Cell groups One-to-one Friendship evangelism training	Ministry training Discipleship groups Bible studies Prayer groups Doctrinal instruction Community service Encourage personal devotions Discover gifts Cell groups One-to-one Friendship evangelism training
Stage 3: Building Community	Cadet membership Calvinette membership Worship experiences Puppet presentations Drama presentations Vacation Bible School	Retreats Service projects Youth Group meetings Rallies Worship Music/drama groups Serendipity Bible studies	Drama team Music group Service projects Youth Group meetings Worship Retreats Serendipity Bible studies Inductive/theme Bible studies VBS helper	Drama team Music group Long term service projects Retreats Conferences Interest groups Worship Dinners Community service...
Stage 2: Building Relationships	Campouts Bowling nights Sundae party Video presentations Recreational & seasonal events: - tournaments - competitions - Christmas party - Snow derby	Summer day camp Retreats Group campouts Athletes in Action presentation Game nights	Volleyball tournament Rally with speaker Video presentations Concerts	Career counseling Financial planning Films and arts Volleyball/baseball teams
Stage 1: Making Contacts	Local elementary school Tutoring program Gym program Music lessons Latch key program Halloween/Harvest Party Youth crisis line Hay rides Bowling party Notes and cards	Local Jr. High School Tutoring program Gym programs Tournaments Parties/arades Youth crisis line After school drop-in program Notes, cards & mailers	Local High School Band/dance Brains and Brawn tournament Street party Youth crisis line After school drop-in program Notes, cards & mailers	Work/school colleagues Friendships Coffeehouse ministry Surveys Notes, cards, & mailers

HOW YOUTH MINISTRY FITS INTO CHURCH MINISTRY



This elaborated version of the *Relational Model for Youth Ministry* illustrates how youth ministry functions as a vital part of the on-going ministry of the local church.

An obedient church will do all within its power to nurture the spiritual growth of youth. It does that through:

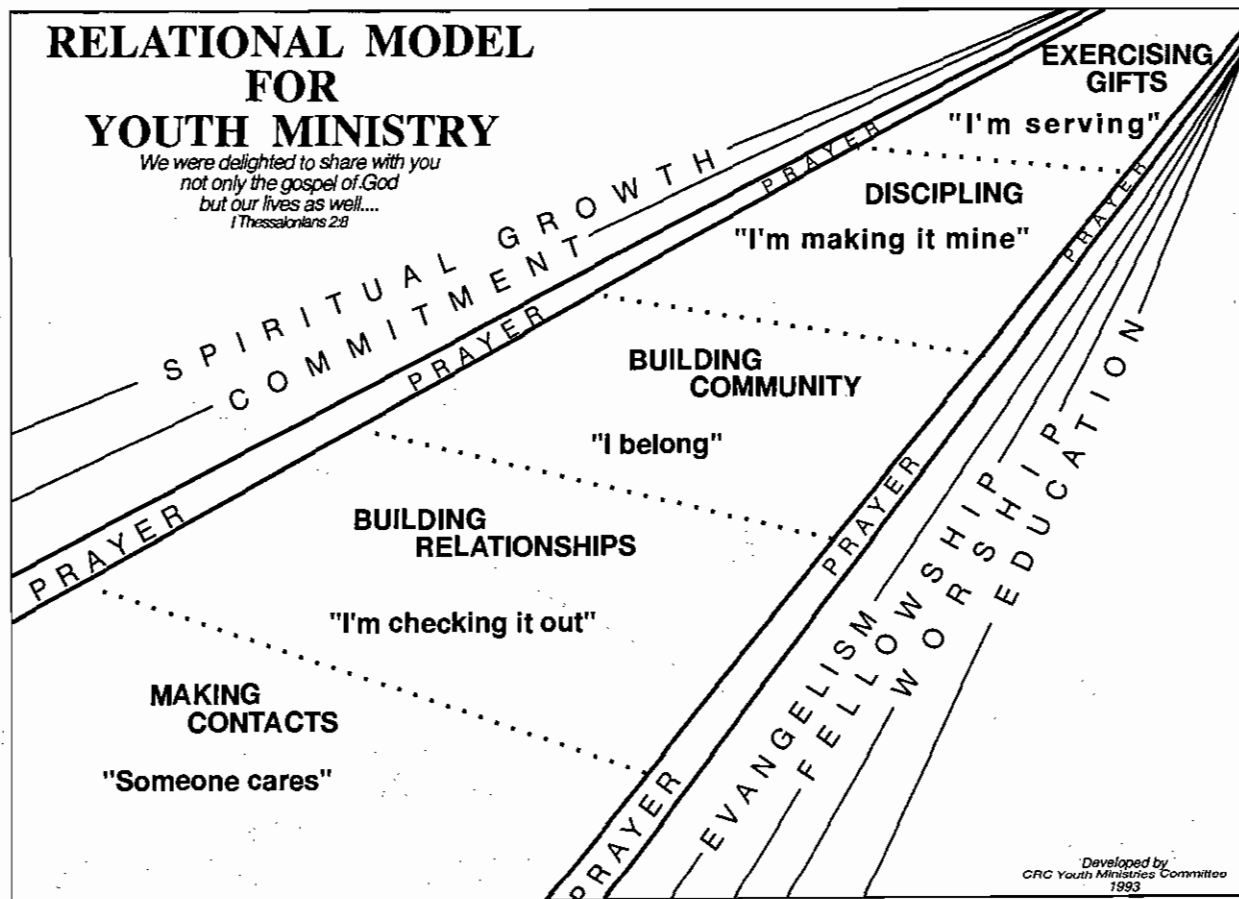
1. **EVANGELISM** - Providing for involvement and integration of detached youth into the ministry, recognizing the need for both inreach and outreach.
2. **FELLOWSHIP** - Creating fellowship settings where youth can express needs; support, encourage and enjoy each other; and serve and celebrate God.
3. **WORSHIP** - Developing meaningful worship experiences which both meet the needs of youth and involve them.
4. **EDUCATION** - Educating in the Word and in the Faith.

Spiritual growth is a deepening relationship with Jesus. Commitment is that act of surrender to Jesus which, having once been made, calls for regular renewal and the acknowledgment of additional areas of life that need to be committed.

The entire maturing process is shaped by prayer.

RELATIONAL MODEL FOR YOUTH MINISTRY

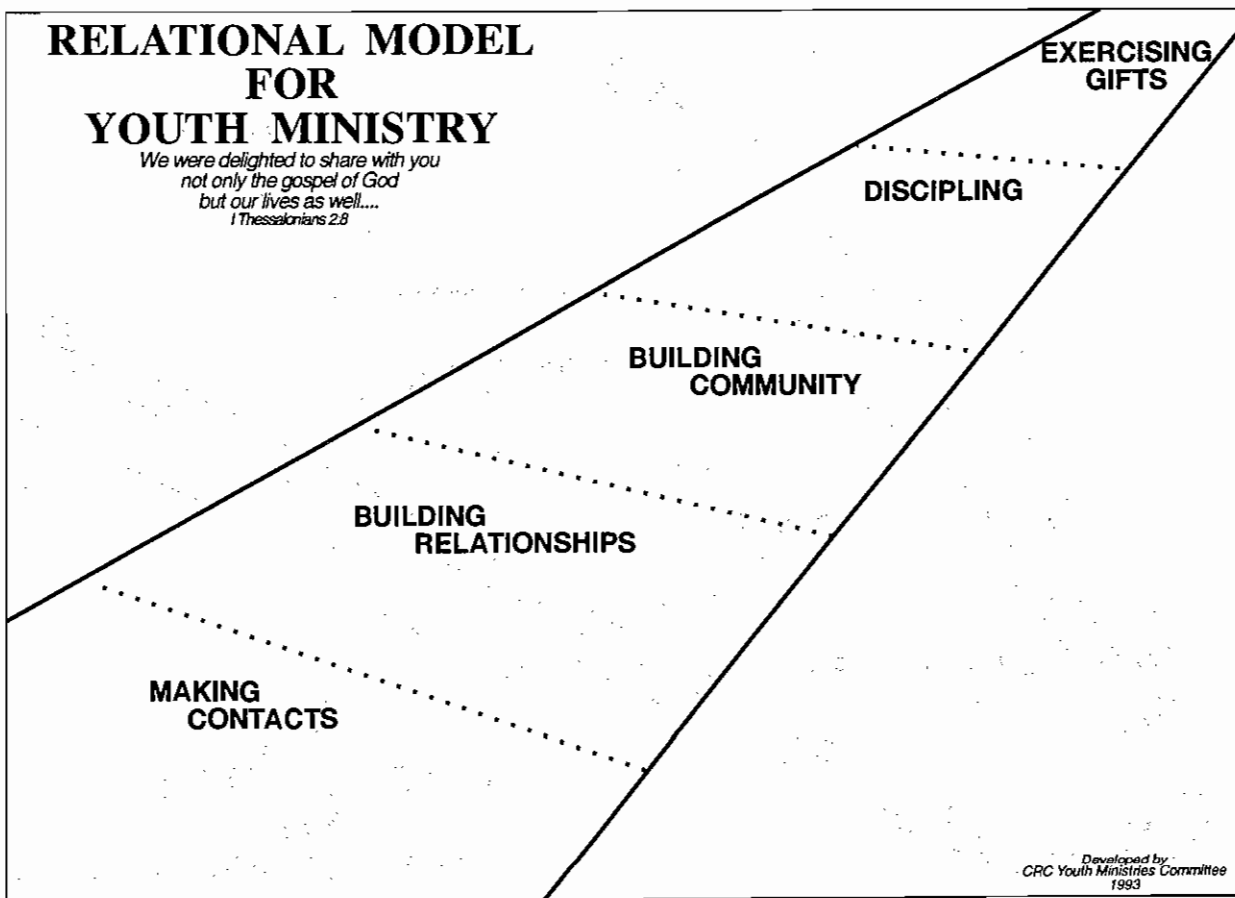
*We were delighted to share with you
not only the gospel of God
but our lives as well....
1 Thessalonians 2:8*



Developed by
CRC Youth Ministries Committee
1993

RELATIONAL MODEL FOR YOUTH MINISTRY

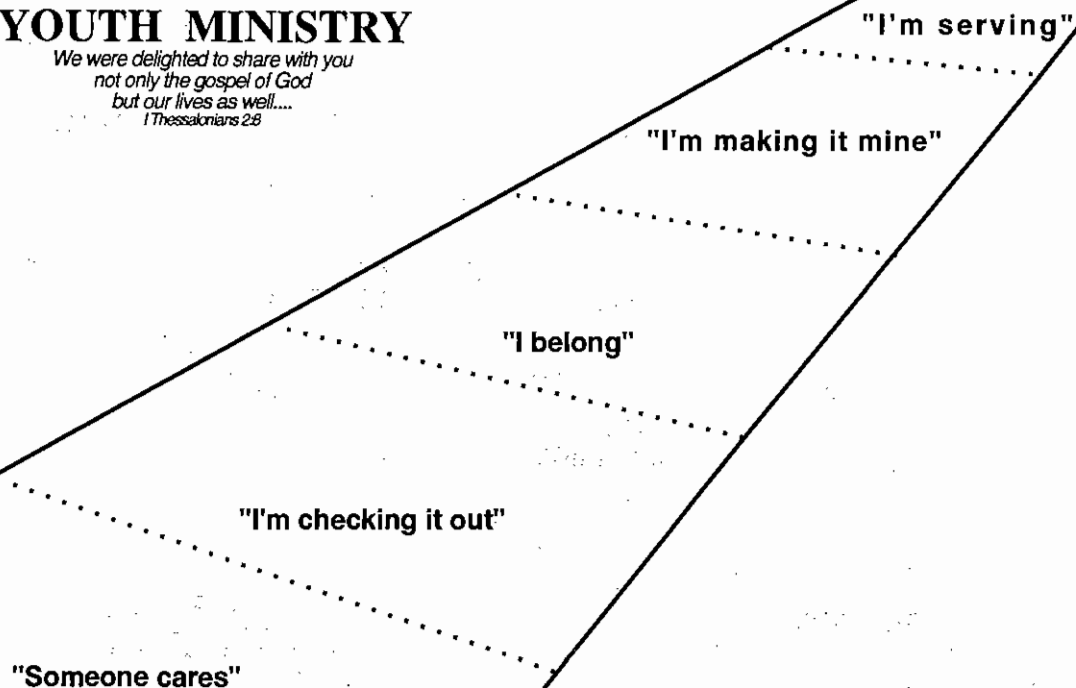
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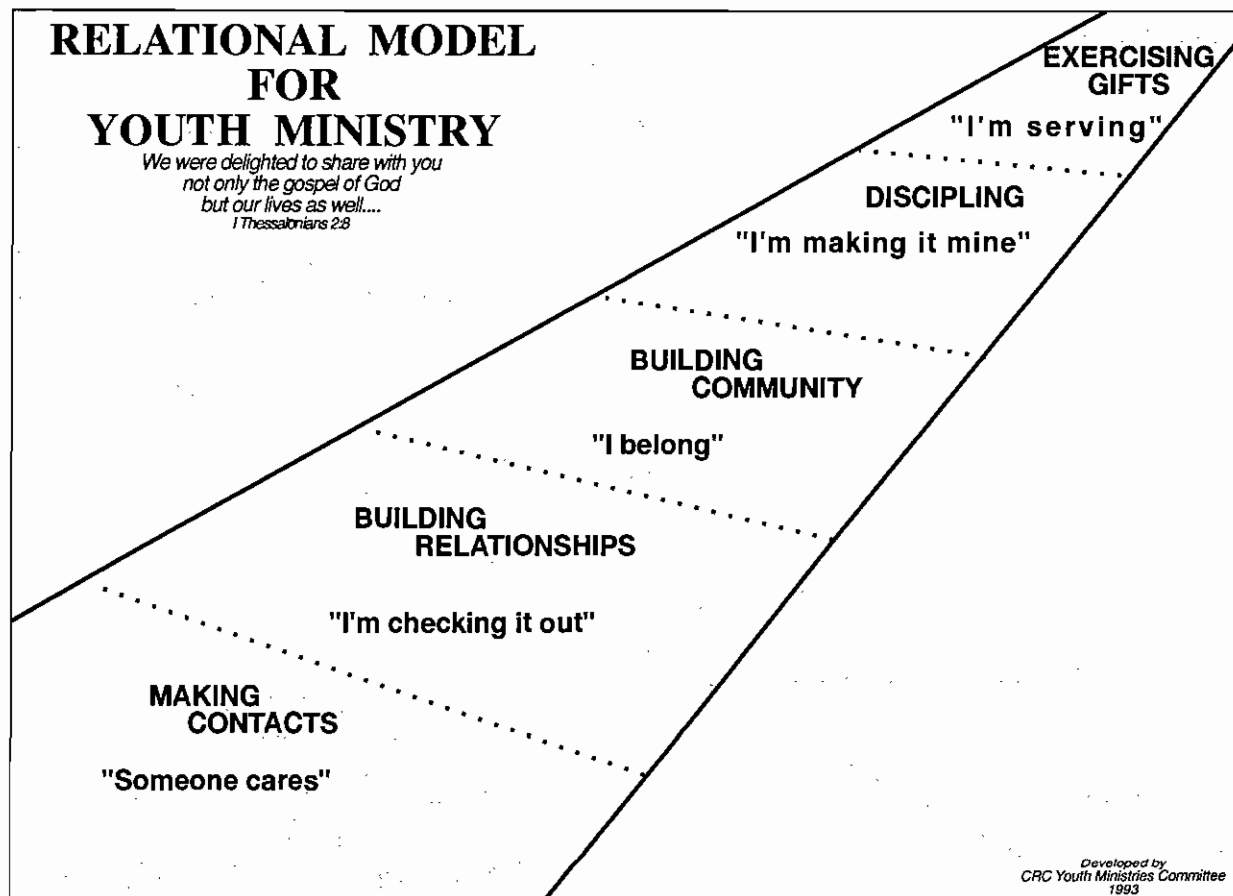
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RELATIONAL MODEL FOR YOUTH MINISTRY

*We were delighted to share with you
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1 Thessalonians 2:8*



*Developed by
CRC Youth Ministries Committee
1993*

I. Introduction

The Historical Committee is the standing committee of the Christian Reformed Church that oversees the work of the denominational archives. These archives are located in Heritage Hall at Calvin College and are competently staffed by Dr. Herbert Brinks, denominational archivist; Ms. Zwanet Janssens, assistant archivist; Mr. Nick Huizenga, archival assistant and denominational field agent; Rev. Marinus Goote and Mr. James De Jonge, archival assistants; Ms. Hennie Van Spronsen, secretary; Dr. Henry Ippel, part-time volunteer; and several student assistants.

II. Archival work during 1993

During the past year the archivists accomplished the following:

- A. Maintained at forty-two the number of classes with designated regional representatives (contact persons). Only four classes (Georgetown, Grand Rapids South, Quinte, and Red Mesa) do not yet have such representatives.
- B. Published the twelfth annual newsletter in January 1993, which was sent to all regional representatives, classical stated clerks, and other denominational leaders.
- C. 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 that 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 regional representative of each classis.
- D. Microfilmed minutes from fifty CRC congregations and nine Christian-school societies. Of the 852 congregations in the CRC, 667 now have microfilmed records in the archives; of the remaining 185 congregations, only 27 were organized before 1970.
- E. Acquired minutes from fifteen classes and processed materials from a number of individuals, organizations, and committees related to the CRC.

III. Recommendations

- A. That the Historical Committee's mandate as defined between 1934 and 1952 be expanded to include (1) the collection and preservation of all the minutes and records of synodically appointed boards and committees and (2) the publication of denominationally related historical studies, including such functions as identifying subjects, selecting authors, and acquiring publication funds.

Grounds:

1. The list of denominational committees and boards cited in the 1952 *Acts of Synod* is outdated and incomplete.

2. With an extensive and properly organized collection of historical materials on hand, the committee should be enabled to sponsor publications based on the resources available in the denominational archives.
- B. That two new committee members be elected from the following nominations:
1. To replace Dr. Lyle Bierma, who has served two three-year terms:
 - *Rev. William Buursma*, a minister emeritus in the CRC and a member of Woodlawn CRC, Grand Rapids, Michigan.
 - *Rev. Tjmen Hofman*, a minister emeritus in the CRC and a member of Neland Avenue CRC, Grand Rapids, Michigan.
 2. To replace Dr. John Kromminga, who has asked not to be nominated for a second term:
 - *Dr. Henry Zwaansstra*, professor of historical theology at Calvin Seminary and a member of Woodlawn CRC, Grand Rapids, Michigan.
 - *Rev. Gerald Zandstra*, a minister at Seymour CRC, Grand Rapids, Michigan.

Historical Committee

Lyle Bierma, chairman, acting secretary

Hero Bratt

James Bratt

John Kromminga

I. Membership and organization

The members of the Interchurch Relations Committee (with the year in which their terms expire) are Dr. Fred H. Klooster (1994), president; Ms. Eunice Vanderlaan (1994), vice president; Dr. John B. Hulst (1996); Ms. Eldean Kamp (1995); Dr. Carl G. Kromminga (1995); Rev. Alfred S. Luke (1996); Rev. Norman Shepherd (1994); Rev. Edward A. Van Baak (1996); 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 to replace those whose terms expire this year are presented below.

The Interchurch Relations Committee (IRC) meets several times a year according to the needs of its agenda. The work of the committee is distributed among three subcommittees, who make recommendations to the full committee. The listing of these committees will provide synod with the scope of the IRC agenda.

Committee 1 deals with the Council of Christian Reformed Churches in Canada (CCRCC), churches in Europe (RCN/GKN, CRCN/CGKN, NRC/NGK), and these 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 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 the Churches of Christ (NCCC), and the World Council of Churches (WCC).

Much of the committee's time has been spent not only in the routine demands of ecumenical fellowship but also in dealing with the stresses associated with changes occurring in the CRC and in other churches, as will become evident in the report. The current problems require of the IRC the ongoing study of the meaning and implementation of ecclesiastical relations in the light of our ecumenical perspectives, which were enunciated in 1944, revised in 1987, and adapted in 1993 to include churches difficult to accommodate within the requirements of the charter.

II. General information regarding churches in ecclesiastical fellowship

A. Churches in ecclesiastical fellowship

In the interest of conserving agenda space and expense, the elements that define churches in ecclesiastical fellowship are not listed here, nor are the churches with which the CRC has ecclesial relations. The *Agenda for Synod 1993* contains this data for those interested in pursuing the details (pp. 202-04). The committee will be glad to provide synod with this information if it is desired.

B. 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 1993 the committee appointed the following as fraternal delegates:

- a. To the 189th general synod of the Associate Reformed Presbyterian Church, meeting in Bonclarken, Flat Rock, North Carolina, June 7-9, 1993, Dr. Edwin Walhout.
 - b. To the general assembly of the Evangelical Presbyterian Church, meeting in Aurora, Colorado, June 25-28, 1993, Rev. Leonard J. Hofman.
 - c. To the general assembly of the Korean American Presbyterian Church, meeting in Charlotte, North Carolina, June 15-17, 1993, Dr. Edwin Walhout.
 - d. To the sixtieth general assembly of the Orthodox Presbyterian Church, meeting at Geneva College, Beaver Falls, Pennsylvania, June 9-16, 1993, Rev. Norman Shepherd.
 - e. To the twenty-first general assembly of the Presbyterian Church in America, meeting in Columbia, South Carolina, June 8-11, 1993, Dr. Edwin Walhout.
 - f. To the 186th general synod of the Reformed Church in America, meeting in Vancouver, British Columbia, June 5-11, 1993, Rev. Henry Numan.
 - g. To the general synod of the Reformed Presbyterian Church in North America, meeting in Franklin, Indiana, July 10-16, 1993, Rev. Robert Zomermaand.
2. In keeping with the mandate of the Ecumenical Charter, the IRC continues to appoint representatives and observers to various ecumenical organizations, whereby 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 first vice president of the NAE, and serves this year as convention program coordinator.
 - b. Dr. Fred H. Klooster is a member of 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 the Churches of 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. *The North American Presbyterian and Reformed Council (NAPARC)*

The nineteenth annual meeting of NAPARC was held in Grand Rapids, Michigan, November 9-10, 1993. The member churches of NAPARC were all represented. They are, in addition to the CRC, the Associate Reformed Presbyterian Church (ARPC), the Korean American Presbyterian Church

(KAPC), the Orthodox Presbyterian Church (OPC), the Presbyterian Church in America (PCA), and the Reformed Presbyterian Church in North America (RPCNA). There were observers present from the Evangelical Presbyterian Church, the Presbyterian Reformed Church, and the Reformed Church in the United States. Our delegation consisted of Rev. Leonard J. Hofman (the CRC member on the Interim Committee), Rev. Clarence Boomsma, Dr. Fred H. Klooster, and Ms. Eunice Vanderlaan. Rev. Edward Van Baak attended as an observer. We report the following:

1. Dr. Carl G. Kromminga was appointed to the Interim Committee of NAPARC for the next year.
2. The Interim Committee recommended that NAPARC express its renewed concern regarding the decision of the 1993 CRC synod to permit women to serve in the offices of minister and elder by sending a statement similar to the one previously adopted by NAPARC. This statement comes directly to synod by way of the general secretary. NAPARC also adopted the following motion:

That NAPARC appoint a study committee consisting of one representative of each church to review the relevant documents of the Christian Reformed Church in North America that give the grounds for the opening of the office of elder to women, such committee to report its finding to the next meeting of NAPARC as the matter may be discussed by the council.

The PCA was designated to convene the study committee.

3. The delegates then adopted the following motion:

Moved by a deep love for our brothers and sisters in the Christian Reformed Church, and

Feeling deep concern as we have heard at this meeting expressions of pain from within the Christian Reformed Church as the treasured unity of that body seems to some to be threatened with rupture, and the consciences of many are sorely tried, and

Standing under the direction of the Scripture to both bear one another's burdens and to earnestly strive to maintain the unity of the Spirit in the bond of peace

With a humble spirit and a desire to be used by the gracious Holy Spirit as He will and in view of the Spirit of the purpose of NAPARC (Constitution III:3), would communicate to the CRC our desire to render any aid that we might, and again, in a spirit of humility, offer to make available from our member churches a pastoral committee of elders to meet with parties in the CRC, to pray with and for them, and to offer such insights as the Holy Scripture and the Holy Spirit might give them; such pastoral committee to be appointed by the Chairman of NAPARC (of such size and composition as he shall determine) when our brothers and sisters of the CRC shall call for our assistance, and

When and if such request be made, the Secretary will notify member churches in order that intensive prayer and fasting may be offered for God's richest blessing on this effort.

ALL TO THE GLORY OF OUR SOVEREIGN TRIUNE GOD

4. The Interim Committee reported it had not yet completed its study on "weighted voting" (voting proportionate to size of member churches) but intends to report to the 1994 Council.
5. The committee recommended that the Reformed Church in the United States be admitted to NAPARC, but it was decided to invite the Evangelical Presbyterian Church to reapply for membership.

6. The next meeting of NAPARC is scheduled for November 1-2, 1994, to be hosted by the Korean American Presbyterian Church in Philadelphia, Pennsylvania.

B. The Reformed Ecumenical Council (REC)

In 1996 it will be fifty years ago that the REC was founded in Grand Rapids, Michigan. The REC assembly in Athens selected Grand Rapids as an appropriate place to celebrate the anniversary. Thus the next assembly will be held in Grand Rapids in 1996, hosted by the CRC. The basic duties of the host church are to extend official invitations to member churches, conduct the opening worship service, and assist the general secretary, Dr. Richard L. van Houten, by appointing a local arrangements committee. The local committee consists of Dr. Emily Brink, Rev. Alfred S. Luke, Rev. James C. Lont, Ms. Eunice Vanderlaan, and Dr. Richard L. van Houten.

The IRC learned that two CRC ministers, Dr. Robert Godfrey and Dr. John E. Kim (Dr. Kim has since left the CRC ministry), took leadership roles in the organization of the new International Reformed Fellowship as an alternative ecumenical body to the REC. Since the CRC is a member of the REC and these ministers had at no time conveyed any concerns about the REC to the IRC, the committee expressed its concern to the Board of Trustees about what, it believed, was the irregular conduct of these ministers. The board referred the matter back to the IRC, and the committee postponed any further action.

C. The National Association of Evangelicals (NAE)

The fifty-first annual convention of the NAE was held March 7-9, 1993, in Orlando, Florida. The convention theme was "Hope for a Hurting World." Rev. Leonard J. Hofman, Dr. Peter Borgdorff, Rev. Donald J. Griffioen, Rev. Louis M. Tamminga, and the secretary attended the convention as representatives of the CRC.

The fifty-second annual convention will be held March 6-8, 1994, in Dallas/Fort Worth, Texas. The convention theme is "God's Truth Transforms." As noted above, Rev. Leonard J. Hofman serves as the convention program coordinator.

D. The World Alliance of Reformed Churches (WARC) Caribbean and North American Area Council (CANAAC)

1. Dr. George Vandervelde substituted for Dr. John Bolt, who was unable to attend the meeting of CANAAC February 19-20, 1993, in Toronto.
2. Dr. John Bolt attended the November 5-7, 1993, meeting of the Theological Committee of WARC (CANAAC) as our observer. He is received as a member and participates in the work of the committee. The committee is preparing a book for publication entitled *Confessing the Reformed Faith Today*. Dr. Bolt's critiques are acknowledged, but he is a decided minority voice, sending a more classically Reformed signal that he believes is important, but he is doubtful about its long-term impact.

E. Commission on Faith and Order of the National Council of the Churches of Christ (NCCC)

Dr. George Vandervelde continues to serve as our observer on the Faith and Order Commission of the National Council of the Churches of Christ (NCCC);

he is received by the commission as an active and valuable participant in its activities.

1. On March 19-20, 1993, he attended the Faith and Order Commission meeting held in Berkeley, California.
2. On October 8-10, 1993, he was present at the Faith and Order Working Group meeting in Waltham, Massachusetts. The group dealt almost exclusively with the reports on and about the Fifth World Conference, held in Santiago de Compostela last summer. Dr. Vandervelde had attended that conference on behalf of the World Evangelical Fellowship (WEF) and the Reformed Ecumenical Council (REC). The general secretary of the National Council of the Churches of Christ (NCCC), Joan Campbell, addressed the group about the "transformation" of the Council that is now taking place, in large part due to a severe financial crisis. Dr. Vandervelde believes this is "an opportune time to have conservative non-member churches challenge the NCCC to become more inclusive, and thereby encourage the Council to give greater prominence to the central issues of the Gospel and the Mission of the Church."

IV. Reformed Churches in the Netherlands (RCN) (Gereformeerde Kerken in Nederland - GKN)

Synod 1992 referred its Overture 79, requesting the termination of our ecclesiastical fellowship with the RCN, to the IRC, requesting that the IRC report to Synod 1993 its recommendation whether or not to terminate the CRC's ecclesiastical ties with the RCN. In 1993 the IRC was not able to report (*Acts of Synod 1993*, pp. 411-13, 504-05). Synod therefore granted the IRC until 1995 to report with its recommendations to synod. In the supplementary report the IRC will include a progress report.

V. Reformed Churches in South Africa (RCSA)

Synod 1992 extended the suspension of our ecclesiastical fellowship with the RCSA, which began in 1989 until 1995, in order to give the IRC opportunity to continue dialogue with the RCSA. In 1993 the IRC reported,

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 of the past.

(*Agenda for Synod 1993*, p. 210)

For synod's information on the status of our relations with the RCSA, we review what has taken place from 1989 to the present, using background data that was reported to Synod 1992.

Synod 1989 suspended our ecclesiastical fellowship with the white National Synod of the Reformed Churches in South Africa until 1992 because of the apartheid issue, at which time the suspension would either be lifted, if certain conditions prevailed, or our ecclesial ties would be terminated (*Acts of Synod 1989*, pp. 495-96). The IRC, in a letter of August 14, 1989, stressed to the Deputies for Correspondence with Churches in Foreign Countries that "suspension" did not mean "severance," or terminating our ecclesiastical ties, and proposed that

the deputies and our committee should "intensify the dialogue between our two churches on the issue of race relations, with the mutual goal that . . . our Synod of 1992 may reestablish the full ecclesiastical fellowship with your church which we have so long enjoyed."

We received this short response in a letter dated November 9, 1989: "your letter will be put before our Synod of 1991, after which you will be informed of the decisions taken by the Synod of 1991."

Consistently the RCSA Deputies for Correspondence have maintained that under the circumstances they had no mandate to engage in any further dialogue with the IRC. In fairness to them it must be admitted that Synod 1989 placed on them the burden to initiate further dialogue. However, the IRC, believing it was within its mandate, sought to encourage further exchange with the RCSA deputies, before the meeting of their synod, with letters on December 12, 1989, and September 15, 1990.

The white National Synod of the RCSA met in January 1991, and the IRC received official notification of the synod's response in May 1991, too late for the IRC to study it and advise Synod 1991. The full text of this letter appeared as Appendix A of the *Agenda for Synod 1992*. Synod 1991 concurred with the action of the IRC to pursue dialogue and requested "the IRC to make every effort toward continuing the discussion with the RCSA." Synod further decided to communicate directly with the RCSA through the office of the general secretary, informing it of synod's regret about the lack of discussion and its instruction to the IRC. Synod urged "the RCSA to agree to engage in further discussion by way of our IRC" (*Acts of Synod 1991*, p. 711). The IRC communicated this decision in a letter to the RCSA deputies on July 24, 1991.

On September 14, 1991, the IRC, having had an opportunity to consider the decisions of the RCSA synod, responded to the deputies: "We are encouraged by the comment at the end of your translation of the synodical decisions that"

our Synod approved the minority report on race relations of its deputies at Harare, including "... that the ideology of apartheid, which is a political and social system by which human dignity is adversely affected and whereby one particular group is detrimentally suppressed by another, cannot be accepted on Christian ethical grounds, because it contravenes the very essence of reconciliation, neighborly love and righteousness, the unity of the Church and inevitably the human dignity of all involved and is therefore a sin and the biblical justification of it is a heresy."

We believe this deals with the heart of the matter that has strained our ecclesiastical relations to the point that our Synod of 1989 suspended those relations and can be a point at which we resume our exchange with a view to reestablishing full fellowship between our churches.

We believe all the other matters that have revolved around this primary issue can be resolved if we are clear and united on this common affirmation.

On November 1, 1991, the IRC received a reply from the deputies to its letters of July 24, 1991, August 1, 1991, and September 14, 1991. This letter was reproduced as Appendix B of the agenda report of 1992 (pp. 166-69). It stated at the end, "We joyfully took notice of the contents of your letter of September 14, 1991. In due time we will attend to it." The IRC responded November 11, 1991, saying it would give the contents of the letter careful consideration, but "meanwhile we appreciate the 'joyful' notice you took of our September 14, 1991, letter and wait with eagerness your response." No response to our September 14 letter has been received.

On May 24, 1993, the general secretary received a letter from the Deputies for Correspondence with Churches in Foreign Countries in reply to his letter of

October 8, 1992, in which he had informed them of the decision taken by Synod 1992 to extend the suspension until 1995. The deputies pointed out that on two occasions they had communicated the decisions of the synod of 1991 in reaction to our 1989 suspension, to which they never received any reply. They went on to say, "The RCSA urgently awaits an answer from the CRC on these matters. Before the contents of these letters has not been fully attended to by the *Synod* of the CRC—not its deputies (IRC)—the status quo remains."

In view of the scheduled IRC meeting in August, the administrative secretary faxed a reply on June 30, 1993, informing their deputies that perhaps the IRC misunderstood their intent, but the committee was waiting for their response to its September 14, 1991, letter, believing their answer would be helpful for the committee to know how to proceed in dealing with the many detailed matters that have troubled our relations for so long.

The deputies faxed their answer to the secretary's letter received August 17, 1993, too late for the agenda of the committee's meeting. They stated that the RCSA expected the CRC to reply in full to the decisions taken by the RCSA Synod 1991. They expected the CRC to reply to each of the nine statements in their letter of October 16, 1991. They stated that they urgently await an answer from the CRC on these matters, and until the synod of the CRC attends to them, the status quo remains. They conclude:

We feel that our churches have been condemned without any proof, and since then the issues of concern that we have put before you, were neglected. We are not convinced that this is the way in which true churches of the Lord reveal themselves. Therefore we pray that the CRC will deal with our concerns in a way fit for the Lord.

The IRC is reluctant to engage again in the long, drawn-out exchange of letters that went on from 1985 to 1989 without any significant progress being made in resolving the difficulties between our churches regarding apartheid. From the nature of the charges for which the deputies are demanding synodical response, it is clear the RCSA acknowledges little or no responsibility for the support and practice of apartheid.

Recent developments within the RCSA are not encouraging. The dissolution of the General Synod, which was always presented as evidence for the unity and multiracial character of the RCSA, and the suspension of relations with the white National church on the part of the black daughter church of Soutpansberg Synod are continuing indications that the problems of apartheid persist in the church in spite of the significant political changes in South Africa introduced by President F.W. De Klerk, who served as an elder in the RCSA.

Moreover, our relations are now being further eroded by the deputies' introducing new issues of concern regarding the CRC, such as women in ecclesiastical office. We have received no word about any action the synod of the National church, meeting in January 1994, may have taken in reference to our decision to suspend relations, not even whether it appeared on the agenda at all. The next assembly of the RCSA will be held in January 1997, which means the whole matter will be protracted. The RCSA has been deeply hurt and offended by our action to suspend relations. A resumption of our ecclesiastical fellowship will be very difficult.

The IRC has decided to explore further through contacts with leaders in the RCSA known to be grieved about the rupture of relations between our churches

and desirous for their healing and to seek their counsel on how we may be able to work for reconciliation. So far we have not been successful.

VI. Churches in ecclesiastical fellowship in North America

A. Orthodox Presbyterian Church (OPC)

The IRC reported in 1993 on the concern of the OPC regarding developments within the CRC and the exchange between the OPC Committees on Ecumenicity and Interchurch Relations and our committee (*Agenda for Synod 1993*, pp. 211-13).

At the meeting of the sixtieth general assembly of the OPC in June 1993, a communication was adopted to be sent to the synod of the CRCNA. That communication reads as follows:

Our dear brothers,

We greet you in the high and precious name of Jesus Christ the Savior and King of his body the church.

We write to you as members of the body feeling with you the joys and infirmities of all those who seek to live in him, and to share our love and care for you. And we write because we are brothers who are joined to you in the ties of many years of mutual concerns and endeavors as well as by the ties of official fellowship.

In the interest of continuing those ties into the future we look back over the past year to share some thoughts with you as brother to brother.

For one thing, we want to give thanks. We thank God that your 1992 Synod heeded the plea of your brothers in the churches of the North American Presbyterian and Reformed Council not to approve the ordination of women to the offices of teaching and ruling elder. This was of great concern to us, and we rejoice. Nevertheless our joy is tempered by concern about the meaning of the further decision that women may "expound" in the Church, and we have apprehensions about how it may come to be practiced in days ahead.

We are thankful also for your decision to urge that churches that had previously begun practices that are contrary to your Church Order in those matters to bring them into agreement with your decisions. We are aware that since that decision was made some congregations have newly controverted that decision by electing and ordaining women to the office of ruling elder. We pray and hope, however, that the discipline of the Church will quickly restore order in this matter. Responsible members of the Christian Reformed Church have freely acknowledged that the exercise of biblical discipline has declined in the Christian Reformed Church. We have great sympathy for you in this for we ourselves know the difficulty of seeking to maintain it, and the ease with which all of us can follow the path of least resistance. Especially because we know this from experience we pray that God will strengthen your hand to your task not only in these matters but in all the life of your Church. In all candor, your handling of this matter may affect our relationship with you in the future.

We should speak to you also of a matter that has disturbed some in your Church: the attitude that the Orthodox Presbyterian Church should have toward persons or groups who have left or are considering leaving the Christian Reformed Church. In our dealing with such persons we should behave as circumspectly as we would expect you to act were our roles reversed. We believe that we should not solicit or initiate contact with such people to induce them to leave the Christian Reformed Church. But rather we believe that people who come to us for information about our church should be given that information. We further believe that neither in giving such information nor in receiving such people into the Orthodox Presbyterian Church should we be charged with causing or fostering the sin of schism (those who leave a church are not necessarily those who are schismatic).

Further, we wish to clarify our attitude toward the Alliance of Reformed Churches. First, we want you to know that up to this point we, in deference to the Christian Reformed Church and in order not to encourage schism, have not sent any representatives to any meetings relative to that body. The Assembly wishes you to know also that it does not approve the Alliance of Reformed Churches decision: "It has now become evident that withdrawal from the Christian Reformed Church should occur." However, our church does not regard as necessarily schismatic all those who have left the Christian Reformed Church or are contemplating doing so, and being mindful of the dangers that this disruption in the lives of Christ's sheep may cause, reserves the right to seek to minister to those who come to us.

We should be remiss if we were to close this letter without expressing to you our empathy in the turmoil that your Church is now experiencing. We also empathize with the many of your members, and those who have left you, whose hearts are burdened over these troubles. We encourage you to help them, and us, with renewed faithfulness in interpreting, preaching, and practicing God's Word and to uphold that mark of the true church, a faithful and just exercise of discipline.

May God's Spirit be with you.

Sincerely yours in Christ's service.

Donald J. Duff (signed)

The 60th General Assembly of the Orthodox Presbyterian Church

The Rev. Donald J. Duff

Stated Clerk of the General Assembly

This past year the IRC received communications from two areas where consistories expressed concern about the OPC's violation of the NAPARC Comity Agreement in sponsoring the organization of churches in the vicinity of CRC congregations. The first was from Palos Heights CRC in Illinois. Upon investigation it appeared that the initiative for the new church did not come from the OPC but from an independent group, including primarily CRC members who were critical of developments within the CRC. The IRC decided to take no action but forwarded the correspondence to the stated clerk of the OPC as information.

The second appeal came from the two councils of Hull, Iowa, CRC churches, regarding an OPC minister's beginning of services in Hull. The councils were advised to bring their complaints to classis, where the dispute could be forwarded to the appropriate presbytery. The position of the IRC is that such matters belong on a local and classical/presbytery level. If no solution can be achieved, the IRC can bring the matter to the attention of the Ecumenicity and Interchurch Relations Committee of the OPC. As it did with the Palos Heights communication, the IRC forwarded all relevant materials to the stated clerk of the OPC as information.

B. Presbyterian Church in America

At the twenty-first general assembly of the Presbyterian Church in America, meeting in June 1993, an Overture 35 was adopted, contrary to the recommendation of the committee of Commissioners on Interchurch Relations. The overture reads,

Whereas, the Christian Reformed Church decided in its 1992

General Synod to allow women to "teach, to expound the Word of God and provide pastoral care . . ."; and

Whereas, some congregations in the CRC have moved in this past year to ordain women in the office of elder and to allow unordained women to preach the Word in worship; and

Whereas, Classis Grand Rapids East of the CRC approved a woman "for full-time pastoral ministry in the Christian Reformed Church" and recommended her to CRC churches for a call to such a position; and

Whereas, the CRC has refused to exercise discipline on an ordained minister who has openly professed his homosexuality and, in fact, has renewed ministerial credentials in order to extend his eligibility of a call to the pastorate; and

Whereas, the CRC has refused to exercise discipline on faculty members at Calvin College who teach evolutionary theories of origins, contrary to the Bible; and

Whereas, the CRC has deposed and harassed faithful ministers of the gospel, who have spoken out on these issues, in some cases, banning them to preach in CRC congregations, while leaving other ministers in peace who favor these "innovations"; and

Whereas, 32 churches containing over 7250 members have withdrawn from the CRC because of its unfaithfulness to God's Word in these and other issues.

Therefore Be it Resolved that the Louisiana Presbytery hereby overtures the 21st General Assembly of the Presbyterian Church in America to instruct the stated clerk to write a letter to the stated clerk of the CRC expressing our grave concern over these matters and calling the CRC to repentance over its departure from the Scriptures in its doctrine and practice.

Further, Be it Resolved that the 21st General Assembly instruct its delegates to NAPARC to express this concern and to communicate our desire to see the CRC correct these errors and repent of these sins.

Following the adoption of this overture, the assembly received a strong protest against the action of the assembly on the ground that it had spread upon its minutes unsubstantiated allegations against brothers in violation of biblical principles of love and justice, without giving the accused an opportunity to reply to the allegations. The protest was signed by 281 commissioners, including 203 ministers and 78 elders.

The assembly instructed its Interchurch Relations Committee to

prepare documentation with regard to the Christian Reformed Church for presentation to the 22nd General Assembly, such documentation to include such matters as the view of Scripture, the toleration of beliefs in evolution and homosexuality, and the treatment of brethren who have stood against these modernist trends.

The assembly also instructed the IRC to report to the twenty-second general assembly regarding any significant developments in the CRC acknowledging that the CRC is in the process of attempting to deal with the issues before it.

On November 10, 1993, four representatives of the PCA met in the office of the CRC general secretary with five IRC members to discuss the various charges made in Overture 35. The IRC members responded to each item raised in the overture. The PCA representatives were very appreciative of the reception they received and the openness and honesty with which the IRC sought to answer their questions. They informed us that many commissioners were deeply disturbed by what they believed was a highly irregular parliamentary procedure when the vote on the overture was taken. The IRC has not learned what the report of the PCA delegation will be to its general assembly.

B. Reformed Church in America (RCA)

On November 19, 1993, the annual meeting of the RCA/CRC Joint Committee met in the new facilities of the RCA Synod of Michigan, located in Kentwood, a suburb of Grand Rapids. Present were Rev. David Bast, Rev. Fritz Kruithof, and Rev. Howard Schipper from the RCA and Dr. Fred Klooster, Ms. Thelma Meyer, and the IRC administrative secretary for the CRC.

The delegations reported on the meetings of their synods and summarized their evaluations on the state of their denominations. The RCA members reported that the RCA is creating a new regional synod out of the Canadian churches, making eight regional bodies in the denomination. The general synod will be downsized by approximately one-third as a result of restructuring. The RCA is engaged in an ongoing dialogue with the Evangelical Lutheran Church of America. The CRC delegation reported on the difficulties the denomination is experiencing with the "women in ecclesiastical office" issue and some defections from the church because of it. It also reported on positive indications of health among the agencies and of encouraging signs of financial support for the denominational causes.

It was decided to do "a current identification and inventory of RCA/CRC interaction at the agency levels, with a preliminary report expected in March of 1994." A meeting of the committee will be called to review the results of this study if it is warranted.

The next annual meeting is set for Monday, November 28, 1994, at the CRC offices in Grand Rapids.

VII. Nominations for committee members

The three-year terms of Dr. Fred H. Klooster, Rev. Norman Shepherd, and Ms. Eunice Vanderlaan expire in September; none are eligible for reelection, having served two terms. The IRC presents the following nominations:

A. To replace Dr. Fred H. Klooster

Rev. Leonard J. Hofman, the retiring general secretary of the CRC, has had many years of experience on the IRC as a member ex officio. He is a graduate of Calvin College and Calvin Theological Seminary. Rev. Hofman is a member of Shawnee Park CRC, Grand Rapids, Michigan.

Dr. Henry Zwaansma, professor of church history at Calvin Theological Seminary, has served on the IRC for two terms. He is a graduate of Calvin College and Calvin Theological Seminary. He is a member of Woodlawn CRC, Grand Rapids, Michigan.

B. To replace Rev. Norman Shepherd

Rev. Henry B. Vanden Heuvel is pastor of First CRC, Oak Lawn, Illinois. He is a graduate of Calvin College and Calvin Theological Seminary and has served on the executive committee of the Board of Trustees of Calvin College and Seminary.

Dr. James A. De Jong is president of Calvin Theological Seminary and a member of Plymouth Heights CRC, Grand Rapids, Michigan. He is a graduate of Calvin College and Calvin Theological Seminary, and he received his Th.D. from the Free University of Amsterdam.

C. To replace Ms. Eunice Vanderlaan

Ms. Sharon Vander Ark is a graduate of Calvin College and has been a Christian-school teacher for a number of years. She served two terms on CR World Missions as delegate from Classis Grand Rapids East and currently serves as a service and witness coordinator in her church, Sherman Street CRC, Grand Rapids, Michigan.

Mr. John De Jager is a graduate of Calvin College and the University of Michigan. He served for several years as a Christian-school teacher and spent nine years in Nigeria with CRWM. Currently he is director of World Literature Ministries for CRC Publications. He is a member of Hillside Community CRC, Cutlerville, Michigan.

VIII. Hospitality Committee

The IRC has appointed Rev. Gerard and Mrs. Margaret Bouma and Rev. Tymen and Mrs. Cobi Hofman to host the delegates and observers to synod from other denominations.

IX. Representation at synod

The president, Fred H. Klooster, and the administrative secretary, Clarence Boomsma, have been appointed to represent the IRC at synod.

X. Matters requiring synodical action

A. IRC representation at synod (see Section IX)

B. Election of committee members (see Section VII)

Interchurch Relations Committee

Clarence Boomsma, administrative secretary

Leonard J. Hofman (ex officio)

John B. Hulst

Eldean Kamp

Fred H. Klooster, president

Carl G. Kromminga

Alfred S. Luke

Norman Shepherd

Edward A. Van Baak

Eunice Vanderlaan, vice president

George Vandervelde

I. Brief overview

In 1993 our committee was privileged to serve our churches, especially the vacant ones, as well as interested individuals, with *The Living Word*, sermons for reading services. Three booklets of nine sermons each were published, one in March, one in July, and one in October. The total of twenty-seven sermons included twenty-three general-topic sermons and one each for Advent, New Year's Day, Lent, and Pentecost.

For 1993-1994 our committee consists of Rev. Adrian Van Giessen (1995), chairman; Mr. Ray Vander Ploeg (1996), secretary-treasurer; Rev. Leonard Batterink (1994); Rev. William Koopman (1996), and Rev. Paul Stadt (1995), alternate.

The committee wants to thank the former chairman, Rev. Homer Samplonius, and Rev. Rudy Ouwehand, secretary-treasurer, for their six years of faithful service.

Because Rev. Batterink's term will expire this year and he is moving to Duncan, B.C., the committee presents two names for his replacement, namely, Rev. Kevin de Raaf, pastor of First CRC of Owen Sound, and Rev. Harry Vander Windt, pastor of Fruitland CRC.

Our committee appreciates the services of Calvinist Contact Publishing Limited, which publishes and distributes *The Living Word* booklets. Mr. Stan de Jong, business manager, serves our committee as an adviser.

Our finances are in good shape, and subscription rates will remain unchanged at \$55.00 U.S. and \$60.00 Canadian. Our financial statement is reviewed annually by a chartered accountant; copies of his report are sent to the denominational financial coordinator.

II. Recommendations

A. That synod approve the publication of *The Living Word* for 1995 to provide sermons for reading for our churches.

B. That synod urge our churches and ministers to subscribe to this service for the benefit of churches and individuals.

C. That synod elect one regular member for our committee from the following nominations:

1. Rev. Kevin P. de Raaf, pastor of First CRC, Owen Sound, Ontario.
2. Rev. Harry A. Vander Windt, pastor of Fruitland CRC, Stoney Creek, Ontario.

Sermons for Reading Services Committee
Leonard Batterink
William Koopmans
Paul Stadt, alternate
Ray Vander Ploeg, secretary-treasurer
Adrian Van Giessen, chairman

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DENOMINATIONALLY RELATED AGENCIES

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During this academic year, 1993-1994, Dordt College has had much to be thankful for.

Before the year started, the teacher-education program was evaluated and given extended approval by the Iowa Department of Education, the new master's in elementary education received accreditation by the North Central Association, the college again was granted the Templeton Award for its strong emphasis on values in education, and construction began on a \$2.3 million four-story student residence hall.

Having graduated 270 students at the end of 1992-1993, we were pleased to enroll 1,104 students—an increase of 30—at the beginning of 1993-1994. About the same time we learned that the women's volleyball team was ranked Academic All-American, with a composite 3.4 GPA. We were also informed that the default rate of our graduates on student loans last year was 1 percent—the lowest and best in the state and one of the lowest and best in the nation.

We thank God for these blessings. We also understand that these blessings place upon us tremendous responsibilities, among them the responsibility to be distinctively Reformed in our academic programs.

The 1993 president's report to the churches was titled "The Distinctives of Dordt College." In this report we endeavored to make clear that Dordt is distinctive in its adherence to the Reformed principles of the sovereignty of God over all of life, the Word of God as the only rule for faith and life, the covenant and the kingdom, and the office of all believers.

Ultimately, however, the distinctives of Dordt College are to be found in its commitment to the inner reformation of the sciences and the academic disciplines. It is not enough to add a set of Christian values to secular academic fare. Instead, the very structures, systems, and contents of the disciplines themselves, which have been deformed by sin, must be reformed according to the demands of the Word of God.

The inner reformation of the sciences is an ongoing task involving not only the members of the faculty but also the college as an institution. As an institution the college works hard to recruit, retain, and develop a reformational faculty, to produce a truly integrated curriculum, and to create an atmosphere on campus in which this distinctive task may be performed.

In promoting the distinctives of Dordt, we seek to work in close association with other agencies directly involved in the Christian education of our youth, i.e., home, church, and school. Increasingly we find ourselves in *homes*, talking with parents about the Christian higher education of their sons and daughters. Through our Center for Educational Services we work with Christian *schools*—especially with teachers—in supporting biblical, covenantal education on all levels. And so we seek to maintain a close relationship with the *churches*, especially the Christian Reformed churches. We need and depend upon the churches for their support. We also seek to serve the churches, primarily by providing the youth of the church with higher education based upon Scripture and in harmony with the Reformed confessions.

Dordt College
John B. Hulst, president

The Institute for Christian Studies is a degree-granting Christian graduate school. For over twenty-six years it has offered graduate programs to qualified students in a number of foundational subject areas, always from an integrally Christian perspective. Faculty are encouraged to spend a substantial portion (40 percent) of their time on research and writing. As a result, many high-quality publications are produced annually, and faculty members are in high demand for academic and popular speaking engagements.

This year the president's annual report was entitled "Beyond Expectations." This theme reflects our experience of God's wonderful blessing in the 1992-1993 academic year.

In February 1993 we celebrated the successful completion of the Anniversary Campaign. Our goal of \$2.5 million in donations and five-year pledges had been reached. The fact that 60 percent of the five-year campaign goal was received up front was certainly a blessing beyond expectations, particularly in a troubled economic climate. Because of this remarkable success, ICS was able to move quickly in implementing some of the new initiatives the campaign was designed to fund. In May the board approved a new academic appointment in biblical studies/hermeneutics for 1994. In June we appointed a librarian and transformed our part-time recruitment officer into a full-time director of student services. In all these wonderful additions our expectations were more than fulfilled.

In January 1993 ICS received official word that the proposed amendment to the *ICS Act* had been passed by the Ontario legislature. Our long struggle to secure degree-granting authority for the worldview-studies program (a one-year master's level program) was over, and on November 5, 1993, eighteen graduates received the first of these degrees at the annual ICS convocation. With legislative approval for our worldview-studies program, another important dimension of securing and validating our academic program was realized. Our students now have access to two ICS master's degrees and a recognized Ph.D. Only the degree status of the master's program in education remains unresolved. Please continue to pray for resolution of this also.

The review process initiated in the summer of 1992 had the potential to be a tension-filled experience. Questions had been raised about the views of two faculty members, and the board decided to have a close look at the matter. One of the best blessings enjoyed by ICS in 1992-1993 was the spirit of this review process. Difficult issues were on the table, sharply different views were expressed, but through all a constructive, caring spirit held sway. In the end, the board adopted key affirmation statements and a set of recommendations designed to address the problems we had experienced. The place of all present faculty members within ICS was affirmed. The wisdom of the board's action was generally affirmed by ICS supporters. In these ways, too, we experienced God's care beyond expectations.

But programs and faculty would be nothing without our students. How does a black Christian school principal from a remote part of South Africa hear about a tiny graduate school in Toronto? Why does he leave this family for a year to join students from Asia, Australia, Europe (and, of course, Canada and the United States) at that graduate school? Can that school meet his expectations? Welcoming students like this principal and confronting their diverse expecta-

tions is a key part of what makes ICS worthwhile. In 1993 God once again challenged us on this score. And when all is said and done, we praise God for the privilege of serving our graduate students and for an academic year filled with learning and rich with opportunities to touch the lives of people from various corners of God's kingdom.

This past year also saw the inauguration of a new summer-school program sponsored jointly by ICS and Wycliffe College, an Anglican theological school at the University of Toronto. A total of seventy students took part in four different courses, making this first year a great success.

Through the various avenues mentioned above, ICS experienced fulfillment "Beyond Expectations."

Institute for Christian Studies
Harry Fernhout, president

Redeemer College offers a Christian liberal-arts program which includes twenty-two department and group majors covering twenty-five disciplines in the humanities, fine arts, physical sciences, and social sciences. Redeemer was privileged to welcome 474 students last September. Though the majority of its students still come from a Christian Reformed background, many other denominations are now represented on campus as well.

This past year Redeemer graduated one hundred students, its largest class ever. What a privilege it is for faculty, administrators, families, and faithful supporters to watch one hundred men and women embark on their careers or continue their graduate education. We are grateful that Redeemer students are admitted at most universities and do well in graduate school.

One of God's good gifts to the college in 1993 was that Redeemer was able to finish the fiscal year with an almost balanced budget, indeed a turnaround from the year before, when we were faced with a large deficit. Even though there was a recession, with practically no economic growth, we were able to make ends meet. Careful spending and the loyal support of God's people made this outcome possible.

We are especially grateful for the support we received from the Christian Reformed churches by way of the regional-college shares. This commitment on the part of the church is concrete evidence that Christian Reformed churches encourage and value Christian education and that Christian Reformed members will sacrifice in order to make Christian education possible. We pray that as a college we may be found worthy of the confidence and trust placed in us.

I hope to retire from the presidency of Redeemer College on July 1, 1994, and I take this opportunity to express my deep gratitude to our major support community, members of the Christian Reformed Church, for the warm support I have always received. It was my privilege to be part of an idea in the late seventies to open a Christian university college in Ontario, to watch it come to fruition in 1982, and now to observe almost five hundred students studying and living on our own campus. God is good, and I thank him for allowing me to serve him in Christian higher learning. I fervently believe that as we approach the twenty-first century, the battle for the hearts and minds of our youth will intensify and there will be a pressing need for those who lead in Christian education to have faith and vision. It is my prayer that such a man or woman of God's choosing will be found to lead Redeemer College through the wilderness of secularization. May God give guidance as the college enters a new year with a new president, and may God bless synod 1994.

Redeemer College
Henry R. De Bolster, president

Reformed Bible College (RBC) is genuinely grateful for the continued encouragement and support provided by congregations and individual members of the Christian Reformed Church throughout the United States and Canada in this past year, another year of challenges, opportunities, and blessings.

For the second successive year, RBC enjoyed a modest increase in enrollment. For that we are most grateful, especially since many colleges and universities in Michigan experienced a year of minimal growth or even decline. Though RBC serves students from several denominations, about two-thirds of its students continue to come from Christian Reformed churches. Most faculty and staff members are also Christian Reformed, although some staff members and trustees come from other evangelical Reformed and Presbyterian churches.

Of special concern to the leaders of the CRC of late is the fact that increasingly fewer students in our church-related colleges indicate an intention to enter some form of ministry after graduation. RBC is pleased to be an exception in this regard. A significant number of our graduates enter Calvin Theological Seminary or another evangelical seminary upon graduation. Many of them become pastors, evangelists, youth leaders, missionaries, Bible translators, social workers, or participants in other vocational ministries.

Since we moved in 1990 to our new campus on the East Beltline, our facilities have increasingly been used for a wide variety of ministries and services. Not only does our college chapel provide an intimate and lovely setting for many marriages, but our Student Center, Fitness Center, and classrooms serve as a hospitable location for retreats, conferences, meetings, and cultural events. Nationally acclaimed speakers, youth leaders, evangelists, and musicians join with local ministry groups to make RBC a locus of learning, entertainment, fellowship, and fun.

One of the exciting developments at the college in the past few years has been the growth of cooperative programs with other evangelical colleges and organizations. Although some of these programs are still in the development stage, RBC has already established a close relationship with some of America's best known evangelical youth leaders and provides facilities for regular meetings of such recognized evangelistic groups as Youth for Christ, Next Exit, and Young Calvinist Federation. The college library also provides space for a complete collection of all Zondervan publications and is one of only two libraries in the world that does so (the other being the Taylor University library).

In September 1994 the college will be offering a highly acclaimed course entitled *Perspectives on the World Christian Movement*. This course, developed by the U.S. Center for World Missions, has already been taken by over 20,000 people throughout the country and around the world. Instructors for the course will include RBC professors and ten other uniquely qualified and gifted speakers and mission specialists. Students will be able to earn either graduate or undergraduate credit for the course; others will take the course simply for personal enrichment and inspiration. Many lives have reportedly been radically changed through participation in the *Perspectives* course over the years.

In spite of all the exciting changes and developments that are taking place at the college, RBC is rightly recognized as an institution that continues to emphasize and preserve our theological heritage. RBC is the only accredited college in

North America in the Reformed tradition where all bachelor-degree graduates major in Bible and Reformed theology and where each degree-seeking student is also required to take a course in Calvinism.

Part of the stability of the college comes from the fact that professors at RBC have a record of exceptionally long service. Not only do more than 90 percent of all full-time teaching faculty have earned doctoral degrees, but almost all of them have achieved the rank of full professor through their long terms of service at the college.

It is not surprising that RBC continues to wrestle each year with financial challenges of one kind or another. We are not able to do everything we would like to do and probably not everything we should do. At the same time, God has graciously enabled us to develop a beautiful, national-award-winning campus and has also given us the resources and wisdom to end another fiscal year in the black.

RBC is grateful to God for the wonderfully encouraging support he continues to provide each year through his people. Some of that support comes from denominations and individuals other than Christian Reformed, but the majority of our support continues to be provided by Christian Reformed churches and individuals throughout the United States and Canada. Though the college receives no support through the denomination's program of ministry shares, many congregations take offerings for the college and many individuals send their personal gifts to help make our worldwide ministry possible. For all of this we are most thankful.

As we face another year of challenge, growth, and opportunity, we earnestly seek the continued prayer and financial support of the congregations and individuals of the Christian Reformed Church.

Reformed Bible College
Edwin D. Roels, president

The year 1993 was a milestone year for The King's University College in Edmonton, Alberta. In July the college was able to move to its first permanent campus, after having operated in leased facilities for fourteen years.

The new campus site was acquired in 1991, when the college bought a hotel in southeast Edmonton, together with twenty acres of land. During the past two years the hotel building was renovated, and new wings for the sciences, performing arts, and a gymnasium were constructed. The resulting bright, attractive building, which includes an eight-story residence tower for housing up to 160 students, has now been in use for about six months. The staff and students are truly delighted with their new campus and very thankful to God for making this all possible.

The Facing New Challenges fund-raising campaign, which was launched in 1990 to support the new campus project, has thus far resulted in about \$56 million in gifts and pledges toward the total project cost of \$13.3 million. The college is grateful for the support it continues to receive for this project; many of its supporters are members of the Christian Reformed Church.

This past fall, King's enrollment was 417 students. With the new facility now ready, the college is in a good position to grow, and enrollment is expected to increase in the coming years. The college is actively planning expansion of its program. It has submitted a proposal for accreditation of a bachelor of education degree program, and the approval process, which is quite long and involved, has progressed well over the past two years. An important part of this approval is essentially political in nature; the government needs to give its approval for a private college to grant a degree leading to teacher certification, and in this matter the college is breaking new ground.

In November 1993, the college charter was amended in the Alberta legislature to change our name from The King's College to The King's University College. The new name better reflects the nature of the institution in a Canadian context; the word *college* is more generally understood in Canada to designate a community college or Bible college, rather than a degree-granting institution. The word *university* in our name reflects the fact that King's offers programs usually offered at universities in Canada. We are very pleased with this name change.

The King's University College wishes to acknowledge with gratitude the strong financial support it receives from Christian Reformed congregations in the form of ministry shares designated for the support of the area college, as determined by synod. The ministry-share support for King's comes from churches in western Canada, and together with collections taken for the college throughout Canada and the United States, these funds contribute to the education of hundreds of Christian Reformed students attending the institution. The King's University College would not be able to offer its current programs without these important contributions from the churches.

As we look forward to continued growth and expanded opportunities for service, the college strives to continue to fulfill its stated mission of providing biblically based Christian higher education with the aim of preparing students for service in God's kingdom. We are grateful to our faithful God for giving us the opportunity to do this work.

The King's University College
Henk Van Andel, president

This year Trinity Christian College celebrates thirty-five years as an undergraduate Reformed Christian liberal-arts college that strives 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 1993 a total of 608 students were enrolled, the highest number in the history of the college, and in spite of the two new residence halls built in 1987 and 1991, we are within ten beds of capacity. Plans are underway to construct a new residence hall which will be ready for occupancy in September 1995. Nearly 70 percent of our students are from church homes within the Reformed community.

The mission of Trinity is to graduate students who combine excellence in academic preparation with a commitment to practicing Christlike service toward others in their personal and professional lives. Twenty-two academic majors are offered, including a broad range of arts, sciences, professional, and preprofessional programs. Degrees awarded are bachelor of arts, bachelor of science, and bachelor of science in nursing. Business administration, nursing, and elementary and secondary education continue to have particularly strong interest among college-age young people today. In 1991 a program was added in communication arts, offered with the cooperative assistance of the Back-to-God-Hour staff at their facility adjacent to Trinity's campus.

God has blessed Trinity with continuing growth in physical resources. Two new buildings were constructed in 1991, and two older buildings were completely renovated in 1992. A former clubhouse, which served as Trinity's administration building since 1959, has been transformed into the Molenhouse Student Center, which contains a new lounge, fast-food service, recreation area, new bookstore, a nicely appointed chapel, and upgraded admissions, student-development, and business offices. The dining hall, built in 1972, received a facelift with new dining furniture and an expanded food-service line. We are now pleased to be part of the Calvin-Hope-owned Creative Dining food service.

Just two years 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. This facility is designed to accommodate summer programs in that it is completely furnished and air conditioned. It serves visitors, family reunions, summer programs, and conferences exceptionally well. The completion of the Jennie Huizenga Memorial Library, a long-awaited and much-needed addition to our academic facilities, is providing ample stack area for books and study space and the capability to double the current size of the book collection. This magnificent structure, which recently won two major awards, is the central architectural focus of the campus. 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. Just last month our science capabilities were enhanced by the gift of an electron microscope.

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 1,200-seat chapel/auditorium/concert hall with adequate space for music and communications facilities. 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 ten years. This last year, however, produced a 4 percent negative "bottom line," which resulted in across-the-board budget cuts for 1993-1994, increased fund-raising efforts, and a delay in filling two faculty positions. Since that time, giving has been very positive, enrollment projects 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 are available from federal and state governments, because reauthorization bills have disqualified many middle-income families who once received financial aid, and because state institutions appeal to students by reason of their size and cost of tuition. The Illinois example may be helpful in understanding the dilemma being faced by church-related and independent institutions today: Illinois's independent institutions receive 9 percent of the state's funds, enroll 31 percent of the state's students, and grant 43 percent of the degrees, and we don't foresee any significant changes in these patterns. 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. We will continue our efforts to expand this base.

Nearly two-thirds of Trinity students live on campus, and our goal is to provide a campus environment of Christian integrity and love that enhances and supports the entire college experience. We strive for a learning community based on the biblical requirements of justice, humility, and love. We place great emphasis on student-development programs that encourage students to assess their attitudes and relationships in community with one another and in communion with God. Student-development staff members work diligently to provide opportunities for growth in all facets of the lives of young people, and we continue to see substantial student interest in chapel and prayer services, residence-hall Bible-study groups, and volunteer service projects, thanks in part to the work of our newly appointed full-time chaplain, Dr. Sam Hamstra, Jr., former pastor of Thorncreek Reformed Church of South Holland.

Trinity has been blessed with a dedicated and stable faculty and staff who possess a broad range of educational experiences. They remain committed to the goals of the college as a Reformed Christian witness in higher education in an urban environment. The present faculty consists of forty full-time and approximately twenty part-time people, with an average tenure at the college of eight years. Faculty members continue to take advantage of many educational opportunities provided by the Chicago area—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 and universities throughout the U.S. each semester for intensive language, literature, and cultural studies in Seville. And we now have an affiliation agreement with the Christelijke Hogeschool, Windesheim in Zwolle, the Netherlands (thanks to the assistance of Dr. John De Boer, a Trinity alum and dean at Windesheim),

whereby Trinity students have the opportunity to participate in an international education program and Dutch students 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 able to continue training young people for leadership in the church and in their chosen professions. The challenge of providing such leadership in our churches, schools, and communities has never been more urgent.

Trinity Christian College
Kenneth Bootsma, president

OVERTURES AND COMMUNICATIONS

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OVERTURES

Overture 1: Provide Guidelines for the Interpretation of Article 69

Classis Alberta South overtures synod to provide adequate guidelines for pastors and councils regarding the proper interpretation of Article 69 (especially Sections A and C) of the Church Order regarding marriage.

Ground: There is a wide range of opinion and of practice with regard to these matters within the Christian Reformed Church.

Classis Alberta South
Durk De Jong, stated clerk

Overture 2: Add to Church Order Article 47

Classis Wisconsin overtures synod to amend Article 47 of the Church Order by adding the following:

- c. All proposed changes to the Church Order shall be approved by voice vote or by polling each classical delegation during an open session of synod.

Grounds:

1. Open voting procedures enhance confidence in the deliberative action of synod.
2. Secret voting conceals an important function of synod and undermines a well-established practice that synod will conduct deliberations and take action openly.
3. Although secret balloting may be appropriate in delicate cases of discipline or in other sensitive matters, a change in Church Order which potentially affects every member of the denomination should be decided openly.

Classis Wisconsin
Adrian Dieleman, stated clerk

Overture 3: Require That Changes in the Church Order, Approved by a Majority Vote of Synod, Be Ratified by a Two-Thirds Vote of Classes

Classis California South overtures synod to require that any change in the Church Order, which is approved by a majority vote at synod, be ratified the following year by a two-thirds vote of the classes in the Christian Reformed Church.

1. Currently there is no system of checks and balances in the decisions of synods from year to year. Even in our secular governmental system the executive, legislative, and judicial branches act as balances over against one another, lest one branch tyrannize the others. A church-governing system also ought to have some checks and balances. Ratification of Church Order changes by a vote of the denomination's classes would serve as an appropriate balance to synodical decisions, especially on such important matters as changes in the Church Order.
2. Several Presbyterian denominations use a system whereby the presbyteries (classes) ratify or reject major decisions of their general assemblies (synods). We would be conforming more to the presbyterian system of church government by adopting this overture.
3. The CRC Church Order is, practically speaking, our denomination's constitution and set of bylaws. According to *Robert's Rules of Order*, a group's constitution, bylaws, and rules of order "should always prohibit their being amended by less than a two-thirds vote, and without previous notice of the amendment being given" (New York: Jove, 1977, p. 87).
4. Synods have gone back and forth on certain Church Order changes from year to year, often by the slimmest of majorities.
5. When local church councils recommend major changes to their congregations (for example, a major building project), it is quite customary for them to set a two-thirds-majority rule for approval. This is to ensure broad consensus on an important matter before proceeding. By establishing a two-thirds-majority rule for synodical changes to the Church Order, we would likewise be ensuring greater consensus on these matters.

Classis California South
James Howerzyl, stated clerk

Overture 4: Clarify Article 31 of the Church Order

Classis Minnesota South overtures synod to clarify Article 31 of the Church Order.

Grounds:

1. Church Order Article 31 indicates that a change in a previous synodical decision *should not be made easily*. Reconsideration and revision (change) of previous synodical decisions are allowed by Article 31 only when "new and sufficient grounds" are presented (cf. Church Order Art. 29, which also indicates that a change of a previous synodical decision *should not be made easily* when it states that the decision of assemblies "shall be considered settled and binding unless it is proved that they conflict with the Word of God or the Church Order").
Article 31 must be understood clearly so that it can function correctly.
2. Article 31 needs to be clarified in several ways:
 - a. The interrelationship of *reconsideration* and *revision* in Article 31 needs to be clarified by a synodical declaration that the "new and sufficient

grounds" which form a basis for a revision should also be the basis for a decision to reconsider.

- b. The relationship between Article 31 and Article 29 needs to be clarified. Since Article 29 states that the decision of the assemblies "shall be considered settled and binding unless it is proved that they conflict with the Word of God or the Church Order," synod needs to declare that the "sufficient and new grounds" required by Article 31 for reconsideration and revision should include sufficient and new grounds "from the Word of God and the Church Order" (cf. Art. 29). Classis asks for this clarification so that Articles 31 and 29 may be able to function properly in their interrelationship.

Classis Minnesota South

Paul E. Bakker, stated clerk

Overture 5: Amend Article 14-b of the Church Order

I. Background

Synod 1993 provided guidance to councils and classes making declarations relative to ministers who resign from office. The same synod voted to place this guidance "at the end of the Church Order Supplement" (*Acts of Synod 1993*, p. 582). This decision was unusual because normal practice is to attach supplementary material to the Church Order article out of which it flows. However, the usual practice was not possible because no article of the Church Order addresses the subject of ministers who resign to enter ministry outside the denomination. The Church Order article most frequently cited and used in such cases is Article 14, but this article refers only to ministers who are released "to enter upon a nonministerial vocation."

For years ministers have left the CRC to enter the ministry of another church. It is time to address this matter specifically in our Church Order so that clear guidance is available to councils and classes.

It is also necessary to clarify which Church Order article is to be used when a minister outside the denomination seeks to enter the ministry of the Christian Reformed Church, whether or not he has previously served in the Christian Reformed Church. Article 14 describes the process of reentry into the CRC ministry for a person who has entered upon a nonministerial vocation but has remained in the denomination. Article 8 should be used for ministers who seek to reenter the ministry of the Christian Reformed Church after having previously resigned from the office of minister in the CRC.

II. Overture

Classis Lake Erie overtures synod to

A. Add the following to Article 14 as part b: A minister who resigns from the ministry in the CRC to enter a ministry outside the denomination shall have the approval of the classis with the concurring advice of the synodical deputies.

Note: The current Article 14-b, 14-c, and 14-d are to be renumbered 14-c, 14-d, and 14-e.

Ground: This will give guidance to councils and classes when ministers wish to enter a ministry outside the denomination.

B. Designate the material found in *Acts of Synod 1993*, pp. 581-82, now found at the end of the Supplement, as Church Order Supplement Article 14-b.

C. Remind councils and classes that Church Order Article 8—not Article 14—is to be followed when ministers who previously resign from ministry in the CRC to enter a ministry outside the denomination wish to reenter the ministry of the Christian Reformed Church.

Ground: This is the appropriate article to be followed when ministers outside the denomination seek to enter the ministry of the Christian Reformed Church.

Classis Lake Erie
George Vander Weit, stated clerk

Overture 6: Act in Favor of Arbitration Rather Than Lawsuits

Trinity CRC, Anchorage, Alaska, overtures synod to prevent agencies from bringing lawsuits in secular courts against other churches or against fellow Christians and to urge classes and churches also to avoid lawsuits in the courts. Instead synod should require agencies and advise ecclesiastical bodies to enter arbitration with a Christian mediator acceptable to both parties.

Grounds:

1. Among Christians, lawsuits in secular courts are prohibited by God (1 Cor. 6:1-11).
2. Christians are commanded to submit to one another out of reverence for Christ (Eph. 5:11).

Council of Trinity CRC, Anchorage, AK
Douglas De Vries, clerk

Note: This overture was submitted to Classis Pacific Northwest but was not adopted.

Overture 7: Revise Requirements for Theological Students Preparing for Candidacy

I. Introduction

The Christian Reformed Church faces an increasing number of churches without pastors to serve them. The number of such congregations now stands at over 120. The number of ministerial candidates has averaged about thirty per year, many of whom are already committed to mission work, to chaplaincy, and to staff ministry in some of the larger congregations. The number of candidates per year has not been able to keep up with the number of churches that need pastors.

A number of reasons may account for this situation. Over the years a sizable number of theological students have studied at a variety of Reformed seminaries that currently exist in North America. Often these are students who have families with older children. Under the current synodical rules, the required attendance at Calvin Theological Seminary for at least one year prior to an internship poses a hardship for these families. In many instances these students have been drawn away to serve in other Reformed denominations and churches. In other words, the extra "ecclesiastical" year at Calvin Seminary may very well pose a hardship upon a number of CRC theological students precisely at a time in our church's history when the need for pastors is increasing.

The reason for the extra year at Calvin Seminary is, on the one hand, understandable. At Calvin Seminary a student must take, in addition to the regular master of divinity course of studies, courses which prepare him for those things which are unique to the CRC, e.g., CRC history, CRC polity, and catechism preaching. Furthermore, under our present rules a theological student's route to the declaration of candidacy requires the recommendation of the faculty of Calvin Seminary to the seminary's board of trustees. Such recommendation is normally gained through a period of academic residency at Calvin Seminary.

However, in thinking about this matter of the route to candidacy and ordination, we must remember a basic principle of Reformed church polity, a principle that has been articulated on several occasions by CRC synods but has not always been fully carried out. That principle was articulated again in a study-committee report to Synod 1975:

Now the church must directly concern itself with his fitness for the ministry in our denomination. Since candidacy makes one eligible for a call to any of our churches, the examination for candidacy ought to be done by an ecclesiastical assembly. Ideally speaking this examination ought to be conducted by the broadest assembly of the church as representative of all the churches.

Concerning the decisive examination for ordination, there has never been any doubt among us that this is rightfully the task of an ecclesiastical assembly. It is a firmly established principle among our churches "that the examining body is the consistory assisted by the classis."

(Acts of Synod 1975, p. 459; cf. report on "Classical Examination Revision Request," Acts of Synod 1972, p. 607)

Despite the statement of this principle, since the early 1960s, CRC synods have not been directly involved in the examinations for candidacy. They have been entrusted to the faculty of Calvin Seminary in conjunction with the board of trustees. Synods have rightly retained the prerogative of declaring qualified men for candidacy. But it should be noted that, although an ecclesiastical assembly may and often must be served by committees and boards, nevertheless, the very important task of examination for candidacy is no longer being done by the broadest ecclesiastical assembly of the church.

We are aware that this matter has been examined at various times in the history of the CRC. But in the light of the practical problem of the many vacancies in the CRC and in the light of the principle of having ecclesiastical assemblies examine both for candidacy and for ordination (a principle we have often affirmed), it seems that the time has come to revise our current method of examination for candidacy so that the CRC can both honor a Reformed principle of church polity and remove a factor which may be unnecessarily discouraging CRC theological students who study at seminaries other than Calvin from completing their study for ministry in the CRC. The regulations for training and

examination of theological students in the Reformed Church in America could serve as a model or as a starting point for discussion.

II. Overture

Classis of the Heartland overtures synod to appoint a study committee

A. To review and revise the current procedure for examining theological students for candidacy, restoring the principle and practice of having students examined for candidacy by their home classes (the ordination examination would continue to be done in the classis of the calling church).

B. To prescribe an alternative route to candidacy and ordination which makes the "ecclesiastical year" at Calvin Seminary unnecessary yet includes a prescribed Reformed theological education, including knowledge of the history of the Christian Reformed Church, its Church Order, its confessions, and its distinctives, as well as declaration of candidacy by the CRC synod.

Grounds:

1. Such a revised procedure would be more in line with Reformed principle and the practice of Reformed denominations, in which assemblies of the church are responsible for the care and examination of candidates for the ministry (cf. the procedure outlined in the RCA *The Book of Church Order*).
2. Such a revised procedure would restore to the classes, as ecclesiastical assemblies, the responsibility for overseeing the training and ministerial development of seminarians within their respective classical boundaries.
3. Such a revised procedure would recognize the Reformed training that is now available at several Reformed seminaries in North America. When the current practice was established (principally in the 1920s), there were very few possibilities in North America for theological training in the continental Reformed tradition, but such training is now available at several Reformed seminaries.
4. Such a revised procedure would remove the extra "ecclesiastical year," a year of study which, though well intended, often duplicates course matter already studied and often presents a burden upon students with children.

Classis of the Heartland

Jack M. Gray, stated clerk

Overture 8: Adopt Alternative Guidelines for the Revision of Sacramental Forms

Classis Hamilton overtures synod to reject the first published edition of the suggested guidelines and to accept the following guidelines for the revision of the sacramental forms.

I. Guidelines for adapting sacramental forms

A. Basic principles

1. The two Christian sacraments of baptism and Lord's Supper are celebrations of our God's covenanted grace in and for the body of Christ and must be celebrated in the context of the people of God in worship. There are occasions

where duress (sickness, war, etc.) may necessitate celebrating the sacrament in a context other than a church worship service.

2. The celebration of the sacraments must be joined with other elements of a divine worship service—the dialogue between God and his people. Hence, the sacrament celebration is not a worship service by itself.
3. All celebrations of the sacraments must be church-sanctioned events. Supervision of the celebration is maintained by ordained officers of the church.

Grounds:

- a. The churches must be careful not to separate the sacrament celebration from a liturgical worship setting, in keeping with Article 29 of the Belgic Confession.
- b. One of the marks of the church is proper administration of the sacraments (Belgic Confession Art. 29).

B. General guidelines

1. Though the Christian Reformed Church recognizes the value of liturgical diversity among the member churches' worship styles, there is also great value in liturgical consistency. Hence, the *dominant* concern in adapting sacramental forms is to reflect the denominationally shared consistency as seen, for example, in *Reformed Worship*.
2. Local adaptations of the sacramental forms must reflect fidelity to the confessions of the CRC, modifying the forms "to represent better to our external senses both what He enables us to understand by His Word and what He does inwardly in our hearts, confirming in us the salvation He imparts to us" (Belgic Confession Art. 33).
3. Local adaptations of the sacramental forms must be true to the full message of Scripture and reflect the Reformed conviction that the sacraments are subservient to the Word. The language and practices used "should satisfy the aesthetic laws that are conditions of good art, such as imaginative craftsmanship and seriousness of expression. [The adaptation] should reflect the church at worship . . . in ways that are relevant, enduring, festive, and dignified" (Statement of Principle, *Psalter Hymnal*, p. 11).

Grounds:

- a. This promotes the confessional integrity of our sacramental practice.
- b. There should be some cohesive, unifying features to any sacramental adaptation in the CRC.

C. Specific guidelines

1. The adaptations of the sacramental forms must provide for the following elements:
 - a. For baptism
 - the Scripture's words of institution
 - the baptismal covenant (including God's promises, our promises)
 - prayers of petition and thanksgiving

- the act of baptism with water (or in water) in the name of the triune God
 - the statements of welcome into the body of Christ
- b. For the Lord's Supper
- a statement of faith (Apostles' Creed), optional
 - the Scripture's words of institution
 - prayers reflecting confessional dedication of the participants
 - consecration of the elements
 - prayers of thanksgiving
 - sharing of the bread and cup(s)
2. The local adaptations of the sacramental forms should be sent to the CRC Publications' Worship Committee so that these adaptations may be shared with other congregations and tested by communal review.

Grounds:

- a. This retains the confessional, historical elements found in celebrations of the sacrament.
- b. This also encourages mutual submission to our denominational covenant.

II. Guidelines for adapting other liturgical forms

A. Local adaptation of other synodically approved or recommended forms (such as profession of faith, ordination, commissioning, marriage) should be made in accord with principles of Reformed worship as approved or recommended by synod.

Grounds:

1. Reformed principles should govern our use of all liturgical forms and resources.
2. This guideline permits adaptation yet assures denominational liturgical consistency.

B. Local adaptations of liturgical forms should be sent to CRC Publications' Worship Committee so that they may be shared with other congregations and tested by communal review. This practice would encourage liturgical consistency among CRC congregations.

Overture Grounds:

1. The guidelines as suggested for review by the churches are too brief. Guideline 1 asks for denominational liturgical consistency. Guideline 2 details guidelines for the content of adaptation. Guideline 3 refers to uniformity in nonsacramental forms. Guideline 4 is not a guideline parallel to the first three.
2. The guidelines as suggested by CRC Publications encourage little cohesion and uniformity in liturgical celebration in the CRC. We have moved from one or two common forms to three or four forms. The guidelines allow for a multiplicity of localized forms, to the detriment of denominational unity.
3. The suggested adaptations in this overture address the "when," the "where," and the "how" of celebrating the sacraments and offer an expansion of the guidelines suggested by CRC Publications.

Note: The original Guideline 4, regarding Calvin Seminary, CRC Publications, and the CRC Worship Committee, can also be repeated, although their "promotion of Reformed practices of worship" would include or be governed by the guidelines suggested above in the overture.

Classis Hamilton
Harry Veldstra, stated clerk

Overture 9: Revise Regulations re Evangelists

I. Background

Although evangelists have ministered in the Christian Reformed Church since the early 1900s, it was not until 1946 that synod seriously addressed their standing in the denomination. That address continued for the next thirty-two years. What was the concern of so many synods?

The problem has not been "What is he doing?" The problem has been, "In view of what he is doing, what is his official status?" That has been the anomaly of the "layworker in evangelism's" position in the church. He has been doing the "official work" of the church "unofficially." The difficulty has been that in the case of the "layworker in evangelism" the church has been separating office from work.

(Acts of Synod 1976, p. 536)

All parties noted the problem that "gifted persons can be appointed and authorized to proclaim the Word apart from the offices ordained in the church" and "the inconsistency of the practice prevailing in the church which divorces administration of the sacraments from that of the Word . . ." (*Acts of Synod 1978, p. 535*).

It was clear that evangelists ought to administer the sacraments as they preached the Word and that they ought to be ordained to office as they did both. But to which office? Some proposed the office of minister. Others suggested the office of elder. Still others proposed a new office, the office of evangelist. Synod 1978 adopted the latter proposal and revised Church Order Article 2 to include this fourth office.

The same synod adopted a number of other recommendations. Among them was the following: "His work as evangelist shall be limited to that emerging congregation in which he is appointed to labor only until the congregation is organized." That recommendation reflected common practice then and even now. The evangelist "usually works in a chapel with a group of believers not yet officially organized as a congregation; or if organized then not yet ready to call a pastor of its own" (*Acts of Synod 1976, p. 534*).

Though we are most familiar with evangelists in emerging congregations, it is legitimate to ask if there is anything in the calling of an evangelist that would prohibit him from exercising his ministry in an already-organized church. Increasingly, congregations are recognizing that the effectiveness of their ministry is enhanced by the addition of staff called to minister to specific ages/groups of people. Some are adding staff to assist them fulfill the mandate of Church Order Article 74-a: "Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the council."

In so doing, congregations are sometimes discovering that people gifted for this ministry do not have a master of divinity degree. Under our present

regulations, such people may be called by the congregation to engage in the work of evangelism. They may bring the Word to people in the community and may be licensed to exhort in the congregation which employs them and in the classis of which that congregation is a member. However, they may not be ordained to the office of evangelist. Thus, they have no "official" standing, and though they may bring people to the Savior through the proclamation of the Word, they may not baptize them or serve the Lord's Supper to them. We are recreating the very inconsistencies that the 1978 decision was designed to end. Once again we have people "doing the 'official work' of the church 'unofficially,'" and once again we are divorcing "administration of the sacraments from that of the Word"

How can we abolish such inconsistencies? One way is to require that all staff persons who function in such "evangelistic" positions attain a master of divinity degree. This does not reflect current thinking or practice in the church. Today we do not envision only evangelists as church planters. In fact, more and more churches are being planted by people with master of divinity degrees. Today we also envision evangelists as those who take a leadership role in a congregation's outreach efforts and who equip the entire congregation in its evangelistic work. In response to that shift in emphasis, our seminary recently began offering a Master of Arts in Missions and Church Growth degree. In years to come this "new" evangelistic role will increase.

Though not discussed at length, synod's committees were not totally oblivious to this new dimension in the church's ministry. The majority report of 1976 (*Acts of Synod 1976*, p. 529) and the minority report of 1978 (*Agenda for Synod 1978*, p. 555) recommended that Church Order Article 74, which calls each church to "bring the gospel to unbelievers in its own community," be expanded to include the provision that "the consistory may call an evangelist to assist in fulfilling the task more effectively." Though the decision of 1978 reflects the recommendations of these reports, it does not reflect this recommendation. In fact, when the study committee appointed by Synod 1978 proposed Church Order articles which would have allowed organized churches to call evangelists, Synod 1979's advisory committee observed that the work of evangelists was limited to emerging congregations (*Acts of Synod 1979*, p. 65).

The same was true seven years ago when Classis Eastern Canada and Classis Quinte brought this matter to synod (*Acts of Synod 1987*, pp. 439-40). Synod declined to "redefine the work" or "broaden the definition of the office of evangelist" for two reasons:

1. Conclusive evidence is not presented which shows the need for an ordained evangelist in a setting which is not an emerging church.
2. Ordinarily, the presence of an ordained minister precludes the need for an ordained evangelist.

(*Acts of Synod 1987*, p. 614)

Even then, these were weak grounds which begged the question. Since then, more churches have expressed the need for such people by hiring them in addition to an ordained minister to do evangelistic work, and our seminary has responded to this need by instituting a degree program designed to meet it.

"It may be observed at this point that a legitimate concern to maintain an educated ministry has played a definite role in the long search to find an official place for the 'layworker in evangelism.' Proposals were made [and] rejected because such a solution would impinge on the office of minister of the Word, i.e.,

an educated ministry" (*Acts of Synod 1976*, p. 542). The church does not want an evangelist to function as the primary pastor in a congregation and permits that only by way of exception and only for a limited time (Church Order Article 23-b; *Acts of Synod 1990*, p. 591). This very legitimate concern has unnecessarily prohibited the church from utilizing the gifts of evangelists in organized congregations. Instead of prohibiting such service, the church can better safeguard its historic insistence on a well-trained ministry by making it clear that an evangelist may serve an organized congregation *along with* the minister of the Word.

Fifteen years ago synod's advisory committee observed that "our experience as a church with this newly defined office of evangelist is so brief that we may expect certain questions of application to arise" (*Acts of Synod 1979*, p. 65). The above paragraphs indicate the basic concern of Classis Lake Erie, but there are other matters which also deserve the attention of the church. At the risk of complicating this overture, we raise those now so this subject need not be addressed repeatedly.

When the first regulations concerning evangelists were made, the church declared that "when he accepts an appointment to another field, he shall submit to such examination as is considered appropriate by the classis to which his calling church belongs, and he shall be ordained in his new field of labor" (*Acts of Synod 1979*, p. 68). In 1986 that rule was modified to "classis shall determine whether or not another examination is required" (*Acts of Synod 1986*, p. 625). The church can certainly live with this revision, but we should note that Church Order Article 2 declares that the "offices differ from each other only in mandate and task, not in dignity and honor." The provision that evangelists must (may) be reexamined seems to treat this office with less dignity and honor than that of minister. As one evangelist observed in response to a survey we conducted, "I do not see why the evangelists need a second, third, or fourth examination when ministers have only one." Apparently, the church agrees. As expected, evangelists taking new positions in the same classis or sponsored by the same congregation have not been reexamined. When new positions were in new classes, the new classes almost always honored the earlier examination done by a sister classis. Since 1986 only one evangelist has been reexamined.

The church also needs some clarity on the administration of the sacraments. This is true now and will be even more true when evangelists are called to organized congregations. An evangelist who serves in an organized congregation along with a minister of the Word will not be preaching every Sunday and may be asked to bring the Word at a neighboring church. May he also administer the sacraments in that setting? Though ministers of the Word serve in a particular place, by virtue of their ordination they may administer the sacraments in any ecclesiastical setting. Traditionally, we have assumed that evangelists may preach anywhere but may administer the sacraments only in the specific setting in which they are called to labor. We have again separated Word and sacraments.

When Church Order articles concerning evangelists were adopted, synod's advisory committee was concerned about "confusion and difficulty" in renumbering the articles of the entire Church Order (*Acts of Synod 1979*, p. 65). It solved this dilemma by putting regulations concerning evangelists into articles dealing with elders and deacons. It did so even though it stated that "not every congregation (probably a minority of them) will call, ordain and install an evange-

list . . ." (*Acts of Synod 1979*, p. 65). The concern about renumbering the entire Church Order is a legitimate one. But there is a better, less confusing way to achieve this goal than by combining the office of evangelist, which a minority of our congregations will experience, with the offices of elder and deacon, which all our congregations experience.

Our last observation addresses the examination of evangelists. For a number of years candidates for the ministry preached a portion of their assigned sermon at a classis meeting. Though the church abandoned that practice in 1972, it reintroduced it for evangelists. We believe an evangelist, too, should preach a sermon in a worship service and be critiqued on it and on the manner in which he conducts the entire service.

II. Overture

Classis Lake Erie overtures synod to

A. Revise Church Order Article 23-b as follows:

Article 23

- b. The evangelist shall be acknowledged as an elder of his calling church with corresponding privileges and responsibilities. His work as elder shall normally be limited to that which pertains to his function as evangelist. (These are the first two sentences of b as it now exists.)
- c. Ordinarily, the office of an evangelist *working in an emerging congregation* will terminate when a group of believers is formed into an organized church. However, upon organization, and with the approval of the newly formed council and classis the ordained evangelist may continue to serve the newly organized church until an ordained minister is installed or until he has served the newly organized church for a reasonable period of transition. [Essentially, this is the remainder of b as it now exists. The italicized words have been added.]
- d. *An evangelist may also serve an organized congregation along with a minister of the Word.* [This is a new sentence.]

Grounds:

- 1. This revision removes the inconsistencies we are currently creating when we call a staff person to do the work of evangelism without acknowledging that person in any office.
- 2. This revision realistically addresses our current conception of "evangelists," our current training programs, and our current practices.
- 3. This revision safeguards our historic insistence that the primary pastor in an organized congregation be well-trained theologically.

B. Revise Church Order Article 24-b as follows:

(*Note:* The sentence which is now b will be deleted, since it is addressed in Article 23.)

Article 24

- b. The task of the evangelist is to witness for Christ and to call for comprehensive discipleship through the preaching of the Word and the administration of the sacraments, evangelism, church education for youth and adults, and pastoral care, in order that the church may be built and unbelievers won for Christ. *He shall also equip fellow believers to*

participate in the work of evangelism. (The first sentence is the first sentence of b, 1) as it now exists. The second sentence is new. The second sentence of b, 1) as it now exists will be addressed in C below.)

- c. The evangelist shall function under the direct supervision of the council, giving regular reports to it and being present at its meetings whenever possible, particularly when his work is under consideration. (Except for grammatical changes this is the same as b, 2) as it now exists.)

(Note: b, 3 will be deleted, thereby connecting the preaching of the Word and the administration of the sacraments to the ordination of the evangelist and not to a particular place. These tasks are already identified in b above, and c above provides the necessary supervision.)

Ground: These revisions are necessary in light of the revision of Article 23.

C. Move the sentence "Any service or assignment beyond his specific field of labor requires the authorization of his consistory and the approval of classis" from current Article 24-b, 1) to revised Article 23-e.

Ground: This sentence fits more appropriately in Article 23, which describes the calling of an evangelist, than in Article 24, which describes his tasks.

D. Restructure Church Order Articles 23-25 in the following manner:

1. Change heading C to read "C. The Evangelists."
2. Designate the revised Article 23-b material above (23-b through e) as Article 23-a through d.
3. Designate the revised Article 24-b material above (24-b and 24-c) as Article 24-a and 24-b.
4. Change heading C to read "D. The Elders and Deacons."
5. Designate Articles 23-a, 24-a, and 25-a as Article 25-a through c.

Grounds:

- a. Though the evangelist is acknowledged as an elder, the church consciously created a distinct office of evangelist. It is far less confusing to keep material regarding evangelists separate from material regarding elders and deacons.
- b. Grouping material on elders and deacons, officebearers that every congregation has, is less confusing even though two offices are combined in one article.
- c. Such an arrangement retains the current numbering of the Church Order.

(Note: If desired, the material on elders and deacons could be broken into three separate articles when a major revision of the Church Order takes place.)

E. Declare that evangelists need not be examined when they are called to another field of labor.

Grounds:

1. There is no demonstrated need for such an examination.
2. Since 1986, when this examination became optional, only one evangelist has been reexamined.

(Note: If this recommendation is adopted, the last sentence in the material taken from *Acts of Synod 1986*, p. 625, will be removed from Church Order Supplement, Article 23.)

F. Amend the examination process (cf. Supplement 23-b) from

- b. An oral presentation of a message based upon an assigned text of Scripture, a written copy of which shall be examined by a committee of classis. Special attention shall be given to biblical exegesis. The length of the oral presentation shall be left to the discretion of classis.

to

- b. The presentation of a sermon

- 1) The evangelist shall preach a sermon on a text assigned by classis in an official worship service, preferably on the Sunday preceding the meeting of classis and in the church to which he has been called. Two members of classis shall be present to serve as sermon critics.

- 2) A copy of the sermon shall be provided to the classical delegates. In the presence of the evangelist the sermon critics shall evaluate the sermon and the evangelist's manner of conducting the entire worship service.

Grounds:

1. The sermon is such an important part of the examination that it warrants delivery in a regular worship service.
2. It is extremely difficult for an evangelist to proclaim the Word of God in a deliberative meeting such as classis.
3. This enables the church to assist an evangelist in all of worship, not only in one part of it.

G. Remove the "Acts of Synod 1981, p. 16" material from Supplement, Article 23.

Ground: Synod's 1986 revision made this reference obsolete by putting this material into the article itself.

III. Addendum:

When synod adopts these recommendations, the Church Order will read as follows:

C. The Evangelists

Article 23

- a. The evangelist shall be acknowledged as an elder of his calling church with corresponding privileges and responsibilities. His work as elder shall normally be limited to that which pertains to his function as evangelist.
- b. Ordinarily, the service of an evangelist working in an emerging congregation will terminate when a group of believers is formed into an organized church. However, upon organization, and with the approval of the newly formed council and the classis, he may continue to serve the newly organized church until an ordained minister is

installed or until he has served the newly organized church for a reasonable period of transition.

- c. An evangelist may also serve an organized congregation along with a minister of the Word.
- d. Any service or assignment beyond his specific field of labor requires the authorization of his consistory and the approval of classis.

Article 24

- a. The task of the evangelist is to witness for Christ and to call for comprehensive discipleship through the preaching of the Word and the administration of the sacraments, evangelism, church education for youth and adults, and pastoral care, in order that the church may be built and unbelievers won for Christ. He shall also equip fellow believers to participate in the work of evangelism.
- b. The evangelist shall function under the direct supervision of the council, giving regular reports to it and being present at its meetings whenever possible, particularly when his work is under consideration.

D. The Elders and Deacons

Article 25

- a. The elders and deacons shall serve for a limited time as designated by the council. As a rule, a specified number of them shall retire from office each year. The retiring officebearers shall be succeeded by others unless the circumstances and the profit of the church make immediate eligibility for reelection advisable. Elders and deacons who are thus reelected shall be reinstalled.
- b. The elders, with the minister(s), shall oversee the doctrine and life of the members of the congregation and fellow officebearers, shall exercise admonition and discipline along with pastoral care in the congregation, shall participate in and promote evangelism, and shall defend the faith.
- c. The deacons shall represent and administer the mercy of Christ to all people, especially to those who belong to the community of believers, and shall stimulate the members of Christ's church to faithful, obedient stewardship of their resources on behalf of the needy—all with words of biblical encouragement and testimony which assure the unity of word and deed.

Classis Lake Erie

George F. Vander Weit, stated clerk

Overture 10: Regularly Publish an Index of Synodical Decisions

I. Background

The decisions of synod are important in the ongoing life of the denomination. They are especially important when individuals or church councils seek to research what the church has said on a particular matter. Unfortunately, such research is extremely difficult to do because synodical decisions are indexed only through 1980. Because of demand and cost factors, it is probably unrealistic

to expect that a new index be published every year. It is not unrealistic to expect that an index be published on a regular basis, perhaps once every five years.

II. Overture

Classis Lake Erie overtures synod to instruct the Board of Trustees to report to Synod 1995 on the feasibility of publishing an index of synodical decisions on a regular basis, perhaps once every five years.

Ground: The decisions of the church should be readily accessible to the members of the church.

Classis Lake Erie

George F. Vander Weit, stated clerk

Overture 11: Adopt Recommendations re Naming God with Feminine Nouns or Pronouns

I. Background

In recent years many denominations have been pressured by feminist groups to alter their liturgical materials, including hymnals and Scripture readings, by the inclusion of new ways of referring to God and by the avoidance of "masculine-biased language" for the Trinity and masculine role names for God. Some propose the use of genderless terms; others, as evidenced in the new inclusive-language lectionary of the NCC, have deleted references to Christ as Lord and Son and have called God Mother and Father. This pressure has recently affected the Christian Reformed Church. Some of her members have begun to alter their language about God in public speech and in various publications.

The issues here are of such significance that doctrines central to the Christian faith are at stake. We can appreciate the fact that for some the desire to address God in feminine language grows out of a concern that worshipers should not feel alienated from God and that many women are very sensitive to male-dominant language in our culture. However, we are convinced that language addressing God in prayer, song, and other liturgical acts is not merely a matter of personal preference. Especially at stake is the historic and common understanding of language, the nature of revelation, and the doctrines of the Trinity and of the incarnation. Therefore, Classis Hudson submits the following study and overture to synod.

II. Study report

We believe that action should be taken on this issue. Several important factors have persuaded us that strong objections must be raised against the practice of using feminizing language about God. Consider the following areas of concern:

A. Language

There is presently great confusion over the nature of figurative language. Differences between metaphor and simile, symbol and sign, image and personification have been lost, to the great detriment of clear theological thinking. We note that

1. Not all word pictures of God offered in Scripture are equally descriptive of God. The church must clarify its understanding of the wealth of terms which Scripture contains with reference to God.

The assertion is frequently made that Scripture contains a wealth of word pictures for God (Father, Mother, King, Rock, Lord, Shepherd, Shield, et al.) and that, since all of them have equal status, we should not limit our language addressing God and about God only to those terms that present God as a person of the male gender (see Renee House, *The Church Herald*, Sept. 1989). Given the abundance of images of God which Scripture provides, we should use all of them fully.

The issue the church faces here is whether or not all images of God in the Bible are equally descriptive of God. We must consider the following:

- a. Are metaphors and similes really identical? Roland M. Frye of Princeton contends (see his chapter "Language for God and Feminist Language: Problems and Principles" in *Speaking the Christian God*, ed. A.F. Kimel, Jr.) that all comparisons to God as mother are similes. Similes do not tell us who someone is but, rather, what someone is like. When Scripture says that God cries out like a woman in travail, it is not telling us that God is a woman about to give birth. This simile only compares the painful cries of one with the painful cries of another.

Metaphors, according to Frye, tell us something about who someone is. "I am the bread of life" is a metaphor. It tells us something about who Jesus is. "God the Father" is a metaphor in this context. It tells us something of who God is.

- b. Do personifications carry equal weight with other language forms? The "wisdom" texts of Proverbs are often brought into these discussions. It is argued that the Hebrew word for Wisdom is feminine, that Wisdom is a substitute for the divine being (if not a divine being in her own right); therefore we may legitimately refer to God as she.

The long exegetical tradition, both rabbinic and Christian, has understood those passages of Proverbs which speak of Wisdom standing at the city gate and calling out to all who pass by as instances of Hebrew personification. A personification is a linguistic device which "treats as a person that which is not a person" (see Caird, *The Language and Imagery of the Bible*, p. 137). The phrase "Wine is an insolent fellow" (Prov. 20:1) does not intend to convince us that wine is masculine but only to warn us of what wine can do. To argue from personification to personal existence is to read incorrectly what the text says.

The church is challenged to clarify her understanding of the biblical worldview pictures which refer to God.

2. God has revealed himself in Scripture, giving us language by which to address him and refer to him, and we may not claim for ourselves the right to choose any term that we desire for this purpose. The church must clearly understand how we know what we know about God.

Some argue that we need not limit our use of images for God to those given to us by the Bible. We can and should look for images that are appropriate to our experiences. We ask, "Do our experiences determine the appropriateness of our speech to and about God?"

- a. The answer would be yes if we are the ones who invent and use language to explain and understand God. It is indeed commonly asserted that language is the way we humans "make meaning" (*Perspectives*, Sept. 1992, p. 6). Our language is what shapes reality. Since human language is always part of a specific culture, a definite time, a present experience, it can speak of God only in words that are thereby limited. When times and cultures change, our speech to and about God may also change.
- b. The answer must be no if it is God who first tells us who he is. If God reserves to himself the right to tell us who he is, we are not at liberty to say that he is any other person or thing. The church has always tried to take seriously the fact that the "Word became flesh" and told us the truth about who God is. Granted, this truth is not exhaustive, but it is nonetheless truth.

The church is challenged to understand how we know what we know about God. Is God essentially inscrutable, and therefore must our knowledge of him be a matter of our getting as close to him as we possibly can with whatever language we can muster? Or has God revealed something of himself so that we are obliged to remain within that revelation? Isn't our language to and about God a response to his revelation, not our means of groping to find him?

3. Metaphor, though nonliteral, is nevertheless actual truth. The church must understand and appreciate the truth value of biblical metaphor.

It is commonly heard that all our language about God is metaphorical and not literal or ontological. Again, this assertion ignores ordinary useful distinctions and confuses the issues. The implication of this assertion is that metaphorical language is not truthful, that it does not get to the heart of the matter, certainly not to the essence of who a person is. Metaphor, it is commonly thought, does not touch the reality of which it speaks. Literal language does.

If it is true that all metaphors are some distance removed from the reality they address and further that they don't address those realities very accurately, then why not change them? Why not substitute new metaphors for old ones?

But linguists are not as convinced of this implication as some theologians seem to be. Metaphors belong to that segment of language which is nonliteral, but this does not mean that they are therefore less true. "I am the bread of life" does not pretend to tell us that Jesus is literally bread made from wheat and other ingredients. But theologically, and in the realm of discourse truly, Jesus is indeed the bread of life. In fact, the metaphor "bread of life" reveals a truth about Jesus that literal language cannot reveal. Similarly, the Old Testament Scriptures speak of God as Israel's husband. Does this mean that all Israelites were literally female? Clearly the point of comparison is not the gender of all Israelites but the relationship in which they stood to the God of the covenant. This relationship continues in the church of the New Testament, which is called the bride of Christ but never the groom of Christ.

The church is here challenged to understand and appreciate the truth value (and not only the aesthetic value) of biblical metaphor.

4. The worldview which promotes feminine language about and to God is inappropriate for the Christian. The church must understand the perspectives out of which our language emerges and the worldviews that our language (wittingly or not) supports.

At issue here is the appropriateness of masculine imagery versus feminine imagery in our speech to and about God. Does feminine imagery bring with it a worldview that essentially destroys the creator-creature distinction and declares that all is one? Is the "otherness" that is supposedly inherent in the masculine imagery a necessary element in our understanding of who God is and who we are? Would it be wise to ignore the pagan worldview which surrounds and motivates much of the modern feminist movement?

The church is here challenged to understand the perspective and worldview supported by the language we use about God.

B. *The nature of revelation*

The nature of revelation is also at issue when language about God is feminized.

1. The language about God chosen in divine revelation is not arbitrary or determined by masculine bias. Indeed, plenty of pagan deities were available to counterbalance any bias in favor of masculinity. The God of the covenant carefully distinguishes himself from the pagan female deities and fertility rites common in the days of Israel. These "complete" male/female deities were an abomination to God, and the entire history of the covenant indicates the difficulty of learning that lesson. We seem today to be struggling to learn that lesson once again. God reveals himself as Father because he is Father. We learn what fatherhood is from God's own fatherhood, not the other way around (cf. Eph. 3:14ff.). God names himself as Father and Lord and Son and King. He does not leave this to our imagination. It is our privilege to call God "*Abba*, Father." In fact, we are given the privileged title "first-born sons of God" (Gal. 3:26), reflecting a wonderful Old Testament concept, now explicitly stated by Paul to include both male and female. We can truly know him; indeed we cannot by searching find him ourselves, but he has revealed himself to us. Scripture does not describe man as climbing a ladder to find God but, rather, God coming down to find us.
2. We confess that God has revealed himself with finality in his Son and that this revelation is recorded infallibly in Scripture. The nature of this record as God-breathed is clear from the testimony of II Timothy 3:15-17 and II Peter 1:19-21, and these "classic" passages have formed our understanding of the authority of Scripture.

The view of many feminists is that "the final authority is not the biblical witness but the current cultural understanding of equality and wholeness which is informed by the social sciences, particularly psychology and sociology (Donald G. Bloesch, *The Battle for the Trinity*, p. 60). This makes the final authority for faith experiential and subjective. Culture then has final authority over the written Word, and large sections of Scripture are made insignificant.

The Reformed tradition has consistently refused to marginalize any area of the canon. We refuse to diminish the authority and normativity of God's

Word. A synodical study of the nature and extent of biblical authority, Report 44 (*Acts of Synod 1972*, p. 502), declared that

... any attempt to separate in a dualistic fashion the content of Scripture from the form in which it comes to us runs counter to the genius of the Reformed tradition. That tradition has consistently opposed any attempt to separate the formal and the material aspects of Scripture, or to separate Jesus Christ as the content of Scripture from the garment of Scripture in which He comes to us.

The same report insisted that the event character of revelation in biblical history must be maintained (*Acts of Synod 1972*, p. 541). History is significant, and consequently the historical particularity of the gospel must be maintained: Jesus came as a Son and as a Jew, not as a daughter or a Greek. He did not come in a genderless form but as a true human male. It would be most inappropriate to speak of him in feminine terms as daughter of God when Scripture consistently speaks of him as Son of God. He is not our elder sister but our elder brother.

3. The ancient church regarded the doctrine of the Trinity as a creedal matter, and so do we. The new inclusive language abandons the ontological (essential) and eternal Trinity and becomes a form of modalism associated with the theologian Sabellius, who was willing to affirm that God has three roles (Creator, Redeemer, Sanctifier) but not that he is in himself Father, Son, and Spirit (see C, 1, p. below, and also Donald Bloesch, *The Battle for the Trinity*, p. 51). This error is addressed by the church in the Nicene Creed, and we have followed this teaching consistently for almost two thousand years. The Reformed creeds reflect this conviction; for example, the Heidelberg Catechism in Question 25 declares that "God has revealed himself in his Word: these three distinct persons are the one, true, eternal God." The catechism's explanation of the first and second commandments also safeguards our historic confessions of God's revelation: Answer 95 explains idolatry as "having or inventing something in which one trusts in place of or alongside of the only true God, who has revealed himself in his Word." Answer 96 explains God's revealed will regarding image worship: "That we in no way make any image of God nor worship him in any other way than he has commanded in his Word." Synod asserted with regard to these statements that "The Catechism stresses the point that we are able to know God adequately only through His Word and that the only manner of worship which is allowed is the manner prescribed in that Word" (*Acts of Synod 1961*, pp. 309-10).
4. We conclude that Scripture, our ecumenical creeds, and the Reformed confessions consistently reflect the biblical teaching that we are to address God as "our Father." Using careful language about God and in addressing God is implied by the nature of revelation: God speaks, and we respond. We think his thoughts after him. While some in our times have expressed the opinion that the confessions of the church do not bind the Christian conscience with regard to language about God, it is clear that the ancient church and the church at the time of the Reformation considered the Christian religion to be a revealed religion. What we say about God and how we address him were creedal matters. Can these issues be any less creedal for us?

C. Doctrine

The doctrine of the Trinity is crucial for anyone professing the Christian faith. Since the formulation of the ecumenical creeds, this doctrine has been the essential test of orthodoxy for all Christians. We believe that this doctrine and the use of feminine language about God are not compatible.

All Christians believe that God is not a mere human being; therefore he cannot be said to have sexuality. Nevertheless, we speak of him in masculine terms which do not proceed from our own culture or the norms of society but from God's own language about himself in Scripture. We address the triune God as "Father, Son, Holy Spirit" not because we choose to make him male but because he has given us the privilege of speaking of him in this way. His own revelation of himself determines our form of address and our way of thinking about him. To change this language would conflict with his own revelation and would involve a new way of thinking about God.

1. Scripture describes the interpersonal relationships within the Trinity as that of Father-Son-Holy Spirit. God is eternal Father, eternal Son, eternal Holy Spirit. Each has his own unique relationship to the other persons of the holy Trinity, and we do not have the right to change our conception of this relationship or to downplay its reality. Some have suggested changing the language so that God would be addressed as Source (or Creator), Redeemer, and Sanctifier. Indeed these also convey biblical ideas, but they speak only of certain actions or qualities true of each person of the Trinity with respect to us. They do not address the relationship within the Trinity between Father, Son, and Holy Spirit. In fact, our relationship to God as our Father in heaven is based on the eternal fatherhood and sonship of God. Central to the Christian faith and to the message of salvation is the doctrine of the eternal existence of the pre-incarnate Son. To limit our language about God to actions that he has performed may well involve the heresy of modalism, rejected by the church long ago (as noted in B, 3 above).
2. If we argue that the terms Father, Son, Spirit can simply be changed to feminine language since we live in a new time and under new cultural experiences, we must realize that the essential nature of God would be changed. God is not a mother from whom we and all creation have emanated (as is commonly held by both ancient and modern pagan religions), but he is Father, by whom we are created. To address God as mother implies adherence to mother-earth and goddess theories of modern paganism. This language reflects a pantheistic understanding of the reality of God accepted by those who speak of "mother earth" and "Gaia" (see Todd Conor, "Is the Earth Alive?" *Christianity Today*, 11 Jan. 1993, pp. 22-25). Addressing God as "Father/Mother" introduces into the very nature of God a strange dualism which is impossible to harmonize with biblical teaching on the Trinity.
3. Contemporary feminism, especially in its most radical forms, is clearly similar to ancient Gnosticism. During the time of the conflict between Arius and Athanasius the very same issues were at stake: the tri-unity of God and the person of the Son of God. New Testament theologian Peter Jones (of Westminster in California) observes the close relationship between feminism and the New Age Movement, contending that Gnostic heresies are at bottom no different from the various aspects of New Age thinking, which includes

feminists (Jones, *Gnostic Empire Strikes Back*, p. 72). Theologian Donald Bloesch in his book *The Battle for the Trinity* has drawn several helpful comparisons between contemporary feminism and the ancient Gnostics, noting several characteristics of each:

- a. Humanity's goal: Both Gnostics and feminists have a conception of a primal unity encompassing both masculine and feminine and needing to be recovered or rediscovered. The aim of the feminist is not procreation and motherhood but the pursuit of life's goal, which is a "holistic humanity—the complement of a bisexual divinity" (Bloesch, p. 10, and III, F, 2, a, 3) below).
- b. The prison motif: For Gnostics the spirit is encased in materiality and temporality and needs the freedom of light. For feminists men and women are trapped in a web of alienation and fear caused by a patriarchal culture, and they need to be liberated from their sexual stereotyping in order to realize their potential.
- c. Knowledge: Gnostics claimed "perfect knowledge" and thought of God above God, the eternal silence of the void beyond the Trinity; feminists claim an enlightened consciousness in their quest for autonomy. These ideas sound like certain contemporary theologians such as Paul Tillich, who speaks of God as "the ground of all being." To claim that we know there is a God "beyond the Trinity" involves Gnostic pride, which permits only certain individuals to attain this "perfect knowledge."

D. Conclusion

As a result of its study, Classis Hudson is convinced these issues touch the heart of our faith. Language addressing God or about God is not a matter of personal preference, nor may it be subject to cultural influences and whims.

We urge synod to adopt the following overture, which would give direction to our boards and committees and would boldly confess synod's obedience to God's own revelation and its faith in the God of the Scriptures, ever the same and ever relevant despite our cultural experience.

III. Overture

Classis Hudson overtures synod

A. To make the following declaration: Naming God with feminine nouns or pronouns in worship and/or in Scripture versions is contrary to biblical teaching and to our confessions.

Grounds:

1. 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/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" (cf. Heidelberg Catechism Q/A 120; Belgic Confession Arts. 9-11).
2. This declaration would give direction where confusion over the nature of figurative language has led to a somewhat naive assumption that our language about and to God should be gender inclusive or even feminized. We note that

- a. Not all word pictures of God offered in Scripture are equally descriptive of God; in particular, metaphor and simile should not be confused, and personification must not be taken as personal existence.
 - b. God has revealed himself in Scripture, giving us language by which to address him and refer to him, and we may not claim for ourselves the right to choose any term that we desire for this purpose.
 - c. Metaphor, though nonliteral, is nevertheless actual truth.
 - d. The worldview which promotes feminine language about and to God is inappropriate for the Christian since it denies the creator-creature distinction.
3. The nature of biblical revelation requires that the authority of Scripture, not culture or personal preference, determines our language about God. Violating this authority involves idolatry and the worship of images, i.e., the worship of a God of our imagination instead of the true God of the Bible, and denies that the true religion is a revealed religion. The revelation of God in his Son Jesus Christ is significantly altered because the historical record of the birth and the pre-existence of the Son of God are made irrelevant.
 4. Cardinal doctrines of the Christian faith are at stake under the pressure for gender-inclusive language about God. In particular, the doctrine of the Trinity is compromised, and the lessons of history are forgotten. Instead of a triune God, somehow a dualistic mother/father God is substituted.
 5. See also 2, a, 3) of Grounds B-F (below).
- B. To replace the guidelines adopted by Synod 1992 with the following synodical declarations:
- The church and her agencies will
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, discussion about that Scripture will also use masculine language.
 2. Reflect the rich range of imagery Scripture uses in speaking of God but avoid confusion between using metaphors, similes, and personifications as biblical descriptions about God.
 3. Take care not to offend God by using inappropriate images and/or by naming God with feminine nouns or pronouns 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.
 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).
- C. To give the following instructions regarding officebearers and those who hold positions requiring the signing of the Form of Subscription:
1. Declare that any officebearer who practices or advocates naming God with feminine nouns and pronouns should be dealt with according to the stipulations of Church Order Articles 82-84.

2. Declare that advocating or naming God with feminine nouns and pronouns is incompatible with the Christian Reformed Church's understanding of signing the Form of Subscription (see Grounds for B-F [below], 2, b).

D. That the Board of Publications discontinue the use of contributors who practice or advocate naming God with feminine nouns and pronouns and cease the distribution of all their material (see Grounds for B-F [below], 2, a).

E. That the Board of Trustees of Calvin College be instructed to retain in its membership only those who concur with the above statement and belong to churches that fall within the historic creeds and Reformed confessions as defined above (see Grounds B-F [below], 2, c).

F. That synod 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 Grounds for B-F [below], 2, a and 2, c).

Grounds for B-F (above):

1. The current "guidelines" are theologically weak (in doctrine) and practically ineffective (in life).
 - a. The synodical guidelines are weak because they are only guidelines. Synod's own definition of guidelines substantiates this:

Guidelines are not official synodical regulations, but serious suggestions to guide congregations, councils, classes, synodical agencies, and synod itself.
(*Agenda for Synod 1992*, p. 379)

Guidelines have not and will not stem the growing tide of naming God with feminine nouns or pronouns.

- b. The 1992 "serious suggestions" are themselves weak. The assumption is made by some readers that synod's position is that naming God with feminine nouns or pronouns may be offensive to a weak Christian but not to God. This weakness was noted immediately after Synod 1992 approved the guidelines:

Elder Jacob Klaassen of Classis Hudson asked synod to reconsider the gender-language matter, pleading that Hudson's overture had not been adequately addressed. Klaassen said the guidelines fail because they speak of offense against persons, not offense against God. Synod, however, refused to reconsider the matter.

(*The Banner*, 29 June 1992, p. 17)

- c. Feminists see an inherent contradiction between the original guidelines 2 and 3. They believe that to reflect faithfully the rich imagery of Scripture the church must use feminine imagery in liturgies, prayers, and songs as we "worship" God.
 2. The guidelines of Synod 1992 do not regulate our agencies and synod according to biblical standards.
 - a. The *practice* of CRC Publications regarding contributors who name God with feminine nouns and pronouns
 - 1) Marchiene Vroon Rienstra has been ordained in the RCA. Marchiene Vroon Rienstra addresses God with feminine nouns. She has rewritten the Psalms by feminizing God in a book entitled *Swallow's Nest: A Feminine Reading of the Psalms*. She rewrites Psalm 91

- in the following way: "She will satisfy you with long life. You will see the fullness of Her saving power!" (*Swallow's Nest*, p. 197). She is a contributor for CRC Publications' adult-education curriculum Viewpoints and writes for *The Banner*. She wrote the article "Halting the Plague of Busyness" (*The Banner*, 17 Oct. 1993). Although the topic was not "the feminizing of God," she clearly avoided all male pronouns in reference to God.
- 2) Helen Sterk, a professor of rhetoric at Marquette University in Milwaukee, a member of the United Methodist Church, and a member on the 1989-1990 Calvin Center for Christian Scholarship team at Calvin College, recently wrote an article about television in *The Banner* (10 Oct. 1993). In an article she wrote for the Committee for Women in the CRC's publication *Partnership*, she encourages her readers to look at the work of Phyllis Trible, who tells the story of Adam and Eve in a "new way." She informs us that this Old Testament scholar "teaches" that "God created 'Adam'—a sexually undifferentiated creature from the earth. Only after God's surgery does the 'man' identify himself as exclusively male. . . . Man and woman were created from the earth creature— . . . the power of sexual desire indicates how strongly humans yearn for creational unity" (*Partnership*, Summer 1990, pp. 13-14). "Creational unity" seems to be the original created nature of "Adam" "before he was split into Adam and Eve" (*Partnership*, p. 13).
 - 3) Current CRC Publications' practice allows such teachers to continue to contribute to CRC projects and publications. Newton CRC asked the Board of Publications about Marchiene Vroon Rienstra. The Board of Publications informed Newton CRC of the following practice: "We can assure you that Rev. Rienstra's recent choice of language for God that appears in *Swallow's Nest* will not appear in any materials published by CRC Publications. However, we believe the contributions she makes to the Viewpoints program accurately reflect the Reformed tradition. We do take care that all the content of our materials complies with Reformed theology and synodical policy. We believe that is the essential concern rather than whether an author has written something else that does not follow synodical guidelines" (Letter to Newton CRC, 12 Feb. 1993).
 - 4) We believe this is a dangerous practice. The synodical guidelines are weak because they allow CRC Publications to continue to use Gnostic/feminist theologians on a regular basis in the teaching ministry of the church.
- b. The practice of the Calvin Board of Trustees on hiring and reappointing administration and faculty who name God with feminine nouns and pronouns
- 1) Evelyn Diephouse is registrar at Calvin College with faculty status (*Acts of Synod 1991*, p. 37, 8, d). This position requires her to sign the Form of Subscription. In an article in the *Reformed Journal* (1990) she used feminine pronouns and genderless references to God. She wrote, "Our God-parent is also the gardener of the universe. She is conscious of our needs, attentive, and active in the daily rhythms of our world" (*Reformed Journal*, May-June 1990, p. 3).

- 2) Rev. Casey Freswick brought the Diephouse article to the attention of the members of the Board of Trustees of Calvin College and Seminary (the board had not yet been divided) during the administrative reappointment process of Evelyn Diephouse.
- 3) Newton CRC wrote Calvin College Board of Trustees concerning its action of reappointing a person who named God with feminine nouns and pronouns. Newton CRC communicated the position that naming God with feminine nouns or pronouns is contrary to our creeds and confessions (July 1991; Dec. 1992).
- 4) The Calvin College Board of Trustees set up a committee to evaluate this matter. Evelyn Diephouse stated her position to this committee by way of a letter previously sent to Rev. Freswick:

I do not agree that this is indeed a confessional issue. Since the Scriptures use a variety of metaphors and images to reveal God to us, including some with feminine and inanimate qualities as well as masculine attributes, it is my view that our selection of and valuing of some images more than others is of a personal nature rather than a confessional one.

(Letter to Rev. Casey Freswick, 20 Feb. 1991)

- 5) This special committee reported to the Calvin College Board of Trustees. The Calvin College Board of Trustees sent Newton CRC a letter with the following statement: "Where the Church has not addressed the appropriateness of addressing God as mother/she, it would not be prudent for the Board of Trustees to speak" (19 Feb. 1992 letter to Newton CRC from Board of Trustees). The Calvin College Board of Trustees reiterated its position in a 3 March 1993 letter to Newton CRC:

We considered your letter of December 14, 1992, in which you raised the issue of "feminizing God language" in relation to Evelyn Diephouse. . . . The Board does not see a conflict with nor the applicability of the 1992 Synod's pastoral advice to churches in the case of Evelyn Diephouse.

(Letter to Newton CRC from Board of Trustees of Calvin College, 3 Mar. 1993)

- 6) This *practice* of the Calvin College Board of Trustees was adopted after Synod 1992 approved its guidelines. This practice allows the hiring and reappointment of faculty and administration with faculty status who name God with feminine nouns and pronouns. This practice of the Calvin Board of Trustees proves the synodical guidelines do not effectively address this issue. The Christian Reformed Church must not assume that signing the Form of Subscription is consistent with naming God with feminine nouns and pronouns.
- c. The *practice* of the Calvin College Board of Trustees regarding board membership positions not requiring membership in the CRC
 - 1) The current practice of the Calvin College Board of Trustees allows individuals to be board members whose local churches practice naming God with feminine nouns and pronouns.
 - 2) Every potential board member must "be a professing member in good standing of a church body within the Presbyterian and Reformed confessional tradition of Christianity" (*Acts of Synod 1992*, p. 604).

- 3) Dr. Frank Pettinga is one of three alumni trustees. His name was submitted by the Calvin College Board of Trustees to Synod 1993, and he was elected to a three-year term.
 - 4) Dr. Frank Pettinga is a member in good standing of Christ Community Church (RCA) in Spring Lake, Michigan.
 - 5) This church has practiced naming God with feminine nouns and pronouns. Colette Volkema De Nooyer, director of faith development at Christ Community, states this church "actually dared to begin the Lord's Prayer with 'Our Mother/Father'" (*Perspectives*, Sept. 1992, p. 6).
 - 6) Newton Christian Reformed Church informed the Calvin College Board of Trustees that Christ Community Church feminized God language and asked, "... do you as a Board believe that naming God with feminine nouns and pronouns is compatible with the Presbyterian and Reformed confessional tradition of Christianity?" (Letter, 9 Dec. 1992). The Calvin College Board of Trustees concluded its response with a summary of synod's criteria for board membership and these words: "Frank Pettinga enthusiastically serves under these criteria. We believe he meets all the criteria. Therefore, he is and remains a valued trustee on the Board of Calvin College" (Letter from Calvin College Board to Newton CRC, 3 Mar. 1993).
 - 7) The Board of Trustees of Calvin College operates with the assumption that churches that feminize God language are "within the Presbyterian and Reformed confessional tradition of Christianity." We need a clear statement opposing this assumption.
- d. Synodical study committee on abuse
- 1) The committee on abuse in the CRC reported, "Children should neither be afraid of God nor be afraid to address him as Father, for God is both Father and Mother" (*Acts of Synod 1992*, p. 347). Every member of this committee allowed this declaration to stand. But God is not Father and Mother.
 - 2) Synodical guidelines on naming God with feminine nouns and pronouns did not keep this committee from reporting that "God is both Father and Mother."

Classis Hudson

Donald P. Wisse, stated clerk

Overture 12: Strengthen Guidelines re Naming God with Feminine Nouns and Pronouns

I. Background

Synod 1992 adopted revised guidelines concerning the use of feminine nouns and pronouns for God. These guidelines were established for CRC Publications and also for all the churches. They are as follows:

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

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.
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)

Although these guidelines are a step in the right direction, they are insufficient. These guidelines are not sufficient because they are unclear and incomplete. They need to be strengthened by the addition of the following two elements: (A) they must declare explicitly that naming God with feminine nouns and pronouns violates God, the Scriptures, the creeds, and the confessions; and (B) they require biblical and confessional grounds.

Strengthening these guidelines will also help to ensure that they are followed in the CRC. As they presently stand, they are not being followed by CRC Publications or by the churches. For example, synod approved the distribution of curriculum entitled *God's Gift of Sexuality*. This curriculum carefully avoids naming God with any masculine nouns or pronouns and changes quotations when Scripture uses masculine nouns or pronouns. It ignores each of the four established guidelines.

II. Overture

Classis of the Heartland overtures synod to strengthen the present guidelines concerning naming God with feminine nouns and pronouns by adopting the following declaration with its grounds:

Naming God with feminine nouns and pronouns violates god's self-revelation in Christ Jesus and in the Bible, which we find summarized in the ecumenical creeds and Reformed confessions, and it is offensive to him and therefore unacceptable in our churches, assemblies, agencies, and official publications. Any violations of these guidelines requires church discipline (I John 2:22-23; II John 9-11).

Grounds:

- A. It is a sin against the second commandment (Ex. 20:4-6; Deut. 12:29-32; Lord's Day 35). Question and answer 96 of the Heidelberg Catechism reads,

Q What is God's will for us in the second commandment?

A. That we in no way make any image of God nor worship Him in any other way than He has commanded in His Word.

- B. It is a sin against the third commandment (Ex. 20:7; Lord's Day 36). Lord's Day 36 reads,

Q 99 What is God's will for us in the third commandment?

A. 99 That we neither blaspheme nor misuse the name of God by cursing, perjury, or unnecessary oaths, nor share in such horrible sins by being silent bystanders. In a word, it requires that we use the holy name of God only with reverence and awe, so that we may properly confess Him, pray to Him, and praise Him in everything we do and say.

Q 100 Is blasphemy of God's name by swearing and cursing really such serious sin that God is angry also with those who do not do all they can to help prevent it and forbid it?

- A. 100 Yes, indeed. No sin is greater, no sin makes God more angry than blaspheming His name. That is why He commanded the death penalty for it.
- C. It undermines the reliability of Christ's person and work as the only begotten Son, who was sent to make the Father known (Matt. 6:9; 11:27; John 1:14, 18; 3:16; 5:19-26; 14:9; Heb. 1:1-3; Lord's Days 9, 13).
- D. It denies the truth of the doctrine of the Trinity, which teaches that the name *Father* describes the distinct property of the first person of the Trinity and that the name *Son* describes the distinct property of the second person of the Trinity (Apostles', Nicene, and Athanasian Creeds; Belgic Confession Art. 8; Lord's Days 8, 9, 13; Matt. 11:27; John 1:14, 18; 3:16; 5:19-26; Eph. 3:15).
- E. A clear statement grounded in Scripture, the creeds, and the confessions would compensate for the inadequacies of the guidelines adopted by Synod 1992.

Classis of the Heartland
Jack M. Gray, stated clerk

Overture 13: Provide Gender-Sensitive Language in Belgic Confession and Canons of Dort

Classis Minnesota North overtures synod to provide gender-sensitive language to name and describe persons in the translations of the Belgic Confession and Canons of Dort, provided the theological intent is not altered.

Grounds:

1. Synod has already made this change in the Heidelberg Catechism.
2. Our society continues to change in its use of language to the point where inclusive language is necessary. (To illustrate, today many people no longer see the words *men* and *man* as referring both to people of the male gender and to all people in general. More and more people understand these words to refer only to people of the male gender.)

Classis Minnesota North
Anthony Schweitzer, stated clerk

Overture 14: Return to Family Count as Basis for Allocating Ministry Shares

I. Introduction

Synod 1993 ratified the decision of Synod 1992 to change the method of counting the members of the CRC from a family basis to an individual basis. The shift to counting individual members was based mainly on practical considerations; it gave no consideration to the relationship between our method of counting members and our covenantal theology, which places some emphasis on the family as the unit of the church. By making this change, synod shifted in the direction of the mainline churches of North America and away from the theology and practice of the CRC.

The Committee to Study Denominational Funding for Synod 1992 had a mandate to deal with the decline in funding of denominational activities. It was this practical concern that generated certain recommendations to the synod, among them the change in how to count the membership. The study committee accepted the proposition that a recent shift in the CRC toward "families" composed of one individual was historically unique and worthy of recognition. The committee considered an alteration in the method of counting membership to be an appropriate way to address that change. It also made the observation that the quota system based on families was in some sense inequitable and that fund-raising directed toward individuals would "increase the number of those who 'bear one another's burdens'" (Gal. 6:2).

The overture below asks synod to address the obvious theological implications of shifting from counting membership of the church by family units to counting by individuals. The theology of the covenant is both a clear biblical teaching and a long-standing theological position of the Reformed churches. The practice of counting membership by family had the advantage of combining theological principle with the method of organization of the local church. Further, the theology was connected with the way in which support for the organization was generated. This integration of theory and practice is sacrificed by the shift to counting membership by individuals.

The theology of the covenant has practical implications. The day-school movement of Reformed Christians, with its emphasis on training children in a Christian context in all areas, is one implication that comes quickly to mind. Without the integration of theology and practice in the church on the issue of the basic unit of the church, the support of the day-school movement shifts to individual preference, an obviously weaker basis for support. Furthermore, any other Reformed institutions that require the Christian schools as a starting point are compromised.

It is also the case that the recognition of the family as the basic unit of the church is an important testimony that the church can bring to the world. It is strange that the CRC should embrace a practical individualism at this point in history, when that position is quickly losing support across the land and the importance of the family is coming to be widely recognized.

As to practical concerns, this overture wishes to recognize the following:

A. The decrease in support given to denominational causes is mainly a matter of church discipline. The study committee reporting to Synod 1992 noted that the level of congregational and family giving or lack thereof was made much more public in the past as a method of keeping everyone honest. While we are not necessarily recommending that the old practice of public disclosure of contributions be resumed, we do observe that church discipline, of congregations and of families, has become lax. Efforts to stem the drop in denominational support should be focused there rather than on a compromise of confessional stance for practical considerations.

B. If a decrease in denominational loyalty has resulted in a decrease in support for denominational causes, as suggested by the advisory committee reporting to Synod 1993, it seems advisable that the reasons for the decrease in loyalty be addressed directly by synod and the denomination. There may be legitimate reasons for constituency disaffection with the denomination. There may have been in the past, for example, failure at the denominational level to recruit

personnel capable of articulating a Reformed vision with which the constituency could identify. Changing the basic counting unit of the church and accepting with that change the implied shift in theological emphasis mentioned above merely shifts attention away from the problem. This approach has the character of responding for the sake of responding, without doing the thinking and changing necessary for a positive effect on denominational loyalty.

C. Any allocation scheme will have some unintended and in some sense inequitable effects on the distribution of burden. This condition was noted by the study committee to Synod 1992 (*Agenda for Synod 1992*, p. 388). On the one hand, the shift to counting by members sometimes has a harsh effect. For example, for those congregations with a high proportion of families, the new method increases congregational ministry-share totals, and for families with children, it may sharply increase the obligation per family. On the other hand, although the method of counting by families may have inequities, most people know what they are and have adjusted to them as much as they want to. A new approach, whatever merits it may have, requires a new period of adjustment, during which inequities will surface. The fact that Synod 1993 approved a phase-in period for the new process of collecting revenue attests to its awareness of the practical problems of adopting the new member-based method of reckoning membership.

D. The "single individual" membership is not something unique to the current time in the CRC. For example, low marriage rates have existed before, such as during the Depression of the 1930s and during World War II, and resulted in membership by single individuals. The main observation here is that the church has something more than practical considerations to consider with respect to making changes in the way membership is counted—namely, covenant theology. The statement that individual Christians actually find the method of counting by family a hindrance to their salvation or a reason for reduced denominational loyalty is an insult to intelligent members of the CRC.

II. Overture

Classis Chicago South overtures synod to reinstitute family count as the method of reporting membership in CRC congregations for the purpose of allocating ministry shares, as was the practice in the CRC prior to 1992.

Note: If a congregation uses an individual-member count, it is recommended that three (3) individual members be counted as a family for ministry-share purposes.

Grounds:

- A. Counting members by family affirms the biblical teaching of the covenant to us and our descendants.
- B. Affirming covenant theology by using a family-count basis for stating membership is consistent with and supportive of the Christian day-school movement and other Christian institutions that seek to develop and protect the people of Christ on earth.
- C. The church has been commissioned to care for those individuals who have difficulty in caring for themselves, such as elderly singles. These people will have difficulty meeting the ministry shares for individuals. However, if we calculate ministry shares by families, these members are

made to feel part of the church family and not a burden to the church family.

- D. Counting members by family is well understood by and is familiar to the membership of the CRC, and its return would eliminate the disruption and readjustment that the shift to counting by individuals will necessitate.

Classis Chicago South

Richard M. Hartwell, stated clerk

Overture 15: Replace Ministry-Share System with Giving Guidelines

Trinity CRC, Anchorage, Alaska, overtures synod to abolish the present system of ministry-share giving and replace it with giving guidelines which indicate the per member amount needed by denominational ministries to meet their budgets.

Grounds:

1. The present system is contrary to the guidelines for giving found in II Corinthians 9:7-8:

Each man should give what he has decided in his heart to give. He should not give reluctantly or under compulsion. God is able to make all grace abound in us. At all times we and our ministries will have all that we need. We will abound in every good work.

2. The present system of ministry shares compels individuals who cannot in good conscience support specific ministries.
3. The present system of ministry shares lacks direct accountability of recipient agencies to the stewardship responsibilities of God's people and replaces that with a questionable system of bureaucratic control.
4. Direct support by congregations would provide better accountability and would raise more funds because giving would be tied directly to kingdom causes instead of to a church's general budget.

Council of Trinity CRC, Anchorage, AK

Douglas De Vries, clerk

Note: This overture was submitted to Classis Pacific Northwest but was not adopted.

Overture 16: Submit Fund for Smaller Churches Recommendations to the Churches for Study

Classis Lake Erie overtures synod to submit the proposed new Fund for Smaller Churches guidelines to the churches for study so that an informed decision on these guidelines can be made by Synod 1995.

Ground: These recommendations have not been before the churches and classes for sufficient time. Given the great effect these guidelines could have on the ministries of FSC-supported congregations, synod would do well to let the church thoroughly study these recommendations before taking them up.

Classis Lake Erie

George F. Vander Weit, stated clerk

Overture 17: Declare That Ministers Who Are Homosexuals Are Ineligible for the Ministry of the Word in the CRC

Classis Atlantic Northeast overtures synod to declare ministers who are homosexuals to be ineligible to remain or become ministers of the Word in the Christian Reformed Church.

Grounds:

1. The Church Order (Art. 8) implies that ministers in the Christian Reformed Church should display exemplariness of life (I Thess. 4:1-8).
2. Scripture warns against sexual immorality in I Corinthians 6:9, 13.
3. This action will guard the church from the infiltration of social permissiveness and protect it from being identified as an apostate denomination in the Christian community. A pro-homosexual position will certainly create a conflict of moral standards among members, which could have a damaging effect on the integrity of the Christian Reformed Church.
4. The very thought of homosexuality brings dishonor to God, the creator of male and female. "God saw all that he had made, and it was very good" (Gen. 1:27-28, 31).

Classis Atlantic Northeast

J. George Aupperlee, stated clerk

Overture 18: Adopt Definition of Homosexuality and Revise Guidelines Accordingly

I. Background

Synod addressed the issue of homosexuality in 1973 by adopting several statements of pastoral advice and by submitting to the churches Report 42, Part I: "Study Report re Homosexuality," "providing background study for our understanding of the problem of homosexuality and the formulation of a Christian position" (*Acts of Synod 1973*, p. 51).

To its credit, synod condemned homosexual activity "as incompatible with obedience to the will of God as revealed in Holy Scripture." Synod 1993 made an approving reference to this condemnation (*Acts of Synod 1993*, p. 544).

However, recent developments in our denomination, as well as in our culture, have made it evident that the pastoral advice and the report submitted to the churches contain a serious flaw that undermines synod's condemnation of homosexual acts. That flaw not only has led some in our churches to advocate the acceptance of homosexual behavior but also has called into question the integrity of the inspiration of the Bible by the Holy Spirit, and it contradicts Synod 1991's statement regarding the "primacy of special revelation" over general revelation (*Acts of Synod 1991*, p. 776).

Two short attempts were made (in 1974 and 1977) to address some of the difficulties found in the report and advice. Those overtures were defeated on the grounds either that they failed to demonstrate that Synod 1973's work was unclear or that Synod 1973's work was inadequate. Therefore, a more thorough analysis is now required.

The serious flaw arises in the context of making a distinction between homosexuality (a condition of personal identity) and homosexualism (explicit homosexual behavior). Though a distinction between condition and act is helpful, synod erred in saying that the homosexual's condition is one for which he bears little or no moral responsibility. Synod said a homosexual is "a person who has erotic attractions for members of the same sex," which is a condition "for which the homosexual may bear only a minimal responsibility" (*Acts of Synod 1973*, p. 51). Or, as it is stated more fully in the report, "we have learned from the sciences that homosexuality often is a condition which is rooted deeply in biological and psychological aberrations that create a disorder for which the individual can be held only partly responsible, if at all" (p. 623). Denying the homosexual's responsibility for his or her condition constitutes the major weakness of synod's treatment of homosexuality.

Despite the admission that homosexuals still have the full use of their sexuality, the report likens the condition of homosexuality to a physical handicap. Homosexuality "is the result of sin in the world as is blindness, lameness, and retardation," and "to lay blame on the homosexual for his condition can be as cruel and unjust as to blame the cripple for his deformation" (p. 616). Because the report and synod accepted the unproven assumption that homosexuals do not in any way chose to have erotic attractions for members of the same sex, they refused to speak of repentance with regard to homosexual tendency or desire. This is made abundantly clear in synod's pastoral advice, which says that as long as homosexuals lead a chaste life, the fact that they have erotic desires for members of the same sex should be no bar to their full participation in the "structures and offices of the congregation" (p. 52). In other words, by synod's guidelines, homosexuals may be church members in good standing and ministers, elders, and deacons without repenting of their condition or desires, so long as they do not fulfill their desires. But the Bible calls homosexual desire "sinful" and "shameful" (Rom. 1:24-27) and calls everyone to put "evil desires" to death (Col. 3:5).

Reformed theology teaches that, since the fall, every human being has a sinful nature with a natural tendency to hate both God and neighbor. This tendency toward sin manifests itself in sinful desires and sinful acts. The particular sins of any individual are the result of many different influences, both internal and external, yet God holds every sinner responsible for both his sinful nature and each particular sin, whether in thought or deed. By the grace of God, redeemed sinners are given a new nature and the power to put to death their old nature, including its sinful desires and deeds. Though no Christian is ever entirely free of the old nature in this life, by the new nature and the power of the Spirit, every Christian has made a radical break with sin and can make a real beginning in new obedience.

The tendency to have erotic desire for members of the same sex is one of a multitude of ways that sinful human nature manifests itself. The knowledge of our sinful nature should humble us before God and move us to confess that we commit sins because we have a sinful nature. To be church members in good standing, all sinners must confess to God their sins and sinful condition and continually put to death evil desires, repenting of any lapses in thought or deed (or orientation and behavior). Erotic desire for members of the same sex should be called sin just as greed is idolatry (Eph. 5:5), anger is murder (Matt. 5:22), and lust is adultery (Matt. 5:28).

The report readily admits that the distinction between homosexuality and homosexualism is not found in the Bible (p. 619). Its sole authority is the findings of science. However, the report also admits that the "experts are not agreed" on the cause of homosexuality; "in fact, its origin is so unclear as to be finally a mystery" (p. 613). But even after admitting that the cause is a mystery, the report is not at all embarrassed to state emphatically, without any proof from science or Scripture, that the homosexual "is not responsible for . . . his homosexuality" (p. 613). Again, without any proof, scientific or biblical: "they are constitutionally (by either biological or psychological conditions or both) predisposed to homosexuality" (p. 51). The use of "either . . . or" reflects the uncertainty of science and should make us admit the possibility that the cause of homosexuality could be none of the named factors. (Romans 1:24 names a spiritual cause worth closer attention.)

One alarming consequence of defining homosexuality as a condition for which the individual bears only minimal responsibility is that twice the report uses the idea to question whether we, in light of our more complete knowledge, should modify the scriptural prohibitions against homosexual activity. In dealing with Old Testament materials, the report states,

Whether the judgment which the Old Testament makes on homosexualism [the practice] would be the same if such a distinction [between condition and practice] had been known we cannot say at this point. But therefore we cannot apply the Old Testament prohibition without consideration whether our knowledge of homosexuality [the condition] may not modify to some degree our moral judgment about the homosexual practices of such persons.

(Report 42 [1973], p. 619)

And concerning the New Testament, the report states,

But again we need to ask whether the judgment of Paul applies to those who are homosexuals as we have defined them, i.e., those who are constitutionally homosexual in their sex orientation. Does the exchange from the natural to the unnatural which Paul deems dishonorable apply to such persons? A person who is homosexual, we have seen, has a disordered sex condition, so that what is "natural" to him is to have sex relations with a member of his own sex, and what is "unnatural" for him would be to have heterosexual relations. Is Paul not speaking of those who willfully exchange sex relationships and willfully give up their natural relations? What then of those for whom it is not a case of willful exchange or willful giving up the natural? The male homosexual does not exchange his passion for a woman for passion for a man, nor gives up the natural attraction for a woman, for he does not have such passions, such are not "natural" to him. How then ought we to regard the acts of those who engage in what according to the creation order is judged "unnatural" but is in fact "natural" for them in their disordered condition?

(Report 42 [1973], p. 621)

In both quotations the report's definition of the homosexual condition, which is based on the unproven theories of science and psychology, is accepted as fact and used to make us wonder whether we shouldn't take a more tolerant view of homosexual acts. Appropriately, the pastoral advice adopted regarding homosexual acts did not consistently follow through on this line of thinking but condemned homosexual activity. However, the inclusion in the pastoral advice of the idea that homosexuals "may bear only a minimal responsibility" for their condition undermines the condemnation of the act and has now led some in our churches to teach that homosexual acts are not intrinsically wrong.

If defining homosexuality as a condition for which the individual is only minimally responsible leads us to question the biblical prohibitions against the

practice of homosexuality, then clearly there is a tension between our definition and what the Bible teaches. This should make us go back and reexamine our definition, not question whether we should modify our moral judgments about homosexual acts.

Further, the idea that we may question the continuing validity of Scripture or entertain the idea of modifying its demands because we think we know more than the authors of Scripture knew is blasphemy against the Holy Spirit. Such an idea is clearly contrary to the confessional teaching on the inspiration and sufficiency of Scripture (Belgic Confession Art. 7) and the teaching of such passages as II Timothy 3:16-17 and II Peter 1:20-21. By asserting the "primacy of special revelation" over general revelation, Synod 1991 showed that the method of the 1973 report was greatly in error when it used the uncertain findings of science to question the current validity of the clear commands of Scripture.

At this point it could be asked, Has science become more definite on the cause of homosexuality in the last twenty years? The answer is no. Although much research has been conducted and although some have claimed to find evidence supporting the idea that homosexuality is genetically determined, nothing has been proven. In "Homosexuality and Biology," Chandler Burr writes,

It is undeniably true that neurobiological research is often pursued in a context of great ignorance. The brain remains an organ of mystery even in general, not to mention with regard to specific functions. "We don't know" may be the most frequently used words in neurobiology, and they seem to be used with special frequency when the subject of sexual orientation comes up. Once I mentioned to a researcher how often I heard these words on the lips of her colleagues, and she replied, "Good—then they're saying the right thing."

(*Atlantic*, Mar. 1993: 48)

It should also be pointed out that all research is biased. Even Burr admits,

In this context, and also considering that the subject matter is politically charged, professional rivalries are inevitable and occasionally bitter. Some of those involved in the research are motivated not only by scientific but also by personal concerns. Many of the scientists who have been studying homosexuality are gay, as I am.

(p. 48)

Understanding both the uncertainty of science and the bias of scientists, Christians must be careful not to be blown about by every wind of teaching when scientific findings challenge the church's traditional understanding of God's infallibly revealed will.

It can also be noted that some research tends to confirm biblical teaching, e.g., Dr. Joseph Nicolosi has worked extensively with Dr. Elizabeth Moberly's theory that homosexuality is a developmental disorder (*Reparative Therapy of Male Homosexuality: A Clinical Approach*, Northvale, NJ: Aronson, 1991).

Perhaps the most important consequence of the flawed definition of homosexuality is its cruel denial of hope to homosexuals for healing in this life. If the homosexual is only minimally responsible for his condition, he has only minimal hope for overcoming, in this life, his impure lusts and desires, even after becoming a Christian. The Good News for all sinners is that, in addition to complete forgiveness, through faith they can receive a new nature and the power to live a new life.

II. Overture

A. Classis of the Heartland overtures synod to adopt the following definition of homosexuality to replace the definition given as the first statement of pastoral advice in Report 42, 1973:

Homosexuality (male and female) is a condition of disordered human sexuality, reflecting fallen human nature, manifesting itself in orientation and behavior, and including sinful desires which may lead to indecent acts of sexual impurity with members of the same sex. It is a condition for which the homosexual is responsible before God (just as all are responsible for their own sinful nature) and a condition for which the grace of God is sufficient to effect cleansing and renewal.

Grounds:

1. This definition strengthens Scripture's and synod's condemnation of homosexual acts, whereas the earlier definition undermines them.
2. This definition faithfully reflects the Bible's teaching that homosexuality is both an orientation and a behavior, i.e., that it consists of "sinful desires" and "shameful lusts" as well as "indecent acts" (Rom. 1:24-27).
3. This definition is needed to deal emphatically and clearly with the false teaching that has lately arisen in the churches.
4. This definition upholds our biblical and confessional understanding of the inspiration and sufficiency of Scripture.
5. Most important, this definition promotes the hope of the gospel for the homosexual, the hope of cleansing and renewal beginning in this life (I Cor. 6:11).

B. Classis of the Heartland overtures synod to revise the statements of pastoral advice adopted in 1973 to reflect this new definition of homosexuality so that it is clearly understood that only those homosexuals who repent of their sinful lusts and indecent acts and continually, in Christ, fight against them are to be wholeheartedly received as members of Christ's body and coheirs of the grace of life.

Grounds:

1. The current pastoral guidelines are, to a great extent, though not entirely, based on the unproven and unbiblical assumption that the condition of homosexuality is something for which the homosexual bears little or no responsibility and about which he can do little to change. Contrary to Scripture, it is treated as if it were a physical handicap or birth defect for which there is limited or no remedial surgery.
2. In so far as current statements of pastoral advice lead homosexuals to believe that they can do nothing about their lusts, the guidelines cruelly consign homosexuals to a miserable existence of having to accept desires they will never be allowed to fulfill.
3. By revising the guidelines to conform to the new definition, we will be lovingly treating homosexuals as we treat all other sinners, who are called to repent of evil desires as well as sinful actions and to continually fight against inward and outward sin by the strength God gives in Christ.
4. Under the present guidelines very few churches have developed an active ministry for helping repentant homosexuals overcome their sinful orientation and behavior, probably because the current guidelines call

upon churches to accept unrepentant sinners as members in good standing, something most church members, quite correctly, are unwilling to do. Therefore, ministry to homosexuals seldom is initiated or sustained in the CRC.

Classis of the Heartland
Jack M. Gray, stated clerk

Overture 19: Take Action re 1991 Notes and the Espousal of Evolutionary Theories

I. Historical background

Synod 1988 appointed a study committee composed of representatives from the areas of natural science, philosophy of science, and theology and assigned to that committee the following mandate:

To address the relationship between special and general revelation as found in Belgic Confession Article II and in Report 44 of the Synod of 1972 focusing primarily on the implications for biblical interpretation and the investigation of God's creation. This task should include, but not be limited to, such matters as the following: The concept of "vehicle/packaging/contents," the designation of Genesis 1-II as "primeval history," the creation of Adam and Eve in God's image, the fall into sin, and the doctrines of creation and providence as they relate to the fall into sin and the doctrines of creation and providence as they relate to evolutionary theory. The task should also include an investigation of the difference, if any, in our subjection to God's special and God's general revelation.

(Acts of Synod 1988, p. 598)

Synod 1991 made the following decisions:

- e. The church confesses that humanity is uniquely created in the image of God and rejects all theorizing that tends either to minimize or to obliterate this created uniqueness. We reject, therefore, atheistic and naturalistic evolutionism, which denies the creative activity of God, disputes the existence of purpose in the created order, and reduces humanity to being nothing more than the end product of a natural process.

....

F. The church declares, moreover, that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as imagebearers of God rules out the espousal of all theorizing that posits the reality of evolutionary forebears of the human race.*

*Note: Of course, private research, theorizing, and discussion are not addressed by this declaration.**

**On Thursday morning (Art. 93) synod added the following to the note under Declaration F (Minority Report I): Declaration F is not intended and may not be used to limit further investigation and discussion on the origin of humanity.

(Acts of Synod 1991, pp. 766-67)

II. Introduction

A. Genesis 1 teaches that the universe was created out of nothing and developed by God through a series of discontinuous acts in which life was created according to kinds to produce a finished creation. A prime example of theories being taught as fact which are contrary to Scripture is H. Van Till's book *The Fourth Day*. Some examples of the contents of this book follow.

1. Evolution is an ordinary natural process—a process that is not fundamentally different in character or status from other natural processes, such as a summer sunrise, a winter snowstorm, the blooming of a flower, or the birth of a child.
(p. 252)
2. What about biological evolution? Paleontology, the study of past life-forms as revealed by the fossil record, very strongly indicates an affirmative answer to that question Personally I see no reason, either scientific or theological, to preclude the possibility that the temporal development of life-forms follows from the properties and behavior of matter in a way that is similar to the processes that lead to the birth of planets, stars, and galaxies. I believe that the phenomenon of biological evolution, like any other material process, is the legitimate object of scientific investigation. The answer will be found by empirical study, not by philosophical or theological dictation Whether we investigate the properties, behavior, and history, of stars, of galaxies, of planets, of radiation, of atomic nuclei, or of space itself, we arrive at the same conclusion. Cosmic history is evolutionary in character. The theme that permeates the history of all material systems, on both microscopic and macroscopic scale, is the theme of continuous, coherent temporal development over a period of approximately fifteen billion years.
(pp. 188-89)
3. The evidence would seem to suggest that the whole cosmos began with a vigorous burst of expansion—what has come to be popularly call the “big bang.”
(p. 181)

B. These teachings should not be allowed to continue because they lead to many false conclusions regarding Scripture.

1. That science is a source of fact that is able to stand alongside of or above Scripture in giving answers to the questions of origins.
2. That Genesis 1-11 should be interpreted in whole or in part as merely mythic, symbolic, or nonhistorical language.
3. That nature is equal to or superior in authority to the inscripturated revelation of God.

C. To allow the unbiblical teaching to continue will cause us and our children to turn away from the Bible as the true, inspired Word of God.

D. We must affirm that the entire canon of Scripture is wholly God's Word, believing without doubt all things contained therein. Specifically, we believe that the events described in Genesis 1-11 are historic realities, not because they can be proven by scientific evidence, but because the Holy Spirit witnesses in our hearts that they are from God and are designed to reveal the redemptive history through the Christ.

All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness so that the man of God may be thoroughly equipped for every good work.

(II Tim. 3:16-17)

III. Overture

A. Classis of the Heartland overtures synod to drop both notes under Declaration F (*Acts of Synod 1991*, p. 767).

Grounds:

1. They undermine e and F. These two additions add nothing to these statements and have been used to allow toleration of theories in direct contradiction to e and F. This toleration eventually means "espousal of."
2. F sufficiently safeguards both appropriate discussion (academic freedom) and the teaching of Scripture regarding the nonevolutionary creation of man.

B. Classis of the Heartland overtures synod not to allow those who presently espouse the teaching of biological evolution to hold denominational teaching positions.

Grounds:

1. A declaration is meaningless if not practiced. Toleration eventually means "espousal of."
2. Howard Van Till writes in his book *The Fourth Day*, "I believe that the phenomenon of biological evolution, like any other material process, is the legitimate object of scientific investigation. The answer will be found by empirical study, not by philosophical or theological dictation Cosmic history is evolutionary in character."

C. Classis of the Heartland also overtures synod to supplement Synod 1991's decision with a statement about macroevolution generally considered, declaring, "That the Scriptures rule out espousal of all evolutionary theories with respect to the origin of the universe."

Grounds:

1. Genesis teaches that the universe was created out of nothing and developed by God through a series of discontinuous acts in which life was created according to kinds to produce a finished creation. Evolutionary theories that support the "big bang" theory are in direct opposition to Scripture.
2. The nature of miracles is questioned by evolutionary theories which rule out the fact that God created the universe out of nothing.

Classis of the Heartland
Jack Gray, stated clerk

Overture 20: Reaffirm Positions of the CRC

I. Background

In light of the ongoing debate in the Christian Reformed Church regarding the ordination of women, a number of voices have raised questions regarding our denomination's commitment to a number of our historic and biblical positions adopted by synods in the past. Those voices have come both from within the Christian Reformed Church and from other conservative Reformed churches.

At its 21st General Assembly, in June 1993, the Presbyterian Church in America, one of our nearest kin in the Reformed family of churches, adopted an overture "to instruct the Stated Clerk to write a letter to the Stated Clerk of the CRC expressing our grave concern over these matters and calling the CRC to

repentance over its departures from the Scripture in "doctrine and practice." As grounds for this instruction a variety of charges were made against the CRC on the role of women, homosexuality, creation-evolution, and discipline. Classis Minnesota North believes that these charges must be answered. Adoption of this overture would be a partial answer.

Normally, reaffirmation of synodical positions is judged unnecessary, since a position of synod stands until it is officially revised by a subsequent synod. However, in the light of the official charges made by the PCA as well as other concerns, we believe that a reaffirmation is needed. A public reaffirmation would help to reassure members of the CRC and our ecumenical partners that we remain committed to Scripture and to teachings found in it.

Such a reaffirmation is not without precedent. Synod 1979 adopted an overture asking for a reaffirmation of statements adopted by Synod 1959. The format of the synodical decision was selected quotations from positions adopted by previous synods, under several headings, sometimes followed by confessional statements. Of course, each statement ought to be read in the context of the report from which the statement was drawn and together with the other statements which were presented and adopted at the same time, but notations were provided to aid in that process. It is our judgment that these statements can be understood rightly in this format and that a similar restatement would be beneficial to the pastoral and ecumenical situation of our denomination.

II. Overture

Classis Minnesota North overtures synod to adopt the following statement:

Where We Stand

A Reaffirmation of the Position of the Christian Reformed Church Regarding
Several Matters at Issue in the Church of Jesus Christ

A. On holy Scripture

1. "Scripture in its whole extent and in all parts is the infallible and inerrant Word of God" (*Acts of Synod 1979*, p. 127, Art. 106, quoting Synod 1959).
2. "That synod declare . . . that both Scripture and the creeds establish an essential relationship between inspiration and infallibility in which the infallibility of Scripture is inferred from inspiration, and inspiration secures the infallibility of all Scripture" (*Acts of Synod 1961*, p. 78; cf. pp. 253-328).
3. "Synod calls the churches to a wholehearted recognition that Scripture, which is the saving revelation of God in Jesus Christ, addresses us with full divine authority and that this authority applies to Scripture in its total extent and in all its parts. Synod calls the churches to maintain the clear witness of the creeds to the authority of Scripture as inseparably bound up with the historical reality of the events recorded in Scripture" (*Acts of Synod 1972*, p. 68; cf. pp. 493-546).
4. "We confess that this Word of God was not sent nor delivered by the will of men, but that holy men of God spoke, being moved by the Holy Spirit, as Peter says (II Peter 1:21)" (Belgic Confession Art. 3).

B. On the creation of the human race

1. "Declaration F is not intended and may not be used to limit further investigation and discussion on the origin of humanity." "The Church declares, moreover, that the clear teaching of Scripture and that of our confessions on the uniqueness of human beings as imagebearers of God rules out the espousal of all theorizing that posits the reality of evolutionary forebears of the human race" (*Acts of Synod 1991*, p. 767; cf. pp. 362-433).

2. "We believe that God created man from the dust of the earth and made and formed him in his image and likeness" (Belgic Confession Art. 14).

C. *On homosexuality*

1. "Homosexuality—as explicit homosexual practice—must be condemned as incompatible with obedience to the will of God as revealed in Holy Scripture" (*Acts of Synod 1973*, p. 52).
2. "In order to live a life of chastity in obedience to God's will the homosexual needs the loving support and encouragement of the church. The church should therefore so include him in its fellowship that he is not tempted by rejection and loneliness to seek companionship in the 'gay world' whose godless lifestyle is alien to a Christian" (*Acts of Synod 1973*, p. 52; cf. pp. 609-33).

Synod declares that the preceding statements continue to represent the official position of the Christian Reformed Church in these matters. Those who judge our denomination on the basis of hearsay or isolated statements by self-appointed spokesmen are urged to consult the official statements adopted by the synod of the Christian Reformed Church on the matters in question.

Classis Minnesota North

Anthony Schweitzer, stated clerk

Note: Overture 35 from Louisiana Presbytery and the Protest Regarding Answer to Overture 35 are on file in the office of the general secretary. This overture should be read in connection with the report of the Interchurch Relations Committee.—LJH

Overture 21: Bring Article 3, If Ratified, into Harmony with 1993 Recommendation

I. Background

Synod 1993 decided to allow two positions and practices on ordination to the offices of minister and elder to function side by side in the life of the Christian Reformed Church. This has happened in part because after two decades of study and discussion synod has been unable to adopt a clear and definitive biblical position. In this context there has been increasing pressure to allow freedom of conscience and to let individual churches decide for themselves which position to hold and practice.

The first ground given (a) as a reason for Synod 1993 to reconsider the decision of 1992 concerning women in ecclesiastical office states, "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" (emphasis ours) (*Acts of Synod 1993*, p. 596, Art. 92).

Recommendation 2, which synod adopted, states, "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. Ground (b) repeats Ground (a) from Recommendation 1, with this modification of the last sentence: **Synod may not bind the conscience where Scripture does not bind**" (emphasis ours) (*Acts of Synod 1993*, p. 596, Art. 95).

Ground (c) clearly supports local option in stating, "Given our difference, **the local option** to nominate, elect, and ordain women is the way to eventual peace in our churches" (emphasis ours) (*Acts of Synod 1993*, p. 596, Art. 95).

However, when synod adopted Recommendation 3 (*Acts of Synod 1993*, p. 598, Art. 97), containing the proposed change in the Church Order to be ratified in 1994, the concept of local option completely disappeared, and only one of the two positions was written into the Church Order. If this proposed wording is ratified, synod will in fact have officially adopted one of the two options that individual churches were supposedly free to follow. Furthermore, Recommendation 3 not only simply and clearly adopts as the church's official position that both men and women may serve in the offices, but it also in its grounds provides biblical interpretation supporting this change. This proposed change does not in any way protect "freedom of conscience" or "local option" for those who believe that only men may serve in these offices.

Recommendation 2 clearly allows both positions to function in the church. It should be noted that these two positions are mutually exclusive. Either the offices are restricted to males, or they are not. The proposed change in the Church Order clearly removes the restriction and thereby mandates that in the practice of the churches both men and women may serve.

The burden of the following overture is that changes in the Church Order ought to reflect clearly the decisions of synod, *especially* when individual churches are allowed to choose between two clearly conflicting positions and practices. If synod is serious and sincere about maintaining unity in the midst of increasing differences, then its decisions allowing such diversity must be carefully worded in order to protect the consciences, freedoms, and rights of those holding opposing viewpoints.

II. Overture

Therefore, Classis Grand Rapids North overtures synod to bring Article 3 into harmony with Recommendation 2 (*Acts of Synod 1993*, p. 596) in the following manner if the decision of Synod 1993 regarding women in office is to stand and is to be embodied in Article 3 of the Church Order:

Article 3 [proposed changes indicated in boldface]

- a. **Only those confessing** members of the church who meet the biblical requirements are eligible for the offices of minister, elder, **deacon**, and evangelist.
- b. **Churches are permitted at their discretion to decide whether the biblical requirements allow only male members or both male and female members to serve in these offices.**
- c. Only those who have been officially called and ordained or installed shall hold and exercise office in the church.

Grounds:

- A. Points a and c follow very closely the 1993 proposed wording.
- B. Point b harmonizes Article 3 of the Church Order with Recommendation 2 (p. 596) as adopted by Synod 1993.
 1. It clearly guarantees the local option essential to this recommendation.
 2. It roots the concept of "freedom of conscience" in the Bible itself.
Freedom of conscience ought never mean simply "personal opinion"

but, especially in this context, conviction of heart and mind about what Scripture says.

- C. Point b mandates each individual church to consider carefully the issues involved and to make decisions based on its own study and interpretation of Scripture. While this certainly must be done in the context of the broader church, it discourages making decisions simply on the basis of what "synod said" or "the Church Order allows." The local church, then, not synod, would adopt biblical grounds supporting its decision.
- D. This wording of Article 3 will promote peace in the church by recognizing those on both sides of this issue and by discouraging one group from exercising dominion over the other. For example, no classis could legitimately refuse ordination to a ministerial candidate or discipline office-bearers or councils on the basis of positions held on this issue.

Classis Grand Rapids North
Joseph Vanden Akker, stated clerk

Overture 22: Declare That It Is Advisable to Change Church Order Article 3

Classis Grand Rapids East overtures synod to declare that it is advisable to change Church Order Article 3 as decided by Synod 1993, thereby ratifying the 1993 decision.

Grounds:

1. Biblical grounds for this decision have been provided for synod and have been adopted by synod (*Acts of Synod 1993*, p. 596).
2. Congregations that are not persuaded by these biblical grounds are not forced to implement this decision; guidelines have been adopted to protect the consciences on both sides of this issue as much as possible (*Acts of Synod 1993*, pp. 614-16).
3. The authority and credibility of synod will continue to erode with another change in direction.
4. The ministry and peace of the churches demand that we put this issue behind us and go on to minister.
5. The notion that a subsequent synod should decide the advisability of a substantial Church Order change (now called "ratification") is a major shift from Church Order Article 47's stress on "prior opportunity" (see that the idea of ratification by a subsequent synod is only "implied" in *Acts of Synod 1979*, pp. 88-90, and then adopted in 1989, *Acts of Synod 1989*). Since "prior opportunity to consider" is the emphasis of Church Order Article 47, the issue of delaying implementation of a Church Order change for at least a year is unclear in the Church Order; it was attached for the first time to the 1978 decision of woman as deacons, by Synod 1979. The 1990 synod had to ask (it was not free to assume) that churches not implement the decision until after ratification (*Acts of Synod 1990*, p. 658). Having considered the precedents, a congregation could reasonably have expected that a 1993 decision would be implemented in 1993.
6. Congregations that feel conscience bound to ordain women to the offices and to remain loyal to denominational decisions will be placed in an untenable position by another delay.

Synod 1993 decided to delete the word *male* from Church Order Article 3, making female and male members eligible for all the offices (*Acts of Synod 1993*, p. 598). The same synod requested churches to delay implementation of the change until the advisability of the change is decided by Synod 1994 and expressed its regret that some churches had already ordained women elders.

Several congregations in Classis Grand Rapids East waited with elections to office until Synod 1993 had acted on an appeal from Classis Grand Rapids East (Overture 25 and others), expecting that if synod sustained the appeal, it would also allow implementation in 1993, because this matter had been before the churches for many years.

A sustained appeal would have turned the clock back to 1992 and would have functioned as ratification of the 1990 decision opening all offices to female members.

(For precedent with respect to appeals to synod, see Monsma and Van Dellen, *The Church Order Commentary*, p. 141: "... or from one synodical gathering to the following synodical gathering." Also note that a previous synodical agenda as late as 1985 lists fifty appeals regarding the 1984 decision of women deacons *which are addressed* [*Acts of Synod 1985*, p. 768].)

But this matter was not handled as an appeal, and implementation was again delayed. Churches that went ahead with ordaining women elders only met with synod's "regret," but churches that waited were faced with a request to wait for one more year.

Classis Grand Rapids East
Philip R. Lucasse, stated clerk

Overture 23: Ratify Change in Church Order Article 3

I. Background

Our denomination has discussed the issue of women in ecclesiastical office for almost twenty-five years. During those years we have studied the Scripture and carefully debated the issues. We have amassed an impressive set of study-committee reports.

Gradually a conclusion has been forming: nothing in Scripture definitively excludes women from any ecclesiastical office. This conclusion has been evident in various synodical reports. It has been evident in the emerging pattern of synodical decisions: opening the office of deacon to women (1984); opening all the offices to women (1990); allowing women to do pastoral work and to expound the Word of God (1992); and again opening all offices to women after Synod 1992 failed to ratify the 1990 Church Order change (1993).

The debate has been divisive. We regret the pain it has caused persons on all sides of the issue who care deeply about the church. We believe that the time has come to settle this issue and that the only way to find peace is to allow congregations the choice to have women serve in any of the offices of the church. Further vacillation on this issue will undermine the authority of synod, promote disharmony, and continue an already acrimonious debate into the future. Synod 1994 has the opportunity to settle the issue. We urge synod to do so by ratifying

the change in Church Order Article 3 which permits women to serve in all the offices of the church.

We believe this decision is fair to both sides. It neither requires congregations to have nor prohibits congregations from having women serve in the offices of the church. We also believe this decision will "stick," allowing us to move on with the work of the church of Jesus Christ. Synod 1993 provided leadership by voting to give councils and churches the option to nominate, elect, call, and ordain qualified women to the offices of elder, minister, and evangelist and by adopting guidelines that will be operative as soon as ratification takes place. A foundation has been laid; the denomination looks to Synod 1994 for positive leadership that will build on that foundation.

II. Overture

Classis Lake Erie overtures synod to ratify the change in Church Order Article 3 which deletes the word *male* and merges 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. Study of this issue for almost a quarter century has shown that, while Reformed Christians can and do disagree about some texts, nothing in Scripture definitively excludes women from any of the ecclesiastical offices.
- B. Where Christians conscientiously and in good faith disagree and the matter cannot be settled definitively by Scripture or Christian principle, freedom must be allowed.
- C. The decision of Synod 1993 gives freedom both to those who believe the offices of the church should be limited to men and to those who believe they should be open to women.
- D. To delay the ratification of this change will only increase confusion and disunity in the church and will diminish the leadership role of synod.

Classis Lake Erie

George Vander Weit, stated clerk

Overture 24: Ratify Change in Church Order Article 3

The council of Hope Church, Christian Reformed Church in North America, Framingham, Massachusetts, overtures synod to ratify the proposed change in Church Order Article 3 adopted by Synod 1993 so that 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" (*Acts of Synod 1993*, p. 598).

Grounds:

1. This change respects our denomination's biblical studies on the subject of women in church office. Devout exegetes operating with the same hermeneutical rules have come to different positions on the matter of permitting the ordination of women. To restrict the offices of the church without clear, compelling biblical evidence prohibits the church from

- glorifying God and extending its ministry through the called and ordained ministry of potentially half of its members.
2. This change respects past synodical decisions on licensure and on the relationship of service and ordination.
 3. To delay ratification of this change further may well increase confusion and disunity in the church.
 4. To delay ratification of this change further may well bind the consciences of members and churches for whom opening all of the offices to women presents a positive contribution to their faith and life.
 5. The Christian Reformed Church has been debating issues related to the proposed change in Church Order Article 3 for many years. This long, difficult, and sometimes angry process has drained the denomination's energy away from more pressing theological and practical ministry concerns. No confessional issue lies at stake in the disagreement. It is time for all of us to move on to other matters.
 6. Ratification is necessary for the change in Church Order Article 3 to take effect (*Acts of Synod 1993*, p. 612).

Council of Hope Church, CRCNA,
Framingham, MA
Russell Van Houten, clerk

Note: This overture was submitted to Classis Atlantic Northeast but never reached the floor subsequent to a ruling by the chair that the matter had already been dealt with in an earlier overture.

Overture 25: Promote the Use of Women's Gifts

Trinity CRC, Anchorage, Alaska, overtures synod to promote the use of women's gifts within the framework of Scripture by using women as deaconesses and by training mature women to nurture younger women toward maturity (Titus 2:3-5).

Grounds:

1. Changes that simply open the offices of elder, evangelist, and minister to women do not fit within the scriptural guidelines for the use of women's gifts and the limits placed on the exercise of their authority.
2. The church needs to recognize, fully develop, support, and use women's gifts to fulfill the church's responsibility to care for and shepherd God's flock.
3. This approach to the women-in-office issue has the potential for restoring unity to the church because it demonstrates fidelity to the Reformed principles of hermeneutics and the Reformed high view of Scripture and it rejects a secular-feminist influence that denies gender distinction and a cultural relativism that effaces the timeless normativity of God's Word.

Council of Trinity CRC, Anchorage, AK
Douglas De Vries, clerk

Note: This overture was submitted to Classis Pacific Northwest but was not adopted.

Overture 26: Not to Ratify Change in Church Order Article 3

Classis Illiana overtures synod *not* to ratify Synod 1993's decision changing the wording of Article 3 of the Church Order to allow for the ordination of women to the offices of minister, elder, and evangelist.

Grounds:

1. The action of Synod 1993 is *not* supported by new biblical grounds.
 - a. The ordination of women to these ecclesiastical offices contradicts the biblical statements found in I Timothy 2:12-14, I Timothy 3:1-7, Titus 1:5-9, and I Corinthians 14:33-40. Withholding ordination of women to these ecclesiastical offices is in no way related to Galatians 3:28 and plainly contradicts the later statements made by Paul in the passages cited.
 - b. I Corinthians 14:33-34 and I Timothy 2:12-14 illustrate that the biblical prohibition of the ordination of women to these offices was based on creation order and the order of the fall. The same is true when the requirements for office are set forth in I Timothy 3. Paul did not intend these instructions merely for Timothy in Ephesus; they are also significant for how we, as God's people, "ought to conduct [ourselves] in God's household, which is the church of the living God, the pillar and foundation of the truth" (I Tim. 3:15). In both I Corinthians and I Timothy the biblical directives in this matter clearly have universal implications.
 - c. The principle of ministering headship as it is reflected in the Christian marriage and family should be reflected in the church as the family of God. I Timothy 3:4-5 provides a direct correlation between headship in the home and headship in the church.
 - d. The Lord Jesus Christ, for all of his high evaluation of women, never chose a woman to be an apostle but reserved the office of apostle exclusively for men.
2. The action of Synod 1993 violates the spirit of our confessional standards. Article 30 of the Belgic Confession, dealing with the government of the church, originally read, "By these means everything will be carried on in the church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his epistle to Timothy." This was changed by Synod 1985 to read, "when such persons are elected who are faithful and are chosen according to the rule that Paul gave to Timothy." The gender of the word *personage* ("person") in French is based on its context (see *Acts of Synod 1985*, pp. 787-88). Since the confession refers to I Timothy 3, the context is clearly masculine. The original English, as the Latin version, was linguistically and biblically more correct than the latest translation.
3. The action of Synod 1993 did not follow the correct church-order procedure. In terms of the commonly held procedural rules by which the church has chosen to govern itself, as defined in the Church Order, the matter of women's ordination should not have been considered by Synod 1993. Article 29 of the Church Order notes that "The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order." It was *not* proved that the decision of 1992 was in conflict with the Word of God.

Also, Article 31 stipulates that "A request for a revision of a decision shall be submitted to the assembly which made the decision. Such a request shall be honored only if sufficient and new grounds for reconsideration are presented." *No new grounds were presented.*

4. There are significant pastoral considerations that make ratification of Synod 1993's decision unwise.
 - a. This decision will foster congregationalism and destroy the unity of the churches around the Scripture and the confessions. The exercise of local option in matters of church polity ought to be implemented in matters of indifference which will not affect the church's functioning in the broader assemblies. The issue of women's ordination to the offices of minister, elder, and evangelist is neither an indifferent matter nor a matter which will not affect the church's functioning in the broader assemblies. The 1993 synodical decision allows for women to serve as both elder and minister delegates, thus promoting tensions among churches at the classical and synodical levels.
 - b. Ratification of the 1993 decision will serve to accelerate the exodus of congregations, families, and individuals from the denomination.
 - c. Ratification of the 1993 decision will further alienate us from our natural ecclesiastical allies in NAPARC, who have counseled us against the ordination of women. We do well to heed their warnings.

Classis Illiana

Laryn G. Zoerhof, stated clerk

Overture 27: Not to Ratify Change in Church Order Article 3

Classis Zeeland overtures synod not to ratify (or agree to "the advisability of," see *Acts of Synod 1993*, p. 612, Art. 109) the proposed change in Church Order Article 3.

Grounds:

1. God's Word does not permit the ordination of women to the special offices in the church. Scripture consistently teaches that the special offices in the church were assigned to men and that man's role as the head of the home and church is rooted in creation order (Acts 6:1-6; I Cor. 14:33-40; I Tim. 2:11-14; I Tim. 3:13; Titus 1:5-9; *Acts of Synod 1985*, p. 772, Art. 89).
2. The procedure used by Synod 1993 was improper and in conflict with the rules prescribed by the Church Order.
 - a. The decision of 1992 "not to ratify the change in Article 3 of the Church Order" should have been considered "settled and binding" because the process of ratification had been completed. Synod 1993 did not produce any weighty grounds which demonstrated that the decision of Synod 1992 was in "conflict with the Word of God or the Church Order" (Church Order Art. 29).
 - b. The grounds to support the 1993 decision "to give councils and churches the option to nominate, elect, call, and ordain qualified women to the offices of elder, minister, and evangelist (*Acts of Synod 1993*, p. 596, Art. 95) were neither sufficient nor new, and, therefore,

according to Article 31, the decision of 1992 should not have been reconsidered.

- 1) The first ground states that "the 1992 decision binds the consciences of many members" and that "the 1992 decision binds the conscience where Scripture does not bind." Our consciences, however, are all shaped and bound by the same Scripture, and God's Word does not allow for two opposing positions. Scripture does not permit the ordination of women (see Ground 1 above). Furthermore, Synod 1985 stated that the biblical headship principle implies "that only male members of the church shall be admitted to the offices of minister and elder" (*Acts of Synod 1985*, p. 722, Art. 89), and Synod 1992 concluded that the biblical support for the ordination of women is not "sufficiently persuasive" (*Acts of Synod 1992*, p. 669, Art. 105). Therefore, the argument that the 1992 decision "binds the consciences of many members" is not a new or sufficient ground for reconsideration of the decision of 1992.
- 2) The second ground deals with the "serious unrest in the churches." This ground merely echoes what several previous synods have said and is therefore not a sufficient and new ground.
- 3) The third ground concerns the word *expound*. Although this word as used in the 1992 decision indeed needs further clarification, the present lack of clarity in itself is not a sufficient and new ground that warrants reconsideration of what is at the heart of the 1992 decision, namely, not to ratify the change in Church Order Article 3 and to retain the previous reading (*Acts of Synod 1992*, p. 699, Art. 105).

Classis Zeeland

James Cooper, stated clerk

Overture 28: Not to Ratify Change in Church Order Article 3

Classis Grand Rapids North overtures synod not to ratify the proposed change in Article 3 of the Church Order which would allow women to serve in the offices of elder, minister, and evangelist.

Grounds:

1. According to Article 31 of the Church Order, sufficient and new grounds must be presented for reconsideration of any matter by synod. No new and sufficient grounds were offered to warrant a revision of Synod 1992's decision not to open all the offices to women.
2. The present (unrevised) wording found in Article 3 of the Church Order reflects the biblical requirements for the offices of elder, evangelist, and minister of the Word.

Classis Grand Rapids North

Joseph Vanden Akker, stated clerk

Overture 29: Not to Ratify Change in Church Order Article 3

Classis California overtures synod not to ratify Synod 1993's revision of Church Order Article 3 and to reaffirm its original wording as follows: "All male members of the church . . . are eligible for the office of minister, elder, and evangelist."

Grounds:

1. Procedural

- a. Synod 1975 "declared that the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing that practice" (*Acts of Synod 1975*, p. 78). The criterion of "compelling biblical grounds" for the offices of minister and elder has clearly not been met.
- b. Synod 1993 did not meet the requirements of Church Order Article 31 that "sufficient and new" evidence be presented to justify reopening the matter of women in ecclesiastical office.

2. Confessional/biblical

- a. The Belgic Confession (Art. 30) requires that persons be elected according to the rule that Paul gave to Timothy. Although the confession does not say explicitly that only men may be elected (as Synod 1989 correctly observed), the confession does say that the rule given to Timothy must be followed. No synod has adequately demonstrated that the rule given by Paul to Timothy (1 Tim. 2:11-12) permits women in the offices of minister and elder. Any such subjective treatment of or even disregard for the confessions and Scripture sets a dangerous precedent in the church for dealing with other issues in the future.
- b. Ignoring the objective nature and authority of biblical truth impedes, invalidates, undermines, and ultimately destroys the ability to proclaim the truth of the gospel in our world.

3. Pastoral

Developments in the denomination since Synod 1993's decision clearly show that this decision is highly divisive and continues to threaten the integrity and unity of the church of Christ, which is a violation of Christ's High Priestly Prayer.

Classis California South
James Howerzyl, stated clerk

Overture 30: Not to Ratify Change in Church Order Article 3

Classis Wisconsin overtures synod to abide by the decision of Synod 1992—"That synod not ratify the change in Church Order Article 3 and that the current wording be retained" (*Acts of Synod 1992*, Art. 105, B, 4)—and to revise the decision of 1993 accordingly.

Grounds:

1. The 1992 decision, reached after many hours of discussion, took into account all the biblical arguments that had been advanced both for and against ordaining women to the offices of the church. It was the culmination of two years of study, reflection, and prayer throughout the churches

of our entire denomination. It was rooted in a sincere, dedicated, and prayerful effort to bring about unity and peace in the church. "Before the vote . . . was taken, the delegates and visitors were requested to pause for silent prayer, after which the president of synod concluded the prayer" (*Acts of Synod 1992*, p. 700). The motion was carried by a strong, decisive majority vote of 109 to 73.

2. To maintain their integrity, our synods must abide by decisions previously made and so retain the respect, confidence, and support of our churches and members.
3. By its 1993 action to reopen the matter of changing Church Order Article 3, synod violated its own rules, especially Article 31, which states, "A request for revision of a decision shall be submitted to the assembly which made the decision. Such a request shall be honored only if sufficient and new grounds for reconsideration are presented." Synod 1993 did not present any biblical evidence that had not been previously considered. Though an appeal was made by some to such arguments as "binding the consciences," the "unrest in the churches," and the "problem of defining the word 'expound' used by Synod 1992," none of these arguments met the requirement of "sufficient and new grounds," a matter considered very important by Synod 1985 when it was confronted with many overtures regarding a decision of Synod 1984 on women in ecclesiastical office (*Acts of Synod 1985*, p. 773, Art. 89, C, 2). In light of all these considerations, it must be said that the decision of 1993 was illegal according to synod's own rules.
4. The decision of Synod 1993 to resubmit the proposed change in Church Order Article 3 carried by a very slim majority, 93 to 90. Such a small majority on such a consequential matter threatens to cause even more tension and division in our church life. The many defections and secessions since the 1993 decision have borne this out. More of the same, if not a split in the very core of the church, appears to be a very real possibility if the ratification process, previously completed in 1992, is now unjustifiably changed. Certainly the unity that has by God's grace made the many important ministries of our church possible will be severely jeopardized.

Classis Wisconsin

Adrian Dieleman, stated clerk

Overture 31: Not to Ratify Change in Church Order Article 3

Classis Northcentral Iowa overtures synod not to ratify the decision of Synod 1993 which changes 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." Rather, let us retain the present reading of Article 3.

Grounds:

- I. The recommendations adopted by Synod 1993 to change the long-standing practice and biblical understanding of our church with respect to women in all ecclesiastical offices were not substantial enough to warrant such a significant and controversial change. Nor were the grounds given to support

those recommendations biblically supported. Rather, they seem pragmatically supported. The church is to be guided by Scripture, not by pragmatism. (Note: In what follows, the quotations taken from *Acts of Synod 1993* are in regular type. Our response is in boldface.)

A. Recommendation 1 of Synod 1993

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."

(*Acts of Synod 1993*, p. 591)

This recommendation makes the assumption that "sufficient and new grounds" for consideration have been presented. The majority report of Advisory Committee 8 stated,

- 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 Art. 31)" (*Acts of Synod 1985*, Art. 89, C, 2, p. 773).
(*Acts of Synod 1993*, p. 590)

From 1985 on, much discussion has taken place on the issue, but no new grounds have been presented. Therefore, the call to revise the Church Order should not have been permitted on the floor of synod.

Synod 1993 approved this recommendation on the basis of one ground, which we find insufficient:

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.

(*Acts of Synod 1993*, p. 591)

1. **Can the binding of one's conscience be a sufficient ground to revise a decision of synod? If so, we are left open to revising synodical decisions whenever "many members" feel their conscience is bound.**
2. **The fact that "many members believe that Scripture does not prohibit qualified women from serving in any ecclesiastical office" does not mean that we must open those offices to women, because many members can be mistaken in what they believe about Scripture (as in the days of the Reformation, many members of the church believed that Luther was wrong). The church is not a democracy, ruled by majority vote or opinion. It is the body of Christ, subject to its Head, Jesus Christ. The church is called to submit to him and his Word, whether the majority believes what is taught or not.**
3. **It is questionable to say that the Lord is calling qualified women to serve in ecclesiastical office. The Lord does not call us to do that**

which opposes his Word. At times we misinterpret God's call simply because we want to feel we have his stamp of approval on our inappropriate actions. The church has known from its earliest days that a person's personal sense of divine leading is not by itself an adequate criterion for discerning God's call. What is discerned as a divine call to the pastorate in some earnest Christian women is indeed a call to ministry, but not to the pastorate. When this occurs, we should look not only at our gifts but also at the teaching of Scripture regarding what is appropriate for us as men and women within the church.

4. Scripture does not bind anyone's conscience. Scripture sets us free from bondage. People's consciences are bound when they are attempting to act contrary to Scripture. Synod 1992 acted in accord with Scripture. Those who feel that their consciences were bound by Synod 1992 must admit that they feel their consciences are bound because they are opposing Scripture.

- 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.

(Acts of Synod 1993, p. 591)

1. Indeed the decision of 1992 has caused much unrest in the churches. The decision of 1993 has also caused much unrest, and, if ratified, it will cause even more unrest. Unrest is not a sufficient and new ground. There has been unrest in the church over this issue (as well as many other issues) for many years.
2. "Some churches have disregarded the decision of synod." Again, this is not a sufficient and new ground which should produce a revision of the Church Order. Churches have disregarded synod's decisions throughout the history of the church. Until now, this has always called for discipline of the disobedient churches, not the revision of the Church Order to legitimize the disobedience of those churches.
3. That some churches are ready to ordain women is, also, not a sufficient and/or new ground, nor should it be used as a reason to change Church Order. What if some churches are ready to do something that the majority of churches agree is unbiblical? Do we change Church Order to allow them to do so?
 - 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."

(Acts of Synod 1993, p. 591)

This ground is absolutely correct. However, it should not be used as a ground to open all of the ecclesiastical offices to qualified women but to revise the decision of Synod 1992 which allowed women to expound.

B. Recommendation 2 of Synod 1993

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.

(*Acts of Synod 1993*, p. 591)

This recommendation moves us in the direction of congregationalism. Each church is permitted to determine what is right in its own eyes.

Again, synod approved this recommendation on the basis of the following grounds, which are also insufficient grounds for changing the Church Order:

- 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:

(*Acts of Synod 1993*, p. 591)

1. Synods of 1973, 1975, and 1992 did not regard the study reports mentioned to be sufficient to permit the opening of the church offices to women. These reports have not suddenly changed, providing "sufficient and new" grounds. Rather, the majority's perception of these study reports has changed.
2. Report 31 of 1992 was not a presentation of sufficient and new material. The committee appointed by Synod 1991 was not mandated to find new grounds but "to gather from the various synodical study-committee reports and related publications the biblical grounds for the decision of Synod 1990 to change Article 3 in the Church Order" (*Acts of Synod 1991*, p. 729).
3. If synod has once determined a position is not biblically supported, new evidence is to be gathered. This has not occurred.
 - 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 1:17, 18; Gal. 3:28).

(*Acts of Synod 1993*, p. 592)

1. We agree with this statement completely.
2. However, the conclusion drawn from the statement is faulty. There are no spiritual gifts given that can only be used if the person (male or female) is an ordained officebearer.
3. All members of the church have the "full privilege of using their gifts in the church" regardless of whether they hold an office in the church or not.
4. We also recognize that spiritual gifts are not only given by the Holy Spirit; they are also regulated by the holy Scriptures. We do not deny women the right to use the talents God has given them. If they have qualifications for teaching or administration or evangelism, God does want them to use their abilities, and he will honor their commitment to use them within the guidelines given in Scripture.
5. Nowhere does Scripture equate certain gifts (i.e., abilities) with the right to hold church office, as is suggested by this ground. Rather, the Bible sees the calling to church office as a gift (see Eph. 4:7-13)

for the equipping of all church members "for works of service so that the body of Christ may be built up" (Eph. 4:12).

6. It is not a biblical understanding of gifts or office to believe that certain "gifts" give individuals the right to hold office. The church's responsibility is to determine how to use the abilities of all members in obedience to Scripture.
7. All members of the church are called to an obedient response to God's Word, making use of all abilities in service to him.
 - 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.

(Acts of Synod 1993, p. 592)

1. There is a clear testimony of Scripture (e.g., I Tim. 2:8-3:13; I Cor. 11:1-16; 14:33-38; Gen. 1-3).
2. See Ground II below.

- 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.

(Acts of Synod 1993, p. 592)

1. The scriptural teaching of male headship within marriage need not be broadened to prohibit women from serving in the offices of the church.
2. Paul never appeals to male headship in marriage to support his position of male headship in the church. He appeals to a divinely ordered creation.
3. Paul appeals to a creation order (see I Tim. 2:13). Paul appeals to the priority of Adam in creation as a reason to prohibit women from having authority over men. And we must remember, Paul was not merely writing his own opinion; he was writing under the inspiration of the Holy Spirit.
 - b. The 1992 decision binds the consciences of many members who are persuaded that Scripture does not forbid qualified women from serving in ecclesiastical office. Synod may not bind the conscience where Scripture does not bind.

(Acts of Synod 1993, p. 592)

See comments under third blocked quotation under I, A above.

- 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.

(Acts of Synod 1993, p. 592)

1. See comments under fourth blocked quotation under I, A above.
2. The only way that the "local option to nominate, elect, and ordain women" will be the "way to eventual peace in our churches" is by forcing those who are adamantly opposed to the ordination of women to leave the denomination (as has already happened to a large degree). Then the church will be allowed to follow the majority rule wherever it chooses to go, without anyone expressing differences.
3. The "local option" will certainly cause more distress and division.

4. However, this is not the biggest concern. The biggest concern is disobedience to God's Word.

C. Recommendation 3 of Synod 1993

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."

(Acts of Synod 1993, p. 592)

We deem that the grounds presented to support this recommendation are not in agreement with the clear teaching of God's Word, as will be demonstrated in Ground II, below.

- II. Scripture clearly teaches that headship *does* function in Christ's church; it requires that only qualified men may serve in the authoritative offices in the church of Jesus Christ.
- A. Genesis 1-3 lays the very foundation for the issue of male leadership in the home and the church. One way or another, all the additional biblical texts on manhood and womanhood must be interpreted to be consistent with these chapters.
1. Man and woman were equally created in the image of God (Gen. 1:26-28). This passage clearly teaches equality of worth ("So God created man in his own image, in the image of God he created him; **male and female** he created he **them**"—Gen. 1:27, emphasis added) and equality of function (both are instructed to be fruitful and multiply, fill the earth and subdue it, and exercise dominion over creation). But it does not teach an equality of authority of men and women with regard to each other. Indeed, Moses does not explicitly teach male headship in Chapter 1; but neither does he explicitly teach male-female equality. Nowhere in Genesis 1-3 do we find the words "male-female equality," nor the words "male headship." However, the fact that the apostle Paul, under the inspiration of the Holy Spirit, appeals to the primacy of the creation of man as a ground for male headship in the church (see I Tim. 2:11-15) indicates that male headship is implied.
 2. The paradox of male-female equality and male headship is further illuminated in Genesis 2: 18-25. God caused all of the creatures he had made to come before man to be named by man. However, no "suitable helper was found for" man. That is because none of the creatures was equal to man. Therefore, God made woman to be that "suitable helper." In this phrase we find the paradox of manhood and womanhood. Woman is suitable for man. She alone is his equal. But she was created to be man's helper. Man was not created for the purpose of helping the woman, but the reverse. Now some quickly suggest, "The word *helper* (*ezer*) does not imply subordination, because God is himself described as the "helper" (*ezer*) of man. Since God is not subordinate to man, the word *helper* holds no implication for subordination or headship." However, God is never said to have been made for man, as was woman ("I will make a helper suitable for him"). And God was not made "out of man" to be his helper; rather God steps into the servant role to be man's helper. Woman was made *from* man (her

equality) and *for* man (her inequality). Again, the apostle Paul, under the inspiration of the Holy Spirit, uses this very idea to support his argument for proper conduct within the church (1 Cor. 11:8-9). In the male/female relationship, man is to take primary responsibility in leading the relationship to honor God, and the woman is to demonstrate her love by helping man in this godly undertaking.

3. Those who deny a headship principle implicit in creation say that God imposed male headship upon the woman as a result of the fall. The redeemed community is called to rid itself of this aspect of the curse, just as farmers rid themselves of weeds by using herbicides and women are relieved of pain in childbirth through the use of modern medications. However, a careful study of Genesis 3 demonstrates the fallacy of such a position.
 - a. Because Paul in 1 Timothy 2:14 cites the woman's deception as warrant for male headship, we will first look at this aspect of Genesis 3. The serpent approaches Eve. Why? Not because women are more naturally gullible, but because Satan had witnessed the creation order, and he struck at Adam's headship, as the one ordained by God to be responsible for the life of the garden. His words invited Eve to assume primary leadership. "Take. Eat. You don't need to consult with Adam. You are free to do what you want to do." Then we read, "She took some and ate it. She also gave some to her husband, who was with her, and he ate it." Eve usurped Adam's headship and led the way into sin. Adam passively abandoned his post as head, and followed. Isn't it striking that the human race fell when the male and female reversed roles? Are we going to follow them in their sin and institutionalize an offense that God condemned in the beginning?
 - b. When God comes to confront Adam and Eve for their sin, he first goes to Adam. He holds Adam accountable, because Adam was left in charge. God calls Adam to task because Adam had been responsible to lead in a God-glorifying direction; instead, he had followed in a God-defying direction.
 - c. In the judgment of Eve we read, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you" (Gen. 3:16). Birth was a part of the pre-fall condition, but now pain was added. Male headship was a part of the pre-fall condition, but to that, strife and domination were added. How is the relationship between husband and wife changed? Is male headship added? No, what is added is "your desire" (*shuwqa*). This same word is used in Genesis 4:7, "Sin is crouching at your door; it *desires* to have you." Sin was trying to overcome, to control Cain. But God told him, "You must master [interestingly, this is also the same word used for *master* in Gen. 3:16] it." Therefore, we see that the meaning of the woman's "desire" is that she will strive to overcome her husband. She will strive to usurp his headship. Therefore, there will be constant strife as the woman tries to overcome the husband and as the husband rules over the wife. The curse was not the imposition of male headship, but the removal of female submissiveness.

Therefore, while women today need release from male domination, the liberating alternative is not female rivalry or autonomy but male headship wedded to female help. Christian redemption does not redefine creation; it restores creation so that wives learn godly submission and husbands learn godly headship.

- d. Some who favor women in all of the church offices may agree that what we have said thus far is true for the marriage relationship. We note that the minority report of Advisory Committee 8 stated, "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." But, in fact, Paul takes the foundation of male headship/female submission, established at creation, and applies it to the church as well as the home. Therefore, when Scripture is allowed to interpret Scripture, we note that the creation order is the equality of male and female. However, within that equality there is the assignment of differing roles for male and female within the home and the church.
- B. Throughout the Old Testament we see male headship maintained in the offices of prophets, priests, and kings in Israel. This practice was not simply the effort of fallen man to exercise his male dominance. The offices of prophet, priest, and king were formed and filled by God. In his perfection and infinite wisdom he maintained the order that he had established at creation (with a few exceptions used primarily as a challenge to men who had abdicated their proper role, e.g., Deborah).
- C. I Timothy 2:11-3:13 supplements and builds upon this "headship principle." While much attention is often focused on attempting to discover whether 2:11-15 is intended for the local congregation of Ephesus or for the church of all times, the following verses (3:1-13) are often ignored. I Timothy 2:11-12 is very clear in its command that women are not to teach or exercise authority over man, and 3:1-13 follows with an immediate application to the offices in the church. Paul, under the inspiration of the Holy Spirit, clearly sees a parallel between the headship of man in the home and in the offices of the church (3:4-5, 12). This command is clearly rooted in the creation norm and finds support in the fall into sin, where the creation order was reversed (2:13-14). The instructions given in this section of I Timothy are to guide the conduct of the whole of "God's household, which is the church of the living God, the pillar and foundation of the truth" (I Tim. 3:15), not simply the local church of Ephesus.
- D. The other New Testament passages commonly referred to in this discussion are I Corinthians 11:2-16 and 14:33-35. The first, in its reference to God's headship over Christ, Christ's headship over man, and man's headship over woman, clearly shows that *head* (*kephale*) means "authority," not "source," as some have suggested. Both of these passages are rooted in the creational norm (11:8-9) or in the law of God (14:34). And it is clear that the mandates of both passages are not restricted to a local situation but are to be applied to the church of all ages ("we have no other practice—nor do the churches of God"—11:16; "as in all the congregations of the saints"—14:34).

- E. This teaching of God's Word (namely, headship/submission) does not in any way belittle women or hinder them from becoming full members of the church.

Classis Northcentral Iowa
Gerald E. De Vries, stated clerk

Overture 32: Not to Ratify Change in Church Order Article 3

Classis Minnesota South overtures synod not to ratify the change in Church Order Article 3 made by Synod 1993 to allow women to serve in the offices of minister, elder, and evangelist (*Acts of Synod 1993*, p. 598, Art. 97, I, B).

Grounds:

1. The biblical basis presented by Synod 1993 for allowing women to serve as minister and elders (Gen. 1:26-28; Acts 2:17-18; Gal. 3:28) is not acceptable: it is no more persuasive in 1993 than it was in 1992, when synod declared that it "is not sufficiently persuasive to win the confidence and support of the church" and did not accept it as a sound basis upon which to allow women to serve as elders and ministers (*Acts of Synod 1992*, p. 699, Art. 102, 4).
 - a. Genesis 1:26-28: The creation of the man and the woman in the image of God does not mean that there were no differences between them. There certainly were differences in the roles given to them. Adam was the head of the human race (Rom. 5) and the head of his home. Very plainly Adam had a role not given to Eve.
 - b. Acts 2:17-18: Even though the Spirit of Pentecost has been poured out on all God's people, it does not necessarily follow that all are allowed to serve as elders and ministers (I Tim. 3). This was the understanding of our Spirit-led Reformed predecessors since the Reformation and of the Christian Reformed Church during the 137 years of its history (c.f. Belgic Confession Art. 30).*
 - c. Galatians 3:28 is part of a chapter which emphasizes that believing in Jesus is the only way to receive salvation (through justification and adoption as God's children). The message of Galatians 3:28 is that Jews,

* Exegetically it would be appropriate to consult dictionaries and lexicons when searching for the proper understanding of Acts 2:17-18. *The Theological Dictionary of the New Testament*, edited by Geoffrey W. Bromiley (Eerdmans/Paternoster), states about the word (verb) *prophesy*, after suggesting seven variant interpretations, that it is a spiritual gift. That interpretation of Acts 1:17-18 reflects the fact that the passage is part of the apostle Peter's Pentecost sermon. I Corinthians 13 and 14 likewise deal with spiritual gifts, especially "prophecy and tongues." The apostles Peter and Paul, however, are completely silent about ordination and offices in the passages referred to above. The conclusion has to be that in Acts 2:17-18 we do not have a supportive (underpinning) text for the ordination of women as elders and ministers.

Thayer's Greek-English Lexicon of the New Testament, by Henry W. Thayer (American Book Company), in its second meaning, relates *prophesy* directly to Acts 2:17-18; it says that the verb *prophesy* must be understood as containing the idea of "foretelling future events pertaining especially to the kingdom of God."

Again it should be observed that Acts 2:17-18 does not give us any necessary, supporting, underpinning text that speaks about the ordination of elders and ministers, whether women or men.

We must caution ourselves not to use "a stretch of exegesis" to make the Bible say something the Bible never intended to say.

Greeks, slaves, free persons, males, and females receive the same salvation and are united to Christ and to one another. But it says nothing about leadership in the home or church.

Note: The use of Galatians 3:28 by Synod 1993 as a ground for women in office rests on a part of the 1992 ad hoc committee report (cf. *Agenda for Synod 1992*, p. 362), which contains material gleaned from a 1973 study report (cf. *Acts of Synod 1973*, pp. 587-88).

The 1973 study report states that Galatians 3:28 indicates "spiritual oneness of men and women in Christ" and that this "oneness" means that men and women are "equals in Christ" (*Acts of Synod 1973*, p. 577). The leap of thought from *oneness* to being *equals* is not demonstrated exegetically but is merely stated. Nor is the idea of *being equals* defined. Then, on this mere assertion, which lacks exegetical precision, the case for women in office has been built by the 1992 ad hoc committee and by Synod 1993.

2. The decision to allow women to serve as elders and ministers did not take into account I Timothy 3 (cf. Belgic Confession Art. 30). The apostle Paul, who earlier had presented general principles about the church in Galatians 3:28, in I Timothy 3 gives specific instruction through the Holy Spirit about elders and deacons, including nothing about women serving as elders.

Also, the decision to allow women elders and ministers did not take into account I Timothy 2:11-15.

3. The issue of women in office should not have been reconsidered by Synod 1993 because the reopening of the issue was achieved through the improper use of Church Order Article 31, which states that there must be "sufficient and new grounds for reconsideration."
 - a. The first reason given for reopening this issue was that the refusal to allow women to serve as elders and ministers "binds the conscience where Scripture does not bind."

Of course, it is the responsibility of those who have a troubled conscience about a decision of synod to show from the Scripture or from the creeds that the decision is incorrect (Church Order Art. 29). But the Scripture presented in 1993 by those with a troubled conscience over the decision of Synod 1992 on women in office was the same as previously presented to Synod 1992, which had declared that the same evidence "is not sufficiently persuasive to win the confidence and support of the church" (*Acts of Synod 1992*, p. 699).

The procedure followed by Synod 1993 did not take into account the spirit of Church Order Article 31, which requires new material.

- b. The second reason given for reopening the issue was that the 1992 decision had caused serious unrest in the churches. However, the overtures sent to synod indicate that the churches overwhelmingly are satisfied with the 1992 decision. Five classes and three congregations overtured Synod 1993 to overturn the decision of 1992. However, nine classes and two congregations overtured Synod 1993 to enforce the 1992 decision. Furthermore, in 1992 sixteen classes and twenty-one congregations overtured synod not to proceed with women as elders and ministers, and only one classis asked synod to go forward with this.

To say that the 1992 decision on women in office has caused "serious unrest in the churches" is a misrepresentation and not a valid (i.e., sufficient) reason for reopening the matter.

- c. The third reason for reopening the issue is the alleged lack of clarity about women "expounding."

The confusion over the word "expounding" is a reason for clarifying the decision to allow women to "expound" but not a valid (i.e., sufficient) reason for reopening the issue of women in office.

Classis Minnesota South

Paul E. Bakker, stated clerk

Overture 33: Not to Ratify Change in Church Order Article 3

Classis Columbia overtures synod not to ratify the decision reached by Synod 1993 re the ordination of women to the ruling office.

Grounds:

1. The matter of women's ordination should not have been considered at all by Synod 1993. Church Order Article 29 states, "Decisions of ecclesiastical assemblies shall be reached only upon due consideration. The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order." However, Synod 1993 did not prove, nor did it attempt to prove, that the decision of Synod 1992 was in conflict with the Word of God.
2. Church Order Article 31 states, "A request for a revision of a decision shall be submitted to the assembly which made the decision." However, the revision of Synod 1992's decision was made by Synod 1993.
3. Church Order Article 31 also states that even if the request for revision is found to be in order, "Such a request shall be honored only if sufficient and new grounds for reconsideration are present." However, no new grounds were presented to Synod 1993.
4. If synod disregards its own rules on this or any other issue, no decision of any synod can ever be considered binding again. This goes against I Corinthians 14:40: "But everything shall be done in a fitting and orderly way" (NIV).

Classis Columbia

Howard Spaan, stated clerk

Overture 34: Not to Ratify Decision to Open All Ecclesiastical Offices to Women

Classis Atlantic Northeast overtures synod not to ratify the 1993 decision to open all ecclesiastical offices to women.

Grounds:

1. No sufficient or new biblical grounds were adduced for this decision to warrant the overturning of Synod 1992's decision not to ratify (cf. Church Order Art. 31).

2. The Bible teaches that men and women are equal imagebearers of God (Gen. 1:27); that, in their relationship to each other, the man is primarily responsible to God (Gen. 3:6, 9) and the woman is his helper, perfectly suitable for his needs (Gen. 2:18, 20-24); that redeemed men and women possess the same righteousness and sonship in Christ Jesus (Gal. 3:26-29); that redeemed men and women are gifted by the Holy Spirit through Christ for the glory of God and the good of his church (I Peter 4:10-11; I Cor. 12:7; Eph. 4:7-8); that redeemed men and women are called to minister in the home and church (Eph. 6:1-3; Acts 18:24-26; Titus 2:2-5); that redeemed husbands are called to exercise leadership of their wives in the home (Eph. 5:22-33; Col. 3:18-19); and that biblically qualified redeemed men are called to occupy the leadership offices of pastor, elder, and deacon in the household of God, the church (Isa. 3:10-15; Acts 6:1-6; I Cor. 11:3; 14:33b-38; I Tim. 2:11-3:15; Titus 1:6-9; Heb. 13:7; I Peter 5:1-5).
3. Synod acted unwisely and unfaithfully so as to cause increasing divisions among us (cf. Rom. 16:17-19; I Tim. 6:3-5).

Classis Atlantic Northeast

J. George Aupperlee, stated clerk

Overture 35: Revise Decision to Adopt Proposed Guidelines

Classis Lakota overtures synod to revise the decision to adopt the proposed guidelines for implementation (*Acts of Synod 1993*, pp. 614-15) if Article 3 is ratified.

Grounds:

1. The proposed guidelines require hypocrisy on the part of officebearers, especially on the part of those who are opposed to women in office. Officebearers who because of scripturally informed consciences cannot participate in the ordination of a woman officebearer cannot be expected to put aside conscience and sit in the council room with women officebearers. What they are opposed to in principle is women in the council room. Ordination/installation is the door which allows them in. To ask a person who is opposed to women in office to allow women to sit in the council room is asking him to be a hypocrite. Scripture forbids hypocrisy.
2. The proposed guidelines put respect for persons above respect for God and his Word. We must respect, honor, and obey God rather than men.
3. The proposed guidelines are biased and prejudiced for women in office. Since the decision clearly goes against those opposed, the guidelines basically tell those opposed where they may live by conscience and where they may not. Those in favor need only to be sensitive to and respect others' views. Moreover, the guidelines demand "we cannot insist on our private interpretation." But being opposed to women in office is not private; it is the interpretation of the church throughout history.
4. The proposed guidelines operate from a false assumption that those opposed to women in office are dividing the church and that all members of the CRC share a common confession and understanding of the Bible. This is precisely what is at stake and being debated. Do we? Who has been using this issue to divide the church? Those in favor of women in

office. The guidelines call us to remember Article 29 of the Belgic Confession, but they ignore Article 30.

5. The proposed guidelines are not guidelines at all but commands: "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." This guideline effectively seeks to silence those who see women in office as disobedience to Scripture.

Classis Iakota

C. Eric Fennema, stated clerk

Overture 36: Not to Ratify Change in Church Order Article 3

Classis Iakota overtures synod not to ratify the action of Synod 1993 that would change Church Order Article 3 by deleting

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" with its grounds.

(*Acts of Synod 1993*, p. 598, Art. 97, B, 3)

Grounds:

1. Although it is scriptural that both men and women are created in the image of God, are the recipients of gifts for service, and are the recipients of salvation and oneness in Christ Jesus, these facts by themselves do not establish an equality of function between men and women.

Claiming equality of function appears to be a form of the American theology of egalitarianism, which equates oneness in Christ Jesus with oneness in function. Does Scripture give us any evidence that being one in essence does not necessarily result in being one in function?

There is ample evidence in the Bible to show that this is true. For instance, consider the Trinity:

Isaiah 7:14 "... birth to a son ... Immanuel."

Isaiah 9:6ff. "... child is born ... called ... Mighty God, Everlasting Father."

Matthew 1:23 "... call him Immanuel ... God with us."

John 10:28ff. "... go ... baptizing them in the name of the Father and of the Son and of the Holy Spirit."

It is evident from Scripture that Jesus was God and is one in essence with God the Father. Yet God's Word also states the following:

Philippians 2:5ff. "... Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant ... humbled himself ... became obedient to death. ..."

John 12:27 "... Father, save me from this hour?"

Matthew 27:46 "... My God, my God, why have you forsaken me?"

These Scripture passages are very explicit that, although Jesus was one in essence with God the Father—*was God*—his function—his work—was distinctly different. Therefore, even though women are, in Jesus Christ, one in essence with men, it is necessary to have scriptural evidence that

women are also to *function* as elders, ministers, and evangelists before this Church Order change is ratified.

Further, no scriptural evidence has been produced to demonstrate that women fulfill the "biblical requirements" referred to in Church Order Article 3.

2. The demand for an explicit scriptural prohibition to validate withholding from women the "right" to serve in the offices of minister, elder, and evangelist is unique. Since the Reformation Reformed Christians have taught that by the authority of Scripture and the creeds the officebearers are to be male. Now it is proposed that we establish a principle based upon God's silence, upon what he did not say. This is alien to Reformed theology.

Deriving theological principles from what the Bible does *not* say can lead to some questionable theological and ethical conclusions. For instance, would you agree

- a. That Eve had the right to tell God that the prohibition was given to Adam (Gen. 2:16-17), not to her, and therefore she shouldn't be punished?
- b. That when "David was angry because the Lord's wrath had broken out against Uzzah . . ." (II Sam. 6:8ff.), he could have told God, "You told the Kohathites to carry the ark on poles, but you didn't explicitly prohibit *others* from touching it."
- c. That when God instituted marriage of male and female and didn't prohibit marriage of persons of the same sex, he thereby tacitly implied that those of the same sex have the right to marry?

To demand a "clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office" (*Acts of Synod 1993*, p. 598, Art. 97, I, B, 3, b) is totally contrary to our understanding of how church practices and principles ought to be established.

3. We must recognize God's teaching in I Timothy 2:12-14. Whatever one would want this passage to say, one must acknowledge that the Pauline teaching of headship is more than a cultural phenomenon because (a) it is rooted in creation, (b) it is written by one "carried by the Holy Spirit," and (c) it bears the mark of apostolic authority. Some would like to say it is bound by time and culture. However, the argument stated by Paul is rooted in creation. We may find Paul's use of Genesis 2 difficult, but it is God's Word (cf. Belgic Confession Art. 3: "We confess that this Word of God was not sent nor delivered by the will of men, but that holy men of God spoke, being moved by the Holy Spirit, as Peter says" (cf. II Peter 1:21).

In I Timothy 2:8 the fact that a woman may not lead the congregation in prayer is settled. In I Timothy 2:12 we read, "I do not permit a woman to teach or have authority over a man; she must be silent." We ask, therefore, how is it possible to establish a principle that one who is under submission (cf. Eph. 5:22ff; I Cor. 14:34) should be elder or minister over the entire body?

4. Synod 1993 accepted Ground b for reconsidering the decision of 1992: "Synod may not bind the conscience where Scripture does not bind" (p. 596, Art. 95, I, B, 2, b).

We wholeheartedly agree that synod may not bind the conscience

where Scripture does not. Nevertheless, the proposed change and guidelines would put into practice the principle of recognizing women as elders, ministers, and evangelists at classis, synod, and any and every committee appointed by synod or classis—all without a scriptural directive to so function.

How strange it would be if synod approved the proposed change! Synod has made decisions for conscientious objectors, states have granted parents the right to remove their children from classrooms where subject matter is taught that is in conflict with what the parents hold as truth, but the Christian Reformed Church would legislate a decision to bind those who have biblically enlightened consciences against women serving in the offices of minister, elder, and evangelist. There is only one thing which legitimately binds a believer's conscience: God's Word.

5. We must be an embarrassment to God when we continue to credit to "the Spirit's guidance" (*Acts of Synod 1993*, p. 597, Art. 95, B, 2, d) our flip-flopping on women serving in the offices of elder, minister, and evangelist.

Synod 1975: "the practice of excluding women from the ecclesiastical offices . . . be maintained unless compelling biblical grounds are advanced for changing that practice."

Synod 1984: "man should exercise primary leadership in the home and . . . church, is a biblical teaching recognized in both the Old and New Testament."

Synod 1985: "... the biblical 'headship principle' implies that only male members of the church shall be admitted to the offices of minister and elder."

Synod 1990: opening all offices of the church to women.

Synod 1992: not ratifying Church Order Article 3 change to open all offices to women.

Synod 1993: opening all offices of the church to women.

Have we forgotten that the Holy Spirit's leading will always be in harmony with the written Word?

6. If Synod 1994 ratifies the proposed Church Order change in Article 3, the Christian Reformed Church will cease to be the witness to the world it once was. If ratification takes place, synod will force all those who have a biblically enlightened conscience re women serving in the offices of the church to rethink
 - a. Their allegiance to the Christian Reformed Church and its ministry through the various church agencies asking for financial support.
 - b. Their place in the denomination or whether it is more feasible to become more congregational in the governing of the local church.
 - c. Their place in the church now called Christian Reformed.

It is our heartfelt prayer that synod will "make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit" (Eph. 4:3)—by NOT ratifying the proposed change in Church Order Article 3.

Classis Iakota

C. Eric Fennema, stated clerk

Overture 37: Not to Ratify Change in Church Order Article 3

I. Background

A. Synod 1993 claimed that allowing women to be elected to church offices is permitted by Scripture and used Report 31 (1992) as a basis for this assertion (*Acts of Synod 1993*, p. 596).

B. A basic argument in Report 31 concerns the historical fulfillment of Galatians 3:28 within the life of the church and the parallels and equality among the given pairs: Jew and Gentile, slave and free, male and female (*Agenda for Synod 1992*, pp. 362-63).

C. Report 31 argues as follows: "Since the teaching of Galatians 3:28 took away the distinction between Jew and Gentile in the life of the Christian community and since it changed the relationship of masters and slaves within the church (finally leading to the abolition of slavery), one may expect that the equality of male and female . . . has a similar potential for the life and structure of the church" (*Agenda for Synod 1992*, pp. 362-63).

II. Overture

Classis Yellowstone overtures synod (1) not to ratify Synod 1993's decision to allow local option in opening the church offices of minister, elder, and evangelist to women and (2) to maintain the present language of Church Order Article 3.

Grounds:

A. Synod 1993's decision to allow the election of women to the church offices of minister, elder, and evangelist is partly based on Report 31 (1992). The authors of this report employed the historical-fulfillment method of biblical interpretation. Their arguments for women in office assume that historical developments in the world ought to be used as a basis for interpreting biblical principles. This method is neither scriptural nor Reformed, and therefore it must not be accepted by synod.

1. To interpret the Bible in light of later developments in the history of the Western world is an invalid approach to Scripture, which has been used to argue that the ten lost tribes of Israel are the white peoples of Western Europe and America, that the European Common Market is the beast of the Book of Revelation, and that the Pope (or Hitler, etc.) was the Antichrist.

2. The historical-fulfillment method is used because it helps in the *mis*interpretation of Galatians 3:28. Report 31 fails to distinguish between the *equality* of believers found in Christ as stated in Galatians 3:28 and the *function* of believers in the church as stated in I Corinthians 11 and 14, I Timothy 2 and 3, Ephesians 5, Titus 1, etc.

Galatians 3:28 is *not* a verse of prophecy to be fulfilled in the later historical development of the world and of the church, as Report 31 poses; it is a verse of *fact* that says all groups of people who receive God's free salvation are equally saved.

- B. From the beginning Report 31 is tainted because of its acceptance of certain Western concepts such as individualism, progress, functionalism, and egalitarianism. Thus, Synod 1993's decision, which relied at least in

part upon Report 31, is tainted as well. Synod 1993 chose to overlook and ignore Paul's directives about the male-headship principle, which he applies to the operation of the church so clearly in I Corinthians 11:2-16 and I Timothy 2:11-14 and in other passages of Scripture as well. The validity of the male-headship principle as it applies to the life of the church has been attested to by previous synods (see, among others, *Acts of Synod 1984*, Art. 68, and *Acts of Synod 1985*, Art. 89).

1. In I Corinthians 11:2-16, Paul clearly presents the headship principle in verse 3: "now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God." Paul goes on to apply this principle to church life in Corinth by calling on men not to cover their heads when they worship "since he is the image and glory of God; but the woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man" (verses 7-8).

Unfortunately, Report 31 dismisses I Corinthians 11 and its instruction on headship by saying that its meaning "is unclear to many today" (*Agenda for Synod 1992*, p. 371).

2. I Timothy 2:11-14 also directs that headship is a principle for the churches to follow, not merely a culture-bound command. Paul bases this use upon the firstness of Adam's creation in verse 13 and calls upon women *not* "to teach or to have authority over a man" but rather to be in "full submission."

Again, Report 31 disregards Paul's words, this time to Timothy, by contending that many people today can no longer "understand" Paul's reference to Adam's firstness in creation (*Agenda for Synod 1993*, p. 375).

3. Thus, the report which influenced Synod 1993's decision to open the offices of the church to women uses a method of biblical interpretation which undermines the authority of Scripture. It imposes upon the Bible the assumptions of our society today and forces Scripture to agree with them. Once such interpretation is validated, the foundation of our faith is lost, and our witness to the world is compromised.

III. Summary

Our prayer is that synod *not* ratify the 1993 decision and that it affirm the biblical, Reformed interpretation of inerrant Scripture. Synod 1993 failed to distinguish between equality of status for males and females before God and differences in function (roles) for male and female within the church. Ratification of the 1993 decision would give credence to a hermeneutic which accepts human thinking and feelings as a modifying factor in our understanding of God's holy Word. Such credence would be a serious departure from our Reformed confessions.

God has given us Scripture to be "a lamp to our feet and a light to our path." Historical, experiential, sociological, and cultural arguments must *not* be allowed as our basis for any area of faith or practice in the Christian church. Article 7 of the Belgic Confession clearly attests to this when it states,

Therefore we must not consider human writings—
no matter how holy their authors may have been—
equal to the divine writings;
nor may we put custom,
nor the majority,
nor age,
nor the passage of time or persons,
nor councils, decrees, or official decisions
above the truth of God,
for truth is above everything else.

For all human beings are liars by nature
and more vain than vanity itself.

Therefore we reject with all our hearts
everything that does not agree
with this infallible rule,
as we are taught to do by the apostles
when they say,
"Test the spirits
to see if they are of God,"
and also,
"If anyone comes to you
and does not bring this teaching,
do not receive him
into your house."

Classis Yellowstone
John Elenbaas, stated clerk

Overture 38: Not to Ratify Change in Church Order Article 3

Classis Minnesota North overtures synod not to ratify the changes in Church Order Article 3 adopted by Synod 1993 (*Acts of Synod 1993*, p. 598), which would permit women to serve in all the offices of the church.

Grounds:

1. Classis remains convinced that ordaining women to all the offices of the church is contrary to Scripture. Whereas men and women are equal in Christ (Gal. 3:28), Scripture is clear in passages such as I Corinthians 14:33-40, I Timothy 2:11-14, and I Timothy 3:13 that women may not assume offices in the church which place them in authority over men. The studies and conclusions of synodical study committees on this issue have failed to persuade classis that these passages are culturally conditioned and no longer binding on the church today.
2. The decision of Synod 1993 to revise the decision of 1992 (which did not allow women to be ordained as elders and ministers) violated Church Order Article 31, which states that a revision of a previous synod's decision can be done only "if sufficient and new grounds for reconsideration are presented." The grounds given for reconsideration by Synod 1993 (see p. 595, Art. 92) are not at all "sufficient and new," in our judgment. They

present issues that were extensively discussed at previous synods. The grounds appended to the decisions (see p. 596, Art. 95; p. 598, Art. 97) opening all the offices to women are also not new.

3. The decision of Synod 1993 revising the decision of Synod 1992 violates Church Order Article 29, which states, "The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order." Synod 1993 never "proved" that the decision of Synod 1992 forbidding women to serve as elders and ministers was in conflict with the Word of God or the Church Order. Thus the decision of Synod 1992 should have stood.
4. Ratification by Synod 1994 of the Church Order changes proposed by Synod 1993 would produce vexing problems of conscience for those who deem these changes unscriptural. Synod 1993's guidelines to deal with these problems offer at best a partial and temporary solution. One example: what must pastors and elders opposed to women's ordination do if they are elected to go to synod? Should they go to synod and violate their consciences or refuse to go and forfeit the privilege of serving the church in this capacity?
5. The decision of Synod 1993 has caused great unrest in the CRC and has led to the exodus of many churches and members from the denomination. Even though some may feel and hope that ratification of the changes proposed in Church Order Article 3 will settle this issue once and for all, it is well possible that it will lead to further unrest and more members and churches leaving. If Synod 1993 considered "serious unrest in the churches" (*Acts of Synod 1993*, p. 595, Art. 92) a sufficient reason to reconsider the decision of Synod 1992, certainly Synod 1994 should consider such unrest to be enough to reconsider the decision of Synod 1993.

Classis Minnesota North

Anthony Schweitzer, stated clerk

Overture 39: Not to Ratify Change in Church Order Article 3

Classis of the Heartland overtures synod not to ratify the proposed change in Church Order Article 3 which would allow the ordination of women to the offices of minister, elder, and evangelist.

Grounds:

1. The decision of Synod 1993 to allow women to serve as elders, ministers, and evangelists is unbiblical, as is evident from the following Scripture passages.
 - a. I Timothy 1:11-12: "A woman should learn in quietness and full submission. I do not permit a woman to teach or have authority over a man; she must be silent."
 - b. I Corinthians 14:33b-35: "As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in church."
2. The decision of Synod 1993 violates Belgic Confession Articles 29 and 30.

- a. Article 29 states that we can recognize the true church by the way "it governs itself according to the pure Word of God, rejecting all things contrary to it."
- b. Article 30 states that "We believe that this true church must be governed by the spiritual polity which our Lord has taught us in His Word." This is done when "faithful men are chosen, according to the rule prescribed by St. Paul in his epistle to Timothy."
3. The decision of Synod 1993 violates the Church Order.
 - a. Article 1 states that we confess "complete subjection to the Word of God and the reformed creeds as the true interpretation of this Word."
 - b. Article 29 states that "the decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."
 - c. Article 31 states that "a request for a revision of a decision . . . shall be honored only if sufficient and new grounds for consideration are presented." Synod 1993 did not provide sufficient and new grounds for reconsideration of the decision of 1992.
4. Synod 1993 did not provide positive and compelling biblical grounds for its decision. Synod 1993 failed to act in accordance with its own rules when it overturned the decisions of 1975, 1985, and 1992 without proving that those decisions were in conflict with the Word of God and the Church Order; nor did it provide any "sufficient new grounds."
 - a. Synod 1975 declared that the practice of excluding women from office should "be maintained unless compelling biblical grounds are advanced for changing that practice" (*Acts of Synod 1975*, pp. 18-19).
 - b. Synod 1985 declared that "the biblical 'headship principle,' as formulated by Synod 1984, namely, 'that the man should exercise primary leadership and direction-setting in the home and in the church,' implies that only male members of the church shall be admitted to the office of minister and elder" (*Acts of Synod 1985*, p. 772).
 - c. Synod 1992 declared that "the biblical support for ordination presented in Report 31 is not sufficiently persuasive to win the confidence and support of the church" (*Acts of Synod 1992*, p. 699).
5. The idea that this change can be implemented as a local option, not affecting others, is contrary to the requirements of Scripture and contrary to our denominational covenant. Churches which view the ordination of women ministers and elders as sin are required by Galatians 6:1ff. and James 5:19ff. to admonish and correct those sister churches who have, in their view, fallen into sin or wandered from the truth.
6. The decision violates Belgic Confession Article 32, which states that "we reject all human innovations and all laws imposed on us, in our worship of God, which bind and force our conscience in any way. So we accept only what is proper to maintain harmony and unity and to keep all in obedience to God."
 - a. The proposed change does not keep all in obedience to God, since God nowhere commands the ordination of women. On the contrary, he forbids it.
 - b. The proposed change binds the conscience in worship. Even though synod allows churches not to implement the change, the fact that synod requires financial support for mission work, agencies, and

institutions which do implement or promote the change means that churches are required to support with their gifts, given as an act of worship, practices which violate their consciences. (Regarding the requirement of financial support, see *Acts of Synod 1985*, p. 811, Ground 3)

- c. The proposed change does not promote unity and harmony. It has already resulted in the largest secession in our denominational history and threatens to cause an even greater secession if the proposed change is not clearly rejected on biblical grounds. It also threatens our unity with sister churches in NAPARC.

Classis of the Heartland
Jack M. Gray, stated clerk

Overture 40: Not to Ratify Change in Church Order Article 3

Classis Pella overtures synod not to ratify the changes in Church Order Article 3 which were adopted by Synod 1993. These changes would permit women to be ordained to the offices of elder and minister.

Grounds:

1. Article 31 of the Church Order requires that a request for revision of a decision shall be honored only if sufficient and new grounds for reconsideration are presented. Synod 1993 offered neither sufficient nor new grounds for revising Synod 1992's decision not to open the offices of elder and minister to women. Synod 1993 violated Article 31 of the Church Order by opening these offices to women.
2. Synod 1993 failed to prove by scriptural grounds that "this action is permitted by Scripture" (*Acts of Synod 1993*, p. 596). In its attempt to draw on scriptural material with respect to women believers, synod failed to distinguish between the unity that all believers have in the Lord Jesus Christ with respect to justification, as stated in Galatians 3:28, and the requirements listed by Paul in the pastoral epistles for those who would be elders and ministers. Throughout the lengthy debate on this issue of women in office, it has never been demonstrated that Galatians 3:28 establishes the criteria for who should be ordained to the offices of elder and minister. This was never the purpose of Galatians 3:28.
3. Synod 1993 disregarded the following passages, which clearly prohibit women's ordination to the offices of elder and minister: I Timothy 3:1-2, 4; I Corinthians 14:33-35; Ephesians 5:22-24; Colossians 3:18; Titus 2:5; I Peter 3:1-8.
4. Synod 1993's action in regard to the ordination of women as elders and ministers is in direct violation of Articles 7, 30, and 32 of the Belgic Confession.

Classis Pella
Siebert Kramer, stated clerk

Overture 41: Not to Ratify Change in Church Order Article 3

Classis Central California overtures synod not to ratify the proposed change in Church Order Article 3 and to retain the decision of 1992 with regard to women in ecclesiastical office.

Grounds:

1. Synod 1993 did not satisfy the stipulation of Church Order Article 29 that all decisions of the assembly should be considered settled and binding unless they be proved to be in conflict with the Word of God or the Church Order. No evidence was brought forth by Synod 1993 to demonstrate that Synod 1992's decision on women in ecclesiastical office was contrary to the Word of God or in conflict with Church Order.
2. The new grounds presented by Synod 1993 (*Acts of Synod 1993*, p. 591) to satisfy Church Article 31 are subjective and ambiguous.
 - a. The ground that the decision binds consciences can be used both ways. Any decision on women in office will bind the consciences of some CRC members. Those who believe Scripture permits women in office have their consciences bound because they are not permitted to have women serve in their congregations in all the capacities that they would like. Those who believe that Scripture does not permit women to be in office have their consciences bound because they now serve in a denomination that they believe has disobeyed the Word of God.
 - b. It could be argued just as well that the unrest in the denomination is caused by those who seek the change in the Church Order and that, if changes are ratified, there will continue to be conflict. Note those churches that have already left over the issue.
3. Synod 1984 recognized the principle of headship as it applies to office, and it recognized who may hold office when it declared, "the headship principle, which means that a man should exercise primary leadership and direction in the home and in the church, is a biblical teaching recognized in both the Old and New Testament" (*Acts of Synod 1984*, p. 623). No synod has said by way of its *Acts of Synod* that this understanding of Scripture as it pertains to office and headship is in error. Therefore, Church Order Article 29 has never been satisfied.
4. The decision of Synod 1992 regarding women in office directed the church to further the role of women in ministry. More time should be given to allow this directive to be implemented. Further study and definition of the word "expound" (found to be troublesome by some) as used in the 1992 decision should be included in such implementation.
5. Not enough time has been given to the decision of 1992 to see whether this decision could have a unifying effect.

Classis Central California
George Ebberts, stated clerk

Overture 42: Not to Ratify Change in Church Order Article 3

Classis Greater Los Angeles overtures synod not to ratify the change in Article 3 of the Church Order proposed by Synod 1993 (see *Acts of Synod 1993*, p. 598, Art. 97, I, B), namely, to allow women to serve in the offices of minister of the Word, elder, and ordained evangelist.

Grounds:

1. The scriptural data presented which allegedly support opening the offices of minister and elder to women are neither substantial nor compelling (Gal. 3:28; Gen. 1:26ff.; and Acts 2:17ff.). The previous synod judged these texts "not sufficiently persuasive to win the confidence and support of the churches" (*Acts of Synod 1992*, p. 699, Art. 102, 4).
2. The fact that Synod 1993 reintroduced this issue was improper because it acted contrary to the rules under which synod operates. In order for any decision to be reconsidered, according to Article 31 of the Church Order, there must be "sufficient and new grounds for reconsideration." No such grounds were presented.
3. The CRC has historically believed that the clear teaching of Scripture, according to passages such as I Timothy 2 and 3 and I Corinthians 14, did not allow women to hold the offices of elder and minister of the Word. Our Church Order reflects that belief. Article 29 of the Church Order states that "decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God." No such proof has ever been presented.

Classis Greater Los Angeles

Dick Van Weerthuisen, stated clerk

Overture 43: Not to Ratify Proposed Change in Church Order Article 3

The council of Caledonia CRC, Caledonia, Michigan, overtures synod not to ratify the proposed change in Church Order Article 3 as decided by Synod 1993.

Grounds:

1. Synods in 1975 and 1992 required that compelling and persuasive biblical grounds be produced to change the Church Order with respect to opening these offices to women. Synod 1993 did not advance compelling and persuasive biblical grounds.
2. On this issue the clear and persuasive passages in Scripture all speak to the qualifications of males for the offices of minister and elder.
 - a. I Timothy 3:1-4: "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to much wine, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect."
 - b. Titus 1:9: Paul says of the elder that "He must hold firmly to the trustworthy message as it has been taught, so that he can encourage

others by sound doctrine and refute those who oppose it" (italics added).

- c. Acts 1:23-26: "So they proposed two men: Joseph called Barsabbas . . . and Matthias. Then they prayed, 'Lord, you know everyone's heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs.' Then they drew lots, and the lot fell to Matthias; so he was added to the eleven apostles."
3. Other compelling biblical passages support the position that women are not to be in positions of authority and rulership over men. The offices of minister and elder do include ruling in the church.
 - a. I Timothy 2:12-14: "I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner."
 - b. Ephesians 5:22-23: "Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church. . . ."
 - c. Isaiah 3:11-12: "Woe to the wicked! Disaster is upon them! They will be paid back for what their hands have done. Youths oppress my people, women rule over them. . . ."

Council of Caledonia CRC, Caledonia, MI
Jack Northouse, clerk

Note: This overture was submitted to Classis Thornapple Valley but was not adopted.

Overture 44: Not to Ratify Proposed Change in Church Order Article 3

The council of Springdale CRC, Bradford, Ontario, overtures synod not to ratify the change in Church Order Article 3 but instead, in repentance and submission to the Word of God, to reverse the decision of Synod 1993 which gives "councils and churches the option to nominate, elect, call, and ordain qualified women to the office of elder, minister, and evangelist" (*Acts of Synod 1993*, Art. 95) and thereby to retain our historical biblical practice.

Ground: Scripture passages such as I Corinthians 11:3; I Corinthians 14:33-38; I Timothy 2:11-14; 3:2, 4-5, 8, 12; and Titus 1:6 clearly prohibit women from teaching, ruling, and expounding in Christ's church.

Council of Springdale CRC, Bradford, ON
John Belder, clerk

Note: This overture was submitted to Classis Toronto but was not adopted.

Overture 45: Not to Ratify Change in Church Order Article 3

Sunnyslope CRC, Salem, Oregon, overtures synod not to ratify the change in Church Order Article 3 which would "delete the word male and [merge] 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:

1. The language adopted by Synod 1993 is ambiguous. The merging of 3-a and 3-b provides that the offices of the church are open to "all confessing members of the church who meet the biblical requirements." It is unclear whether the phrase "biblical requirements" refers to the requirements for church membership or to requirements for the respective offices. If it is the former, then the offices would be open to both men and women. If the latter, then the new Article 3 simply requires the local churches to examine the Bible and decide whether or not the Bible permits women to hold these offices. This patent ambiguity thus fails to resolve the issue it purports to address and provides local churches with no guidance on whether or not women should be allowed to hold these offices. Synod should include greater pastoral guidance on the teaching of Scripture, and therefore this synod should not ratify the decision of Synod 1993.
2. If, as is commonly understood, the decision of Synod 1993 permits women to hold office, then this decision reflects a misinterpretation of Galatians 3:28. The more plausible and consistent meaning of this passage is that it refers to the relationship between humans and Christ: "for you are all one in Christ Jesus." It cannot be thought to end temporal distinctions between men and women any more than this passage should be understood to abolish distinctions between nationalities (Jews and Greeks) or civil status (slaves and free men). The many specific teachings that are offered elsewhere to people who are Jews (Paul's argument in Galatians about the Judaizers) or slaves (Philemon, Ephesians) or men and women (particularly in the marriage context in Ephesians) testify that Paul could not have thought that Galatians 3:28 would abolish all common distinctions in the class and functions of people.
3. Synod 1993's decision to delay the implementation of the new Article 3 for one year (Art. 109) cautions against the influence of "secular feminism" in leading some churches to stray from the teachings of Church Order. This same influence, and others like it, have undoubtedly moved some other evangelical Christian churches away from the teachings of holy Scripture. The CRC has always cautioned against such movements of the age. Article 7 of the Belgic Confession states that we may not "put custom, nor the majority, nor age, nor the passage of time or persons, nor councils, decrees, or official decisions above the truth of God, for truth is above everything else." Some of the overtures to Synod 1993 on the issue of women officebearers mentioned such "customs of the age" as reasons for the adoption of the revised Article 3. Although it is undoubtedly true that many sincere Christian believers have prayerfully concluded that holy Scripture permits women officebearers, it is also undoubtedly true that the customs of the age have influenced all of us within our church. Synod should

carefully consider the extent to which the decision of Synod 1993 violates Article 7 of the Belgic Confession.

4. The decision of Synod 1993 contradicts and defies our own Church Order Articles 29 and 31, which both point out that in order for an established policy in the church to be changed, the burden of proof for the change lies with the assembly making the revision. Synod 1993 was not able to establish "new and sufficient grounds" by mere fiat. In fact, Synod 1993 failed to produce a single new ground which earlier synods had not already considered and rejected. Sadly, the ground adduced in favor of revision of the 1992 decision stated that much unrest has been caused and that many are ready to proceed to ordain women. What is lamentable is that disregard for the Church Order (actual or anticipated) now becomes a ground for its revision. This kind of action falls short of the intent of Article 31, which requires that a request for revision contain "new elements and bear sufficient weight" (*Manual of Christian Reformed Church Government*, Brink and De Ridder, p. 519).
5. The decision of Synod 1993 conflicts with the teaching of Scripture, which speaks to this matter in I Corinthians 14:33-40, I Timothy 2:11-14, I Timothy 3:1-13, Titus 1:5-9, and Acts 6:1-6. All these passages speak of men holding church offices and reflect grandly the fundamental principle of male headship. Thus it seems sensible not to interpret the brief phrase found in Galatians 3:28 to negate these more specific references and to contravene the larger principle of male headship.
6. This synod should hesitate to accept the latest scholarship on translation of the original language as a basis for interpreting Scripture passages that will govern the church. None of the widely accepted versions of the sacred Scriptures translate terms found in I Timothy, for example, in ways consistent with the ambiguity found by some contemporary scholars. Translation between contemporary languages is quite problematic; it is even more so with languages and terms not commonly used today. The difficulty of translation suggests caution and also suggests that church doctrine should rest upon translations which have withstood the test of time. Change in conventional understanding should come only after a change in the weight of scholarship becomes conclusive among reputable scholars, and then only after that scholarship has been explained to the laity in a convincing way. A church should not alter doctrine on the basis of minority and novel interpretations of Scripture not yet fully subject to the test of prolonged academic examination.

Council of Sunnyslope CRC, Salem, OR
Douglas Vande Griend, clerk

Note: This overture was submitted to Classis Columbia but was not adopted.

Overture 46: Not to Ratify Change in Church Order Article 3

I. Background

The issue of women in all the offices has been with us for over twenty years. This overture is an effort to end the debate and the division that it has caused

and continues to cause in the CRCNA. It gets down to "the bottom line" and what ultimately will happen and is already happening, and it provides the way for the least damage to the denomination.

Synod has received hundreds of overtures over the past twenty-some years. These overtures have presented various biblical and social arguments. Synod has had a number of study committees. There appears to be nothing more to say on this issue. It appears that all minds have been made up. If something isn't done, synods will continue to spend hours in debate as it will do again this year as it entertains the many overtures received. All of these types of overtures, which are no more than repeats of earlier overtures, have failed to bring about a solution. It is time for synod to put an end to this debate.

People will leave the denomination regardless of what decision synod makes. Many have already left, most of whom are opposed to women in all the offices. Churches have left, and blocks of churches, such as the Korean churches, have also left or stand ready to leave. The CRCNA would be hurt less by asking those who want women in all the offices to leave; then there could be renewed strength, unity, and energy as a result of receiving back those who have already left.

Synod 1993 looked for a way in which we could all live together when it made the decision to leave the women-in-office issue up to the local churches. One of the grounds was that "this would allow both groups to have a free conscience on this issue" (*Acts of Synod 1993*, p. 596). Local option, of course, advances congregationalism within the denomination. It promotes a free conscience within the local churches, but it does not promote a free conscience within the denomination. If synod changes Church Order Article 3 as something relative within the churches, then why not do the same with the whole Church Order? This change would further dissolve the glue that has held us together. This overture is saying that we need to restore a free conscience for the whole denomination and not just for individual churches. Therefore, our first ground in this overture is a good ground, more appropriate to this overture than it was to the decision of Synod 1993.

Synod 1993 set forth a third ground, which said "this would preserve the unity in the CRCNA" (*Acts of Synod 1993*, p. 596). Nothing has eroded the unity of the CRCNA more than this issue of women in all the offices. There have been many individuals and churches that have left and are ready to leave. Denominational ministry shares have declined since Synod 1993; if this continues, the financial foundation of the CRCNA will crumble, and with it will go the excellent ministries in which the CRC has been involved. Denominational loyalty is at an all-time low. Our ties with other Reformed churches have been greatly weakened. This overture would restore the unity of the CRCNA by removing the cause of division. Therefore, our ground in this overture is a good ground, more appropriate to this overture than it was to the decision of Synod 1993.

It is time for those who want women in all the offices to stop destroying this denomination and to leave, either to form their own denomination or to join with another Reformed denomination which has opened the offices to women. It is interesting that only one Reformed church in the U.S. would be a possibility, a fact which ought to tell us something. The historical position of the CRC has been that men occupy the offices. This position goes back to the Reformation and, in fact, to the apostles and the Old Testament. Those who want women in

all the offices are the ones who should leave; then they can "do their thing" to their hearts' content. But they should leave us alone. This overture speaks of churches. Churches are supposed to be run by the elders or council with congregational votes. While some ministers and some elders may favor women in all the offices, most congregations would remain with the historic position. It is interesting that there are very few examples of liberals leaving a denomination to form a new denomination. Instead, they erode, and the conservatives leave. This overture proposes that this trend be reversed.

This overture can help save this denomination if adopted. We can then begin to heal and rebuild and become an even stronger denomination. The commitment and loyalty and cohesiveness will redevelop. We urge synod to adopt this overture and save this denomination. It is time to get rid of this issue.

II. Overture

The council of White Lane Bible Way Church of Bakersfield, California, overtures synod not to ratify the decision of Synod 1993 opening all the offices to women but instead to invite those churches that desire women in all the offices to leave the denomination and to invite the churches that do not desire women in all the offices and have left the CRCNA to return to this fellowship.

Grounds:

- A. This would allow both groups to have free conscience on this issue (Ground b, *Acts of Synod 1993*, p. 596).
- B. This would preserve the unity in the CRCNA (Ground c, *Acts of Synod 1993*, p. 596).

Amos 3:3: "Do two walk together unless they have agreed to do so?"

Council of White Lane Bible Way Church,
Bakersfield, CA

Dean E. Whitlach, clerk

Note: This overture was submitted to Classis Central California but was not adopted.

Overture 47: Not to Ratify Change in Church Order Article 3

The council of Trinity Christian Reformed Church, Vancouver, Washington, overtures synod not to ratify the decision of Synod 1993 to open all offices of the church to women (*Acts of Synod 1993*, p. 598, I, B, 3).

Grounds:

- A. Opening all offices of the church to women is not in harmony with Scripture.
 - 1. There are numerous Bible passages stating clearly that men have leadership responsibility over women in the church:
 - a. Genesis 2:18: The Lord God said, "It is not good for man to be alone. I will make a helper suitable for him."
 - b. Genesis 3:16b: "Your desire will be for your husband, and he will rule over you."
 - c. Isaiah 3:11-12a: Woe to the wicked! Disaster is upon them! They will be paid back for what their hands have done. Youths oppress my people, women rule over them.

- d. I Corinthians 11:3: Now I want you to realize that the head of every man is Christ, and the head of the woman is man.
- e. I Corinthians 11:8-9: For man did not come from woman, but woman from man; neither was man created for woman, but woman for man.
- f. I Corinthians 14:33b-38: As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. Did the word of God originate with you? Or are you the only people it has reached? If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command. If he ignores this, he himself will be ignored.
- g. I Timothy 2:11-15: A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be kept safe through childbirth, if they continue in faith, love and holiness with propriety.
- h. I Timothy 3:2: Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach. . . .
- i. I Timothy 3:4-5: He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?)
- j. I Timothy 3:12: A deacon must be the husband of but one wife and must manage his children and his household well.
- k. Titus 1:6: An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient.
- l. Hebrews 13:17a: Obey you leaders and submit to their authority. They keep watch over you as men who must give an account.
- 2. There are no Bible passages that direct or permit such a leadership role for women. Galatians 3:28, the passage most often used to justify opening the church offices to women, is the next-to-last verse of a chapter devoted to explaining why the Galatians should not return to the law of the Jews, particularly regarding circumcision. It removes all "status" from the salvation promise (Jew nor Greek, slave nor free, male nor female). It teaches that all are saved the same way, but it says nothing about organization of the church.
- 3. These clear teachings cannot be easily explained away. Claiming that they are for only the places and times of the authors seriously undermines the authority of Scripture; claiming cultural differences places our societal concerns ahead of God's Word.
- B. Members who oppose the proposed change in the Church Order on biblical grounds will not be able to accept women in the positions of

minister, elder, or evangelist. As a matter of conscience, many may be compelled to leave the denomination.

- C. Ratification would put into effect the guidelines for implementation of the decision to open all offices of the church to women approved by Synod 1993 and stated in Article 113, B, 4, *Acts of Synod 1993*. These guidelines serve only to institutionalize the division that this issue has brought to the denomination. In effect, they ask those opposed to opening all offices to women to disregard their consciences, which tell them that ordaining women violates God's clear teaching to the church.

Council of Trinity CRC, Vancouver, WA
Fred Stremler, clerk

Note: This overture was submitted to Classis Columbia but was not adopted.

Overture 48: Not to Ratify Change in Church Order Article 3

The council of the Christian Reformed Church of Smithers (British Columbia) overtures synod not to ratify the proposed changes in Church Order Article 3 which would allow women to hold the office of elder or pastor.

Grounds:

1. Synod 1992 (*Acts of Synod 1992*, p. 699, Art. 105, B, 4) has already made a decision on this issue.
2. No new and compelling reasons, biblical or otherwise, have been presented for synod to change this decision.

Council of Smithers CRC, Smithers, BC
John Vis, clerk

Note: This overture was submitted to Classis British Columbia North-West but was not adopted.

Overture 49: Not to Ratify Change in Church Order Article 3

Trinity CRC, Anchorage, Alaska, overtures synod not to ratify the changes proposed in Article 3 of the Church Order, namely, to delete the word *male* and [merge] 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:

1. The change does not follow the scriptural guidelines for individuals in ministry (Titus 1:5-9; I Tim. 2:12; 3:8), and it is contrary to the guidelines adopted by Synod 1992 (Report 31, *Agenda for Synod 1992*, pp. 380-81) for implementation when a Church Order change comes into effect.
2. Opening all the offices of the church to women denies a high view of Scripture and the qualifications for deacons and elders spelled out by Paul to Timothy and Titus. To interpret these texts without these qualifications is to read secular-feminist views into the text, and it relativizes the timeless normativity of God's Word.

3. The New Testament teaching regarding the equality of men and women in Christ (Gal. 3:28) does not refer to an egalitarian concept of humankind, wherein gender distinctions do not exist. Nor does it refer to the feminist concept that gender role distinctions are inappropriate. To the contrary, the New Testament affirms such gender distinctions in regard to women's roles and the use of their gifts in the life of the church (Titus 2:2-4). Failure to acknowledge these gender distinctions will be destructive to the social fabric of the Christian family and the church, and it is a denial of the authority of God's Word.

Council of Trinity CRC, Anchorage, AK
Douglas De Vries, clerk

Note: This overture was submitted to Classis Pacific Northwest but was not adopted.

Overture 50: Not to Ratify Proposed Changes in Church Order Article 3

The council of Second CRC, Kalamazoo, Michigan, overtures synod not to ratify the proposed changes in Church Order Article 3 opening all church offices to women.

Grounds:

1. Synod 1993 failed to prove that opening all offices to women "is permitted by Scripture."
 - a. The biblical texts cited for the decision do not address directly the matter of women in office.
 - b. The decision of Synod 1993 does not meet the requirement established by Synod 1975 for opening all offices to women: "That synod declare the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing that practice" (*Acts of Synod 1975*, p. 78, Art. 79, D, 1).
2. Synod 1993 violated Church Order when it adopted a change in Article 3 without supporting its decision with Scripture.
 - a. Church Order Article 29 states, "The decision of assemblies shall be considered settled and binding *unless it is proved* [emphasis added] that they conflict with the Word of God or Church Order." By adopting a change in Article 3 without clear biblical proof, synod has shifted the burden of proof to those who believe that the present Article 3 is biblical. This is an unfair shift of procedure. No one has proved that the present Article 3 is in conflict with the Word of God.
 - b. Church Order Article 31 states, "A request for revision of a decision shall be submitted to the assembly which made the decision. Such a request shall be honored only if sufficient and new grounds for reconsideration are presented." No new grounds were presented, nor was there any new biblical evidence brought forward to support the decision to change Church Order Article 3.

Council of Second CRC, Kalamazoo, MI
Jacob Feddemä, clerk

Note: This overture was submitted to Classis Kalamazoo but was not adopted.

Overture 51: Not to Ratify Change in Church Order Article 3

I. Background

In 1990 the Williamsburg council overtured synod to reaffirm the decision made by Synod 1984 "That synod declare that the headship principle, which means that the man should exercise primary leadership and direction-setting in the home and in the church, is a biblical teaching recognized in both the Old and New Testament." We urged Synod 1990, therefore, to accept neither the report nor the conclusions of the Committee on Headship in the Bible. In 1991 the Williamsburg council overtured Classis Eastern Canada to overture Synod 1991 that synod

1. Declare that the ordination of women to the office of minister and elder is expressly forbidden by Scripture, by the confessions, and by the Church Order.
2. Refuse to ratify any changes in the Church Order Article 3 pertaining to the ordination of women to ruling offices in the church.
3. Declare the matter to be closed, settled, and binding on the church.

(*Agenda for Synod 1991*, p. 455)

On July 27, 1990, the Williamsburg council sent a letter to Rev. L.J. Hofman, general secretary of the CRC, stating that it is opposed to synod's decision "to permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church" on the following grounds:

- A. We are convinced that Scriptures will not allow women to serve in the offices of the church.
- B. In its grounds for the decision, synod has bypassed the clear teaching of Scripture.
- C. We are convinced that the decision of 1984, reiterated by Synod 1985, is sound. It was based on a careful exposition of Scripture.
- D. No scriptural support for the decision can be found in Report 33, Committee on Headship in the Bible. Therefore, the change in Article 3-a of the Church Order is not warranted.

II. Overture

The council of Williamsburg CRC, Williamsburg, Ontario, overtures synod not to ratify the 1993 decision to allow women into the offices of elder, minister, and evangelist (*Acts of Synod 1993*, Arts. 92, 95, and 97).

Grounds:

1. *The Banner* states that by secret ballot synod voted 95 to 88 to allow women into the offices of elder, minister, and evangelist (29 June 1993:7). Such a close vote is divisive.
2. The Holy Spirit leads to a consensus and not to a split vote. Is the Holy Spirit speaking out of both sides of his mouth? There can't be two or more interpretations of pertinent texts dealing with the position of women in the church. The Bible has not changed; the climate of opinion has changed.
3. The Bible clearly prohibits women from serving in offices of elder and minister. Whether in the house or in the church, it is not permissible that the woman exercise ruling authority over the man. She may not hold the office of teaching and ruling elder (1 Tim. 2:11-14; 1 Cor. 11:1-16; 14:33-35; 1 Tim. 3 and 4; Titus 1). Since Scripture has been and still is clear on this teaching, we are convinced that the decision of Synod 1993 is a departure from the Word of God.

4. Since the decision of 1993 is contrary to Scripture, it also violates Belgic Confession Articles 5, 7, 30 (blue hymnal), 31, and 32. Belgic Confession Article 32 requires churches to "reject all human innovations" and "accept only what is proper to maintain harmony and unity." Therefore, since this decision violates the Bible and the three forms of unity, we cannot accept the guidelines for councils, classes, synod, and synodical agencies.
5. Because the Bible and the three forms of unity are violated by this decision, our unity as a congregation and within the denomination will be destroyed by this schismatic synodical action (Belgic Confession Art. 32).
6. The decision promotes and encourages congregationalism and is contrary to and contravenes Article 29 of the Church Order, which states, "The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order." When some churches have women in office and others do not accept them on biblical grounds, the unity of the denomination is broken. Synods do not permit; they take action one way or another.
7. If the CRC becomes congregational on such a crucial matter as the ordination of women, why not congregational in financial support of ministries? For example, how can a church which is scripturally and confessionally opposed to synod's decision support an agency or agencies which either teach, promote, or support women in office?

Council of Williamsburg CRC,
Williamsburg, ON
Jack Van Gilst, clerk

Note: This overture was submitted to Classis Eastern Canada but was not adopted.

Overture 52: Not to Ratify 1993 Change in Church Order Article 3

The council of East Christian Reformed Church of Strathroy, Ontario, overtures synod not to ratify the decision of Synod 1993 to change Article 3 of the Church Order by deleting the word *male*.

Grounds:

1. Since this very same question was decided upon at Synod 1992, it was necessary for synod to present "sufficient and new grounds" (Church Order Art. 31). The grounds presented for this decision are, in the opinion of council, neither "sufficient" nor "new."

Not new: The main argument—that Acts 2:17-18 and Galatians 3:28 teach that men and women "are equal in Christ as they were at creation"—is a ground that was considered and advanced in Report 31 (*Agenda for Synod 1992*, p. 359) but was turned down by Synod 1992. Therefore this ground cannot be considered new.

Not sufficient: Acts 2:17-18 speaks of the Lord "pouring out his Spirit on all people: sons and daughters, men and women, alike," and in the light of verse 21, it is clear that this pertains to the redemptive work of Jesus Christ.

Galatians 3:28 speaks of men and women being "one" in Christ Jesus. Again the context points in one direction—"redemption" in Jesus Christ.

It appears that in the ongoing discussions the term "oneness in Christ" (see Gal. 3:28) has been replaced by both study committees and some advisory committees with "equal in Christ." There is no problem with the term "equality" provided it is used within the scriptural context. In both Acts 2:17-18 and Galatians 3:28 the context is one of salvation for men and women alike.

In spite of the "equality" idea, the apostle Paul recognizes a definite "differentiation" which pertains to task and role of both male and female. In Ephesians 5:23 the task and role of the husband is that of being "head" of the wife, and the wife is instructed to honor her husband in this role.

With regard to worship, the apostle states what women must *not* do in public worship (I Tim. 2:12; I Cor. 14:34).

2. If the vote of our 1993 synodical delegates reveals a true representation of our denomination, then it is a good thing not to proceed on the decision. It is a well-known fact that the vote on whether or not "sufficient and new" materials had been presented passed by a mere 93 in favor and 90 against, and the decision to change Article 3 of the Church Order by deleting the word *male* on a vote of 95 in favor and 88 against.

Council of East CRC, Strathroy, ON
Fred Westerhof, clerk

Note: This overture was submitted to Classis Chatham but was not adopted.

Overture 53: Not to Ratify Change in Church Order Article 3

The council of Brooks CRC, Brooks, Alberta, overtures synod not to ratify the proposed change in Church Order Article 3 that would allow women to be ordained as elder, minister, and evangelist.

Grounds:

1. The reasons given by Synod 1992 for not ratifying the decision of Synod 1990 to change Article 3 of the Church Order are still valid.
 - a. Although biblical arguments have been advanced both for and against ordaining women to the offices of the church, the biblical support for ordination presented in Report 31 [which a committee of Synod 1990 offered as the best biblical basis for women serving as elder and ministers] is not sufficiently persuasive to win the confidence and support of the church.
 - b. There is reason to believe that ratification would aggravate the current unrest and divisiveness in the church, and therefore ratification would not be prudent in the current polarized situation.

(Acts of Synod 1992, p. 699)
2. Synod 1993 erred in deciding to "reconsider the decision of Synod 1992 concerning women in ecclesiastical office." The grounds presented as sufficient and new" (which Article 31 of the Church Order requires for reconsideration of a synodical decision) are not sufficient and new.
 - a. The first ground given by Synod 1993, that "[t]he decision of 1992 binds the consciences of many members who sincerely believe that Scripture does not prohibit qualified women today from serving in any ecclesi-

astical office" (*Acts of Synod 1993*, p. 591), is not sufficient because it is not valid.

When did a minority get permission to practice its own interpretation? Have we not always agreed to abide by the decisions of the majority and to change only when it could be proven from the Bible that we made a mistake? If we follow the course of action that synod has now taken, it will be only a matter of time before other issues come up and people say, "You can not bind my conscience; I do not believe the Bible forbids me to do this." We are opening the door wide and won't be able to close it.

- b. The second ground given by Synod 1993 is that "[t]he 1992 decision has caused serious unrest in the churches. . . . Some churches have disregarded the decision of synod. This has caused serious problems for the denomination" (*Acts of Synod 1993*, p. 591). This ground is not sufficient because it is not valid. It is said that the decision of 1992 has caused serious unrest in the churches. What unrest? Denominational ministry shares have been paid better this last year than in the previous two years. What will happen now only time will tell. Some of those who want women in all the offices have ordained them in contempt of synod and thereby have caused unrest in the churches. Do they now want us to open all the offices of the church to women because they have disobeyed synod?
- c. The third ground given by Synod 1993, that the 1992 decision has caused confusion about the meaning and implication of the term *expounding*, especially as it relates to *preaching* or *exhorting*, is not sufficient. If confusion has occurred because of the decision to permit women to expound, this can easily be taken care of by a clear explanation of what is meant by the term and what is permitted. But one cannot use that ambiguity, if it exists, as a ground to open all offices of the church to women.
3. The issue of women in all the offices of the church was dealt with and settled in 1992, and no evidence was presented in 1993 to warrant a reversal. Article 29 of our Church Order says,

Decisions of ecclesiastical assemblies shall be reached only upon due consideration. The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order.

Therefore, Synod 1993 made a decision which it had no right to make.

Council of Brooks CRC, Brooks, AB
Martin De Raaf, clerk

Note: This overture was submitted to Classis Alberta South but was not adopted.

Overture 54: Not to Ratify Proposed Change in Church Order Article 3

The council of Calvin CRC, Dundas, Ontario, overtures synod not to ratify the proposed change in Church Order Article 3 deleting the word *male* and to revise its 1993 decision "giving councils and churches the option to nominate, elect, call, and ordain qualified women to the offices of elder, minister, and evangelist."

Grounds:

1. The proposed change is not in harmony with God's Word.
 - a. Paul not only writes to Timothy, "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent" (I Tim. 2:11-12), but also goes on to direct, "... I am writing you these instructions so that ... you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth" (I Tim. 3:14-15).
 - b. To the Corinthians Paul writes in a general directive, "As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church" (I Cor. 14:33-35).
 - c. "Now the overseer must be above reproach, the husband of but one wife. ..." (I Tim. 3:2).
2. Synod's 1993 decision is based upon what Scripture allegedly *permits*, not upon the *compelling* biblical grounds which synod already in 1975 said such a decision ought to be based upon (cf. *Acts of Synod 1975*, p. 78, and *Acts of Synod 1993*, p. 596, Recommendation 2, Ground a). In fact, the 1993 decision is grounded on the conclusion of Report 31 to Synod 1992, which was a report intended to provide biblical grounds for a previous decision to open all of the offices to women but which came up with only an *interpretation*, and that a very speculative interpretation, of Galatians 3:28.

Galatians 3:28 speaks of the matter of unity and equality in Christ. It does not address the issue of women in office, as the I Timothy and I Corinthians passages do.
3. The apostle Paul, writing to the Corinthian church about the sensitive matter of eating meat sacrificed to idols, cautioned, "Be careful ... that the exercise of your freedom does not become a stumbling block to the weak" (I Cor. 8:9). For himself Paul declared, "... if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall" (I Cor. 8:13).

Synod would be well advised to heed Paul's inspired directive as it considers the supersensitive matter of women in office in the church in 1994 relative to a Church Order change that amounts to the imposition of a new, unsubstantiated interpretation of Scripture on brothers and sisters who do not and cannot so read Scripture. Synod, moreover, needs to take into consideration the sensitivities of the Korean churches among us and the Indian churches. It needs to listen to the admonition it received in 1991 from the NAPARC churches, which very explicitly "... call[ed] upon The Christian Reformed Church to reverse the action of the 1990 Synod leading to the opening of the offices of minister and ruling elder to women, as contrary to the Scriptures and the Reformed standards ..." (cf. *Agenda for Synod 1991*, pp. 164, 533). It needs to hear the witness of all the pastors, families, and individuals who have already left the Christian Reformed Church over this issue and of all who are prepared to do so if the 1993 proposal is ratified.

4. The proposed change in the Church Order has already caused many people to leave our denomination, and it has led to a divisive spirit among us. Equally serious, the flip-flopping of synod on this issue has caused synod's credibility to be lost for many of our members. It is time to settle this matter decisively and to get back to work as a church in what we ought to be busy with—as directed by God's Word.

Council of Calvin CRC, Dundas, ON
Allen Heidbuurt, clerk

Note: This overture was submitted to Classis Hamilton but was not adopted.

Overture 55: Stay Final Action on Revision of Article 3 Until Certain Underlying Principles Are Considered

I, Florence Kuipers, overture synod to take the following actions regarding the proposed revision of Church Order Article 3:

1. That synod stay any final action on the proposed revision of Article 3 of the Church Order until the hearing and disposition of this overture are completed.
2. That synod consider the following underlying principles as grounds for ratifying the proposed revision of Article 3 of the Church Order:

Underlying Principles

- a. What is basically at issue in Article 3 of the Church Order is not gender but human rights and social justice. Human rights bespeak not only a God-initiated human worth and dignity but also a God-given basic human freedom. In our allegiance to "one Lord, one faith, one baptism; one God and father of all" (Eph. 4:5), we as Christians acknowledge our human rights, freedom, power, and authority.
- b. The ecclesiastical offices, as well as the general offices of believers, are the functional aspect of "being in Christ." (See Heidelberg Catechism, Lord's Day 12, on the threefold office of Christ and his believers in terms of prophet, priest, and king.) These three offices, though distinct, are essentially a unity, and they function simultaneously. The current Article 3 of the Church Order, by its exclusion of women, violates the unity of the offices and the integrity of personhood. Its offenses are systemic, affecting all the churches and all the members.
- c. Article 3 of the Church Order deals exclusively with the *eligibility* of confessing members to serve in the ecclesiastical offices, and *use* of the offices by the churches is only inferred. Eligibility is necessarily mandatory (non-elective) for confessing members because it relates to their "being in Christ," whereas use of the offices by the churches is necessarily optional (or discretionary) because it is functional in character.
- d. Article 3 of the Church Order ought to be considered a binding rule and not mere words because as part of the Church Order it is within the covenantal bonds of the denomination. The Church Order itself vouches for its own authority and integrity. Eligibility to serve in the ecclesiastical

offices, if provided for in the Church Order, is a guarantee, not to be set aside by any "conscience clause."

- e. In 1960 the Church Order Revision Committee acknowledged that the exclusion of women from the ecclesiastical offices was "de facto" ("a self-evident fact") rather than based on underlying principles. The authors of the *Manual of Christian Reformed Church Government* point out, "the limitation of office to male members only first appeared in the Revised Church Order of 1965." The objective of revising Article 3, therefore, is to return it to its pre-1965 "de jure" basis, so that it can serve as a model for the churches.
- f. In the end, justice rather than prudence suffices as the pragmatic reason for revising Article 3 of the Church Order. In the process of revision, hermeneutics is essential, because it concerns our interpretation of (and our faith in) what the Bible teaches. But the proof of our Christian faith goes beyond hermeneutics and is in the "doing" of the Word.

Florence Kuipers

Member of Washington, DC, CRC

Note: This overture was submitted to Classis Hackensack but was not adopted.

Overture 56: Reinstate 1992 Decision re Women in Office

Classis Hamilton overtures synod (A) to declare that Synod 1993 should not have reconsidered "the decision of Synod 1992 concerning women in ecclesiastical office" (*Acts of Synod 1993*, p. 591, Recommendation 1) and (B) to reinstate the decision of 1992 concerning women in office.

Grounds:

1. Article 29 of the Church Order declares that the decisions of ecclesiastical assemblies "shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."
 - a. Synod already in 1975 decided that "the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained *unless compelling biblical grounds are advanced* for changing that practice" (emphasis added) (*Acts of Synod 1975*, p. 78). That decision, which must be considered settled and binding unless proven contrary to the Word of God or the Church Order, has never been changed.
 - b. The decision of Synod 1993 to open all offices to women provides no grounds from either the Word of God or the Church Order to substantiate it (see *Acts of Synod 1993*, p. 591, Recommendation 1, Grounds a, b, and c).
2. Article 31 of the Church Order declares that "a request for a revision of a decision . . . shall be honored only if *sufficient and new* grounds for reconsideration are presented" (emphasis added). In the matter at hand, the Christian Reformed Church has been studying the biblical givens regarding women in office for the past twenty years. A major decision was made in that matter by Synod 1992. Any request for a revision of that decision must provide new and sufficient grounds, i.e., biblical grounds, for doing so. Yet no biblical grounds were given whatsoever.

- a. Ground a of the 1993 decision speaks of "the consciences of many members" being bound because they "sincerely believe that Scripture does not prohibit qualified women today from serving in any ecclesiastical office to which the Lord may call them." That is not a ground which meets the requirements of Church Order Article 29 that the decisions of the assemblies shall be considered settled and binding, unless they conflict with *the Word of God or the Church Order*; nor is it a ground which meets the requirements of Article 31 of the Church Order that previous decisions shall be revised *only if sufficient and new grounds* for reconsideration are presented. Personal reactions cannot be allowed to be grounds for decisions such as this.
- b. Ground b cites the unrest in the churches caused by the 1992 decision not to open the offices of minister and elder to women, and it speaks of "the flood of overtures" on the matter presented to Synod 1993.

There has indeed been unrest in the churches (and divisions and separations and defections), but the primary cause for that has been the 1990 decision to *open* the offices to women and to change Church Order Article 3, not the 1992 decision not to ratify the change.

The overtures coming to Synod 1993 were not a flood at all compared to what came in the previous two years. In 1991 there were forty-two overtures relating to women in office; in 1992 there were fifty-three; and in 1993 there were only twelve. The turmoil in the church was in the process of dying down in 1993, and normalization was taking place—until Synod 1993 opened up the issue again by its decision, which must now be reversed.

Again, this ground meets the requirements of neither Article 29 nor Article 31 of the Church Order. There was nothing "sufficient" or "new" about it.

Synod 1993's reconsideration of the 1992 decision was an illegitimate and out-of-order decision. It must be revised and reversed.

Classis Hamilton

Harry Veldstra, stated clerk

Overture 57: Reinstate Decision of 1992 re Ordination of Women

Classis Columbia overtures synod to reinstate the decision reached by Synod 1992 re the ordination of women to the ruling office.

Grounds:

1. The matter of women's ordination should not have been considered at all by Synod 1993. Church Order Article 29 states, "Decisions of ecclesiastical assemblies shall be reached only upon due consideration. The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order." However, Synod 1993 did not prove, nor did it attempt to prove, that the decision of Synod 1992 was in conflict with the Word of God.
2. Church Order Article 31 states, "A request for revision shall be submitted to the assembly which made the decision." However, the revision of Synod 1992 was made by Synod 1993.

3. Church Order Article 31 also states that even if the request for revision is found to be in order, "Such a request shall be honored only if sufficient and new grounds for reconsideration are present." However, no new grounds were presented to Synod 1993.
4. If synod disregards its own rules on this or any other issue, no decision of any synod can ever be considered settled and binding again. This goes against I Corinthians 14:40: "But everything should be done in a fitting and orderly way" (NIV).
5. The decision of Synod 1992 was not given adequate time to be accepted and implemented by the church before it was revised. Synod 1992 offered a practical way to resolve the tension between utilizing women's gifts and recognizing male headship, as called for in Scripture.

Classis Columbia

Howard B. Spaan, stated clerk

Overture 58: Reaffirm 1992 Decisions Regarding the Role and Task of Women

Classis Iakota overtures synod to reaffirm the recommendations made by Synod 1992 (Art. 105) regarding the role and task of women in the CRC.

Grounds:

1. These recommendations were not a compromise but an exegetically sound method of taking both the "equality texts" (Gen. 1:26-28; Acts 2:17-18; Gal. 3:28) and the "difference in role texts" (Gen. 2:15ff.; I Cor. 11:2-16; 14:26ff.; I Tim. 2) seriously.
2. These recommendations presented a positive and needed biblical directive encouraging "the churches to use the gifts of women members to the fullest extent possible in their local churches" and in our denomination (*Acts of Synod 1992*, p. 700).

Classis Iakota

C. Eric Fennema, stated clerk

Overture 59: Revise and/or Reaffirm Decisions of Previous Synods re Women in Ecclesiastical Office

I. Overture

Classis Hudson overtures synod to revise the following decision of Synod 1993:

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.

(*Acts of Synod 1993*, p. 596, Art. 95, I, B, 2)

A. By reaffirming these decisions of past synods:

That synod declare that the headship principle, which means that the man should exercise primary leadership and direction-setting in the home and in the church, is a biblical teaching recognized in both the Old and the New Testament.

(*Acts of Synod 1984*, p. 623, Art. 68)

and

That synod declare that the biblical "headship principle," as formulated by the Synod of 1984 . . . implies that only male members of the church shall be admitted to the offices of minister and elder.

(Acts of Synod 1985, p. 772, Art. 89)

B. By not ratifying the following decision of Synod 1993:

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.

(Acts of Synod 1993, p. 598, Art. 97, I, B, 3)

C. By maintaining the current wording of Church Order Article 3.

Ground: The grounds on which the 1993 decisions are based are faulty and inadequate to support the action taken.

II. Arguments against the 1993 grounds

A. Article 95, I, B, 2, a), states, "This action is permitted by Scripture."

1. Article 95, I, B, 2, a, 1), argues,

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.

This argument assumes that men and women will enjoy equal status and privileges only if their roles and functions in the church and home are identical. Does Scripture back up this assumption? Three passages are offered in defense of this statement: Genesis 1:26-28, Acts 2:17-18, and Galatians 3:28.

- a. Genesis 1:26-28 highlights both male and female as imagebearers. Pressing this text into service as proof for the ordination of women does violence to Scripture. It does not make the point that being an image-bearer, male or female, qualifies one to serve in ecclesiastical office.
- b. Acts 2:17-18 describes the outpouring of the Holy Spirit upon men and women, young and old. It does not justify the breaking down of distinctions in roles or between groups of people. In fact, the apostle Paul in Ephesians 5:21 urges believers to "Submit to one another out of reverence for Christ." He then describes how this is to be applied within the home in terms of husbands and wives (Eph. 5:22-23) and parents and their children (Eph. 6:1-4).
- c. Galatians 3:28 speaks of the "oneness" which we share in Jesus Christ. "Oneness with Christ" is not founded upon "maleness" or "femaleness" or any other distinction in life. (It is understood that such distinctions are not central to the point which the apostle makes regarding our unique status in Christ, which is by faith alone.) Oneness with Christ validates legitimate roles in life, as can be seen in the example of the divine Trinity. Within the Trinity, legitimate roles are acknowledged and affirmed. The Son recognizes his "equality with the Father" (Phil. 2:6) and acknowledges the distinct roles played by each within the Godhead. As Jesus said,

"I have come down from heaven, not to do my will but to do the will of him who sent me" (John 7:38). Later on Jesus prayed, "I have brought you glory on earth by completing the work you gave me to do" (John 17:4). Nowhere in the Bible do we find the oneness of men and women in Christ used to argue that they should not have different roles and functions in the church and home.

2. Article 95, I, B, 2, a, 2), states,

There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances.

There is clear and unquestionable testimony of Scripture why women should not be ordained. It is significant that, in both the Old and New Testament, God ordinarily appointed men to exercise headship (authority and leadership) in the home and congregation. Any exception only confirms the rule. The Old Testament records that the Lord ordinarily called and appointed men to serve as judges, kings, prophets, elders, and priests. In the New Testament the man is the one who is appointed to lead in the home and church (Acts 6:1-7; I Tim. 3:1-13; 4:11; 4:14; II Tim. 2:2; 6:2; I Cor. 14:33-35; Eph. 5:22-24; Col. 3:18; Titus 1:6; I Peter 3:1-8). These New Testament passages expressly address the proper role of women in public worship and in the supervision of the churches. Male leadership is confirmed as the will of the Lord and declared consistent with the order of creation.

3. Article 95, I, B, 2, a, 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.

Three passages address this point: I Corinthians 11:2-16, I Corinthians 14:33-35, and I Timothy 2:10-14. The conclusion they reach regarding this matter is that Scripture forbids a woman from exercising a teaching and ruling authority over the man. Though the woman participates fully in the life of the church and the home, she is not permitted to act in a manner which would violate the headship of the man. As the apostle Paul states it, "I do not permit a woman to teach or have authority over a man" (I Tim. 2:12).

B. Article 95, I, B, 2, 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.

This ground implies that "Where Scripture does not forbid me to follow a course of action, neither may synod." Whereas this general principle may be true, it is our conviction that in this case Scripture does prohibit a certain course of action, namely, the ordination of women. Furthermore, the ground used to support the change can equally well be used to reject the change.

C. Article 95, I, B, 2, 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.

This ground reflects "wishful thinking" rather than the reality of the issue. The dilemma for some who favor women in office might be eliminated by the adoption of the change in the Church Order, at least on the local-church level. But in classical and synodical contexts, conflict-of-conscience situations will arise. How can there be peace and unity in the denomination when what Scripture prohibits is adopted and becomes the order of the day?

D. Article 95, I, B, 2, 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."

Will this decision, in fact, get us beyond the controversy? It seems thus far to have generated more. Furthermore, can we appeal to the support of the Spirit's guidance in matters that would contradict Scripture? The Holy Spirit will never guide us where Scripture forbids us to tread.

There is, therefore, no evidence in the Bible for opening the ecclesiastical offices of elder, evangelist, and minister to women. The common practice and instruction revealed to us in Scripture do not permit it.

Classis Hudson

Donald P. Wisse, stated clerk

Overture 60: Revise 1993 Decision re Women in Ecclesiastical Office

Classis Hudson, protesting the decision of 1993 to reconsider the issue of women in office and the subsequent decision to permit the ordination of women, overtures synod to revise the 1993 decision, thereby preventing women from ordination as elders and ministers.

Grounds:

1. Church Order Article 29 states that "the decisions of assemblies shall be considered settle and binding, unless it is proved that they conflict with the Word of God or the Church Order." One searches the *Acts of Synod 1993* in vain for proof that the decision made in 1992 was in conflict with the Word of God or the Church Order. (See *Acts of Synod 1993*, pp. 590-95, Art. 91.)
2. Church Order Article 31 states that requests for revision of decisions "shall be honored only if sufficient and new grounds for reconsideration are presented." No information was offered which was not already available and considered when the decision not to ordain women was reached in 1992. The *Acts of Synod 1992* clearly indicates that the many angles of thought relating to the issue of women in office were before synod when its decision was made (see pp. 691-94). Even the matter of "expounding," which may have been new in 1992, was not new in 1993, as this issue had been thoroughly considered in 1992 (*Acts of Synod 1992*, pp. 699-700, Art. 104). A review of synodical discussion in 1992 indicates that the choice of the term *expound* was very deliberate. It was not "new" in 1993.
3. Synod cannot function above the Church Order and expect its member churches and classes to uphold the Church Order. Reconsideration led to a decision which does not have the clear support of Scripture and which

does not have the confidence of a majority of the members of the Christian Reformed Church.

Classis Hudson

Donald P. Wisse, stated clerk

Overture 61: Revise 1993 Decision to Change Church Order Article 3

The council of Christian Reformed Church of Stratford, Ontario, requests that synod revise (as per Article 31 of the Church Order) the decision to change Article 3 of the Church Order and thereby open up all offices of the church to women.

Grounds:

1. The proposed changes to Article 3 of the Church Order made at Synod 1993 were placed illegally before that body, according to Article 31 of the Church Order. There were in fact no new grounds presented to Synod 1993. Synod 1993 contravened the Church Order. Synod 1992 had in fact dealt with the matter.
2. The proposed changes to Article 3 lack sensitivity to the church at large and do little if anything toward maintaining the unity and peace within the CRC of North America. "A house divided cannot stand."
3. The proposed changes continue to be inconsistent with the teachings of Scripture.

Council of Christian Reformed Church,
Stratford, ON

Stan Puklicy, clerk

Note: This overture was submitted to Classis Huron but was not adopted.

Overture 62: Clarify Church's Position on Headship and Ordination

Classis Eastern Canada overtures synod to clarify the church's position on the issue of headship and ordination in light of the following decision of 1985:

That synod declare that the biblical "headship principle," as formulated by the Synod of 1984, namely, "that the man should exercise primary leadership and direction-setting in the home and in the church," implies that only male members of the church shall be admitted to the offices of minister and elder.

Grounds:

1. No compelling biblical grounds have been formally adopted by any synod for changing this understanding.
2. Synod 1992 in effect maintained this position by stating that the material of Report 31 was insufficiently persuasive to warrant a change in practice.
3. Positive action toward clarifying our understanding of God's design in headship must be taken if we are to maintain our unity in the Word of God (Church Order Art. 1).

Classis Eastern Canada

James Kooistra, stated clerk

Overture 63: Clarify the Meaning of the Word "Expound" in 1992 Decision re Women in Office

Classis Minnesota South overtures synod to clarify the meaning of the decision of Synod 1992 (*Acts of Synod 1992*, p. 700, Art. 105, B, 5) that women may *expound* the Word of God by declaring that "expounding" does not include conducting worship services or presenting an exposition of a Bible passage in the worship service.

Grounds:

1. Synod 1993 declared that the decision of Synod 1992 about women "expounding" the Word is not clear (*Acts of Synod 1993*, p. 595, Art. 92, I, C, 1).
2. The decision of synod about women "expounding" ought not to be understood to include conducting worship services or presenting an exposition of a Bible passage in a worship service because that would be in violation of Church Order Articles 53 and 54 and, therefore, in violation of Church Order Article 1 and the Rules for Synodical Procedure VIII, B, 2, a.
3. The word "expound" is used only once in the Church Order (Art. 20) and is used there to describe the work of seminary professors in explaining and/or teaching God's Word. Obviously the setting for Church Order Article 20 is not the worship service.

Classis Minnesota South
Paul E. Bakker, stated clerk

Overture 64: Clarify the 1992 Term "Expounding the Word"

Classis Iakota overtures synod to clarify the term "expounding the Word" as used in the decision of Synod 1992 (*Acts of Synod 1992*, p. 700, Art. 105, B, 5).

Grounds:

1. This term needs to be clarified in its relationship to the Church Order terms "preaching" and "exhorting."
2. Responses to Synod 1992's decision reflect some significant misunderstanding and confusion concerning the meaning of this term.

Classis Iakota
C. Eric Fennema, stated clerk

Overture 65: Decide Definitively the Issues Before Synod Relating to Women in Ecclesiastical Office

Classis of the Heartland overtures synod to decide definitively the issues before it relating to women in ecclesiastical office, if necessary by convening Synod 1994 in special session later in 1994 or early in 1995. The delegates and their alternates should be the same as those for the June 1994 synod.

Grounds:

1. These issues have been with the church for over twenty years and currently also are being hotly debated in virtually every area of Christendom. Such weighty and difficult matters deserve the undivided attention of the delegates, something which may not be possible during the regular meeting of synod.
2. Giving sufficient attention to this issue during the June session of synod could so preoccupy the delegates that they find it difficult to give due consideration to all the other significant matters brought before it.
3. Several dimensions of this issue have not yet been addressed with adequate thoroughness but could be considered thoughtfully in a week of intensive focus.
 - Synod needs to examine the scholarship which has been developed on key texts in the five years since our most recent synodical report on this matter.
 - Synod also needs sufficient time to engage in serious consideration of scholarship and study by individuals and church communions outside the Christian Reformed Church, especially that carried out by our ecclesiastical partners in NAPARC and by fraternal churches around the world (such as the current study being done by the Reformed Church in Japan).
 - Synod ought to reflect carefully on the cultural impact any decisions will have, both on the social structure of existing church life and on the CRC's desire to broaden its ethnic diversity.
4. Significant precedent for such a special session of synod occurred in 1967, when synod reconvened in August to consider a doctrinal issue. Similarly, the Synod of Dordt took careful, deliberate time to wrestle with—and successfully resolve—the major theological issue which was troubling the Reformed churches of that day.

Classis of the Heartland
Jack M. Gray, stated clerk

Overture 66: Appoint a Committee to Examine Decision of 1993 re Office and Its Relationship to Headship

Classis Columbia overtures synod to appoint a study committee to examine thoroughly the landmark decision of Synod 1973 as it relates to the circumstances of office holding, the description of the function of office, the definition of authority in office holding, and how these relate to the concept of headship.

Grounds:

1. All of the evidence of the study committees since 1973 points to the fact that they have bypassed the fundamental conclusions drawn and adopted by Synod 1973. This omission has been highlighted in recent *Banner* editorials by the late Dr. John Kromminga (*Banner* 27 Sept. 1993).
2. The conclusions of 1973 affect the description and function of every office in the church but to what degree has never been determined. The implications of the Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination were pertinent only to "layworkers in evangelism."

Since the church has not faced its own conclusions on offices except for the office of evangelist in the context of a chapel, it would be appropriate to reexamine all offices in the light of synodical studies on "ecclesiastical office and authority" before synod decides to allow women to participate in these offices, particularly the offices of elder and minister. Reflecting on the 1973 guidelines relating to "layworkers in evangelism," the advisory committee at Synod 1976 noted, "The Guidelines also call for much critical thinking in regard to our definitions and practices regarding the offices already established." Such critical thinking should precede any change that is currently being proposed.

3. The framework for discussing office and authority in the church which was adopted by Synod 1973 (see "Guidelines," *Acts of Synod 1973*, pp. 63-64) seems to have been forgotten for the most part in the current discussions of authority in the church. Since the question of authority of all in office (male and female) is obviously relevant to the current discussion, it needs to be addressed prior to any further synodical action to open the offices of elder and minister.

Classis Columbia

Howard B. Spaan, stated clerk

Overture 67: Give Full Biblical Grounds If Synod Ratifies Change in Church Order Article 3

I. Background

A. When Synod 1985 voted to reserve the church offices for men, it gave no biblical grounds except to say that biblical headship applied in the home and the church.

1. Technically, it did not need to give biblical grounds for its decision because synod needs to give such grounds only for a change in Church Order.
2. However, Synod 1987 decided to seek biblical grounds by appointing another committee.
3. That committee came to Synod 1990 with a report that did not fulfill its mandate but that instead presented both sides of the issue and questioned the argument against women in office.

B. Partly on the basis of a report which did not fulfill its committee's mandate, Synod 1990 gave the churches the local option to open all offices to women.

1. Synod thus made legitimate the arguments of both sides in the dispute over women in office.
2. However, Synod 1990 did not give biblical grounds for its decision or biblical reasons for local option. Giving such biblical reasons was necessary because Synod 1990's action required a change in Church Order Article 3.
3. As a result, Synod 1991 appointed another committee to gather biblical grounds for that 1990 decision.

C. Synod 1992 declared that Report 31 by the ad hoc committee was unconvincing and decided to maintain the old wording of Church Order Article 3 without giving biblical grounds. Again, such grounds were technically unnecessary because no change was being made.

D. Synod 1993 opened the offices to women, referring to three reports (1973, 1975, and 1992)—not one of which was accepted by any of those synods—and referred for the first time to Scripture passages as the basis of its decision. However, Synod 1993 gave little explanation regarding how those reports and passages support women in office, and it failed to give any biblical reasons for the decision to make the women-in-office issue a local option. (Query: If, as Synod 1993 has declared, the Bible allows women in office, how can churches be allowed to keep them from serving?)

E. Therefore, part of the unrest in the churches over women in office may be attributable to the lack of biblical reasons given by Synods 1985 and 1992 against women in office and the failure of Synods 1990 and 1993 to explain fully their decisions in terms of biblical data, especially in terms of the local option. (Query: Does the local option mean that a person may believe that the Bible's message either allows or does not allow women in office? Are both views biblically legitimate? How can synod base its decision to allow women in office on reports that argue for women in office and then allow many churches in the denomination to continue to exclude them from office?)

II. Overture

Bruce Leiter, pastor of Morrison (Illinois) Christian Reformed Church, overtures synod to give a complete explanation of its actions concerning women in office by giving full biblical grounds for its decisions:

A. If synod ratifies the 1993 decision providing for local option, it should provide complete biblical grounds for making it a local option and a complete explanation of the biblical basis for both sides of the issue, since synod is thereby allowing for either the opening or the closing of the offices to women.

(However, if synod decides to add further explanation to Synod 1993's decision, thus modifying that decision, it should adopt the further explanation and then delay ratification until a later synod so that such an explanation can be reviewed by the churches. Such a prudent action would promote unity.)

B. If synod chooses to maintain the present wording of Church Order Article 3 and thus to retain the present practice, synod should provide a complete biblical explanation.

Grounds:

1. Such a full biblical explanation would decrease the unrest in our denomination over women in office and would help to preserve our unity, a concern with which Synod 1992 dealt.
2. If synod makes a change to allow women in office, it should explain the change biblically—a complete failure of Synod 1990 and a partial failure of Synod 1993—so that the churches may be fully informed about Synod's rationale for such an emotionally charged change.

3. Synod 1993's passing references to three reports and three Bible passages as the basis for its decision is far from enough of an explanation for such a far-reaching decision, one that has the potential to divide our denomination. Therefore, synod should fully explain the Bible passages and the methods of biblical interpretation that it uses to arrive at its conclusions.
4. In the event synod decides to maintain the present practice, it should provide biblical grounds from overtures submitted to synod and from the 1984 majority report, because there was uncertainty over Synod 1985's decision to exclude women from office, and there was also confusion over the 1992 decision to reserve the offices for men. With such action, synod will promote the unity of the church.
5. Even though this matter deals with the Church Order, the Church Order is based on biblical principles. Therefore, a full explanation of synod's actions is necessary, no matter which way synod votes, but it is especially necessary for the approval of local option.

Bruce Leiter

Pastor of Morrison CRC, Morrison, IL

Note: This overture was submitted to Morrison (Illinois) CRC council and to Classis Northern Illinois but was not adopted.

Overture 68: Adopt Instructions and Declaration re Churches That Have Ordained Women to the Office of Minister or Elder

Classis Minnesota South overtures synod (A) to instruct all congregations which have ordained women elders or ministers (pastors) to release them from office by January 1, 1995, (B) to instruct all congregations not to ordain any additional women elders or ministers (pastors), and (C) to declare that any congregation which has women elders or ministers (pastors) after January 1, 1995, will be considered to have broken the bonds of fellowship with the denomination and therefore to have placed itself outside the fellowship of the Christian Reformed Church.

Grounds:

1. Synod needs to take this action because the classes of offending/ecclesiastically disobedient churches are not carrying out the responsibility given to them in Church Order Articles 27 and 42 to see to it that their churches do not have women elders or ministers (pastors).
2. Synod has the right to take this action for the same reason that Classis Hudson had the right to declare about a church of its classis "that the council and congregation . . . have broken the bonds of fellowship with the denomination and therefore have placed themselves outside the fellowship of the CRC" (*Acts of Synod 1993*, p. 610, Art. 107, D).
3. The January 1, 1995, date for release of women elders and ministers (pastors) from office is reasonable. This practice has always been in violation of Church Order Article 3. Offending/ecclesiastically disobedient churches should already have released women elders and ministers (pastors) from office, as advised by Synods 1990, 1992, and 1993, advice that goes unheeded to this very day (see *Acts of Synod 1990*, p. 703; *Acts of Synod*

1992, p. 700; and *Acts of Synod*, 1993, p. 612). These violations of our covenant together are very offensive in the denomination and can no longer be tolerated.

Classis Minnesota South
Paul E. Bakker, stated clerk

Overture 69: Direct Classes to See to the Removal of Women Elders

Classis California South overtures synod to direct classes to see to the removal of women elders who have been elected to local consistories.

Grounds:

1. Women serving as elders is a clear violation of Scripture and of the Church Order of the Christian Reformed Church.
2. Synod and classes have the responsibility to enforce discipline in consistories and to ensure that consistories comply with Church Order.
3. Scripture and the Belgic Confession (Art. 29) require discipline as a mark of the true church.
4. Churches that have violated Church Order by electing women elders have seriously disturbed the peace and unity of the church and have broken the covenant that holds us together as a denomination.
5. Recently, in cases concerning councils in Salem, Oregon, and Brooklyn, New York, classes have acted swiftly to discipline churches for violations of Church Order.
6. The reputations of synod and classes as fair and just administrators of discipline will be undermined if discipline is not applied in these cases of flagrant violation of Church Order and the decisions of synod.

Classis California South
James Howerzyl, stated clerk

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COMMUNICATIONS

Communication 1: Classis Eastern Canada

Classis Eastern Canada advises synod to practice financial restraint on all synodical programs.

Ground: We are still experiencing the effects of the recession in both the United States and Canada. Many families are having difficulty meeting their budget obligations to church and Christian schools because of unemployment (currently at 11.5 percent in Canada), wage freezes, and wage cutbacks.

Classis Eastern Canada
James Kooistra, stated clerk

Communication 2: Classis Lake Erie

Fellow Servants of the Lord Jesus Christ:

We are deeply concerned about the denomination to which we all belong. We have many reasons to be grateful to the Lord for what is happening in our midst. Lives are being changed. Persons from all segments of our society are being called into new relationships with Jesus Christ and with each other. Deeds of love and mercy carried out by our members, our churches, and our denominational agencies manifest the love of God working in our midst. These are evidences of the work of the Spirit among us. But at the same time our life together has grown fractious. Members are set against members, churches against churches, classes against classes. Our assemblies, agencies, and leaders have been subjected to unfair attacks. Our speaking and writing have grown increasingly acrimonious.

How far these developments are from the spirit of Christ is exhibited by comparing our denominational life with the words of the apostle Paul:

Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit—just as you were called to one hope when you were called—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.

(Eph. 4:3-6)

We must seek unity—but not the unity of single-mindedness about all issues. We must seek the unity of love that can bridge difficult issues and allow people to remain in fellowship with each other. We believe that such unity will be greatly fostered if Synod 1994 ratifies the decision of Synod 1993 to give "councils and churches the option to nominate, elect, call, and ordain qualified women to the offices of elder, minister, and evangelist" (*Acts of Synod 1993*, p.

596). Such an action would allow diversity of practice within the denomination as other decisions cannot.

We are writing to you in particular to address two ideas that have emerged in the debate over women in office. The first of these is the troubling notion that those who favor opening the offices to women and those who oppose opening the offices cannot be part of the same denomination because the differences between the two positions are so fundamental that the integrity of those who hold one position would be compromised by continued fellowship with those who hold the other position. If this is the case, then regardless of what synod does, unity cannot be maintained in the Christian Reformed Church. But study committees, synods, and Reformed scholars have said that, although differences on this issue are real and deep, they are not reasons in themselves to break unity with each other. Let it be said that the case for women in office in our denomination has been made by faithful Reformed scholars using traditional Reformed methods of exegesis. They, like those who oppose them, are trying to be faithful to the Word of God. We may differ in our interpretations of Scripture, but we share a common commitment to the Bible and to Reformed methods of understanding the Bible.

A second disturbing idea recently proposed is that synod should delay action on ratification of the 1993 decision until we reach consensus on the issue. We find this suggestion disturbing because delay is not evenhanded. Delay favors only the side of those who would like to deny ordination to all offices.

If there were a reasonable expectation that delay would produce consensus in the near future, perhaps those who advocate women in office could be persuaded to postpone doing what they and two synods have regarded as the right thing to do, but there is no reason at all to believe that a new study of the issue will result in anything other than a renewed recognition that Reformed Christians can and do differ on what the Scriptures say regarding women in office.

Let us live with our differences. Allow those who advocate opening the offices to open them in their churches. Allow those who believe the Bible restricts the participation of women to restrict it in their churches. We have everything to gain by deciding the issue in this manner and little to lose. Delay will only erode the authority of synod, embolden those who are critical of the denomination, and encourage disobedience among those awaiting the opening of the offices. Above all, delegates to Synod 1994, call us to unity—not unity on the issue itself but unity that bridges the issue, based in love, understanding, and a determination to do the work of the Lord together.

Sincerely yours in the bonds of Christ,
Classis Lake Erie
George Vander Weit, stated clerk

Communication 3: Classis of the Heartland

Classis Orange City at its session on March 2 changed its name to Classis of the Heartland. This action is a response to the vision and goals which we have adopted—to be more outward directed and more aware of God's loving heart for all the people around us.

The following reasons were given for this name change:

1. Classis of the Heartland positively reflects our desire to be outward directed rather than inward directed in our vision and ministry of comfort to this region.
2. Classis of the Heartland reflects the heart of love which our churches and ministries have for this land and region.
3. Classis of the Heartland is a name which enables all the churches of classis to feel that they are a significant part of this classis.

We trust our new name will be a constant reminder of the goals we have set to reach our neighbors for Christ.

Classis of the Heartland
Jack Gray, stated clerk

Communication 4: Classis Pella

Classis Pella wishes to make known its objection to the manner in which Synod 1993 opened the possibility of women serving in the offices of minister, evangelist, and elder. According to Article 31 of the Church Order, the revision of a synodical decision shall be honored only if new and sufficient grounds for reconsideration are presented. We respectfully take exception to Synod 1993's judgment that its grounds were sufficient for reconsideration of Synod 1992's decision (*Acts of Synod 1993*, p. 591, Art. 92).

The first ground is that "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." This ground also asserts, "The 1992 decision of synod binds the conscience where Scripture does not bind." This ground begs the question of the binding nature of synodical decisions. For the question is not whether we feel bound by a particular decision. The question is how a given decision of a synod squares with Scripture and the Church Order. This question is never addressed. We are left to judge the sufficiency of this ground not on the Bible's teaching, but according to the rule of conscience. This ground violates the spirit and stipulations of Church Order Article 1 ("confessing its complete subjection to the Word of God") and 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 . . .").

The second ground, that "the decision has caused serious unrest in the churches," speaks to the ambiguity of Synod 1992's ruling. We readily acknowledge the unrest occasioned by that ambiguity. However, in this ground Synod 1993 interprets the cited unrest as "disregard" for the present rule and as a "holding back" of churches seeking to ordain women. Unruliness is not a ground for revision recognized in the Church Order. While unrest may call for a studied solution to bring about the peace of the church, we see no biblical warrant advanced here for revising a decision. All Synod 1993 acknowledges here is that the Christian Reformed Church has a problem. We do not read that Synod 1993 has the means in hand to address the problem.

The third ground is that "expounding" the Word is foreign to the Church Order and therefore the 1992 decision evades the regulation of the pulpit. We

recognize the validity of this point. However, this question is not answered by reconsidering the decision of Synod 1992. Had Synod 1993 denied the opening of all offices to women, the question of the use of women's gifts would have remained open. Even when Synod 1993 recommended opening all offices to women, it decided to use women's gifts in church leadership without directly answering the objections of those who cite such a Bible text as I Timothy 2:11-12. This form of reconsideration leaves intact the ambiguities and the dissatisfaction of what the grounds call "both sides of the issue."

Finally, Synod 1993 revised the decision of 1992 not on the basis of new biblical or Church Order grounds, but on the basis of grounds considered in 1992 and at previous synods. We believe this action violates the intent of Church Order Articles 29 and 31.

It is our judgment that the proposed change in Church Order Article 3 will not serve the denomination well. We find it difficult to explain and justify Synod 1993's rationale to our members, for its references to Scripture are vague, and its appeals to prior synodical studies are only cursory. We wish to let you know, in light of these objections, that we do not find Synod 1993's recommended course of action advisable.

Classis Pella

Siebert Kramer, stated clerk

NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL

The Rev. Thomas Tyson, Chairman
908 Fenhill Road
Glenside, Pennsylvania 19028

Dr. Myung Doh Kim, Vice Chairman
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Philadelphia, PA 19120

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P. O. Box 185
Due West, South Carolina 29639

November 22, 1993

Christian Reformed Church of North America
The Rev. Leonard J. Hofman, General Secretary
2850 Kalamazoo Ave. S.E.,
Grand Rapids, MI 49506

Dear Rev. Hofman,

The Nineteenth Meeting of the North American Presbyterian and Reformed Council, meeting in Grand Rapids, MI on November 10, 1993 passed some motions having to do with the Christian Reformed Church North America. They are as follows:

1. That the Council express to the Synod of the CRC its renewed concern regarding the proposal of the 1993 Synod to permit women to serve in the office of teaching and ruling elder by sending a similar statement to the one adopted in the 1990 and 1991 meetings of the Council. That statement would be as follows:

In harmony with the stated "purpose and function" of the NAPARC to "exercise mutual concern in the perpetuation, retention, and propagation of the Reformed Faith (Constitution III:3), the North American Presbyterian and Reformed Council calls upon the Christian Reformed Church to reverse the action of the 1993 Synod leading to the opening of the offices of minister and ruling elder to women, as contrary to the Scripture and the Reformed standards which insist that "everything [will] be carried on in the church . . . according to the rule prescribed by Saint Paul in his Epistle to Timothy" (Belgic Confession of Faith Article XXX). I Timothy 2 and 3, in giving authoritative instruction regarding proper conduct "in the household

of God, which is the church of the living God, the pillar and support of the truth" (3:15), the Apostle explicitly disallows to a woman the exercise of teaching or ruling authority over men in the church (2:12), and grounds this command in the divine creation order.

2. The following were adopted:

That NAPARC appoint a study committee consisting of one representative of each church to review the relevant documents of the Christian Reformed Church in North America that give the grounds for the opening of the office of elder to women, such committee to report its finding to the next meeting of NAPARC so the matter may be discussed by the council.

That the PCA be designated as the church to convene the Study Committee of Review of Documents of the CRCNA.

3. The following was adopted:

Moved by a deep love for our brother and sisters in the Christian Reformed Church, and

Feeling deep concern as we have heard at this meeting expressions of pain from within the Christian Reformed Church as the treasured unity of that body seems to some to be threatened with rupture, and the consciences of many are sorely tried, and

Standing under the direction of the Scripture to both bear one another's burdens and to earnestly strive to maintain the unity of the Spirit in the bond of peace

With a humble spirit and a desire to be used by the gracious Holy Spirit as He will and in view of the Spirit of the purpose of NAPARC (Constitution III:3), would communicate to the CRC our desire to render any aid that we might, and again, in a spirit of humility, offer to make available from our member churches a pastoral committee of elders to meet with parties in the CRC, to pray with and for them, and to offer such insights as the Holy Scripture and the Holy Spirit might give them; such pastoral committee to be appointed by the Chairman of NAPARC (of such size and composition as he shall determine) when our brothers and sisters of the CRC shall call for our assistance, and

When and if such request be made, the Secretary will notify member churches in order that intensive prayer

and fasting may be offered for God's richest blessing on this effort.

ALL TO THE GLORY OF OUR SOVEREIGN TRIUNE GOD

4. The following was not really adopted by the Council due in part to a rush to adjourn and in part to my oversight. I have put it in the Minutes of the meeting as I am sure there would be common consent to include it.

The Council expressed its thanks and appreciation to the Christian Reformed Church North America for hosting the meeting, and arranging for Dr Richard A. Muller, Appointed by the Christian Reformed Church Synod in 1991 to the P. J. Zondervan Chair for Doctoral Studies as Professor of Historical Theology at Calvin Theological Seminary, to be the speaker at the banquet on Tuesday evening.

I should like to add my personal thanks to you and to the Christian Reformed Church for hosting the meeting of NAPARC. I appreciated the help you and your secretary gave to me as Secretary of NAPARC.

May the Lord bless the Christian Reformed Church which has meant so much to many of us over the years.

Yours in Christ's service,



Donald J. Duff, Secretary

Communications Not Printed

6. Classis Heartland
7. Dr. Florence Kuipers
8. Council of First CRC, Rock Valley, IA
9. Rev. John Roke
10. Council of First CRC, Jenison, MI

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

ACTS OF SYNOD



1994

ACTS OF SYNOD

June 14-23, 1994
Fine Arts Center Auditorium
Calvin College
Grand Rapids, Michigan

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FOREWORD

The *Acts of Synod 1994* contains the following:

- Supplementary reports of the Board of Trustees of the Christian Reformed Church in North America and those agencies authorized to file them.
- Supplementary overtures and appeals dealing with matters relevant to reports found in the printed *Agenda for Synod 1994*.
- Financial reports.
- The minutes of Synod 1994.
- An index.

The pagination continues from the *Agenda* to the *Acts*. Supplemental materials begin on page 351, following preliminary unnumbered pages. Financial reports begin on page 393; minutes of synod follow, beginning on page 423. The index references both volumes; the numbers in boldface type refer to pages in the minutes of Synod 1994.

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 1994* and the *Acts of Synod 1994* 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 1994 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 its many opportunities for ministry in the areas of education, evangelism, and benevolence.

Leonard J. Hofman, general secretary

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BOARD OF TRUSTEES

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BOARD OF TRUSTEES 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

A. Board appointments

Classis	Board	Member	Alternate	Term
Alberta South	CRC Publications		Ms. Gerdie Heinen	
Atlantic NE	Home Missions		Rev. V.G. Van Ee	
Hackensack	CRWRC	Mr. J. Dirksen	Mrs. C. Van Ess Dykema	1997
Rocky Mountain	Home Missions	Rev. S. Sikkema	Mr. D. Weeda	1997

B. Calvin Theological Seminary Board of Trustees appointments

The following interim alternate trustee appointments to the Calvin Theological Seminary Board of Trustees were approved for terms ending September 1, 1994:

Far West U.S., Subgroup II	Rev. Kenneth Koeman
Eastern Canada, Subgroup II	Rev. Gordon Pols
Member-at-large (alternate for Mr. Loren Dykstra)	Mr. Sidney Jansma, Jr.

II. Board of Trustees membership

A. Trustees whose terms expire in 1994

District	Member	Alternate
Central U.S.		
Subgroup I	Mr. William Weidenaar	(vacant)
Subgroup II	Rev. Allan H. Jongsma	Dr. Calvin L. Bremer
	Mr. Nelson Gritter	Mr. James Van Drunen
Western Canada	Rev. Bastiaan Nederlof	Rev. Alvin Beukema

Words of thanks are in order for Mr. Nelson Gritter and Mr. William Weidenaar, who are completing their first three-year terms of service. Appreciation is also appropriate for Rev. Bastiaan Nederlof and Rev. Allan H. Jongsma for six years of service to the Board. Rev. Jongsma has served as the Board chairman during both terms. The Board also recognizes with gratitude the service of its vice chairman, Rev. Jack Vos, who will be leaving because he has accepted a call to a church out of the region he represented.

B. Nominations for Board members and for Board members-at-large

For Board members:

Central U.S., Subgroup I

Dr. Calvin L. Bremer is pastor of Bethel CRC, Lansing, Michigan, where he serves as minister of worship and administration. A graduate of Calvin Theological Seminary, he received his D.Min. degree with a concentration in church administration. He presently serves on the Trinity Christian College board of trustees and is alternate to Rev. Allan Jongsma on the CRCNA Board of Trustees. He has served on the Fund for Smaller Churches Committee, Board of Home Missions, Back to God Tract Committee, and the Reformed Bible College board.

Mr. William Weidenaar (incumbent) is a member of Evergreen Park, Illinois, CRC. An attorney, he is a partner in the law firm of Ruff, Weidenaar & Reidy, Ltd. He is a graduate of Calvin College and received his J.D. degree from the University of Chicago. He presently serves on the CRCNA Board of Trustees, the Judicial Code Committee, Trinity Christian College board of trustees, and the Evangelical Child & Family Agency board of directors. He has also served on the Barnabas Foundation board of directors.

Central U.S., Subgroup II

Dr. William R. Dahms is a member of Ann Arbor, Michigan, Christian Reformed Church. He received a B.A. degree from Calvin College, M.A. from Michigan State University, and Ph.D. from the University of Michigan. He concurrently serves as president of First Meridian, Inc., and as executive director of Foreign Language Foundation. He serves as president of the council at Ann Arbor CRC and as president of the board of trustees of Arbor Hospice.

Mr. Nelson Gritter (incumbent) is a member of Third CRC, Kalamazoo, Michigan. He attended Calvin College and received his B.B.A. degree from the University of Michigan. He is retired, having served as executive vice president and chief financial officer of Redwood & Ross. He presently serves as a volunteer for CRWRC, as a member of the Board of Trustees of the CRCNA, and as treasurer of Classis Kalamazoo, a position he has held since 1969.

Central U.S., Subgroup III

Mr. Howard Johnson is a member of North Street CRC, Zeeland, Michigan. He is retired, formerly having served as director of personnel services at Herman Miller, Inc. He is a graduate of Calvin College. He presently serves as treasurer of Classis Zeeland and of Zeeland Home Missions. He previously served on the Synodical Interim Committee of the CRCNA for six years, the Holland Christian Schools board of trustees, Christian Schools International board of trustees, and the Blue Care Network HMO board of trustees. He is currently serving his second term as elder.

Dr. James Strikwerda is a member of Bethany CRC, Holland, Michigan. He is a graduate of Calvin College and of the University of Michigan Dental School. He is a dentist, practicing in Holland, Michigan. He has served several terms as elder at Bethany CRC. He presently is a member of the Barnabas investment committee and a director of Deferred Giving; Holland Christian Schools. He has served on the Calvin College and Seminary Board of Trustees, the CRC

Publications Board, Christian Schools International board, and the Barnabas Foundation.

Western Canada

Rev. Alvin Beukema is pastor of First Christian Reformed Church, Abbotsford, British Columbia. He is a graduate of Calvin College and Calvin Theological Seminary. He has served on the Calvin College and Seminary Board of Trustees and on the CRC Publications Board. He presently serves as alternate member of the Board of Trustees. He has been a delegate to synod.

Rev. Peter Brouwer is pastor of First Christian Reformed Church, New Westminster, British Columbia. He is a graduate of Calvin College and Calvin Theological Seminary. Before entering the ministry, he worked in architecture and aeronautics. He presently serves as synodical deputy and as regional pastor. He has been a delegate to synod.

For Board members-at-large:

(One-year term)

Mrs. Sandra Gronsman is a member of Third CRC, Kalamazoo, Michigan. She graduated from Calvin College with an A.B. degree in education and has done graduate work at Western Michigan University. She is a fifth-grade teacher at Kalamazoo Christian School. She presently serves as chair of the Adult Education Committee at Third CRC. She has been active in Calvinettes, taught Sunday School, served as director of children's church, and was a member of the Kalamazoo chapter of the Calvin Alumni Board. She is a member of various teacher/education organizations.

Mrs. Jane Vander Ploeg is a member of Christ Community CRC, Wilsonville, Oregon, where she currently serves as a prayer coordinator, steering-committee member, and diaconal liaison. She is principal, corporate development, of Sonetics Corporation, a business her husband began ten years ago. She is a former resident of Grand Rapids, where she cofounded Dwelling Place, Inc., served on an advisory board to the public-school volunteer program, and helped several groups define their mission and goals. In Portland she cofounded Peoplebank, a talent bank (like Love, Inc.) for twenty churches.

(Two-year term)

Mr. Dirk De Jong is a member of Emmanuel CRC, Calgary, Alberta. He is a semiretired accountant and president of De Jong's Holdings Ltd. He graduated from Calgary University with a C.M.A. degree in 1966. He is stated clerk of Classis Alberta South, and he serves on the executive committee of King's College Foundation. He previously served as treasurer and trustee of the CRC Canadian Ministers' Pension trustees, on the Board of Governors of The King's College, on the Institute for Christian Studies board of trustees, as treasurer for the Calgary Christian School Society, and as vice president for the Calgary Philharmonic Chorus. He has been a delegate to synod four times and has served as elder, deacon, and chairman of the finance committee and the worship committee.

Mr. William Wildeboer is a member of Bethel CRC, Lacombe, Alberta. He is a farmer. He received his A.B. in classical languages at Calvin College and a teaching certificate from Alberta Teacher Training. He served as a school teacher (1965-1966) and as school principal (1966-1976). He presently serves on the 40th

Anniversary Committee of Bethel CRC and on the 50th Anniversary Committee of Lacombe Christian School. He has served on the Board of Trustees of Calvin College and Seminary (1986-1991) and on the Calvin College Board of Trustees (1991-1992). He has served on the Board of Governors of The King's College and as senate chairman in 1982 and 1984. He served as a member of the Research Project Evaluation Committee with the Farming for the Future program of the government of Alberta (1984-1987). He has served four terms as elder, including ten years as clerk.

(Three-year term)

Mrs. Marti Minnema is a member of Third CRC, Kalamazoo, Michigan. She attended Calvin College and received her M.S. degree in special education and in sociology from Western Michigan University. A social worker, she also teaches sociology at the community college in Kalamazoo. She presently serves on the Committee for MasterPlanning (CMP) at Third CRC and formerly served on the CMP at Battle Creek CRC. She has served on various committees at Family and Children Services. She, with her husband, Rev. Herman Minnema, served on the Interfaith International Board of Worldwide Marriage Encounter for four years.

Dr. Carol J. Rottman is a member of East Side CRC, Cleveland, Ohio. She attended Calvin College, received her A.B. from the University of Michigan, her M.A. from Michigan State University, and her Ph.D. from Case Western Reserve University. She is owner of First Draft Consulting and is a professional/technical writer. Her professional experience includes teacher/instructor, project director of Blind Infants, Low-Birthweight, and Prenatal Care. She served as delegate from Classis Lake Erie to the Calvin College and Seminary Board of Trustees for three years and as delegate to Calvin College Board of Trustees, Central U.S. (Subgroup II), for three years. During this time she served as a member of the college's executive committee for two years and as chairperson of its Education Development Committee for three years. She formerly taught catechism at River Terrace CRC, East Lansing, and has served as a deacon at East Side CRC, Cleveland, Ohio.

The Board adopted a motion to make a concerted effort to present nominees representing ethnic diversity for 1995 elections.

III. Judicial Code Committee

The Board of Trustees recommends that synod appoint the following Judicial Code Committee members to a second three-year term: Dr. Harvy Bratt, Mr. Donald F. Oosterhouse, and Mrs. Jeanne Vogelzang. The members have indicated their availability and willingness to serve.

IV. Responses to the January 10, 1994, pastoral letter

A number of responses were received to a pastoral letter sent by the Board of Trustees to the families of the CRCNA. The letters were reviewed by staff, and those requiring response were distributed for reply, by region, to the members of the Board of Trustees.

V. Request of Mount Hamilton "CRC" Independent

Having received several requests following Synod 1993, the Board reaffirmed that Mount Hamilton "CRC" Independent does not have the right of appeal to synod from a decision of classis. This decision is based upon the decision of Synod 1993 (*Acts of Synod 1993*, pp. 512-13).

VI. Use of the name "Christian Reformed Church" by independent churches

Both Beverly "CRC" (Independent), Wyoming, Michigan, and Lynwood "CRC" Independent, Lansing, Illinois, have twice been requested by the Board of Trustees to cease using the name "Christian Reformed Church." Both continue to use the name and in return mail give reasons for doing so. They have been advised that only churches of the Christian Reformed Church in North America have the right to use the name.

VII. Title for retiring general secretary

In view of the general secretary's retirement on September 30, 1994, the Board of Trustees recommends that synod confer on Rev. Leonard J. Hofman the title of general secretary emeritus.

VIII. Oversight of executive functions

The Board adopted the following recommendations of its executive committee:

- A. That the executive committee's responsibilities, in order to maximize coordination and mutual support, include facilitating the Board's oversight of the general secretary and the executive director of ministries as they carry out the functions described in their respective position descriptions.
- B. That in carrying out this task the executive committee ordinarily meet with the general secretary and the executive director of ministries prior to each meeting of the Board and, if necessary, engage a party with personnel expertise.
- C. That the executive committee make regular appropriate reports to the Board.

IX. Program Committee report for Synod 1994

The report of the Program Committee for Synod 1994 was reviewed for the Board by the general secretary. He noted that the committee designated seminary faculty advisers to all of the advisory committees and that the general secretary, the executive director of ministries, and the financial coordinator are listed as staff consultants in keeping with their areas of responsibility.

However, the Board recommends that the general secretary and the executive director of ministries continue to serve as advisers to the Synodical Services and Financial Matters advisory committees.

X. Appointment of director of finance and administration

The board is pleased to report the appointment of Mr. Robert Van Stright to the position of director of finance and administration. Mr. Van Stright assumed his responsibilities on May 16, 1994.

XI. Appointment of world-hunger coordinator

The position of world-hunger coordinator (mandated by Synod 1993) has also been filled. Mr. Peter Vander Meulen, presently the West Africa regional director

for CRWRC, will begin his responsibilities on July 1, 1994, on a part-time basis and will expand his work to full time over the next twelve months.

XII. Appeal regarding the proposed size of the Pastoral Ministries board

The Board of Trustees considered the following appeal of the Committee on Disability Concerns, the Chaplain Committee, and SCORR relative to the proposed size of the Pastoral Ministries board:

We write to convey the shared concerns of the Chaplain Committee, the Committee on Disability Concerns, and the Synodical Committee on Race Relations regarding the composition of the proposed Pastoral Ministries board. The recommendation of these committees is that the new board consist of up to twenty-five (25) members rather than the fifteen stipulated in your decision of March 3, 1994 (BOT 1768 IV, A, 4, d; *Agenda for Synod 1994*, Appendix C, I, B, 4, d, p. 48). The larger board our committees recommend will allow for five members to represent each of the five component ministries. (We understand the Pastor-Church Relations Committee and the Ministerial Information Service to be one of the five component ministries and the Committee on Abuse Prevention to be the fifth.) We ask that you reconsider your decision to establish a fifteen-member board and raise three considerations in support of this appeal.

First, the ministries each of our respective committees have been mandated by synod to conduct are very complex. Each of the ethnic communities in and beyond the CRC has its own distinctive characteristics, and the resulting potential for race conflict or enriched harmony is different in each instance. Disabilities include mental impairments, sensory limitations, physical disabilities, and mental illnesses. Each of these groupings in turn has its own variety of disabling conditions and resulting issues. The varieties of chaplaincy ministries differ as widely as the kinds of institutions in our North American society, and new types of chaplaincy are also emerging to bridge institutions and communities. We feel that a twenty-five-member board will be decidedly more competent and effective in governing an agency which is to address this complex of ministries.

Second, we judge that the alternative of augmenting the competence of a fifteen-member board by establishing under it a second level of expanded subcommittees will not be as effective or as efficient as a twenty-five-member board. Such an arrangement of board and expanded subcommittees will probably cost just as much to fund as a twenty-five-member board, and the whole will be more difficult to unify into a single agency. Furthermore, the non-board members on the expanded subcommittees will likely not develop the sense of ownership that goes with the responsibility and accountability of board membership.

Third, a twenty-five-member board is still modest in size. The boards of Calvin College, Home Missions, World Missions, and World Relief are all larger. The boards of the Back to God Hour and Calvin Seminary are only slightly smaller.

In view of the above considerations, then, we appeal to you, the BOT of the CRCNA,

1. To reconsider your decision to limit the board of Pastoral Ministries to fifteen members.
2. To expand this board to allow for up to twenty-five members.
3. To provide for the further specific membership qualifications recommended by our committees in our 1994 annual reports.
4. To communicate this appeal to Synod 1994 for final consideration if you decide not to act favorably on it.

Respectfully submitted for
Chaplain Committee
Committee on Disability Concerns
Synodical Committee on Race Relations

Rev. James Vanderlaan

The Board of Trustees reviewed the joint communiqué at its meeting on May 5-6, 1994, and decided not to sustain the appeal for the following reasons:

1. The members of the Board of Trustees are persuaded that a fifteen-member board is sufficient for the scope and responsibilities envisioned for the board of the new Pastoral Ministries agency. The BOT also believes that the general trend of board size is downward and, therefore, would prefer that this be the case as proposed in the document being submitted to synod.
2. The members of the Board of Trustees also believe it to be important that the new board function as the policy-making group it is and that the functions of administration be carried out by agency staff persons. It seems to the BOT that several of the committees have been functioning at least as much as administration committees as policy-making boards. This assessment is not stated as criticism but merely as an observation.

XIII. "At will" employment for all employees

The Board of Trustees has been considering the formulation of an "at will" employment policy for all denominational employees, as instructed by Synod 1993. The proposed policy is presently under legal review and will be distributed to the delegates at synod.

XIV. *The Christian Reformed Church: Toward a New Vision*

The booklet *The Christian Reformed Church: Toward a New Vision* has been distributed to the synodical delegates. This booklet provides background material for the following recommendations of the Board of Trustees:

- A. That synod urge the members, congregations, and classes of the Christian Reformed Church to renew their efforts to provide easy access to the fullness of God's grace for the poor, the searching, the wandering, and the lost.
- B. That synod encourage classes to organize and sponsor, with the assistance of the denominational agencies, regional collaborative outreach festivals where members of the churches within a classis can celebrate outreach vision, pray with and encourage each other, and receive instruction and training in the ministry of assisting the poor, seeking the lost, and discipling the found.
- C. That synod encourage the churches to avail themselves of the resources provided through the agencies to increase the denominational partnership in outreach to the poor, the searching, the wandering, and the lost.

XV. Committee for Education Assistance to Churches Abroad (CEACA)

With reference to committee membership, CEACA recommends

- A. That synod, waiving normal procedure, appoint Mr. Chris Cok for a three-year term.
- B. That synod, waiving normal procedure, appoint Rev. Harvey Kiekoover for a three-year term.

XVI. Financial matters

The Board of Trustees has completed its review of the denominational agencies' 1993 financial reports, 1994 revised budgets, 1995 proposed budgets, and ministry-share requests for 1995.

The *Agenda for Synod 1994—Financial and Business Supplement* has been prepared from the material reviewed. Copies are made available to all synodical delegates and will be available to churches requesting a copy. Volume I contains the detailed financial reports from the denominational agencies and is published in the interest of continuing financial accountability to the churches. Volume II provides financial information regarding the nondenominational agencies recommended for financial support.

A. Denominational agencies—ministry shares

The Board of Trustees has also prepared its schedule of denominational ministry-share history and requests. For detail, see Appendix A, 1-3, 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 Board of Trustees. The 1995 ministry-share requests are expressed in relation to professing members (over 18 years of age) and in relation to families, as a result of action taken by Synod 1993 when it was decided that a five-year phase-in to ministry-share determination solely by professing-member count be implemented. For 1995, 60 percent of the church's ministry-share determination will be on the basis of families; 40 percent will be based on the number of professing members (over 18 years of age).

Appendix B shows total average ministry shares from 1970-1995 as expressed in 1970 dollars for both Canada and the United States. This is presented to show the impact of inflation over the last twenty-five years.

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

a. Above-ministry-share needs

b. 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 Services—above-ministry-share needs

Synodical Committee on Race Relations

a. Above-ministry-share needs

b. 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

United Calvinist Youth

Calvinettes

Calvinist Cadet Corps

Young Calvinist Federation/Youth Unlimited

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

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

Reformed Bible College

Rehoboth Christian School

Roseland Christian School

The King's University College (through the U.S. Foundation)

Trinity Christian College

Worldwide Christian Schools

c. Miscellaneous agencies

American Bible Society

Faith, Prayer and Tract League

Friendship Foundation

The Gideons International

International Bible Society

Inter-Varsity Christian Fellowship

Lord's Day Alliance of the United States

Metanoia Ministries

Mission 21 India

Seminary Consortium for Urban Pastoral Education (SCUPE)

The Evangelical Literature League (TELL)

The Bible League

Wycliffe Bible Translators

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 University 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.

D. Agencies formerly recommended for financial support now determined not to meet the guidelines for accreditation and, therefore, not recommended for financial support

1. International Theological Seminary
2. Westminster Theological Seminary Ministries—Philadelphia, PA, and Escondido, CA

One of the guidelines used in granting accreditation is that the applying agency is not performing a work already carried out by a denominational agency. It has become increasingly apparent that the work of both International Theological Seminary and Westminster Theological Seminary Ministries is being carried out by a Christian Reformed denominational agency, namely, Calvin Theological Seminary.

3. The Evangelical Literature League (TELL)

The current relationship of TELL with World Literature Ministries has changed from the closer affiliation which existed in the past.

The vision and ministry of TELL are being carried out, at least in part, by a Christian Reformed denominational agency, namely, World Literature Ministries.

TELL will, however, be given a period of three years beginning January 1, 1995, to seek alternative means of financial support.

E. New requests for accreditation

1. Bethesda Foundation, Inc.

Not recommended for financial support in 1995.

The stated purpose of this foundation does not meet the guidelines for accreditation. Specifically the guidelines refer to those agencies which are "closely related to [the church's] integral work (works of mercy, Christian education, or the distribution of the Word of God)."

2. Cary Christian Center, Inc.
Recommended for financial support in 1995.
The ministry of Cary Christian Center, Inc., meets the guidelines for accreditation.
3. PRM International
Recommended for financial support in 1995.
The ministry of PRM International meets the guidelines for accreditation.
4. Pathways International
Not recommend for financial support in 1995.
It appears that Pathways International has been an official 501(c)(3) organization fewer than the three years which the guidelines for accreditation require.
The cash situation in relation to annual expenses is greater than the guidelines for accreditation allow.

XVII. Recommended salary ranges for 1995

Synod 1984 directed that "compensation ranges be recommended annually by the Synodical Interim Committee," now the Board of Trustees. Accordingly, the Board recommends the following salary ranges for 1995, which reflect a 3 percent across-the-board increase over 1994 for U.S. ranges and a 2 percent across-the-board increase over 1994 for Canadian ranges.

1995 Proposed Salary Ranges

1995 Salary Ranges—United States						1995 Salary Ranges—Canada					
Salary Level	Min.		Median		Max.	Min.		Median		Max.	
12	58,100	65,300	72,600	79,900	87,100						
11	55,000	61,900	68,800	75,700	82,600						
10	52,200	58,800	65,300	71,800	78,400						
9	49,600	55,800	62,000	68,200	74,400						
8	47,600	53,600	59,500	65,500	71,400						
7	44,000	49,500	55,000	60,500	66,000	55,800	62,700	69,700	76,700	83,600	
6	42,100	47,300	52,600	57,900	63,100	51,600	58,000	64,500	71,000	77,400	
5	40,200	45,300	50,300	55,300	60,400	48,800	54,900	61,000	67,100	73,200	
4	38,600	43,400	48,200	53,000	57,800	41,500	46,700	51,900	57,100	62,300	
3	33,900	38,200	42,400	46,600	50,900	40,500	45,500	50,600	55,700	60,700	

Grounds:

- A. The 1993 increase in the CPI over that of 1992 was 2.95 percent for the U.S. and 1.84 percent for Canada.
- B. The average increase in the ministers' cash salaries—1994 over 1993—was 3.5 percent for the U.S. and 1.6 percent for Canada.

The Board of Trustees further recommends that the U.S. salary ranges for 1995 be restated to reflect a 50 percent spread (minimum to maximum) calculated from the mid-point.

Grounds:

- A. To return to the original Hay Group recommendation for breadth of range.
- B. To be consistent with the most recent recommendations from the Hay Group for Canadian salary ranges.

XVIII. Ministers' Compensation Survey 1994

The Ministers' Compensation Survey 1994 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 by our churches and the favorable comments concerning the information given, the number of churches returning the questionnaires is decreasing, and therefore the survey is less accurate and effective than desired.

The Board of Trustees reminds the churches of the importance of completing the questionnaires, the urgency for which is noted in the *Acts of Synod 1988*, page 574.

XIX. Barnabas Foundation

A. Background

Since 1976, the Barnabas Foundation has urged members of our churches to exercise Christian stewardship with respect to the material blessings which God has entrusted to us, particularly in the distribution of family assets upon death. Barnabas representatives have made hundreds of presentations throughout the United States on wills, estate planning, and taxes, and they have helped thousands of families prepare their own estate plans. Their activities have been funded primarily by the denominational agencies and other organizations supported largely by Christian Reformed people. Since Barnabas and its members wish to tie the members' contributions directly to the results achieved, they plan to adopt a new schedule as of October 1, 1994, pursuant to which members will contribute to Barnabas 5 percent of bequests and trust distributions received.

Individual churches have never been members of the Barnabas Foundation and therefore have never paid anything for the services provided by Barnabas and the benefits received from it. The records indicate that new charitable gifts of approximately \$60 million dollars per year have been made during each of the past five (5) years and that the gifts designated for local Christian Reformed churches range from 6 percent to 9 percent of total dollars. The proposed plan has already been approved by the executive committee of Barnabas and by the advisory committee, comprised of Barnabas member organizations. Implementation of the plan is subject to approval of the full board of directors and the members present at the September 1994 annual Barnabas meeting. If this plan receives final approval and is implemented, it appears fair that individual churches benefiting from the work done by Barnabas contribute toward its operating expenses on the same basis as its member organizations.

B. Recommendation

That synod urge all U.S. churches to contribute to the Barnabas Foundation 5 percent of the bequests and trust distributions they receive through planned or deferred gifts. This would be consistent with contributions received by the Barnabas Foundation from its member organizations. This recommendation shall be

effective October 1, 1994, and is subject to the final adoption of the plan by the Barnabas Foundation board and members at its September 1994 annual meeting.

Grounds:

1. Many local churches have benefited and will continue to benefit from the work of the Barnabas Foundation.
2. Fairness suggests that all organizations benefiting should share in the cost of the services producing the benefits.

XX. Recommendations

- A. That synod approve the Board interim appointments to various boards (see Section I).
- B. That synod express its appreciation to retiring members of the Board for their services to church (see Section II).
- C. That synod confer on Rev. Leonard J. Hofman the title of general secretary emeritus (see Section VII).
- D. That the general secretary and the executive director of ministries continue to serve as advisers to the Synodical Services and Financial Matters advisory committees (see Section IX).
- E. That synod take appropriate action on the Board's recommendations relating to *The Christian Reformed Church: Toward a New Vision* (see Section XIV).
- F. 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 Section XVI, A-D).
- G. That synod take appropriate action on new requests for accreditation (see Section XVI, E).
- H. That synod approve the proposed salary ranges for 1995, within which the denominational agencies are to report salaries in the *Agenda for Synod 1995* (see Section XVII).
- I. 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 1994 (see Section XVIII).
- J. That synod urge all U.S. churches to contribute to the Barnabas Foundation 5 percent of the bequests and trust distributions they receive through planned or deferred gifts. This would be consistent with contributions received by the Barnabas Foundation from its member organizations (see Section XIX).

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

DENOMINATIONAL MINISTRY SHARES HISTORY/REQUESTS

	1993 PER FAMILY	1994 PER FAMILY	1994 PER MEMBER	1995 REQUEST PER FAMILY	1995 REQUEST PER MEMBER	INCREASE PER FAMILY %	INCREASE PER MEMBER %	INCREASE PER FAMILY \$	INCREASE PER MEMBER \$
BACK TO GOD HOUR	\$68.00	\$71.29	\$29.70	\$72.96	\$31.40	2.3%	5.7%	\$1.67	\$1.70
CRC-TV	\$24.60	\$25.86	\$10.78	\$26.16	\$11.26	1.2%	4.5%	\$0.30	\$0.48
CALVIN COLLEGE	\$55.35	\$56.92	\$23.72	\$58.62	\$25.49	3.0%	7.5%	\$1.70	\$1.77
CALVIN THEOLOGICAL SEMINARY	\$39.20	\$40.25	\$16.77	\$43.15	\$18.57	7.2%	10.7%	\$2.90	\$1.80
CRC PUBLICATIONS AND WORLD LITERATURE	\$4.60	\$4.60	\$1.92	\$4.73	\$2.06	2.8%	7.3%	\$0.13	\$0.14
HOME MISSIONS	\$116.00	\$119.61	\$49.84	\$119.61	\$52.00	0.0%	4.3%	\$0.00	\$2.16
WORLD MISSIONS	\$107.75	\$110.97	\$46.24	\$113.19	\$48.71	2.0%	5.3%	\$2.22	\$2.47
WORLD RELIEF	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00			\$0.00	\$0.00
CHAPLAIN COMMITTEE	\$9.75	\$10.12	\$4.22	\$10.15	\$4.37	0.3%	3.6%	\$0.03	\$0.15
COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD	\$1.30	\$1.37	\$0.57	\$1.38	\$0.59	0.7%	3.5%	\$0.01	\$0.02
COMMITTEE ON ABUSE PREVENTION	\$0.00	\$0.00	\$0.00	\$1.50	\$0.65			\$1.50	\$0.65
COMMITTEE ON DISABILITY CONCERNS	\$2.00	\$2.07	\$0.86	\$2.38	\$1.03	15.0%	19.8%	\$0.31	\$0.17
DENOMINATIONAL SERVICES	\$34.00	\$35.08	\$14.60	\$35.48	\$15.27	1.1%	4.6%	\$0.40	\$0.67
FUND FOR SMALLER CHURCHES	\$12.00	\$16.67	\$6.95	\$19.17	\$8.25	15.0%	18.7%	\$2.50	\$1.30
PASTOR-CHURCH RELATIONS	\$2.70	\$2.93	\$1.22	\$3.19	\$1.37	8.9%	12.3%	\$0.26	\$0.15
MINISTERS' PENSION FUNDS	\$38.50	\$37.94	\$15.81	\$37.93	\$16.32	-0.0%	3.2%	-\$0.01	\$0.51
SUPPLEMENTAL FUNDS	\$2.25	\$1.72	\$0.72	\$1.38	\$0.60	-19.8%	-16.7%	-\$0.34	-\$0.12
SYNODICAL COMMITTEE ON RACE RELATIONS	\$7.50	\$7.70	\$3.20	\$7.92	\$3.41	2.9%	6.6%	\$0.22	\$0.21
TOTAL MINISTRY SHARE	\$525.50	\$545.10	\$227.12	\$558.90	\$241.35	2.5%	6.3%	\$13.80	\$14.23

APPENDIX A-2

CALVIN COLLEGE

PER FAMILY Denominational Ministry Share (DMS) Computation for 1995

	Percent Distribution of Chr. Ref. Students	Allocation By Area	Number of Families in Area	1995 DMS per Family	1995 DMS Rounded Off	Projected DMS	60% 1995 DMS
Area #1	28.1%	\$1,209,500	10,790	\$112.09	\$112.10	\$1,209,600	725,760
Area #2	26.3%	1,130,100	13,045	86.63	86.60	1,129,700	677,820
Area #3	11.8%	509,000	7,553	67.39	67.40	509,100	305,460
Area #4	4.9%	209,700	5,294	22.56	22.60	210,000	126,000
Area #5	4.7%	201,600	2,913	69.21	69.20	201,600	120,960
Area #6	12.4%	535,500	10,645	50.31	50.30	535,400	321,240
Area #7	8.9%	384,800	12,870	29.90	29.90	384,800	230,880
Area #8	2.9%	124,200	6,318	19.66	19.70	124,500	74,700
	100.0%	4,304,400	73,428				2,582,820
							1,739,840

Projected Total Gross for 1995
Shortfall Factor

35.0%

4,304,700
(1,506,600)
2,798,100

Projected Total Net for 1995

\$2,798,100

* Denominational Ministry Share Computation for Fiscal 1994-95

From 1994 DMS - 76.1% of	\$2,778,800	2,114,700	2,114,700
From 1995 DMS - 23.9% of	\$2,798,100	668,700	671,500
Projected Net DMS Income for 1994-95		2,783,400	2,786,200
Projected Net DMS Income for 1993-94		2,800,000	2,800,000
Projected Change in Revenues From DMS		(\$16,600)	(\$13,800)

* Projected average per-family increase

1995	4,304,400	=	\$58.62
	73,428		
1994	4,275,000	=	\$56.92
	75,103		
Increase			\$1.70
Percentage Increase			3.0%

APPENDIX A-3

CALVIN COLLEGE

PER MEMBER Denominational Ministry Share (DMS) Computation for 1995

	Percent Distribution of Chr. Ref. Students	Allocation By Area	Number of Professing Members in Area	1995 DMS per Member	1995 DMS Rounded Off	Projected DMS	40% 1995 DMS
Area #1	28.1%	\$1,222,200	26,567	\$46.00	\$46.00	\$1,222,100	486,840
Area #2	26.3%	1,141,900	31,631	36.10	36.10	1,141,900	456,760
Area #3	11.8%	514,400	16,656	30.88	30.90	514,700	205,880
Area #4	4.9%	211,900	22,836	9.28	9.30	212,400	84,960
Area #5	4.7%	203,700	6,193	32.89	32.90	203,700	81,480
Area #6	12.4%	541,100	22,721	23.81	23.80	540,600	216,320
Area #7	8.9%	388,900	29,401	13.23	13.20	388,100	155,240
Area #8	2.9%	125,500	14,634	8.58	8.60	125,900	50,360
	100.0%	4,349,600	170,639				1,739,840

Projected Total Gross for 1995
Shortfall Factor

35.0%
(1,522,400)

Projected Total Net for 1995

\$2,827,200

* Denominational Ministry Share Computation for Fiscal 1994-95

From 1994 DMS - 76.1% of \$2,863,000 2,026,500
From 1995 DMS - 23.9% of \$2,827,200 675,700

Projected Net DMS Income for 1994-95 2,702,200

Projected Net DMS Income for 1993-94 2,800,000

Projected Change in Revenues From DMS (\$97,800)

* Projected average per-professing member increase

1995 4,349,600 = \$25.49

170,639

1994 4,275,000 = \$23.72

180,247

Increase \$1.77

Percentage Increase 7.5%

APPENDIX B

Christian Reformed Church in North America Ministry Shares of Denominational Agencies 1970-1995

	(1)	(2)	(3)	(4)	(5)
Year	Ministry Share	U.S. CPI	Ministry Share in 1970 U.S. \$	Canada CPI	Ministry Share in 1970 Can. \$
1970	\$ 126.60	38.8	\$ 126.60	31.0	\$ 126.60
1971	135.40	40.5	129.72	31.9	131.58
1972	146.60	41.8	136.07	33.4	136.01
1973	156.60	44.4	136.84	36.0	134.85
1974	160.90	49.3	126.63	39.9	125.01
1975	173.10	53.8	124.84	44.2	121.40
1976	188.15	56.9	128.30	47.5	122.79
1977	214.05	60.6	137.05	51.3	129.35
1978	232.95	65.2	138.63	55.9	129.19
1979	251.30	72.6	134.30	61.0	127.71
1980	274.97	82.4	129.48	67.2	126.85
1981	309.80	90.9	132.24	75.5	127.20
1982	331.65	96.5	133.34	83.7	122.83
1983	355.05	99.6	138.31	88.5	124.37
1984	366.65	103.9	136.92	92.4	123.01
1985	381.05	107.6	137.40	96.0	123.05
1986	402.55	109.6	142.51	100.0	124.79
1987	417.75	113.6	142.68	104.4	124.04
1988	434.50	118.3	142.51	108.6	124.03
1989	454.55	124.0	142.23	114.0	123.61
1990	476.58	130.7	141.48	119.5	123.63
1991	496.00	136.2	141.30	126.2	121.84
1992	497.00	140.3	137.45	128.1	120.27
1993	525.50	144.5	141.10	130.4	124.93
1994	545.10	148.8	142.14	133.0	127.05
1995*	558.90	154.0	140.81	136.3	127.12

(1) Ministry shares as approved by Synod 1970-1994

(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

Ministry shares are expressed in per family amounts for comparison
1970-1995

* 1995 ministry shares requested and recommended by Ministries
Coordinating Council and Board of Trustees

Estimated inflation rate 1994 - U.S. 3.0%, Canada 2.0%

Estimated inflation rate 1995 - U.S. 3.5%, Canada 2.5%

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AGENCY AND COMMITTEE SUPPLEMENTS

Calvin College

The Calvin College Board of Trustees met on May 12 and 13, 1994. The board presents this supplemental report to guide delegates to synod in their decisions and to inform them of other matters relating to the college.

I. Presidential Search Committee appointed

We reported in February that the board had received President Diekema's letter of retirement plans. The board accepted, with regret, his notice of retirement, effective August 31, 1995, with a six-month sabbatical to follow.

In view of President Diekema's retirement, the board appointed the following persons to serve on the Presidential Search Committee:

- Grace Achterhof, chair (trustee)
- Mary Vermeer Andringa (at large)
- Alan Aukeman (student)
- Claudia Beversluis (faculty)
- Stephen C.L. Chong (alumni board)
- Jeanette Bult De Jong (administration)
- Vernon Geurkink (denominational Board of Trustees)
- Lee Hardy (faculty)
- Milton Kuyers (at large)
- Luis Lugo (faculty)
- Dirk Mellema (at large)
- Kenneth Ozinga (alumni trustee)
- David Van Baak (faculty)
- John Van Engen (trustee)
- Bill Van Groningen (trustee)
- Gordon Van Harn (administration)

The committee will present the candidate(s) of choice, if possible, in February 1995 but no later than the May 1995 meeting of the board of trustees.

The board approved a statement of desired presidential leadership qualities for the search committee's guidance. That statement follows for your information.

Statement of Desired Presidential Leadership Qualities

Context

Calvin College is a comprehensive liberal arts college in the Reformed tradition of historic Christianity. Through our educational and intellectual efforts, we seek to be agents of renewal in the academy, church, and society. We pledge fidelity to Jesus Christ, offering our hearts and lives to do God's work in God's world.

Personal Attributes

The next president of Calvin College will be a person of living faith in Jesus Christ as the Savior and Lord of all creation. S/he will be/become a member of the Christian Reformed Church whose life bears witness to a vocation of service within God's kingdom. This person will have the credentials and qualifications necessary to be a member of the Calvin College faculty. Unquestionably, this will be a person of fidelity and ardor and not without humor.

Leadership Skills

Calvin College seeks a president who is

An Academic Servant

The president must embrace the distinctively Christian and Reformed character of the overall mission of Calvin College as laid out in the Expanded Statement of Mission. Keenly aware of the issues and trends in the contemporary world of higher education and North American culture, s/he must be able to

1. Direct effectively the ongoing development of quality teaching, research, and community service.
2. Guide a balanced and steady development of all the curricular and cocurricular programs appropriate to a comprehensive liberal arts institution.
3. Inspire and affirm students and faculty and staff in being a caring and diverse educational community of faith-filled, scholarly service.

An Effective Administrator

The president must provide administrative excellence in leading a complex and increasingly diverse institution. S/he must be able to

1. Work effectively within the communal and deliberative style of decision making at Calvin, leading through influence and participation.
2. Establish and oversee a continuous, comprehensive planning process.
3. Delegate responsibilities while maintaining steadfast resolve and overall accountability.

A Community Liaison

The president must communicate well within the diverse constituencies of Calvin College and with the public at large. As the principal representative of the college to the Christian Reformed Church and to the world of Reformed Christians, s/he must be able to

1. Interpret a Reformed view of Christian higher education in ways appropriate to the general public and other Christian communities.
2. Motivate Calvin College's diverse constituencies to maintain and strengthen their active commitment to the college.
3. Respond charitably and firmly to antagonists.

A Creative Steward

The president must secure and manage the multitude of material and human resources necessary to maintain and enhance Calvin College. S/he must be able to

1. Provide creative initiative in fund-raising campaigns and other resource allocations and acquisitions.
2. Ensure sound management of the fiscal and physical concerns of the college.
3. Stimulate growth and development within all the domains of Calvin College.

II. Appointments, anniversaries of appointment to faculty, retirements, dean of chapel (see Recommendations, p. 373)

A. First endowed chair

For the first time in the history of Calvin College, the board made an appointment to an endowed chair. C. Steven Evans has received an offer to be the first holder of the William Spoelhof Teacher-Scholar-in-Residence Chair. We shall likely not continue to make special note of all appointments to endowed chairs, but this first such appointment deserves special notice.

B. Appointments

The board ratified the regular appointment of ten faculty members, the term appointment of eight faculty members, and the administrative reappointment of one.

C. Twenty-five years of service to the college

The board acknowledged eight persons who have served the college for twenty-five years.

D. Retirements

The board joined the faculty and staff for their spring social dinner to honor retiring faculty and staff:

Faculty: Theodore A. Rottman, Roger J. Stouwie, and Marvin L. Vander Wal.
Staff: Paul Kremers, physical plant.

E. Dean of the chapel

In 1989 the board of trustees approved a position entitled "dean of the chapel." Due to an unanticipated decline in enrollment, the implementation of this action had to be postponed. Now, five years later, the Campaign for Calvin College has identified a donor who is committed to endowing the dean of the chapel position, and the board enthusiastically endorsed the appointment of a person to this position.

III. Election of college trustees (see Recommendations, p. 374)

A. Regional trustees

The following trustees and alternates were elected by classes:

Region	Delegate	Alternate	Term
Far West U.S. I	no election required		
Far West U.S. II	Ronald Polinder	Dirk Mellema	1997
Great Plains U.S.	no election required		
Central U.S. I	no election required		
Central U.S. II	Miriam Schaafsma	Kenneth Baker	1997
Central U.S. III	James Cooper	Jack Postma	1997
Central U.S. IV	Morris Greidanus	Donald Van Beek	1997
Eastern U.S.	no election required		
Eastern Canada I	no election required		
Eastern Canada II	Nicolaas van Duyvendyk	Robert Vander Vennen	1997
Western Canada	no election required		

B. Alumni trustee

The Alumni Association submitted the name of Mary Kooy for the one open seat.

Dr. Mary Kooy of South Surry, British Columbia, is completing a two-year term as an alumni representative. She has served the board with distinction and has shared her thoughts on a variety of important issues facing the college. The board finds her vision and enthusiasm for Calvin College inspiring and insightful.

C. At-large trustees

The terms of four at-large trustees expire this year: Ellouise De Groat, Jay Morren, Jann Van Stedum Van Vugt, and John L. Witvliet.

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: Jason Chen, Jay Morren, Jann Van Stedum Van Vugt, and John L. Witvliet.

Rev. Jason Chen is the pastor of the Chinese CRC in Iowa City and the campus pastor at the University of Iowa. He serves on synod's Committee to Study a Racially and Ethnically Diverse Family of God and has provided leadership to the Iowa City Human Rights Commission. His experience and capability in matters of ethnic diversity within educational and civic contexts would be an asset to Calvin's board.

Mr. Jay Morren has served Calvin College enthusiastically in diverse capacities. He served on the governance committee, which provided invaluable service in shaping and defining the new governance structure, and he is presently providing leadership in the Campaign for Calvin. He is a member of Covenant CRC, Cutlerville, Michigan.

Rev. John L. Witvliet is pastor of First CRC of Sioux Center, Iowa. John's leadership, coupled with his gentle pastoral touch, has already served the board well, especially in his position as chairman of the board. In this time of change in leadership at the college, we consider an additional three years of service by Rev. Witvliet to be an enormous asset.

Mrs. Jann Van Stedum Van Vugt brings to the board her expertise in the world of media, advertising, and art. Jann has served the board with distinction and

expertise in the last two years, and her gifts have been especially valuable for the board's external-relations work. A subsequent three-year term would provide the board with opportunity to further benefit from her experience and knowledge. She is a member of Westside Fellowship CRC, Kingston, Ontario.

IV. Finance

The board approved the 1994-1995 Revised Calvin College Educational and General Budget, with revenues and expenses totaling \$43,162,000.

V. Other matters

A. The recent admissions report for 1994 is encouraging. Applicants for first-time freshmen are more than 10 percent above last year. The freshman enrollment goal for this year is fifty above 1993; current admissions figures put us on target to meet this goal.

B. In February the board raised the goal of the Campaign for Calvin College from \$35 million to \$50 million; the total now stands at approximately \$38 million, with nearly two years remaining in the campaign.

C. In view of the fact that one wing of the Conference Center (formerly Kalsbeek-Huizenga residence hall) will revert to its original purpose with the 1994-1995 academic year, a task force has been appointed to think broadly and creatively about the possibility of building a conference center.

D. The Honorable Vernon J. Ehlers, former professor of physics at Calvin College and currently Congressman from Michigan's fifth district, spoke at commencement on May 21 to approximately 750 students and their families.

VI. Recommendations

A. That synod grant the privilege of the floor to the chair of the board, Rev. John L. Witvliet, the vice chair of the board, Mrs. Grace Achterhof, and the secretary of the board, Rev. James Cooper, when matters pertaining to the college are presented.

B. That synod approve the following appointments:

1. Curtis L. Blankespoor, Ph.D., Assistant Professor of Biology
2. Andrew R. Blystra, Ph.D. candidate, Professor of Engineering
3. C. Stephen Evans, Ph.D., Professor of Philosophy and William Spoelhof Teacher-Scholar-in-Residence Chair
4. Yousceek Jeong, Ph.D., Assistant Professor of Mathematics and Computer Science
5. Brian E. Porter, M.B.A., Ph.D. candidate, Associate Professor of Economics and Business
6. Sandra L. Rozendal, M.S., Assistant Professor of Nursing
7. Karen E. Saupe, M.A., Ph.D. candidate, Assistant Professor of English
8. Allen L. Shoemaker, M.S., Ph.D., Professor of Psychology
9. Ralph F. Stearley, Ph.D., Associate Professor of Geology, Geography, and Environmental Studies
10. Peter P. Szto, M.A., M.S.W., Ph.D. candidate, Assistant Professor of Sociology and Social Work
11. Judith M. Vander Woude, M.A., Assistant Professor of Communication Arts and Sciences

C. That synod take appropriate recognition of the service of the following faculty members on the occasion of their retirement and confer upon them the titles as indicated.

1. Theodore A. Rottman, M.A., Ph.D., Professor of Sociology, Emeritus
2. Roger J. Stouwie, M.A., Ph.D., Professor of Psychology, Emeritus
3. Marvin L. Vander Wal, M.S.E., P.E., Professor of Engineering, 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 Andel	Rev. D. Vander Veen	1996
Far West U.S. II	Mr. R. Polinder	Mr. D. Mellema	1997
Great Plains U.S.	Mr. R. Vander Laan	Mrs. C. Ackerman	1995
Central U.S. I	Mr. R. Buikema	Mr. P. Van Alten	1995
	Dr. W. De Rose	Dr. W. Venema	1996
Central U.S. II	Mrs. M. Schaafsma	Rev. K. Baker	1997
Central U.S. III	Rev. J. Cooper	Mr. J. Postma	1997
	Mr. B. Woltjer	Dr. P. De Young	1995
Central U.S. IV	Rev. M. Greidanus	Rev. D.J. Van Beek	1997
	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	1997
Western Canada	Mr. F. de Walle	Dr. N. Terpstra	1996

2. Alumni trustees

- a. Dr. Mary Kooy 1997
- b. Mr. Kenneth Ozinga 1995
- c. Dr. Frank Pettinga 1996

3. At-large trustees

- a. Mrs. Grace Achterhof 1996
- b. Rev. Jason Chen 1997
- c. Mrs. Barbara Clayton 1995
- d. Mrs. Sheri Haan 1996
- e. Mr. Preston Kool 1995
- f. Mr. Jay Morren 1997
- 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 1997
- l. Rev. John L. Witvliet 1997

E. That synod place Calvin College on the list of organizations approved for special collections from the Christian Reformed Church.

Calvin College Board of Trustees
James Cooper, secretary

This report supplements the report submitted in February, which appears in the printed *Agenda*. It presents information and recommendations derived from the April 15 executive-committee meeting of the seminary board and from the full board meeting of May 26-27, 1994.

I. Information

A. The board of trustees

Responding to some expressions in favor of returning to classical representation on the seminary board and noting that that pattern continues for some of our outreach agencies, the seminary board discussed pros and cons of returning to that board configuration. It invited Dr. Peter Borgdorff to be part of the conversation. After consideration, the board is making no recommendations for change at this time.

The board approved some adjustments in its handbook.

Through the general secretary's office the board was notified of regional-trustee elections, terms to begin on July 1, 1994, and to extend for three years. These elections need synodical approval (see Recommendation A).

Region	Delegate	Alternate	Term
Far West U.S. I	Rev. D.J. Klompeen	Rev. A. Lindemulder	1997
Far West U.S. II	Rev. J.R. Kok	Rev. K.D. Koeman	1997
Great Plains U.S.	Dr. C.E. Zylstra	Dr. E. Rubingh	1997
Great Plains U.S.	Rev. D.J. Roeda	Dr. D. Deppe	1997
Central U.S. IV	Ms. N. Vander Ark	Rev. D.R. Fauble	1997
Eastern Canada I	Rev. Jerry Hoytema	Rev. J.W. Jongsma	1997

B. Programs and staffing

The board approved modified requirements for the Th.M. thesis and a number of new courses for existing programs.

The board approved modifications in the seminary's Red Mesa program for Native American education. Decreasing demand for on-site courses and the loss of the on-site coordinator precipitated these changes, which were made in consultation with the Native American leadership in Classis Red Mesa. The seminary will offer courses and continuing education at the request and initiative of classis.

The board noted with sadness the death of president emeritus Dr. John H. Kromminga on March 3 and retired secretary Mrs. Jylene Baas on May 15.

The board approved the full-time staff position of director of recruitment and financial aid; a faculty opening in Old Testament, contingent on synod's appointment of Dr. David H. Engelhard as general secretary; and an administrative opening for academic dean, beginning with the 1995-1996 academic year. The churches will be solicited for suggestions to fill the last two positions.

Seminary sponsorship (at no financial obligation) of the archeological dig at Wadi Natrun, Egypt, a Coptic monastic site, was approved. Dr. Bastiaan Van Elderen was named as adjunct professor of New Testament and Early Church Studies for the duration of the project (see Recommendation B).

C. Candidacy and licensure matters

Concerned that some agencies and churches solicit commitments from candidacy applicants before the applicants have been approved for candidacy, the board requested the seminary president to inform applicants of existing regulations. It appointed a board committee to look into the issue and to propose any changes in regulations or policy.

The board notes that all candidates were again required to attend a stewardship seminar sponsored by the seminary and the Ministers' Pension Funds committee.

Successful interviews were conducted with twenty-four new candidacy applicants and with two candidates who applied for extension of candidacy (see Recommendation C).

The board did not sustain the appeal of one candidacy applicant, who did not receive a faculty recommendation. This person has been informed in writing of the decision, its grounds, and his rights of appeal.

A candidacy application was received from Ms. Mary-Lee Bouma, who has successfully completed the M.Div. program at the seminary. As complete a file as possible has been assembled and is available to synod, should synod choose to consider her application. The board did not consider her application because of the current gender restrictions in Church Order Article 3.

Twenty-four students were granted regular licensure to exhort; eleven were granted some form of temporary licensure or licensure extension.

D. Finances

The board approved sending letters of appreciation to patrons of five 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 \$3,146,900. This amount was also approved by the Board of Trustees of the CRCNA for the seminary. The approved budget includes a 4 percent increase in base pay for faculty and staff.

The board authorized purchase of another nineplex apartment building from the college at fair market value.

II. Recommendations

A. That synod approve the election of regional trustees for the seminary board.

B. That synod approve the appointment of Dr. Bastiaan Van Elderen as adjunct professor of New Testament and Early Church Studies for the duration of the Wadi Natrun, Egypt, archeological project.

C. Candidacy

1. That synod declare the following to be candidates for the ministry in the Christian Reformed Church, subject to completion of academic requirements:

Cowart, Donald Wayne
Den Haan, David Edward
Dik, Jack Brian
Dwyer, Kevin Lawrence
Gritter, Bruce Edward
Groenboom, Roger Bruce
Harms, Frederik (Fritz) A.V.
Heuving, Jim Jacob
Hoekwater, John Lee
Ipema, Paul Richard
Janke, Gregory Scott
Korver, Curtis Dwight

Leo, Phillip Stephen
Lyzenga, Robert Allen
Rietkerk, Timothy Lee
Rowaan, George John
Slim, Raymond
Van Dam, Gerry Glenn
Vanden Brink, Ronald Albert
Vander Kooij, H. Raymond
Vander Lugt, Eliot
van der Vorst, Jr, Dirk (Dick) B.
Van Zalen, Timothy E.
Veenstra, Ralph John

2. That synod grant extension of candidacy to the following:

Ekkelenkamp, Sidney R.
Tran, Viet Hoang

Calvin Theological Seminary
Board of Trustees
Elmer Walcott, secretary

I. Address to synod

The executive committee of CRC Publications requests that synod approve the following recommendation:

That John De Jager be permitted to address synod on behalf of World Literature Ministries at a time of synod's choosing.

Grounds:

- A. World Literature Ministries is an important ministry of the Christian Reformed Church in North America, but it is currently not well known among CRC members.
- B. A number of significant developments are currently taking place in this ministry.

II. Worship Committee study

Synod 1968 received an extensive report on worship from its Liturgical Committee and commended the report to the churches for study. The "1968 Liturgical Report" was published in the *Acts of Synod 1968* and in the *Psalter Hymnal Supplement* (1974). This report has served the church well by enabling the church to reflect on the nature of worship in the light of its history and biblical principles and by influencing many worship leaders in our churches.

Since 1968, however, worship services in Christian Reformed congregations have changed dramatically. Some of these changes in worship reflect increasing cultural and ethnic diversity in our congregations. Other changes reflect shifts in theology and practice. The worship life of our churches was greatly affected by the 1975 decision of synod to permit the use of songs beyond the *Psalter Hymnal*. In the last several years, churches have begun to alter and shorten forms for baptism and the Lord's Supper. Synod 1991 granted permission to adapt these forms and at the same time requested the denominational Worship Committee to prepare shorter and more flexible forms for baptism and the Lord's Supper.

These and many other changes in the worship life of Christian Reformed congregations have raised issues that were not specifically addressed in the 1968 report. Members of our denomination are very much aware of a variety of theological and ecclesiastical traditions in addition to the familiar patterns of Reformed worship. The significance of worship in the life of the community of believers is growing. Both established congregations and church planters face pressing issues about the character of worship, and these are growing in urgency and sensitivity. Worshipers and worship planners are asking such questions as

- What are the essentials of public Christian worship? What is non-negotiable in a Reformed setting? How do the Reformed confessions and our expression of our faith determine our approach to worship?
- How do the various cultural realities come to expression with the diversity now current in the church?
- How are the four motifs identified in the 1968 report (biblical, catholic, confessional, pastoral) expressed in our worship? Can an emphasis on the

pastoral motif become so dominant that the other three motifs are ignored?

- How does the church maintain its biblical and Reformed character in the current climate?
- For whom is worship intended—the believer? the seeker? both? Can sound principles of worship guide the church in providing worship that glorifies God, that expresses the heartfelt covenantal commitment of God's people, and that draws others into the circle of faith?
- How much diversity in the use of sacramental forms is advisable?

These questions call for a renewed study of the biblical and confessional principles of worship and the application of these principles in our times. That study also falls within the mandate of the CRC Worship Committee, which reads as follows:

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

Recommendation:

That synod request the CRC Worship Committee to study, in consultation with others, the questions raised above regarding issues of worship and to prepare a report for synodical consideration that answers those questions based on the principles of Reformed worship, Scripture, the Reformed confessions, and the "1968 Liturgical Report."

Grounds:

- A. Scripture consistently teaches that all conduct, including our communal acts of worship, is to be regulated by the principles of the Word of God.
- B. The doctrine of the sovereignty of God and of his covenant taught in the Reformed confessions requires a clear and focused understanding of fitting and appropriate worship that glorifies God (see Lord's Day 35).
- C. The increasing diversity of worship practices in the church raises many issues and questions that must be addressed in light of Scripture and the Reformed tradition; these issues have not been addressed since 1968.
- D. This task falls within the current mandate of the Worship Committee.

CRC Publications

Gary Mulder, executive director

Christian Reformed Home Missions

The Board of Home Missions by way of this supplemental report to Synod 1994 respectfully requests the following:

I. That synod approve

A. Home Missions' ministry-share request of \$11961 per family and \$52.00 per professing member for calendar year 1995.

Note: The Board of Home Missions, meeting on May 4-6, 1994, approved the ministry-share request as stated, which is a no-increase request for family ministry share and a formula adjustment for professing-member ministry share, to achieve a 2.3 ratio of family ministry share to professing-member ministry share, according to membership numbers in the 1994 *Yearbook*.

The board also requested that Home Missions be exempted from any across-the-board reduction in its ministry-share request if synod should take such action, because the board is requesting no increase.

B. Home Missions' recommendation for an offering at Easter.

II. That synod approve the following single nominee as the Christian Reformed Board of Home Missions' member-at-large specializing in finance.

Mr. Leon De Lange is a member of Calvary CRC, Wyoming, Michigan. He is a certified public accountant who owns a tax and accounting business based in Byron Center, Michigan, and teaches an accounting course at Calvin College each term.

Note: Another nominee for this position was approved by the Board of Home Missions in May. However, the name of this nominee was withdrawn for good reason on the day this supplemental report was filed.

III. That synod approve the selection of a Christian Reformed Board of Home Missions' member-at-large for resource development, as requested below.

A. Background

In 1991 Christian Reformed Home Missions requested and received permission from synod to replace an existing member-at-large position for banking with a board member-at-large for resource development in order to gain needed expertise and oversight in the growing resource-development activity of Home Missions. Synod approved, giving Home Missions four members-at-large, one each for finance, architecture, real estate, and resource development.

Now, after three years' experience with the member-at-large for resource-development position, Christian Reformed Home Missions is faced with the need for a person to serve in this important role. The board respectfully requests that synod approve a process for the Board of Trustees to ratify a single nominee to be presented by Home Missions as an effective way of filling this vacancy.

B. Recommendation

The Board of Home Missions requests that it be allowed to present a single nomination for member-at-large in resource development for ratification by the Board of Trustees of the Christian Reformed Church in North America at its fall meeting.

Grounds:

1. This position is important for *Gathering*.
2. The incumbent's term has expired.
3. This method of nomination and selection will produce a qualified board member appointed by the Board of Trustees acting on behalf of synod.

Note: The nomination will be made by Home Missions' administration committee based on suggestions from board delegates and the classical home-missions committees.

IV. That the Board of Home Missions be allowed to add two member-at-large positions for urban, multiethnic ministry, to be filled by single nominees presented by Home Missions' administration committee and ratified by the Board of Trustees of the Christian Reformed Church in North America in September.

A. Background

Currently more than half of the 220 ministries funded on a partnership basis by Christian Reformed Home Missions are ethnic, multiethnic, and/or urban ministries. In recent years Home Missions has been served well by ethnic ministry coordinators for Hispanic, Korean, Chinese, and African-American ministries, some employed part time and some full time. On any given Lord's day, CRC ministries funded through Home Missions carry on worship in fourteen languages.

Though the Board of Home Missions as currently constituted (with delegates elected from each of the forty-six classes) represents the classes well, the urban/multiethnic membership of the whole CRC and the large number of urban/multiethnic ministries funded by Home Missions are not well represented. In the recent past only two members of the board have been members of urban/multiethnic or ethnic churches.

B. Recommendation

The Board of Home Missions requests that it be allowed to add two members-at-large for urban/multiethnic ministry by presenting a single nomination for each of the two positions to be ratified by the Board of Trustees of the Christian Reformed Church in North America this fall.

Grounds:

1. Urban/multiethnic ministry accounts for more than one-half of the grant-funded ministries supported by Home Missions (118 of 220) and represents a growing segment of the whole CRC and of all the ministries served by Home Missions. Specialized experience and expertise are needed by the board.
2. Sufficient urban/multiethnic experience and expertise have not become available to the board by way of the delegates elected by classes.

3. The classical home-missions committees will be aware of qualified candidates.

Notes:

1. The nomination will be made by the Board of Home Missions' administration committee with advice from the classical home-missions committees.
2. The board will stipulate that persons considered for either of the two positions of member-at-large for urban/multiethnic ministry be persons of color from North American multiethnic communities who have experience in urban, ethnic, or multiethnic ministries.

Christian Reformed Home Missions
John Rozeboom, director

The Interchurch Relations Committee (IRC) presents for the information of synod the following development, which supplements the *Agenda* report on the Reformed Churches in South Africa (RCSA) (*Agenda for Synod 1994*, pp. 215-18).

On May 23, 1994, the general secretary, Rev. Leonard J. Hofman, received a letter sent May 9, 1994, from the Deputies for Correspondence with Churches in Foreign Countries of the Reformed Churches in South Africa. The letter was received too late for the IRC to give due consideration to its contents at the May 27, 1994, IRC meeting. It appears as an appendix to this communication.

The committee was deeply grateful to receive the letter and is especially pleased to note the cooperative and brotherly spirit that permeates it. The letter raises questions on three matters: (1) the current status of CRC relations with the RCSA, (2) information concerning the report received by the RCSA that the Reformed Churches in New Zealand have suspended their ecclesiastical relations with the Christian Reformed Church, and (3) inquiry about disturbances within the CRC.

The secretary was instructed to acknowledge the letter and report our sincere appreciation for its positive and hopeful spirit, which lifted our hearts. He is to express the sincere hope of the IRC that the spirit of this letter will open the possibility to pursue the necessary dialogue between our two committees to reestablish full ecclesiastical fellowship between the RCSA and the CRCNA.

He was further instructed, in consultation with the IRC president, Dr. Fred H. Klooster, to provide the factual information requested by the deputies and to assure them that the IRC will give their letter careful attention and response at its next meeting, in July.

Arrangements are being made to send copies of the *Agenda for Synod* and *Acts of Synod* that the RCSA may not have received since 1989.

Interchurch Relations Committee

Clarence Boomsma, administrative secretary

Fred H. Klooster, president

From:

Deputies for Correspondence with Churches in Foreign Countries
Reformed Churches in South Africa
P.O. Box 20004
Noordbrug
2522
Republic of South Africa

To:

General Secretary
Christian Reformed Church in North America
2850 Kalamazoo Avenue S.E.
Grand Rapids
Michigan 49560

Dear brethren

We were mandated by our Synod of January 1994 to correspond with you with regard to the following two matters:

1. Re: Ties between us

Seen from our side, the problem is that we are not sure exactly where we stand. The correspondence which we received from you during the last few years, were not unequivocal about this. Are we still in contact or correspondence, or have you terminated your relationship with us?

In this regard, we feel that we have never received any material answer to pertinent matters which we raised in our letters dated 25/2/1991 and 16/10/1991 (and thus also 4/5/1993). Is it due to an oversight on your part, or do you regard these matters as irrelevant in the discussion between you and us, or can we still expect an answer? To us matters mentioned in these letters are directly related to the tension between us.

We would not like the ties between us to fade away because of a lack of effective communications, or because of a misunderstanding of each others' procedures or positions on the issues at stake, or because unresolved questions were not attended to.

We therefore urge you sincerely and earnestly to help us to get clarification on the above mentioned matters.

If we can do anything from our side to help clear up matters, we will be eager to do so.

2. Re: Disturbances in your churches

We have learnt from the Acts of the Synod of the Reformed Churches of New Zealand held in 1992, that they have suspended their ties with you. As we are also in correspondence with them, this is reason for concern to us.

Our Synod mandated us to try and get first hand information from your side about the issues mentioned in the Acts of the Synod of the RCNZ. We are to advise our next Synod if and how far these

issues affect our relationship with you. We would thus appreciate it if you will provide us with your views and/or decisions regarding the issues which the RCNZ are holding against you.

We also heard rumours that some of your churches separated themselves from you. As we are not sure about the truth of these rumours, we would like to ask you directly:

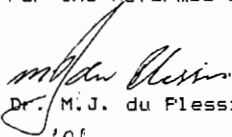
- Were there any churches which separated themselves from you?
- If so, what were their reasons for such a drastic measure?

We hope that you would not take exception to this direct enquiry. We are convinced that such a way of enquiring is part and parcel of the Biblical and brotherly way in matters like these.

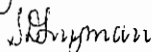
It will help us immensely if we may receive copies of the Acts of your Synods for the last couple of years. Is it possible?

We are eagerly awaiting an answer from you. We would like to solve all these issues mentioned in this letter as quickly as possible, to the glory of our God and to the edification of His church in this world.

For the Reformed Churches in South Africa:



Dr. M.J. du Plessis - Chairman of the Deputies



Rev. S.D. Snyman - Secretary

REPORT

JUDICIAL CODE COMMITTEE

The Judicial Code Committee reports to Synod 1994 on matters assigned to it by Synod 1993.

I. Background

Classis Eastern Canada communicated to Synod 1993 its concern regarding possible deficiencies in substance and process when matters presented by the Judicial Code Committee are considered by synod. In response to the communication from Classis Eastern Canada, Synod 1993 adopted the following recommendations:

1. That synod refer this protest [of Classis Eastern Canada] 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.
.....
2. That the Judicial Code Committee advise synod on the proper procedure to be followed when Judicial Code Committee recommendations are presented.
.....
3. That the Judicial Code Committee recommend to Synod 1994 the incorporation of the substance of Recommendation 2 [above] into the appropriate article of the Judicial Code.

(Acts of Synod 1993, pp. 584-85)

Before the communication from Eastern Canada was brought to the floor of Synod 1993, synod had already adopted guidelines for handling recommendations from the Judicial Code Committee. These guidelines, printed below, address the concern of the first recommendation adopted by synod in response to the communication from Eastern Canada.

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

- 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.

(Acts of Synod 1993, p. 501)

The concern about judicial-code procedures which lies behind the second and third recommendations adopted by synod stems from the procedure followed when a particular case was being considered. During the presentation of that case, the appellant and the respondent were each granted the privilege to address synod only one time. The privilege of the floor was granted first to the respondent and then to the appellant. The concern is that the appellant should have spoken first so that the respondent would have had opportunity to respond to the charges made by the appellant.

II. Recommendation

In response to the mandate given by Synod 1993, the Judicial Code Committee recommends that Article 25 of the Judicial Code be amended by the addition of c, as given below. (Italics indicate new material.)

Article 25

- a. Recommendations of the Judicial Code Committee shall be presented to synod in writing, shall be accompanied with grounds, and shall be openly discussed in plenary session of synod.
- b. Either party to the dispute may request the opportunity to address synod. Such request shall be made through the Judicial Code Committee, which shall make recommendation concerning this request to synod.
- c. *The Judicial Code Committee shall provide the officers of synod appropriate written advice on procedure for handling the matter.*

Judicial Code Committee

Harvey Bratt
 Sarah Cook
 Alvin L. Hoksbergen, reporter
 Robert J. Jonker
 Donald F. Oosterhouse, chairman
 Wietse Posthumus
 John G. Van Ryn
 Jeanne Vogelzang
 William B. Weidenaar

OVERTURE

Overture 70: Postpone Ratification of the Decision of Synod 1993

I. Background

For nearly two decades we as a denomination have seriously debated the issue of women in ecclesiastical office. Various descriptions have been given to the opposite sides: liberal or conservative, orthodox or heretical, schismatic or harmonious. Needless to say, polarities have developed over this issue across our denomination and within our congregations.

Our tradition of confidence that the Scripture always sets forth clear answers to any significant issues of faith and life has been grievously strained. Study after study has presented no uniform solution to the question of women in ecclesiastical office. And now it seems that a resolution of the differences rapidly moves toward the question of which position holds the greater amount of ecclesiastical power.

Since the question of women in ecclesiastical office was initially addressed by Synod 1970, the debate increasingly has tended to focus on women in Scripture—what women did in Scripture, what women did not do in Scripture, what scriptural prescriptions and prohibitions and liberations were given and remain binding on women today.

In the debate on the issue of women in ecclesiastical office, most of our study and reflection seems to have been done under the assumption that there existed a uniform practice of ordination to offices in all of the churches of the New Testament. At best, we have argued from a misunderstanding that there was a definitive form of government for all the churches and their ministries in the New Testament and, furthermore, that that form of government was the one which we have practiced within our denomination. Out of this conviction, we have studied and examined the question of whether women may be ordained to hold offices in the churches of our denomination.

In the debate, however, we have failed to consider that our practice (of ordination to office) may be only one option among several which were utilized to govern ministries and to do ministry in the churches of the New Testament. The means of government which we have selected to practice is one which seems to prohibit women's participation in ordained ministry.

At this stage, we have not participated in and capitalized on the dynamic process and openness of the New Testament to alternative governments for ministries in the churches. Today this openness may truly benefit the church of Christ Jesus, and therefore we present the following overture.

II. Overture

Classis Georgetown overtures synod to postpone for two years ratification of the 1993 decision to ordain women into ecclesiastical office and to appoint a study committee to evaluate the evident differences in church leadership and/or governmental practices in the churches of the New Testament and their implications for the issue of ordination of women to the office of minister and elder. (Is there a biblical mandate for ordination?)

Grounds:

- A. Among the churches of the New Testament, the forms (or lack of them) for the government of ministries seems to have been open, fluid, and adjustable to the needs and circumstances of the day.
 1. Jesus Christ prescribed forms of government for the ministries of the churches.
 2. The Holy Spirit created and disposed of positions and structures of ministry according to the needs of the day (e.g., the seven, Acts 6).
 3. The Study Committee on Ecclesiastical Office and Ordination reported the following to Synod 1972:
 - a. "New Testament materials . . . do not present a definitive church organizational structure to which the church must remain bound for all time" (*Agenda for Synod 1972*, p. 322).
 - b. "There are sufficient reasons for the church to reexamine its practices and to see how far they still conform to the biblical requirements" (*Agenda for Synod 1972*, p. 340).
- B. Investing people with authority by way of the legal forms of ordination seems to have been ordered by Scripture only to some of the churches in the New Testament, but not to all of them. Circumstances made a difference (Ephesus and Corinth).
- C. Investing people with authority by way of the legal forms of ordination seems to have been the practice of the church of Ephesus, and apparently women were prohibited from participation in the process of ordination.
- D. The church of Corinth seems to have acknowledged the God-given qualifications of people (both men and women) to participate in ministry, but apparently it did not invest authority by way of the legal forms of ordination.

Classis Georgetown

Neal R. Rylaarsdam, stated clerk

FINANCIAL REPORTS

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The Back to God Hour/CRC TV
Financial Report Summary

	1992/93 Actual	1992/93 Revised Budget	1992/93 VS Budget	1993/94 Proposed Budget	1994/95 Proposed Budget
Expenditures					
Program Services					
English	2,694,915	2,575,000	(119,915)	2,700,000	2,683,500
Spanish	423,452	550,000	126,548	575,000	446,000
Portuguese	234,782	250,000	15,218	262,500	230,000
Arabic	524,935	525,000	65	553,000	551,000
French	307,067	375,000	67,933	390,000	374,000
Indonesian	133,290	125,000	(8,290)	125,000	143,000
Japanese	415,985	425,000	9,015	433,000	458,500
Chinese	376,304	400,000	23,696	420,000	435,000
Russian	177,117	250,000	72,883	285,000	187,000
Television	2,181,584	2,090,000	(91,584)	2,244,000	2,364,000
Total Program Services	7,469,433	7,565,000	95,567	7,987,500	7,872,000
% of Total Expenditures	85.99%	87.67%		85.89%	86.51%
Supportive Services					
Management, General	455,099	429,000	(26,099)	452,500	448,000
Fund Raising	556,126	475,000	(81,126)	500,000	565,000
Total Supportive Services	1,011,225	904,000	(107,225)	952,500	1,013,000
% of Total Expenditures	11.64%	10.48%		10.24%	11.13%
Capital and Debt Service					
Interest Expense	14,854	0	(14,854)	0	15,000
Capital Purchases	95,272	160,000	64,728	160,000	100,000
General Expense -- Contingency	95,335	0	(95,335)	200,000	100,000
Total Capital and Debt	205,461	160,000	(45,461)	360,000	215,000
% of Total Expenditures	0	0		0	0
Total Expenditures	8,686,119	8,629,000	(57,119)	9,300,000	9,100,000
Income					
Ministry Share	4,325,113	4,450,000	(124,887)	4,545,000	4,670,000
% of Total Income	51.38%	51.57%		48.87%	51.32%
Above Ministry Share					
Voluntary Gifts	2,332,600	2,070,000	262,600	2,515,000	2,640,000
Church Collections	466,455	550,000	(83,545)	575,000	500,000
Missionary Support	565,739	920,000	(354,261)	1,030,000	676,000
Special Contributions	727,599	639,000	88,599	635,000	614,000
Total Above Ministry Share	4,092,393	4,179,000	(86,607)	4,755,000	4,430,000
% of Total Income	48.62%	48.43%		51.13%	48.68%
Total Income	8,417,506	8,629,000	(211,494)	9,300,000	9,100,000
Surplus (Deficit)	(268,613)	0		(0)	(0)

CALVIN COLLEGE
Financial Reports Summary
1993, 1994, 1995

	July 1, 1992- June 30, 1993 Actual	July 1, 1992- June 30, 1993 Budget	Favorable (Unfavorable)	July 1, 1993- June 30, 1994 Budget	July 1, 1994- June 30, 1995 Budget	Increase (Decrease)
Expenditures						
Program Services						
Instructional	\$12,250,132	\$12,528,800	\$278,668	\$12,684,400	\$13,824,200	\$1,139,800
Research	54,920	57,800	2,880	59,500	269,000	209,500
Public Service	65,586	91,500	25,914	94,700	99,000	4,300
Academic Support	2,734,498	3,054,300	319,802	3,444,100	3,743,500	299,400
Student Services	2,636,535	2,480,800	(175,735)	2,778,000	3,111,100	333,100
Student Aid	7,120,214	7,312,300	192,086	8,636,700	9,914,100	1,277,400
Total Program Services	24,861,885	25,505,500	643,615	27,697,400	30,960,900	3,263,500
% of Total Expenses	69.0%	70.3%	266.6%	70.4%	71.9%	87.4%
Support Services						
Management - General	7,502,974	7,131,400	(371,574)	7,961,500	8,373,100	411,600
Fund Raising	688,237	711,900	22,663	703,400	787,500	84,100
Plant Operations	2,287,979	2,082,200	(205,779)	2,116,000	2,380,500	264,500
Total Support Services	10,480,190	9,925,500	(554,690)	10,780,900	11,541,100	760,200
% of Total Expenses	31.0%	27.3%	-166.6%	27.4%	26.8%	20.4%
Annual Fund Needs	708,548	862,000	152,452	868,700	580,000	(288,700)
% of Total Expenses	0.0%	2.4%	-2.4%	2.2%	1.3%	-7.7%
TOTAL EXPENDITURES	\$36,051,623	\$36,293,000	\$241,377	\$39,347,000	\$43,082,000	\$3,735,000
Income						
Quotas	\$2,883,852	\$2,900,000	(206,048)	\$2,800,000	\$2,900,000	\$100,000
% of Total Income	7.5%	8.0%	96.6%	7.1%	6.7%	2.7%
Non-Quota Contributions						
Voluntary Contributions	70,662	90,000	(19,338)	70,000	70,000	0
Special Contributions	213,268	550,000	(336,732)	506,600	506,600	0
Annual Fund Revenues	1,860,342	1,586,000	294,342	1,670,000	1,770,000	100,000
Special Fund Raising Projects	159,658	454,000	(294,342)	350,000	350,000	0
Total Non-Quota Contributions	2,303,930	2,660,000	(356,070)	2,586,600	2,696,600	100,000
% of Total Income	6.4%	7.3%	167.0%	6.6%	6.3%	2.7%
Other Income - Tuition, Endowment Income, Sales and Services	31,081,868	30,733,000	348,868	33,950,400	37,485,400	3,535,000
% of Total Income	86.1%	84.7%	-163.6%	86.3%	87.0%	94.6%
TOTAL INCOME	\$36,079,750	\$36,293,000	(213,250)	\$39,347,000	\$43,082,000	\$3,735,000
SURPLUS	\$28,127	\$0	\$28,127	\$0	\$0	\$0

CALVIN THEOLOGICAL SEMINARY
Financial Reports Summary
1993, 1994, 1995

	July 1, 1992- June 30, 1993 Actual	July 1, 1992- June 30, 1993 Budget	Favorable (Unfavorable)	July 1, 1993- June 30, 1994 Budget	July 1, 1994- June 30, 1995 Budget	Increase (Decrease)
Expenditures						
Program Services						
Instructional	\$1,046,964	\$1,107,200	\$60,236	\$1,227,500	\$1,297,600	\$70,100
Public Service	37,453	53,300	15,847	53,400	47,200	(6,200)
Academic Support	278,067	288,000	9,933	317,300	363,000	45,700
Student Services	147,000	170,800	23,800	184,000	207,200	23,200
Student Aid	82,803	86,600	3,797	64,100	65,100	1,000
Total Program Services	1,592,287	1,705,900	113,613	1,846,300	1,980,100	133,800
% of Total Expenses	64.4%	64.3%	62.2%	64.4%	64.4%	65.3%
Support Services						
Management - General	596,498	663,300	66,802	737,400	773,600	36,400
Fund Raising	121,242	122,300	1,058	121,100	130,700	9,600
Plant Operations	180,677	161,800	1,123	162,900	188,000	25,100
Total Support Services	878,418	947,400	68,982	1,021,400	1,092,500	71,100
% of Total Expenses	35.6%	35.7%	37.8%	35.6%	35.6%	34.7%
TOTAL EXPENDITURES	\$2,470,705	\$2,653,300	\$182,595	\$2,867,700	\$3,072,600	\$204,900
Income						
Quotas	\$1,646,029	\$1,839,100	(\$193,071)	\$1,880,000	\$1,874,100	\$54,100
% of Total Income	57.8%	69.3%	703.9%	65.6%	64.2%	45.9%
Non-Quota Contributions						
Voluntary Contributions	51,886	0	51,886	54,500	55,000	500
Special Fund Raising Projects	359,941	135,600	N/A	210,000	315,300	105,300
Total Non-Quota Contributions	411,827	135,600	51,886	264,500	370,300	105,800
% of Total Income	14.4%	5.1%	-189.2%	9.2%	12.1%	51.6%
Other Income - Tuition, Endowment Income, Sales and Services	792,358	678,600	113,758	723,200	728,200	5,000
% of Total Income	27.8%	25.6%	-414.8%	25.2%	23.7%	2.4%
TOTAL INCOME	2,850,214	2,653,300	(27,427)	2,867,700	3,072,600	204,900
SURPLUS (DEFICIT)	\$379,509	\$0	\$155,168	\$0	\$0	\$0
=====						

CRC PUBLICATIONS/WLM
FINANCIAL REPORT SUMMARY
1993, 1994, 1995
(IN THOUSANDS)

	07-01-92 06-30-93	07-01-92 06-30-93	Favorable (Unfavorable)	07-01-93 07-01-94	07-01-94 06-30-95	Increase (Decrease)
EXPENDITURES	<u>Actual</u>	<u>Budget</u>		<u>Budget</u>	<u>Budget</u>	
Program Services						
Banner	\$1,394	\$1,510	\$116	1579	\$1,568	\$58
Church Education/WLM	3,375	3658	\$283	3848	3,838	180
Outside	<u>1,378</u>	<u>1491</u>	<u>\$113</u>	<u>1481</u>	<u>1,501</u>	<u>10</u>
Total Program Services	\$6,147	\$6,659	\$512	\$6,908	\$6,907	(\$1)
% of Total Expenses	93.6%	92.7%	--	93.8%	93.9%	--
Supportive Services						
Management & General	\$422	\$527	\$105	\$459	\$449	(\$10)
% of Total Expenses	<u>6.4%</u>	<u>7.3%</u>	<u>--</u>	<u>6.2%</u>	<u>6.1%</u>	<u>--</u>
TOTAL EXPENDITURES	\$6,569	\$7,186	\$617	\$7,367	\$7,356	(\$11)
INCOME						
Quotas	\$248	\$264	(\$16)	\$218	\$238	\$20
% of Total Income	3.8%	3.8%	--	3.1%	3.2%	--
Revenues						
Banner	\$1,523	\$1,586	(\$63)	\$1,575	\$1,643	\$68
Church Education/WLM	3,282	3,652	(370)	3,649	3,892	243
Outside Printing	<u>1,467</u>	<u>1,511</u>	<u>(44)</u>	<u>1,495</u>	<u>1,554</u>	<u>59</u>
Total Revenues	\$6,272	\$6,749	(\$477)	\$6,719	\$7,089	\$370
% of Total Income	<u>96.2%</u>	<u>96.2%</u>	<u>--</u>	<u>96.9%</u>	<u>96.8%</u>	<u>--</u>
TOTAL INCOME	\$6,520	\$7,013	(\$493)	\$6,937	\$7,327	\$390
SURPLUS (DEFICIT)	<u>(\$49)</u>	<u>(\$173)</u>	<u>\$124</u>	<u>(\$430)</u>	<u>(\$29)</u>	<u>\$401</u>

CHRISTIAN REFORMED HOME MISSIONS
FINANCIAL REPORTS SUMMARY
FISCAL 1993, 1994, 1995

(\$000's)

	FISCAL 1993 ACTUAL	FISCAL 1993 BUDGET	1993 VS. BUDGET	FISCAL 1994 BUDGET	FISCAL 1995 PROPOSED	1995 VS. 1994
EXPENDITURES						
Program Services:						
Estab.-Church Develop.	\$2,394.6	\$2,571.5	(\$176.9)	\$2,794.4	\$2,958.7	\$164.3
New-Church Develop.	\$5,855.9	\$5,465.3	\$390.6	\$5,392.5	\$5,306.5	(\$86.0)
Total Program Services	\$8,250.5	\$8,036.8	\$213.7	\$8,186.9	\$8,265.2	\$78.3
% of Total	88.7%	88.3%		87.9%	87.9%	
Support Services:						
Management & General	\$663.2	\$638.3	\$24.9	\$654.3	\$652.1	(\$2.2)
Resource Development	\$391.7	\$424.9	(\$33.2)	\$473.8	\$482.7	\$8.9
Total Support Services	\$1,054.9	\$1,063.2	(\$8.3)	\$1,128.1	\$1,134.8	\$6.7
% of Total	11.3%	11.7%		12.1%	12.1%	
TOTAL EXPENDITURES	\$9,305.4	\$9,100.0	\$205.4	\$9,315.0	\$9,400.0	\$85.0
INCOME						
Ministry Share	\$5,762.9	\$5,400.0	\$362.9	\$5,800.0	\$5,800.0	\$0.0
% of Total Income	60.6%	59.3%		62.3%	61.7%	
Missionary Support	\$1,090.5	\$1,106.0	(\$15.5)	\$1,045.0	\$853.2	(\$191.8)
Churches & Individuals	\$819.0	\$798.0	\$21.0	\$940.0	\$1,017.0	\$77.0
Estates, Land Grants	\$214.3	\$260.0	(\$45.7)	\$75.0	\$250.0	\$175.0
Total Above Quota	\$2,123.8	\$2,164.0	(\$40.2)	\$2,060.0	\$2,120.2	\$60.2
% of Total Income	22.3%	23.8%		22.1%	22.6%	
Catalog, Consulting	\$627.1	\$610.0	\$17.1	\$728.0	\$915.8	\$187.8
Conferences	\$285.0	\$406.0	(\$121.0)	\$346.0	\$247.4	(\$98.6)
Note Repay, Other	\$707.0	\$520.0	\$187.0	\$381.0	\$316.6	(\$64.4)
Total Other Income	\$1,619.1	\$1,536.0	\$83.1	\$1,455.0	\$1,479.8	\$24.8
% of Total Income	17.0%	16.9%		15.6%	15.7%	
TOTAL INCOME	\$9,505.8	\$9,100.0	\$405.8	\$9,315.0	\$9,400.0	\$85.0
SURPLUS (DEFICIT)	\$200.4	\$0.0	\$200.4	\$0.0	\$0.0	\$0.0

NOTE: Fiscal year is September 1 - August 31

WORLD MISSIONS COMMITTEE
FINANCIAL REPORTS SUMMARY
FISCAL 1993, 1994, 1995

	Fiscal 1993 Actual	Fiscal 1993 Budget	Fiscal 1993 Favorable (Unfavorable)	Fiscal 1994 Budget	Fiscal 1995 Budget
EXPENDITURES				10 Months	
Program Services:					
Africa	2,644,706	2,857,418	212,712	2,669,860	3,490,369
Asia	3,943,351	4,104,378	161,027	3,421,593	4,345,260
Latin America	3,244,941	3,482,722	237,781	2,966,515	3,433,312
Europe/Russia	318,816	480,990	162,174	402,919	557,246
N.A. Education	347,440	345,489	(1,951)	287,997	328,589
Total Program Services	10,499,254	11,270,997	771,743	9,748,884	12,154,776
% To Total Expense	89.3%	89.2%		89.0%	89.8%
Support Services:					
Management General	660,371	718,880	58,509	643,150	732,561
Support Raising	604,215	650,882	46,667	566,540	646,880
Total Supportive Services	1,264,586	1,369,762	105,176	1,209,690	1,379,441
% To Total Expense	10.7%	10.8%		11.0%	10.2%
Total Expenditures	11,763,840	12,640,759	876,919	10,958,574	13,534,217
INCOME				10 Months	
Ministry Share	5,108,200	4,925,153	183,047	4,076,112	5,133,500
% To Total Income	37.8%	39.6%		37.4%	37.9%
Missionary Support & Gifts	3,955,387	3,831,356	124,031	3,515,214	4,088,750
Offerings	701,051	623,373	77,678	525,665	761,750
Designated: CIS/E. Europe	166,520	196,181	(29,661)	272,602	410,000
Designated: Korea Projects	0	0	0	0	150,000
Field Receipts	1,912,727	2,083,050	(170,323)	1,602,648	1,861,194
Miscellaneous	73,696	125,234	(51,538)	102,250	103,523
Foundation	28,000	50,000	(22,000)	179,680	503,750
Legacies	1,519,280	391,949	1,127,331	469,500	521,750
Deferred Gift Revenue	55,373	213,313	(157,940)	158,098	0
Total Non-Quota	8,412,034	7,514,456	897,578	6,825,657	8,400,717
% To Total Income	62.2%	60.4%		62.6%	62.1%
Total Income	13,520,234	12,439,609	1,080,625	10,901,769	13,534,217
Surplus (Deficit)	1,756,394	(201,150)	1,957,544	(56,805)	0

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Financial Reports Summary

1993, 1994 (Ten Months), 1995

	9-1-92- 8-31-93 Actual	9-1-92- 8-31-93 Budget	Favorable (Unfavorable)	9-1-93- 8-31-94 Ten Month Budget	9-1-94- 8-31-95 Budget	Increase (Decrease)
EXPENDITURES						
Program Services						
International	\$5,432,354	4,960,300	(472,054)	\$4,501,065	6,128,639	1,627,574
Domestic	610,911	606,532	(4,379)	718,407	1,025,175	306,768
Disaster*	1,333,124	1,951,056	617,932	1,257,199	468,385	(788,814)
Canadian Food Grains	123,653	195,313	71,660	187,970	120,301	(67,669)
Education		0	0	224,211	299,668	75,457
Total Program Services	7,500,042	7,713,201	213,159	6,888,852	8,042,168	1,153,316
% of Total Expenses	82.4%	80.8%		80.9%	79.0%	
Support Services						
Management General	836,776	955,791	119,015	830,705	1,011,006	180,301
Resource Development	762,387	858,267	95,880	774,364	1,129,287	354,923
Interest	2,894	22,000	19,106	16,667	3,695	(12,972)
Total Supportive Serv	1,602,057	1,836,058	234,001	1,621,736	2,143,988	522,252
% of Total Expenses	17.6%	19.2%		19.1%	21.0%	
Total Expenditures	9,102,099	9,549,259	447,160	8,510,588	10,186,156	1,675,568
INCOME						
Quota						
% of Total Income	0.0%	0.0%		0.0%	0.0%	
Voluntary Contributions	9,287,376	8,449,735	837,641	7,722,626	8,941,715	1,219,089
Other - Gov't Grants,						
Other	1,290,095	1,099,524	190,571	787,962	1,371,241	583,279
% of Total Income	100.0%	100.0%		100.0%	100.0%	
Total Income	10,577,471	9,549,259	1,028,212	8,510,588	10,312,956	1,802,368
ACCOUNTING CHANGE	(102,976)		(102,976)			
EXCESS (DEFICIT)	1,372,396	0	1,372,396	0	126,800	126,800

NOTE: * Many disaster expenditures, by their nature, cannot be anticipated; therefore, they are not budgeted for in advance.

FINANCIAL REPORT SUMMARY

92/93 93/94 94/95

	9/1/92 8/31/93 <u>ACTUAL</u>	9/1/92 8/31/93 <u>BUDGET</u>	12 MONTHS FAVORABLE (UNFAVORABLE)	9/1/93 8/31/94 <u>BUDGET</u>	9/1/94 8/31/95 <u>BUDGET</u>
<u>EXPENDITURES</u>					
Program Services					
Military	\$ 82,307.30	\$110,759.70	\$ 28,452.40	\$ 80,880.00	\$ 82,460.00
Institutional	413,939.09	400,845.00	(13,094.09)	430,708.70	398,423.00
Industrial	<u>11,758.19</u>	<u>15,822.50</u>	<u>4,064.31</u>	<u>11,554.30</u>	<u>11,780.00</u>
Total Program Serv	\$508,004.58	\$527,427.20	\$(19,422.62)	\$523,143.00	\$492,663.00
% To Total Expenses	92%	93%		92%	94%
Supportive Services	\$ 43,748.59	\$ 39,591.80	\$(4,156.79)	\$ 45,907.00	\$ 29,740.00
% To Total Expenses	8%	7%		8%	6%
Total Expenditures	<u>\$551,753.17</u>	<u>\$567,019.00</u>	<u>\$(15,265.83)</u>	<u>\$569,050.00</u>	<u>\$522,403.00</u>
<u>INCOME</u>					
D.M.S.	\$452,288.56	\$480,626.00	\$(28,337.44)	\$501,600.00	\$485,403.00
% To Total Income	83%	84%		87%	93%
Voluntary Contributions	45,547.36	45,000.00	547.36	29,100.00	32,500.00
Interest	4,412.21	10,000.00	(5,587.79)	4,300.00	4,500.00
Other	40,366.68	38,000.00	2,366.68	38,000.00	-0-
Total Non-D.M.S.	90,326.25	93,000.00	(2,673.75)	71,400.00	37,000.00
% To Total Income	<u>17%</u>	<u>16%</u>		<u>13%</u>	<u>7%</u>
Total Income	\$542,614.81	\$573,626.00	\$(31,011.14)	\$573,000.00	\$522,403.00
<u>SURPLUS (DEFICIT)</u>	\$ (9,138.36)	\$ 6,607.00	\$(15,745.36)	\$ 3,950.00	\$ -0-

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

BALANCE SHEETS

	December 31,		
	1993	1992	1991
<u>UNITED STATES FUND (Note A)</u>			
<u>ASSETS</u>			
Cash (Note B)	\$ 20,463	\$ 722,032	\$ 366,648
Certificates of deposit	-	100,000	400,000
Loans receivable: (Note C)			
Non-interest bearing	193,029	320,298	449,347
Interest bearing	7,476,140	5,171,065	4,776,663
Allowance for loan losses	(150,000)	(100,000)	(75,000)
Receivable from Canadian Fund			
(Note F)	92,883	92,883	92,883
Accrued interest receivable	20,590	18,214	10,342
	<u>\$ 7,653,105</u>	<u>\$ 6,324,492</u>	<u>\$ 6,020,883</u>
<u>LIABILITIES AND FUND BALANCE</u>			
Liabilities:			
Accounts payable	\$ 2,977	\$ 4,279	\$ 5,158
Notes payable - bank (Note E)	500,000	-	-
Promissory notes payable			
(Note D)	<u>4,712,678</u>	<u>3,922,778</u>	<u>3,638,610</u>
Total Liabilities	5,215,655	3,927,057	3,643,768
Fund Balance	<u>2,437,450</u>	<u>2,397,435</u>	<u>2,377,115</u>
	<u>\$ 7,653,105</u>	<u>\$ 6,324,492</u>	<u>\$ 6,020,883</u>

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

BALANCE SHEETS - CONCLUDED

	December 31,		
	1993	1992	1991
<u>CANADIAN FUND (Note A)</u>			
<u>ASSETS</u>			
Cash	\$ 184,105	\$ 116,082	\$ 32,117
Loans receivable: (Note c)			
Non-interest bearing	34,837	48,121	69,454
Interest bearing	<u>379,591</u>	<u>398,237</u>	<u>423,269</u>
	<u>\$ 598,533</u>	<u>\$ 562,440</u>	<u>\$ 524,840</u>
<u>LIABILITIES AND FUND BALANCE</u>			
Payable to U.S. Fund (Note F)	\$ 105,000	\$ 105,000	\$ 105,000
Fund Balance	<u>493,533</u>	<u>457,440</u>	<u>419,840</u>
	<u>\$ 598,533</u>	<u>\$ 562,440</u>	<u>\$ 524,840</u>

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

STATEMENTS OF OPERATIONS AND CHANGES IN FUND BALANCE

	December 31,		
	1993	1992	1991
<u>UNITED STATES FUND (Note A)</u>			
Revenues:			
Interest	\$ 516,995	\$ 438,749	\$ 489,919
Donations	<u>5,062</u>	<u>251</u>	<u>-</u>
	<u>522,057</u>	<u>439,000</u>	<u>489,919</u>
EXPENSES:			
Administrative expenses	33,358	24,291	21,776
Interest	339,700	312,480	318,906
Provision for loan losses	50,000	25,000	55,000
Payroll & fringe benefits	<u>58,984</u>	<u>56,909</u>	<u>53,999</u>
	<u>482,042</u>	<u>418,680</u>	<u>449,681</u>
EXCESS OF REVENUES OVER EXPENSES	40,015	20,320	40,238
FUND BALANCE:			
Beginning of year	<u>2,397,435</u>	<u>2,377,115</u>	<u>2,336,877</u>
End of year	<u>\$ 2,437,450</u>	<u>\$ 2,397,435</u>	<u>\$ 2,377,115</u>
<u>CANADIAN FUND (Note A)</u>			
REVENUES:			
Interest	\$ 36,123	\$ 37,630	\$ 37,864
EXPENSES:			
Administrative expenses	<u>30</u>	<u>30</u>	<u>-</u>
EXCESS OF REVENUES OVER EXPENSES	36,093	37,600	37,864
FUND BALANCE:			
Beginning of year	<u>457,440</u>	<u>419,840</u>	<u>381,976</u>
End of year	<u>\$ 493,533</u>	<u>\$ 457,440</u>	<u>\$ 419,840</u>

**COMMITTEE FOR EDUCATIONAL ASSISTANCE
TO CHURCHES ABROAD
FINANCIAL REPORTS SUMMARY
1993, 1994 (Ten Months), 1995**

	9-1-92- 8-31-93 Actual	9-1-92- 8-31-93 Budget	Favorable (Unfavorable)	9-1-93- 6-30-94 Budget	7-1-94- 6-30-95 Budget	Increase (Decrease)
EXPENDITURES						
Program Services						
Student grants	86,573	\$85,200	(1,373)	70,926	81,657	10,731
Library assistance	10,292	14,000	3,708	11,667	7,000	(4,667)
Total Program Services	96,865	99,200	2,335	82,593	88,657	6,064
% of Total Expenses	93.6%	92.1%		93.8%	92.2%	
Support Services						
Management and general	3,609	3,500	(109)	2,917	3,500	583
Fund raising	2,966	5,000	2,034	2,500	4,000	1,500
Total Supportive Serv	6,575	8,500	1,925	5,417	7,500	2,083
% of Total Expenses	6.4%	7.9%		6.2%	7.8%	
TOTAL EXPENDITURES	103,440	107,700	4,260	88,010	96,157	8,147
INCOME						
Ministry Shares	66,546	73,635	(7,089)	63,426	67,384	3,958
% of Total Income	66.2%	67.3%		72.1%	70.1%	
Non-quota income:						
Calvin Seminary						
development program	7,500	5,000	2,500	2,083	2,500	417
Voluntary contribut's	7,785	7,000	785	6,667	8,273	1,606
Church collections	7,198	10,600	(3,402)	12,500	10,000	(2,500)
Endowment income	3,367	10,000	(6,633)	1,667	7,000	5,333
Investment income	3,608	1,200	2,408	0	1,000	1,000
Other/Gain on Invest.	4,453	2,000	2,453	1,667	0	(1,667)
Total Non-quota	33,911	35,800	(1,889)	24,584	28,773	4,189
% of Total Income	33.8%	32.7%		27.9%	29.9%	
TOTAL INCOME	100,457	109,435	(8,978)	88,010	96,157	8,147
EXCESS (DEFICIT)	(2,983)	1,735	(4,718)	0	0	0

COMMITTEE ON DISABILITY CONCERNS FINANCIAL SUMMARY

	Actual Expenses 1992/93	Revised Budget 1992/1993	% To Budget	Budget 1993/94	Budget 1994/1995
Salary, Taxes, Fringes- Director	\$51,853	\$51,720	100.26%	\$53,500	\$54,700
Salary, Taxes, Fringes- Program Developer	\$37,778	\$41,280	91.52%	\$39,500	\$42,200
Staff Travel Expenses	\$4,499	\$7,000	64.27%	\$7,500	\$5,300
Printing and Copywork	\$11,322	\$10,000	113.22%	\$11,500	\$12,000
Mailing - Postage	\$6,510	\$9,000	72.33%	\$11,500	\$8,000
Clerical Services	\$25,802	\$25,500	101.18%	\$27,000	\$28,000
Office Services/Supplies	\$13,996	\$13,000	107.66%	\$14,000	\$14,500
Telephone and FAX	\$1,777	\$1,700	104.53%	\$2,000	\$2,300
Dues, Fees, Subscriptions	\$314	\$500	62.80%	\$500	\$1,500
Committee Travel Expenses	\$4,349	\$6,000	72.48%	\$6,000	\$5,000
Education/Conferences	\$303	\$1,000	30.30%	\$1,200	\$500
Miscellaneous	\$918	\$300	306.00%	\$100	\$500
Total Expenses	\$159,421	\$167,000	95.46%	\$174,300	\$174,500
Above Ministry Share Income	\$55,711	\$62,000	89.86%	\$70,100	\$60,650
Ministry Share Income	\$105,514	\$105,880	99.65%	\$102,650	\$113,850
Total Income	\$161,225	\$167,880	96.04%	\$172,750	\$174,500
Excess: Income over Expenses CDC9394.SS	\$1,804	\$880	48.78%	-\$1,550	\$0

FUND FOR SMALLER CHURCHES

FINANCIAL REPORTS SUMMARY
1993, 1994, 1995

	ACTUAL FOR YEAR ENDED 8/31/93	BUDGET FOR YEAR ENDED 8/31/94	BUDGET FOR YEAR ENDED 8/31/95
INCOME:			
Quota receipts	\$ 275,271	\$ 704,000	\$ 932,000
Offerings & gifts	12,096	3,000	3,000
Interest income	<u>25,317</u>	<u>5,000</u>	<u>2,000</u>
TOTAL INCOME	\$ <u>312,684</u>	\$ <u>712,000</u>	\$ <u>937,000</u>
EXPENDITURES:			
Program Services:			
Subsidy payments	\$ 772,466	\$ 760,000	\$ 796,000
Moving expenses	12,042	14,000	15,000
Educational allowances	6,111	8,000	8,500
Auto reimbursement	<u>26,470</u>	<u>66,000</u>	<u>70,500</u>
Total Program Services	\$ 817,089	\$ 848,000	\$ 890,000
MANAGEMENT:			
General expense	\$ 12,967	\$ 15,000	\$ 16,750
Canadian currency exchange	<u>19,577</u>	<u>45,000</u>	
Total Management	\$ <u>32,544</u>	\$ <u>60,000</u>	\$ <u>16,750</u>
TOTAL EXPENDITURES	\$ <u>849,633</u>	\$ <u>908,000</u>	\$ <u>906,750</u>
INCOME OVER OR (UNDER) EXPENSE	\$ <u>(536,949)</u>	\$ <u>(196,000)</u>	\$ <u>30,250</u>

PASTOR-CHURCH RELATIONS SERVICES FINANCIAL SUMMARY

	12 MONTHS 8/31/92 ACTUAL	12 MONTHS 8/31/93 ACTUAL	REVISED BUDGET FY 1993	% TO BUDGET	FY 1994 BUDGET ORIGINAL	1995 Budget PROPOSED
Salary, Taxes, Fringes	\$62,541	\$63,975	\$63,900	100.12%	\$67,350	\$69,550
Travel Expenses - Director	\$5,015	\$3,946	\$2,000	197.30%	\$7,000	\$6,000
Printing and Mailing Expense	\$6,428	\$6,808	\$6,650	102.38%	\$6,650	\$7,000
Clerical Service - Office	\$40,096	\$33,815	\$30,500	110.87%	\$39,500	\$39,500
Office Services & Supplies	\$14,203	\$13,190	\$10,000	131.90%	\$11,000	\$12,000
Telephone	\$5,094	\$4,880	\$4,000	122.00%	\$5,500	\$5,500
Occupancy Charge	\$4,625	\$2,620	\$1,500	174.67%	\$1,500	\$2,000
Dues, Fees, Subscriptions	\$318	\$251	\$200	125.50%	\$200	\$200
Regional Pastors Expense	\$2,903	\$2,041	\$3,000	68.03%	\$5,500	\$5,500
Comm. Travel, Lodging, Hosp.	\$1,627	\$1,289	\$1,500	85.93%	\$1,750	\$1,750
Conference Expense	\$0	\$0	\$0		\$0	\$10,000
Miscellaneous	\$0	\$1,161				
Total	\$142,850	\$133,976	\$123,250	108.70%	\$145,950	\$159,000
 Above Ministry Share Income	 \$4,849	 \$6,171	 \$3,250	 189.88%	 \$5,750	 \$6,500
Ministry Share Income	\$120,680	\$126,771	\$152,750	82.99%	\$140,250	\$152,500
Total Income	\$125,529	\$132,942	\$156,000	85.22%	\$145,950	\$159,000
Excess - Income over Expenses PCR9394.SS	-\$17,321	-\$1,034	\$32,750	-3.16%	\$0	\$0

UNITED STATES AND SHARED MINISTERS' PENSION FUNDS
FINANCIAL REPORTS SUMMARY
FOR YEARS ENDED DECEMBER 31

INCOME

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Actual	1993 Budget	1993 Actual	Variance	1994/95 Budget
MINISTRY SHARE AND ASSESSMENTS:								
Ministry Share	\$1,897,708	\$1,898,476	\$1,931,454	\$2,027,691	\$1,763,677	\$1,652,134	(\$111,543)	\$1,533,000
Participant Assessments	743,772	753,949	773,598	1,015,287	788,465	628,025	(160,440)	633,400
Total	\$2,641,480	\$2,652,425	\$2,705,052	\$3,042,978	\$2,552,142	\$2,280,159	(\$271,983)	\$2,166,400
% of Total Income	29.9%	78.4%	28.3%	24.8%	44.7%	25.6%		44.6%
OTHER INCOME:								
Investment Income:								
Interest & Dividends	\$2,104,573	\$2,496,299	\$2,544,913	\$3,449,371	\$3,075,431	\$2,515,524	(\$559,907)	\$2,691,611
Capital Appreciation	3,997,540	(1,857,778)	4,185,348	5,687,536		4,000,000	4,000,000	
Total Investment Income	\$6,102,113	\$638,521	\$6,730,261	\$9,136,907	\$3,075,431	\$6,515,524	\$3,440,093	\$2,691,611
Quota Equalization	\$83,394	\$91,037	\$108,972	103,096	80,000	99,973	\$19,973	
Total Other Income	\$6,185,507	\$729,558	\$6,839,233	\$9,240,003	\$3,155,431	\$6,615,497	\$3,460,066	\$2,691,611
% of Total	70.1%	21.6%	71.7%	75.2%	55.3%	74.4%	108.5%	55.4%
TOTAL INCOME	\$8,826,987	\$3,381,983	\$9,544,285	\$12,282,981	\$5,707,573	\$8,895,656	\$3,188,083	\$4,858,011

UNITED STATES AND SHARED MINISTERS' PENSION FUNDS
FINANCIAL REPORTS SUMMARY
FOR YEARS ENDED DECEMBER 31

EXPENDITURES

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Actual	1993 Budget	1993 Actual	Variance	1994/95 Budget
PROGRAM SERVICES:								
Pension Benefits	\$2,239,467	\$2,344,106	\$2,517,443	\$3,950,499	\$3,448,758	\$3,445,736	\$3,022	\$3,514,651
Lump-Sum Withdrawals				771,377	75,000	81,850	(6,850)	50,000
Total Benefits Paid	\$2,239,467	\$2,344,106	\$2,517,443	\$4,721,876	\$3,523,758	\$3,527,586	(\$3,828)	\$3,564,651
% of Total Income	25.4%	69.3%	26.4%	38.4%	61.7%	39.7%	-0.1%	73.4%
SUPPORT SERVICES:								
Salaries & Fringes	\$35,601	\$37,251	\$38,701	\$50,666	\$40,471	\$38,561	\$1,910	\$35,332
Investment Advisory Fees	147,599	168,244	179,122	276,784	243,270	216,067	27,203	237,675
Other Expenses (Net)	35,077	40,926	(117)	79,600	48,817	95,014	(46,197)	49,174
Total Support Services	\$218,277	\$246,421	\$217,706	\$407,050	\$332,558	\$349,642	(17,084)	\$322,181
% of Total Income	2.5%	7.3%	2.3%	3.3%	5.8%	3.9%	-0.5%	6.6%
TOTAL EXPENDITURES	\$2,457,744	\$2,590,527	\$2,735,149	\$5,128,926	\$3,856,316	\$3,877,228	(\$20,912)	\$3,886,832
SURPLUS (Paid to financial institutions to fund accrued actuarial liabilities)								
	\$6,389,243	\$791,458	\$6,809,136	\$7,154,055	\$1,851,258	\$5,018,428	\$3,208,995	\$971,179
% of Total	72.2%	23.4%	71.3%	58.2%	32.4%	56.4%	100.7%	20.0%

CANADIAN MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
FOR YEARS ENDED DECEMBER 31

INCOME

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Actual	1993 Budget	1993 Actual	Variance	1994/95 Budget
MINISTRY SHARE AND ASSESSMENTS:								
Ministry Share	\$699,138	\$736,889	\$713,862	\$609,899	\$652,319	\$655,142	\$2,823	\$567,000
Participant Assessments	108,553	114,019	129,661	220,816	165,614	178,206	12,592	189,000
Total	<u>\$807,691</u>	<u>\$850,908</u>	<u>\$843,523</u>	<u>\$830,716</u>	<u>\$817,933</u>	<u>\$833,348</u>	<u>\$15,415</u>	<u>\$756,000</u>
% of Total Income	34.3%	244.9%	37.3%	24.1%	41.8%	21.0%	0.8%	38.5%
OTHER INCOME:								
Investment Income:								
Interest & Dividends	\$603,153	\$692,211	\$715,059	\$1,403,731	\$1,137,022	\$1,126,494	(\$10,528)	\$1,205,349
Capital Appreciation	943,092	(1,195,657)	700,932	1,217,389		2,000,000	2,000,000	
Total Investment Income	<u>\$1,546,245</u>	<u>(\$503,446)</u>	<u>\$1,415,991</u>	<u>\$2,621,120</u>	<u>\$1,137,022</u>	<u>\$3,126,494</u>	<u>\$1,989,472</u>	<u>\$1,205,349</u>
% of Total	65.7%	-144.9%	62.7%	75.9%	58.2%	79.0%	99.2%	61.5%
TOTAL INCOME	<u><u>\$2,353,936</u></u>	<u><u>\$347,462</u></u>	<u><u>\$2,259,514</u></u>	<u><u>\$3,451,835</u></u>	<u><u>\$1,954,955</u></u>	<u><u>\$3,959,842</u></u>	<u><u>\$2,004,887</u></u>	<u><u>\$1,961,349</u></u>

CANADIAN MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
FOR YEARS ENDED DECEMBER 31

ITEM	EXPENDITURES							
	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Actual	1993 Budget	1993 Actual	Variance	1994/95 Budget
PROGRAM SERVICES:								
Pension Benefits	\$389,531	\$432,603	\$483,571	\$797,104	\$698,842	\$763,442	\$64,651	\$778,763
Lump-Sum Withdrawals				210,314	75,000	38,559	\$38,441	25,000
Total Benefits Paid	\$389,531	\$432,603	\$483,571	\$1,007,418	\$773,842	\$802,001	(\$28,210)	\$803,763
% of Total Income	16.5%	124.5%	21.4%	29.2%	39.6%	20.3%	-1.4%	41.0%
SUPPORT SERVICES:								
Investment Advisory Fees	\$40,703	\$46,097	\$51,167	\$81,985	\$66,500	\$48,514	\$17,986	\$52,800
Other Expenses (Net)	43,951	39,512	62,991	\$78,132	59,329	62,371	(3,042)	63,041
Total Support Services	\$84,654	\$65,609	\$114,158	\$160,117	\$125,829	\$110,885	\$14,944	\$115,841
% of Total Income	3.6%	24.8%	5.1%	4.6%	6.4%	2.8%	0.7%	5.9%
Ministry Share Equalization	\$102,765	\$107,065	\$126,417	\$119,511	\$92,000	133,173	(\$41,173)	
% of Total	4.4%	30.8%	5.6%	3.5%	4.7%	3.4%	-2.1%	
TOTAL EXPENDITURES	\$576,950	\$625,277	\$724,146	\$1,287,046	\$991,671	\$1,046,059	(\$54,439)	\$919,604
SURPLUS (Paid to financial institutions to fund accrued actuarial liabilities)								
	\$1,776,986	(\$277,815)	\$1,535,368	\$2,164,789	\$963,285	\$2,913,783	\$2,059,326	\$1,041,745
% of Total	75.5%	-80.0%	68.0%	62.7%	49.3%	73.6%	102.7%	53.1%

UNITED STATES SPECIAL ASSISTANCE FUND
FINANCIAL REPORTS SUMMARY
FOR YEARS ENDED DECEMBER 31

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month		1993 Actual	Variance	1994/95 Budget
				1992 Actual	1993 Budget			
INCOME								
MINISTRY SHARE	\$64,229	\$94,037	\$109,904	\$98,962	\$103,250	\$104,282	\$1,032	\$55,480
% of Total	99.9%	100.0%	94.0%	95.7%	96.3%	96.8%		96.5%
SPECIAL GIFTS	60	20	4,558	1,378		922	922	
% of Total	0.1%		3.9%					
INTEREST INCOME			2,507	3,034	4,000	2,522	(1,478)	2,000
% of Total			2.1%	2.9%	3.7%	2.3%		3.5%
TOTAL INCOME	\$64,289	\$94,057	\$116,969	\$103,374	\$107,250	\$107,726	\$476	\$57,480
EXPENDITURES								
PROGRAM SERVICES:								
Assistance Payments	\$4,265	\$5,541	\$7,396	\$4,625	\$15,000	\$2,398	\$12,602	\$6,000
Moving Expenses	22,081	33,626	36,507	49,956	60,000	48,670	11,330	48,000
Paid to Canadian Special Assistance Fund			80,000			50,000	(\$50,000)	
TOTAL PROGRAM SERVICES	\$26,346	\$39,167	\$123,903	\$54,581	\$75,000	\$101,068	(\$26,068)	\$54,000
% of Total	41.0%	41.6%	105.9%	52.8%	69.9%	93.8%		93.9%
SUPPORTIVE SERVICES:	\$2,723	\$3,360	3,458	\$8,686	4,226	3,813	\$413	3,232
% of Total	4.2%	3.6%	3.0%	6.5%	3.9%	3.5%		5.6%
TOTAL EXPENDITURES:	\$29,069	\$42,527	\$127,359	\$61,267	\$79,226	\$104,851	(\$25,655)	\$57,232
% of Total	45.2%	45.2%	108.9%	59.3%	73.9%	97.3%		
SURPLUS (DEFICIT)	\$35,220	\$51,530	(\$10,390)	\$42,107	\$28,024	\$2,874	\$26,131	\$248
% of Total	54.8%	54.8%	-8.9%	40.7%	26.1%	2.7%		0.4%

CANADIAN SPECIAL ASSISTANCE FUND
FINANCIAL REPORTS SUMMARY
FOR YEARS ENDED DECEMBER 31

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Actual	1993 Budget	1993 Actual	Variance	1994/95 Budget
INCOME								
MINISTRY SHARE	\$22,597	\$26,409	\$50,515	\$20,852	\$38,188	\$38,570	\$382	\$20,520
% of Total	100.0%	100.0%	35.4%	79.6%	100.0%	37.2%		97.6%
FROM THE U.S. SPECIAL ASSISTANCE FUND			92,240			64,075	64,075	
% of Total			64.6%					
SPECIAL GIFTS				5,268		12	12	
% of Total								
INTEREST INCOME				90		932	932	500
% of Total								
TOTAL INCOME	\$22,597	\$26,409	\$142,755	\$26,210	\$38,188	\$103,588	\$65,400	\$21,020
EXPENDITURES								
Assistance Payments	\$23,746	\$23,030	\$23,030	\$26,845	\$21,000	\$5,542	\$15,458	\$8,000
Moving Expenses	13,336	8,676	13,371	16,295	16,000	2,971	\$13,029	13,000
TOTAL PROGRAM SERVICES	\$37,082	\$31,706	36,401	\$43,140	\$37,000	\$8,513	\$28,487	\$21,000
% of Total	164.1%	120.1%	25.5%	164.6%	96.9%	8.2%	43.6%	99.9%
SUPPORTIVE SERVICES:	8,159	12,189	12,018	7,689	4,860	4,740	\$120	4,266
% of Total	36.1%	46.2%		29.3%	12.7%	4.6%	0.2%	20.3%
TOTAL EXPENDITURES:	\$45,241	\$43,895	\$48,419	\$50,829	\$41,860	\$13,252	\$28,608	\$25,266
SURPLUS (DEFICIT)	(\$22,644)	(\$17,486)	\$94,336	(\$24,619)	(\$3,672)	\$90,336	\$36,793	(\$4,246)
% of Total	-100.2%	-66.2%	66.1%	-93.9%	-9.6%	87.2%	56.3%	-20.2%

SYNODICAL COMMITTEE ON ABUSE PREVENTION

Financial Report Annual Budget 1994-1995

Coordinator salary	\$35,000.00
Coordinator payroll taxes	2,700.00
Coordinator fringes	5,650.00
Coordinator workmen's compensation insurance	150.00
Coordinator travel	6,500.00
Printing and copy work	3,500.00
Committee travel	5,000.00
Conferences	2,000.00
Clerical services--office	5,000.00
Mailing and postage	3,500.00
Office services and supplies	<u>3,000.00</u>
Total expenditures	\$72,000.00
Denominational ministry shares	\$72,000.00
Net income (loss)	\$ 0.00

SCORR
Financial Report Summary
1992/93 1993/94 1994/95

	Sept. 1, 1992 Aug. 31, 1993 Actual	Sept. 1, 1992 Aug. 31, 1993 Budget	Favorable (Unfavorable)	Revised Sept. 1, 1993 Aug. 31, 1994 Budget	Sept. 1, 1994 Aug. 31, 1995 Budget	Increase (Decrease)
Expenditures						
Program Services						
Leadership Development	96,641	107,875	11,234	137,095	140,165	3,070
Churches in Transition	26,718	27,625	907	30,090	30,390	300
Multiracial Churches	54,651	55,250	599	60,180	60,770	590
Educational & Gen. Programs	<u>176,765</u>	<u>176,250</u>	<u>(515)</u>	<u>182,285</u>	<u>177,800</u>	<u>(4,485)</u>
Total Program Services	354,775	367,000	12,225	409,650	409,125	(525)
% of Total Expenses	88%	88%		88%	88%	
Supportive Services						
Management General	31,374	32,500	1,126	35,400	35,750	350
Fund Raising	<u>18,471</u>	<u>18,500</u>	<u>29</u>	<u>19,950</u>	<u>20,125</u>	<u>175</u>
Total Supportive Services	49,845	51,000	1,155	55,350	55,875	525
% of Total Expenses	<u>12%</u>	<u>12%</u>		<u>12%</u>	<u>12%</u>	
Total Expenditures	404,620	418,000	13,380	465,000	465,000	-0-
Income						
Denom. Ministry Shares (DMS)	335,909	330,000	5,909	381,900	378,800	(3,100)
% of Total Income	81.4%	78.6%		82%	81%	
Non-DMS						
Voluntary Contributions	40,814	40,000	814	40,000	43,000	3,000
Church Collections	28,897	42,000	(13,103)	37,000	37,000	-0-
Special Contributions	<u>5,000</u>	<u>5,000</u>	<u>- 0 -</u>	<u>5,000</u>	<u>5,000</u>	<u>-0-</u>
Non-DMS Total	74,711	87,000	(12,289)	82,000	85,000	3,000
% of Total Income	18.1%	20.7%		17%	18%	
Other Receipts						
Miscellaneous	<u>1,951</u>	<u>3,000</u>	<u>(1,049)</u>	<u>1,100</u>	<u>1,200</u>	<u>100</u>
Total Other Receipts	1,951	3,000	(1,049)	1,100	1,200	100
% of Total Income	0.5%	0.7%		1%	1%	
Total Income	412,571	420,000	(7,429)	465,000	465,000	-0-
Surplus (Deficit)	7,951	2,000	5,951		- 0 -	

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
 Denominational Services
 Financial Reports Summary
 1993 - 1994 - 1995

	Sept 1, 1992 Aug 31, 1993 <u>Actual</u>	Sept 1, 1992 Aug 31, 1993 <u>Revised Budget</u>	12 months Favorable (Unfavorable)	Sept 1, 1993 Aug 31, 1994 <u>Revised Budget</u>	Sept 1, 1994 Aug 31, 1995 <u>Proposed Budget</u>	Increase (Decrease)
<u>Expenditures</u>						
Program Services:						
Synod Assembly	\$ 296,582	\$ 322,165	\$ 25,583	\$ 300,000	\$ 311,000	\$ 11,000
Synodical Interim & Deputies	40,953	57,000	16,047	50,000	55,000	5,000
Standing & Service Committees	76,255	90,100	13,845	87,000	98,500	11,500
Study Committees	28,234	30,500	2,266	30,775	20,000	(10,775)
Assistance and Grants	54,318	54,500	182	68,500	55,000	(13,500)
U.S. Building Operations	373,168	565,210	192,042	541,175	532,200	(8,975)
Can. Building Operations	137,181	32,300	(104,881)	128,250	130,000	1,750
Coordinated Air Transp. Comm	<u>100,942</u>	<u>100,000</u>	<u>(942)</u>	<u>35,000</u>	<u>0</u>	<u>(35,000)</u>
Total Program Services	\$1,107,633	\$1,251,775	\$ 144,142	\$1,240,700	\$1,201,700	\$ (39,000)
% to Total Expense	70.5%	71.1%		69.6%	68.7%	
Supportive Services						
Management & General	463,736	509,870	46,134	542,000	546,300	4,300
% to Total Expenses	<u>29.5%</u>	<u>28.9%</u>		<u>30.4%</u>	<u>31.3%</u>	
Total Expenditures	\$1,571,389	\$1,761,645	\$ 190,276	\$1,782,700	\$1,748,000	\$ (34,700)
<u>Income</u>						
Sheras	\$1,389,813	\$1,817,645	\$(427,832)	\$1,480,000	\$1,696,000	\$ 216,000
% to Total Income	82.0%	88.6%		88.0%	91.2%	
Non-Sheras and Other	305,688	233,725	71,963	202,700	164,000	(38,700)
% to Total Income	<u>18.0%</u>	<u>11.4%</u>		<u>12.0%</u>	<u>8.8%</u>	
Total Income	\$1,695,501	\$2,051,370	\$(355,869)	\$1,682,700	\$1,860,000	\$ 177,300
<u>Surplus (Deficit)</u>	\$ 124,132	\$ 289,725	\$(165,593)	\$ (100,000)	\$ 112,000	\$ 212,000

REPORT OF SYNOD 1994

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PRAYER SERVICE FOR SYNOD 1994

Monday, June 13, 1994 – 8:00 P.M.

Westview Christian Reformed Church of Grand Rapids, Michigan

Prelude: "Holy, Holy, Holy! Lord God Almighty" Piet Post

Brass Ensemble: "Holy Is God the Lord" Mendelssohn

Choral Introit: King's Choraliers – "Holy, Holy, Holy" Schubert

*Invocation

Pastor: In the name of the Father and of the Son and of the Holy Spirit,
Amen.

All: **Our help is in the name of the Lord, who made heaven and earth.**

*The Lord's Greeting

Pastor: God, who from all ages and nations gathers a people unto himself,
greet us with these words: The grace of our Lord Jesus Christ and
the love of God and the fellowship of the Holy Spirit be with you all.

All: **And also with you.**

*Our Greeting

***Psalm of Praise:** "Sing Praise to the Lord" *Psalter Hymnal* 149

*Sing praise to the Lord; come, sing a new song.
Amid all his saints his praises prolong.
Let Israel be glad in their Maker and sing;
let all Zion's people rejoice in their King.*

*In glory exult, you saints of the Lord;
with songs in the night high praises accord.
Go forth in his service, be strong in his might
to conquer all evil and stand for the right.*

*For this is God's word; his saints shall not fail,
but over the earth their power shall prevail.
All kingdoms and nations shall yield to their sword—
thus God shows his glory. Sing praise to the Lord!*

Litany

Leader: Lord, you have created us, not because you needed us, but because
you wanted us, because you loved us.

Reader 1: Our hearts long for you. You have been our dwelling place from
generation to generation.

Reader 2: We love you because you have first loved us. In this hour focus our hearts and minds on what is essential, so we may walk as children of light.

King's Choraliers: "God of Grace and Glory" Hughes

*God of grace and God of glory,
On thy people pour thy power.
Crown thine ancient church's story;
Bring her bud to glorious flow'r.*

All Sing:

*Grant us wisdom, grant us courage,
for the facing of this hour,
for the facing of this hour.*

Leader: We ask for unity in the Holy Spirit for all your children

Reader 1: In the common words we speak, in tolerance for diverging opinions, and in understanding your revealed will for the church.

Reader 2: With our Lord Jesus we ask that all may be one as the Father and the Son are one.

King's Choraliers:

*Cure thy children's warring madness;
Bend our pride to thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.*

All Sing:

*Grant us wisdom, grant us courage,
Lest we miss thy kingdom's goal,
Lest we miss thy kingdom's goal.*

Leader: The church belongs to you, Lord. Remind us that it is in serving that we are Christ-like. We are your servants.

Reader 1: You have shown us what is good. Enable us to do justice, to love mercy, and to walk humbly with our God.

Reader 2: In all the cares and occupations of our daily life, may we walk in the sight of you, in whom all fullness dwells.

All Sing:

*Save us from weak resignation to the evils we deplore;
Let the search for thy salvation be our glory evermore.
Grant us wisdom, grant us courage, serving thee whom we adore,
serving thee whom we adore.*

Ministry of Music (preparing for prayer) King's Choraliers

"Holy Ground" Davis
"Lord, Listen to Your Children Praying" Medema

Time of Prayer (prayers led by congregational members followed by a short time of silent prayer by the audience and separated by musical transitions provided by flutist)

Prayer for the Holy Spirit's Guidance for Synod Jack De Korne
Prayer for the Church's Missions Barbara Hoekema
Prayer for the Church's Education Sheri Haan
Prayer for the Church's Diaconal Ministries Roy Zuidema

***Hymn of Praise:** "All Glory Be to God on High" Psalter Hymnal 247

*All glory be to God on high, and peace on earth from heaven,
and God's goodwill unfailingly be to his people given.
Almighty God, you are our King: we worship you, our thanks we bring,
we praise you for your glory.*

*O Lamb of God, Lord Jesus Christ, whom God the Father gave us,
who for the world was sacrificed upon the cross to save us,
at God's right hand you intercede for those who for your mercy plead; receive the
prayer we offer.*

Scripture: Acts 20:17-38

Message: "What About the Church?" Rev. Charles Steenstra
Pastor, Westview Christian Reformed Church

Prayer of Application

***Hymn of Response:** "I Love Your Church, O Lord" Psalter Hymnal 510

*I love your church, O Lord! Her saints before you stand,
dear as the apple of your eye, and graven on your hand.*

*Beyond my highest joy I prize her heavenly ways,
her sweet communion, solemn vows, her hymns of love and praise.*

*I love your church, O God, the people you have called,
the church our blest Redeemer saved with his own precious blood.*

Offertory: "Built on the Rock, the Church Shall Stand" Psalter Hymnal 503
arr. Powell, Johnson

Offering: For World Missions, Home Missions, and CRWRC

***The Apostles' Creed (in unison)**

I believe in God, the Father almighty, creator of heaven and earth.

*I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy
Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was
crucified, died, and was buried; he descended to hell. The third day he rose again
from the dead. He ascended to heaven and is seated at the right hand of God the
Father almighty. From there he will come to judge the living and the dead.*

*I believe in the Holy Spirit, the holy catholic church, the communion of saints, the
forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.*

***Hymn:** "Lift High the Cross" *Psalter Hymnal* 373

Refrain: *Lift high the cross, the love of Christ proclaim till all the world adore his sacred name.*

V. 1: *Come, Christians, follow where our Savior led, our King victorious, Jesus Christ, our Head.*
(Refrain)

V. 3: *From north and south, from east and west we raise in growing unison our song of praise.*
(Refrain)

V. 7: *So shall our song of triumph ever be: praise to the Crucified for victory!*
(Refrain)

***The Lord's Blessing**

Pastor: The peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, our Lord; and the blessing of God almighty, Father, Son, and Holy Spirit, be among you and remain with you always.

All: **Amen.**

***Moment of Reflection and Thanksgiving: King's Choraliers**

"Sing and Be Not Silent" McDonald
(based on Psalm 30:4-5, 11-12)

Postlude: "O God, Our Help in Ages Past" arr. Fleischer

*All are invited to coffee and refreshments,
served in the lower-level Assembly Room.*

Minister of the Word: Rev. Charles Steenstra

Liturgist: Intern Pastor Roger Groenboom

Director of Music: Jeff Looman

Organist: Rachel Plasman

Director of King's Choraliers: Donald Scott

Accompanist: David Vander Vliet

Brass Ensemble:

Trumpets: Paul Richards, Jeff Hall

Trombones: Jeff Looman, Larry Bos

Flutist: Ruth Bylsma

Readers: Steve Versluis, Jane Van Den Bosch

Author of Liturgy: Cor Barendrecht

Our thanks to the King's Choraliers, to all other participants, and to the members of the Worship Committee and the Hospitality Committee.

Westview wishes to thank the Board of Trustees and the general secretary of the Christian Reformed Church of North America for this opportunity to share her joy in worship with the synodical delegates and guests, in commemoration of Westview's one hundredth anniversary, in 1993.

MINUTES OF SYNOD 1994

TUESDAY MORNING, JUNE 14, 1994

First Session

ARTICLE 1

President pro tem, Rev. Charles Steenstra, pastor of Westview Christian Reformed Church, Grand Rapids, Michigan, the convening church, announces *Psalter Hymnal* 471, "All Hail the Power of Jesus' Name." He recognizes Dr. John Hamersma, organist for the opening session.

The assembly is called to order. Before offering the opening prayer, the president pro tem reads Psalm 127 and briefly addresses synod, challenging the delegates to depend on God, to lean on him, and to seek his favor and guidance.

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. He wishes the delegates God's richest blessings.

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 1994

Classis	Ministers	Elders
Alberta North	Nicolaas N. Cornelisse	Gary W. Duthier
Alberta South	Cecil Van Niejenhuis	Henk W.H. Van Andel
	James D. Zondervan	Frits M. de Leeuw
Arizona	Harry D. Zantigh	Ralph J. Poelman
	Gerald L. Rutgers	Steven A. Van Hofwegen
Atlantic Northeast	Fred J. Walhof	James H. Vedders
	J. George Aupperlee	Glen W. Bloem
B.C. North-West	Douglas R. Vander Wall	Gerald Gabrielse
	Andrew G. Vander Leek	Curtis L. Gesch
B.C. South-East	Henry Jonker	Gerry M. Wikkerink
	Martin J. Contant	Tony Vanderwal
	Bert Slofstra	Peter Vriend
Cadillac	Richard T. Vanderwal	Bernard L. Mulder
	David J. Weemhoff	Chet J. Van Haitsma
California South	Woon S. Yeo	W. Robert Godfrey
	Andrew A. Cammenga	Henry Docter

Classis	Ministers	Elders
Central California	Bruce A. Persenaire James R. Kok	Gerald Van Soelen Maurice Roos
Chatham	Jelle Nutma Wayne A. Brouwer	Martin P.J. Bosveld John A. Middel
Chicago South	Anthony Van Zanten William R. Lenters	George N. Pierson Russell J. Hollender
Columbia	D. Vance Hays Perry J. Tinklenberg	Herb Roos Al M. Smeenk
Eastern Canada	Henry P. Kranenburg David H. Kromminga	Harry Schep Hilbrent Vander Heide
Florida	Christopher J. De Vos James A. Vander Slik	James White Dan Vanderlaan
Georgetown	Stanley J. De Vries Joel R. Boot	Warren T. Faber Jack L. Jipping
Grand Rapids East	Mark D. Vermaire David H. Beelen	Henry J. Baron James Vanden Bosch
Grand Rapids North	Henry Admiraal Matthew A. Palsrok	Kenneth A. Koll Henry Perez
Grand Rapids South	E. Robert Tigchelaar Allen Petroelje	Gordon J. Vander Ark Jerald S. De Weerd
Grandville	Douglas A. Kamstra John P. Gorter	Ray J. Browneye Fred M. Bultman
Greater Los Angeles	Roger D. Kramer Albert Helder	Nicholas Kopinga John Vander Windt
Hackensack	John A. Algera Philip A. Apol	Ralph Smeda David Vander Hart
Hamilton	Jacob (Jack) Kerkhof Marvin Van Donselaar	Jacob Ellens James R. Payton, Jr.
Heartland	Jay A. Wesseling Carl E. Zylstra	Stanley B. Van Vliet Ken J. Veenstra
Holland	Marvin J. Hofman James H. Scholten	Daniel J. Walcott Stanley Ellens
Hudson	Harvey A. Stob Thomas R. Dykstra	Jake D. Klaassen Nelson Slager
Huron	Jack Westerhof Adrian G. Van Giessen	George Hiemstra Hank Ligterink
Iakota	Dennis J. Boogerd C. Eric Fennema	Marion Kuipers Marvin Klomp
Illiana	Garrett H. Stoutmeyer Ronald J. Meyer	Edward Van Drunen John M. Van Der Aa
Kalamazoo	Joseph A. Brinks Kenneth A. Baker	Nelson Grit John Vander Ploeg
Lake Erie	George F. Vander Weit Clayton G. Libolt	John R. Van Andel Ted S. Rozeboom
Minnesota North	James Admiraal Steven J. Van Zanen	Leonard A. Hordijk Herman Ahrenholz
Minnesota South	Peter W. Brouwer Rodney D. Gorter	Daniel J. Riemersma Arthur M. Spronk
Muskegon	James A. Molenbeek Charles D. Uken	Foster R. Brummel John Tripp
Niagara	John De Jong Pieter A. Heerema	Cornelis Van Soelen John Bergshoeff
Northcentral Iowa	Fred J. Van Dyk Gerald E. De Vries	Claus Primus Andrew M. Cannegieter
Northern Illinois	James E. Wolff Timothy H. Douma	Robert T. Tuten Paul E. Peterson

Classis	Ministers	Elders
Pacific Northwest	Henry Numan	Harold Terpstra
Pella	Peter J. Mans	Albertus P. Haak
	Gordon D. Mouw	William E. Nawyn
Quinte	Harold Hiemstra	Tom De Vries
	B. Bernard Bakker	Eelke (Al) Hiddema
	Harry Mennega	Hank Nieuwstraten
Red Mesa	James L. Vande Lune	Donald J. Tamminga
	Gary J. Klumpenhower	Herbert R. Thomas, Jr.
Rocky Mountain	Eric Schering	Eugene F. Rubingh
	John D. Van Regenmorter	Arthur J. Dykstra
Thornapple Valley	Norman L. Meyer	Jack E. Northouse
	Gerrit W. Sheeres	Carl J. Sinke
Toronto	Herman D. Praamsma	Govert Kortleve
	Hendrik P. Bruinsma	Enno J. Meijers
Wisconsin	Daniel W. Brouwer	Duane B. Dumez
	Timothy J. Ouwinga	Sidney G. Soodsma
Yellowstone	Bernard J. Van Ee	Jacob R. Cok
	Edward J. Marcusse	Layne E. Klompier
Zeeland	Jacob W. Uitvlugt	Simon J. Koning
	James E. De Vries	Gary De Haan

The roll call indicates that elder Hank Nieuwstraten (Classis Quinte) is absent because of the death of a brother.

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: Rev. Peter W. Brouwer

Vice President: Rev. James R. Kok

First Clerk: Rev. Carl E. Zylstra

Second Clerk: Rev. Wayne A. Brouwer

ARTICLE 5

The general secretary calls the attention of delegates and visitors to the following matters:

I. Taping of synodical sessions

Synod 1979 authorized the making of an official audio recording of the entire proceedings of the general sessions of synod. It also decided that the office of the general secretary would be responsible for the use and storage of these materials, according to the job description of the general secretary.

The general secretary and the Board of Trustees of the Christian Reformed Church in North America 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 Board of Trustees, 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 Board of Trustees calls the matter of confidentiality to the attention of Synod 1994 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 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 Board of Trustees and approved by synod (*Acts of Synod 1989*, p. 445):

A. The original and stated purpose of making an audio recording of synodical proceedings is to be honored, namely, that the recording serve to verify the written record of the synodical proceedings. The general secretary is responsible for the use and storage of audio recordings of synod.

B. Representatives of the media are permitted to make video recordings of synodical proceedings provided they observe the restrictions placed upon them by the synodical news office under the direction of the general secretary of synod.

C. Visitor privileges

1. 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 in the gallery).
2. Video recordings are permitted provided the following restrictions are observed:
 - a. Video cameras are permitted only at the mezzanine-level entrances, not backstage or in the wings.
 - b. Auxiliary lighting is not permitted.
 - c. Videotaping is to be done unobtrusively (i.e., in such a way that it in no way inhibits or disturbs either the proceedings of synod, the synodical delegates, or other persons in the gallery).

ARTICLE 6

The president of synod, Rev. Peter W. Brouwer, expresses the appreciation of synod to the congregation of Westview Christian Reformed Church for its service as convening church for Synod 1994 and to the president pro tem, Rev. Charles Steenstra, 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 1994. He also, on behalf of the officers, thanks the delegates for the confidence placed in the four officers elected.

ARTICLE 7

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 editor of *The Banner*.

ARTICLE 8

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 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. Timothy Mkena and Rev. Samuel I. Mbakighir from the Church of Christ in the Sudan Among the Tiv and Rev. Charles Jansz from the Dutch Reformed Church in Sri Lanka.

ARTICLE 11

The general secretary presents the Agenda Directory for Synod 1994, which contains a complete listing of every matter on the agenda for synodical action. He indicates where the materials may be found and to which advisory committee each item has been assigned.

ARTICLE 12

The general secretary presents the report of the Program Committee, which recommends the following advisory committees for Synod 1994:

Committee 1—Synodical Services

Chairman: Henry Numan; **reporter:** John Vander Ploeg; **ministers:** J. George Aupperlee, Rodney D. Gorter, Albert Helder, Harold Hiemstra, David H. Kromminga, Eric Schering, Fred J. Walhof, James E. Wolff; **elders:** Jacob R. Cok, Jacob Ellens, Eelke Hiddema, Simon J. Koning, Herb Roos, Nelson Slager, Gerald Van Soelen, Peter Vriend; **adviser:** John W. Cooper.

Committee 2—Missions

Chairman: Henry Admiraal; **reporter:** Marvin J. Hofman; **ministers:** Edward J. Marcusse, James A. Molenbeek, Timothy J. Ouwinga, Garrett H. Stoutmeyer, Douglas R. Vander Wall, Adrian G. Van Giessen, James D. Zondervan; **elders:** Henry J. Baron, Nelson Grit, Albertus P. Haak, Marvin Klomp, Hank Nieuwstraten, Jack E. Northouse, Paul E. Peterson, Maurice Roos; **adviser:** Jeffrey A. Weima.

Committee 3—Education and Publications

Chairman: Roger D. Kramer; **reporter:** Harvey A. Stob; **ministers:** Joseph A. Brinks, Christopher J. De Vos, Gerald E. De Vries, D. Vance Hays, Pieter A. Heerema, Harry Mennega, Andrew G. Vander Leek; **elders:** Martin P.J. Bosveld, Duane B. Dumez, Hank Ligterink, Henry Perez, Ted S. Rozeboom, Eugene F. Rubingh, David Vander Hart, Daniel J. Walcott; **advisers:** James A. De Jong, Anthony J. Diekema.

Committee 4—CRC Publications

Chairman: B. Bernard Bakker; **reporter:** James E. De Vries; **ministers:** Matthew A. Palsrok, Gerald L. Rutgers, Gerrit W. Sheeres, Perry J. Tinklenberg, Bernard J. Van Ee, Cecil Van Niejenhuis, Woon S. Yeo; **elders:** George Hiemstra, John A. Middel, Daniel J. Riemersma, Donald J. Tamminga, Harold Terpstra, Robert T. Tuten, James Vanden Bosch, Gordon J. Vander Ark, Chet J. Van Haitsma; **adviser:** John W. Cooper.

Committee 5—Pastoral Ministries

Chairman: Joel R. Boot; **reporter:** Jack Westerhof; **ministers:** Philip A. Apol, Nicolaas N. Cornelisse, Henry Jonker, Gary J. Klumpenhower, Peter J. Mans, Norman L. Meyer, Charles D. Uken, Anthony Van Zanten; **elders:** Ray J. Browneye, Jerald S. De Weerd, Leonard A. Hordijk, Claus Primus, Arthur M. Spronk, John R. Van Andel, John Vander Windt, James White; **adviser:** Melvin D. Hugen.

Committee 6—Financial Matters

Chairman: Jacob W. Uitvlugt; **reporter:** Warren T. Faber; **ministers:** James H. Scholten, James L. Vande Lune, James A. Vander Slik; **elders:** Glen W. Bloem, Arthur J. Dykstra, Russell J. Hollender, Kenneth A. Koll, Nicholas Kopinga, Govert Kortleve, Harry Schep, Carl J. Sinke, Ralph Smeda, Tony Vanderwal, Cornelis Van Soelen, James H. Vedders, Ken J. Veenstra; **adviser:** Robert C. De Vries.

Committee 7—Interdenominational Matters

Chairman: E. Robert Tigchelaar; **reporter:** Bert Slofstra; **ministers:** John A. Algera, John De Jong, C. Eric Fennema, Clayton G. Libolt, Gordon D. Mouw, Jelle Nutma, Steven J. Van Zanen, David J. Weemhoff; **elders:** Fred M. Bultman, Andrew M. Cannegieter, Jake D. Klaassen, Enno J. Meijers, James R. Payton, Jr., Ralph J. Poelman, Sidney G. Soodsma, John Tripp, Gerry M. Wikkerink; **adviser:** James A. De Jong.

Committee 8—Church Order I

Chairman: Marvin Van Donselaar; **reporter:** Martin J. Contant; **ministers:** Daniel W. Brouwer, Andrew A. Cammenga, Stanley J. De Vries, Bruce A. Persenaire, Fred J. Van Dyk, Harry D. Zantingh; **elders:** Herman Ahrenholz, Foster R. Brummel, Gary De Haan, Tom De Vries, Curtis L. Gesch, Bernard L. Mulder, George N. Pierson, Hilbrent Vander Heide, Edward Van Drunen; **adviser:** Robert C. De Vries.

Committee 9—Church Order II

Chairman: Allen Petroelje; **reporter:** Henry P. Kranenburg; **ministers:** Dennis J. Boogerd, Timothy H. Douma, Douglas A. Kamstra, William R. Lenters, Ronald J. Meyer, Herman D. Praamsma, Richard T. Vanderwal, Mark D. Vermaire; **elders:** Fritz M. de Leeuw, Henry Docter, Stanley Ellens, Gerald Gabrielse, Jack L. Jipping, Layne E. Klompier, Henk W.H. Van Andel, Dan Vanderlaan, Stanley B. Van Vliet; **adviser:** Cornelius Plantinga, Jr.

Committee 10—Women in Ecclesiastical Offices

Chairman: John D. Van Regenmorter; **reporter:** Kenneth A. Baker; **ministers:** James Admiraal, David H. Beelen, Hendrik P. Bruinsma, Thomas R. Dykstra,

John P. Gorter, Jacob (Jack) Kerkhof, George F. Vander Weit, Jay A. Wesseling; **elders:** John Bergshoeff, Gary W. Duthler, W. Robert Godfrey, Marion Kuipers, William E. Nawyn, Al M. Smeenk, Herbert R. Thomas, Jr., John M. Van Der Aa, Steven A. Van Hofwegen; **adviser:** Henry Zwaanstra.

ARTICLE 13

Dr. Peter Borgdorff, executive director of ministries, introduces to synod Mr. Robert Van Stright, director of finance and administration, and Mrs. Norma Coleman, director of personnel.

ARTICLE 14

President Peter W. Brouwer reads from Colossians 1:15-20. He encourages the delegates to work faithfully for Jesus Christ and for his church. Synod adjourns at 11:40 a.m. to meet in advisory committees. Synod will reconvene on Wednesday at 8:30 a.m.

WEDNESDAY MORNING, June 15, 1994

Second Session

ARTICLE 15

Rev. James R. Kok, vice president, announces *Psalter Hymnal* 164, "O Lord, You Are My Light." He reads from II Peter 1:1-8 and leads in opening prayer, especially remembering Rev. Lammert Slofstra, who will undergo surgery today.

The roll call indicates that Rev. Allen Petroelje (Grand Rapids South) is absent from the morning session and that elder Marion Kuipers (Iakota) and elder Hank Nieuwstraten (Quinte) will be absent from all Wednesday sessions.

The minutes of the session of June 14, 1994, are read and approved.

The general secretary welcomes and introduces Rev. Lendall H. Smith, fraternal delegate from the Orthodox Presbyterian Church.

ARTICLE 16

Matters not legally before Synod 1994

The general secretary reports the matters not legally before synod. The officers of synod concur in the judgment of the general secretary.

- A. Communication from West Sayville CRC, West Sayville, New York
 - Not properly processed through the assemblies.
- B. Overture from Wyoming, Ontario, CRC
 - Received after March 15 deadline and not specifically addressed to a matter in the printed *Agenda for Synod 1994*.
- C. Communication from Bethel CRC, Dunnville, Ontario
 - Received after March 15 deadline and not processed through the assemblies.

- D. Communication of Mrs. Catharine S. Godsey
 - Not properly processed through the assemblies.
- E. Overture from Charlottetown CRC, Prince Edward Island
 - Received after March 15 deadline for overtures.
- F. Communication from First CRC, Grand Rapids, Michigan
 - Not processed through the assemblies.

ARTICLE 17

Advisory Committee 1, Synodical Services, Mr. John Vander Ploeg reporting, presents the following:

I. Board of Trustees

A. Materials

1. Board of Trustees Report, pp. 21-49
2. Board of Trustees Supplement, pp. 351-67

B. Recommendations

1. That synod honor the request of the Board of Trustees (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 Board before synod and its advisory committees when matters pertaining to its report are discussed and that Program and Finance Committee members also represent the Board when matters of finance are discussed.
—*Granted*
2. That synod approve the Board's interim appointments to various boards and committees (Section III).
—*Adopted*
3. That synod interview Dr. David Engelhard with a view to approving his appointment to the position of general secretary. The interview will take place Thursday evening, June 16, and consist of thirty minutes of questioning by Rev. Henry Numan followed by questions from delegates (Section IV).
—*Adopted*
4. That synod devote sixty to ninety minutes on Wednesday evening, June 15, to an overview of denominational ministries and the discussion of a strategic plan.
—*Adopted*

(The report of Advisory Committee 1 is continued in Article 21.)

ARTICLE 18

Advisory Committee 10, Women in Ecclesiastical Offices, Rev. Kenneth A. Baker reporting, presents the following:

I. Women in ecclesiastical offices - panel discussion

A. Observations

With few exceptions the issue of women serving in one or more of the offices of the church has dominated the meetings of synod for the last twenty-two years. There exist in our denomination great urgency and concern on this issue. Our considered opinion is that our discussion of this issue must be of the highest caliber and must focus on what Scripture says about it. Even though various Scripture passages have been addressed in a number of reports, we believe synod will be well served by a brief presentation that highlights the differing interpretations of these passages.

B. Recommendation

That as soon as possible in plenary session synod devote one and one-half hours to a panel discussion of the Scripture passages related to the women-in-office issue. (Our committee envisions two or four people and is considering Rev. Clarence Boomsma, Dr. John Cooper, Rev. Norman Shepherd, and Dr. Al Wolters. The panel will be moderated by the chairman of our committee.)

Grounds:

1. As a Reformed church, we hold the cherished conviction that Scripture is our final authority for faith and life and the primary basis for the decisions of synod.
2. Article 29 of the Church Order states that "decisions of ecclesiastical assemblies shall be reached only upon due consideration." Giving synod the opportunity to listen to an informed and able panel can only enhance synod's due consideration of the women-in-office issue.

—*Adopted*

(The report of Advisory Committee 10 is continued in Article 42.)

ARTICLE 19

The president announces that personnel from World Missions and CRWRC are being evacuated from Haiti. Prayers are requested for the safety of staff, their families, and other persons being evacuated.

The morning session is adjourned at 9:00 a.m. so that delegates can continue to work in advisory committees. Synod will reconvene on Wednesday evening at 7:30 p.m. Elder Warren T. Faber leads in closing prayer.

WEDNESDAY EVENING, June 15, 1994

Third Session

ARTICLE 20

Rev. Wayne A. Brouwer, second clerk, announces *Psalter Hymnal* 616, "Isaiah the Prophet Has Written of Old." He reads from Isaiah 2:2-5 and leads in opening prayer.

ARTICLE 21

(The report of Advisory Committee 1 is continued from Article 17)

Dr. Peter Borgdorff, executive director of ministries, uses a slide presentation entitled *Catch the Vision* to introduce synod to the proposed denominational vision statement.

Recommendations:

1. That synod agree to submit the "Catch the Vision" materials to the churches for their discussion and comments in anticipation of possible action at Synod 1995.
2. That the "Toward a New Vision" document be referred to the Board of Trustees of the CRCNA for the purpose of integration into the "Catch the Vision" document.

—*Adopted*

Grounds:

- a. It is important that the churches and the agencies understand the need for a unified strategy.
- b. In their present form, the two separate documents will be confusing.

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 25)

ARTICLE 22

The evening session is adjourned at 9:00 p.m. Synod will reconvene on Thursday at 8:30 a.m. Elder Stanley Ellens leads in closing prayer.

THURSDAY MORNING, June 16, 1994

Fourth Session

ARTICLE 23

Rev. Carl E. Zylstra, first clerk, announces *Psalter Hymnal* 30, "I Worship You, O Lord." He reads from Psalm 16 and leads in opening prayer.

The roll call indicates that Elder Hank Nieuwstraten, Classis Quinte, is present; he rises to express agreement with the forms of unity. Elder Marion Kuipers, Lakota, has returned to synod.

The minutes of the sessions of June 15, 1994, are read and approved.

ARTICLE 24

The officers of synod announce the following appointments:

Devotions Committee: Rev. Dennis J. Boogerd

Reception Committee: Rev. Joel Boot and Elder Henk Van Andel

Sergeant at Arms: Elder Jake Klaassen

ARTICLE 25

(The report of Advisory Committee 1 is continued from Article 21.)

Advisory Committee 1, Synodical Services, Elder John Vander Ploeg reporting, presents the following:

I. Board of Trustees (continued)

A. Materials

1. Board of Trustees Report, pp. 21-49
2. Board of Trustees Supplement, pp. 351-67

B. Recommendations

1. That synod not accede to the request that the general secretary and the executive director of ministries serve as advisers to synodical advisory committees but serve instead as staff consultants as needed.

Grounds:

- a. There is a potential conflict of interest if their status is changed (see Board of Trustees Supplement, Section IX).
- b. Advisers to synodical advisory committees are assigned to assist committees to do their work and have the right to have input on all discussions, whereas a consultant is called upon to respond to questions on specific matters.

The Board of Trustees yields to the advisory committee.

—Adopted

2. That synod not accede to the recommendation of the Board of Trustees of the CRCNA that the executive director of ministries be a member of the program committee (Section V).

Ground: It is not consistent with the current job description.

The Board of Trustees yields to the advisory committee.

—Adopted

3. That contingent upon a favorable interview with Dr. David Engelhard, September 1, 1994, be set as the date for the new general secretary to assume the position. It is understood that Rev. L.J. Hofman will continue in a supportive role through September 30, 1994, until his retirement on October 1, 1994, to provide a one-month on-the-job transition.

—Adopted

4. That synod confer on Rev. Leonard J. Hofman the title of general secretary, emeritus.

—Adopted

5. That synod publicly acknowledge its gratitude for his service.

Grounds:

- a. Rev. Hofman has served our denomination for forty-three years, the last twelve as stated clerk/general secretary.

b. We are all witness to Rev. Hofman's courtesy, patience, grace, and clarity.
We thank our God.

—*Adopted*

6. That synod approve the distribution of Board members as specified in Section II.

—*Adopted*

7. That synod take note of the process developed for the selection of Board members at large (Section II, B).

—*Adopted*

8. That synod ratify the one-year extension granted by the Board to the Committee to Study Clarification of Public Profession of Faith for Covenant Children (see Section VIII).

—*Adopted*

9. That synod ratify the change in Article 41 of the Church Order (Section VI, B, 2).

—*Adopted*

10. That synod ratify the change in Article 44 of the Church Order (Section VI, B, 3).

—*Adopted*

11. That synod take note of the publications and services of the Board and recommend their use by the councils of our denomination (Section VI, D).

—*Adopted*

12. That synod acknowledge the service of Mr. Harry J. Vander Meer as denominational financial coordinator and that synod publicly thank him for his years of service to the church.

Ground: Mr. Vander Meer's service has given the denomination reason for great gratitude.

—*Adopted*

13. That synod take note of progress made on a manual for synodical deputies. It is expected to be available by fall of this year.

—*Adopted*

14. That synod take note of the publication of a guide to the Church Order written in Basic English (Section VI, C).

—*Adopted*

15. That synod acknowledge and thank Rev. Harold Bode for the years of service he has given as executive director of the Chaplain Committee.

—*Adopted*

16. That synod acknowledge and thank Mr. Garrett Van de Riet for the years of service he has given as executive director of the Christian Reformed Church Loan Fund, Inc., U.S.

—*Adopted*

17. That synod acknowledge and thank Mr. Bing Goei for the years of service he has given as executive director of SCORR.

—*Adopted*

18. That synod acknowledge and thank Dr. Ray Vander Weele for the years of service he has given as director of Pensions and Insurance.

—*Adopted*

19. That synod express its appreciation to retiring members of the Board for their service to the church (Section II of supplemental report).

—*Adopted*

II. Judicial Code Committee

A. Material: Judicial Code Committee Report, pp. 387-88

B. Recommendation

In response to the mandate given by Synod 1993, the Judicial Code Committee recommends that Article 25 of the Judicial Code be amended by the addition of c, as given below. (Italics indicate new material.)

Article 25

- a. Recommendations of the Judicial Code Committee shall be presented to synod in writing, shall be accompanied with grounds, and shall be openly discussed in plenary session of synod.
- b. Either party to the dispute may request the opportunity to address synod. Such request shall be made through the Judicial Code Committee, which shall make recommendation concerning this request to synod.
- c. *The Judicial Code Committee shall provide the officers of synod appropriate written advice on procedure for handling the matter.*

—*Adopted*

III. Response to Overture 10

A. Material: Overture 10, pp. 253-54

B. Recommendations

1. That every five years the Board of Trustees of the CRCNA produce an index of synodical decisions. The Board is to study the best possible way to carry out this mandate in a cost-effective way and to report to Synod 1995.

—*Adopted*

2. That synod declare this to be its answer to Overture 10.

—*Adopted*

IV. Response to Communication 3

A. Material: Communication 3, pp. 342-43

B. Recommendation

That synod receive this communication as information.

—*Adopted*

V. Ministerial retirements

A. Information

Synod has received notice of the following ministerial retirements:

Minister	Classis	Effective Date
Harvey J. Baas	Grand Rapids North	May 1, 1994
Paul E. Bakker	Minnesota South	May 1, 1994
Harold Bode	Grandville	February 1, 1994
Ramon C. Borrego	Florida	February 2, 1995
Peter W. Brouwer	Minnesota South	September 1, 1994
Henry R. De Bolster	Hamilton	July 1, 1994
Wilbur L. De Jong	Lake Erie	January 1, 1995
Henry M. De Rooy	Pacific Northwest	July 31, 1994
G. Bernard Dokter	Muskegon	June 1, 1994
Earl D. Dykema	Pella	August 31, 1993
John H. Engbers	Minnesota South	January 1, 1994
Charles T. Fennema	Quinte	September 1, 1994
Jan Friend	Pacific Northwest	October 24, 1994
John G. Groen	Quinte	February 1, 1995
Jerrien Gunnink	Yellowstone	February 19, 1994
Leonard J. Hofman	Grand Rapids East	October 1, 1994
Alvin L. Hoksbergen	Muskegon	January 1, 1994
Louis Kerkstra	Pacific Northwest	April 1, 1994
Jacob H. Kits	Alberta North	February 1, 1994
Peter Kranenburg	Toronto	January 1, 1994
Bassam M. Madany	Illiana	June 30, 1994
John L. Meppelink	Grand Rapids North	September 9, 1994
Gerald Nyenhuis	Grandville	July 31, 1994
Carl J. Reitsma	Thornapple Valley	June 30, 1994
Arnold Rumph	California South	June 1, 1994
Richard J. Vande Kieft	Muskegon	January 1, 1994
William L. Vander Beek	B.C. South-East	June 1, 1994
J. Peter Vosteen	Pacific Northwest	October 1, 1993

B. Recommendation

That synod receive the list of ministerial retirements with gratitude for the service of those listed therein.

—Adopted

VI. 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
Paul E. Bakker	Lake Erie (10-1-93)	T.E. Hofman, Grand Rapids East E.R. Tigchelaar, Grand Rapids South R.D. Ritsema, Grandville
Michael W. Bootsma	Chatham (10-22-93)	R. Kooops, Huron S.A. Van Houten, Hamilton G. Ringnald, Toronto
Samuel Cooper	Toronto (1-27-94)	C.T. Fennema, Quinte M. Van Donselaar, Hamilton M.D. Geleynse, Huron

Candidate	Classis	Synodical Deputies and Classes
Gregory L. Cumberland	Grand Rapids East (5-27-93)	H.J. Baas, Grand Rapids North M.R. Doornbos, Georgetown W. Swets, Grand Rapids South
Richard J. De Lange	Niagara (9-22-93)	S.A. Van Houten, Hamilton M.D. Geleynse, Huron G. Ringnalda, Toronto
Kevin P. De Raaf	Huron (9-8-93)	M. Van Donselaar, Hamilton H. Vander Plaats, Niagara G. Ringnalda, Toronto
Ronald Feenstra	Grand Rapids East (9-16-93)	H.J. Baas, Grand Rapids North K.E. Van Wyk, Zeeland T. Minnema, Thornapple Valley
Steven D. Frieswyk	Pacific Northwest (9-15-93)	M.J. Contant, B.C. Southeast H. Jonker, B.C. Northwest V.L. Michael, Columbia
John J. Greydanus	Hackensack (3-1-94)	W. Timmer, Atlantic Northeast D.L. Recker, Hudson D.R. Koll, Lake Erie
Timothy L. Holwerda	Greater Los Angeles (1-13-94)	G.J. Kamps, Arizona J. Howerzyl, California South N.B. Haan, Central California
Rob W. Jansons	Muskegon (3-4-93)	M.R. Doornbos, Georgetown K.E. Van Wyk, Zeeland J.H. Scholten, Holland
Peter M. Jonker	Grand Rapids East (9-16-93)	H.J. Baas, Grand Rapids North K.E. Van Wyk, Zeeland T. Minnema, Thornapple Valley
Matthew Le	Greater Los Angeles (9-23-93)	G.J. Kamps, Arizona J. Howerzyl, California South N.B. Haan, Central California
Gary D. Roosma	Pacific Northwest (4-13-94)	M.J. Contant, B.C. South-East P. Brouwer, B.C. North-West J. Hofman, Jr., Columbia
Norman A. Sennema	Eastern Canada (10-19-93)	R. Koops, Huron C.T. Fennema, Quinte G. Ringnalda, Toronto
Jai-Sung Shim	Lake Erie (10-1-93)	T.E. Hofman, Grand Rapids East E.R. Tigchelaar, Grand Rapids South R.D. Ritsema, Grandville
Siemen A. Speelman	Alberta North (10-5-93)	M.J. Contant, B.C. South-East H. Jonker, B.C. North-West H.J. Bierman, Alberta South
Albert A. Strydhorst	Alberta North (10-5-93)	M.J. Contant, B.C. South-East H. Jonker, B.C. North-West H.J. Bierman, Alberta South
Richard T. Vander Vaart	Alberta South (10-18-93)	M.J. Contant, B.C. South-East P. Brouwer, B.C. North-West C. Vriend, Alberta North
Michael J. VanDyk	Niagara (9-22-93)	S.A. Van Houten, Hamilton M.D. Geleynse, Huron G. Ringnalda, Toronto
Anson Veenstra	Wisconsin (11-12-93)	J. Joldersma, Minnesota North J.H. Engbers, Minnesota South P. De Jong, Northern Illinois
Kristin J. Vos	Illiana (9-14-93)	H. Minnema, Kalamazoo K.E. Van Wyk, Zeeland H.B. Vanden Heuvel, Chicago South
Jeffrey A.D. Weima	Grand Rapids East (5-27-93)	H.J. Baas, Grand Rapids North M.R. Doornbos, Georgetown W. Swets, Grand Rapids South

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

B. Classical examinations via Church Order Article 7

1. Synodical deputies G.J. Kamps (Arizona), R. Bultman (California South), and N.B. Haan (Central California), having heard the examination for ordination of **Mr. Nguyen Ase**, concur with the decision of Classis Greater Los Angeles in session May 25, 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

2. Synodical deputies A.L. Kuiper (Orange City), J.P. Groenewold (Iakota), and P. De Jong (Northern Illinois) concur with the decision of Classis Pella in session March 4, 1994, to proceed with the examination of evangelist **Alvern G. Boetsma** for admission to the ministry of the Word according to the provisions of Church Order Article 7.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

3. Synodical deputies A.L. Kuiper (Orange City), G.E. De Vries (Northcentral Iowa), and R.J. Holwerda (Iakota), having heard the written qualifications of **Mr. Carl Heuss** as stated by Bethel Christian Reformed Church of Dallas, Texas, and Classis Pella's ascertainment of **need** and his qualifications, concur with Classis Pella's decision in session September 17, 1993, to instruct Carl Heuss to exhort in the churches for a probationary period of one-half year. The appropriate preaching and worship evaluation forms are to be filled out by each church and mailed to Classis Pella's Classical Interim Committee for critique and presented to each church for perusal before the 1994 classis meeting.

At the close of this probationary period a final decision will be made regarding the petitioner's "exceptional gifts." If the decision is in the affirmative, a preparatory examination will be made by Classis Pella for candidacy by way of Article 7.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

4. Synodical deputies A.L. Kuiper (Orange City), P. De Jong (Northern Illinois), and J.P. Groenewold (Iakota) concur with the decision of Classis Pella in session March 4, 1994, that **Mr. Carl Heuss** sustained his examination for candidacy under the provisions of Church Order Article 7 and that he be declared eligible for call.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

5. Synodical deputies G.J. Kamps (Arizona), R. Bultman (California South), and Rev. N.B. Haan (Central California), having heard the examination for ordination of **Mr. Peter Lee**, concur with the decision of Classis Greater Los Angeles in session May 25, 1993, to admit him to the ministry of the Word in the Christian Reformed Church in North America.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

6. Synodical deputies J.H. Scholten (Holland), L.G. Zoerhof (Illiana), and J. Bylsma (Wisconsin), having heard the examination of **Mr. Huu Phu Nguyen** for ordination according to the provisions of Article 7 of the Church Order, hereby concur with the decision of Classis Northern Illinois in session September 15, 1993, to ordain him to the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

VII. Board of Trustees

A. Material: Board of Trustees Report (Appendix C: Pastoral-Ministries Agency), pp. 48-49

B. Recommendations

1. That synod approve the recommendation of the Board of Trustees to maintain the membership of the present committees during the period of transition.

Ground: In view of the fact that the Board of Trustees intends to reorganize the agencies that will make up this new agency, it is essential that they also reorganize the board of the agency.

—*Adopted*

2. That synod approve the number of Pastoral-Ministries board members at fifteen for the future.

Ground: The Board of Trustees believes this will be adequate for appropriate operation of the agency.

—*Adopted*

Note: Mr. Bing Goei is granted the privilege of the floor to represent the appellant agencies, namely, the Chaplain Committee, Committee on Disability Concerns, and the Synodical Committee on Race Relations.

3. That this be synod's response to the appeal made by the Chaplain Committee, Committee on Disability Concerns, and the Synodical Committee on Race Relations, in which they requested a board with twenty-five members.

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 35.)

ARTICLE 26

Advisory Committee 3, Education, Rev. Harvey A. Stob reporting, presents the following:

I. Calvin Theological Seminary

A. Materials

1. Calvin Theological Seminary Report, pp. 65-68
2. Calvin Theological Seminary Supplement, pp. 376-78

B. Recommendations

1. That its chairman, Dr. Lyle Bierma, and its secretary, Mr. Elmer Walcott, be given privilege of the floor when seminary matters are before synod.
—*Granted*
2. That the following reappointments be approved (*italics indicate raise in rank*):
 - a. Professor John Bolt, Professor of Systematic Theology, for two years (1994-1996)
 - b. Professor Robert C. De Vries, Professor of Church Education, with permanent tenure
 - c. Mr. Paul C. Fields, Theological Librarian (two-thirds time) and Curator of the H. Henry Meeter Center (one-third time), for four years (1994-1998)
 - d. Professor Roger S. Greenway, Professor of World Missiology, for two years (1994-1996)
 - e. Professor Sidney Greidanus, Professor of Preaching and Worship, for two years (1994-1996)
 - f. Professor Calvin P. Van Reken, *Associate Professor* of Moral Theology, for two years (1994-1996)
—*Adopted*
3. That synod approve the election of regional trustees for the seminary board.

Region	Delegate	Alternate	Term
Far West U.S. I	Rev. D.J. Klompeen	Rev. A. Lindemulder	1997
Far West U.S. II	Rev. J.R. Kok	Rev. K.D. Koeman	1997
Great Plains U.S.	Dr. C.E. Zylstra	Dr. E. Rubingh	1997
Great Plains U.S.	Rev. D.J. Roeda	Dr. D. Deppe	1997
Central U.S. IV	Ms. N. Vander Ark	Rev. D.R. Fauble	1997
Eastern Canada I	Rev. Jerry Hoytema	Rev. J.W. Jongsma	1997

4. That synod approve the appointment of Dr. Bastiaan Van Elderen as adjunct professor of New Testament and Early Church History for the duration of the Wadi Natrun, Egypt, archeological project.
—*Adopted*

—*Adopted*

5. That synod declare the following to be candidates for the ministry of the Word in the Christian Reformed Church.

Den Haan, David Edward

Dik, Jack Brian
 Dwyer, Kevin Lawrence
 Gritter, Bruce Edward
 Groenboom, Roger Bruce
 Heuving, Jim Jacob
 Ipema, Paul Richard
 Korver, Curtis Dwight
 Lyzenga, Robert Allen
 Leo, Phillip Stephen
 Rowaan, George John
 Slim, Raymond
 Vanden Brink, Ronald Albert
 Vander Kooij, H. Raymond
 Vander Lugt, Eliot
 Van Zalen, Timothy E.
 Veenstra, Ralph John

6. That synod declare the above candidates eligible for call to the churches on June 30, 1994.

—*Adopted*

7. 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:

Cowart, Donald Wayne
 Harms, Frederik (Fritz) A.V.
 Hoekwater, John Lee
 Janke, Gregory Scott
 Rietkerk, Timothy Lee
 Van Dam, Gerry Glenn
 van der Vorst, Jr., Dirk (Dick) B.

—*Adopted*

8. That synod grant extension of candidacy to the following:

Ekkelenkamp, Sidney R.
 Tran, Viet Hoang

—*Adopted*

9. That a service introducing the candidates to synod be conducted by the officers of synod on Friday, June 17, at 4:30 p.m.

—*Adopted*

10. That synod designate one of its officers to address the candidates and their families.

—*Adopted*

- II. That synod adopt the following resolution in celebration of the life and ministry of Dr. John H. Kromminga:

Synod pauses in its deliberations to note with sadness the death of Dr. John H. Kromminga on March 3, 1994. John Kromminga served the denomination for five decades as pastor, professor, seminary president, and author. As a gifted professor of church history, he led us

through the past, helped us examine the present, and prepared us for the future. As president of Calvin Theological Seminary and later as president of the International Theological Seminary, he tempered sober judgment with lively wit. As author and editor, he gently and carefully molded our thinking and challenged us to cherish our heritage in times of momentous change. As our fellow believer, he exalted Jesus Christ and gave himself to his church.

We therefore take this occasion to praise God for his grace to the Christian Reformed Church in the life and ministry of his servant John H. Kromminga.

—Adopted

Note: This resolution will be conveyed to Dr. Kromminga's family by the general secretary.

II. Calvin College

A. Materials

1. Calvin College Report, pp. 62-64
2. Calvin College Supplement, pp. 369-75

B. Recommendations

1. That synod grant the privilege of the floor to the chair of the board, Rev. John L. Witvliet, the vice chair of the board, Mrs. Grace Achterhof, and the secretary of the board, Rev. James Cooper, when matters pertaining to the college are presented.

—Adopted

Academic matters:

2. That synod approve the following:
 - a. Faculty reappointments with tenure
 - 1) Earl D. Fife, M.A., Ph.D., Professor of Mathematics
 - 2) W. David Laverell, Ph.D., Professor of Mathematics and Computer Science
 - 3) Laurence L. Louters, M.S., Ph.D., Professor of Chemistry
 - 4) William E. Van Vugt, M.A., Ph.D., Professor of History
 - b. Faculty appointments
 - 1) Charlotte Crawford, M.S.N., Assistant Professor of Nursing for one year, term (reduced load)
 - 2) Scott Davison, Ph.D. candidate, Assistant Professor of Philosophy for one year, term
 - 3) Edward Miller, Jr., Ph.D., Professor of Spanish for three years, beginning September 1994
 - 4) Cynthia Slagter, M.A., Instructor of Spanish for one year, term
 - c. Administrative appointments
 - 1) Dale J. Guikema, M.B.A., C.P.A., Vice President for Administration and Finance for two years, with faculty status
 - 2) Jane Hendriksma, M.A., Dean of Residence Life for two years, with faculty status

—Adopted

3. That synod approve the following appointments:
 - a. Curtis L. Blankespoor, Ph.D., Assistant Professor of Biology for three years
 - b. Andrew R. Blystra, Ph.D. candidate, Professor of Engineering for three years
 - c. C. Stephen Evans, Ph.D., Professor of Philosophy and William Spoelhof Teacher-Scholar-in-Residence with tenure
 - d. Yousceek Jeong, Ph.D., Assistant Professor of Mathematics and Computer Science for three years
 - e. Brian E. Porter, M.B.A., Ph.D. candidate, Associate Professor of Economics and Business for three years
 - f. Sandra L. Rozendal, M.S., Assistant Professor of Nursing for three years
 - g. Karen E. Saupe, M.A., Ph.D. candidate, Assistant Professor of English for three years
 - h. Allen L. Shoemaker, M.S., Ph.D., Professor of Psychology for three years
 - i. Ralph F. Stearley, Ph.D., Associate Professor of Geology, Geography, and Environmental Studies for three years
 - j. Peter P. Szto, M.A., M.S.W., Ph.D. candidate, Assistant Professor of Sociology and Social Work for three years
 - k. Judith M. Vander Woude, M.A., Assistant Professor of Communication Arts and Sciences for three years

—Adopted

4. That synod appropriately recognize the service of the following faculty members on the occasion of their retirement and confer upon them the titles as indicated:

- a. Theodore A. Rottman, M.A., Ph.D., Professor of Sociology, Emeritus
- b. Roger J. Stouwie, M.A., Ph.D., Professor of Psychology, Emeritus
- c. Marvin L. Vander Wal, M.S.E., P.E., Professor of Engineering, Emeritus

—Adopted

5. That synod approve the following appointments to the college board (terms to begin and end on the convening date of the first full board meeting following the meeting of synod):

- a. Regional trustees

Region	Delegate	Alternate	Term
Far West U.S. I	Mr. W. Rozema	Rev. G. Smith	1995
	Mr. D. Van Andel	Rev. D. Vander Veen	1996
Far West U.S. II	Mr. R. Polinder	Mr. D. Mellema	1997
Great Plains U.S.	Mr. R. Vander Laan	Mrs. C. Ackerman	1995
Central U.S. I	Mr. R. Buikema	Mr. P. Van Alten	1995
	Dr. W. De Rose	Dr. W. Venema	1996
Central U.S. II	Mrs. Miriam Schaafsma	Rev. Kenneth Baker	1997
Central U.S. III	Rev. J. Cooper	Mr. J. Postma	1997
	Mr. B. Woltjer	Dr. P. De Young	1995
Central U.S. IV	Rev. M. Greidanus	Rev. D.J. Van Beek	1997
	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	1997
Western Canada	Mr. F. de Walle	Dr. N. Terpstra	1996

- b. Alumni trustees
 - 1) Dr. Mary Kooy 1997
 - 2) Mr. Kenneth Ozinga 1995
 - 3) Dr. Frank Pettinga 1996
- c. At-large trustees
 - 1) Mrs. Grace Achterhof 1996
 - 2) Rev. Jason Chen 1997
 - 3) Mrs. Barbara Clayton 1995
 - 4) Mrs. Sheri Haan 1996
 - 5) Mr. Preston Kool 1995
 - 6) Mr. Jay Morren 1997
 - 7) Mr. Thomas Page 1996
 - 8) Mrs. Elsa Prince 1995
 - 9) Dr. John Van Engen 1996
 - 10) Dr. Bill Van Groningen 1995
 - 11) Mrs. Jann Van Stedum Van Vugt 1997
 - 12) Rev. John L. Witvliet 1997

—Adopted

III. Youth-Ministry Committee

A. Materials

- 1. Youth-Ministry Committee Report, pp. 160-62
- 2. Appendix D: "A Relational Model for Youth Ministry," pp. 198-208

B. Recommendations

- 1. That UCY agency directors, Rev. Brian Bosscher, Mrs. Joanne Ilbrink, and Mr. Richard Broene, be given the privilege of the floor to answer questions on matters regarding their ministries.

—Granted

- 2. That YMC chairman Rev. Jacob P. Heerema, reporter Rev. Joel W. Zuidema, and YMC member Rick Nanninga be given the privilege of the floor to answer any questions regarding the committee's work.

—Granted

- 3. That synod approve a second member-at-large position and approve Rev. Joel W. Zuidema to a three-year term in that position.

Ground: Rev. Zuidema was a representative from the Eastern region until a recent move to the Midwest. His experience would enhance the work of the YMC.

—Adopted

- 4. That synod approve Rev. Robert C. De Vries, professor of church education, Calvin Theological Seminary, as seminary adviser to YMC.

—Adopted

- 5. That synod endorse the relational model for youth ministry as a step toward developing a comprehensive strategy for youth ministry in the CRC.

—Adopted

6. That synod encourage the classes to implement the 1991 guidelines for youth ministry.

Ground: Reports are that very few classes have established youth-ministry committees.

—Adopted

IV. Dordt College

A. Material: Dordt College Report, p. 227

B. Recommendation

That synod note with gratitude the continuing and expanding efforts of Dordt College to provide a distinctive Reformed perspective in the area of Christian higher education.

—Adopted

V. Institute for Christian Studies

A. Material: Institute for Christian Studies Report, pp. 228-29

B. Recommendation

That synod note with gratitude the continuing work of the I.C.S. in providing graduate programs from a Christian perspective to students from around the world.

—Adopted

VI. Redeemer College

A. Material: Redeemer College Report, p. 230

B. Recommendation

That synod note with gratitude to God the continuing growth of Redeemer College. We trust that with God's help the college under its new president will continue to offer Christ-centered higher education in Ontario.

—Recommitted

VII. Reformed Bible College

A. Material: Reformed Bible College Report, pp. 231-32

B. Recommendation

That synod thank God for another year of Christian higher education at Reformed Bible College (RBC). We give glory to God for an enrollment increase and the expanded use of the facilities by other Christian organizations. We are thankful for the many pastors, evangelists, youth leaders, missionaries, Bible translators, social workers, and other vocational ministers that have come from RBC. We encourage RBC to continue to train leaders for the church and its ministries. We thank RBC for its service to the kingdom and particularly to the Christian Reformed Church.

—Adopted

VIII. The King's University College

A. *Material*: The King's University College Report, p. 233

B. *Recommendation*

That synod note with thanksgiving the continuing commitment of The King's University College to provide a Christian university education, which is now reflected in its name change. We note that in July the university was able to move to its first permanent campus.

—*Adopted*

IX. Trinity Christian College

A. *Material*: Trinity Christian College Report, pp. 234-36

B. *Recommendation*

That synod thank God for thirty-five years of Christian higher education at Trinity Christian College. We give glory to God for the increase in student enrollment, the expansion of campus facilities, and the addition of a full-time campus chaplain. We commend Trinity Christian College for its continuing vision for educating Christian students and training them for kingdom service.

We note the sudden death of Dr. Bootsma's wife and commend him and his family to the love and comfort of our Lord.

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 31.)

ARTICLE 27

The morning session adjourns, and Elder Carl J. Sinke leads in closing prayer, especially remembering with gratitude the service of those ministers whose retirements have been acknowledged, Rev. Tymen Hofman, who is hospitalized and will be transferred to Ann Arbor for further care, and the life and ministry of Dr. John H. Kromminga, who died on March 3, 1994.

THURSDAY AFTERNOON, June 16, 1994

Fifth Session

ARTICLE 28

Elder Henk W.H. Van Andel announces *Psalter Hymnal* 185, "I Will Extol You, O My God." He reads Ephesians 3:14-21 and leads in opening prayer, especially remembering Elder Hank Nieuwstraten in the death of his brother and Elder Marion Kuipers in the death of his mother-in-law.

ARTICLE 29

Advisory Committee 9, Church Order II, Henry Kranenburg reporting, presents the following:

I. Overture 18

A. *Materials*: Overture 18, p. 271

B. *Observations*

For a proper understanding of this overture and the recommendations of this committee, it is imperative to read the pastoral advice adopted by Synod 1973 (*Acts of Synod 1973*, pp. 50-53, Art. 53, C) and Report 42 (*Acts of Synod 1973*, pp. 609-33), which was submitted to the "churches as providing a background study for our understanding of the problem of homosexuality and the formulation of a Christian position" (*Acts of Synod 1973*, p. 51, Art. 53, C, 2).

Overture 18 takes issue with the conclusions of Report 42 as adopted by Synod 1973, particularly with regard to the responsibility that a homosexual person has for his/her homosexual orientation. The overture appreciates the distinction made by Synod 1973 between homosexuality (a condition of personal identity in which the person is sexually oriented toward persons of the same sex) and homosexualism (explicit [overt] homosexual practice) and synod's clear statement that homosexualism is sinful. However, the overture raises several objections to the conclusions of 1973:

1. The 1973 decisions should have declared that the homosexual orientation as a condition of sexual preference (even if not practiced) is a manifestation of a sinful nature, and as such the homosexual person bears responsibility for this "just as all are responsible for their sinful nature."
2. The 1973 decisions should have declared that homosexual orientation as a condition of sexual preference, even when not resulting in practice, involves sinful desires and lusts, of which the homosexual person must repent, and for which he/she must bear responsibility.
3. The 1973 report and decisions do not hold out sufficient hope for the homosexual person to be healed from his/her condition.

The advisory committee is of the opinion that these objections do not do justice to Report 42 and the corresponding decisions of Synod 1973.

1. The committee agrees that the condition of homosexuality is a disorder which reflects human brokenness and sinfulness in a general sense and that homosexual persons individually share in this brokenness. However, this is also clearly affirmed in the 1973 definition of homosexuality:

Homosexuality (male and female) is a condition of disordered sexuality which reflects the brokenness of our sinful world and for which the homosexual may himself bear only a minimal responsibility.

(*Acts of Synod 1973*, p. 51, 3, a)

The statement that the homosexual "may himself/[herself] bear only minimal responsibility" for this condition, does not negate the sharing in the responsibility for his/her sinful nature (original sin) but was intended rather to point to a particular (willful) responsibility for having the condition. While some homosexual persons may be homosexual by choice, it would appear that many do not have this condition as a result of a conscious choice but rather at some point in their life discover that they have a homosexual orientation. Thus the word "may" in the definition is appropriate. It is also clear from other statements in the 1973 decisions that this "minimal responsibility" for the orientation in no way justifies engaging in homosexual practice.

2. With regard to the objection that the condition (orientation per se without practice) involves sinful lusts and desires, the advisory committee acknowledges that, for both homosexual and heterosexual persons, lustful thoughts and fantasies are contrary to God's will and that people who commit these sins must therefore repent. However, this injunction is not peculiar to homosexual lusts and desires, and an involuntary orientation of being attracted to one's own gender is not in and of itself synonymous with lustful thoughts. The committee also notes that this is recognized in the 1973 report:

The church must exercise the same patient understanding of and compassion for the homosexual in his[/her] sins as for all other sinners. . . . As all Christians in their weakness, the homosexual must be admonished and encouraged not to allow himself[/herself] to be defeated by lapses in chastity, but rather, to repent and thereafter to depend in fervent prayer upon the means of grace for power to withstand temptation.

(*Acts of Synod 1973*, p. 52, 3, d)

We take "lapses in chastity" to include not only lapses in deed but also in thought and word. Of course, these can occur in all persons, regardless of sexual orientation.

3. With regard to the need for homosexual persons to seek healing from their sexual inversion, again, the 1973 decisions are quite clear:

Homosexuals, especially in their earlier years, should be encouraged to seek such help as may affect their sexual reorientation and the church should do everything in its power to help the homosexual overcome his[/her] disorder.

(*Acts of Synod 1973*, p. 52, 3, f)

C. *Recommendations*

1. That synod, in response to concerns raised in Overture 18, reaffirm and encourage the churches to use the recommendations adopted from Report 42 in 1973, noting the following specifics:
 - The distinction between homosexual (the person), homosexuality (the condition), and homosexualism (the practice) is helpful (p. 52, 3, c).
 - Homosexualism is a sin which requires repentance ("the homosexual must be admonished and encouraged not to allow himself[/herself] to be defeated by lapses in chastity [thought, word and deed], but rather, to repent and thereafter to depend in fervent prayer upon the means of grace for power to withstand temptation" (p. 52, 3, d).
 - Recommendation 3, a (p. 51) assumes a general responsibility for a homosexual condition owing to membership in "the human race which lies in sin and is under the curse of sin" (p. 623), while only addressing the particular responsibility if one makes "a willful contribution . . . to his[/her] condition" (p. 623).
 - As for all sinful conditions and sin, hope arises in that "the gospel of God's grace in Christ is to be proclaimed . . . as the basis of . . . forgiveness, the power of . . . renewal, and the source of . . . strength to lead a sanctified life" (p. 52, 3, d).
 - "[T]he church must exercise the same patient understanding of and compassion for the homosexual in his[/her] sins as for all other sinners" (p. 52, 3, d).

—*Adopted*

2. That synod declare this to be its answer to Overture 18.

—Adopted

II. Overture 17 (Majority Report)

A. *Materials*: Overture 17, p. 271

B. *Observation*

Much of the material stated in the observations in response to Overture 18 also pertains to Overture 17.

C. *Recommendation*

That synod not accede to Overture 17.

Grounds:

1. Overture 17 does not address the distinctions between homosexual (the person), homosexuality (the condition), and homosexualism (the action) as adopted in the recommendations of Synod 1973 (*Acts of Synod 1973*, p. 51, Art. 53, C, 3).
2. The adopted recommendations of Synod 1973 already explicitly state that "homosexualism—as explicit homosexual practice—must be condemned as incompatible with obedience to the will of God as revealed in Holy Scripture." This statement clearly applies to ministers, including any minister who advocates homosexualism.
3. Homosexuality (a condition of personal identity in which a person is sexually oriented toward persons of the same sex) cannot be adduced as a sufficient reason for declaring chaste and obedient people ineligible for office.
4. Overture 17 makes no allowance for due process, repentance, or restoration.

According to the Rules for Synodical Procedure, the minority report is read as information by Rev. Ronald J. Meyer.

II. Overture 17 (Minority Report)

A. *Material*: Overture 17, p. 271

B. *Observations*

1. The CRC position on homosexuality (1973, Report 42) has been the source of some confusion throughout the CRC for more than twenty years. It emphasizes acceptance of the homosexual while it acknowledges that such a person "has erotic attractions for members of the same sex" (Art. 53, C, 3). It calls for the "loving support and encouragement [of the homosexual by] the church" (C, 3, e), while it defines homosexuality as a condition of sexual disorder.
2. Recent developments in the CRC have caused many of our members to wonder "What should we do with a *minister* who professes to be homosexual? May he *remain* in ministry as long as he is a nonpracticing homosexual? May a church release him solely for the reason of his declared sexual preference?" Overtures have been sent to synod addressing these concerns.

3. The recommendation of Advisory Committee 9 (Church Order II) binds the hands of the church which becomes uncomfortable with a homosexual who continues in the office of minister: "Homosexuality . . . cannot be adduced as a sufficient reason for declaring [a pastor] ineligible for office" (Ground 3).

C. Recommendations

1. That synod declare that a minister who is a homosexual may be dealt with according to Article 17-a of the Church Order when the church judges that he is unable to continue serving effectively.

Grounds:

- a. Since synod has ruled that "homosexuality is a condition of disordered sexuality which reflects the brokenness of our sinful world and for which the homosexual may himself bear only a minimal responsibility" (*Acts of Synod 1973*, p. 51, Art. 53, C, 3, a), the (nonpracticing) homosexual is not subject to ecclesiastical discipline.
- b. An awareness on the part of his congregation of their minister's sexual orientation may be a real hindrance to his effectiveness as a pastor.
- c. In many communities homosexuality may be regarded as a sufficient enough "weighty reason [to release a pastor] from active ministerial service" (Church Order Art. 17-a).
- d. Such a declaration will strengthen the position of the CRC on one of the important moral issues of our time.

2. That synod declare this to be its answer to Overture 17.

Synod returns to its consideration of the recommendation of the advisory-committee majority report.

Recommendation:

That synod not accede to Overture 17.

Grounds:

1. Overture 17 does not address the distinctions between homosexual (the person), homosexuality (the condition), and homosexualism (the action) as adopted in the recommendations of Synod 1973 (*Acts of Synod 1973*, p. 51, Art. 53, C, 3).
2. The adopted recommendations of Synod 1973 already explicitly state that "homosexualism—as explicit homosexual practice—must be condemned as incompatible with obedience to the will of God as revealed in Holy Scripture." This statement clearly applies to ministers, including any minister who advocates homosexualism.
3. Homosexuality (a condition of personal identity in which a person is sexually oriented toward persons of the same sex) by itself cannot be adduced as a sufficient reason for declaring chaste and obedient people ineligible for office.
4. Overture 17 makes no allowance for due process, repentance, or restoration.

—Recommitted

III. Overture 19

A. *Material*: Overture 19 p. 276

B. *History*

Classis of the Heartland overtures Synod 1994 to

1. Drop both notes under Declaration F (*Acts of Synod 1991*, p. 767).
2. Dismiss from denominational teaching positions those who espouse the teaching of biological evolution.
3. Add to Synod 1991's decision a statement about macroevolution.

This overture relates to an issue which was the subject of a major synodical study, resulting in the decisions of Synod 1991 referred to in the overture. Declaration F and its notes are part of a series of declarations Synod 1991 made on the subject of origins (*Acts of Synod 1991*, pp. 765-68, Art. 86). In addition, Synod 1991 provided pastoral advice to scholars and the churches about how to handle the subject of origins (*Acts of Synod 1991*, pp. 773-74, Art. 93). Further, Synod 1992 addressed three overtures which raised some similar concerns as those raised in Overture 19.

C. *Observations*

It is our committee's judgment that Classis of the Heartland has not presented new and compelling reasons for A (see Church Order Articles 29 and 31). It is also our opinion that if allegations are to be brought against faculty members, B is an inappropriate vehicle by which to address this issue. In regard to C, simply to add a sweeping and weighty statement such as suggested by Classis of the Heartland does not do justice to the study and scope of the report and recommendations of Synod 1991.

D. *Recommendation*

That Synod 1994 not accede to Overture 19.

Grounds:

1. A and C do not present new or compelling scriptural or confessional grounds (see Church Order Articles 29 and 31).
2. B is an inappropriate way to address allegations that some are espousing what is in conflict with the guidelines of Synod 1991 and 1992.
3. Synod 1992 (*Acts of Synod 1992*, pp. 638-39, Art. 38) has already adequately addressed some of the concerns of Overture 19 (Grounds 1 and 2 of A and B).

—Adopted

The following negative vote is registered: Elder Jake D. Klaassen (Classis Hudson).

(The report of Advisory Committee 9 is continued in Article 39)

ARTICLE 30

Advisory Committee 2, Missions, Rev. Marvin J. Hofman reporting, presents the following:

I. Back to God Hour

A. *Material*: Back to God Hour Report, pp. 53-61

B. *Recommendations*

1. That Dr. James Schaap, 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. Bassam Madany be permitted to address synod on behalf of the Back to God Hour.

—*Adopted*

II. Home Missions

A. *Materials*

1. Home Missions Report, pp. 84-93
2. Home Missions Supplement, pp. 381-83

B. *Recommendations*

1. That synod grant the privilege of the floor to the president of the Board of Home Missions, Rev. Bruce Ballast; the executive director, Rev. John Rozeboom; and the director of finance, Mr. Jack Heinen, when matters pertaining to Home Missions are discussed.

—*Granted*

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

—*Adopted*

3. That synod allow the Board of Home Missions to present a single nomination for member-at-large in resource development for ratification by the Board of Trustees of the Christian Reformed Church in North America at its fall meeting.

Grounds:

- a. This position is important for *Gathering*.
- b. The incumbent's term has expired.
- c. This method of nomination and selection will produce a qualified board member appointed by the Board of Trustees acting on behalf of synod.

—*Adopted*

4. That synod allow the Board of Home Missions to add two members-at-large for urban/multiethnic ministry by presenting a dual nomination for each of the two positions, to be ratified by the Board of Trustees of the Christian Reformed Church in North America this fall.

Grounds:

- a. Urban/multiethnic ministry accounts for more than one-half of the grant-funded ministries supported by Home Missions (118 of 220) and represents a growing segment of the whole CRC and of all the ministries

served by Home Missions. Specialized experience and expertise are needed by the board.

- b. Sufficient urban/multiethnic experience and expertise have not become available to the board by way of the delegates elected by classes.
- c. The classical home-missions committees will be aware of qualified candidates.

—*Defeated*

5. That synod encourage all Christian Reformed churches to recognize Easter Sunday as a significant opportunity to take an offering for Christian Reformed Home Missions.

—*Adopted*

III. World Missions

A. Material: World Missions Report, pp. 94-102

B. Recommendations

1. That the president of CRWM-Canada, Rev. John De Jong; the president of CRWM-U.S.A., Rev. Calvin Bolt; and the director of CRWM-International, Rev. William Van Tol, be given the privilege of meeting with appropriate advisory committees of synod and of representing CRWM to synod when synod deals with matters related to this agency.

—*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 grant CRWM permission (1) to establish a partnership with the Asian Center for Theological Studies (ACTS) in Seoul, Korea, through which CRWM will provide cross-cultural training for Korean missionaries to the world and (2) to place two missionaries in Jilin province, China.

—*Adopted*

4. That synod permit Rev. William Van Tol, on behalf of CRWM, to address synod briefly and to present to synod missionary personnel who are on home service on Friday, June 17, 1994.

—*Adopted*

IV. CRWRC

A. Material: CRWRC Report, pp. 103-16

B. Recommendations

1. That synod authorize the agency directors and board presidents of CRWRC-U.S.A. and CRWRC-Canada to represent the board at synod.

—*Granted*

2. That the agency missionaries who are presently in North America be presented to and acknowledged by synod.

—*Adopted*

(The report of Advisory Committee 2 is continued in Article 32.)

ARTICLE 31

(The report of Advisory Committee 3 is continued from Article 26.)

Advisory Committee 3, Education, Rev. Harvey A. Stob reporting, presents the following:

I. Overture 7

A. *Material*: Overture 7, pp. 242-44

B. *Observations*

1. The overture manifests a valid concern for the nurture and accountability of those preparing for the ministry. Home classes of the candidates may in various ways be more involved in this process than is presently the case.
2. The overture implies a lack of satisfaction with the current process, but it does not mention deficiencies or failures of the system. The present process of examination by the Board of Trustees augmented by the presence of retired ministers has served us well. The overture implies a lack of trust in entities other than the home classes.
3. The "ecclesiastical year" at our denominational seminary is indeed time consuming, but it provides a number of significant values in terms of understanding the structures and ministries of the denomination. In a time of fragmentation of the church, these values of the "ecclesiastical year" remain essential for the basic unity of the denomination.
4. The overture's request for a study committee is not an objective request, as evidenced by the fact that the overture asks for revision even though study and review may disclose that revision is not warranted.
5. While the overture specifically asks for two actions (i.e., examination by home classes and elimination of the ecclesiastical year), the grounds ask for a third and very far-reaching action, namely, that the home classes assume "the responsibility for overseeing the training and ministerial development of seminarians." This third proposed action is as major as the others and certainly requires more serious consideration.

C. *Recommendation*

That synod not adopt Overture 7.

Grounds:

1. The current process of examination for candidacy, developed over the years, is competent and thorough, and it has served the denomination well.
2. The "ecclesiastical year" at Calvin Seminary provides a number of important unifying values.
3. The overture actually asks the classes to assume far-reaching responsibilities beyond the scope of the two actions recommended.

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 95.)

ARTICLE 32

(The report of Advisory Committee 2 is continued from Article 30.)

Advisory Committee 2, Missions, Rev. Marvin J. Hofman reporting, presents the following:

I. Overture 5

A. Materials

1. Overture 5, pp. 241-42
2. Church Order Supplement, pp. 64-65

B. Recommendations

1. That synod adopt II, A with ground, with the following wording change:

Add the following to Article 14 as part b: **The resignation of a minister of the Word** who resigns from the ministry in the Christian Reformed Church to enter a ministry outside the denomination shall have the approval of the classis with the concurring advice of the synodical deputies.

Ground: This will give guidance to councils and classes when ministers wish to enter a ministry outside the denomination.

—*Recommended*

(The report of Advisory Committee 2 is continued in Article 68.)

ARTICLE 33

Elder Henk W.H. Van Andel of the Reception Committee introduces Rev. Charles Jansz, fraternal delegate from the Dutch Reformed Church in Sri Lanka, who addresses synod. The president of synod responds.

ARTICLE 34

Advisory Committee 5, Pastoral Ministries, Rev. Jack Westerhof reporting, presents the following:

I. Chaplain Committee

A. Material: Chaplain Committee Report, pp. 117-21

B. Recommendations

1. That the new director, Rev. Jacob P. Heerema, and the committee chairperson, Mr. Harold Postma, be permitted to speak to synod on matters affecting the Chaplain Committee.

—*Granted*

2. That chaplains and spouses who are present while synod is in session be presented as a group and that a chaplain be allowed to speak briefly to synod.

—*Adopted*

II. Committee on Disability Concerns

A. Material: Committee on Disability Concerns Report, pp. 127-30

B. Recommendation

That synod grant the privilege of the floor to CDC's chairman, Bert Zwiers, and to its director, Dr. James Vanderlaan, when this report is discussed by synod.

—*Granted*

III. Synodical Committee on Race Relations

A. Material: Synodical Committee on Race Relations Report, pp. 155-59

B. Recommendations

1. That synod grant the privilege of the floor to SCORR's executive director Bing Goei, staff person Gary Teja, and executive committee member Jackie Venegas when matters pertaining to SCORR's ministry are discussed.

—*Granted*

2. That synod encourage the churches to celebrate All Nations Heritage Week from September 25 through October 1, 1995.

—*Adopted*

3. That synod allow SCORR's executive director to address Synod 1994.

—*Adopted*

IV. Pastor-Church Relations Committee

A. Material: Pastor-Church Relations Committee Report, pp. 133-38

B. Recommendations

1. That synod grant the following members the privilege of the floor: Rev. Edward Blankespoor, chairman of PCRC; Rev. Charles Terpstra, vice-all; and Rev. Louis Tamminga, director of PCRS.

—*Granted*

2. That synod, as in previous years, grant the PCRS director, Louis Tamminga, the privilege of addressing synod briefly at a time of synod's choosing.

—*Adopted*

(The report of Advisory Committee 5 is continued in Article 44.)

ARTICLE 35

(The report of Advisory Committee 1 is continued from Article 25.)

Advisory Committee 1, Synodical Services, Rev. David H. Kromminga reporting, presents the following:

I. Board of Trustees Report

A. Material: Board of Trustees Supplement XVI, C-E (pp. 359-61)

B. Recommendations

1. That synod approve the recommendations for financial support of the following nondenominational agencies:

United States Agencies

- a. Benevolent agencies

Bethany Christian Services
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
Reformed Bible College
Rehoboth Christian School
Roseland Christian School
The King's University College (through the U.S. Foundation)
Trinity Christian College
Worldwide Christian Schools

- c. Miscellaneous agencies

American Bible Society
Faith, Prayer and Tract League
Friendship Foundation
The Gideons International
International Bible Society
Inter-Varsity Christian Fellowship
Lord's Day Alliance of the United States
Metanoia Ministries
Mission 21 India
Seminary Consortium for Urban Pastoral Education (SCUPE)
The Evangelical Literature League (TELL)
The Bible League
Wycliffe Bible Translators, Inc.

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 University College
Trinity Christian College

c. Miscellaneous agencies

Canadian Bible Society
Christian Labour Association of Canada
Evangelical Fellowship of Canada
Friendship Groups
Gideons International
Inter-Varsity Christian Fellowship of Canada
The Bible League
Wycliffe Bible Translators of Canada, Inc.

—Adopted

2. That synod approve the recommendation of the Board of Trustees not to recommend International Theological Seminary for financial support.

Ground: One of the guidelines used in granting accreditation is that the applying agency is not performing a work already carried out by a denominational agency. It has become increasingly apparent that the work of the International Theological Seminary is being carried out by a Christian Reformed denominational agency, namely, Calvin Theological Seminary.

—Adopted

3. That synod not accede to the recommendation of the Board **not** to recommend Westminster Theological Seminary Ministries (Philadelphia, PA, and Escondido, CA) for financial support and that synod instead recommend the agency for continued support.

—Adopted

4. That synod instruct the Board of Trustees to write to Westminster Theological Seminary Ministries in order to inquire as to the position of that agency in regard to the CRCNA.

Ground: There is some doubt as to how the institution regards the CRCNA.

—Defeated

(The report of Advisory Committee 1 is continued in Article 55.)

ARTICLE 36

The afternoon session is adjourned; Elder Henry Perez leads in closing prayer.

THURSDAY EVENING, June 16, 1994
Sixth Session

ARTICLE 37

Rev. Herman D. Praamsma announces *Psalter Hymnal* 446, "If You But Trust in God to Guide You." He reads Psalm 46 and leads in opening prayer.

ARTICLE 38

I. General secretary appointment

Material: Board of Trustees Report, p. 24

Dr. David Engelhard, nominee for appointment to the position of general secretary, beginning September 1, 1994, is introduced to synod by president Rev. Peter W. Brouwer. Rev. Henry Numan interviews Dr. Engelhard, who also responds to questions from the floor.

The synod enters into executive session.

Synod returns to open session.

Recommendation:

That Dr. David H. Engelhard be appointed as general secretary of the Christian Reformed Church in North America for four years, beginning September 1, 1994.

—Adopted

The president of synod congratulates Dr. Engelhard, along with his wife, Jeanne, and daughter Erin, and wishes him God's blessing. Dr. Engelhard responds.

ARTICLE 39

(The report of Advisory Committee 9 is continued from Article 29)

Advisory Committee 9, Church Order II, Rev. Henry Kranenburg reporting, presents the following:

I. Overture 17

A. *Materials:* Overture 17, p. 271

B. *Observation*

Much of the material stated in the observations in response to Overture 18 (Article 29) also pertains to Overture 17.

C. *Recommendation*

That synod not accede to Overture 17.

Grounds:

1. Overture 17 does not address the distinctions between homosexual (the person), homosexuality (the condition), and homosexualism (the action) as adopted in the recommendations of Synod 1973 (*Acts of Synod 1973*, Art. 53, C, 3, p. 51).
2. The decisions of Synod 1973 already explicitly state that "homosexualism—as explicit homosexual practice—must be condemned as incompatible with obedience to the will of God as revealed in Holy Scripture" (*Acts of Synod 1973*, p. 52, C, 3, a). This statement clearly applies to ministers who practice or advocate homosexualism.
3. Nonpracticing homosexual persons who live chaste and obedient lives cannot by virtue of their constitutional predisposition (*Acts of Synod 1973*, p. 51, C, 3) be declared ineligible for office (cf. *Acts of Synod 1973*, p. 52, C, 3, g).
4. Overture 17 makes no allowance for due process, repentance, or restoration.

—Adopted

The following negative vote is registered: Henry Docter (California South).
The following negative vote is recorded with statement:

I wish to have my negative vote recorded because I feel that Ground 3 ties the hands of a church which would like to remove her minister from office because public knowledge of his homosexuality has greatly compromised his ability to serve effectively in that community.

Rev. Ronald J. Meyer (Classis Illiana)

ARTICLE 40

The president announces the following appointment:

Banquet Committee: Rev. Henry Admiraal and Rev. Douglas A. Kamstra.

The evening session is adjourned. Elder Jake D. Klaassen leads in closing prayer.

FRIDAY MORNING, June 17, 1994 Seventh Session

ARTICLE 41

Elder Gerald Gabrielse reads from Job 38 and 42 and leads in opening prayer. He announces *Psalter Hymnal* 431, "All Creatures of Our God and King."

The roll call indicates that all members are present.

ARTICLE 42

(The report of Advisory Committee 10 is continued from Article 18.)

A panel discussion on Scripture passages related to the women-in-office issue takes place. Members of the panel are Rev. Clarence Boomsma, retired pastor; Dr. John Cooper, professor at Calvin Theological Seminary; Dr. Al Wolters, professor at Redeemer College; and Rev. Norman Shepherd, pastor of Cottage Grove CRC, South Holland, Illinois. Rev. John Van Regenmorter, chairman of Advisory Committee 10, Women in Ecclesiastical Offices, serves as moderator. After a fifteen-minute presentation by each of the four panelists, there is a half-hour exchange among the participants.

ARTICLE 43

Advisory Committee 7, Interdenominational Matters, Rev. Bert Slofstra reporting, presents the following:

I. Interchurch Relations Committee (IRC)

A. Materials

1. IRC Report, pp. 211-222
2. IRC Supplement, pp. 384-86

B. Observations

Our committee met with two representatives of the IRC, Dr. Fred Klooster and Rev. Clarence Boomsma, to discuss a number of concerns raised by the IRC report. We quickly grew in our appreciation of the huge and varied task of the IRC and of the tremendous burden that this task places on the hearts of the IRC members in our present time. Ecumenical relations today are in a state of constant flux, and it seems that break-up in these relations, rather than ever greater unity, is the order of the day. The IRC representatives expressed great concern over the very real threat that as a denomination we may soon stand alone. On the one hand are churches that are unhappy with certain directions they see in our denomination, and on the other hand are churches with whose directions we have a great concern, to the point that we have suspended or are considering suspending relations with them. It is in this climate that the IRC is struggling to determine what, precisely, our ecumenical responsibility is to any given church.

Our committee commends the IRC for the work it has done and is doing, encourages them not to lose hope, and prays that the Lord of the church may continue to lead them in giving all of us vision and direction for applying the Lord's will that his worldwide church may be one in Christ.

We wish to add two brief notes to the above observations. The first is editorial in nature. On page 213 of the IRC report you read the following statement: "The committee recommended that the Reformed Church in the United States be admitted to NAPARC, but it was decided to invite the Evangelical Presbyterian Church to reapply for membership." This statement should read as follows: "The committee recommended that the Reformed Church in the United States be admitted to NAPARC, but it was decided to postpone action for one year. It was also decided to . . ." The second note relates to the promise in the IRC report (p. 215) that a progress report on our relation to the GKN would be provided in the IRC supplement. There is no such report because the IRC felt there hadn't been sufficient progress to warrant such a report at this time.

C. Recommendations

1. That Dr. Fred H. Klooster, president, and Rev. Clarence Boomsma, administrative secretary, be given the privilege of the floor when matters pertaining to the IRC are discussed.

—*Granted*

2. That synod gratefully 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*

Synod notes that Rev. Tymen Hofman is unable to serve because of illness.

3. That synod thank Dr. Fred H. Klooster, Rev. Norman Shepherd, and Ms. Eunice Vanderlaan, each of whom has served two terms on the IRC and is not eligible for reappointment, for their years of dedicated service on the IRC.

—*Adopted*

4. That synod approve the six nominations presented in the IRC report and that it vote for three of the six to serve on this committee.

—*Adopted*

(The report of Advisory Committee 7 is continued in Article 99.)

ARTICLE 44

(The report of Advisory Committee 5 is continued from Article 34.)

Advisory Committee 5, Pastoral Ministries, Rev. Jack Westerhof reporting, presents the following:

I. Synodical Committee on Abuse Prevention

A. *Materials*

1. Board of Trustees Report
2. Synodical Committee on Abuse Prevention Report, pp. 146-54
3. Appendix C: Rationale for Position of Abuse-Prevention Coordinator, pp. 194-97
4. Appendix B: Guidelines for Ethical Sexual Conduct of Ministerial Personnel, pp. 191-94

B. *History*

Report 30 alerted Synod 1992 to the painful fact that abuse in all its many forms is present in our churches. That synod responded positively to the report and recommended it to the churches "for study, prayer, and action." A motion to appoint an abuse-prevention coordinator was discussed but was tabled when synod decided instead to set before its study committee a monumental task, the development of a denomination-wide ministry of abuse prevention and intervention by means other than a full-time, denominationally appointed coordinator. This decision was strongly influenced by the financial restraints under which our ministries worked in 1992. Now, after two years of continued work and reflection, the committee makes a renewed and urgent plea for a full-time coordinator.

In its summary of actions (*Agenda for Synod 1994*, p. 146) the committee reports on the scope of its work; it then sketches the need for guidelines to help churches take action when pastors and lay leaders are alleged to be involved in sexual abuse. Similarly, but coming at the issue from the perspective of professionals equipping and guarding themselves, our church's Pastor-Church Relations Committee presents the work it was given in 1993 and serves us with a set of ethical guidelines for persons in church leadership.

C. *Observations*

1. We are not dealing with two but with three different documents. The 1992 report helps the church recognize and deal with a wide range of abuses—physical, emotional, and sexual. The 1994 report focuses on a further manifestation of the problem, that of sexual abuse on the part of church leaders. This report properly emphasizes the protection of the victim. The third report, that of the PCRC, does an equally necessary job: it helps church leaders know about and protect themselves against the sin of abuse. *Our first*

observation is that each of these reports is a section of a larger piece that must still be shaped into a unified action plan.

2. Because of the complexity and persistence of abuse issues (reflected in the three documents mentioned), we think it unwise to ask one of our standing committees to shape such a unified action plan. Step by step procedures need to be developed. Church Order and legal implications must be drawn out and identified. *Therefore our second observation is that the time has come for the church to engage a full-time staff person who, with the Committee on Abuse Prevention, (1) will coordinate, develop, and implement policies, processes, and programs to assist the churches in their abuse ministry and (2) will provide a ministry of education about and prevention of abuse.*
3. Synod's Committee on Abuse Prevention does exactly what it was asked to do. It gives broad guidelines which in no way pretend to specify the step by step procedures the church needs. We need to understand them as pointers that say, (1) if you hear an allegation, take it seriously; (2) investigate, but don't go solo; (3) if there appears to be sufficient reason, suspend the person until a hearing can deal with the matter in depth; and (4) once again, don't do it on your own! *Hence our third observation: These guidelines should not be seen as ready-made procedure nor as a substitute for the provisions of the Church Order.*
4. In conclusion, the advisory committee does not encourage an editing process either by itself or on the floor of synod. The reports address an enormously important issue. They present a thorough job of information gathering. They suggest a helpful course of action. The Committee on Abuse Prevention concurs with our finding that in two important ways these reports need to be augmented: (1) they beg for procedures and structures that implement the guidelines (for example, Is the hearing panel local, regional, ad hoc, or standing? What is the investigation time-frame?); and (2) a number of issues need clarification and development (e.g., How does the Matthew 18 rule apply? What help is offered, and by whom, to the accused and their families?). We are surveying a landscape we have not mapped before. The work of other denominations may be helpful. The reports before us today demand further work.

D. Recommendation

1. That synod grant the privilege of the floor to the following members of the Synodical Committee on Abuse Prevention: Mary Vander Vennen, Beth Swagman, Carol Topp, and Nick Vander Kwaak; and for the PCRC: Louis Tamminga, Ed Blankespoor, and Charles Terpstra.

--Granted

(The report of Advisory Committee 5 is continued in Article 49)

ARTICLE 45

The morning session is adjourned; Elder Simon J. Koning leads in closing prayer.

ARTICLE 46

The executive director of ministries announces *Psalter Hymnal* 475, "Praise, My Soul, the King of Heaven." He reads from Ephesians 4 and leads in opening prayer.

ARTICLE 47

The executive director of ministries introduces the following agency representatives:

I. For World Missions

Rev. William Van Tol, international director for Christian Reformed World Missions, who briefly addresses synod and introduces the following missionaries and staff:

Mr. Joe and Mrs. Mary Owens—Central America

Ms. Heidi Lanning—Haiti

Ms. Sue Tinholt—Haiti

Dr. Robert and Mrs. Esther Kooops—Nigeria

Rev. Paul Kortenhoven—Sierra Leone

Rev. Fred and Mrs. Betty Diemer—Central America

Mr. Paul Theule—Central America

Mr. Al Karsten, CRWM-Canada director

Mr. Abe and Mrs. Carol Vreeke—Nigeria

Ms. Betty Achterhoff—Nigeria

Ms. Winnebelle Gritter, CITE

Rev. John and Mrs. Susan Medendorp—Dominican Republic

II. For the Chaplain Committee

Mr. Harold Postma, Chaplain Committee chairman, introduces Rev. Jacob P. Heerema, who briefly addresses synod.

Rev. Heerema acknowledges the chaplains and spouses who are present.

He introduces and recognizes the following staff members and committee members: Canadian consultant Rev. Carl Tuyl and Mrs. Martha Tuyl; staff member Ms. Judy VerStrate; Rev. Henry Guikema (in absentia), former staff member; U.S. Chaplain Committee members: Mr. Harold Postma (chairman), Mrs. Shirley Los, and Mrs. Arlene Wassink; Canadian Chaplain Committee members: Mrs. Dianne Algera, Rev. Evert Gritter, and Rev. Henry Hogeterp.

He acknowledges four pastors who were taken to glory this past year and who formerly served as chaplains: Rev. Theodore J. Jansma, Rev. Cornelius J. Van Schouwen, Rev. Dewey J. Hoitenga, Sr., and Rev. Fred W. Van Houten.

III. For Pastor-Church Relations Services

The president of synod introduces Rev. Louis M. Tamminga, who addresses synod with regard to his work as director of Pastor-Church Relations Services. He acknowledges his wife, Jean, staff members, and committee members present.

IV. For the Back to God Hour

Dr. Joel H. Nederhood, director of ministries for the Back to God Hour, introduces Rev. Bassam M. Madany, minister of Arabic broadcasting, who addresses synod. Rev. Madany will retire from his position on June 30, 1994. The president of synod responds, wishing Rev. Madany God's blessing in his retirement.

V. For the Christian Reformed World Relief Committee

Mr. John De Haan, director of CRWRC-U.S.A., briefly addresses synod.

VI. For the Synodical Committee on Race Relations

Mr. Bing Goei, executive director of SCORR, is introduced. He introduces staff, committee members, and family members present and briefly addresses synod, expressing thanks to synod for the opportunity to serve in this ministry, and he also encourages synod to continue its efforts toward gathering the new family of God. He will leave SCORR on September 1, 1994.

VII. For World Literature Ministries

Mr. John De Jager, director of World Literature Ministries, addresses synod.

The president of synod responds with gratitude for all the ministries of the Christian Reformed Church.

ARTICLE 48

The general secretary 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 49

Elder Henk W.H. Van Andel of the Reception Committee introduces Rev. Timothy Mkena, fraternal delegate of the Church of Christ in the Sudan Among the Tiv, who addresses synod. The president of synod responds.

ARTICLE 50

Dr. James A. De Jong, president of Calvin Theological Seminary, addresses synod. He introduces the men (together with their families) who were declared candidates for the ministry of the Word on Thursday morning, June 16.

President Brouwer congratulates the candidates and their wives and families. He addresses the candidates from John 1:22-23: "Finally they said, 'Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?'" John replied in the words of Isaiah the prophet, "I am the voice of one calling in the desert." He encourages the candidates to preach the whole Word of God, emphasizing the central message of Christ crucified and risen, and he challenges them to know who they are and to remember, "I am a voice, nothing but a voice, to bring the message of God to all people." He wishes them God's blessing and assures them of prayers.

The vice president, Rev. James R. Kok, leads in a prayer of thanksgiving. He announces *Psalter Hymnal* 568, "Love Divine, All Loves Excelling."

ARTICLE 51

(The report of Advisory Committee 5 is continued from Article 44.)

Advisory Committee 5, Pastoral Ministries, Rev. Jack Westerhof reporting, presents the following:

I. Synodical Committee on Abuse Prevention

A. Materials

1. Board of Trustees Report, p. 34, Section IX, G
2. Synodical Committee on Abuse Prevention Report, pp. 146-54
3. Appendix C: Rationale for Position of Abuse-Prevention Coordinator, pp. 194-97
4. Appendix B: Guidelines for Ethical Sexual Conduct of Ministerial Personnel, pp. 191-94

B. Recommendations

2. That synod authorize the addition of a staff person to Pastoral Ministries to continue and amplify the work of education, prevention, response, and training on the issue of abuse, as specified in Appendix C, pages 194-97.

Grounds:

- a. Synod 1992 mandated the continuance of the work on abuse.
- b. The work is increasing in volume and complexity as more cases of clergy abuse and inadequate institutional response come to light.
- c. The church must be equipped to deal with this matter in a compassionate, pastoral, and organized way when it does occur.
- d. The church needs to move beyond crisis management to longer-term prevention and attitudinal change.
- e. The church's vulnerability to litigation requires the demonstration of a serious commitment to addressing the issue of abuse.
- f. At the estimated start-up cost of \$72,000, covering all expenses, the church can no longer afford to delay.

—Adopted

3. That synod recommend to the churches the committee's report to Synod 1994 (*Agenda for Synod 1994*, pp. 146-54) together with the Guidelines for Ethical Sexual Conduct of Ministerial Personnel (Appendix B, pp. 191-94) for study, prayer, and response.

Ground: These reports can help inform the church in the interim in which a more fully integrated action plan is being developed.

—Adopted

4. That synod request the Synodical Committee on Abuse Prevention to assist in the search for and orientation of the staff person.

—Adopted

(The report of Advisory Committee 5 is continued in Article 86.)

ARTICLE 52

The minutes of the sessions of June 16, 1994, are read and approved.

ARTICLE 53

The president of synod acknowledges the presence of Rev. Leonard Verduin, who at age 97 is a faithful visitor to synod. He also informs the delegates of the schedule for Saturday morning, at which time the Multiethnic Conference conferees will meet in joint session with synod.

The afternoon session is adjourned; Elder John Bergshoeff leads in closing prayer.

FRIDAY EVENING, June 17, 1994 Ninth Session

ARTICLE 54

Rev. Woon S. Yeo announces *Psalter Hymnal* 432, "For the Beauty of the Earth." He reads from Ephesians 4:1-16 and leads in opening prayer.

Rev. Jack C. Vander Plate (Classis Muskegon) has replaced delegate Rev. James A. Molenbeek. He rises to express agreement with the forms of unity. Elder Jake Ellens (Classis Hamilton) is absent from synod until Monday morning.

ARTICLE 55

(The report of Advisory Committee 1 is continued from Article 35)

Advisory Committee 1, Rev. David H. Kromminga reporting, presents the following:

I. Board of Trustees Report

A. *Material*: Board of Trustees Supplement XVI, C-E, pp. 359-61

B. *Recommendations*

1. That synod approve the recommendation for financial support of The Evangelical Literature League (TELL) with the understanding that TELL will seek alternative means of financial support over a period of three years beginning January 1, 1995.

—Adopted

2. That synod adopt the actions of the Board of Trustees with respect to the following new requests for accreditation:

- a. Bethesda Foundation, Inc.

Not recommended for financial support in 1995.

Ground: The stated purpose of this foundation does not meet the guidelines for accreditation. Specifically, the guidelines refer to those agencies which are "closely related to [the church's] integral work (works of mercy, Christian education, or the distribution of the Word of God)."

- b. Cary Christian Center, Inc.

Recommended for financial support in 1995.

Ground: The ministry of Cary Christian Center, Inc., meets the guidelines for accreditation.

- c. Portable Recording Ministries, International

Recommended for financial support in 1995.

Ground: The ministry of PRM International meets the guidelines for accreditation.

- d. Pathways International

Not recommended for financial support in 1995.

Grounds:

1. It appears that Pathways International has been an official 501(c)(3) organization fewer than the three years which the guidelines for accreditation require.
2. The cash situation in relation to annual expenses is greater than the guidelines for accreditation allow.

—*Adopted*

II. Overture 16 - Fund for Smaller Churches

A. Materials

1. Board of Trustees Report, Appendix B, pp. 41-48
2. Overture 16, p. 270

B. Recommendations

1. That the privilege of the floor be granted to the secretary of FSC and the secretary of the Subcommittee for Ministry to Smaller Churches.
—*Granted*
2. That synod submit the proposed new Fund for Smaller Churches guidelines to the churches for study so that an informed decision on these guidelines can be made by Synod 1995. Responses to the Board of Trustees should be submitted before January 15, 1995.

Ground: These recommendations have not been before the churches and classes for sufficient time. Given the great effect these guidelines could have on the ministries of FSC-supported congregations, synod would do well to let the church thoroughly study these recommendations before taking them up.

—*Adopted*

3. That this be synod's answer to Overture 16.

—*Adopted*

III. Synodical Deputies' Reports (continued)

C. Ministers from other denominations, Church Order Article 8

1. Synodical deputies M.J. Contant (B.C. Southeast), E. Bossenbroek (Pacific Northwest), and J. Gunnink (Yellowstone) concur with the Classical Interim

Committee of Classis Columbia, meeting on July 12, 1993, to declare a situation of **need** to call a pastor from another denomination for the Korean Grace Christian Reformed Church, Spokane, Washington. "For multicultural or ethnic minority churches, the need for indigenous leadership shall constitute the criterion for the meeting of 'need' requirements as prescribed in Article 8 of the Church Order" (*Acts of Synod 1985*, pp. 752-53).

2. Synodical deputies M.J. Contant (B.C. South-East), P. Brouwer (B.C. North-West), and E. Bossenbroek (Pacific Northwest) concur with the Classical Interim Committee of Classis Columbia, meeting on November 16, 1993, to declare a situation of **need** to call a pastor from another denomination for the Myung Sung Christian Reformed Church of Portland, Oregon. "For multicultural or ethnic minority churches, the need for indigenous leadership shall constitute the criterion for the meeting of 'need' requirements as prescribed in Article 8 of the Church Order" (*Acts of Synod 1985*, pp. 752-53).
3. Synodical deputies M.J. Contant (B.C. South-East), C. Vriend (Alberta North), and P. Brouwer (B.C. North-West) concur with the decision of Classis Alberta South in session March 7, 1994, that a **need** has been established for First CRC, Lethbridge, Alberta, to call a pastor from another denomination. This need was established by classis in its October 18, 1993, session, but at that time the synodical deputies did not concur, and Classis Alberta South abided by the decision of the synodical deputies. Synodical deputies now agree with the decision. The appropriate examination of such a minister will be conducted at a later meeting of classis. *The Banner* is to be notified that this need has been established and when the examination is to take place.
4. Synodical deputies H.J. Baas (Grand Rapids North), R.D. Ritsema (Grandville), and J. Terpstra (Muskegon), having seen the written material and heard the discussion at the May 19, 1994, meeting of Classis Grand Rapids East, concur with the classis' declaration of **need** to call a minister from another denomination for the chair of P.J. Zondervan Professor for Doctoral Studies in Historical Theology at Calvin Theological Seminary.
5. Synodical deputies J.R. Kok (Central California), F.J. Walhof (Arizona), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session May 11, 1994, to nominate **Rev. Felipe Acuna** to the ministry of the Word in the Christian Reformed Church, having been satisfied that the necessary documentation is in order.
6. Synodical deputies N.B. Haan (Central California), A. Begay (Red Mesa), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session October 20, 1993, to nominate **Rev. Isay Alvarez** for ministry in the Christian Reformed Church, having determined that the **need** has been established according to the stipulations of synod relating to ethnic-minority pastors/churches.
7. Synodical deputies F.J. Walhof (Arizona), D.A. Warners (Greater Los Angeles), and N.B. Haan (Central California), having heard the colloquium doctum of **Rev. Isay Alvarez**, concur with the decision of Classis California South to admit him into the ministry of the Word in the Christian Reformed Church in North America.

8. Synodical deputies G.J. Kamps (Arizona), R. Bultman (California South), and N.B. Haan (Central California), having heard the colloquium doctum of **Rev. Ricardo Aragon**, concur with the decision of Classis Greater Los Angeles in session May 25, 1993, to admit him to the ministry of the Word in the Christian Reformed Church in North America.
9. Synodical deputies A.L. Kuiper (Orange City), G.E. De Vries (Northcentral Iowa), and R.J. Holwerda (Iakota), having heard the request of **Dr. Randy Argall** to extend his eligibility for a call in the Christian Reformed Church for another year, concur with the decision of Classis Pella in session September 17, 1993, to extend his eligibility for call for one year.
10. Synodical deputies J. Hofman, Jr. (Columbia), P. Brouwer (B.C. North-West), and A.C. Leegwater (B.C. South-East), having heard the doctrinal conversation of **Dr. Joseph Cho**, concur with the decision of Classis Pacific Northwest in session March 2, 1994, to admit Dr. Joseph Cho to the ministry of the Word in the Christian Reformed Church.
11. Synodical deputies A.L. Kuiper (Orange City) and J.P. Groenewold (Iakota) concur with the decision of Classis Northcentral Iowa in session November 30, 1993, that Kanawha CRC has demonstrated a **need** to extend a call to **Rev. G. David Daley** of the Presbyterian Church in America.

Grounds:

- a. Kanawha CRC has satisfied the synodical requirements of a sustained and realistic effort to obtain a minister within the CRC (Supplement Art. 8).
- b. The present number of vacancies within the CRC has made it difficult for the Kanawha CRC to interest ministers to its isolated rural ministry.

Synodical deputy H. Hiemstra (Pella), having heard the discussion of Classis Northcentral Iowa in session November 30, 1993, regarding the request of Kanawha CRC to extend a call to **Rev. G. David Daley** of the Presbyterian Church in America, cannot concur in the decision of Classis Northcentral Iowa that there exists a **need** at this time which necessitates the calling of a minister from another denomination.

Grounds:

- a. Kanawha CRC did not "put forth a sustained and realistic effort to obtain a minister from within the CRC" (Church Order Supplement, Art. 8, D, 1). The number of current vacancies in the CRC should not be used to circumvent a "realistic and sustained effort."
- b. Kanawha CRC did not demonstrate that its "need . . . for a pastor is so urgent that it can be met only by calling a minister from another denomination" (Church Order Supplement, Art. 8, D, 5-6). The needs put forth by Kanawha CRC are the normal needs found in every Christian Reformed Church.
12. Synodical deputies A.L. Kuiper (Orange City), J.D. Buwalda (Minnesota South), and H. Hiemstra (Pella), having heard the colloquium doctum of **Rev. G. David Daley**, concur with the decision of Classis Northcentral Iowa in session March 1, 1994, to declare Rev. Daley eligible for call in the Christian Reformed Church in North America.

13. Synodical deputies A.L. Kuiper (Orange City), J.H. Engbers (Minnesota South), and G.E. De Vries (Northcentral Iowa) concur with the decision of Classis Iakota in session September 21, 1993, that a **need** has been demonstrated for the ministry of **Dr. Michael Goheen** in the Christian Reformed Church and that a colloquium doctum be scheduled with him.

Grounds:

1. A high number of vacancies presently exist within the Christian Reformed Church.
 2. Dr. Goheen demonstrates exceptional gifts of ministry in teaching and preaching.
14. 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.
 15. Synodical deputies A.L. Kuiper (Orange City), H. Hiemstra (Pella), and J.D. Buwalda (Minnesota South) concur with the decision of Classis Northcentral Iowa in session March 1, 1994, that Second CRC, Wellsburg, Iowa, has established the **need** to call a minister from another denomination.
 16. Synodical deputies C.E. Zylstra (Heartland), J.D. Buwalda (Minnesota South), and H. Hiemstra (Pella) **do not** concur with the decision of Classis Northcentral Iowa, in session March 15, 1994, to declare **Rev. Douglas Holmes** eligible for call in the Christian Reformed Church under the provisions of Church Order Article 8.

Grounds:

- a. The candidate lacks the formal theological training in a confessionally Reformed or Presbyterian institution as presupposed in Church Order Article 8.
 - b. The candidate lacks the ministerial experience in a Calvinistic church body as presupposed in Church Order Article 8.
 - c. The evidence of the candidate's exemplariness of life as required in Church Order Article 8 is incomplete due to the lack of any public publication of the impending examination in *The Banner*, as required in synodical regulations (see Church Order Supplement 8, D, 3).
17. Synodical deputies J. Howerzyl (California South), G.J. Kamps (Arizona), and J.R. Kok (Central California) concur with the decision of Classis Greater Los Angeles in session March 2, 1994, that the **need** has been established to receive **Rev. Soon Do Hong** into the ministry of the Christian Reformed Church.
 18. Synodical deputies G.J. Kamps (Arizona), J. Howerzyl (California South), and N.B. Haan (Central California), having heard the colloquium doctum of **Rev. Soon Do Hong**, concur with the decision of Classis Greater Los Angeles in session May 19, 1994, to declare him eligible for call into the ministry of the Word in the Christian Reformed Church in North America.

19. Synodical deputies J.R. Kok (Central California), J. Howerzyl (California South), and F.J. Walhof (Arizona), judging that the need has been established, concur with the decision of Classis Greater Los Angeles in session May 19, 1993, to nominate **Rev. In Chul Kim** for ministry of the Word in the Christian Reformed Church in North America under Article 8 of the Church Order.
20. Synodical deputies G.J. Kamps (Arizona), J. Howerzyl (California South), and N.B. Haan (Central California), having heard the colloquium doctum of **Rev. In Chul Kim**, concur with the decision of Classis Greater Los Angeles to admit him to the ministry of the Word in the Christian Reformed Church in North America.
21. Synodical deputies H. Hiemstra (Pella), C.E. Zylstra (Orange City), and R.J. Holwerda (Iakota) acknowledge that the Ames Korean Christian Reformed Church, being an ethnic-minority church, has satisfied the **need** requirement re *Acts of Synod 1985*, Article 76, C, II, and therefore approve its calling of **Rev. Man Sung Kim** to the ministry of the Word in the Christian Reformed Church.

The synodical deputies were notified of this "need" by telephone and agreed to the August 17, 1993, calling of Rev. Man Sung Kim to be the pastor of Ames Korean CRC.

The above-named deputies, having heard the colloquium doctum with **Rev. Man Sung Kim**, in which Rev. John Choi served as interpreter and resource person, concur with the decision of Classis Northcentral Iowa, in session September 14, 1993, to admit Rev. Man Sung Kim to the office of minister of the Word contingent upon a satisfactory psychological examination.

22. Synodical deputies D. Velthuisen (Eastern Canada), M. Van Donselaar (Hamilton), and G. Ringnalda (Toronto), having reviewed the documentation presented by Classis Quinte pertaining to the credentials of and the **need** for the ministerial services of **Rev. John Koster**, presently a fully ordained minister of the Reformed Churches of Australia, concur with the decision of Classis Quinte in session January 25, 1994, to nominate him for a colloquium doctum according to Article 8-b of the Church Order, as requested by Rev. J. Koster.
23. Synodical deputies H.G. Gunnink (Eastern Canada) and P. Meyer (Toronto), having heard the colloquium doctum with **Rev. John Koster**, concur with the decision of Classis Quinte in session May 10, 1994, to declare **Rev. Koster** eligible for call to the ministry of the Word in the Christian Reformed Church.

Note: A third deputy was not available from Classis Hamilton or Huron.

Note: Synod reminds classes that three deputies are to be present at the examinations.

24. Synodical deputies G.J. Kamps (Arizona), R. Bultman (California South), and N.B. Haan (Central California), having heard the colloquium doctum of **Rev. Jong Whan Lee**, concur with the decision of Classis Greater Los Angeles in session May 25, 1993, to admit him to the ministry of the Word in the Christian Reformed Church in North America.
25. Synodical deputies N.B. Haan (Central California), A. Begay (Red Mesa), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session October 20, 1993, to nominate **Rev. Myung S. Lee** for ministry of the Word in the Christian Reformed Church, having determined that the **need** has been established according to the stipulations of synod relating to ethnic-minority pastors/churches.
26. Synodical deputies F.J. Walhof (Arizona), D.A. Warners (Greater Los Angeles), and N.B. Haan (Central California), having heard the colloquium doctum of **Rev. Myung S. Lee**, concur with the decision of Classis California South to declare him eligible for call into the ministry of the Word in the Christian Reformed Church in North America.
27. Synodical deputies J.R. Kok (Central California), F.J. Walhof (Arizona), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session May 11, 1994, to nominate **Rev. Stephen (Joong Soo) Lee** to the ministry of the Word in the Christian Reformed Church, having been satisfied that the necessary documentation is in order.
28. Synodical deputies G.J. Kamps (Arizona), J. Howerzyl (California South), and N.B. Haan (Central California), having heard the colloquium doctum of **Rev. Sung Ho Nam**, concur with the decision of Classis Greater Los Angeles in session September 23, 1993, to admit him into the ministry of the Word in the Christian Reformed Church in North America.
29. Synodical deputies J. Howerzyl (California South), D.A. Warners (Greater Los Angeles), and E. Bossenbroek (Pacific Northwest), judging that the **need** has been established and having heard his colloquium doctum, concur with the decision of Classis Central California in session September 21, 1993, to admit **Rev. Tim Overweg** of the Reformed Church in America to the ministry of the Word in the Christian Reformed Church in North America and to declare him eligible to receive a call from Modesto Christian Reformed Church to serve as a missionary to the Dominican Republic.
30. Synodical deputies N.B. Haan (Central California), A. Begay (Red Mesa), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session October 20, 1993, to nominate **Rev. Seong Hwang Park** for ministry of the Word in the Christian Reformed Church, having determined that the **need** has been established according to the stipulations of synod relating to ethnic-minority pastors/churches.
31. Synodical deputies J.R. Kok (Central California), F.J. Walhof (Arizona), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session May 11, 1994, to declare **Rev. Seong Hwang Park** eligible for call to the ministry of the Christian Reformed Church, having successfully sustained a doctrinal conversation at classis.

32. Synodical deputies P. De Jong (Northern Illinois), J.H. Scholten (Holland), and L.G. Zoerhof (Illiana) concur with the decision of Classis Chicago South in session October 21, 1993, in its determination that a **need** exists for calling an African-American minister from another denomination to minister to the Roseland Christian Reformed Church. In our judgment **Rev. Robert Price**, who has been ordained by the Twin Cities (Champaign-Urbana) Bible Church has such extraordinary qualifications that the church recognizes that it would be important for the denomination to acquire his service.
33. Synodical deputies J. Bylsma (Wisconsin), R. Vander Roest (Northern Illinois), and L.G. Zoerhof (Illiana), having heard the doctrinal conversation with **Rev. Robert Price**, concur with the decision of Classis Chicago South in session January 19, 1994, to admit **Rev. Robert Price** to the ministry of the Word in the Christian Reformed Church according to Church Order Article 8.
34. Synodical deputies G.J. Kamps (Arizona), R. Bultman (California South), and N.B. Haan (Central California), having heard the colloquium doctum of **Rev. Kim Riddlebarger**, concur with the decision of Classis Greater Los Angeles in session May 25, 1993, to admit him to the ministry of the Word in the Christian Reformed Church in North America.
35. Synodical deputies J.R. Kok (Central California), J. Howerzyl (California South), and F.J. Walhof (Arizona), judging that the need has been established, concur with the decision of Classis Greater Los Angeles in session May 19, 1993, to nominate **Rev. Dae Sun Shin** for ministry of the Word in the Christian Reformed Church in North America under Article 8 of the Church Order.
36. Synodical deputies G.J. Kamps (Arizona), J. Howerzel (California South), and N.B. Haan (Central California), having heard the colloquium doctum of **Rev. Dae Sun Shin**, concur with the decision of Classis Greater Los Angeles to admit him into the ministry of the Word in the Christian Reformed Church in North America.
37. Synodical deputies M.J. Contant (B.C. Southeast), E. Bossenbroek (Pacific Northwest), and J. Gunnink (Yellowstone), having witnessed the colloquium doctum of **Pastor Ho Kil Song** by Classis Columbia in session September 8, 1993, concur with the decision of classis to admit him to the ministry of the Word in the Christian Reformed Church in North America.
38. Synodical deputies R. Koops (Huron), C.T. Fennema (Quinte), and G. Ringnalda (Toronto), having heard the colloquium doctum of **Rev. William O. Steele** of the Presbyterian Church in Canada, concur with the decision of Classis Eastern Canada in session October 19, 1993, to admit Rev. William O. Steele to the ministry of the Word in the Christian Reformed Church and to declare him eligible for a call according to Article 8 of the Church Order.

39. Synodical deputies J. Hofman, Jr. (Columbia), P. Brouwer (B.C. North-West), and A.C. Leegwater (B.C. South-East), having heard the doctrinal conversation of **Rev. Ho Sung**, concur with the decision of Classis Pacific Northwest in session March 2, 1994, to admit Rev. Ho Sung to the ministry of the Word in the Christian Reformed Church.
40. Synodical deputies N.B. Haan (Central California), J. Howerzyl (California South), and G.J. Kamps (Arizona), having heard the discussion concerning the **need** to admit **Rev. Elmer Tandayu** into the ministry of the Word in the Christian Reformed Church in North America, concur with the decision of Classis Greater Los Angeles in session January 13, 1994, that the need exists, according to the decision of Synod 1984: "for multicultural or ethnic minority churches the need for indigenous leadership shall constitute the criterion for meeting the 'need' requirement of Article 8 of the Church Order."
41. Synodical deputies G.J. Kamps (Arizona), J. Howerzyl (California South), and N.B. Haan (Central California), having heard the colloquium doctum of **Rev. Elmer Tandayu**, concur with the decision of Classis Greater Los Angeles in session May 19, 1994, to declare him eligible for call into the ministry of the Word in the Christian Reformed Church in North America.
42. Synodical deputies J. Howerzyl (California South), G.J. Kamps (Arizona), and J.R. Kok (Central California) concur with the decision of Classis Greater Los Angeles in session March 2, 1994, that the **need** has been established to receive **Rev. William Yang** into the ministry of the Christian Reformed Church.
43. Synodical deputies N.B. Haan (Central California), A. Begay (Red Mesa), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session October 20, 1993, to nominate **Rev. Jang Young Yong** for ministry of the Word in the Christian Reformed Church, having determined that the **need** has been established according to the stipulations of synod relating to ethnic-minority pastors/churches.
44. Synodical deputies M.D. Geleynse (Huron), S.J. Vander Klay (Hackensack), and T.E. Hofman (Grand Rapids East), having evaluated the grounds given by the Classical Interim Committee for the **need** for the Boca Raton, Florida, CRC to call a minister from another denomination, concur with the decision of Classis Florida in session October 7, 1993, to endorse the calling of **Rev. Sung Tae Yun** of the Korean Presbyterian Church and to schedule a colloquium doctum on October 26, 1993.

Recommendation:

That synod approve the work of the synodical deputies in regard to ministers from other denominations.

—*Adopted*

D. Ministers in specialized services, Church Order Article 12-c

Minister	Work	Classis and Date	Synodical Deputies
S.C.J. DeWaal	President of Inst. of Holy Land Studies	Northern Illinois (9-15-93)	J.H. Scholten, Holland L.G. Zoerhof, Illiana J. Bylsma, Wisconsin
M.J. Flikkema	Field-education director, Reformed Bible College	Thornapple Valley (9-21-93)	W. Swets, Grand Rapids South R.D. Ritsema, Grandville D. Tinklenberg, Georgetown
H. Kuperus	Chaplain, Mewburn Veterans Centre, Edmonton, AB	Alberta North (1-12-94)	M.J. Contant, B.C. South-East P. Brouwer, B.C. North-West H.J. Bierman, Alberta South
G. Van Enk	Chaplain, Hospice Care of Los Angeles, California	Greater Los Angeles (9-23-93)	G.J. Kamps, Arizona J. Howerzyl, California South N.B. Haan, Central California
R. Vanden Berg	Program Coordinator of Pastoral Services, Kitchener-Waterloo Hospital	Huron (5-11-94)	M. Van Donselaar, Hamilton H. Vander Plaats, Niagara G. Ringnald, Toronto

Recommendation:

That synod approve the work of the synodical deputies in regard to ministers in specialized ministries.

—*Adopted*

E. Temporarily loaning a minister outside of the Christian Reformed Church, Church Order Article 13-b

Synodical deputies H.J. Baas (Grand Rapids North), R.D. Ritsema (Grandville), and J. Terpstra (Muskegon), having heard the discussion of Classis Grand Rapids East in session May 19, 1994, concur with its decision related to Article 13-b and -d (Church Order and Supplement) to approve the call of **Rev. Frank C. Guter** by Madison Square CRC, Grand Rapids, Michigan, to be loaned temporarily to give ministerial service to the American Protestant Church in The Hague, Netherlands.

Recommendation:

That synod approve the work of the synodical deputies in regard to temporarily loaning a minister outside of the Christian Reformed Church.

—*Adopted*

F. Release from and admission to the ministry under Article 14

1. Synodical deputies M.R. Doornbos (Georgetown), R.D. Ritsema (Grandville), and H.J. Baas (Grand Rapids North) concur with the action of Classis Thornapple Valley in session May 24, 1994, in acquiescing to the de facto resignation of **Peter De Jong** as a minister of the Word in the Christian Reformed Church and in declaring that he is "honorably released."
2. Synodical deputies A.L. Kuiper (Orange City), J.H. Engbers (Minnesota South), and G.E. De Vries (Northcentral Iowa) concur with the decision of Classis Iakota in session September 21, 1993, to grant **Dr. P.Y. De Jong** honorable release from the ministry of the Word in the Christian Reformed Church, effective September 21, 1993.

3. Synodical deputies M.D. Geleynse (Huron), S.J. Vander Klay (Hackensack), and T.E. Hofman (Grand Rapids East), having heard the discussion of Classis Florida in session October 26, 1993, concerning the ministerial status of **Edward Heerema**, minister emeritus, concur with the motion before classis, "in light of the resignation of pastor emeritus Edward Heerema, that classis acquiesce to his action and 'dismiss' him from the ministry of the Word in the Christian Reformed Church, expressing our deep dismay at his actions which appear to have led to the breaking of unity with the Christian Reformed Church."
4. Synodical deputies J.H. Scholten (Holland), H.B. Vanden Heuvel (Chicago South), and J. Bylsma (Wisconsin) have examined the request of Emmanuel CRC, Sauk Village, Illinois, addressed to Classis Illiana, to release **John Holwerda** from the office of minister of the Word in the CRC and hereby concur with the decision of Classis Illiana in session January 18, 1994, that this request be granted according to Article 14-b of the Church Order.
5. Synodical deputies J. Howerzyl (California South), G.J. Kamps (Arizona), and J.R. Kok (Central California) concur with the decision of Classis Greater Los Angeles in session March 2, 1994, to release from the office of minister in the CRCNA according to Church Order Article 14 the following persons:

Ik Il Byun
 Dwight Dong-Wan Kim
 Jae Youn Kim
 John E. Kim
 Yong Tae Kim
 Paul Lee
 Daniel Y. Park
 Heu Gyu Park

6. Synodical deputies J. Howerzyl (California South), G.J. Kamps (Arizona), and J.R. Kok (Central California), concur with the decision of Classis Greater Los Angeles in session March 2, 1994, to release **David H. Jo** and **Jung Jae Lee** from the office of minister of the Word in the Christian Reformed Church because of their resignation to affiliate with another denomination.
7. Synodical deputies J.R. Kok (Central California), F.J. Walhof (Arizona), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session May 11, 1994, to release **John S. Kim** from the ministry of the Word in the Christian Reformed Church.
8. Having received the necessary information regarding **Rev. David J. Kool's** desire to accept a call outside of the Christian Reformed Church, synodical deputies E.R. Tigchelaar (Grand Rapids South), H.J. Baas (Grand Rapids North), and G.G. Vink (Grandville) concur with Classis Lake Erie's decision in session August 11, 1993, to release Rev. David Kool from his ministerial office in the Christian Reformed Church in North America.

"We understand this honorable release to reflect his faithful ministry in our midst and commend him to our sister church, the Reformed Church in America, and pray that he may minister fruitfully in her midst as a church in ecclesiastical fellowship."

9. Synodical deputies J.H. Scholten (Holland), H.B. Vanden Heuvel (Chicago South), and J. Bylsma (Wisconsin) have examined the request of Bethel Christian Reformed Church of Lansing, Illinois, addressed to Classis Illiana, to honorably release **Rev. Arnold Kress** from the ministry of the CRC so that he can take up ministry in the RCA and hereby concur with the decision of Classis Illiana, taken at its January 18, 1994, meeting, that this request be granted in accordance with Article 14 of the Church Order.
10. Synodical deputies K.L. Havert (Grandville), W. Swets (Grand Rapids South), and D. Tinklenberg (Georgetown) concur with the decision of Classis Zeeland in session September 15, 1993, that **Ray B. Lanning** be released from the office of minister of the Word in the Christian Reformed Church.
11. Synodical deputies C.E. Zylstra (Orange City), H. Hiemstra (Pella), and R.J. Holwerda (Iakota) concur with the decision of Classis Northcentral Iowa in session September 14, 1993, to acquiesce in the resignation of **Jae Dong Lee** from Ames Korean Christian Reformed Church, Mason City, Iowa, and from the ministry of the Word in the Christian Reformed Church.
12. Synodical deputies A.L. Kuiper (Orange City), G.E. De Vries (Northcentral Iowa), and R.J. Holwerda (Iakota), having heard the request of **John A. Ritsema** to be released from the office of minister of the Word according to Church Order Article 14-b, concur with the decision of Classis Pella in session September 17, 1993, to acquiesce in the request.
13. Synodical deputies M.D. Geleynse (Huron), S.J. Vander Klay (Hackensack), and T.E. Hofman (Grand Rapids East), having heard the discussion of Classis Florida in session October 26, 1993, concerning the ministerial status of **Dennis W. Royall**, concur with the motion before classis, "in light of the de facto resignation of **Dennis W. Royall**, that classis acquiesce in his action and 'dismiss' him from the ministry of the Word in the Christian Reformed Church, expressing our deep dismay at his actions, which appear to have led to the breaking of unity with the Christian Reformed Church."
14. Synodical deputies E. Robert Tigchelaar (Grand Rapids South), R.D. Ritsema (Grandville), and T.E. Hofman (Grand Rapids East), concur with Classis Lake Erie's decision in session March 4, 1994, to honorably release **Rev. Larry Vande Creek** from the office of minister of the Word in the CRC so that he can enter ministry in the Presbyterian Church U.S.A.
Note: Synodical deputies conferred on this matter but were not present at the meeting of classis.
15. Synodical deputies K.L. Havert (Grandville), W. Swets (Grand Rapids South), and D. Tinklenberg (Georgetown) concur with the decision of Classis Zeeland in session September 15, 1993, to acquiesce in the de facto resignation of **Derrick Vander Meulen** from the office of minister of the Word in the Christian Reformed Church in North America and declare that he was dismissed from office in the CRCNA on September 15, 1993.
16. Synodical deputies J. Hofman, Jr. (Columbia), P. Brouwer (B.C. North-West), and A.C. Leegwater (B.C. South-East) concur with the decision of Classis Pacific Northwest in session March 2, 1994, to release **Rev. Peter Vosteen**

with an honorable release from the ministry of the Word in the Christian Reformed Church according to Church Order Article 14-c.

17. Synodical deputies P. Brouwer (B.C. North-West), E. Bossenbroek (Pacific Northwest), and M.J. Contant (B.C. South-East) concur with the decision of Classis Columbia in session February 23, 1994, to release **Pastor Sang Ok Yoo** from the office of minister of the Word in the CRC according to Church Order Article 14-b because he has entered upon a nonministerial vocation.
18. Synodical deputies T.E. Hofman (Grand Rapids East), J.C. Medendorp (Thornapple Valley), and J.W. Uitvlugt (Zeeland) concur with the motion of Classis Georgetown in session September 16, 1993, that **Dr. John Van Der Borgh** be declared eligible for call to the ministry of the Word in the Christian Reformed Church via Church Order Article 14 with the stipulation that Dr. Van Der Borgh accept a mentor appointed by the Pastor-Church Relations Committee with special emphasis on interpersonal relationships.
19. Synodical deputies J.R. Kok (Central California), F.J. Walhof (Arizona), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session May 11, 1994, to declare **David Doyle** eligible for a call to the ministry of the Word in the Christian Reformed Church under Article 14-d of the Church Order, for a period of two years.

Recommendation:

That synod approve the work of the synodical deputies in regard to release from ministry and declaration of eligibility for call under Article 14.

—Adopted

G. Extensions under Article 16-c

1. Synodical deputies D.R. Koll (Lake Erie), M.D. Geleynse (Huron), and G. Ringnalda (Toronto) concur with the decision of Classis Chatham in session May 10, 1994, to extend the eligibility for call of **Rev. John Klumpenhauer** for an additional year according to Article 16-c of the Church Order.
2. Synodical deputies J.R. Kok (Central California), F.J. Walhof (Arizona), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session May 11, 1994, to extend for one year the leave of **Rev. Thomas J. Van't Land** according to Article 16 of the Church Order.
3. Synodical deputies M.R. Doornbos (Georgetown), R.D. Ritsema (Grandville), and H.J. Baas (Grand Rapids North) concur with the action of Classis Thornapple Valley in session May 24, 1994, in extending the eligibility of **Rev. Julius Vigh** for call to the ministry until January 25, 1995.
4. Synodical deputies H.J. Baas (Grand Rapids North), K.E. Van Wyk (Zeeland), and T. Minnema (Thornapple Valley), having heard the discussion relating to **Rev. Kurt Volbeda** at the meeting of Classis Grand Rapids East on September 16, 1993, concur with the decision of classis to extend his eligibility for call in the Christian Reformed Church for an additional year.

Recommendation:

That synod approve the work of the synodical deputies in regard to extension under Article 16-c.

—*Adopted*

H. Ministerial release via Church Order Article 17

Synodical deputies D.A. Warners (Greater Los Angeles), N.B. Haan (Central California), and F.J. Walhof (Arizona) concur with the decision of Classis California South in session January 19, 1994, to release **Rev. Seung W. Yoon** from active ministerial service in the congregation of Korean American Church of Fountain Valley. The deputies further concur with the decision of Classis California South to provide for the support of Rev. Yoon with a one-time payment of \$8,000 to satisfy the requirements of Article 17-b.

Recommendation:

That synod approve the work of the synodical deputies in regard to ministerial release via Church Order Article 17.

—*Adopted*

I. Extensions under Article 17-c

1. Synodical delegates H.J. Baas (Grand Rapids North), K.E. Van Wyk (Zeeland), and T. Minnema (Thornapple Valley), having heard the discussion of Classis Grand Rapids East in session September 16, 1993, relating to **Rev. James A. Lucas**, concur with the decision of classis to extend his eligibility for call in the Christian Reformed Church for an additional year.
2. Synodical deputies E.R. Tigchelaar (Grand Rapids South), R.D. Ritsema (Grandville), and M.R. Doornbos (Georgetown), concur with the decision of Classis Grand Rapids North in session September 21, 1993, that the request of **Rev. Stephen J. Sietsema** for a year's extension of his eligibility for call in the Christian Reformed Church be granted.

Recommendation:

That synod approve the work of the synodical deputies in regard to extensions under Article 17-c.

—*Adopted*

J. Depositions under Articles 82 and 83

1. Synodical deputies F.J. Walhof (Arizona), J. Howerzyl (California South), and N.B. Haan (Central California), having heard the discussion on the motion "that classis declare **Nguyen X. Bao** to be deposed from the ministry of the Word in the Christian Reformed Church in North America, according to Article 83 of the Church Order, due to repeated evidence of ungodly conduct and abuse of office," concur with the affirmative decision of Classis Greater Los Angeles in session August 26, 1993.
2. Synodical deputies C.T. Fennema (Quinte), M. Van Donselaar (Hamilton), and R. Koops (Huron), having heard the matter of the deposition of **Rev. Derk Pierik**, concur with the decision of Classis Toronto to approve the deposition of Rev. Derk Pierik as minister of the Word in the Christian Reformed Church in North America, effective May 29, 1994.

3. Synodical deputies C.T. Fennema (Classis Quinte), M.A. Geleynse (Classis Huron), and M.L. Van Donselaar (Classis Hamilton) herewith declare that they concur with the decision of Classis Toronto, in session September 23, 1993, to approve the deposition of **James Tuininga** from the ministry of the Word in the Christian Reformed Church as of September 26, 1993.

Recommendation:

That synod approve the work of the synodical deputies in regard to depositions under Articles 82 and 83.

—Adopted

IV. Historical Committee

A. Material: Historical Committee Report, p. 209

B. Recommendation

That the Historical Committee's mandate as defined between 1934 and 1952 be expanded to include (1) the collection and preservation of all the minutes and records of synodically appointed boards and committees and (2) the publication of denominationally related historical studies, including such functions as identifying subjects, selecting authors, and acquiring publication funds.

Grounds:

1. The list of denominational committees and boards cited in *Acts of Synod 1952* is outdated and incomplete.
2. With an extensive and properly organized collection of historical materials on hand, the committee should be enabled to sponsor publications based on the resources available in the denominational archives.

—Adopted

ARTICLE 56

Mr. Harry J. Vander Meer, retiring financial coordinator, addresses synod, relating the journey that brought him to the position he has occupied for thirteen years and briefly reminiscing about his years in this position. The president of synod responds, and synod gives Mr. Vander Meer a standing ovation.

Rev. Leonard J. Hofman, retiring general secretary, addresses synod, reminiscing about his life and especially about his years as general secretary. Synod is moved as he relates his journey from childhood to the present and expresses his deep love for the Christian Reformed Church. He pays special tribute to his wife, Elaine, to his children, to staff, and to colleagues. In conclusion he says, "I have no regrets. If I had to do it all over again, I would do it all over again." Delegates and visitors respond with a standing ovation.

Rev. George Vander Weit responds with words of appreciation on behalf of synod and the Christian Reformed Church.

He expresses gratitude to God for Harry Vander Meer's years of service. He says, "You are a real gentleman, always with a smile on your face, and you had a pastoral heart. You assisted classical treasurers and anyone else who needed it. Your words and actions were positive. You loved the CRC and served it well."

Rev. Vander Weit addresses Rev. Hofman, expressing appreciation for his forty-three years as a minister of the Word in the Christian Reformed Church, twelve years of which he has served as general secretary. "We are thankful to you and to God for the assistance you have always been ready to give. There were no exceptions—you were always gracious and helpful to all members. That is remarkable, especially in these troubled years. I know the pain you have experienced. Len, we love you, especially because, in spite of the pain, your desire to assist all members of the church never wavered. You have served the entire church, and you have served it well."

ARTICLE 57

The evening session is adjourned. Elder Ray Browneye leads in closing prayer.

SATURDAY MORNING, June 18, 1994

Tenth Session

ARTICLE 58

The president of synod welcomes the Multiethnic Conference participants present for the Saturday-morning session.

Rev. Anthony Van Zanten quotes verses from Genesis 1 and Revelation 21. He announces *Psalter Hymnal* 602, "Where Cross the Crowded Ways of Life," and leads in opening prayer.

The roll call indicates that Rev. Bert Slofstra (B.C. South-East), Rev. William R. Lenters (Chicago South), Elder Harry Schep (Eastern Canada), Rev. David H. Beelen (Grand Rapids East), Rev. James H. Scholten (Holland), Rev. Adrian Van Giessen (Huron), Rev. James E. Wolff and Rev. Timothy H. Douma (Northern Illinois), and Elder Gary De Haan (Zeeland) are absent.

The minutes of the sessions of Friday, June 17, 1994, are read and approved with minor revisions.

The general secretary introduces and welcomes Rev. John W. Mahaffy, fraternal delegate from the Orthodox Presbyterian Church.

ARTICLE 59

The president of synod introduces Mrs. Victoria Gibbs, coordinator for the 1994 Multiethnic Conference. She greets the delegates and conferees and expresses gratitude for the opportunity of meeting together as Multiethnic Conference attendees and synodical delegates. She welcomes and introduces Rev. Robert Price, Multiethnic Conference keynote speaker. Rev. Price is associate pastor at Roseland Christian Ministries Center and Home Missions' coordinator for African-American ministry.

Rev. Price addresses synod, focusing on the theme "Building Bridges." He states that "we must start with the heart and then move to the head" in building bridges. "We must all take our colors off," he says, "and we must be committed to building bridges between all the cultures that God unites in his church."

Five respondents and the ethnic groups they represent are introduced:

Rev. Juan Flores, Hispanic
 Ms. Sandra Bunn, Canadian Aboriginal
 Rev. Jai-Sung Shim, Korean
 Mr. Ath Sem, Cambodian
 Mr. Stanley Jim, Native American

Each respondent relates his or her personal odyssey in the Christian Reformed Church and challenges those present to build bridges in gathering God's family.

The president of synod responds and observes that "this has been a meaningful time for all of us." He encourages delegates and conferees to attend the multiethnic worship service planned for Sunday evening at 7 p.m.

ARTICLE 60

The morning session is adjourned; Elder Herbert R. Thomas, Jr., leads in closing prayer.

MULTIETHNIC WORSHIP SERVICE

Sunday, June 19, 1994 - 7:00 P.M.
 Calvin College Chapel

Prelude Madison Square CRC Praise Team
"Let the Walls Fall Down" A Liturgical Dance
 Alita Legters, Lori Silvey, Monique Kok

Call to Worship Joseph Almaraz

***Opening Song** "How Great Thou Art"

Duet Sang Eun and Eun Hee Kim

Cambodian Blessing Song A Liturgical Dance
 Graafschap Cambodian CRC

***Confession of Faith** The Apostles' Creed
 (feel free to confess this creed in your native tongue)

Quartet Stanley and Sharon Jim,
 Cynthia Anderson, Victoria Jim
 (Adrienne Jim, Navajo sign language)

Litany of Rededication to Unity Herbert Thomas

Leader: No matter what our age, or race, or color, we are the human family together, for the Creator made us all. Since life is his gift, we foster the well-being of others, protecting the unborn and helpless from harm.

All: **When humans no longer show God's image, all creation suffers. We abuse the creation or idolize it. We are estranged from our Creator, from our neighbor, and from all that God has made.**

Leader: At Pentecost the Holy Spirit was given to the church. In pouring his spirit on many peoples God overcomes the divisions of Babel. Now people from every tongue, tribe, and nation are gathered into the unity of the body of Christ.

- All:** We grieve that the church which shares one Spirit, one faith, one hope and spans all time, place, race, and language has become a broken communion in a broken world.
- Women:** When we struggle for the purity of the church and for the righteousness God demands, we pray for saintly courage.
- Men:** When our pride or blindness blocks the unity of God's household, we seek forgiveness.
- All:** We marvel that the Lord gathers the broken pieces to his work and that he blesses us still with joy, new members, and surprising evidences of unity. We commit ourselves to seeking and expressing the oneness of all who follow Jesus.

Offertory Prayer Stanley Workman, Esteban Lugo

Offering (for the Multiethnic Leadership Development Fund)

Praise Songs George Davis and Praise Team

Scripture

Message Dante Venegas

Lord's Supper

Blessing

Given in	Chinese	John Liu
	Dutch	John Van Schepen
	English	Leonard Hofman
	Ghanian	Neo (Ed) Thompson
	Khmer	Charlie Phim
	Korean	Jai-Sung Shim
	Lao	Ranong Silakhom
	Navajo	Frankie Yazzie
	Spanish	Obed Martinez
	Tagalog	Elmer Tandayu
	Vietnamese	Vinh Le

Doxology George Davis and Alice Finley

The Cambodian Blessing Dance has the following words:

"We are united as a family. May your lives be prosperous, and may you experience joy and blessings forever."

The offertory songs in Spanish are Latin American songs of praise to God our Creator and Savior.

The liturgy for this combined service of Synod 1994 and the 1994 Multiethnic Conference was prepared by Mrs. Victoria Gibbs, Rev. Leonard J. Hofman, Rev. Allen Likkell, and Mr. Gary Teja.

To God be the glory!

ARTICLE 61

Elder Eugene Rubingh asks the delegates to rise and read with him Article 6 of "Our World Belongs to God: A Contemporary Testimony." He announces *Psalter Hymnal* 596, "From Ocean unto Ocean." He reads from I Chronicles 16:23-33 and leads in opening prayer, especially remembering Rev. Tymen Hofman, Mrs. Marilyn De Haan (wife of elder delegate G. De Haan, Classis Zeeland), and Rev. James Wolff (delegate from Classis Northern Illinois), who are ill, and Rev. Lammert Slofstra, who is recovering from surgery.

The roll indicates that alternate Rev. Lee A. Koning, Classis Northern Illinois, has replaced delegate Rev. James E. Wolff. Rev. Koning rises to express agreement with the forms of unity. Rev. James A. Molenbeek has returned to synod.

The minutes of the June 18, 1994, session are read and approved.

The president expresses delight in and appreciation for the inspiring multicultural worship service of Sunday evening.

A motion is made that the officers of synod convey to the coordinators and conferees of the Multiethnic Conference synod's appreciation for the conference's inspirational and challenging presentation at the Saturday session and synod's desire to continue to work on the task of bridge building toward greater cultural and racial diversity in the church.

—Adopted

ARTICLE 62

Advisory Committee 8, Church Order I, Rev. Martin J. Contant reporting, presents the following:

I. Overture 1

A. *Material*: Overture 1, p. 239

B. *Recommendation*

That synod not accede to Overture 1 by providing guidelines for pastors and councils regarding proper interpretation of Article 69.

Grounds:

1. Classis Alberta South has not demonstrated the inadequacy of Article 69.
2. Synod has given extensive guidelines to Article 69 as found in the *Manual of Christian Reformed Church Government*.

—Adopted

II. Overture 2

A. *Material*: Overture 2, p. 239

B. *Recommendation*

That synod not accede to Overture 2.

Ground: Rules for synodical voting are adequately covered in the Rules for Synodical Procedure (VIII, K, L).

—Adopted

III. Overture 6

A. *Material*: Overture 6, p. 242

B. *Recommendation*

That synod not accede to Overture 6.

Ground: Synod has addressed this issue in the past with guidelines provided in Article 32 of the Church Order under Articles of Association, Article 12 (*Acts of Synod 1969*, pp. 424-28). The principles expressed here also apply to denominational agencies.

—*Adopted*

IV. Overture 3

A. *Material*: Overture 3, p. 239

B. *Observations*

Synod has dealt with this matter since 1957, when a similar overture requested that changes in the Church Order be ratified by a majority of classes. Synod defeated the 1957 overture; since 1984, synod has defeated eleven overtures on the subject. These repeated requests alert synod that there is a frustration within classes and congregations which should be addressed. The committee notes several items of concern:

1. There is widespread misunderstanding on the part of many church members about the deliberative nature of synod.
2. The spirit of our times and culture promotes individualism with an insistence on personal rights.
3. There is a need for increased trust in and loyalty to our denomination.

Because Church Order changes often affect our entire membership, it is prudent to encourage the churches to accept ownership of the changes. The committee's recommendation would seek to accomplish greater ownership.

C. *Recommendations*

1. That any substantial change in the Church Order which is adopted by a majority vote at synod be approved by a majority vote of classes within one year and be ratified by the following synod.

Grounds:

- a. This decision would encourage more local ownership in those decisions that affect our life as congregations in denominational covenant.
- b. As councils seek the approval of congregations in major decisions, so synod would seek the approval of classes in substantial Church Order changes.

—*Defeated*

2. That this be synod's answer to Overture 3.

—*Adopted*

V. Overture 4

A. *Material*: Overture 4, pp. 240-41

B. *Recommendation*

That synod not accede to Overture 4.

Grounds:

1. The overture does not demonstrate that Articles 29 and 31 are sufficiently ambiguous to warrant additional clarification.
2. The deliberative process of assemblies at all levels already provides for
 - a. Making decisions that are settled and binding unless they are proved to be in conflict with the Word of God or the Church Order (Art. 29).
 - b. A process for appeal (Art. 30).
 - c. Revisiting previous decisions when there are new and sufficient grounds to do so (Art. 31).

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 67.)

ARTICLE 63

Rev. Joel R. Boot of the Reception Committee introduces Rev. John W. Mahaffy of the Orthodox Presbyterian Church, who addresses synod. The president of synod responds.

The general secretary welcomes and introduces Dr. John H. White, fraternal delegate from the Reformed Presbyterian Church of North America.

ARTICLE 64

The morning session is adjourned. Elder Curtis L. Gesch leads in closing prayer, taken from Psalm 17.

MONDAY AFTERNOON, June 20, 1994

Twelfth Session

ARTICLE 65

Dr. Robert De Vries, a Calvin Theological Seminary faculty adviser to synod, reads from Ezekiel 37:1-14 and leads in opening prayer. He announces *Psalter Hymnal* 517, "There's No God as Great."

The general secretary welcomes and introduces Dr. Jack B. Lowndes from the Lord's Day Alliance, Atlanta, Georgia.

ARTICLE 66

The president of synod introduces Rev. John A. Rozeboom, executive director of Home Missions, who briefly addresses synod, giving a progress report on *Gathering God's Growing Family*.

He introduces the following leaders of new Home Missions ministries:

Rayfield and Lana Benton, who will be going to Oakdale Park CRC, Grand Rapids, Michigan, to focus on urban ministry and race reconciliation (Classis Grand Rapids East).

Gene and Sharon De Jong, who will be working as new-church developers in the Forest Hills area of Grand Rapids, Michigan (Classis Thornapple Valley).

Keith and Alicia Mannes, who will be going to Orlando, Florida, to begin planting a church (Classis Florida).

Carlos and Carla Tapanes, who will be working with Bethel and Grandville Avenue CR churches to explore and develop Hispanic ministries (Classis Grand Rapids South).

He acknowledges the delegates who are or have been engaged in the various aspects of Home Missions ministries.

Rev. Rozeboom leads the assembly in prayer, asking God's blessing on those who will be leaving for new assignments and for all involved in the work of Home Missions.

ARTICLE 67

(The report of Advisory Committee 8 is continued from Article 62.)

Advisory Committee 8, Church Order I, Rev. Martin J. Contant reporting, presents the following:

I. Overture 9

A. *Material*: Overture 9, p. 247

B. *Recommendations*

1. That synod revise Church Order Article 23-b as follows:

Article 23

b. The evangelist shall be acknowledged as an elder of his calling church with corresponding privileges and responsibilities. His work as elder shall normally be limited to that which pertains to his function as evangelist. [These are the first two sentences of b as it now exists.]

c. Ordinarily, the office of an evangelist *working in an emerging congregation* will terminate when a group of believers is formed into an organized church. However, upon organization and with the approval of the newly formed council and the classis, the ordained evangelist may continue to serve the newly organized church until an ordained minister is installed or until he has served the newly organized church for a reasonable period of transition. [Essentially, this is the remainder of b as it now exists. The italicized words have been added.]

d. *An evangelist may also serve an organized congregation along with a minister of the Word.* [This is a new sentence.]

Grounds:

- a. This revision removes the inconsistencies we are currently creating when we call a staff person to do the work of evangelism without acknowledging that person in any office.

- b. This revision realistically addresses our current conception of evangelists and our current practices.
- c. This revision safeguards our historic insistence that the primary pastor in an organized congregation be well trained theologically.

—Adopted

2. That this proposed change in the Church Order will require ratification by a following synod.

—Adopted

3. That synod revise Church Order Article 24-b as follows, changes indicated in italics:

(Note: The sentence which is presently 24-b will be deleted, since it is addressed in Article 23.)

Article 24

b. The task of the evangelist is to witness for Christ and to call for comprehensive discipleship through the preaching of the Word, the administration of the sacraments, evangelism, church education for youth and adults, and pastoral care, in order that the church may be built and unbelievers won for Christ. *He shall also equip fellow believers to participate in the work of evangelism.* [The first sentence is the first sentence of b, 1) as it now exists. The second sentence is new. The second sentence of b, 1) as it now exists will be addressed in c below.]

c. The evangelist shall function under the direct supervision of the council, giving regular reports to it and being present at its meetings whenever possible, particularly when his work is under consideration.

[Except for grammatical changes this is the same as b, 2) as it now exists.]

(Note: b, 3) will be deleted so that the preaching of the Word and the administration of the sacraments are connected to the ordination of the evangelist and not to a particular place. These tasks are already identified in b above, and c above provides the necessary supervision.)

Ground: These revisions are necessary in light of the revision of Article 23.

—Adopted

4. That this proposed change in the Church Order will require ratification by a following synod.

—Adopted

5. That synod move the sentence "Any service or assignment beyond his specific field of labor requires the authorization of his consistory and the approval of classis" from current Article 24-b, 1) to revised Article 23-d.

Ground: This sentence fits more appropriately in Article 23, which describes the calling of an evangelist, than it does in Article 24, which describes his tasks.

—Adopted

6. That synod adopt the wording for the Church Order changes in Articles 23 through 25 as proposed by Overture 9, Section D, page 251.

Grounds:

- a. Though the evangelist is acknowledged as an elder, the church consciously created a distinct office of evangelist. It is far less confusing to keep material regarding evangelists separate from material regarding elders and deacons.
- b. Grouping material on elders and deacons, officebearers that every congregation has, is less confusing even though two offices are combined in one article.
- c. Such an arrangement retains the current numbering of the Church Order.

—*Adopted*

(Note: If desired, the material on elders and deacons could be broken into three separate articles when a major revision of the Church Order takes place.)

7. That synod declare that evangelists need not be reexamined when they are called to another field of labor.

Grounds:

- a. There is no demonstrated need for such a reexamination.
- b. Since 1986, when this examination became optional, only one evangelist has been reexamined.

—*Adopted*

(Note: If this recommendation is adopted, the last sentence in the material taken from *Acts of Synod 1986*, p. 625, will be removed from Church Order Supplement, Article 23.)

8. That synod amend the examination process (cf. Supplement 23-b) from
 - b. An oral presentation of a message based upon an assigned text of Scripture, a written copy of which shall be examined by a committee of classis. Special attention shall be given to biblical exegesis. The length of the oral presentation shall be left to the discretion of classis.

to

- b. Presentation of a sermon:
 - 1) In an official worship service, preferably on the Sunday preceding the meeting of classis and in the church to which he has been called, the evangelist shall preach a sermon on a text assigned by classis. Two members of classis shall be present to serve as sermon critics.
 - 2) A copy of the sermon shall be provided to the classical delegates. In the presence of the evangelist the sermon critics shall evaluate the sermon and the evangelist's manner of conducting the entire worship service.

Grounds:

- a. The sermon is such an important part of the examination that it warrants delivery in a regular worship service.
- b. It is extremely difficult for an evangelist to proclaim the Word of God in a deliberative meeting such as classis.
- c. This enables the church to assist an evangelist in all of worship, not only in one part of it.

—*Adopted*

9. That synod remove the "Acts of Synod 1981, p. 16" material from Supplement, Article 23.

Ground: Synod's 1986 revision made this reference obsolete by putting this material into the article itself.

—Adopted

10. That synod declare these actions to be its answer to Overture 9

—Adopted

ARTICLE 68

(The report of Advisory Committee 2 is continued from Article 32.)

Advisory Committee 2, Missions, Rev. Marvin J. Hofman reporting, presents the following:

I. Overture 5 (recommitted)

A. Materials

1. Overture 5, pp. 241-42
2. Church Order Supplement, pp. 64-65
3. Advisory Committee Report 2-B (recommitted)

B. Background

In recent years an increasing number of ministers have left the CRC to enter ministries outside the denomination. The Church Order contains no direct guidelines on how classes should proceed in such situations. As a result, there have been confusion and wide disparity in classical responses. The Church Order article most frequently used in such cases is Article 14. This article, however, refers only to ministers who are released "to enter upon a *nonministerial* vocation [*italics added*]."

Synod 1993 established guidelines for councils and classes to follow in this matter and placed these guidelines at the end of the Church Order Supplement (cf. Church Order Supplement, pp. 64-65). The problem with this action is that there is no Church Order article to which these guidelines are connected. Therefore, this overture seeks to rectify the problem by adding a Church Order *article* that deals directly with the issue of ministers leaving the CRC to enter a ministry outside the denomination. Furthermore, there is need to clarify the proper procedure for such persons should they wish to reenter the ministry of the Christian Reformed Church.

C. Recommendations

1. That synod adopt the following addition to Article 14 of the Church Order:

A minister of the Word who resigns from the ministry in the Christian Reformed Church to enter a ministry outside the denomination shall be released from office by the classis with an appropriate declaration reflecting the resigned minister's status and with the concurring advice of the synodical deputies.

Grounds:

- a. There is presently no Church Order article which addresses the situation of a minister who resigns to enter a ministry outside the denomination.
- b. Such an addition will provide a Church Order article to which the guidelines in the Church Order Supplement (pp. 64-65) can be attached.

—*Adopted*

2. That the proposed change in Church Order Article 14 be ratified by a following synod.

—*Adopted*

Note: This article would be designated 14-b. The current 14-b, 14-c, and 14-d would be renumbered 14-c, 14-d, and 14-e.

3. That synod designate the material found at the end of the Supplement (pp. 64-65) as Church Order Supplement to the newly adopted Church Order Article 14-b.

—*Adopted*

4. That synod remind councils and classes that Church Order Article 8—not Article 14—is to be followed when ministers who have previously resigned from the ministry in the Christian Reformed Church to enter a ministry outside the denomination wish to reenter the ministry of the Christian Reformed Church.

Ground: This is the appropriate article to be followed when ministers outside the denomination seek to enter the ministry of the Christian Reformed Church.

—*Adopted*

5. That synod consider these actions to be its answer to Overture 5.

—*Adopted*

ARTICLE 69

Advisory Committee 4, CRC Publications, Rev. James E. De Vries reporting, presents the following:

I. CRC Publications

A. *Material:* CRC Publications Report, p. 82

B. *Recommendation*

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

For the board

Rev. Wayne Brouwer, president

Mr. Gary Mulder, executive director

For *The Banner*

Rev John Suk, editor

For Education

Dr. Harvey Smit, editor in chief

For the Worship Committee

Dr. Emily Brink

Rev. Wayne Brouwer

—*Granted*

II. Guidelines and Forms for the Sacraments

A. Materials

1. Appendix A: Guidelines and Forms for the Sacraments, pp. 166-91
2. Overture 8, pp. 244-47

B. Background

The Guidelines and Forms for the Sacraments were presented to Synod 1993 by the Worship Committee, and synod referred the report to the churches for comments and reactions. The Worship Committee received seventeen responses. Comments and actions of the committee relative to these responses are found in Appendix A, pages 166-67.

The report of 1993 also generated an overture from Classis Hamilton (Overture 8). Examining the overture, the advisory committee found concerns similar to those addressed in the revisions of the guidelines. By making a few additional changes, we believe we have harmonized the overture with the guidelines. Because of the changes, we present the entire revised guidelines (advisory committee changes to the Worship Committee guidelines are indicated by boldface).

C. Guidelines for adapting forms for 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. Synod's 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 and our promises), the act of baptism with water and in the name of the Trinity, and prayers.

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.

Note: In services including baptism or the Lord's Supper, it is appropriate to include a confession of faith (Apostles' Creed, Nicene Creed, etc.).

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 (**such as the 1968 report of the Liturgical Committee**).

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.

D. Recommendations

1. That synod approve the guidelines for adapting forms for the sacraments and the forms presented in Appendix A, pages 168-91, and commend them for use in the churches.

—*Adopted*

2. That synod declare the adoption of Recommendation 1 to be its answer to Overture 8.

—*Adopted*

3. 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 service, 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.*

—*Adopted*

Note: This proposed change in the Church Order will require ratification by a following synod.

4. That synod adopt the following change in Church Order Article 55 (italics indicate proposed changes):

The sacraments shall be administered upon the authority of the consistory in the public worship service, by the minister of the Word, with the use of the prescribed forms *or adaptations of them which conform to synodical guidelines.*

—*Adopted*

Note: This proposed change in the Church Order will require ratification by a following synod.

Note: The wording of Note 4 in the *Agenda for Synod 1994*, page 177, should be replaced by the wording on page 167.

III. Mandate change for CRC Publications

A. Material: CRC Publications Report, C, p. 83

B. Recommendation

That synod remove from CRC Publications' mandate the printing and distribution activities that are currently included under "Scope of Work."

Ground: This change in mandate reflects the changes resulting from denominational restructuring, which has been already approved by synod.

—Adopted

Note: Printing will now be handled by Coordinated Services.

IV. Reappointments

A. *Material:* CRC Publications Report, F, p. 83

B. Recommendation

That synod ratify the decision of the Board of Trustees of the CRCNA concerning the reappointment of Gary Mulder as executive director of CRC Publications and the reappointment of Harvey Smit as editor in chief of the Education Department, reappointments beginning September 1, 1994, for four-year terms, or until the regulations for appointments are changed.

—Adopted

The president on behalf of synod congratulates Mr. Gary Mulder on his reappointment as executive director of CRC Publications and Dr. Harvey Smit on his reappointment as editor in chief.

V. Provide gender-sensitive language in Belgic Confession and Canons of Dort

A. *Material:* Overture 13, p. 267

B. Content

Classis Minnesota North overtures synod to provide gender-sensitive language to name and describe persons in the translations of the Belgic Confession and Canons of Dort, provided the theological intent is not altered.

Grounds:

1. Synod has already made this change in the Heidelberg Catechism.
2. Our society continues to change in its use of language to the point where inclusive language is necessary. (To illustrate, today many people no longer see the words *men* and *man* as referring both to males and to people in general. More and more people understand these words to refer only to males.)

C. Recommendations

1. That synod adopt the overture of Classis Minnesota North.

—Adopted

2. That synod refer this task to the Worship Committee for implementation.

—Adopted

VI. Sermons for Reading Services

A. *Material:* Sermons for Reading Services Report, p. 223

B. Recommendations

1. That synod approve the publication of *The Living Word* for 1995 to provide sermons for reading for our churches.

—Adopted

2. That synod commend this service to our churches for the benefit of churches and individuals.

—Adopted

VII. Inclusive language for God

A. Materials

1. Overture 11, p. 254
2. Overture 12, p. 265

B. History

In preparing the new LiFE curriculum, the Education Department of CRC Publications felt the need for direction concerning the use of inclusive language and therefore developed a set of guidelines. When these guidelines were reported to synod in 1991, synod requested that they be revised. Synod 1992 adopted a revised set of guidelines for use by CRC Publications and offered the guidelines as pastoral advice to the churches (*Acts of Synod 1992*, pp. 615-16). The guidelines are listed in the *Agenda for Synod 1994*, pages 265-66, in Overture 12. Responding to situations occurring in our fellowship, two overtures are being presented to synod this year. Both overtures urge strengthening these guidelines, one with a detailed list of ways to do so.

The advisory committee listened to the requests of the overture and observed several things. First of all, the guidelines were developed for a specific purpose, to provide editorial guidance. The request of the overtures was for a policy to deal with all language for God within the church and its agencies. It is unlikely that the present guidelines could satisfy such a need. We also observed, from material reported in the *Agenda for Synod 1994* and personal experiences by advisory-committee members, that these guidelines were viewed by some as applicable to CRC Publications and optional for the churches and other agencies. Finally, we noted that the guidelines lack articulated biblical and theological grounds.

After extensive discussion of the overtures, it appeared to the advisory committee that they raise important issues regarding inclusive language for God: inclusive language is a major challenge within the Christian church at large and is increasingly encountered in the CRC; inclusive language is a deeply biblical, confessional matter and not simply one of preference; there are crucial differences between figures of speech and the titles and names of God. In addition, there are also important issues which the overtures do not address: Is gender-neutral language acceptable? How may we use the feminine/maternal images for God in Scripture (e.g., Is. 49:15)? How should we speak about God in ministering to those who have difficulty with masculine language for God? In our judgment, neither overture provides an adequate treatment of these issues. While there seems to be consensus that we ought not to address God with feminine names, titles, or pronouns, more extensive study of the variety of issues involved in inclusive language ought to be conducted.

C. Recommendation

That synod appoint a committee to study the use of inclusive language for God. Its mandate will be to examine the biblical, confessional, theological, cultural, and pastoral dimensions of the use of inclusive language for God. The

study should be sensitive to the linguistic and literary issues involved. The results of the study should provide clear advice to the church concerning the significance and limits of inclusive language for God.

Grounds:

- a. Using inclusive language for God is a serious matter both personally and theologically.
- b. The present guidelines for our churches are not based upon a thorough study of the issues involved.

—*Adopted*

(The report of Advisory Committee 4 is continued in Article 103.)

ARTICLE 70

The afternoon session is adjourned; Rev. Richard T. Vanderwal requests the delegates to rise and sing the Lord's Prayer.

MONDAY EVENING, June 20, 1994
Thirteenth Session

ARTICLE 71

Rev. Joseph A. Brinks reads Genesis 8:15-22 and leads in opening prayer. He announces *Psalter Hymnal* 436, "This Is My Father's World."

Vice president Rev. James R. Kok assumes the chair.

The executive director of ministries introduces Dr. James Vanderlaan, executive director of the Committee on Disability Concerns.

ARTICLE 72

Advisory Committee 6, Financial Matters, Elder Warren T. Faber reporting, presents the following:

I. Coordinated Air Transportation Service

A. *Material:* Board of Trustees Report, p. 35

B. *Recommendations*

1. That synod take note of the termination of the Coordinated Air Transportation Service as of December 31, 1993.

—*Adopted*

2. That synod also take note of the savings in both time and money that the air service provided since 1982.

—*Adopted*

3. That synod thank the Coordinated Air Transportation Services Committee and pilot Ray Browneye for eleven years of dedicated service.

—*Adopted*

II. CRC Loan Fund

A. *Material*: CRC Loan Fund, Inc. Report, pp. 122-23

B. *Recommendations*

1. That Garrett C. Van de Riet, executive director, or any member of the board of directors of the Christian Reformed Church Loan Fund, Inc., U.S. be given the privilege of the floor when matters pertaining to the Loan Fund are discussed.

—*Granted*

2. That synod thank Gary A. Geenen and Calvin Nagel for their many years of excellent service on the board of directors.

—*Adopted*

III. Fund for Smaller Churches

A. *Material*: Fund for Smaller Churches Report, pp. 131-32

B. *Recommendations*

1. That the minimum salary for ministers serving churches receiving assistance from FSC be set at \$26,150 for 1995 (\$25,400 for 1994; \$24,700 for 1993; \$24,100 for 1992; \$23,100 for 1991).

—*Adopted*

2. That a service increment of \$100 per year, for up to thirty years of service, continue to be granted.

—*Adopted*

3. 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*

4. That automobile expenses be reimbursed at the rate of 28 cents per mile (28 cents per kilometer in Canada) multiplied by the percentage of ministry-share reduction granted.

—*Adopted*

5. That an allowance of up to 20 percent of the salary subsidy be granted to 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*

6. That salary allowance for stated supply be set at \$320 per week for 1995 (\$310 per week for 1994; \$300 for 1993; \$280 for 1992; \$270 for 1991; \$260 for 1990).

—*Adopted*

7. That the contribution toward the minister's salary in congregations receiving assistance from FSC be not less, and if possible more, than \$440 per family for 1995 (\$425 per family for 1994; \$415 for 1993; \$405 for 1992; \$390 for 1991).

—*Adopted*

8. That congregations in the U.S. receiving assistance from FSC pay a Social Security/Medicare offset to their pastors in the amount of at least \$2,425 for 1995 (\$2,425 for 1994; \$2,425 for 1993; \$2,340 for 1992; \$2,250 for 1991).

—Adopted

9. 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 1995.

—Adopted

10. That a cost-of-living differential allowance of 10 percent be added to the minimum salary and allowances paid to pastors serving Canadian congregations assisted by FSC. The Canadian churches shall also contribute at a rate of 110 percent of the per family contribution rate established for the U.S. churches for 1995 ($\$440 \times 110\% = \484).

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

11. That synod declare the continuing-education allowance for pastors in smaller churches to remain at \$350 for 1995. We note that all pastors of churches with fewer than fifty families are eligible to apply for these funds.

—Adopted

12. That synod approve a Christian-education allowance of \$600 per child for each child attending a Christian school, grades K-12, for 1995.

—Adopted

13. That, for 1996, the Fund for Smaller Churches Committee review Recommendations 2, 3, and 12 with a view toward changing to a method of salary determination based on the position rather than one based on factors of needs and/or circumstances.

Ground: This will bring the process of determining ministers' salaries under FSC more into line with salary administration throughout the denomination.

—Defeated

IV. Pensions and Insurance

- A. *Material:* Pensions and Insurance Report, pp. 139-45

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 or to counselors Donald F. Oosterhouse and Albert J. Bakker when matters pertaining to ministers' pension plans are discussed.

—Granted

2. That synod designate up to 100 percent of a minister's early and normal retirement pension or disability pension for 1994 as housing allowance for United States income-tax purposes (IRS Ruling 1.107-1) but only to the extent that the pension is used to rent or provide a home.

—Adopted

3. That synod express its appreciation to the following members for their services:
 - a. Canadian pension trustee Rev. Jerry Hoytema, who has served for six years and is not eligible for reelection.
 - b. United States Board of Pensions and Insurance members Mr. Stewart Geelhood and Mr. Thomas Verhage, who have served for three years and are eligible for reelection.
 - c. Dr. Ray Vander Weele, who has resigned to take a position as financial consultant with Merrill Lynch, for his nine years of faithful service as executive director of the board of pensions and insurance.

—Adopted

V. Board of Trustees

A. Materials

1. Board of Trustees Report, pp. 21-49
2. Board of Trustees Supplement, pp. 351-67
3. *Agenda for Synod 1994—Financial and Business Supplement*, Volumes I and II

B. Recommendations

1. That synod approve the proposed salary ranges for 1995, within which the denominational agencies are to administer salaries and report them in the *Agenda for Synod 1995* (BOT Supplement, Section XVI). The proposed ranges reflect an increase of 3 percent (U.S.) and 2 percent (Canada) with a 50 percent spread from minimum to maximum calculated from the midpoint.

Grounds:

- a. The 1993 increase in the CPI over that of 1992 was 2.95 percent for the U.S. and 1.84 percent for Canada.
 - b. The average increase in the ministers' cash salaries, 1994 over 1993, was 3.5 percent for the U.S. and 1.6 percent for Canada.
 - c. The adjustment in the U.S. ranges reflects the original Hay Group recommendation for breadth of ranges and is now consistent with the recent Hay Group recommendations for Canadian salary ranges.
2. That synod remind the churches and pastors of the importance of completing the ministers' compensation questionnaire as they are obligated, the urgency for which is noted in the *Acts of Synod 1988*, page 574, and make use of the Ministers' Compensation Survey 1994 (BOT Supplement, Section XVIII).

—Adopted

—Adopted

3. That synod approve the financial statements of denominational agencies contained in the *Agenda for Synod 1994—Financial and Business Supplement*, Volume I.

—Adopted

4. That synod adopt the per professing member ministry share of \$241.35 and the per family ministry share of \$558.90 for 1995. In accordance with action by Synod 1993, 60 percent of the ministry share is to be computed on the per family basis and 40 percent on the per professing member basis (*Agenda for Synod—Financial and Business Supplement*, Volume I, p. 4).

—Adopted

5. That synod recommend the denominational agencies and related youth agencies listed below for one or more offerings from our churches (BOT Supplement XVI, B, 1 and 2).

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 Services—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

United Calvinist Youth

Calvinettes

Calvinist Cadet Corps

Young Calvinist Federation

—Adopted

VI. Overture 84 (Synod 1991)

A. Materials

1. Board of Trustees Report, p. 35, items K and following
2. Overture 84 (Synod 1991)

B. Background

1. Throughout the years the synods of the Christian Reformed Church have established that a given percentage of the denominational agencies' revenue is to come from the quota (now ministry share) system. For some agencies this is virtually all of their income. For others it is only a small portion of the total income.
2. The revenue to be raised through the ministry-share system is then divided among the churches on the basis of the size of the congregation—the number of families or professing members—by means of a per family/ professing-member ministry share. The ministry-share system, however, does not achieve 100 percent participation, nor can one expect this, even though synods have continued to urge the churches to place high priority on meeting their covenanted denominational obligations before taking on other programs.
3. It would seem that because higher amounts of revenue are needed each year and are spread over a smaller number of participants each year, the per family/ per professing member amount would significantly increase each year. The opposite, however, is true. Consider that the per family average quota in 1970 was \$126.60. In 1993 the average per family quota was \$525.50. If we take U.S. inflation into consideration, the 1993 average quota in 1970 dollars was \$140.42; if we take Canadian inflation into consideration, the 1993 average quota in 1970 dollars was \$124.07—in spite of the addition of a number of denominational ministries during the twenty-three years!
4. The six-step process in the approval of ministry shares assures the churches of accountability to and involvement of our churches. Disclosure of the denominational agencies' financial operations as provided in the *Agenda for Synod 1994—Financial and Business Supplement* is further evidence of the agencies' commitment to full accountability to the churches.

C. Recommendation

That synod not accede to Overture 84 but continue to use the experience factor in determining the agencies' required revenue from ministry shares.

Grounds:

1. Use of an anticipated revenue factor is seen as proper, necessary, and sound financial practice.
2. The overture assumes that use of the experience factor results in budgets which are inflated when, in fact, budgets are realistic projections of agencies' needs.
3. When synod grants exemption from full ministry-share participation to many of our churches by means, for example, of a quota-reduction formula, it does this without ruling that agencies should reduce their programs accordingly. Synod expects that agencies base their ministry-share requests on anticipated revenue.

—Adopted

VII. Communication 1

A. Material: Communication 1, p. 341

B. Recommendations

1. That the BOT together with the denominational agencies demonstrate increased sensitivity to the financial demands on our CRC people to support families, Christian education, local church needs, and denominational ministries by encouraging efficiency, prioritization, and continued fiscal responsibility in denominational programs.

Grounds:

- a. The percentage of ministry-share income to potential is declining.
- b. Increasingly church ministries on the local level are receiving priority.

—*Adopted*

2. That progress being made in this regard be communicated to the churches by the Board of Trustees.

—*Adopted*

3. That this be synod's answer to Communication 1.

—*Adopted*

VIII. Barnabas Foundation

A. Material: Board of Trustees Supplement, pp. 351-67

B. Recommendations

1. That Dr. Dennis Hoekstra, director of the Barnabas Foundation, be granted the privilege of the floor.

—*Adopted*

2. That synod urge all U.S. Christian Reformed churches to contribute to the Barnabas Foundation 5 percent of the bequests and trust distributions they receive through planned or deferred gifts.

Grounds:

1. Many local churches have benefited and will continue to benefit from the work of the Barnabas Foundation.
2. This would be consistent with contributions received by the Barnabas Foundation from its member organizations.
3. Fairness suggests that all organizations benefiting should share in the cost of the services producing the benefits.

—*Adopted*

IX. Overture 14

A. Material: Overture 14, pp. 267-70

B. Recommendation

That synod not accede to Overture 14 to return to a per family count as the basis for calculating ministry shares.

Grounds:

1. The Committee to Study Youth and Young-Adult Ministries, in its report, did present a biblical, covenantal basis for changing to the per professing member method for calculating ministry shares (*Agenda for Synod 1992*, pp. 269-312).
2. The Committee to Study Denominational Funding, in its report, observed that research indicated the per family method of calculating ministry shares has inequities and is misunderstood (*Acts of Synod 1992*, Report 32, pp. 403-04).

—Adopted

X. Overture 15

A. *Material*: Overture 15, p. 270

B. *Recommendation*

That synod not accede to Overture 15.

Ground: The report of the Committee to Study Denominational Funding (*Acts of Synod 1992*, Art. 121, p. 720) addressed the concerns expressed in the overture and its grounds. Synod 1992 affirmed the history, genius, viability, and strengths of the quota (now ministry share) system.

—Adopted

ARTICLE 73

Rev. Joel R. Boot of the Reception Committee introduces Dr. John H. White, fraternal delegate from the Reformed Presbyterian Church of North America, who addresses synod. The vice president of synod responds.

ARTICLE 74

(The report of Advisory Committee 4 is continued from Article 69)

Advisory Committee 4, CRC Publications, Rev. James E. De Vries reporting, presents the following:

I. Inclusive language for God

A. *Materials*

1. Overture 11, p. 254
2. Overture 12, p. 265

B. *History* (see Article 69, VII, B)

C. *Recommendations*

1. (See Article 69)
2. That synod, as an interim measure, urge the CRC and its agencies to adhere to the guidelines of 1992 until the study is completed.
3. That synod, in pastoral concern, recognizing that some people have difficulty with the "masculine" language for God in Scripture because of abuse,

—Adopted

neglect, and sexism in our culture, urge that the churches deal sensitively with such people in verbally communicating God and his grace. Synod also warns the churches against adopting ways of speaking about God which legitimize or promote the assumption that the predominantly "masculine" way in which Scripture represents God is sexist, oppressive, distorted, or in any way unhealthful for our understanding of God and ourselves.

—Adopted

4. That synod declare this to be its answer to Overtures 11 and 12.

—Adopted

(The report of Advisory Committee 4 is continued in Article 103.)

ARTICLE 75

The evening session is adjourned; Rev. Adrian Van Giessen leads in closing prayer.

TUESDAY MORNING, June 21, 1994 Fourteenth Session

ARTICLE 76

President Peter W. Brouwer reassumes the chair.

Dr. Anthony Diekema, president of Calvin College, reads Philippians 4:4-8. He announces *Psalter Hymnal* 462, "Amazing Grace—How Sweet the Sound" and leads in opening prayer. Delegates are asked to remember Rev. Thomas Vanden Heuvel in prayer as he anticipates surgery on Wednesday.

The roll call indicates that Rev. James E. Wolff (Classis Northern Illinois) has returned to synod and that all delegates are present.

The minutes of the sessions of June 20, 1994, are read and approved with minor revisions.

The general secretary introduces and welcomes the following fraternal delegates: Rev. K. Eric Perrin from the Presbyterian Church in America and Rev. Pieter Boomsma from the Reformed Churches in the Netherlands.

ARTICLE 77

(The report of Advisory Committee 10 is continued from Article 42.)

Advisory Committee 10, Women in Ecclesiastical Offices, Elder W. Robert Godfrey reporting for the majority, presents the following:

I. Ordination of women as ministers, elders, and evangelists

A. Materials

1. Board of Trustees Report (Section VI, B, 1, p. 26; Section X, I, p. 38)
2. Overtures 21-24, 26-45, 47-55, 59-62, 65-67, 70 (pp. 280-315, 317-27, 329-38)

B. Preliminary observations

The debate in the Christian Reformed Church on women in ecclesiastical office is part of a discussion affecting many denominations, just as discussions on women's rights concern society generally. The movement for women's rights has addressed a number of areas of injustice and has had a variety of positive results. But as the Committee on Headship in the Bible (*Acts of Synod 1984*, pp. 287-89) pointed out, the ideological underpinnings of much of the movement grows out of the radical individualism of modern Western thought, which stands opposed to a Christian covenantal understanding of church and family. The church needs to bear a strong witness to biblical justice for women as well as to the biblical structure of the church and family, which God has established.

The synod of the Christian Reformed Church must provide leadership for the church in interpreting the Scriptures on the important question of women in ecclesiastical office. The essential, historic purpose of synods is to give judgment on matters that can not be settled in minor assemblies. Synods adopt creeds, approve Bible translations, provide for an orthodox ministry, and so forth. Today synod is asked to interpret the scriptural teaching on the ordination of women to the offices of minister, elder, and evangelist. It must guide the churches in this controverted matter and bear witness to God's teaching in the church and the world.

As an integral part of that witness, the advisory committee recommends the following:

C. Recommendations

1. That synod not ratify the change in Church Order Article 3 as adopted by the Synod of 1993 that "All confessing members of the church who meet the biblical requirements are eligible for the offices of minister, elder, deacon, and evangelist" (*Agenda for Synod 1994*, p. 26; *Acts of Synod 1993*, p. 598) and that the present wording of Church Order Article 3 be retained.

Grounds:

- a. The biblical texts cited by Synod 1993 to support the proposed change in Church Order Article 3 are not persuasive.
 - Genesis 1:26-28 does teach that men and women equally bear the image of God but does not prove that one may hold ecclesiastical office simply because one bears the image of God.
 - Acts 2:17-18 describes the outpouring of the Holy Spirit upon all God's people but does not prove that all who have the Spirit may hold ecclesiastical office.
 - Galatians 3:28 declares that men and women are one in Christ, but that fact does not mean that women may hold ecclesiastical office any more than it means that the Christian husband is not the head of his wife (Eph. 5:23).
- b. The clear teaching of Scripture prohibits women from holding the offices of minister, elder, and evangelist.
 - I Timothy 2:11-3:15: I Timothy 2:11-12 clearly states that women are not to teach or have authority over men, and I Timothy 3:1-13 continues with an immediate application of this teaching to the offices of the church. Paul's teaching is clearly grounded in creation (2:13), and he further states that his instructions are to guide not just the church in

Ephesus but "God's household, which is the church of the living God, the pillar and foundation of the truth" (3:15).

- Genesis 2: Paul in I Timothy 2:11-13 shows that Genesis 2 teaches that before the fall there was male leadership in the original created state. This teaching is clear not only in that Adam was created first and then Eve, but also in that
 - 1) Adam named Eve.
 - 2) Man was to take the initiative in leaving father and mother to form a new family.
 - 3) Adam was appointed the federal head and representative of humanity as Christ, the second Adam, is the head of the new, redeemed humanity (Rom. 5:15; I Cor. 15:22; Belgic Confession, Art. 15).
- I Corinthians 11:2-16 and 14:33-35: Both of these passages teach that men are to have authoritative leadership in the church. Paul's teaching in these passages is rooted in creation (11:8-9) and in the law of God (14:34). These teachings are not limited to the Corinthian church but apply to all churches: "we have no other practice—nor do the churches of God" (11:16) and "as in all the congregations of the saints" (14:34).
- c. The general analogy of Scripture supports the exclusion of women from the offices of minister and elder. The general analogy is defined by Louis Berkhof in *Principles of Biblical Interpretation*, pages 164-65, as biblical teaching which "does not rest on the explicit statements of the Bible, but on the obvious scope and import of its teachings as a whole." Scripture in its general thrust certainly teaches that men and women are equally created in the image of God (Gen. 1:26-28) and equally redeemed by Christ (Gal. 3:28). It also teaches that men and women both in the original created state and in the present redeemed state have diverse roles and responsibilities. This diversity is seen in creation as shown in the discussion of Genesis 2 above. This diversity is also seen in redemption:
 - In general, man is called the head of woman (I Cor. 11:3, 7-9).
 - In the family, the husband is the head of the wife (Eph. 5:22-24; I Pet. 3:1, 5-6).
 - In the church, male leadership is seen in the New Testament:
 - 1) Jesus chose only male apostles.
 - 2) All pastors and elders in the New Testament are male.
 - 3) Paul teaches male leadership in the church in the teaching and ruling offices (I Tim. 2:11-15; I Tim. 3:2, 4-5; Titus 1:6; I Cor. 14:34-35).

Note: Jesus and Paul defied contemporary social practice and prejudice in relation to women. For example, Jesus talked privately to women; Jesus chose women as the first witnesses to his resurrection; Jesus and Paul encouraged women to learn the faith and work in a variety of ways for the church. Jesus and Paul lived in a broader pagan society where women were religious leaders. Therefore, it was not socially impossible for Jesus or Paul to have appointed women as ministers and elders if they had wanted to do so.

An analogy is sometimes made to slavery as an example of a practice regulated in the Bible later being outlawed on the basis of biblical principles. It is suggested that slavery in this way is parallel to the issue of women in ecclesiastical office. But no true parallel exists.

- 1) Slavery is permitted in the Bible as an institution resulting from the fall and is nowhere grounded in creation. But male leadership in the church is grounded in creation (I Tim. 2:13).
- 2) The Bible points in the direction that it would be good for slavery to end (I Cor. 7:21, Philemon). No parallel teaching indicates that women may hold the offices of minister, elder, and evangelist.
- d. A variety of evidence shows that the church historically has believed that the Scripture plainly opposes women in the offices of minister and elder:
 - 1) The Catholic and Reformed churches for over nineteen hundred years read the Scriptures in this way.
 - 2) The Reformed Ecumenical Synod in 1968 adopted the following statement: "That synod declare that it is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders."
 - 3) The North American Presbyterian and Reformed Council, to which the CRC belongs, has reminded the CRC that the Bible does not permit the ordination of women to the offices of minister and elder.
- e. Synod 1993 acted contrary to the Church Order when it reconsidered and revised the 1992 decision regarding women in ecclesiastical office. New grounds were offered to justify reconsideration, but no new grounds were offered for the motion to revise Church Order Article 3. The decision for revision was made on grounds gathered by the 1992 ad hoc committee, and the grounds adduced by this committee by their very nature were not new and had been declared by Synod 1992 to be "not sufficiently persuasive to win the confidence and support of the church" (*Acts of Synod 1992*, p. 699). According to Church Order Article 31, a request for a revision of a decision may be made only upon demonstration of "new and sufficient" grounds. It is necessary that synods faithfully abide by Article 31.
- f. The issue of women in office cannot be left to local option because (1) the Scripture does not allow women to serve in the offices of minister, elder, and evangelist, and the synod cannot allow what Scripture does not allow, and (2) the offices function not only in the local church but also in the broader assemblies.
- g. This decision will not bind Christian consciences in any inappropriate way. Christ is Lord of the conscience, and a Christian cannot claim freedom of conscience where the Scripture has spoken.
2. That synod, to avoid possible ambiguities, declare that the decision not to ratify Church Order Article 3 means that there is now no synodical decision in effect to allow women to serve in the office of elder, minister, or evangelist.
3. That synod declare that this is its answer to Overtures 21-24, 26-45, 47-55, 59-62, 65, 67, and 70.
4. That synod ask the Interchurch Relations Committee to communicate the decisions of Synod 1994 on women in office to our ecumenical partners in NAPARC and to thank them for their continued prayers, brotherly concern, and communications.

According to the Rules for Synodical Procedure, the minority report is read as information by Rev. Kenneth A. Baker:

I. Women in ecclesiastical offices

A. Materials

1. Overtures 21-69, pp. 282-339
2. Overture 70, pp. 389-90
3. Communications 2, 4, and 5, pp. 341 and 343-47
4. Communications 6-11 and 13 (not printed)

B. Observations

1. Introduction

Synod 1994 took a unique approach in attempting to come to resolution on the issue of women in office. In a ninety-minute panel discussion four respected Reformed Christians addressed the issue. Two presented the case against the ordination of women, and two presented the case for ordination. The diversity of positions ranged from prohibiting the service of women in any office to including women in all the offices. Each pair of panelists, although sharing similar conclusions as a team, showed individual differences on significant points of interpretation. Throughout the debate it was clearly evident that the panelists respected each other as fellow church leaders and as brothers in Christ. At the end of this discussion, they shook hands, agreeing to disagree as they continued to serve the same Lord in the same denomination.

This handshake symbolizes the hope and prayer of the minority committee. We are acutely aware of the divergent opinions in our denomination, but we believe that together we can continue to serve the Lord despite our differences. It is our prayer that Synod 1993's decision to utilize the spiritual gifts of women in all the offices be ratified. This decision respects our differences on this issue and overcomes our tendency to allow our differences to become divisive.

2. History

A survey of our denomination's history on this issue well illustrates our differences. For almost twenty-five years our denomination has studied the issue of women in ecclesiastical office. From the very beginning it was apparent that there were divergent opinions concerning the teaching of Scripture on this issue. The first study committee recommended that synod declare that "the practice of excluding women from ecclesiastical office cannot conclusively be defended on biblical grounds" (*Acts of Synod 1973*, p. 588). Instead of adopting that recommendation, synod submitted the committee's report to the churches for study. It also appointed another study committee to evaluate the report and to receive and evaluate the responses of the churches.

The second study committee came to the same conclusion as the first and recommended that synod declare that "Biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church" (*Acts of Synod 1975*, p. 593). Based on the responses it had received to the 1973 report, the committee also asked synod to "declare that the Christian Reformed Church is not ready or willing to open her offices to women" (*Acts of Synod 1975*, p. 593). The action of Synod 1975 illustrates that declaration. Synod declined to adopt the recommendations of its study committee and declared "that sufficient biblical grounds have not been advanced to warrant a departure from our present practice of excluding women from the ecclesiastical offices recognized in the Church Order" (*Acts of Synod 1975*, p. 78). It also declared "that the practice of

excluding women from the ecclesiastical offices . . . be maintained unless compelling biblical grounds are advanced for changing that practice" (*Acts of Synod 1975*, p. 78). The two positions in our continuing discussion were already apparent.

The difficulty in coming to a clear and compelling resolution of this issue is further illustrated in the third study-committee report, produced by six of the finest Bible scholars in our denomination. All acknowledged a number of difficulties "in the attempt to find biblical direction in answering the question of women in ecclesiastical office" (*Acts of Synod 1978*, pp. 529-30). All six scholars acknowledged that there was either some or adequate biblical evidence for opening the office of deacon to women. Four asked synod to declare that "the biblical evidence for allowing or denying women admission to the office of elder and minister as presently understood is not clear." Two recommended that synod declare that "there is no evidence in the Bible for opening the offices of elder and minister to women" (*Acts of Synod 1978*, pp. 531-33).

As the church continued to study this issue, its inability to reach a common mind on the interpretation of specific passages remained obvious. Synod 1984 received three reports that reflected differing interpretations of the same passages. This synod declared "that the headship principle, which means that the man would exercise primary leadership and direction-setting in the home and in the church, is a biblical teaching recognized in both the Old and the New Testament" (*Acts of Synod 1984*, p. 623). It also defeated a motion that asked it to "declare that the headship of the man in the church implies that women should not be admitted to the offices of minister, elder or evangelist" (*Acts of Synod 1984*, p. 624). However, Synod 1985 declared that the headship principle "implies that only male members of the church shall be admitted to the offices of minister and elder" (*Acts of Synod 1985*, p. 772).

Synod 1984 also declared that there was "insufficient scriptural evidence to warrant the conclusion that a headship principle . . . [could be extended] over the whole of human life" (*Acts of Synod 1984*, p. 624). Though there was consensus concerning the validity of the headship principle in the home, significant questions were raised about the biblical and confessional grounds for extending this principle to the church, as Synod 1984 had done. As synod's 1987 advisory committee observed, "It appears that Synod 1984 extended the 'headship principle' from marriage to the church . . . without adducing specific biblical or confessional grounds" (*Acts of Synod 1987*, p. 646). A study committee was appointed to provide these grounds.

In 1989 synod considered an appeal related to the issue of women in office. One of the grounds synod used in answering this appeal was this: "Decisions made by synod at least since 1978 indicate that the 'women in office' issue has not been regarded as a creedal matter, but as a church order matter" (*Acts of Synod 1989*, p. 433).

In 1990 the study committee appointed in 1987 reported, and again the differing interpretations of scriptural teaching were very evident. The committee observed that "the four statements about headship officially affirmed by the church (in 1984) are subject to debate. While weighty arguments can be credibly adduced in their support, other weighty arguments can be raised against them" (*Agenda for Synod 1990*, p. 329). In the absence of compelling evidence to indicate that the headship principle is also operative in the church, Synod 1990 voted to "permit churches to use their discretion in utilizing the gifts of women in all the offices of the church" (*Acts of Synod 1990*, p. 654).

The two differing positions currently held in our denomination continued to be evident after this decision. Synod 1992 declined to ratify the 1990 decision, declaring that the biblical data presented in Report 31 (1990) was not "sufficiently persuasive to win the confidence and support of the church" (*Acts of Synod 1992*, p. 699). But synod also attached the following grounds of Report 31 to the decision of 1990 "as a summary of the biblical data gathered from previous synodical study reports on this issue" (*Acts of Synod 1992*, p. 700):

1. The New Testament teaches that men and women are equal in Christ as they were at creation; therefore, women as well as men may have the full privilege of using their gifts in the church.
2. There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances.
3. The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church to prohibit women from serving in the offices of the church.

(*Acts of Synod 1992*, p. 700; *Acts of Synod 1993*, p. 595)

Synod 1992 also made a decision that it hoped would satisfy both positions present in the denomination. It allowed women to serve in areas where they had not previously served, with the understanding that they would not receive the official recognition of the church. Under the supervision of male elders, women could perform the ministries associated with eldership, but they would not be ordained. Women could also present God's Word in public worship, but, unlike their male counterparts, they would not be licensed to do so. Thus, Synod 1992 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" (*Acts of Synod 1992*, p. 700).

The 1992 decision met resistance across the denominational spectrum, and Synod 1993 was faced with a number of requests for a revision of the 1992 decision, most of which centered on the concept of expounding. Some wanted the decision revised to make it clear that women were not allowed to proclaim the Word in an official worship service. Others contended that "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'" (*Acts of Synod 1993*, p. 595).

Synod 1993 was convinced that the 1992 decision did conflict with the Church Order, and it voted to reconsider that decision. It then declared that the biblical data presented in the study reports of 1973 and 1975 and summarized in Report 31 (1990) provided sufficient warrant to revise the 1992 decision. Synod adopted the motion to "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" (*Acts of Synod 1993*, p. 596).

3. Present situation

Our historical survey demonstrates that some of the most gifted theological minds and pastoral hearts in our denomination have wrestled with this issue and have come to different conclusions. We have not achieved consensus in spite

of our hopes and prayers for a clear and uniform understanding of the Bible. We urge synod humbly to acknowledge this and recognize that nothing in our present situation indicates that we will reach one mind on this issue soon. A continuation of this debate will only fuel more unrest and will diminish the effectiveness of our ministry at every level.

Our differences need not define us. As our panel well illustrates, we can be defined by our love for the Lord and our unity in him as we live and work together. We believe God's Word and Spirit are leading the church to open all offices to women. The time for ratification has come. It is time to give full expression to God's promise announced at Pentecost:

I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. (Acts 2:17-18)

We realize that some have reservations and that others simply disagree. We respect those reservations and disagreements but believe that ratification of the 1993 decision is the only way to begin the healing of the Christian Reformed Church. Ratification of the 1993 decision will not require any congregation to ordain women to any office. Neither will it prohibit any congregation from ordaining women to all offices, something that our own study committees have found to be biblically permissible and defensible.

The healing process will not be easy, but God's Spirit is abundantly able to lead us. Guidelines to assist the denomination as it implements the change in Church Order Article 3 have already been adopted by Synod 1993. But we will be helped most by a determination to live, work, and minister together in spite of the differences we hold on this issue. This is the goal to which we call all members and which we, as leaders, must model at every level of our life together. For the sake of our Lord and the denomination we love, we must extend to each other the same handshake that we saw extended on Friday.

Here at synod, with all our differences regarding the meanings or implications of these texts, we continue to worship together, pray together, sing together, laugh and mourn together, work together. If there is room for us, by God's grace, to serve together while we believe different things about various texts, there is room in the church, by God's grace, to allow these beliefs to be practiced and still to be faithful members of God's kingdom and this denomination.

C. Recommendations

1. That synod ratify the 1993 decision to delete the word "male" and merge Church Order 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. Our lengthy study of this issue has demonstrated that the ordination of women to all church offices is biblically permissible.
- b. This decision addresses pastoral concerns by giving freedom to those who believe the offices of the church should be limited to men and to those who believe the offices should be open to women.
- c. Ratification will contribute to healing by providing closure to a lengthy period of controversy.

2. That synod reaffirm the guidelines for implementing the change in Church Order Article 3 adopted by Synod 1993 (*Acts of Synod 1993*, pp. 614-15) and urge all church leaders and members to "make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3) as they live and work with fellow believers.

Ground: These guidelines can help the church implement the Church Order change with sensitivity to the various positions held by fellow believers.

3. That the above decisions be synod's answer to Overtures 21-70, Communications 2, 4, and 5, and Communications 6-11 and 13 (not printed).

Synod returns to the consideration of the advisory-committee majority report, Recommendation 1.

(The report of Advisory Committee 10 is continued in Article 80)

ARTICLE 78

The morning session is adjourned; Elder Peter Vriend reads from "Our World Belongs to God," Articles 10 and 11, and leads in closing prayer.

TUESDAY AFTERNOON, June 21, 1994 Fifteenth Session

ARTICLE 79

Rev. Harry Mennega reads Romans 8:22-34 and leads in opening prayer. He announces *Psalter Hymnal* 291, "May the Mind of Christ, My Savior."

ARTICLE 80

(The report of Advisory Committee 10 is continued from Article 77)

Advisory Committee 10, Women in Ecclesiastical Offices, Elder W. Robert Godfrey reporting for the majority, presents the following:

Synod continues to consider the majority report, Recommendation 1.

It is moved to table action on Recommendation 1 to consider the minority report.

—*Defeated*

A motion that synod vote on Recommendation 1 by ballot is

—*Adopted*

President Peter W. Brouwer leads the assembly in prayer.

1. That synod not ratify the change in Church Order Article 3 as adopted by the Synod of 1993 that "All confessing members of the church who meet the biblical requirements are eligible for the offices of minister, elder, deacon, and evangelist" (*Agenda for Synod 1994*, p. 26; *Acts of Synod 1993*, p. 598) and that the present wording of Church Order Article 3 be retained.

Grounds:

- a. The biblical texts cited by Synod 1993 to support the proposed change in Church Order Article 3 are not persuasive.
 - Genesis 1:26-28 does teach that men and women equally bear the image of God but does not prove that one may hold ecclesiastical office simply because one bears the image of God.
 - Acts 2:17-18 describes the outpouring of the Holy Spirit upon all God's people but does not prove that all who have the Spirit may hold ecclesiastical office.
 - Galatians 3:28 declares that men and women are one in Christ, but that fact does not mean that women may hold ecclesiastical office any more than it means that the Christian husband is not the head of his wife (Eph. 5:23).
- b. The clear teaching of Scripture prohibits women from holding the offices of minister, elder, and evangelist.
 - I Timothy 2:11-3:15: I Timothy 2:11-12 clearly states that women are not to teach or have authority over men, and I Timothy 3:1-13 continues with an immediate application of this teaching to the offices of the church. Paul's teaching is clearly grounded in creation (2:13), and he further states that his instructions are to guide not just the church in Ephesus but "God's household, which is the church of the living God, the pillar and foundation of the truth" (3:15).
 - Genesis 2: Paul in I Timothy 2:11-13 shows that Genesis 2 teaches that before the fall there was male leadership in the original created state. This teaching is clear not only in that Adam was created first and then Eve, but also in that
 - 1) Adam named Eve.
 - 2) Man was to take the initiative in leaving father and mother to form a new family.
 - 3) Adam was appointed the federal head and representative of humanity as Christ, the second Adam, is the head of the new, redeemed humanity (Rom. 5:15; I Cor. 15:22; Belgic Confession, Art. 15).
 - I Corinthians 11:2-16 and 14:33-35: Both of these passages teach that men are to have authoritative leadership in the church. Paul's teaching in these passages is rooted in creation (11:8-9) and in the law of God (14:34.) These teachings are not limited to the Corinthian church but apply to all churches: "we have no other practice—nor do the churches of God" (11:16) and "as in all the congregations of the saints" (14:34).
- c. The general analogy of Scripture supports the exclusion of women from the offices of minister and elder. The general analogy is defined by Louis Berkhof in *Principles of Biblical Interpretation*, pages 164-65, as biblical teaching which "does not rest on the explicit statements of the Bible, but on the obvious scope and import of its teachings as a whole." Scripture in its general thrust certainly teaches that men and women are equally created in the image of God (Gen. 1:26-28) and equally redeemed by Christ (Gal. 3:28). It also teaches that men and women both in the original created state and in the present redeemed state have diverse roles and responsibilities. This diversity is seen in creation as shown in the discussion of Genesis 2 above. This diversity is also seen in redemption:

- In general, man is called the head of woman (I Cor. 11:3, 7-9).
- In the family, the husband is the head of the wife (Eph. 5:22-24; I Pet. 3:1, 5-6).
- In the church, male leadership is seen in the New Testament:
 - 1) Jesus chose only male apostles.
 - 2) All pastors and elders in the New Testament are male.
 - 3) Paul teaches male leadership in the church in the teaching and ruling offices (I Tim. 2:11-15; I Tim. 3:2, 4-5; Titus 1:6; I Cor. 14:34-35).

Note: Jesus and Paul defied contemporary social practice and prejudice in relation to women. For example, Jesus talked privately to women; Jesus chose women as the first witnesses to his resurrection; Jesus and Paul encouraged women to learn the faith and work in a variety of ways for the church. Jesus and Paul lived in a broader pagan society where women were religious leaders. Therefore, it was not socially impossible for Jesus or Paul to have appointed women as ministers and elders if they had wanted to do so.

An analogy is sometimes made to slavery as an example of a practice regulated in the Bible later being outlawed on the basis of biblical principles. It is suggested that slavery in this way is parallel to the issue of women in ecclesiastical office. But no true parallel exists.

- 1) Slavery is permitted in the Bible as an institution resulting from the fall and is nowhere grounded in creation. But male leadership in the church is grounded in creation (I Tim. 2:13).
 - 2) The Bible points in the direction that it would be good for slavery to end (I Cor. 7:21, Philemon). No parallel teaching indicates that women may hold the offices of minister, elder, and evangelist.
- d. A variety of evidence shows that the church historically has believed that the Scripture plainly opposes women in the offices of minister and elder:
- 1) The Catholic and Reformed churches for over nineteen hundred years read the Scriptures in this way.
 - 2) The Reformed Ecumenical Synod in 1968 adopted the following statement: "That synod declare that it is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders."
 - 3) The North American Presbyterian and Reformed Council, to which the CRC belongs, has reminded the CRC that the Bible does not permit the ordination of women to the offices of minister and elder.
- e. Synod 1993 acted contrary to the Church Order when it reconsidered and revised the 1992 decision regarding women in ecclesiastical office. New grounds were offered to justify reconsideration, but no new grounds were offered for the motion to revise Church Order Article 3. The decision for revision was made on grounds gathered by the 1992 ad hoc committee, and the grounds adduced by this committee by their very nature were not new and had been declared by Synod 1992 to be "not sufficiently persuasive to win the confidence and support of the church" (*Acts of Synod 1992*, p. 699). According to Church Order Article 31, a request for a revision of a decision may be made only upon demonstration of "new and sufficient" grounds. It is necessary that synods faithfully abide by Article 31.
- f. The issue of women in office cannot be left to local option because (1) the Scripture does not allow women to serve in the offices of minister, elder,

and evangelist, and the synod cannot allow what Scripture does not allow, and (2) the offices function not only in the local church but also in the broader assemblies.

- g. This decision will not bind Christian consciences in any inappropriate way. Christ is Lord of the conscience, and a Christian cannot claim freedom of conscience where the Scripture has spoken.

—Adopted

The following negative votes are registered:

Cecil Van Nijenhuis (Alberta North), Frits M. de Leeuw (Alberta South), Henry Jonker (B.C. North-West), Andrew G. Vander Leek (B.C. North-West), Martin J. Contant (B.C. South-East), Tony Vanderwal (B.C. South-East), Peter Vriend (B.C. South-East), James R. Kok (Central California), Martin P.J. Bosveld (Chatham), Wayne A. Brouwer (Chatham), Christopher J. De Vos (Florida), Joel R. Boot (Georgetown), David H. Beelen (Grand Rapids East), James Vanden Bosch (Grand Rapids East), Fred M. Bultman (Grandville), Albert Helder (Greater Los Angeles), John A. Algera (Hackensack), Philip A. Apol (Hackensack), David L. Vander Hart (Hackensack), Harvey A. Stob (Hudson), Hank Ligterink (Huron), Jack Westerhof (Huron), Kenneth A. Baker (Kalamazoo), Clayton G. Libolt (Lake Erie), Ted S. Rozeboom (Lake Erie), John R. Van Anel (Lake Erie), George F. Vander Weit (Lake Erie), Henry Numan (Pacific Northwest), Gerrit W. Sheeres (Thornapple Valley), Herman D. Praamsma (Toronto), James E. De Vries (Zeeland).

The following negative votes with statements are registered:

I, Gary W. Duthler, wish to register my negative vote because the stated grounds bind our conscience in the interpretation of certain Scripture passages in violation of our Reformed heritage.

Gary W. Duthler (Alberta North)

An insensitive assertion that Scripture is clear on this matter, despite a twenty-year discussion and biblically defensible alternatives, does not make it so. This decision inappropriately binds the conscience and/or excludes those who understand the Bible differently, dismissing them as being contrary to the clear Word of God.

Gerald Gabrielse (Atlantic Northeast)

I register my negative vote on these grounds: (1) This decision denies the truth of Pentecost expressed in Acts 2:17-18; (2) this decision is based on grounds that reflect a fundamentalistic rather than a Reformed view of Scripture; (3) this decision seeks to bind my conscience where Scripture does not.

Bert Slofstra (B.C. South-East)

I register my negative vote.

Ground: This violates the spirit of the Reformation. It violates my conscience. I cannot be obedient to this decision.

William R. Lenters (Chicago South)

I register my negative vote on the recommendation not to ratify Church Order Article 3 because it seems to me to go against the grain of God's grace to gather to himself a diverse people.

Anthony Van Zanten (Chicago South)

I am embarrassed that this scripturally inaccurate and deficient recommendation was approved by a synod of which I was a part. The church that I love has sadly squandered the riches of its interpretive heritage and bought into a wooden and narrow reading of Scripture that does violence to our sisters and mothers in Christ, who so obviously share in all the Spirit's gifts.

David H. Kromminga (Eastern Canada)

(The report of Advisory Committee 10 is continued in Article 83.)

ARTICLE 81

The afternoon session is adjourned; Elder Ken Veenstra leads in closing prayer.

The synodical banquet is to be held Tuesday evening at 7:00 p.m.

WEDNESDAY MORNING, June 22, 1994 Sixteenth Session

ARTICLE 82

Rev. Roger D. Kramer reads Psalm 133 and leads in opening prayer. He announces *Psalter Hymnal* 504, “Holy God, We Praise Your Name.”

The roll call indicates that Rev. James Wolff (Northern Illinois) has left synod because of illness.

The minutes of the sessions of June 21, 1994, are read and approved.

The general secretary welcomes and introduces Rev. Don Galardi, fraternal delegate from the Evangelical Presbyterian Church.

ARTICLE 83

(The report of Advisory Committee 10 is continued from Article 80.)

A series of procedural questions and motions seeks clarification on the meaning and legitimacy of certain elements in the previous day's synodical actions.

The president of synod declares that no synodical delegate or officebearer is disallowed from serving in his office because he interprets Scripture texts differently than synod did in using these texts as a basis for its decision on Church Order Article 3.

(The report of Advisory Committee 10 is continued in Article 89.)

ARTICLE 84

Elder Henk W.H. Van Andel of the Reception Committee introduces Dr. Pieter Boomsma, fraternal delegate from the Reformed Churches in the Netherlands, who addresses synod. The president of synod responds.

ARTICLE 85

The general secretary presents the ballot, and delegates vote.

ARTICLE 86

(The report of Advisory Committee 5 is continued from Article 51.)

It is moved that synod reconsider Article 51, Recommendation 3.

—Adopted

It is moved to recommit the material of Article 51, Recommendation 3, to Advisory Committee 5, along with new materials submitted on this issue.

—*Adopted*

(The report of Advisory Committee 5 is continued in Article 104.)

ARTICLE 87

The morning session is adjourned; Elder James Payton, Jr., leads in closing prayer.

WEDNESDAY AFTERNOON, June 22, 1994 Seventeenth Session

ARTICLE 88

Elder Ted S. Rozeboom requests the delegates to read with him Lord's Day 10 and leads in opening prayer. He announces *Psalter Hymnal* 502, "The Church's One Foundation."

Elder Henk W.H. Van Andel of the Reception Committee introduces Rev. Douglas W. Fromm, Jr., fraternal delegate from the Reformed Church in America, who addresses synod. The president of synod responds.

Elder Donald Lautenbach (Thornapple Valley) replaces Elder Jack E. Northouse. He rises to express agreement with the forms of unity.

ARTICLE 89

(The report of Advisory Committee 10 is continued from Article 83.)

Advisory Committee 10, Women in Ecclesiastical Offices, Elder W. Robert Godfrey reporting for the majority, presents the following:

I. Ordination of women as ministers, elders, and evangelists

A. Materials

1. Board of Trustees Report (Section VI, B, 1, p. 26; Section X, I, p. 38)
2. Overtures 21-24, 26-45, 47-55, 59-62, 65-67, 70 (pp. 280-315, 317-27, 329-38)

B. Recommendations (continued from Article 80)

2. That synod, to avoid possible ambiguities, declare that the decision not to ratify the proposed change in Church Order Article 3 means that there is now no synodical decision in effect to allow women to serve in the offices of elder, minister, or evangelist.

—*Adopted*

3. That synod declare that this is its answer to Overtures 21-24, 26-45, 47-55, 59-62, 65-67, and 70.

—*Adopted*

4. That synod ask the Interchurch Relations Committee to communicate the decisions of Synod 1994 on women in office to our ecumenical partners in NAPARC and to thank them for their continued prayers and concern.

—Adopted

(The report of Advisory Committee 10 is continued in Article 91.)

ARTICLE 90

Elder Henk W.H. Van Andel of the Reception Committee introduces Rev. K. Eric Perrin, fraternal delegate from the Presbyterian Church in America, who addresses synod. The president of synod responds.

ARTICLE 91

(The report of Advisory Committee 10 is continued from Article 89.)

Advisory Committee 10, Women in Ecclesiastical Offices, Elder W. Robert Godfrey reporting for the majority, presents the following:

I. On Synod 1992's decision about women expounding Scripture

A. *Materials*: Overtures 25, 56-58, 63-64 (pp. 285, 327-29, 334)

B. *Recommendations*

1. That synod note that the decision of Synod 1992 to allow women "to expound the Scriptures" was reconsidered and revised by the action of Synod 1993; therefore the decision of 1992 is not presently in effect in the Christian Reformed Church.

Ground: The action of Synod 1993 to "reconsider the decision of Synod 1992 concerning women in ecclesiastical office . . ." placed all the actions of Synod 1992 before Synod 1993. All those actions were revised by the decision of Synod 1993 to open the offices to women by revising Church Order Article 3 (see *Acts of Synod 1993*, p. 591.)

—Defeated

2. That synod not reinstate the decision of Synod 1992.

Grounds:

- a. The need for this reinstatement has not been adequately demonstrated.
- b. This reinstatement would create problems in relation to Church Order Articles 22 and 43.

—Recommitted

3. That synod encourage the churches to use the gifts of women wherever possible in harmony with the Scripture and the Church Order. Many avenues of teaching, evangelism, missions, ministries of mercy, etc., are open to them. Their gifts and service are essential to the life of the church. The church is profoundly grateful for all the work of unordained persons.

—Recommitted

4. That synod declare this to be its answer to Overtures 25, 56-58, 63-64.

—Recommitted

C. Concluding observations

The advisory committee on women in office has wrestled anew in the past week with an issue with which the CRC has been struggling for the last three decades. The issue of women in office has occasioned not only much debate among us but also much pain. To some extent that is inevitable whenever the church faces controversial issues. But at the same time it hurts all of us who love the CRC when members become seriously disillusioned, in some instances even to the point of leaving our denomination. We have desired to deal with this issue on the basis of what Scripture teaches. We firmly believe that the glory of our Lord is promoted and the unity of the church is maintained only when we remain faithful to his Word. We are well aware that not all will agree with what we are proposing. It is our sincere hope and prayer that we will deal with each other as fellow believers in spite of our differences, in a spirit of genuine love and respect.

II. Response to churches which have ordained women elders

A. Materials: Overtures 46, 68, 69 (pp. 315-17, 338-39)

B. Recommendations

1. That synod (a) urge all councils which have ordained women elders, evangelists, or ministers to release them from office by June 1, 1995, and (b) urge all councils not to ordain any additional women elders, evangelists, or ministers.

Grounds:

- a. This practice has always been in violation of Church Order Article 3.
- b. The June 1, 1995, date for release of women elders, ministers, and evangelists from office is reasonable.

—Adopted

The following negative votes are registered:

Martin P.J. Bosveld (Chatham), Henry J. Baron (Grand Rapids East), David H. Beelen (Grand Rapids East), James Vanden Bosch (Grand Rapids East), Mark D. Vermaire (Grand Rapids East), John A. Algera (Hackensack), Hank Ligterink (Huron), Jack Westerhof (Huron), Ted S. Rozeboom (Lake Erie), Henry Numan (Pacific Northwest).

The following negative votes with statements are registered:

I would like my negative vote recorded on Recommendation B, 1 of Advisory Committee Report 10-C.

Ground: The decision lacks pastoral heart in not allowing women presently serving to complete their terms.

Henry Jonker (B.C. North-West)

As a matter of conscience I cannot agree with the recommendation.

Russell J. Hollender (Chicago South)

Conscience, practice, and conviction do not permit me to comply with synod's pastoral urgings. We will *not* release women elders from office.

William R. Lenters (Chicago South)

This is not only wholly unnecessary but also insulting to churches who know all too well our denomination's stance on this issue.

David H. Kromminga (Eastern Canada)

Note the word *release*. I thought we were supposed to be *gathering*.

Philip A. Apol (Hackensack)

To urge councils to release an officebearer without regard to the existing term of office is not pastoral.

George W. Vander Weit (Lake Erie)

2. That synod declare that this is its answer to Overtures 46, 68, and 69.

—*Adopted*

(The report of Advisory Committee 10 is continued in Article 102.)

ARTICLE 92

The general secretary reports the results of the ballot.

ARTICLE 93

The afternoon session is adjourned; Elder Hilbrent Vander Heide reads from I Corinthians 13:1-13 and leads in closing prayer.

WEDNESDAY EVENING, June 22, 1994 Eighteenth Session

ARTICLE 94

Rev. Dennis J. Boogerd reads Philippians 1:3-11 and leads in opening prayer. He announces *Psalter Hymnal* 195, "Our God Reigns."

The president reads a letter from Dr. David Engelhard accepting the position of general secretary, beginning September 1, 1994.

The president congratulates Mr. John Middel and Mrs. Carol Middel on the occasion of their thirty-seventh anniversary.

ARTICLE 95

(The report of Advisory Committee 3 is continued from Article 31.)

Advisory Committee 3, Education, Rev. Harvey A. Stob reporting, presents the following:

Appeal of Mr. Bradd L. Nymeyer from the decision of the Board of Trustees of Calvin Theological Seminary

A. Material: Personal appeal

Synod enters into executive session.

Synod returns to open session.

B. Recommendation

That synod not sustain the appeal of Mr. Bradd L. Nymeyer.

—*Defeated*

It is moved to declare Mr. Bradd L. Nymeyer a candidate in the Christian Reformed Church.

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 99.)

ARTICLE 96

The evening session is adjourned. Elder Jerald S. De Weerd leads in closing prayer.

THURSDAY MORNING, June 23, 1994 Nineteenth Session

ARTICLE 97

Rev. Edward J. Marcusse reads II Corinthians 5:16-21 and leads in opening prayer. He announces *Psalter Hymnal* 209, "Seek Ye First the Kingdom."

The roll call indicates that Rev. James E. Wolff (Northern Illinois) is absent.

The minutes of the sessions of June 22, 1994, are read and approved after a revision in Article 92, III, B, 1 changes the word *congregations* to *councils*.

ARTICLE 98

Request of Multiethnic Conference participants

A. *Material*: Written request from Multiethnic Conference (see next page)

B. *Recommendations* (presented by the officers of synod)

1. That synod declare this letter to be legally before synod.

—Adopted

2. That synod refer this letter to the Board of Trustees for further study and recommendation to Synod 1995.

—Adopted

ARTICLE 99

(The report of Advisory Committee 7 is continued from Article 43.)

Advisory Committee 7, Interdenominational Matters, Rev. Bert Slofstra reporting, presents the following:

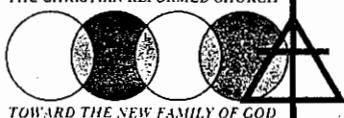
Overture 20

A. *Material*: Overture 20, pp. 278-79

B. *Observations*

Overture 20 asks synod to adopt a statement of reaffirmation regarding our denomination's stand on several issues (Scripture, creation, homosexuality) affecting our relationships with other churches and among ourselves. The advisory committee certainly endorses the intent of this overture, which seeks to clarify our denominational stand on these several issues. Yet, on the basis of the grounds listed below under C, we do not recommend that synod adopt this overture.

We wish to state, however, that our recommendation not to adopt Overture 20 in no way implies that we disagree with or challenge the reaffirmations by



MULTIETHNIC CONFERENCE

2850 Kalamazoo Avenue • Grand Rapids, Michigan 49560

June 20, 1994

Synod 1994:

We wish to thank Synod 1994 for sponsoring the Multiethnic Conference. We have been blessed! We are especially grateful for the interaction between the Multiethnic Conference and the synodical delegates.

As we have learned from the Holy Spirit working in all of us and through all of us, we, the participants of the Multiethnic Conference, request your response to the following recommendations:

That the Multiethnic Conference provide an advisory panel to serve synod in the way that Calvin Seminary faculty members advise synod.

That synod be made aware of the mandate given to the Synodical Committee to Study the Development of a Racially and Ethnically Diverse Family of God (*Acts of Synod 1992*, pp. 720-21). A progress report will be supplied.

That Synod 1996 consider the study committee report at a time when the Multiethnic Conference 1996 is in session.

That Synod 1995 approve the continuation of the Multiethnic Conference as stated in the *Acts of Synod 1986*, pages 717-18.

That this letter be included in the *Acts of Synod 1994*.

In His service,

A handwritten signature in cursive script, which appears to read "Victoria Gibbs".

Victoria Gibbs
Conference Director

the overture. Nor does this imply that we do not consider it important to clarify for our own congregations synod's stand on certain issues. Indeed, we would encourage the councils of our churches to continue to ensure that our churches are kept well informed of the decisions of synod by whatever means available, using synod's own reports and minutes as the basis for such information.

C. Recommendation

That synod not accede to Overture 20.

Grounds:

1. Reaffirmations of synodical positions are unnecessary, since a position of synod stands until it is officially revised by a subsequent synod.
2. The Interchurch Relations Committee (IRC) and any other agency, council, or individual within our denomination have ready access to the decisions of synod, and the IRC regularly sends out this information, as part of its mandate, to all the churches with which we have ecumenical relations.
3. The issues affecting our relations with the Presbyterian Church in America, relations specifically referred to in the background to Overture 20, have already been addressed by the IRC (see IRC Report, p. 220).
4. Any list of excerpted decisions is by its very nature incomplete and out of context, and more such reaffirmations of the kind suggested by the overture would be constantly required.

—*Adopted*

ARTICLE 100

(The report of Advisory Committee 3 is continued from Article 95.)

Advisory Committee 3, Education, Rev. Harvey A. Stob reporting, presents the following:

I. Committee for Educational Assistance to Churches Abroad (CEACA)

A. Material: CEACA Report, pp. 124-26

B. Recommendations

1. That John De Jager, chairman, and Henry De Moor, secretary of CEACA, be given the privilege of the floor when matters relating to this ministry are discussed.

—*Granted*

2. That synod approve the work of CEACA, noting with thanks to God that 1994 marks its twenty-fifth anniversary.

—*Adopted*

3. That synod express its gratitude to John De Jager for five years of dedicated service on this committee.

—*Adopted*

II. Redeemer College

A. Material: Redeemer College Report, p. 250

B. Recommendation

That synod note with gratitude to God the continuing growth of Redeemer College. We give thanks to God for the many years of dedicated service of its retiring president, Rev. Henry R. De Bolster. We trust that with God's help the college under its new president, Dr. Justin Cooper, will continue to offer Christ-centered higher education in Ontario.

—*Adopted*

III. United Calvinist Youth: Calvinettes, Calvinist Cadet Corps, Young Calvinist Federation/Youth Unlimited

A. Materials

1. Calvinettes Report, p. 163
2. Calvinist Cadet Corps Report, p. 164
3. Young Calvinist Federation/Youth Unlimited Report, p. 165

B. Recommendation

That synod note with gratitude the excellent work done by the United Calvinist Youth in providing leadership and guidance for the youth of our denomination.

—*Adopted*

IV. Appeal of Ms. Mary-Lee Bouma

A letter from Ms. Mary-Lee Bouma is read in which she withdraws her personal appeal from the Calvin Theological Seminary's Board of Trustees' decision not to allow her to be a candidate for ministry of the Word.

—*Received as information*

ARTICLE 101

Rev. Joel R. Boot of the Reception Committee introduces Rev. Donald Galardi, fraternal delegate from the Evangelical Presbyterian Church, who addresses synod. The president of synod responds.

ARTICLE 102

(The report of Advisory Committee 10 is continued from Article 91.)

Advisory Committee 10, Women in Ecclesiastical Offices, Rev. Kenneth A. Baker reporting, presents the following:

I. Re Synod 1992's decision about the use of women's gifts in the churches (recommitted)

A. Materials: Overtures 25, 56-58, 63-64, pp. 285, 327-29, and 334

B. Recommendations

1. That synod recognize that the following decision of Synod 1992 regarding the use of women's gifts is in effect: "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).

—Adopted

The following negative votes with statements are registered:

I must register my negative vote on the adoption of this recommendation, particularly the words "expound the Word of God," etc. I do not believe that Scripture permits women to "exhort," "expound," or "preach" the Word of God.
Garrett H. Stoutmeyer (Illiana)

I register my negative vote. I do not believe Scripture permits women to exhort.
John M. Van Der Aa (Illiana)

2. 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 report to Synod 1995.

Ground: The term "expounding" needs to be clarified in relationship to "preaching" and "exhorting" and the Church Order articles relating to each.
—Adopted

3. That synod declare this to be its answer to Overtures 25, 56-58, and 63-64.

—Adopted

(The report of Advisory Committee 10 is continued in Article 106.)

ARTICLE 103

(The report of Advisory Committee 4 is continued from Article 69.)

Advisory Committee 4, CRC Publications, Rev. James E. De Vries reporting, presents the following:

I. Worship Committee study

A. *Material:* CRC Publications Supplement, pp. 379-80

B. *Background*

CRC Publications' Worship Committee points out that the last extensive study on worship was the "1968 Liturgical Report," published in the *Acts of Synod 1968*. Since that time there have been dramatic changes in Christian Reformed worship services. In recent years permission has been granted to alter and shorten forms for baptism and the Lord's Supper. These and other changes in the worship life of the CRC have raised issues not specifically addressed in the 1968 report:

- What are the essentials of public Christian worship? What is non-negotiable in a Reformed setting? How do the Reformed confessions and our expression of our faith determine our approach to worship?
- How do the various cultural realities come to expression with the diversity now current in the church?
- How are the four motifs identified in the 1968 report (biblical, catholic, confessional, pastoral) expressed in our worship? Can an emphasis on the

pastoral motif become so dominant that the other three motifs are ignored?

- How does the church maintain its biblical and Reformed character in the current climate?
- For whom is worship intended—the believer? the seeker? both? Can sound principles of worship guide the church in providing worship that glorifies God, that expresses the heartfelt covenantal commitment of God's people, and that draws others into the circle of faith?

C. Recommendation

That synod request the CRC Worship Committee to study, in consultation with others, the questions raised above regarding issues of worship and to prepare a report for synodical consideration that answers those questions according to the principles of Reformed worship, Scripture, the Reformed confessions, and the "1968 Liturgical Report."

Grounds:

1. Scripture consistently teaches that all conduct, including our communal acts of worship, is to be regulated by the principles of the Word of God.
2. The doctrine of the sovereignty of God and of his covenant taught in the Reformed confessions requires a clear and focused understanding of fitting and appropriate worship that glorifies God (see Lord's Day 35).
3. The increasing diversity of worship practices in the church raises many issues and questions that must be addressed in light of Scripture and the Reformed tradition. These issues have not been addressed since 1968.
4. This task falls within the current mandate of the Worship Committee.

—*Adopted*

II. Committee to Study Inclusive Language for God

Recommendation:

That synod approve the following appointments to the Committee to Study Inclusive Language for God:

Dr. John W. Cooper and Dr. Al Wolters, theologians; Dr. Lorna Van Gilst and Dr. William Vande Kopple, professors of English; Rev. Jai-Sung Shim, pastor; Rev. LeRoy G. Christoffels, overture representative; Mrs. Mirth Vos, counselor; Rev. Harvey A. Stob, alternate.

—*Adopted*

ARTICLE 104

(The report of Advisory Committee 5 is continued from Article 86.)

Advisory Committee 5, Pastoral Ministries, Rev. Jack Westerhof reporting, presents the following:

I. Synodical Committee on Abuse Prevention

A. Material: Letter dated June 21, 1994, from Miller, Johnson, Snell, and Cummiskey, attorneys at law

B. Background

On June 16, synod agreed to recommend to the churches the "Report of the Committee on Abuse Prevention to Synod 1994" together with the Guidelines

for Ethical Sexual Conduct of Ministerial Personnel for study, prayer, and response, on the ground that these reports can help inform the church until a more fully integrated action plan has been developed.

In response to a question from the floor, Dr. Peter Borgdorff, executive director of ministries, sought legal advice from the law firm serving the CRCNA regarding possible legal ramifications of these materials. In general terms the law firm encourages the CRCNA "to adopt certain well-conceived and well-defined guidelines relating to abuse." What synod adopted falls well within the general legal endorsement. Our attorneys do, however, urge us to clarify a number of concerns, focusing on less directive language and a more clearly defined due-process procedure.

C. Recommendation

That synod instruct the Board of Trustees to arrange for a careful editing of the guidelines for congregations dealing with abuse by church leaders and for their legal review as appropriate before they are referred to the churches for study, prayer, and response. It is understood that the Board of Trustees will give approval to the edited guidelines as a provisional document and that it will be sent to the churches following the Board's meeting in September.

Ground: These guidelines could have far-reaching and specific application and therefore need to be carefully stated as being advisory to the churches.

—*Adopted*

ARTICLE 105

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: Dr. David Engelhard (1998)
2. Executive director of ministries: Dr. Peter Borgdorff (1996)
3. Director of finance and administration: Mr. Robert Van Stright

B. Functionaries

Arrangements for synod: Mr. Donald Boender/Mr. Jeff Stob

II. Synodical deputies

Classis	Deputy	Alternate	Term Expires
Alberta North	Rev. C. Vriend	Rev. N. Cornelisse	1997
Alberta South	Rev. P. Nicolai	Rev. J. Corvers	1997
Arizona	Rev. G.L. Rutgers	Rev. G.J. Kamps	1997
Atlantic Northeast	Rev. W. Timmer	Rev. D. Vander Wall	1997
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	1997
California South	Rev. J. Howerzyl	Rev. R. Bultman	1995
Central California	Rev. J.R. Kok	Rev. N.B. Haan	1995
Chatham	Rev. J. Kuipers	Rev. A. De Jager	1996
Chicago South	Rev. H.B. Vanden Heuvel	Rev. J. Reiffer	1996

Classis	Deputy	Alternate	Term Expires
Columbia	Rev. J. Hofman, Jr.	Rev. V.L. Michael	1997
Eastern Canada	Rev. D. Velthuisen	Rev. H.G. Gunnink	1994
Florida	Rev. R.G. Baker	Rev. M.A. Davies	1993
Georgetown	Rev. D. Tinklenberg		1997
Grand Rapids East	Rev. S.E. Hoezee	Rev. R.M. Berkenbosch	1997
Grand Rapids North	Rev. C. Steenstra	Rev. D.J. Van Beek	1997
Grand Rapids South	Rev. E.R. Tigchelaar	Rev. C.D. Vander Meyden	1997
Grandville	Rev. R.D. Ritsema	Rev. K.L. Havert	1996
Greater Los Angeles	Rev. D.A. Warners	Dr. J. Van Schepen	1994
Hackensack	Rev. S.J. Vander Klay	Rev. J. Vugteveen	1996
Hamilton	Rev. M. Van Donselaar	Rev. S.A. Van Houten	1995
Heartland	Dr. C.E. Zylstra	Rev. W.G. Van Hal	1997
Holland	Rev. J.H. Scholten	Rev. J.S. Meyer	1996
Hudson	Rev. D.L. Recker	Rev. P.C. Szto	1995
Huron	Rev. M.D. Geleyense	Rev. R. Koops	1995
Iakota	Rev. R.J. Holwerda	Rev. J.P. Groenewold	1996
Illiana	Rev. G.H. Stoutmeyer	Dr. C.L. Bremer	1997
Kalamazoo	Dr. H. Minnema	Rev. J.H. Looman	1996
Lake Erie		Rev. W.J. Dykstra	1996
Minnesota North	Rev. J. Joldersma	Rev. J.G. Busscher	1997
Minnesota South	Rev. J.D. Buwalda	Rev. T. Genzink	1997
Muskegon	Rev. J. Terpstra	Rev. L.P. Troast	1996
Niagara	Dr. H. Vander Plaatz	Rev. H. Eshuis	1996
Northcentral Iowa	Rev. G.E. De Vries	Rev. A.J. Van Schouwen	1995
Northern Illinois	Rev. P. De Jong	Rev. T.H. Douma	1997
Pacific Northwest	Rev. R. Vander Ley	Rev. P.J. Kok	1997
Pella	Rev. H. Hiemstra	Rev. L.J. Howerzyl	1996
Quinte	Rev. E. Gritter	Dr. Willis Van Groningen	1997
Red Mesa	Rev. W.K. Bulthuis	Rev. A. Begay	1997
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	Rev. J. Weeda	Rev. B.J. Van Ee	1996
Zeeland	Rev. K.E. Van Wyk	Rev. J.W. Uitvlugt	1997

III. Boards and committees

A. Board of Trustees of the Christian Reformed Church in North America

District	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
	Dr. C.L. Bremer	Mr. W. Weidenaar	1997
Subgroup II	Mr. N. Gritter	Dr. W.R. Dahms	1997
Subgroup III	Rev. A.J. Schoonveld	Rev. J.W. Uitvlugt	1995
	Mr. H. Johnson	Dr. J. Strikwerda	1997
Subgroup IV	Dr. H. Eldersveld	Dr. R. De Bruin	1995
	Rev. W.R. Witte	Rev. B. Becksvoot	1996
Eastern U.S.	Rev. V. Geurkink	Rev. S.J. Workman	1996

District	Member	Alternate	Term Expires
Western Canada	Rev. P. Brouwer	Rev. A. Beukema	1997
Eastern Canada			
Subgroup I	Rev. J. Kuipers		1996
Subgroup II	Mr. K. Terpstra	Mr. B. Dykstra	1995
	Mr. D.S. Wiersma	Mr. J.H. Vander Stoep	1995
At-large	Mrs. J. Vander Ploeg	Mrs. S. Gronsmann	1995
	Mr. W. Wildeboer	Mr. D. De Jong	1996
	Dr. C.J. Rottman	Mrs. M. Minnema	1997
Ex officio	Dr. David H. Engelhard, general secretary		
	Dr. Peter Borgdorff, executive director of ministries		

B. Back to God Hour

Member	Area	Term Expires
Rev. P. Nicolai	Western Canada	1995
Rev. D.J. Tigchelaar	Eastern Canada	1995
Mr. G. Vander Werken	Chicagoland	1995
Mr. M. Bosch	Rocky Mountain/Red Mesa	1996
Rev. C.J. De Ridder	California	1996
Rev. H. Dykema	Michigan	1996
Mrs. E. Greenway	Michigan	1996
Rev. H.P. Kranenburg	Eastern Canada	1996
Rev. J. Bylsma	Wisconsin	1997
Mrs. E. Palmer	Eastern United States	1997
Mr. M. Ozinga III	Chicago	1997
Rev. D. Sarkipato	Iowa	1997
Mr. J. Fernandez	Florida	1997
Rev. D.V. Hays	Washington	1997

C. Board of Trustees - Calvin College

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	1997
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	Mrs. Miriam Schaafsma	Rev. Kenneth A. Baker	1997
Subgroup III	Rev. J. Cooper	Mr. J. Postma	1997
	Mr. B. Woltjer	Dr. P. De Young	1995
Subgroup IV	Rev. M.N. Greidanus	Rev. D.J. Van Beek	1997
	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	1997
Western Canada	Mr. F. de Walle	Dr. N. Terpstra	1996

Region	Member	Alternate	Term Expires
Alumni	Mr. Kenneth Ozinga		1995
	Dr. Frank Pettinga		1996
	Dr. Mary Kooy		1997
At-large	Mrs. Grace Achterhof		1996
	Rev. Jason Chen		1997
	Mrs. Barbara Clayton		1995
	Mrs. Sheri Haan		1996
	Mr. Preston Kool		1995
	Mr. Jay Morren		1997
	Mr. Thomas Page		1996
	Mrs. Elsa Prince		1995
	Dr. John Van Engen		1996
	Dr. Bill Van Groningen		1995
	Mrs. Jann Van Stedum Van Vugt		1997
	Rev. John L. Witvliet		1997

D. Board of Trustees - Calvin Seminary

Region	Member	Alternate	Term Expires
Far West U.S.			
Subgroup I	Rev. D.J. Klompeen	Rev. A. Lindemulder	1997
Subgroup II	Rev. J.R. Kok	Rev. K.D. Koeman	1997
Great Plains U.S.	Dr. C.E. Zylstra	Dr. E. Rubingh	1997
	Rev. D.J. Roeda	Dr. D. Deppe	1997
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
	Ms. N. Vander Ark	Rev. D.R. Fauble	1997
Eastern U.S.	Mr. P. Steensma	Rev. C.D. Freswick	1996
Eastern Canada			
Subgroup I	Rev. J.J. Hoytema	Rev. J.W. Jongsma	1997
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
At-large	Mr. Loren Dykstra	Mr. Sidney Jansma, Jr.	1995
	Mr. Robert Vermeer	Mr. Jay Van Andel	1995
	Mr. Ted Greidanus	Mr. Mark Muller	1997

E. CRC Publications

Classis	Delegate	Alternate	Term Expires
Alberta North	Mrs. C. Mahaffy	Mrs. B. Tiemstra	1996
Alberta South	Ms. P. De Boer	Ms. G. Heinen	1996
Arizona	Mrs. J. Kamps	Ms. B. Vander Lei	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	1997
Cadillac	Mr. E. Meyering	Mrs. B. Verbrugge	1997

Classis	Delegate	Alternate	Term Expires
California South	Mrs. W. Klop	Rev. H.D. Schuringa	1995
Central California	Mrs. C. Geertsema		1995
Chatham	Rev. W. Brouwer	Rev. J.W. Jongsma	1996
Chicago South	Rev. W.R. Lenters	Mr. J. Hamilton	1996
Columbia	Mrs. S. Imig	Mrs. C. Bosch	1997
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	Ms. G. Stronks	Ms. J. Timmer	1997
Grand Rapids North	Mr. G. Kamps	Dr. C.T. Mulder	1995
Grand Rapids South	Rev. S. Mast	Rev. C.D. Vander Meyden	1996
Grandville	Rev. D.L. Smit	Rev. G.D. Postema	1997
Greater Los Angeles	Mrs. N. Winters	Mr. J.W. De Vries	1997
Hackensack	Rev. P.A. Apol	Rev. S.R. Steenstra	1997
Hamilton	Rev. B.H. De Jonge	Mr. P. Van Egmond	1995
Heartland	Mr. R. Wiersma	Rev. J.A. Wesseling	1995
Holland	Mrs. C. Brummel	Mr. B. Den Boer	1996
Hudson	Ms. F.E. Pruiksma	Ms. S. Jost	1995
Huron	Mrs. D. Damsma	Mrs. M. Herfst	1996
Iakota	Ms. 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	1997
Lake Erie	Mrs. M. Johnson	Rev. S.J. Kelley	1996
Minnesota North	Mr. J. Lipscomb	Mrs. C. Rudie	1997
Minnesota South	Mr. R. Ledebroer	Ms. L. Van Beek	1995
Muskegon	Rev. L. Roossien	Rev. J. Terpstra	1994
Niagara	Mr. C. Van Soelen	Rev. E. Groot-Nibbelink	1997
Northcentral Iowa	Rev. B. Wassink	Ms. R. Verbrugge	1995
Northern Illinois	Ms. M. Sytsma	Dr. G. Lubben	1996
Pacific Northwest	Mr. S. Van Mersbergen	Rev. G.A. Terpstra	1996
Pella	Ms. K. Evenhouse	Rev. J.A. Holwerda	1996
Quinte	Mrs. J. Wildeboer	Mr. H. Nieuwstraten	1997
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. H. Kuntz	1995
Wisconsin	Rev. A. Dieleman	Mr. R. Burghgraef	1997
Yellowstone	Mrs. S. Kamp	Mrs. K. Eekhoff	1995
Zeeland	Rev. D.R. Zimmerman	Rev. W. Renkema	1997
At-large (with expertise in finance and law)			
	Mr. Cecil Jenkins		1995
	Mr. Robert De Jong		1996
	Mr. James Meyer		1997
Fraternal delegates			
	Rev. Roger Schmurr (NAPARC)		1995
	Rev. Kenneth Bradsell (RCA)		1996

Classis	Delegate	Alternate	Term Expires
Alberta North	Rev. P.J. Boodt	Rev. P. Stel	1996
Alberta South	Mrs. B. Walpot	Rev. M. Reitsma	1995
Arizona	Mr. R. Hugen	Mr. H. Jansen	1997
Atlantic Northeast	Rev. K.H. Bratt	Rev. V.G. Van Ee	1996
B.C. North-West	Rev. P.F. Reinders	Rev. W.C. Tuininga	1996
B.C. South-East	Rev. J. Poortenga	Rev. J.R. Berry	1994
Cadillac	Rev. L.M. Korf	Rev. K.J. Nydam	1996
California South	Rev. B.T. Ballast	Mr. J. De Young	1996
Central California	Rev. B.A. Persenaire	Mr. T. Bloemhof	1996
Chatham	Rev. K.R. Ritsema		1997
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	1997
Florida	Mr. D. Cooke	Rev. R.C. Borrego	1995
Georgetown	Rev. J.R. Pruim		1995
Grand Rapids East	Rev. A.S. Luke	Rev. W. Vanden Bosch	1997
Grand Rapids North	Rev. R.A. Hertel	Dr. J. Ritsema	1995
Grand Rapids South	Rev. M.L. De Young	Rev. R.J. Dieleman	1997
Grandville	Rev. D.L. Slings	Rev. A.L. Van Wyhe	1997
Greater Los Angeles	Rev. H.J. Schutt	Dr. J. Van Schepen	1995
Hackensack	Rev. J.A. Algera	Rev. P.R. De Vries	1997
Hamilton	Rev. P.A. Hoytema	Mrs. D. Proper	1996
Heartland	Rev. R.R. De Vries	Mr. J. Van Ballegooyen	1997
Holland	Rev. A.L. Louwerse	Rev. F.T. Wevers	1997
Hudson	Rev. D.P. Wisse	Rev. D.L. Recker	1997
Huron	Mr. W. De Ruiter	Mrs. C. Pater	1997
Iakota	Rev. R.W. Bronkema	Rev. K.D. Koning	1995
Illiana	Mr. E. Rudenga	Rev. R.J. Meyer	1996
Kalamazoo	Rev. P.R. Hoekstra		1997
Lake Erie	Mrs. W. White	Rev. W.C. De Vries	1997
Minnesota North	Rev. K.D. Van De Griend		1996
Minnesota South	Rev. H.J. Westra	Rev. T. Genzink	1997
Muskegon	Rev. P.E. Brink	Rev. C. Uken	1996
Niagara	Rev. P. Slofstra	Rev. E. Groot-Nibbelink	1997
Northcentral Iowa	Mr. J. Handorf	Mr. B. Ruter	1997
Northern Illinois	Mr. J. Zeilstra	Rev. T.H. Douma	1995
Pacific Northwest	Mr. W. Werkhoven	Rev. J. De Boer	1995
Pella	Dr. J. Drost	Mr. I. Mulder	1996
Quinte	Mrs. D. Glasbergen	Mr. C. Reitsma	1996
Red Mesa	Mrs. L. Teller	Rev. J. Dykhuus	1995
Rocky Mountain	Rev. S. Sikkema	Mr. D. Weeda	1997
Thornapple Valley	Mr. G. Lewis	Rev. B.W. Mulder	1995
Toronto	Mr. J. Kamerman	Ms. R. Hofman	1995
Wisconsin	Mr. D. Westra	Mr. D. Ritzema	1995
Yellowstone	Mr. J. Westra	Mr. J. Gebben	1996
Zeeland	Rev. B.F. Tol	Rev. H. Vlaardingerbroek	1997
At-large			
Architecture	Mr. J. Volkers	Mr. R. Wassenaar	1995
Real estate	Mr. C. Compagner	Mr. J. De Puyt	1996
Finance	Mr. L. De Lange	Mr. E. Berends, Jr.	1997
Resource Development			1997

G. World Missions Committee

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	Rev. R.D. Steen	Rev. W.G. Vis	1996
B.C. North-West	Rev. A. Vanden Berg	Rev. P.L. Hendriks	1997
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. Klompien	1995
Chatham	Mr. P. Kapteyn	Mrs. M. Yselstein	1997
Chicago South	Rev. A. Van Zanten	Rev. A.J. Machiela	1996
Columbia	Mrs. L. Koetje	Rev. S.A. Drenth	1995
Eastern Canada	Mr. B. Blesheuvel	Rev. M. Vellekoop	1996
Florida	Rev. M.H. Van Hofwegen	Rev. S.J. Workman	1995
Georgetown	Dr. M.W. Heyboer		1997
Grand Rapids East	Rev. R. Palsrok	Miss C. Scheurwater	1995
Grand Rapids North	Ms. M. Worst	Ms. N. Chapel	1997
Grand Rapids South	Rev. J.J. Steigenga	Rev. R.J. Dieleman	1997
Grandville	Rev. C.W. Bergman	Rev. L. Van Drunen	1995
Greater Los Angeles	Rev. R.B. Harris	Rev. A. Helder	1997
Hackensack	Mrs. C. Ribbens	Dr. W. Scott	1996
Hamilton	Rev. J. Postuma		1995
Heartland	Mr. H. Haarsma	Rev. E.C. Visser	1997
Holland	Mr. S. Ellens	Rev. J.C. Hutt	1995
Hudson	Rev. H.A. Stob	Rev. R.S. Greenway	1997
Huron	Rev. J.A. Quartel	Rev. S. Vander Meer	1995
Iakota	Rev. D.J. Boogerd	Rev. L.A. Loddell	1997
Illiana	Rev. B.M. Madany	Rev. L.W. Van Essen	1997
Kalamazoo	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	1997
Muskegon	Rev. L.P. Troast	Rev. D.H. Bratt	1996
Niagara	Rev. J. De Jong	Rev. P.A. Heerema	1997
Northcentral Iowa	Mr. P. Eekhoff	Rev. F.J. Van Dyk	1997
Northern Illinois	Mr. J. Boonstra	Rev. R.L. Smits	1995
Pacific Northwest	Rev. D.W. Lagerwey	Mr. G. Gonzales	1997
Pella	Rev. R.L. Bouwkamp	Rev. D.J. Roeda	1996
Quinte	Rev. H. Mennega	Rev. K. Mac Neil	1997
Red Mesa	Mr. R. Van Dyken	Rev. R.L. Jipping	1997
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	1996
Wisconsin	Rev. L.L. Meyer	Rev. M.J. Jonkman	1997
Yellowstone	Mr. H. Faber	Rev. A.W. Heersink	1995
Zeeland	Rev. E.L. Shuart	Rev. R. Walter, Jr.	1995

H. World Relief Committee

Classis	Delegate	Alternate	Term Expires
Alberta North	Ms. P. Prins	Mr. P. Ages	1996
Alberta South	Mr. R. Winkelaar	Mr. J. Lisztwan	1994
Arizona	Mr. J. Ten Elshof	Mr. K. Moss	1997
Atlantic Northeast	Mr. A. Jackson	Mr. T. Woodnorth	1995
B.C. North-West	Mr. G. Apperloo	Mr. W. Potma	1997
B.C. South-East	Mr. M. Van Ellenberg	Mr. C. Tuin	1995
Cadillac	Mr. A. Diemer	Mr. L. Stahl	1996
California South	Mr. H. Docter	Mr. D. Roberts	1996
Central California	Mr. L. De Ruiter	Mr. T. Greidanus, Jr.	1996
Chatham	Mr. M. De Vries	Mr. P. Sikkema	1997
Chicago South	Mr. C. Van Groningen		1996
Columbia	Ms. K. Haley	Mr. H. Apol	1997
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	Mrs. P. Nagel	1996
Grandville	Mr. D. Veltkamp		1995
Greater Los Angeles	Rev. G. Varela	Mr. M. Van Dyke	1997
	Mr. S. Cole		1997
Hackensack	Mr. J. Dirksen	Mrs. C. Van Ess-Dykema	1997
Hamilton	Mr. F. Bennink	Mr. J. De Groot	1997
Heartland	Mr. M. Noteboom	Mr. C. Eshuis	1996
Holland	Mr. C. Hulst	Mr. C. Prins	1997
Hudson	Mr. E. Dykstra		1995
Huron	Mr. J. Romahn	Mr. C. Zondag	1996
Iakota	Mr. D. Bajema	Mr. K. Van Engen	1996
Illiana	Mr. H. Bykerk	Mr. L. Johnson	1996
Kalamazoo	Ms. M. Hoekstra	Mr. J. Hofman	1995
Lake Erie	Ms. T. Leunk	Mr. W. Osterhouse	1997
Minnesota North, Can.	Mr. H. Boven		
Minnesota North, U.S.	Mr. R. Kroll	Dr. R. Mellema	1995
Minnesota South	Mr. N. Van Essen	Mr. D. Wieberdink	1996
Muskegon	Mrs. N. Boer	Mr. D. Forbes	1995
Niagara	Mr. R. De Graaf		1997
Northcentral Iowa	Mr. P. Christians	Mr. E. Olthof	1997
Northern Illinois	Ms. A. Vilaro	Ms. R. Strodman	1996
Pacific Northwest	Mr. E. Kok		1997
Pella	Mr. M. Blom	Mr. T. Franje	1997
Quinte	Mr. W. Bylsma	Mr. F. Verwoerd	1994
Red Mesa	Mr. B. Boyd	Ms. L. Smith	1995
Rocky Mountain	Mr. J. Kok, Jr.	Ms. S. Velzen	1997
Thornapple Valley	Mr. D. Smies	Mr. C. Kamstra	1995
Toronto	Mr. H. Wieringa	Mr. G. Vandezande	1996
Wisconsin	Mr. P. La Maire	Dr. G. De Vries	1995
Yellowstone	Mr. A. Leep	Mr. M. Feddes	1995
Zeeland	Mr. P. De Kleine	Mr. B. Geerlings	1997
At-large (U.S.)			
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
At-large (Canada)			
	Ms. B. Abma	Ms. A. Tensen	1996
	Mr. P. Bulthuis	Ms. B. Hoekstra	1996
Pastoral adviser	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

Mr. D. Molewyk (1995), Mr. M.J. Prins (1995), Mr. G. Borst (1996), Mr. H. Washington (1996), Mr. G. Van Wyke (1997), Mr. J. Feikens (1997). Ex officio members: Mr. J. Heinen, Mr. H.J. Vander Meer.

C. Committee for Educational Assistance to Churches Abroad

Dr. H. De Moor, Jr. (1995), Mrs. E. De Vries (1995), Ms. K. Helder (1996), Ms. G. Vanden Berg (1996), Mrs. T. Boonstra (1997), Mr. C. Cok (1997), Rev. H. Kiekover (1997).

D. Committee on Disability Concerns

Dr. G. de Jong (1995), Mr. B. Jansen (1995), Mr. J. Kuiken (1995), Mr. B. Zwiers (1995), Mrs. J. Manten (1996), Mrs. M. Stamps (1996), Rev. R. Timmerman (1996), Mrs. B. Heerspink (1997), Dr. J. Wilson (1997). Ex officio member: Mrs. C. Mereness.

E. Fund for Smaller Churches

Mr. J.W. Hofman (1995), Rev. L. Sikkema (1995), Rev. G.P. Hutt (1996), Mr. A. Ruiter (1996), Mr. J.A. Evenhouse (1997).

F. Historical Committee

Mr. H. Bratt (1995), Dr. J. Bratt (1996), Rev. W.D. Buursma (1997), Dr. H. Zwaanstra (1997).

G. Interchurch Relations Committee

Dr. C.G. Kromminga (1995), Dr. G. Vandervelde (1995), Mrs. Eldean Kamp (1995), Dr. J.B. Hulst (1996), Rev. A.S. Luke (1996), Rev. E.A. Van Baak (1996), Rev. P.W. Brouwer (1997), Rev. L.J. Hofman (1997), Ms. S. Vander Ark (1997); ex officio member: Dr. D.H. Engelhard; administrative secretary: Rev. C. Boomsma.

H. Judicial Code Committee

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), Dr. H. Bratt (1997), Mr. D.F. Oosterhouse (1997), Mrs. J. Vogelzang (1997).

I. Ministers' Pension Funds

Ministers' Pension Trustees (Canada)

Mr. S. Kouwenhoven (1995), Mr. A. de Jong (1996), Mr. H. Schep (1996), Mr. A. Van Weelden (1996), Rev. J. Kuntz (1997).

Ministers' Pension Fund Committee (United States)

Mr. D. Vander Ploeg (1995), Rev. L.J. Dykstra (1996), Dr. J. Vanden Berg (1996), Mr. S. Geelhood (1997), Mr. T. Verhage (1997).

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. A. Van Giessen (1995), Rev. W.T. Koopmans (1996), Rev. H.A. Vander Windt (1997); Rev. P. Stadt (1995), alternate; Mr. R. Vander Ploeg (1996), treasurer.

L. Synodical Committee on Race Relations

Mrs. R. 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).

M. Youth-Ministry Committee

Mr. P. Duyt (1995), Mrs. J. Meyer (1995), Mr. E. Yazzie (1995), Mrs. J. De Heer (1996), Mr. R. Grussing (CRASM) (1996), Rev. R.J. Noorman (1996), Mrs. K. Wilk (1996), Mr. R. Keeley (1997), Mr. R. Nanninga (1997), Rev. N.A. Negrete (1997), Rev. R. Smith (1997); members-at-large: Rev. J.P. Heerema (1997), Rev. J.W. Zuidema (1997); advisers: Dr. R.C. De Vries (Calvin Theological Seminary), Dr. M.R. Doornbos (Established-Church Development Department of Home Missions), Mr. R. Rozema (CRC Publications).

V. Study committees (first named is convener)

A. Committee to Study Clarification of Public Profession of Faith for Covenant Children

Dr. W.A. Brouwer, Rev. H. Lunshof, Rev. W.D. Buursma, Rev. D. Deppe, Rev. R.C. De Vries, Dr. G. Hettinger, Mrs. E. Kamp, Dr. B. Polman.

B. 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.

C. Committee to Study the Development of a Racially and Ethnically Diverse Family of God

Rev. J. Chen, Dr. B. Breems, Ms. N. Coleman, Dr. F. Freeland, Rev. D. Kelderman, Rev. J.T. Kim, Ms. R. Negrete, Rev. M. Ortiz, Rev. R. Williams; Mr. B. Goei and Rev. A. Mulder, consultants.

D. Committee to Study Clarifying the Expression "Expounding the Word"

Rev. P.W. Brouwer, Rev. A. Petroelje, Dr. H. De Moor, Rev. L.J. Hofman; alternate, Rev. Calvin Bolt.

E. Committee to Study Inclusive Language for God

Dr. J.W. Cooper and Dr. A. Wolters, theologians; Dr. L. Van Gilst and Dr. W. Vande Kopple, professors of English; Rev. J.S. Shim, pastor; Rev. L.G. Christoffels, overture representative; Mrs. M. Vos, counselor; Rev. H.A. Stob, alternate.

ARTICLE 106

The officers of synod recommend that the following appointments be approved for the Committee to Study Clarifying the Expression "Expounding the Word":

Rev. Peter W. Brouwer, Rev. Allen Petroelje, Dr. Henry De Moor, Rev. Leonard J. Hofman; alternate, Rev. Calvin Bolt.

—Adopted

ARTICLE 107

The president expresses thanks to his fellow officers— Rev. James R. Kok, vice president; Rev. Carl E. Zylstra, first clerk; and Rev. Wayne A. Brouwer, 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 Rev. Leonard J. Hofman, general secretary, for the advice he has given to Synod 1994 and throughout the years he has served as general secretary. He also thanks Dr. Peter Borgdorff, executive director of ministries.

He expresses appreciation to Mr. Donald Boender, Mr. Jeff Stob, and the staff of the Calvin Fine Arts Center for their services. He expresses thanks to the synod office staff for their excellent services and to the synod newsroom persons, Ms. Bonny Wynia and Rev. Morris Greidanus.

ARTICLE 108

The vice president expresses deep appreciation for the dedication of the president, Rev. Peter W. Brouwer, and for the excellent and fair way in which he has led Synod 1994 and wishes Rev. Brouwer God's blessing as he retires from the ministry later this year.

The president addresses the assembly, referring to I John 3:11: "This is the message you heard from the beginning: We should love one another." He comments on the strain that developed among the delegates to maintain the bond of love while deciding difficult issues. He reminds the church that synodical decisions in the past and present have caused much pain, but we must love each other. He says, "This synod must be a model for the church. Now we are going home. According to the Lord's policy, delegates must love each other, and all members of the church must love each other. We must implement this. Failure to live in love within the church will compromise the work the Lord has asked us to do in this world, to bring the gospel and claim all of life for him."

Rev. Brouwer offers closing prayer and announces *Psalter Hymnal* 510, "I Love Your Church, O Lord."

Peter W. Brouwer, president
James R. Kok, vice president
Carl E. Zylstra, first clerk
Wayne A. Brouwer, second clerk

Attested a true copy
Leonard J. Hofman, general secretary

DENOMINATIONAL MINISTRY SHARES AND RECOMMENDED AGENCIES FOR 1995

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DENOMINATIONAL MINISTRY SHARES AND RECOMMENDED AGENCIES FOR 1995

I. Denominational ministry shares

	Per family	Per professing member
Back to God Hour	\$ 72.96	\$31.40
CRC-TV	26.16	11.26
Calvin College*		
	Per family	Per professing member
Area 1—Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Thornapple Valley	\$112.10	\$46.00
Area 2—Cadillac, Georgetown, Holland, Kalamazoo, Lake Erie, Muskegon, Zeeland	86.60	36.10
Area 3—Chicago South, Florida, Illiana, Northern Illinois, Wisconsin	67.40	29.60
Area 4—Heartland, Iakota, Minnesota North, Minnesota South, Northcentral Iowa, Pella... ..	22.60	9.30
Area 5—Atlantic Northeast, Hackensack, Hudson.....	69.20	30.40
Area 6—Arizona, Columbia, California South, Central California, Greater Los Angeles, Pacific Northwest, Red Mesa, Rocky Mountain, Yellowstone.....	50.30	23.80
Area 7—Chatham, Eastern Canada, Hamilton, Huron, Niagara, Quinte, Toronto	29.90	13.20
Area 8—Alberta North, Alberta South, B.C. North-West, B.C. South-East.....	19.70	8.60
Calvin Theological Seminary	43.15	18.57
Chaplain Committee	10.15	4.37
CRC Publications and World Literature Ministries	4.73	2.06
Denominational Services	35.48	15.27
Denominational Building funds and operations; synodical expenses; grants; funds for service and study committees		

*Areas which benefit from a ministry-share reduction should employ the following monies to finance their area colleges (*Acts of Synod 1962, 1984, 1993*):

Per family

Area 1, -0-; Area 2, \$8.40; Area 3, \$27.60; Area 4, \$72.40; Area 5, \$25.80; Area 6, \$44.70; Area 7, \$65.10; Area 8, \$75.30.

Per professing member

Area 1, -0-; Area 2, \$3.50; Area 3, \$10.00; Area 4, \$30.30; Area 5, \$9.20; Area 6, \$15.80; Area 7, \$26.40; Area 8, \$31.00.

Committee on Disability Concerns	238	103
Committee for Educational Assistance to Churches Abroad	138	59
Fund for Smaller Churches (includes quarterly subsidies and continuing-education fund)	1917	825
Home Missions	11961	5200
Ministers' Pension Funds.....	3793	1632
Special Assistance and Moving Fund for Retired Ministers and Widows	138	60
Pastor-Church Relations Services.....	319	137
Synodical Committee on Abuse Prevention.....	150	65
Synodical Committee on Race Relations.....	792	341
World Missions	11319	4871

II. Agencies recommended for financial support in 1995

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. Calvin College—above-ministry-share needs (per Schedule VIII)
3. Calvin Theological Seminary (per Schedule VIII)
 - a. Above-ministry-share needs
 - b. Revolving Loan Fund
4. Chaplain Committee—above-ministry-share needs 0590018-49
5. Committee on Disability Concerns—above-ministry-share needs 0590018-49
6. Committee for Educational Assistance to Churches Abroad—above-ministry-share needs 0590018-49
7. Home Missions—above-ministry-share needs 0549022-47
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—above-ministry-share needs 0435081-47
12. World Relief—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 Federation/Youth Unlimited 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 urg[e]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. Calvary Rehabilitation Center
3. Cary Christian Center, Inc.
4. Christian Health Care Center
5. Elim Christian School
6. International Aid Inc.
7. Luke Society, Inc.
8. Pine Rest Christian Hospital

B. Educational agencies

1. Center for Public Justice
2. Christian Schools International
3. Christian Schools International Foundation
4. Dordt College
5. Reformed Bible College
6. Rehoboth Christian School
7. Roseland Christian School
8. The King's University College (through the U.S. Foundation)
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
4. Gideons International
5. International Bible Society
6. Inter-Varsity Christian Fellowship
7. Lord's Day Alliance of the United States
8. Metanoia Ministries
9. Mission 21 India
10. PRM International (Portable Recording Ministries)
11. Seminary Consortium for Urban Pastoral Education (SCUPE)
12. The Evangelical Literature League (TELL)
13. The Bible League
14. Wycliffe Bible Translators, Inc.

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) 0643304-20
3. Institut Farel 0283283-21
4. Institute for Christian Studies 05-06618
5. Redeemer Reformed Christian College (per Schedule VIII) 0577890-20
6. Reformed Bible College (per Schedule VIII)
7. The King's University College
8. Trinity Christian College

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 | 0751966-47 |
| 5. Gideons International in Canada | 0022475-47 |
| 6. Inter-Varsity Christian Fellowship of Canada | 0209-833-47 |
| 7. The Bible League | 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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(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:

BOT	Board of Trustees of the Christian Reformed Church in North America
CCRCC	Council of the Christian Reformed Churches in Canada
CR	Christian Reformed
CRCNA	Christian Reformed Church in North America
FSC	Fund for Smaller Churches
NAPARC	North American Presbyterian and Reformed Council
PCRC	Pastor-Church Relations Committee
SCORR	Synodical Committee on Race Relations
WARC	World Alliance of Reformed Churches

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