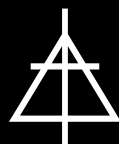




ACTS OF SYNOD 2003



CHRISTIAN
REFORMED
CHURCH



ACTS OF SYNOD 2003

June 14-19, 2003
B.J. Haan Auditorium
Dordt College
Sioux Center, Iowa

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The *Acts of Synod 2003* contains the following:

- Supplementary reports of the Board of Trustees of the Christian Reformed Church in North America and those agencies and committees authorized to file them
- Supplementary communications to synod re matters completed at a spring classis meeting
- Financial reports
- The minutes of Synod 2003
- An index

It will be necessary for the user of the *Acts of Synod 2003* to keep the *Agenda for Synod 2003* at hand for ready reference. The *Agenda* is not reprinted in the *Acts*. The pagination continues from the *Agenda* to the *Acts*. Supplementary materials begin on page 445, following preliminary unnumbered pages. Financial reports begin on page 553. Minutes of synod follow, beginning on page 577. The index references both volumes; the numbers in boldface type refer to pages in the minutes of Synod 2003.

May all who read the reports of the ministries and study committees and the minutes of Synod 2003 discover the ways in which the Lord is leading the Christian Reformed Church in North America and give him thanks for its many opportunities to minister in the areas of education, missions, mercy, publications, and pastoral care.

David H. Engelhard, general secretary

BOARD OF TRUSTEES

BOARD OF TRUSTEES SUPPLEMENT

Joint-Ministries Management Committee

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

I. Polity matters

This supplementary report covers primarily those matters that were processed by the Board of Trustees at its May 2003 meeting. Some matters are referenced in the printed *Agenda for Synod 2003*, and some matters are new. The budgets of the agencies and institutions, as well as other financial information, are contained in the *Agenda for Synod 2003—Financial Supplement* that is distributed as a separate publication at the time that synod meets.

A. Interim appointments

1. The Board of Trustees approved on behalf of synod the following appointees chosen by their respective classes to serve as delegates to the denominational boards:

Board	Classis	Member	Alternate	Term
Synodical Deputies	Alberta North	Rev. Harry Vriend	Rev. Cecil Van Niejenhuis	2006(1)
	Atlantic Northeast		Rev. Karl H. Bratt	
	Chicago South		Rev. John M. Ouwinga	
	Columbia	Rev. Kenneth Van Schelven	Rev. Jelmer P. Groenwold	2006(1)
	Georgetown Wisconsin		Rev. Dale Vander Veen Rev. Daniel J. Roeda	
CRC Publications	Columbia	Mrs. Beverly Vander Beek		2006(1)
	Greater Los Angeles	Ms. Ruth Palma		2006(1)
	Hudson	Mr. John Szto		2006(1)
	Muskegon	Rev. Larry D. Baar		2006(1)
	Northern Michigan	Mr. John Rozeveld	Mr. Chester Van Haitisma	2006(1)
	Pacific Hanmi	Rev. Ji Hyun Jun		2005(1)
	Pella	Mr. E. Vande Pol	Mrs. Diane Van Wyngarden	2006(1)
	Southeast U.S.	Mr. Max Vreugdenhil		2004(1)
Home Missions	Atlantic Northeast	Rev. Stanley J. Vander Klay	Rev. James Vande Lune	2006(1)
	Hudson	Mrs. Beth Fylstra		2006(1)
World Missions	Columbia		Mrs. Laurie B. Cutter	
	Eastern Canada	Mr. Elva MacDonald		2006(1)
	Heartland	Rev. Ronald Sprik	Mr. Byron Noordewier	2006(1)
	Northern Illinois	Mr. Allen Van Der Dyke		2006(1)
	Pacific Northwest	Rev. Loren J. Swier		2006(1)
	Wisconsin		Rev. Kenneth Van De Griend	

CRWRC	Columbia		Mr. Terry Berkompas	
	Greater Los Angeles	Mrs. Joyce Vander Vis	Mr. Stan Cole	2006(1)
	Minnkota	Mr. Henry Van Dyke	Mr. Kevin Krossschell	2006(1)
	Pacific Northwest	Mr. Peter Kroon		2006(1)
	Southeast U.S.	Ms. Mercedes Fonseca-Velez		2006(1)

2. The Board of Trustees approved on behalf of synod the appointment of Mr. Nick VanDyk as an at-large alternate to the CRWRC board to complete the two-year term of Mr. James Mutoigo.

B. Board of Trustees membership

1. Trustees whose terms expire in 2003:

District	Member	Alternate
Region 10	Rev. Alvin L. Hoksbergen	Vacant
Alberta North	Dr. William H. Vanden Born	Mr. Cor Vander Vinne
B.C. North-West	Rev. Michael Van Hofwegen	Vacant
Niagara	Mr. Leo Van Tuyl	Vacant
At-large (Canada)	Mr. Edward Vanderveer	Vacant

2. Words of thanks

Words of thanks are in order for Mrs. Gail F. Jansen, Mr. Kenneth Kuipers, Rev. W. Wayne Leys, and Rev. Bert Slofstra who are completing their first terms of service on the Board; for Rev. John P. Gorter who has completed two years of his second term and recently accepted a call outside his region; for Rev. Alvin L. Hoksbergen, Dr. William H. Vanden Born, Mr. Edward Vanderveer, and Mr. Leo Van Tuyl who are completing their second terms; and for Rev. Michael Van Hofwegen who completed the second term of Rev. William C. Veenstra who was appointed as the Canadian ministries director. We recognize with gratitude the contribution these members have made and thank them for the many hours they have given to the service of Christ and his church as members of the Board.

3. Nominees for a U.S. at-large alternate position

In 2002, the at-large alternate for the position held by Mrs. Gail F. Jansen was elected as a regular delegate to the Board of Trustees. The Board presents the following nominees to fill the at-large alternate position:

Mrs. Kathryn A. DeBoer, a member of Palm Lane CRC, Scottsdale, Arizona, is vice president of WestGroup Research. She is a graduate of Calvin College and obtained her master's degree in research psychology from Arizona State University. She has served as chair of her church's pastoral search committee and of the Phoenix chapter of the American Marketing Association. She has also served on the supervisory committee for CRC/InterVarsity Campus Ministry Team at Arizona State University. She currently serves as director of adult ministries and on the leadership team of Palm Lane CRC, on the Board of Directors at WestGroup Research, and as vice chair for Valley Forward (an environmental stewardship organization in Phoenix).

Mrs. Paula Wigboldy, a member of Palm Lane CRC, Scottsdale, Arizona, is owner of Speaker Sales Unlimited, LLC—marketing and sales for professional speakers. She is a graduate of Calvin College. Mrs.

Wigboldy has served as a member and as president of the Phoenix Christian school board, on the promotions committee at Palm Lane CRC, and on the Coffee Break Ministries committee. She has also served as the director of Women's Bible Study.

C. *Judicial Code Committee*

The Judicial Code Committee hears cases where charges have been leveled against persons, assemblies, or agencies, as well as appeals from actions taken by a classis or by an agency of the Christian Reformed Church when such actions are alleged to have violated the Church Order. The committee's nine members include both clergy and nonclergy, with representatives from different parts of the United States and Canada.

The procedures followed by the Judicial Code Committee are set forth in Church Order Supplement, Article 30-c. Normally, an aggrieved party brings written charges against another party, setting forth specific acts of the second party that allegedly were wrongful. The committee conducts a hearing, including witness testimony and presentation of relevant documents. After deliberation, the committee then announces its recommendation and presents its report to synod for implementation.

Two members of the committee are completing their second terms: Mr. Richard Bouma and Rev. Dante Vanegas. We thank them for their faithful service and recognize the contribution they have made to the life of the church during their six years on the committee. Words of thanks are also due Mr. Edward Vander Kloet who is completing his first term on the committee.

The following nominations are presented to synod to fill the positions of those retiring:

1. Position 1

Rev. George Boyd, a new-church developer in Atlanta, Georgia, is a member of Good News Community CRC. He is a graduate of Columbia Seminary. He served as an ethnic adviser to synod for two years and currently serves as an elder. He is founder of Northwest Ministry, Inc., a nonprofit organization that provides affordable housing and adequate employment to people who are living with HIV/AIDS and who are homeless.

Rev. Andrew K. Chun is pastor of Covenant CRC, North Haledon, New Jersey. He is a graduate of Calvin College and Calvin Theological Seminary. He has been a delegate to synod, and, in his local church, he serves as president of the elders and vice president of council.

2. Position 2

Mrs. Carol Ackerman is a member of Crestview CRC, Boulder, Colorado. She is a graduate of Calvin College and is assistant coordinator of Denver Diaconal Conference. Mrs. Ackerman served on the Calvin College and Seminary board, classical adhoc committee to mediate church conflict, classical Home Missions committee, St. Thomas Food Bank board, and the Bethany Christian Services board. She currently serves on the Total Long-term Care advisory board, and Visiting Nurse Association advisory board. She has served three terms as deacon (chair of deacons two of those terms), on the administrative committee of council, and on the building committee.

Ms. *Gayle Monsma* is a member of Covenant CRC, Edmonton, Alberta. She is a graduate of the University of Alberta and is a principal of a Christian school (K-9). Ms. Monsma has served as a representative for Christian Schools International – District II, on the boards of Christian Schools Canada and the Association of Independent Schools and Colleges of Alberta. She has served on her church council, and currently serves on the leadership team of The River Community Church, which is a church-planting effort in Edmonton.

The name of Mr. Edward Vander Kloet comes to synod as a single nominee for election to a second term on the Judicial Code Committee:

Mr. Edward John Vander Kloet, a member of Waterloo Christian Reformed Church, Waterloo, Ontario, works for the law firm of Giffen Lee. He graduated from Calvin College with a bachelor's degree, and he received his law degree from the University of Western Ontario Law School. In his legal work, he has provided advice to churches that anticipate disputes with their employees. He has served as an elder of his local church.

D. Proposal for Church Order Article 23

The *Agenda for Synod 2003*, pp.67-71 contains a report regarding "The Ordination of Chaplains under Church Order Article 23." The Board of Trustees presented to synod in that report a number of recommendations regarding chaplains and Church Order Article 23. What is missing from the report is specific language for Article 23 that supports the alterations recommended. The following recommendations are intended to be read with the earlier report and to be supportive of the report's recommendations.

The Board of Trustees recommends the following changes in Church Order Article 23, Church Order Article 24, and Church Order Supplement, Article 23-a:

1. That the heading preceding Church Order Article 23 in the printed booklet be changed to read: *Evangelists and Commissioned Chaplains*.
2. That the following changes be made in Church Order Article 23.
 - a. That a new Article 23-a be inserted into the Church Order and that it read as follows:

Persons ordained into the office of evangelist or as a commissioned chaplain will serve in the specific ministry to which the local congregation calls them and that has been approved by classis. This ordination is not portable to another ministry without the approval of classis.

Supplement, Article 23-a

- b. That the current Article 23-a become 23-b and its wording altered in the following way:

The evangelist *working within the local congregation* shall be acknowledged as an elder of his calling church . . . [remainder of article will remain as it is].

- c. That the current Article 23-b, Article 23-c, Article 23-d and Supplement Article 23-b become Article 23-c, Article 23-d, Article 23-e and Supple-

ment Article 23 respectively. [Note: Because the Supplement has reference to the whole article and not just to one of its subsections, it is appropriate to name it Supplement 23.]

- d. That a new Supplement, Article 23-a be included and worded as follows:

Supplement 23-a

Persons serving as commissioned chaplains must serve in ministries that fit the guidelines adopted by Synod 2001. Any Church Order and synodical regulations that pertain to the ordination of evangelists (such as training, examinations, terms of service, and so forth) shall be applicable to the ordination of commissioned chaplains (see *Agenda for Synod 2003*, pp. 67-71).

Synod 2003 approved a two tiered ordination track for chaplains. These tracks are distinguished, not by professional training and ministry but by type of ordination for ministry. The second tier is ordination as a commissioned chaplain. Denominational endorsement for chaplain ministry will be granted only to those who are ordained as minister of the Word under Church Order Articles 6, 7, or 8 or as commissioned chaplain under Church Order Article 23. Persons not meeting the ecclesiastical requirements for ordination as ministers of the Word may be ordained and endorsed as commissioned chaplains. Persons who (1) demonstrate the required gifts, knowledge, clinical skills for chaplain ministry, (2) are employed as chaplains and possess a call to a specific ministry from a local congregation, and (3) are endorsed by the Office of Chaplaincy Ministries may be examined for commissioned chaplain ministry. Upon successful completion of the examination process, classis will present the candidate with a "Classical Certificate for a Commissioned Chaplain."

3. That Church Order Article 24-b be slightly altered in the following way:

The evangelist and *the commissioned chaplain* shall function under the direct supervision of the council . . . [the remainder of the article will be as it is currently].

4. That a new Article 24-c be added to the Church Order as follows:

The task of the commissioned chaplain is to extend the church's ministry and the presence of Christ to persons in institutional and specialized settings by the administration of the sacraments and by extending the shepherd's care to people who are hurting or in crisis, uprooted and dislocated. The same mandate, characteristics, and principles that define the ministry of chaplains who are ordained as ministers of the Word shall apply to the office of commissioned chaplain.

II. Program matters

A. *Ratification of appointments*

1. The Board of Trustees ratified the appointment of Mr. John Bolt as Director of Finance and Administrative Services. Mr. Bolt will assume his responsibilities immediately following the meetings of Synod 2003. Mr. Bolt will be present at the meetings of synod as part of his orientation to the position he will assume.
2. The Reverend Herman Keizer, Jr. was appointed director of Chaplaincy Ministries for a term of three years (through June 30, 2006). Rev. Keizer was initially appointed as the interim director but has now agreed to serve this additional time. Rev. Keizer served as a chaplain in the United States Army and on the staff of the State Department prior to assuming his present function in Chaplaincy Ministries.

B. *Retirements*

1. Mr. Kenneth J. Horjus will retire as the director of Finance and Administration as of July 1, 2003. Mr. Horjus has functioned in this position since 1997 after a distinguished career in public accounting and private consulting. Mr. Horjus will continue part-time as the administrator of the Ministers Pension Fund during the time when the pension trustees are developing significant changes in the Pension Plan.
2. Mrs. Nelvina Ilbrink will retire as the executive assistant to the executive director of ministries as of July 1, 2003. Mrs. Ilbrink has served the EDM and other denominational office staff, the Board of Trustees, and synod in various capacities since 1986.

C. *Letter from Miller, Johnson, Snell & Cummiskey re Christian school support (Appendix A)*

A letter has been received from corporate counsel concerning the practice of some CRC congregations of paying for Christian school tuition through the congregation's general fund. It is the opinion of legal counsel that this practice may under certain circumstances place at risk all the entities of the CRC who are collectively part of the group determination as 501(c)3 tax exempt organizations by the IRS in the United States. To minimize the risks associated with this practice, legal counsel recommends that all congregations choosing to pay tuition in this manner be advised to seek their own individual determination as a 501(c)3 not-for-profit corporation. The letter is attached as Appendix A.

D. *Staff reductions*

With an anticipated downturn in ministry-share receipts for fiscal year 2004, the Board of Trustees approved a reduction in the number of personnel employed in the denominational offices. Two positions in the Social Justice office were taken from the budget, as was one position in Chaplaincy Ministries, one position in Race Relations, one position from among the Interim Ministry Specialists, and the denominational ministries associate position. These reductions are painful for the personnel involved and reduce the denomination's ability to be as extensively involved in providing ministry services. At the same time, the Board of Trustees believes that such a reduction is necessary in the light of declining revenues.

E. Dynamic Youth Ministries/Youth Ministries Committee Report (Appendix B)

Synod 2001 instructed the Board of Trustees to initiate a conversation, through the Youth Ministries Committee, with Dynamic Youth Ministries in order to explore ways to enhance youth ministry in the CRC. The report of that conversation with recommendations is attached as Appendix B. The Board of Trustees recommends that synod approve the report as submitted.

F. Revised Grievance and Termination Appeal Procedure (Appendix C)

The Board of Trustees recommends synod's approval of the revised grievance and termination of employment appeal procedure for employees of the denomination. The revised procedure is attached as Appendix C.

G. Presentation on war and peace (Appendix D)

At its May meeting, the Board of Trustees received and reviewed the paper found in Appendix D discussing issues of war and peace. The paper presents a summary of issues that need to be studied so that the church's position(s) on war and peace takes into consideration factors not previously examined by synodical study committees. The recommendation found at the conclusion of Appendix D is as follows:

That synod appoint a study committee to explore and reflect on the issues raised in the war and peace report and recommend guidelines and advice for the church. Special attention should be given to the following:

A. The changed international environment and its implications for the CRC's position regarding the use of military power.

B. The use of military force in preemptive and preventative warfare and how these relate to the principles of just war such as just cause, last resort, and competent authority.

C. The continued proliferation of nuclear weapons as legitimate instruments of war in light of synod's declarations in 1982.

D. The underlying theology and principles of peacemaking and peacekeeping to inform the conscience and praxis of the church.

III. Financial matters

A. Budget review and ministry shares

At its May 2003 meeting, the Board of Trustees received a report of the Budget-Review Committee (BRC), which the Board had appointed to examine proposed budgets for the 2003-2004 fiscal year. The Budget-Review Committee paid particular attention to the ministry-share request in all of the budgets presented (with the exception of CRWRC), the sum of which the Ministries Administrative Council had previously recommended to the Board of Trustees. The Budget-Review Committee was composed of the director of finance and administration, the executive director of ministries, the Canadian ministries director, the denominational ministries associate, two Board members, and one agency director (a different director each time the BRC interviewed an agency). All of the agencies were required to submit detailed financial and program information to the committee in advance of the interview meetings. Each agency was scheduled for an interview lasting approximately one and one-half hours. The report of the Budget-Review Committee was then submitted to the Board of Trustees with recommendations.

On the basis of this review process, the Board sought to fulfill the mandate of Synod 1996 and Synod 1997 instructing the Board to review carefully agencies' effectiveness and efficiencies in the light of denominational priorities. The Board's response to that instruction is reflected in its approval of the agency and institutional budgets as found in the *Agenda for Synod 2003—Financial and Business Supplement* and in its recommendation that synod approve the ministry-share request below. Prior to submission to the Board for approval, the individual budgets of the agencies and institutions were approved by their respective boards and the Ministries Administrative Council (MAC).

The 2004 ministry-share request is expressed in terms of confessing members 18 years of age and over as a result of action taken by Synod 1993. The request for 2004 is detailed below as information and represents an aggregate increase of 2.5 percent over the ministry share total for 2003:

The Back to God Hour/CRC TV	\$45.64
Calvin College	27.34
Calvin Seminary	27.37
Canadian Ministries Board ministries	6.52
CRC Publications	9.45
Home Missions	53.01
Fund for Smaller Churches	2.60
World Missions	51.86
Denominational Services:	
Synodical Assembly, BOT, and General Administration	23.51
Ministry Programs	13.61
Special Assistance Fund	1.25
Total	\$262.16

Note: The Calvin College ministry shares vary per region.

B. Recommended salary ranges for 2004

The Board recommends the following salary ranges for 2004, which represent a 3.5 percent adjustment for both the U.S. and the Canadian ranges. It has been the practice of the Board of Trustees to compensate personnel, as much as possible between 95 to 110 percent of midpoint on any range. This has been more difficult on the Canadian side of the grid because of the peculiarities of the Canadian scale. Hence, Canadian salaries tend to fall in the 85 to 90 percent range.

Note: The salary grid printed in the *Agenda for Synod 2003* (pp. 22-23) is incorrect. The numbers were inadvertently inflated by 2.5 percent. The information contained in the grid below is 3.5 percent over the actual salary grid for 2003, but only 1 percent over what is printed on pages 22-23 in the *Agenda for Synod 2003*.

Level	Proposed U.S. 2004 Range			Proposed Canadian 2004 Range		
	Minimum	Midpoint	Maximum	Minimum	Midpoint	Maximum
20	\$80,754	\$100,944	\$121,132	\$104,023	\$130,029	\$156,034
19	\$73,474	\$91,841	\$110,209	\$90,243	\$112,803	\$135,364
18	\$67,339	\$84,174	\$101,008	\$78,633	\$98,291	\$117,950
17	\$62,164	\$77,706	\$93,246	\$68,840	\$86,050	\$103,261
16	\$57,833	\$72,291	\$86,750	\$60,643	\$75,804	\$90,965
15	\$54,204	\$67,756	\$81,306	\$53,775	\$67,218	\$80,662
14	\$47,480	\$59,474	\$71,369	\$47,971	\$59,962	\$71,955
13	\$42,024	\$52,529	\$63,035	\$43,096	\$53,869	\$64,644

Note: The shaded areas are not currently in use.

C. 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

Calvin College – above-ministry-share needs

Calvin Theological Seminary

a. Above-ministry-share needs

b. Ministry Assistance Program (formerly Revolving Loan Fund)

CRC Publications

World Literature Ministries – above-ministry-share needs

Denominational Services

a. Above-ministry-share needs

b. Ministry Programs:

Abuse Prevention

Chaplaincy Ministries

Disability Concerns

Pastor-Church Relations

Race Relations

1) Above-ministry-share needs

2) Multiracial Student Scholarship Fund

Social Justice and Hunger Action

Home Missions – above-ministry-share needs

World Missions – above-ministry-share needs

World Relief Committee – one offering per quarter because

CRWRC receives no ministry-share support

2. Denominationally related youth agencies

Dynamic Youth Ministries

a. GEMS

b. Calvinist Cadet Corps

c. Youth Unlimited

D. Nondenominational agencies recommended for financial support but not necessarily for one or more offerings

Note should be made of the action of Synod 1992 regarding the financial support provided by Christian Reformed churches to these agencies:

in light of the growing number of agencies seeking recommendation for financial support, [synod] remind[s] the congregations of the synodical decision of 1970 wherein “synod urge[d] all the classes to request their churches to pay denominational causes before making gifts to nondenominational organizations on the synod-approved accredited list.

Ground: Our denominational causes should have priority in our giving. . . .”
(*Acts of Synod 1992*, p. 667)

Thus, the list of accredited nondenominational agencies is meant to provide guidance to the churches in selecting organizations for support. However, accreditation is not meant to obligate the churches to designate one or more offerings to a cause.

The following agencies, previously accredited, have renewed their applications and are recommended for 2003 accreditation:

1. United States agencies

a. Benevolent agencies

Bethany Christian Services
Calvary Rehabilitation Center
Cary Christian Center, Inc.
Christian Health Care Center
Elim Christian Services
International Aid, Inc.
The Luke Society
Mississippi Christian Family Services (MCFS)
Pine Rest Christian Mental Health Services

b. Educational agencies

Center for Public Justice
Christian Schools International
Christian Schools International Foundation
Dordt College
Friends of ICS (U.S. Foundation of Institute for Christian Studies)
ITEM—International Theological Education Ministry, Inc.
The King’s University College
Reformed Bible College
Rehoboth Christian School
Roseland Christian School
Trinity Christian College
Westminster Theological Seminary, Philadelphia
Worldwide Christian Schools

c. Miscellaneous agencies

American Bible Society
Audio Scripture Ministries
The Bible League
Crossroad Bible Institute
Friendship Ministries
Gideons International – U.S.
InterVarsity Christian Fellowship (for specified staff support only)
Lord’s Day Alliance of the United States
Mission India
Reformed Ecumenical Council (REC)
The Tract League
Wycliffe Bible Translators

2. Canadian agencies

a. Benevolent agency

Beginnings Counseling & Adoption Services of Ontario

b. Educational agencies

Canadian Christian Education Foundation, Inc.
Dordt College
Institute for Christian Studies
The King's University College
Redeemer University College
Reformed Bible College
Trinity Christian College
Worldwide Christian Schools – Canada

c. Miscellaneous agencies

The Bible League – Canada
Evangelical Fellowship of Canada
Friendship Groups – Canada
Gideons International – Canada
Work Research Foundation
Wycliffe Translators of Canada

E. *Request to be added to list of causes*

It is recommended that Inter-national Needs Network be included on the list of nondenominational recommended causes in both the United States and Canada.

F. *Denial of causes for inclusion*

It is recommend that the following new requests be denied inclusion on the list of nondenominational recommended causes:

Audio Scriptures International
Pathfinder Resources
Rest Haven Christian Services

G. *Pension matters*

1. The BOT received as information the Ministers Compensation survey results of the final average salaries to be used in the year 2004 by the pension plans in the application of its benefit formula. These amounts are \$39,734 in the United States and \$41,240 in Canada.
2. Historically low interest rates and approximately three years of declining values in the financial markets, taken together, have diminished current portfolio income and values. The consequence is that both the U.S. and Canadian plans are significantly underfunded. The challenge of funding the plans is made more difficult by the declining number of reported members age 18 and over on which pension assessments are based. In order to return the plans to the required funding levels, it will be necessary to substantially increase the assessment per confessing member for calendar year 2004 and beyond. Congregations will be notified of the precise increase as soon as that information is available this fall.

H. *Stated supply compensation*

The Board of Trustees annually sets the stated supply recommended amounts for use in the churches. The current amounts are not less than \$425

per week for churches located in the United States, and not less than \$440 per week for churches located in Canada. Effective January 1, 2004, these amounts will change to not less than \$435 for U.S. churches, and not less than \$450 for Canadian churches.

I. Summary of denominational investments and compliance with investment policy

Synod 1998 approved a number of measures dealing with investment guidelines and disclosures. The BOT's response to these requests is found in Appendix E.

IV. Recommendations

A. That synod approve the interim appointments made by the Board to the agency boards (I, A, 1 and 2).

B. That synod by way of the printed ballot elect an at-large alternate member for the Board of Trustees from the slate of nominees presented (I, B, 3).

C. That synod by way of the printed ballot elect members for the Judicial Code Committee from the slate of nominees presented (I, C).

D. That synod adopt the recommended changes in Church Order Article 23, Church Order Article 24, and Church Order Supplement, Article 23-a (I, D).

E. That synod recommend that all congregations choosing to pay tuition through the congregation's general fund be advised to seek their own individual registration as a 501(C)3 not-for-profit corporation (see Appendix A).

F. That synod approve the report of the Dynamic Youth Ministries/Youth Ministries Committee (Appendix B).

G. That synod approve the revised grievance and termination of employment appeal procedure for employees of the denomination (Appendix C).

H. That synod appoint a study committee to explore and reflect on the issues raised in the war and peace report (Appendix D) and recommend guidelines and advice for the church. Special attention should be given to the following:

1. The changed international environment and its implications for the CRC's position regarding the use of military power.
2. The use of military force in preemptive and preventative warfare and how these relate to the principles of just war such as just cause, last resort, and competent authority.
3. The continued proliferation of nuclear weapons as legitimate instruments of war in light of synod's declarations in 1982.
4. The underlying theology and principles of peacemaking and peacekeeping to inform the conscience and praxis of the church.

I. That synod approve a ministry share of \$262.16 per confessing member 18 years of age and over for calendar year 2004. *Note:* The ministry shares for Calvin College vary per region.

J. That synod approve the proposed salary ranges for 2004.

K. That synod approve the list of above-ministry share and specially designated offerings for the agencies and institutions of the CRC and recommend these to the churches for consideration.

L. That synod approve the list of nondenominational agencies, previously accredited, that have renewed their application and are recommended for 2003 accreditation.

M. That synod approve the request that Inter-national Needs Network be included on the list of nondenominational recommended causes in both the United States and Canada.

N. That synod deny the following new requests for inclusion on the list of accredited nondenominational agencies:

Audio Scriptures International
Pathfinder Resources
Rest Haven Christian Services

Board of Trustees of the
Christian Reformed Church in North America
David H. Engelhard, general secretary
Peter Borgdorff, executive director of ministries

Appendix A-1

Letter from Miller, Johnson, Snell & Cummiskey

J. LEE MURPHY
BOYD W. HENDERSON
JOHN W. MOHRL
JOHN S. MARSH
ORAG A. MILLER
JAMES S. BRADY
PETER J. KOK
W. JACK KRISER
JOHN R. MOUTH
BERT J. FORTUNA, JR.
ROBERT D. BROWER
MICHAEL A. SHAPIRO
J. MICHAEL BIRTH
RONALD E. ROSEN
BRENT D. RECTOR
ROBERT W. SCOTT
JAMES G. BRUBAKER
ORAG A. MILLER
THOMAS F. SARB
JEFFREY S. ARAMON
CAROL J. KARR
CLIFFORD G. MARNE

THOMAS B. WURST
ROBERT B. BETTENDORF
DAVID J. GASS
J. SCOTT BURBEN
WILLIAM H. FALLON
ROBERT J. CHRISTIAN
CRAIG H. LUBBEN
MICHAEL J. TAYLOR
DUSTIN P. ORDWAY
CYNTHIA P. ORTEGA
MARK E. RIZK
ALAN C. SCHWARTZ
JEFFREY H. LAWSON
CATHERINE C. METZLER
ROBERT A. STEAD
ELIZABETH M. HONEYWRE
DANIEL P. PERK
MARY V. BAUMAN
KENNETH G. HOFFMAN
JACK C. CLARY
TIMOTHY J. RYAN
STEPHEN R. RYAN

SUSAN B. HOEKEMA
FRANK F. BERRICLIN
JEFFREY G. YORK
LAURETTA K. HURPHY
PETER H. PETERSON
DAVID M. BUDAY
JAMES R. PETERSON
KAREN J. CUSTER
MATTHEW L. VICARI
GARY A. CHAMBERLIN
JOHN M. SOMMERDYCKE
BARIN C. ISAAC
JULIE A. SULLIVAN
JOHN F. KORYTO
FRANK M. SCUTCH II
CHARLES E. SCHOLL
CAROLINE M. DELLENBUSCH
ELIZABETH WELCH LYKINS
SUSAN GRACE DAVIS
MARK P. HUNTING
JENNIFER L. JORDAN

D. ANDREW PORTINGA
JOHN M. NOVAK
PATRICK J. SULLIVAN
RICHARD E. HILLBARY II
DWAYNE K. HAMILTON
TAMA E. FULLER
NATHAN D. PLANTINGA
SARAH K. WILLEY
SUSAN H. SHERMAN
KRISTEN L. KROEGER
MICHAEL E. STROSSER
ANDREW H. MCGAUGHNEY
MELISSA NICKERS
ROBERT W. DIBREN
NICHOLAS D. HUSTON
NICHOLAS J. COLTSIOS
KURT A. NISSLING
WENDY M. PAINE
JOAN E. SCHLENDER
SALVATORE W. PIRROTTA
ROBERT D. WOLFRONG
MARCO W. CAMPBELL
ROBERT M. DAVIES

CATHERINE A. TRACEY
DAVID R. CLEVELAND
STEVEN J. LAURENT
OF COUNSEL:
JAMES A. ENGBERG
RONALD B. STEPHENS
ROBERT R. LENNON
HARRY EPOTLOS, JR.
CERVEL H. ADAMS, Ph.D.
ROBERT J. MILLER
(1916-1992)
ROBERT A. JOHNSON
(1910-1976)
ARTHUR R. SNELL
(1916-1996)
JOHN W. CUMMISKEY
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RICHARD F. HOOKER
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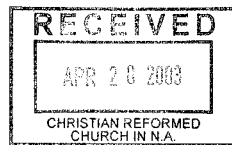
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April 24, 2003



PERSONAL AND CONFIDENTIAL

Dr. Peter Borgdorff
Mr. Ken Horjus
Christian Reformed Church
in North America
2850 Kalamazoo Avenue, SE
Grand Rapids, MI 49560

Re: Deloitte & Touche Report

Dear Dr. Borgdorff and Mr. Horjus:

You have provided us with a copy of the reports (the "Reports") from Deloitte & Touche to the Committee to Study Christian Day School Education (the "Committee"). You are not asking for us to do an independent review of the analysis and conclusions of the Reports. However, you would like us to comment as to the manner in which the CRCNA, as the holder of a group exemption from federal income tax (the "Group Exemption"), should respond in the event that a member church chooses to follow the recommendation from the Committee that a member church may assume some portion of the financial responsibility for Christian School education for the children of the congregation (the "Recommendation").

Our conclusion is that the CRCNA should require member churches who elect to pursue the Recommendation to obtain their own independent 501(c)(3) status. This conclusion is based on the nature of the Group Exemption and the potential risks to the CRCNA, its agencies and other member churches in the event that the Internal Revenue Service ("IRS") would challenge the Group Exemption.

Dr. Peter Borgdorff
Mr. Ken Horjus
April 24, 2003
Page 2

A. NATURE OF THE GROUP EXEMPTION.

The Internal Revenue Code allows an organization (a "Subordinate Organization") that is affiliated with, and subject to the general supervision or control of, a central organization (a "Parent Organization"), to be recognized as tax exempt solely by reason of its relationship to the Parent Organization. The advantage of such a group exemption is that each Subordinate Organization does not need to file its own application for tax exempt status.

In exchange for granting a group exemption to a Parent Organization, the IRS requires that the Parent Organization act like a "proxy" of the IRS in connection with the application of the group exemption. For example, the IRS requires that the Parent Organization evaluate the tax exempt status of each Subordinate Organization to determine, in place of the IRS, whether these organizations meet the applicable tests for tax exemption.¹ The Parent Organization annually must file with the IRS its list of qualifying tax exempt, Subordinate Organizations, which essentially is the Parent Organization's representation to the IRS that each Subordinate Organization qualifies for tax exempt status. In other words, the Parent Organization is representing that the IRS need not carry out an independent evaluation as to the tax exempt status of the Subordinate Organizations.

In summary, the benefit of having a group exemption carries with it the significant responsibility of policing the manner in which Subordinate Organizations are operating. If the IRS determines that the Parent Organization has failed to exercise this oversight properly, the IRS could attempt to challenge the tax exempt status of the Parent Organization and/or the Subordinate Organizations that are in question.

¹ The primary requirements are that tax exempt entities fulfill both an organizational test and an operational test. The organizational test is that the entity be formed consistent with the defined exempt purpose, including as specified under the entity's organizational documents like Articles of Incorporation and Bylaws. The operational test is more applied and pragmatic. The operational test focuses on whether the entity actually pursues the exempt purpose in connection with its day to day affairs.

Dr. Peter Borgdorff
Mr. Ken Horjus
April 24, 2003
Page 3

B. RAMIFICATIONS IF GROUP EXEMPTION IS CHALLENGED.

We can locate little authority that provides us with guidance to be able to forecast the precise manner in which the IRS may look to challenge a group exemption. One possible approach would be for the IRS to move to revoke the Group Exemption. Such a result would be catastrophic for the CRCNA. The Group Exemption to the CRCNA is the basis for not only the tax exempt status of the particular member church that may be in question, but every other member church, and each of the agencies. Recall also that tax exempt status has a two-part benefit. First, it allows the entity to avoid having to pay income tax on receipts. Second, it allows donors to take a tax deduction on their personal tax returns. Consequently, the impact potentially may also be felt in the donor community that supports the CRCNA, its agencies and its member churches.

C. OUR PROPOSAL.

We are not suggesting that the Recommendation is contrary to the law. However, the impact to the CRCNA in the event of an IRS challenge cannot be underestimated. Consequently, we suggest that the CRCNA advise any member church that wants to implement the Recommendation to obtain its own tax exempt status through the filing of an independent 1023 form with the IRS.

Please call with your comments or questions.

Very truly yours,

MILLER, JOHNSON, SNELL & CUMMISKEY, P.L.C.

By


Kenneth G. Hofman

KGH/kag

Appendix A-2

Communication from the Board of Trustees of the CRCNA Re the Letter of Miller, Johnson, Snell & Cummiskey

Attached to the Supplementary Agenda was a letter from our corporate legal counsel on the potential risks to the tax exempt status of the denomination, its agencies, and all the U.S. congregations that are included in a group exemption from federal income tax (the "group exemption") if the report of the Christian Day School Education Committee is adopted. Legal counsel was asked to describe generally the obligations of the denomination as the holder of the group exemption and to provide an opinion as to the best means of insulating the group exemption from any possible challenge in the event that member churches choose to pursue the recommendation contained in the report. Legal counsel was not asked to render a second opinion on the work of Deloitte & Touche that is part of the study committee's report. Neither was legal counsel asked to advise synod, or address the question, whether the Christian Day School Education Committee report should be adopted.

However, the day after the letter was sent to the delegates of Synod 2003, we received two significant objections to the distribution of the letter in question. The objections received are essentially the same. The fear is that the letter from legal counsel may adversely affect synod's preparedness to approve the report and its recommendations. This memo is to inform synod that such is not the intent of forwarding the letter to synod.

The Board of Trustees decided to transmit the letter to synod because it believes that the delegates to synod would benefit from understanding the significant benefit that our U.S. agencies and member churches enjoy through the group exemption, the scope of the risk if the group exemption ever were to be challenged, and a means of protecting the group exemption. The denomination is duty bound to monitor the manner in which the group exemption is used, not only at the denominational level but also by every member church. It is not a difficult task for the denomination to assure the IRS that all CRC congregations that are part of the group exemption conduct worship services and are engaged in religious activities common to all churches. The matter becomes more complicated when congregations engage in activities that are legitimate but not as commonly done by churches. Daycare and other such community services are examples. Other activities, such as lobbying and participating in political campaigns, are prohibited. The denomination annually must assure the IRS that all such activities of each organization are in compliance with the terms of the group exemption.

However, given the potential for misunderstanding the intent of legal counsel and the Board of Trustees, the following is suggested:

1. That synod refer the communication from legal counsel back to the Board of Trustees for further study and assessment.
2. That synod note the intent of the Board of Trustees to more fully explore the issues that are imbedded in our group exemption status as well as the IRS reporting requirements.

3. That synod note that the normal procedure of the Board of Trustees is to follow the advice of legal council, unless specifically instructed to the contrary by synod.

For the Board of Trustees of the CRCNA,

David Engelhard – general secretary

Peter Borgdorff – executive director of ministries

Appendix B

Dynamic Youth Ministries and the Christian Reformed Church of North America

I. Introduction

Synod 2001 mandated

the board of Trustees to initiate a conversation through the Youth Ministry Committee with Dynamic Youth Ministries and to come with recommendations to Synod 2002 about how they can strengthen and coordinate youth ministry together. The report should address:

- a. the fit between the CRC vision and mission of youth ministry and DYM's programs and services;
- b. the relationship between the CRC and DYM in terms of such matters as funding and reporting;
- c. ways of reporting on program effectiveness.

(Acts of Synod 2001, p. 449)

The Board of Trustees appointed a committee consisting of six Youth-Ministry Committee members (Mr. Rick Abma, Mr. Gerry Bysma, Mrs. Ruth Cook, Dr. Syd Hielema, Rev. Dr. Pieter Pereboom, and Ms. Dawn Ryswyk, which includes its three members who serve as liaisons with Cadets, GEMS, and Youth Unlimited), Mr. Gary Mulder (executive director of CRC Publications), and two BOT members (Rev. Peter Nicolai and Rev. Cal Compagner). Shortly after the committee's first meeting, Rev. Nicolai (the author of the original overture that was presented to synod concerning this matter) passed away. He was not replaced. The appointed committee was unable to complete its work in time for consideration by Synod 2002, and, therefore, this report is presented to Synod 2003.

This report consists of two parts: a brief description of the present state of children and youth ministry in the CRCNA and recommendations concerning its future as it pertains to the mandate quoted above.

II. The present state of children and youth ministry in the CRCNA

As its first task, the committee sought to describe the present state of children and youth ministry in the CRC, thereby providing a context for the committee's work on its mandate. We have come to understand this context as characterized by these fundamental factors:

A. The three divisions of Dynamic Youth Ministries (Cadets, GEMS, Youth Unlimited) have held a unique place in our denomination. Each one began separately outside of official denominational structures, and each one has always held and maintained a close tie to the denomination. They are the only

ministries that have been designated in various synodical reports over the years as “denominationally related ministries,” a designation that recognizes both their close ties to the CRC and their independence from it.

B. The unofficial character of this relationship has led to ups and downs over the years. During the late 1980s, some weaknesses developed, which led to the formation of a synodical study committee and reports to Synods 1991 and 1992. The principal outcome of these reports and discussion was the formation of the denominational Youth Ministry Committee in 1991, created to serve as a liaison between Dynamic Youth Ministries and the CRC. This committee was formed as a compromise solution arising from a conflictual process. It was given an impossible mandate to carry out, and it has struggled during its eleven-year history to carry out its task.

C. During the late 1990s, various participants in children and youth ministry in the CRC came to recognize that a history of providing two parallel tracks of ministry—children and youth group ministries (Cadets, GEMS, Youth Unlimited) and educational ministries (Sunday school and catechism, with materials provided by CRC Publications)—was too compartmentalized. Greater coordination flowing from a wholistic vision of children and youth ministry was seen as necessary.

D. Also, during the late 1990s, these various participants experienced (and continue to experience) increasing competition from other (non-Reformed) ministry providers. Our ecclesiastical context is one in which traditional loyalties cannot be counted on. At the local church level, those leading children and youth ministry may seek the most “user-friendly” resources they can find. This increased competition puts all official and unofficial denominational ministry providers under greater pressure.

E. The denominational strategic plan is also a part of the current context. As the committee began its work, it realized that it could not really analyze “the fit between the CRC vision and mission of youth ministry and Dynamic Youth Ministries’ programs and services” (from the synodical mandate quoted above) because it was not at all clear what the CRC vision and mission was. Some members of this committee formed the nucleus of a team that is working out the denominational plan by developing and implementing such a vision and mission, and these developments will in turn be incorporated into the recommendations below. (See Addendum.)

III. Proposals for a new structure for the relationship between Dynamic Youth Ministries and the CRC

A. The committee proposes that the Youth Ministry Committee be eliminated and that a significant portion of its mandate be given to the Children and Youth Ministry Council described below. The Youth Ministry Committee is no longer the best possible structure for strengthening the relationship between Dynamic Youth Ministries and the CRC for the following reasons:

1. The Youth Ministry Committee’s mandate is far too ambitious for a body made up entirely of volunteers that meet twice a year. During its twelve-

year history, it has been able to fulfill only parts of its mandate, leaving much of it undone.

2. The Youth Ministry Committee is to serve as a liaison between Dynamic Youth Ministries and the CRC. The intent is laudable, but a committee does not provide the best possible structure for strengthening the relationship because it adds an extra layer to the relationship. The Dynamic Youth Ministries-CRC relationship has improved somewhat due to the work of the Youth Ministries Committee, but this improvement has reached a ceiling that cannot be raised within the limitations of the current structure. A group that includes Dynamic Youth Ministries representation and denominational staff representation would provide a stronger, more immediate, and more continuous relational structure.
3. The Youth Ministries Committee is not well enfolded within denominational structures. Rarely has the committee been held accountable by any body for leaving much of its mandate undone. Too often the committee has not been consulted when matters that fall within its purview were discussed in denominational settings.
4. With the growing realization that Christian Reformed youth ministry is largely carried out by the three ministries of Dynamic Youth Ministries as well as CRC Publications, a structure that includes staff from these organizations makes much more sense than one that links Dynamic Youth Ministries with a committee of denominational volunteers.

B. The committee proposes the formation of a Children and Youth Ministry Council made up of key staff people involved in denominational ministry to children and youth as described below:

1. Mandate

- a. Assist in the coordination of children and youth ministry in the denomination and in local churches. This coordination should take place at the denominational level and include strategies for implementation in the local congregation.
- b. Monitor the implementation of the strategic priority titled "Integrated Ministry for Children and Youth" in the Denominational Ministry Plan as it pertains to ministry to children and youth. (Currently this part of the denominational plan is being developed by a short-term task force called the "Integrated Ministry for Children and Youth Team," and several members of this team would also serve on the council; thus, this team's mandate should be given to the council.)
- c. Develop a ministry evaluation tool that combines existing tools with the need to evaluate the coordination of ministries and their fit with the denomination's vision and mission. Each participating ministry will conduct self-evaluations and report on the results of this evaluation to the council, the Ministries Administrative Council (MAC), and the Advisory Committee (see below).
- d. Propose new initiatives, as is determined to be necessary, and propose funding strategies for these new initiatives.

- e. The council will ensure necessary communication between itself and the local congregation.
- f. Review proposed new resources to avoid duplication of resources.

2. Composition

The membership of the Children and Youth Ministry Council would consist of one staff representative from each of the following ministries: Youth Unlimited, GEMS, Cadets, CRC Publications, and the Calvin Institute for Christian Worship.

The chairperson of the council will be appointed by the executive director of ministries based on input from the members of the council.

3. Reporting relationship

The Children and Youth Ministry Council will serve as a subcommittee of the Ministries Administrative Council (MAC). It will also provide a vehicle for each member organization to report regarding the coordination of ministries and the implementation of the Denominational Ministries Plan.

4. Frequency of meetings

The Children and Youth Ministry Council will normally meet bimonthly but as often as necessary.

C. The committee also recommends the formation of a Children and Youth Advisory Committee with a mandate and composition as described below.

1. Mandate

Serve as a sounding board for the work of the Children and Youth Ministry Council, especially regarding coordination of ministry, ministry evaluations, new ministry initiatives, and any other matters that may arise regarding CRC ministry to children and youth.

2. Composition

The Children and Youth Advisory Committee would consist of no more than five volunteers chosen for their expertise in and passion for children and/or youth ministry.

3. Appointment process

The Children and Youth Advisory Committee will be appointed by the BOT upon recommendation of the Children and Youth Ministry Council.

4. Frequency of meetings

The Children and Youth Advisory Committee will normally meet twice per year.

D. The Committee recommends that the Children and Youth Ministry Council and the Children and Youth Advisory Committee function for a two-year trial period.

1. The Children and Youth Ministry Council and the Children and Youth Advisory Committee should function for a two-year trial period, and after this time the council is to make recommendations to the BOT concerning its viability and any changes that may improve the work of the council. During this trial period, the executive directors of GEMS, Cadets, Youth

Unlimited, and CRC Publications will serve on the council. The worship institute representative will be determined at a later time.

2. The Children and Youth Ministry Council should determine and recommend whether other stakeholders in CRC children's and youth ministry ought to have permanent representation on the council. (Possibilities include Home Missions, Campus Pastors, Calvin Seminary, Association of Reformed Youth Pastors, and Christian Schools International.)
3. In the event of a dispute within the Children and Youth Ministry Council during the trial period, the council will involve the executive director of ministries (EDM), as necessary, to attempt to seek resolution.

IV. Recommendations

The Board of Trustees recommends the following to synod:

- A. That the current synodical Youth-Ministries Committee be eliminated.
- B. That a Children and Youth Ministry Council be formed as described in this report.
- C. That a Children and Youth Advisory Committee be formed as described in this report.
- D. That the Children and Youth Ministry Council and the Children and Youth Advisory Committee function for a two-year trial period.

V. Conclusion

This fulfills the mandate given by Synod 2001. We encourage the Board of Trustees of the CRCNA to recommend this report to synod as its response to synod's request to initiate this conversation.

Addendum

Integrated Ministry for Children and Youth

I. Opening statement

The local church is instituted by its Lord to reach out with Christ's love in Word and deed, gather God's people for worship, proclaim God's Word, celebrate the sacraments, nurture and disciple members and adherents in the true faith, and enjoy Christian fellowship.

II. Vision statement

We envision a transformed body of Christ that makes God real to children and youth, nurturing them in a dynamic relationship with God so that they can transform the world for him.

- A. We envision congregations characterized by:
 - Intergenerational worship that actively engages everyone
 - Spirit awakened hunger to grow in the Lord
 - Rootedness in Reformed theological heritage
 - Flexibility in church programming

- A warm welcome for all
- Opportunities for all to use gifts
- Ministry driven by a wider kingdom vision
- Effective equipping and encouraging of families as they also make God real

B. We envision youth ministry characterized by:

- Well-equipped and supported leaders and mentors
- Whole person discipleship: head, heart, hands
- Connected sequencing of all faith nurture (cradle to grave)
- Worship as the integrating activity
- Relationship building with God and others

III. Strategies to achieve vision

A. Employ various tactics for listening, including telephone surveys to church leaders, focus groups at the YU convention, survey of youth, and so forth.

B. Sponsor a series of regional conferences of pastors, other local church leaders, and children and youth staff and volunteers.

Purpose of conferences: To promote a denominational dialogue about children and youth ministry that will generate enthusiasm and commitment for transforming the body of Christ so that it makes God real to children and youth and to identify and communicate strategies for integrated children and youth ministry that achieves that goal.

C. Identify and work with churches that model effective integration of children and youth ministry and ask them to serve as teaching churches.

D. Develop high-level collaboration of ministries involved in children and youth ministry.

E. Create a diagnostic tool for churches to use to evaluate their ministry to children and youth and to develop strategies for making them more effective.

F. Develop a model and strategy for promoting conversations at the local level regarding the roles of Christian schools, the church, and so forth.

G. Develop a model and strategy for promoting unity and biblical community among church staff and church leadership.

Appendix C Grievance and Termination Appeal Procedure

The Board of Trustees at its February 2003 meeting requested that further refinement be made to the appeal procedure as it appeared in the Employee Manual. That refinement is reflected in the following and is recommended to Synod 2003 for approval.

606 Grievance Resolution and/or Mediation Services

The CRCNA is committed to encouraging an atmosphere in which any problem, complaint, suggestion, or question may be openly discussed. In many

situations, employees should use informal discussions to resolve issues of conflict. However, in some cases such discussions do not produce satisfactory resolutions. If an employee believes that his or her rights have been violated, the employee may **request the services of a mediator** or express his or her concerns through the grievance resolution procedure. No employee will be penalized, formally or informally, **for requesting mediation** or voicing a complaint in a reasonable, business-like manner or for using the grievance resolution procedure.

Steps of the Grievance Resolution Procedure

Step 1: The employee must present the grievance to his or her supervisor within 30 days after the incident occurs. For the purpose of this procedure, “days” refers to work days. If the supervisor is not available or if the employee believes it would be inappropriate to contact that person, the employee may present the grievance to the agency director. The supervisor or agency director and employee will try to resolve the matter informally.

Step 2: ~~If step 1 is inadvisable, the employee may submit a written grievance to his or her supervisor within 30 days after the incident occurs. If informal efforts to resolve the matter in step 1 are unproductive, the employee must submit a written grievance within 10 days after meeting with the supervisor or agency director. The supervisor shall meet with the employee and provide a written response to the grievance within 10 days, after consulting with the agency director as necessary.~~

Step 3: ~~If a satisfactory resolution is not reached at step 2, the employee may submit a written grievance to the department head or the next level supervisor within 10 days. The department head or next level supervisor will meet with the employee to discuss the grievance, and shall provide a written response to the grievance within 10 days after the meeting.~~

Step 2: If a satisfactory resolution is not reached at step 1, the employee may make a written appeal to the agency director within 10 days after receiving the response in step 1. The agency director will arrange a meeting with the employee and other appropriate persons within 10 days and shall respond in writing within 10 days after the meeting.

Step 3: If a satisfactory resolution is not reached at step 2, the employee may make a written appeal to the executive director of ministries (EDM) within 10 days after receiving the response in step 2. The EDM or his designee will meet with the employee and other appropriate persons within 10 days and shall respond in writing within 10 days after the meeting.

Step 6: ~~If a satisfactory resolution is not reached at step 5, the employee may make a written appeal to the agency board within 10 days after receiving the response in step 5. The agency board shall conduct a review of the grievance, review all prior written information, meet with those involved, and review additional relevant information at its next regularly scheduled meeting. If, in the judgment of the officers of the agency board, an early decision is required, the officers of the agency board may review the appeal and render a decision subject to ratification by the entire board. The board shall inform the employee of its decision within 30 days after the review and investigation. The decision of the agency board is binding except in personal performance matters~~

involving directors and those appointed by the Board of Trustees of the CRCNA (BOT), and in appeals that are permitted under either the Employment Termination Appeals Procedure (see section 607) or the Church Order of the CRCNA.

Appeal beyond ADMINISTRATIVE CHANNELS: An appeal beyond step 3 is subject to the jurisdiction and procedures of the BOT.

An employee who fails to file or appeal a grievance within the designated time limit will be assumed to accept the grievance response at the previous step, unless the time limit has been expressly waived or extended in writing. The CRCNA's failure to respond to an appeal within the designated time limit will result in the employee's right to proceed to the next step in the process, unless the time limit has been expressly waived or extended in writing.

An employee may, as an alternative to the grievance procedure outlined above, request that a mediation service be made available for the resolution of a grievance. THE EMPLOYER WILL, UNDER NORMAL CIRCUMSTANCES, HONOR A REQUEST FOR MEDIATION. The selection of a mediator shall be the joint responsibility of the employee and the director of personnel. A list of available mediators is kept on file in the Office of Personnel. Reasonable expenses associated with the use of mediation services shall normally be paid for by the employer.

607 Employment Termination Appeals Procedure

The procedure for employment termination appeals is the sole and exclusive means for an eligible employee to appeal his or her employment termination by the CRCNA. This policy will apply to all eligible employees of the CRCNA except those specifically excluded by a decision of the Board of Trustees (BOT) and/or the synod of the CRCNA.

607.1 Church Order Article 30

~~The procedure outlined in this manual does not affect the right of appeal provided for in Church Order Article 30 and in Church Order Supplements 30 b and 30 c. With respect to a termination that is covered by the procedure outlined here, this procedure must be exhausted before an appeal may be made under Church Order Article 30 and Church Order Supplements 30 b and 30 c.~~

607.1 Grounds for Appeal of Employment Termination

This procedure applies to all forms of involuntary termination of employment by agencies or agents of the CRCNA. It does not apply to the educational institutions of the CRC or in situations when the conclusion of employment was agreed upon at the time of initiation or renewal.

Involuntary terminations fall into two categories:

- Terminations for poor job performance and/or conduct-related reasons.
- Terminations due to reduction, reorganization, or elimination of a position.

The grounds for appeals of these two categories of employment terminations are as follows:

607.1.1 *Employment Termination for Poor Job Performance and/or Conduct-Related Reasons*

An employee who is terminated for poor job performance and/or conduct-related reasons may appeal the termination on the following grounds:

- ~~The employee firmly believes that any, or a significant part, of~~ THAT the reasons given for termination are not valid.
- Although the employee agrees that reasons given for termination are valid, the penalty is out of proportion with the misconduct or poor job performance.
- The termination has violated one of the following:
 - an established policy of the agency that has terminated the employee
 - an established policy of the CRCNA
 - a specific provision of the Church Order

607.1.2 *Employment Termination Due to Reduction, Reorganization, or Elimination of a Position*

An employee may be terminated when an agency or other entity of the CRCNA is reduced in size, eliminated, merged, or reorganized. This may occur for a variety of reasons, such as the redefinition of a mission or a budgetary consideration. The grounds for appeal for such a termination are limited to the following:

- The reason given for the termination (for example, reorganization, merger, etc.) is a pretext for removing the employee.
- The selection of the employee or the employee's position for termination has violated one of the following:
 - an established policy of the agency that has terminated the employee or the employee's position
 - an established policy of the CRCNA
 - a specific provision of the Church Order

Note: The employee in such an appeal may not challenge the underlying decision to reorganize, cut back, merge, or effect some other action. The grounds for appeal are limited to the issue of whether some other employee, rather than the appealing employee, should have been terminated, based on a requirement of established agency or denominational policy.

607.2 *Appeal Procedure*

A. Filing

Appeals must be filed in writing. The appeal must be filed within 10 calendar days after the employee is terminated or is notified in writing that he or she will be terminated, whichever date is earlier. The appeal must state the grounds for the appeal (see section **607.1.2**).

B. Steps of Appeal

Prior to the initiation of an appeal it is necessary for the employee to consult with the Personnel Office in order to establish the eligibility status of the employee and determine through what steps and to what level an appeal may be advanced. The following provisions must be applied as appropriate:

Eligibility criteria for filing an appeal:

1. The general rule is that an appeal may be filed through established channels up to one level beyond the level involved when the employee was first appointed. However, in the administrative channel, no termination shall be implemented without consultation with the executive director of ministries.
2. Persons appointed by an agency board, or whose appointment was ratified by an agency board or its appointed officers, may not be terminated without **PRIOR CONSULTATION WITH** that agency board or its appointed officers. However, an appeal may advance one level beyond that agency board to the Board of Trustees.
3. Persons appointed by the Board of Trustees of the CRC, or whose appointment was ratified by the Board of Trustees of the CRC, may file an appeal with the Board of Trustees. In such cases, the decision of the Board of Trustees shall be final.
4. ~~In all cases of eligibility determination as defined in 1-3 above, an employee may file an appeal with the synod of the Christian Reformed Church but only if the issue being appealed falls within the regulations of Article 30 of the Church Order of the Christian Reformed Church (and its supplements). (Ref. 607.1 above for more detail.)~~

Step 1: The appeal must be filed with the director of the agency in which the employee worked. All written materials in support of an appeal must be submitted not less than 10 calendar days before the agency director is required to initiate a response to the appeal. The director—or his or her designee—will meet with the employee and other appropriate persons within 10 calendar days after receiving the written appeal and shall respond in writing within 10 calendar days after the meeting.

Step 2: If an eligible employee is not satisfied with the response in step 1, he or she may make a written appeal to the EDM within 10 calendar days after receiving the response in step 1. The EDM—or his designee—will meet with the employee and other appropriate persons within 10 calendar days after receiving the written appeal and shall respond in writing within 10 calendar days after the meeting.

Step 3: If an eligible employee is not satisfied with the response in step 2, he or she may make a written appeal to the agency board within 10 calendar days after receiving the response in step 2. The board or its designee (for example, a subcommittee of the board) will conduct a hearing within 10 calendar days after receiving the written appeal. The hearing shall be conducted according to procedure set forth (in section E below).

Step 4: If an eligible employee is not satisfied with the response in step 3, he or she may make a written appeal to the BOT within 10 calendar days of receiving the response in step 3. The BOT or its designee (for example, a subcommittee of the BOT) will arrange for a review of the decision previously made within 10 calendar days after receiving the appeal. The review shall be conducted by a committee of the BOT whose membership shall be exclusive of administrative personnel. The committee shall make its recommendation to the BOT (or its executive committee) and then the BOT shall issue its decision in writing within 10 calendar days after its review.

Appeal beyond the BOT: Church Order Article 30 and its supplements 30 b and 30 c with reference to both grounds and procedures.

C. Access to Information

At his or her request, an employee will be given access, at reasonable times and places, to **GENERAL** nonconfidential information, **AS WELL AS TO THE PERSON'S OWN PERSONNEL FILE**, that will help him or her to adequately pursue an appeal and prepare for meetings and hearings.

D. Representation

At all the meetings described in these procedures (~~except as provided for in the Judicial Code regulations~~), another person may accompany the employee for support and assistance. However, only the employee shall speak for him- or herself and the accompanying person may not function as an advocate.

E. Conduct of Hearing

The steps 3 and 4 hearings shall be conducted in the following manner:

1. The appealing employee shall be given an opportunity to amplify the written materials. However, because this is an appeal hearing, no new information may be introduced without the specific permission of the hearing body. Once the amplification has been completed, and the hearing body has had opportunity to elicit clarification, the employee is dismissed from the hearing room. The employer's staff member(s) shall not be present during this phase of the hearing.
2. The employer's staff member(s) shall be given an opportunity to amplify the written materials explaining the circumstances of the employment termination. However, because this is an appeal hearing, no new information may be introduced. Once the amplification has been completed, and the hearing body has had opportunity to elicit clarification, the employer's staff member(s) are dismissed from the hearing room. The appealing employee shall not be present during this phase of the hearing.
3. The hearing body shall render its decision on the appeal within 10 days of the hearing date.
4. The executive director of ministries shall serve as an advisor to the hearing body and shall be present throughout the proceedings.

F. Other Procedural Matters

At steps 1 and 2 the employer may independently investigate the matters involved in the appeal. However, at step 3 the hearing body shall limit its consideration to the evidence and arguments presented at the hearing.

Time limits in this procedure may be waived only by written agreement. Absent compelling circumstances, an employee's failure to file or process an appeal in a timely fashion shall constitute a waiver to the right of appeal.

G. Effect of Decision

This appeal procedure is an employee's sole and exclusive remedy in all cases of employment termination. The decision produced by this procedure in any particular case is final and binding on the employer and the employee and, to the extent that a civil court has jurisdiction of the matter, such decision is fully enforceable in such a court.

Appendix D Report on War and Peace

I. Introduction

The Cold War with its bipolar balance of power relationships has ended. That result is both a blessing and a bane for the world because a common “strategic culture” no longer exists. In its place, we have a proliferation of highly lethal and indiscriminate weapons coupled with a major change in U.S. military and security doctrines. This is a radically new situation and has major implications for the Christian church.

An important corollary to this is the all-important question of power and the use and purpose of national power. This question is in serious need of informed conversation, and for us as Christians that conversation is urgent. The questions and the answers on the exercise of political, economic, and military power are increasingly divergent. The questions of the use of power—the efficacy, morality, and purpose of national power—are not being answered with one voice. Article after article in the U.S., Canadian, and international press demonstrate that this divergence has sharpened since the events of September 11, 2001, and the American-led war on Iraq.

We are a community of those who follow Christ. We are part of a world that belongs to God, part of a fallen world, ourselves broken. This world has been redeemed—bought with Christ’s blood, and we who acknowledge the claim of Christ as Lord have a special passion for a special task, the task of reconciliation and peacemaking. What is Christ asking of us, gospel witnesses and reconcilers, in our time of war, terror, and great opportunities for peacemaking?

In light of significant changes in the global context, Christians are asking how they can best fulfill God’s mandate to be agents of peace, as well as how they should respond to current moral questions about the use of military force. They are turning to their churches and fellow believers for guidance.

This document, then, is principally a framework for a continuation of our denominational discussion on just war as well as an opportunity to elaborate on our previous commitments to peacemaking. It is a fairly narrow document that focuses on specific changes in the international environment, including how power—especially military power—is being used in our world. An honest and open discussion of the responsible use of power to kill or protect, to destroy or to build, is a discussion we must have if we are to become a community of reconcilers and peacemakers.

II. The church on war and peace

The Christian church has not always been in agreement regarding the permissibility of war. Pacifist, crusader, and just-war perspectives have all surfaced in the course of history. The latter perspective (just war) has prevailed throughout most of history and throughout the largest portion of the Christian church.

The Christian Reformed Church, in an attempt to articulate its own position regarding war and peace, has clearly taught that “all wars are the result of sin, and though God may use wars in his judgment on nations, it is his purpose to make all wars to cease” (*Acts of Synod 1977*, p. 569). In the same context, CRC members were reminded that “in all circumstances the Christian believer must

live by the law of love enunciated by the sovereign Lawgiver and Judge and exemplified in his Son" (*Acts of Synod 1977*, p. 569).

New circumstances require a new address to old issues and questions. The CRC has addressed issues of war and peace with substantial studies in 1939, 1977, and 1982. Our present world situation requires that we remember, reaffirm, and review the essence of what was said in the past before we undertake a new study of these issues.

We affirm that

we who claim his name must live peaceably ourselves, furnishing to the world conspicuous examples of peace-loving, harmonious living, and must also privately and publicly denounce war and strive to prevent it by prayer, by redressing the grievances of oppressed people, by prophetic calls to peace, by urging the faithful exercise of diplomacy, by entering the political arena ourselves, and by strong appeals to all in high places to resolve tensions by peaceful means. Christians must be reconcilers.

(*Acts of Synod 1977*, p. 558)

We acknowledge that

because of the uniquely Christian love of peace and mission of reconciliation, Christians know that all national truculence, all inclination—surely all eagerness—to fight, all crusading spirit, every proud display of weaponry and glorying in military might, is thoroughly immoral and contrary both to the letter and spirit of everything our Lord teaches.

(*Acts of Synod 1977*, p. 562)

We are reminded that

If the nation has or is about to become involved in war or in any military action against another nation, Christians, as morally responsible citizens of the nation and of God's kingdom, should evaluate their nation's involvement by diligently seeking the answers to the following, drawing on the counsel of fellow-members with special qualifications as well as pastors and the assemblies of the church:

- a. Is our nation the unjust aggressor?
- b. Is our nation intentionally involved for economic advantage?
- c. Is our nation intentionally involved for imperialistic ends, such as the acquisition of land, natural resources, or political power in international relations?
- d. Has our nation in good faith observed all relevant treaties and other international agreements?
- e. Has our nation exhausted all peaceful means to resolve the matters in dispute?
- f. Is the evil or aggression represented by the opposing force of such overwhelming magnitude and gravity as to warrant the horrors and brutality of military opposition to it?
- g. Has the decision to engage in war been taken legally by a legitimate government?
- h. Are the means of warfare employed or likely to be employed by our nation in fair proportion to the evil or aggression of the opposing forces? Is our nation resolved to employ minimum necessary force?
- i. In the course of the war has our nation been proposing and encouraging negotiations for peace or has it spurned such moves by the opposing forces or by neutral or international organizations.

(*Acts of Synod 1977*, p. 46)

And we are challenged to further action because

whether to prevent the outbreak of war, to hasten the cessation of hostilities, or to encourage support of or resistance to a given war, the assemblies of the church, by means of public testimony or petitions addressed to the governments concerned, must give clear and courageous witness to the teachings of the Scriptures.

(Acts of Synod 1977, p. 47)

III. Summary of key questions

- A. What has changed in the international environment to cause us to rethink our statements and guidelines on war and our obligation to build peace?
- B. As the preeminent military power in the world today, is present U.S. security policy, especially with its apparent changes in the definition of preemptive war and justification for intervention, consistent with the CRC's understanding of just war?
- C. What has changed in U.S. nuclear use policy, and are these changes consistent with our understanding of the proper conduct of a justified war?
- D. How should the members, institutions, and agencies of the CRC be more engaged as followers of Christ and citizens of nations in actively witnessing to and building capacity for peace and reconciliation in our world and among ourselves?
- E. How can the CRC reflect on these issues from the perspective of the global church and God's global kingdom?

IV. What has changed?

Much has changed in the international environment since synod last spoke on war and peace in 1982. The following discussion highlights a number of recent changes that warrant consideration in the context of revisiting existing denominational positions on war and peace.

The end of the cold war meant a shift in the global balance of power from a bipolar arrangement to the emergence of the United States as the sole super-power. At the same time, regional and international multilateral bodies have grown in importance and impact. Bodies such as the European Union, the African Union, and the International Criminal Court offer possibilities for diplomacy, conflict resolution, and peacekeeping that did not exist before.

Another piece of this changing global reality is the acceptance of a new role for nations and limitations on national sovereignty. Termed "humanitarian intervention," this approach seeks to limit state sovereignty when the state proves itself incapable of preventing human catastrophe, and it formed the basis for the U.S.-led war in Kosovo in 1998.

Other significant changes in the international environment are a direct result of the events of September 11, 2001. This terrorist attack occasioned a thorough reassessment of threats specifically to U.S. security and the potential responses to those threats.

The United States of America issued its National Security Strategy in September 2002. It is the present administration's articulation and definition of the threats to the national security of the United States and its strategy to meet those threats.

There are at least five changes in the world that underlie the rethinking of security needs and policy:

1. The emergence of the United States as the single world superpower.
2. The increase in terrorism directed at civilian populations in the West.
3. The increasing prevalence of what are called “weak, failed, and rogue states.”
4. The increasing importance and power of nonstate actors in international affairs.
5. The continued rise of radicalism and fanaticism that views the West as both corrupt and corrupting.

The CRC spoke last on war and peace in 1982, and more substantively in 1977, just after the end of the Vietnam War. None of the five issues bulleted above were even within our field of vision, much less considered relevant to our conversations and deliberations at that time.

A. The rise of the single superpower

The rise of the United States as the sole superpower has created an unipolar world. In the bipolar world, there was considerable continuity and predictability as the two superpowers and their allies mapped their relationships and balanced their power. In the bipolar world, the threat was clearer, and the strategy of containment had been orchestrated and rehearsed so that each side knew the rules of international politics and the limits of the use of military force. (We should note that many residents of the developing world did *not* see this bipolar world as either stable or healthy. Many states were pawns subject to the will and whims of one or the other superpower.)

The role the United States will play as the sole superpower is in the process of definition and, as noted above, this has created the need for a discussion by the Christian community on the responsible use of power. The question is how, and to what end, the United States will exercise its political, economic, and military power and use its place in the world.

President George W. Bush states his view in the introduction to the National Security Strategy:

Today, the United States enjoys a position of unparalleled military strength and great economic and political influence. In keeping with our heritage and principles, we do not use our strength to press for unilateral advantage. We seek instead to create a balance of power that favors human freedom: conditions in which all nations and all societies can choose for themselves the rewards and challenges of political and economic liberty. By making the world safer, we allow the people of the world to make their own lives better. We will defend this just peace against threats from terrorists and tyrants. We will preserve the peace by building good relations among the great powers. We will extend the peace by encouraging free and open societies on every continent.

(National Security Strategy, September 2002)

In acting unilaterally, is the United States undermining the very balance of power it seeks to advance? The United States is not seeking to achieve a military balance of power as in the Cold War, so what is the balance of power it seeks to establish? Power can be used for good or ill, yet the pitfalls of unchecked power are well documented.

What are we called to do and be as citizens of the United States and Canada who hold ultimate allegiance to Jesus as Lord?

B. Increase in terrorism

Although the attacks on U.S. embassies, military installations, and finally the Twin Towers of the World Trade Center and the Pentagon focussed North American minds on their own vulnerability to terrorists, U.S. (and other countries') political leadership views terrorism as a global and increasingly pervasive, dangerous problem:

The United States is fighting a war against terrorists of global reach. The enemy is not a single political regime or person or religion or ideology. The enemy is terrorism—premeditated, politically motivated violence perpetrated against innocents.

(National Security Strategy, September 2002)

Terror, terrorism, and terrorists are labels that we need to use with care. They can function as useful terms with which to construct helpful discussions, or they can be used as slurs and epithets to vilify and demonize those struggling for causes with which we do not agree or that seem to threaten our interests—much as the term *communist* came to be used in the West during the Cold War.

The U.S. Department of State publishes a list of Foreign Terrorist Organizations. In August of 2002, thirty-four organizations were on that list.

However, terror goes beyond the definitions in the National Security Strategy. Terror is having your farm seized in Zimbabwe. Terror is on the face of a young mother waiting to be stoned as an adulteress in Nigeria or on the faces of the Lost Boys of Sudan. The new religious laws in Western Europe bring terror and fear to the religious minorities in France, Germany, and Austria. These terrors may not pose a threat to the security of the United States, but they threaten human dignity and the rights of human beings to live in a tranquil world.

The Christian Reformed Church works in many nations where terror occurs: Sierra Leone, Liberia, the Ivory Coast, Nigeria, Indonesia, the Philippines, Haiti, India, Russia, and more. Whether terrorism is the policy, or the result of a policy, the CRC works to build God's kingdom of justice and peace.

C. Failed or rogue states, national sovereignty, and military intervention

Weak or failed states present a unique challenge to the world. They are often repressive or disintegrating regimes that abuse and oppress rather than protect and care for their own citizens. The list of these states include Haiti, Sudan, Afghanistan, Sierra Leone, Rwanda, Congo, Bosnia, Kosovo, and more.

We must also be aware that such labels mask the root causes of such failures that in some cases may well be the result of past superpower actions and international economic forces. Nevertheless, labels such as these are used in the U.S. National Security Strategy analysis.

When boundaries change quickly, and new nations are formed, or when the traditional functions of states are not visible, then inevitably we have to rethink the meaning of nationhood. We are in the middle of an international debate on the meaning of national sovereignty.

James Turner Johnson contrasts two positions on national sovereignty. One is based on an interpretation of The Peace of Westphalia that defines sovereignty "as a particular territory and by a recognized government in control of it and its inhabitants."

The other, an older idea, sees sovereignty as:

an essentially moral construct; persons in sovereign authority are responsible for the good of their political community, for the “common weal.” This implies establishing an order that serves justice and achieves peace, along with the obligation to other political communities to support order, justice and peace in and among them. Failure to discharge these obligations removes the rights of sovereignty.
(www.fpri.org/enotes/americanwar.20021204.johnson)

Awareness of human rights and humanitarian issues have grown around the world, but the mechanisms to which people can appeal for protection are limited and weak. International intervention for humanitarian protection has been controversial when it has happened as well as when it has not happened. Somalia, Bosnia, and Kosovo are examples of controversial interventions while Rwanda and Liberia are examples of controversial noninterventions.

In addition, the international response to appeals for assistance by peoples caught in armed conflict lacks consistency. The strategic importance of a country to the world’s major powers seems to be a bigger factor in determining the level of response than the number of people involved, respect for human life, or protection against egregious violations of basic human rights.

Questions are being asked in international policy circles concerning the need to reexamine old paradigms based on national interests and national security and to consider concepts such as human security that would give a higher priority to the protection of persons than to the protection of national interests.¹

We must ask ourselves: What are the root causes for failed or rogue states, and how can we best respond as church mission organizations, governments, and citizens? Can we help prevent war through insisting on a human security paradigm rather than a national security paradigm?

D. Increasing importance of nonstate actors

The nonstate actors are groups who are not associated with any particular nation-state but function in our world in powerful ways—sometimes for good and sometimes for ill.

One type of threatening nonstate actor is the terrorist organization that holds no territory yet commands allegiance and uses force to achieve its goals.

In addition to groups espousing violence, there are many other groups that are acting in powerful ways for better and for worse in today’s world. The globalization of our world has increased the number and power of nonstate actors. Nonstate actors also must include international corporations—industrial and business giants that wield tremendous power and influence in the globalization of economic life in our world.

Finally, there are also positive nonstate actors emerging in today’s world. The international human rights movement or the International Criminal Court are examples of these increasingly powerful agents of change.

¹The report of the International Commission on Intervention and State Sovereignty, released in December 2001, invites public debate on the concept of “The Responsibility to Protect” as a principled basis for developing alternative policies and processes for humanitarian intervention. It gives priority to human security, in keeping with the principle of respect for all human life, and addresses difficult moral questions, such as just criteria for intervention to protect people who should make such decisions as well as the process for making such decisions.

In an international system of relations based primarily on nation-states and multilateral institutions, how do we deal with these entities? How do we make nonstate actors accountable? Are we equipped with appropriate international institutions where contacts and discussions can take place between and among both states and nonstates?

E. Increase in radicalism and fanaticism

A new threat lies with extremists who are not only in possession of powerful weapons but are also motivated by a powerful and coherent philosophy and theology. Paul Berman, author of "The Philosopher of Islamic Terror," describes radical Islam this way:

people believe that, in the entire world, they alone are preserving Islam from extinction. They feel they are benefiting the world, even if they are committing random massacres. . . . The terrorists speak insanely of deep things. The anti-terrorists had better speak sanely of equally deep things. . . . But who will speak of the sacred and the secular? . . . Who will defend liberal principles in spite of liberal society's every failure? President George Bush in his speech to Congress a few days after the Sept. 11 attacks announced that he was going to wage a war of ideas. He has done no such thing. . . . Philosophers and religious leaders will have to do this on their own. Are they doing so? Armies are in motion, but are the philosophers and religious leaders, the liberal thinkers, likewise in motion?

(www.nytimes.com/2003/03/23/magazine/23GURU.html)

What does Reformed Christianity have to contribute to this conversation?

These new international realities are influencing the shape of the National Security Strategy of the United States and are the climate within which peace and security are sought.

The Christian Reformed Church in North America, a binational church with ministries and partners all over the world, has a unique and important role to play in this conversation. We are citizens of the kingdom but also citizens of nations. As such we are responsible for their policies.

V. Changes in U.S. security policy that raise questions in just war thinking

The apparent inability of the United States to stop or contain aggression, plus the ability by others to produce, disperse, and use weapons of mass destruction, adds a sense of urgency and immediacy to the discussion of peace and security. In the introduction to the U.S. National Security Strategy, President Bush states the following:

The gravest danger our Nation faces lies at the crossroads of radicalism and technology. Our enemies have openly declared that they are seeking weapons of mass destruction, and evidence indicates that they are doing so with determination. The United States will not allow these efforts to succeed. We will build defenses against ballistic missiles and other means of delivery. We will cooperate with other nations to deny, contain, and curtail our enemies' efforts to acquire dangerous technologies. And, as a matter of common sense and self-defense, America will act against such emerging threats before they are fully formed.

(National Security Strategy, September 2002)

In this paragraph, the phrase that is troublesome for those who defend the just-war tradition is: "America will act against such emerging threats before they are fully formed." The discussion about preemptive strike has been lively but not consistent. It raises moral questions about last resort and the two criteria of a clear and present danger necessary for a just war. Some just war moral commentators deem preemptive force always to be wrong, whereas another significant group says that it is a morally defensible position and has clearly

defined criteria. This latter group usually makes a distinction between *preemptive* and *preventive* war. An excellent articulation of this position is the following:

From Jeffery Record in an article published in the U.S. Army War College Quarterly (spring 2003) entitled, "The Bush Doctrine and War with Iraq,"

Preemption is an "add-on" tailored to deal with the new, non-deterrable threat. But the question does arise as to whether "preemption" best characterizes the new policy. The Pentagon's official definition of preemption is "an attack initiated on the basis of incontrovertible evidence that an enemy attack is imminent." In contrast, preventive war is "a war initiated in the belief that military conflict, while not imminent, is inevitable, and that to delay would involve great risk." Harvard's Graham Allison has captured the logic of preventive war: "I may some day have a war with you, and right now I'm strong and you're not. So I'm going to have the war now." Allison went on to point out that this logic was very much behind the Japanese attack on Pearl Harbor, "and in candid moments some Japanese scholars say—off the record—that [Japan's] big mistake was waiting too long."

The difference between preemption and preventive war is important. As defined above, preemptive attack is justifiable if it meets Secretary of State Daniel Webster's strict criteria, enunciated in 1837 and still the legal standard, that the threat be "instant, overwhelming, leaving no choice of means and no moment for deliberation." Preemptive war has legal sanction. Preventive war, on the other hand, has none, because the threat is neither certain nor imminent. This makes preventive war indistinguishable from outright aggression, which may explain why the Bush Administration insists that its strategy is preemptive, although some Cabinet officials have used the terms interchangeably (p. 6).

A preemptive strike strategy has always been a component in American war planning. Preemptive strike strategy was true for the Cold War where first strike capability was a part of our mutually assured destruction-deterrent strategy. The indicators for using first strike were very clear, and both superpowers knew what the "triggers" would be. The current situation on the Korean peninsula has reminded the American people that in 1994 the Clinton administration had plans to preemptively strike North Korea. Once again the danger was clear and present and the criteria well established. In these cases, the guiding principle was that a "clear and present danger" was justification for such a strike. Hence, "just cause and last resort" seemed clear.

Prior to the beginning of the war in Iraq, many saw that regime as a clear danger but did not see it as a present danger. Hence, the preemptive criteria did not seem to be met. The present U.S. administration also stated that Saddam was not an imminent threat though a potentially dangerous one. Many of the nations of the world also questioned the need for a quick military response. Much of the conversation centered on this one issue.

Preventive war is not the only issue raised by this National Security Strategy. The definition of a terror event as an act of war opens the door to the use of military force. An alternative view would classify terrorist acts as crimes against humanity and not acts of war. Thus, the appropriate response would be a criminal-justice response rather than a war response.

A discussion of terror as a private use of force (duellum) would be an appropriate discussion for us as a church.

The doctrine of "overwhelming force" in the conduct of war coupled with the aversion to U.S. casualties opens many questions about proportionality and discrimination in the conduct of America's wars. The problem of collateral damage and the acquisition of targets is also a worthy topic of discussion, even with the givens of smart-guided munitions and weapons. Overwhelming

force has also given rise to a review of the nuclear weapons policy of the U.S. government. (See below, section VI.)

The existence of so many unstable states and regions raises the question of the use of military force in humanitarian crises, internal political strife, ethnic cleansing, and other acts by leaders of “sovereign” states. When is it appropriate to intervene in states that are violating human security by systematically violating the human rights of their citizens?

What do we as a Christian community have to say in this new moral climate about the use of force and the changing definition of the last resort criteria? The current definitions and conversation have been divisive, and many within the CRC look for guidance. There are serious and practical implications to this discussion, particularly for those who serve in the military, are contemplating doing so, or who wish to object within the just-war tradition to particular wars rather than to all war.²

VI. What has changed in U.S. nuclear policy?

The Congress of the United States directed the Bush administration to conduct a comprehensive Nuclear Posture Review (www.fas.org/sgp/news/2002/01/npr-foreword.html). That Review was forwarded to Congress on December 31, 2001. In his forward, the Secretary of Defense states the following:

this Nuclear Posture Review puts in motion a major change in our approach to the role of nuclear offensive forces in our deterrent strategy and presents the blueprint for transforming our strategic posture.

In the Cold War, the United States faced a single, ideologically hostile nuclear superpower. This provided considerable continuity and predictability in the competition of the two global alliance systems that allowed both to prepare for a relatively limited number of very threatening possible conflict scenarios. The successful functioning of nuclear deterrence came to be viewed as predictable, ensured by a “balance of terror.” The balance could be maintained as both sides negotiated the reduction of their nuclear force structures.

The new features of the international system, particularly the types of new threats, are dramatically different from the old bipolar “balance of terror” world. The new threat is not predictable; instead, the new era is one of uncertainty and surprise. The new threat comes from unanticipated challenges, a range of opponents with varying goals and military capabilities and a spectrum of potential contingencies that radically change the stakes for the United States and its allies. Of particular concern is the emergence of hostile regional powers armed with missiles and nuclear, biological, or chemical weapons of mass destruction. The United States sees these weapons of mass destruction increasingly in the hands of leaders who have few institutional and moral constraints and extreme antipathy against the United States and the West.

The U.S. defense preparations must now focus on a wide spectrum of potential opponents, contingencies, and threat capabilities. The U.S. political establishment believes nuclear weapons will continue to be essential, particularly for assuring allies and friends of U.S. security commitments, for dissuading arms competition, for deterring hostile leaders who are willing to accept

²The United States Department of Defense Conscientious Objector Policy does not recognize conscientious objection to a particular war, but only recognizes the conscientious objection of those from the pacifist tradition. The director of CRC Chaplaincy Ministries has petitioned for a policy change, which would recognize those who object to particular conflicts.

great risk and cost to further their ends, and for holding at risk highly threatening targets that cannot be addressed by other means.

The new triad comprises a more diverse set of nuclear and nonnuclear, offensive and defensive capabilities. The introduction to the report defined this new triad:

This report establishes a New Triad, composed of:

- Offensive strike systems (both nuclear and non-nuclear);
- Defenses (both active and passive); and
- A revitalized defense infrastructure that will provide new capabilities in a timely fashion to meet emerging threats.

This New Triad is bound together by enhanced command and control (C2) and intelligence systems.

The new policy shows a determination to use nuclear weapons not only as a deterrent but also to place them in the operational force in a new expanded way. We need to think clearly about nuclear capability in the context of preventive war. The United States intends to keep and modernize its nuclear force.

The Nuclear Posture Review, at least those unclassified portions, makes no mention of the U.S. commitment under Article VI of the Nuclear Non-Proliferation Treaty to take concrete steps toward eliminating its nuclear arsenal—a commitment that was reaffirmed at the 2000 Nuclear Non-Proliferation Treaty review. The United States and 186 countries came to a global consensus on nuclear disarmament, declaring it the “only absolute guarantee against the use of threat of use of nuclear weapons.” Does the United States still support that policy, or has this latest policy review moved the United States to abandon this policy?

Synod 1982 said regarding this subject that:

10. The church recognizes that there exists in thermonuclear weapons and missiles a destructive power too frightful to contemplate and too sinister to tolerate. Considering the extreme difficulty, if not the impossibility, of limiting nuclear weapons if war should break out, the church enjoins upon the nations of the world their duty to establish a framework of mutual agreement to scrap these weapons, and to do so without delay under international surveillance.
- 11 The church recognizes that the decision to do this will not be taken if men and nations are not prompted thereto by the Spirit of God. It therefore calls upon all its members to pray for the initiation, continuation, and success of disarmament discussions, and indeed for the establishment of peace with justice.
(*Acts of Synod 1982*, p.105)

What should the CRC say now to these changes in U.S. nuclear posture?

VII. Helping to build peace and reconciliation in God’s world

Following the Prince of Peace, we are called to be peacemakers, and to promote harmony and order. We call on our governments to work for peace; we deplore the arms race and the horrors that we risk. We call on all nations to limit their weapons to those needed in the defense of justice and freedom. We pledge to walk in ways of peace, confessing that our world belongs to God; he is our sure defense.
(*Our World Belongs to God: A Contemporary Testimony*, 55)

These principles have significant implications for international governance and the role of both national and international institutions in matters of peace, security, and protection of human rights.

We recognize with sorrow that there are situations that call for military action to bring about justice, and we have addressed such situations in the

preceding discussion. Yet our synodical statements and *Our World Belongs to God: A Contemporary Testimony* also remind us that our ongoing purpose is to create conditions of true and lasting peace. For us as followers of the Prince of Peace, what does that mean?

In the political arena, it can mean resisting war and supporting creative alternatives. Nonmilitary measures of resolving conflict continue to expand and sharpen in expertise and effectiveness. The CRC and its members can contribute from their Reformed heritage to the task of shaping public dialog about international peace and security. We need to make sure our involvement in civil society promotes peace in every way.

Members of the Christian Reformed Church do have such involvement. They come in contact with and have influence on issues of international peace and security through a wide variety of roles: Missionaries, aid workers, public servants, and members of our military forces face these issues and their consequences as a core part of their vocations. Business people, active citizens, members of international organizations, and consumers (e.g., purchasing conflict diamonds) also have the opportunity for positive or negative influence, and, in keeping with previous synodical decisions, many seek the advice and counsel of their church in these matters.

When a situation of crisis occurs, the church has the moral authority to speak to the principles that should be guiding decision-makers.

Part of the ongoing commitment to peace involves addressing root causes of conflict and war. Poverty, oppression, and exploitation all contribute to insecurity and vulnerability and create situations where violence is perceived to be the only way to make change. Bringing security and justice to people frees them to realize their God-given potential. The truth sets us free. Love casts out terror. Christian witness can help mitigate situations of despair and make the soil less fruitful for conflict while acknowledging that there will still be other causes, other reasons, for war that cannot be remedied in this way.

Every day we have opportunities to contribute to a culture of peace and the way of reconciliation. Through the way we teach children to handle conflict at school, through our involvement with the criminal justice system, and through the way we deal with conflict in our churches or the ministries we run, we can bear witness to the God of love. In our day-to-day lives, we are to help people be reconciled to God and to each other. In the CRC community, there are individuals and agencies on the forefront of promoting this tangible way of peace.

Starting with those already leading us in this area,³ the CRC needs to elaborate on and affirm what it means to “live peaceably ourselves, furnishing to the world conspicuous examples of peace-loving, harmonious living” (*Acts of Synod 1977*, p. 558). Waging peace does not come naturally, and people need guidance, new skills, and a model for faith-based peace witness. The agencies and institutions of the CRC should play a strong role here in helping the denomination as a whole to renew and better live out our commitment to be agents of peace with justice in the world.

³CRWRC has programs in the area of peacemaking and reconciliation and a Peacebuilding Framework to guide its work. There are also two Coordinating Council for Church in Society (CCCiS) taskforces on restorative justice, as well as the experience of pastor-church relations from which to draw.

VIII. Recommendation

The Board of Trustees of the Christian Reformed Church in North America recommends that synod appoint a study committee to explore and reflect on the issues raised in the war and peace report and recommend guidelines and advice for the church. Special attention should be given to the following:

- A. The changed international environment and its implications for the CRC's position regarding the use of military power.
- B. The use of military force in preemptive and preventative warfare and how these relate to the principles of just war such as just cause, last resort, and competent authority.
- C. The continued proliferation of nuclear weapons as legitimate instruments of war in light of synod's declarations in 1982.
- D. The underlying theology and principles of peacemaking and peacekeeping to inform the conscience and praxis of the church.

Appendix E

Summary of Denominational Investments and Compliance with Investment Policy

Synod 1998 approved a number of measures dealing with investment guidelines and disclosures. Two of these appear on page 440 of the *Acts of Synod 1998*, as follows:

That the BOT annually provide synod and classical treasurers with a summary of all investments owned by the agencies and institutions of the CRCNA. The summary is to include groupings of investments listed in the investment policy.

That the BOT annually provide synod with a statement that the agencies and institutions are in compliance with the investment policy; any exception to the policy will be reported.

The accompanying summary and related footnotes constitute the Board of Trustees' response to the first of these requests. In response to the second request, the Board of Trustees reports that on December 31, 2002, all of the agencies and institutions appear to be in compliance with the denomination's investment policy, including the guidance it provides for assets received as a result of gifts or gift-related transactions.

The Board of Trustees' discussions regarding these matters included the following:

1. As requested by synod, the investment summary contains information regarding assets held by the agencies and institutions of the denomination. In addition to these investments, the denomination is responsible for the administration of investments held by various benefit plans, including retirement plans. The BOT reports that assets held by the benefit plans also are in compliance with the denomination's investment guidelines.
2. As requested, the summary includes investments only. It tells nothing of the commitments, restrictions, and purposes attached to the investments. Persons interested in a full understanding of these aspects are encouraged to refer to the financial statements of the agencies and institutions on file with each classical treasurer or to direct their inquiries to the agencies and institutions themselves.

THE CHRISTIAN REFORMED CHURCH
IN NORTH AMERICA
Agencies and Institutions
Investment Summary in US\$
As of December 31, 2002

	The Back to God Hour	Calvin College	Calvin Seminary	CRC/Publications	Denominational Services	CRC Foundation
Categories Specified by Investment Policy:						
SHORT TERM						
CASH AND CASH EQUIVALENTS						
Cash						
Money-market mutual funds						
Certificates of deposit						
FIXED-INCOME ISSUES						
Foundation Liquidity Fund (1)	1,327,205	-	-	-	-	-
Other short term	-	-	-	-	-	-
FOUNDATION BALANCED FUND (2)	2,608,185	-	-	-	-	191,311
COMMON AND PREFERRED STOCKS						
Publicly traded common, preferred, and convertible preferred stock	19,180	30,347	11,290,042	-	-	-
Equity mutual funds	11,376 (3)	59,242,135	-	-	-	-
FIXED-INCOME ISSUES (LONG TERM)						
US treasuries or Canadian gov't bonds	-	3,134,816	-	-	3,801,955 (10)	-
Publicly traded bonds and notes (investment grade, at least A-rated)	-	-	-	-	2,948,508 (10)	-
Bond mutual funds	-	19,337,265	-	-	(6,857,343) (10)	-
CIBC / TAL overdraft accounts	-	-	-	-	-	-
Interagency Investments (Obligations):						
Loans to CRCNA (Denom. Services)	-	-	-	228,674	(1,506,000)	231,552
Other Investments:						
Private equity fund	-	2,853,904 (6)	-	-	-	-
Partnerships	245,344 (4)	122,277 (4)	-	-	-	-
Land contracts	-	-	-	-	-	-
Life insurance cash value	266,981 (5)	100,362 (5)	178,225 (5)	-	-	1,756
Notes receivable	-	753,660 (7)	-	-	-	-
Common stock -- non-listed	-	478,981 (8)	-	-	-	-
Real estate (non-operating)	6,000 (9)	187,500 (9)	-	-	-	-
Total	\$ 5,451,094	\$ 100,259,961	\$ 12,253,467	\$ 1,373,161	\$ 1,976,235	\$ 889,864

Numbers in parentheses are footnote numbers. See the footnotes that follow.

THE CHRISTIAN REFORMED CHURCH
IN NORTH AMERICA
Agencies and Institutions
Investment Summary in US\$
As of December 31, 2002

	Fund for Smaller Churches	Home Missions	Loan Fund	World Missions	World Relief
Categories Specified by Investment Policy:					
SHORT TERM					
CASH AND CASH EQUIVALENTS					
Cash	444,527 \$	263,457	361,287 \$	554,000	867,326
Money-market mutual funds	638,297	563,861	6,472,286	568,910	976,430
Certificates of deposit	3,065	4,252	31,078	3,534	11,364
FIXED-INCOME ISSUES					
Foundation Liquidity Fund (1)	-	1,230,718	-	3,538,540	1,281,564
Other short term	-	-	-	-	-
FOUNDATION BALANCED FUND (2)	-	521,373	-	603,796	1,367,939
COMMON AND PREFERRED STOCKS					
Publicly traded common, preferred, and convertible preferred stock	-	-	-	-	-
Equity mutual funds	-	-	-	194,411	17,808 (3)
FIXED-INCOME ISSUES (LONG TERM)					
US treasuries or Canadian gov't bonds	-	-	-	-	-
Publicly traded bonds and notes (investment grade, at least A-rated)	-	-	-	-	-
Bond mutual funds	-	-	-	183,632	-
CIBC / TAL overdraft accounts	-	-	-	-	-
Interagency Investments (Obligations):					
Loans to CRCNA (Denom. Services)	-	321,711	-	166,961	557,102
Other Investments:					
Private equity fund	-	-	-	-	-
Partnerships	-	2,981,829	(4)	-	-
Land contracts	-	-	-	-	-
Life insurance cash value	-	-	-	-	18,516 (5)
Notes receivable	-	-	-	-	-
Common stock -- non-listed	-	-	-	-	-
Real estate (non-operating)	-	-	-	265,000 (9)	30,000 (9)
Total	\$ 1,085,889	\$ 5,887,201	\$ 6,864,651	\$ 6,078,784	\$ 5,128,049

Numbers in parentheses are footnote numbers. See the footnotes that follow.

Footnotes to the December 31, 2002 Investment Summary

1. Foundation pooled/unitized fixed income account for agencies.
2. Foundation pooled/unitized balanced account (fixed income 63.5%, equities 36.5%) for agencies.
3. Mutual funds gifted by donors.
4. Estimated value of JCM (IRM) partnership investments.
5. Cash value of life insurance contracts received as gifts.
6. Interest in a private equity fund received as a gift, including unrealized gains and reinvestments.
7. Includes proceeds from sale of private company stock received as a gift (secured by stock sold), a promissory note received in the sale of land received as a gift, and notes outstanding on a life insurance policy
8. Includes investment in Creative Dining Services, owned jointly with Hope College.
9. Real estate received as a gift. To be sold on occurrence of specified future event.
10. These investments, which provide security for the overdraft accounts, are part of a Canadian agency concentration/netting for interest cash management and investment program.

AGENCY AND COMMITTEE SUPPLEMENTS

The Back to God Hour Supplement

The Back to God Hour board was saddened by the sudden passing of Mrs. Carol Post who, at the time of her death, was serving as a regional board member for The Back to God Hour. In reviewing the board's need for expertise, we decided that our board would be better served if Mrs. Post is replaced by an at-large member with business expertise. Therefore, it is our recommendation that synod elect one of the following as a regular at-large board member.

Mr. Steve Dykstra of Dyer, Indiana, is president of Metro Recycling Services in south suburban Chicago, Illinois. He is a member of Bethel Christian Reformed Church in Lansing, Illinois, where he has served as deacon. He is also a member of the Lansing Christian School Foundation Board.

Mr. John G. Lagestee of Schererville, Indiana, is chief operating officer of the Walt's Food Store chain in south suburban Chicago, Illinois. He is a member of Bethel Christian Reformed Church in Lansing, Illinois, where he has served as both elder and deacon.

The Back to God Hour
Calvin L. Bremer, executive director

The Calvin College Board of Trustees met May 22-24, 2003, and presents this supplement of additional matters relating to the college.

At this meeting, a dinner was held honoring retiring trustees, retiring faculty and staff, and two distinguished alumni. The board interviewed ten faculty members for reappointment and two faculty members for tenure. In addition, they reviewed the upcoming accreditation process by the Higher Learning Commission of the North Central Association that will be completed in 2004. This accreditation review takes place every ten years. The board also attended commencement, which honored 893 graduates of Calvin College.

I. Faculty matters

A. *Retirees* (see Recommendation III, B, 1)

B. *Faculty reappointments* (see Recommendation III, B, 2)

C. *Administrative reappointments*

The college made the following administrative appointments and reappointments:

1. Thomas E. McWhertor, M.Div., Vice President for Enrollment and External Relations (continuing appointment)
2. Barbara Omolade, Ph.D., Dean for Multicultural Affairs, Professor of Sociology

II. Election of college trustees

A. *Regional trustees* (see Recommendation III, C, 1)

B. *Alumni trustee* (see Recommendation III, C, 2)

Dr. Orin Gelderloos is completing a three-year term as alumni trustee.

The board recommends the following for a three-year term:

Mr. Dirk J. Pruis is a 1982 graduate of Calvin College and received a master's in business administration from the University of Michigan in 1984. Mr. Pruis is president and CEO of EquiLend Holdings LLC. From 1993-2002, he worked as a vice president and manager of Goldman, Sachs & Co., serving offices in New York, Mexico City, and Tokyo. He has served Calvin previously as president of the Calvin Alumni Association board and as a member of the New Jersey-New York Calvin Alumni Association chapter. In 2001, Mr. Pruis was a recipient of the Calvin Alumni Association Outstanding Service Award, and he currently serves as chair of the Calvin College Northeast Regional Council. He and his wife, Liesl, have four children, and they are members of Midland Park Christian Reformed Church, where he serves as an elder and clerk of the council.

C. *At-large trustees* (see Recommendation III, C, 3)

Mrs. Cecilia Mereness and Mr. Maurice Williams are completing their second three-year terms as at-large members.

The board proposes the following at-large trustees for a three-year term:

Mr. Bastian A. Knoppers received a bachelor's degree from Calvin in 1971. He is the vice president/general manager of Metavante Corporation in Oak Brook, Illinois. He has served on the boards of Timothy Christian Schools, Lampstand Ministries, and Daystar Christian School. Over a twenty-year period he served terms as a deacon, an elder, a youth mentor, and a church-school teacher at Lombard Christian Reformed Church. He is currently a member of the Timothy Schools Foundation board. Bastian and his wife, Joan, are now members of Elmhurst Christian Reformed Church. They have three daughters, two of whom are graduates of Calvin College.

Rev. Harry W. Lew received a bachelor's degree from Calvin in 1976. He is a 1979 graduate of Calvin Theological Seminary, and received a master of divinity from Reformed Episcopal Seminary in 1981. Harry Lew is the chaplain and campus pastor for Grand Rapids Community College and also supervises a team of InterVarsity Christian Fellowship staff for nine schools in the Grand Rapids area. He is an active volunteer in several community organizations and has served on the boards of Christian Reformed World Missions, Grand Rapids Christian High School, and the Association for Public Justice. Harry and his wife, Judith, are members of Grace Christian Reformed Church and their three children are graduates of Calvin College.

Rev. Norberto Wolf is completing his first three-year term. The Board recommends Rev. Wolf for a second three-year term.

Rev. Norberto Edmundo Wolf received a bachelor's degree from Calvin College in 1964, a bachelor of divinity from Calvin Theological Seminary in 1967, and a master of divinity from Calvin Seminary in 1991. Norberto Wolf serves as the director of race relations for the Christian Reformed Church in North America, with an office in Southern California. Norberto served as senior pastor for nineteen years in five congregations of the Iglesia Reformada Argentina and was president of synod on three occasions. Norberto has published many articles, essays, and editorials in Argentine magazines and newspapers. In addition, he has translated five volumes of CRC Publication's New Testament Commentary series and four other theological books into Spanish. Norberto and his wife, Dianne, have four children and are members of Anaheim Latin American CRC in California.

Kenneth Olthoff is completing his second term and is eligible for a third. The board recommends him for a three-year term.

Mr. Kenneth Olthoff received a bachelor's degree from Calvin in 1952 and a master's of business administration from the University of Michigan in 1954. Kenneth worked for the General Motors Corporation, beginning in 1954. From 1954-1962, he was based in Chicago, and, from 1962-1984, he was based in Detroit, serving as a senior executive of General Motors worldwide. From 1984 until his retirement in 1991, he served as director of personnel at the Packard Electric Division of General Motors in Warren, Ohio. Ken and his wife, Kathy, are members of the Sunlight Community Church (CRC) in Port St. Lucie, Florida. Their daughter and son are both graduates of Calvin College.

III. Recommendations

A. That synod grant the privilege of the floor to the chair of the board, Mr. Milton Kuyers; the vice chair of the board, Rev. Charles De Ridder; the secretary of the board, Rev. Edward Blankespoor; and the president of the

college, Dr. Gaylen J. Byker, when matters pertaining to the college are presented.

B. *Faculty matters*

1. That synod give appropriate recognition to the following for service to Calvin College and the Christian Reformed Church and confer on them the titles listed below:

Edward E. Ericson, Jr., Ph.D., Professor of English, Emeritus
Sanford C. Leestma, Ph.D., Professor of Mathematics and Statistics,
Adjunct Professor of Computer Science, Emeritus
James R. Timmer, Ph.D., Professor of Physical Education, Emeritus
Lambert J. Van Poolen, Ph.D., Professor of Engineering, Emeritus

2. That synod ratify the following reappointments with tenure (*italics indicate promotion to that rank*):

Pearl Shangkuan, D.M.A., *Professor of Music*
Keith N. Vander Linden, Ph.D., *Professor of Computer Science*

- C. That synod ratify 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; names in *italics indicate initial appointments*):

1. Regional trustees

Region 3:	<i>Mr. Martin Mudde</i> , regular	
	<i>Ms. Ineke Neutel</i> , alternate	2006
Region 5:	<i>Mr. Ronald M. Leistra</i> , regular	
	<i>Rev. Paul Hansen</i> , alternate	2006
Region 8:	<i>Mr. Lloyd W. Bierma</i> , alternate	2006
Region 9:	<i>Dr. William De Rose</i> , alternate	2006
Region 9:	<i>Rev. Gerald Hoek</i> , regular	
	<i>Rev. Timothy Howerzyl</i> , alternate	2006
Region 10:	<i>Rev. Joseph Brinks</i> , regular	
	<i>Mr. Chris Greer</i> , alternate	2006
Region 10:	Dr. Robert DeBruin, regular	
	Mrs. Lois Miller, alternate	2006
Region 11:	<i>Mr. James Haagsma</i> , regular	
	<i>Mrs. Evonne Plantinga</i> , alternate	2006

2. Alumni trustee

Mr. Dirk J. Pruis	2006
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3. At-large trustee

Mr. Bastian A. Knoppers, first term	2006
Rev. Harry W. Lew, first term	2006
Mr. Kenneth Olthoff, third term	2006
Rev. Norberto E. Wolf, second term	2006

Calvin College Board of Trustees
Edward Blankespoor, secretary

This report includes actions and recommendations of the seminary board of trustees resulting from its February 13-14, 2003, and May 22-23, 2003, meetings.

I. Information

A. Board of Trustees

The trustees, at their meeting on May 23, 2003, elected the following officers for 2003-2004: Norman L. Meyer, President; Jacob E. Nyenhuis, Vice President; and Sidney J. Jansma, Jr., Secretary.

B. Graduates, licentiates, candidates

Seventy-four students were graduated from our degree programs on May 24, 2003, and four graduates from other seminaries successfully completed their ecclesiastical program requirements at Calvin Seminary and are included in the list of candidates.

Successful interviews were conducted with thirty-nine new candidacy applicants recommended by the faculty (see Recommendations II, A.).

Five candidates from previous years, Mr. James Blankespoor, Mr. Peter Choi, Ms. Laura Byker Copley, Ms. LeRae Kuperus, and Ms. Bonnie Natte, each requested an extension of candidacy. The board so recommends to synod (see Recommendations II, B, C, D, E, and F).

Thirty students were granted either regular or temporary licensure to exhort.

C. Finances

The budget of \$5,529,200 was approved as presented for 2003-2004.

D. Administrative reappointment

The board reappointed Duane K. Kelderman, Vice President for Administration for three years, 2003-2006.

E. Sabbaticals, publication leave

The board granted the following sabbaticals: Robert C. De Vries for the spring quarter of 2003-2004 and the summer following; Arie C. Leder for the spring quarter 2003-2004 and the summer following; Ruth A. Tucker for the fall quarter 2003-2004 and the summer preceding; Jeffrey A.D. Weima for the winter quarter 2003-2004 and the summer following.

The board granted a publication leave to John W. Cooper for the fall quarter 2003-2004.

II. Recommendations

A. That synod declare the following as candidates for the ministry in the Christian Reformed Church, subject to completion of all requirements:

Boer, Jacob H.
Borgert, Michael G.
Bos, Jeffrey A.
Bouma, Derek Andrew
Datema, Robert
de Gelder, Andrew Nicholas
DeJong, Jack Dale

De Jonge, Timothy David
Dyk, Greg Rodell
Galluch, Nola Opperwall
Hildebrandt, James Allen
Holland, Marc J.
Hoogeboom, Michael W.
Klompjen, Mark T.

Ko, Simon Sang-Kyun
Koot, Michael B.
Kuperus, John Mark
Llerena, Gregory
Meyer, Benjamin D.
Meyers, Randal L.
Pluimer, Mark John
Quist, Mark Allen
Raakman, Timothy Lawrence
Ringma, Joel
Schemper, Erica Leigh
Schoon, Christopher J.
Steen, Daniel J.

Tigchelaar, David Allen
Van Buren, David Gene
Vander Meulen, David E.
Vander Ploeg, Scott Allan
Van Lant, Timothy L.
Van Tongeren, Ellen Hope MacLeod
Visser, Winston John
Vos, Daniel
Wagenman, Michael R.
Wicker, Lloyd Stephen
Zekveld, Richard H.
Zeyl, Derek Michael

- B. That James Blankespoor be granted a one-year extension of his candidacy.
- C. That Peter Choi be granted a one-year extension of his candidacy.
- D. That Laura Byker Copley be granted a one-year extension of her candidacy.
- E. That LeRae Kuperus be granted a one-year extension of her candidacy.
- F. That Bonnie Natte be granted a one-year extension of her candidacy.
- G. That synod ratify the following faculty reappointments (*italics indicates a raise in rank*):
1. Carl J. Bosma as Associate Professor of Old Testament for two years (2003-2005).
 2. Dean B. Deppe as Associate Professor of New Testament for two years (2003-2005).
 3. Duane K. Kelderman as *Associate* Professor of Preaching for three years (2003-2006).
 4. Ronald J. Nydam as *Professor* of Pastoral Care for two years (2003-2005).
 5. Ruth A. Tucker as Associate Professor of Missiology for one year (2003-2004).
- H. That synod acknowledge with gratitude to God the years of faithful service of Dr. James A. De Jong and confer upon him the title of President and Professor of Historical Theology, Emeritus, effective July 31, 2003.
- I. That synod extend the trial period for the Special Program for Ministerial Candidacy (Adjusted) until May 2005.

Grounds:

1. The expiration date of the trial period for this provisional program was set "to conclude with synod's consideration of the study committee report on alternate routes into ministry" (*Acts of Synod 2000*, p. 551).
2. The Board of Trustees (CRCNA) granted this study committee an extension for submission of its report. The matter will not be considered formally until Synod 2004.
3. It is not likely that major revisions adopted by Synod 2004 (if any) would be implemented prior to May 2005.

4. The seminary administration is currently in touch with applicants and those considering application and therefore is anxious to receive synod's guidance on this matter.

J. That synod elect either Mr. James V. Hoekstra or Mr. Douglas L. Kool to a three-year term as a trustee-at-large delegate to the Calvin Theological Seminary Board to replace Mr. Mark Muller. The board thanks Mark for his years of expertise in the areas of development and finance.

Mr. James V. Hoekstra is the president of Hoekstra Printing Company in Grand Rapids, Michigan. Mr. Hoekstra has a bachelor's degree from Calvin College. He has served on the boards of Ada Christian School and the Chamber Choir of Grand Rapids and is a member of LaGrave Avenue Christian Reformed Church, where he has served as elder, deacon, chair of the building project, and president of the church council.

Mr. Douglas L. Kool is the president of Kool Chevrolet, Grand Rapids, Michigan. He has a bachelor's degree from Calvin College and a master's degree in business administration from the University of Arizona. He has served and/or is completing terms of service as a member of the boards of the Holland Home, the Jellema House (treatment of substance abuse), and Wedgwood Christian Youth and Family Services. He currently serves as a member of the development and finance committee of the Seminary board of trustees and in an advisory capacity with Prison Fellowship, a worldwide prison ministry under the leadership of Chuck Colson. He and his family are members of Plymouth Heights Christian Reformed Church, where he has served as deacon and is currently serving his second term as elder.

Calvin Theological Seminary Board of Trustees
Sidney Jansma, Jr., secretary

This supplementary report covers matters that were processed by the CRC Publications executive committee at its meeting on April 25, 2003.

I. The Future of *The Banner*

As indicated in the printed *Agenda for Synod 2003*, the CRC Publications Board approved a report that includes a recommendation to synod that *The Banner* be changed from a subscription-based magazine to a membership-based and ministry-share-supported magazine. The report noted that some implementation issues still needed to be worked out prior to synod.

After the approval of this report at the February meeting of the CRC Publications Board, it was brought to the Board of Trustees of the CRCNA with a request that they endorse the proposal. The Board of Trustees approved the following motion:

That the Board of Trustees refer the Future of *The Banner* Committee report to the Ministries Administrative Council (MAC).

Grounds:

1. The concept has the Board's positive interest.
2. The regular processes of finances must still be worked out.

As requested, this report was brought to the MAC (made up mostly of agency heads). This group was supportive of the concept but expressed some concerns about the finances and about the editorial content, as well as the structures and processes for determining that content, of the magazine as defined in the proposal.

A subgroup was appointed to work out these matters. That group failed to come up with a mutually agreeable proposal in the time available.

Accordingly, at its April meeting, the CRC Publications executive committee approved the following motion:

That the CRC Publications Executive Committee inform synod that it is withdrawing the Future of *The Banner* proposal from synod's agenda.

Grounds:

- a. Attempts to work with other agencies to develop a unified plan for implementation of this proposal have not been successful in the limited time available.
- b. The executive committee believes that development of such a unified proposal is possible for presentation to Synod 2004.

The executive committee also decided to ask the Board officers to appoint a *Banner* editor search committee to begin the search for a new editor with the grounds that it is preferable that *The Banner* have an interim editor for no more than one year.

II. Rev. John Suk at synod

The executive committee also took note of the fact that Rev. John Suk will be leaving the position of *Banner* editor in August 2003 and approved the following motion:

The CRC Publications executive committee requests synod to provide Rev. John Suk an opportunity to address synod at a time of synod's choosing.

Ground: Synod would benefit from Rev. Suk's perspective as he comes to the end of his tenure as *Banner* editor.

CRC Publications

Gary Mulder, executive director

Christian Reformed Home Missions Supplement

The following information was omitted from section III, Board and executive committee (*Agenda for Synod 2003*, p. 165), of the Christian Reformed Home Missions report:

Salary disclosure

Executive persons are being paid within the approved salary ranges.

Job level	Number of positions	Compensation quartile (Includes housing allowance)
18	1	2nd quartile
16	1	1st quartile
15	2	2nd, 3rd quartiles

Christian Reformed Home Missions
John A. Rozeboom, executive director

The Christian Reformed World Missions Executive Committee presents the following matters to Synod 2003:

A. The Christian Reformed World Missions executive committee requests that Rev. Ronald Meyer, delegate from Classis Zeeland to synod, represent World Missions at synod and at the appropriate advisory committee when matters related to World Missions are discussed.

Grounds:

1. The present World Missions' presidents, Rev. John Van Schepen, U.S.A. and Rev. Ed Visser, Canada are not appointed delegates from their classes.
2. Rev. Meyer is the incoming president to World Missions, U.S.A. and will be a delegate.

B. Rev. Ed Visser has served for two consecutive three-year terms on the CRWM board and its executive committee and is therefore not eligible for re-appointment. However, CRWM requests synod to approve the extension of Rev. Visser's term for one year. He was reelected as president of the Canada board, and, during the one-year extension, he would serve as president of the International Board of World Missions. CRWM has secured the approval of the general secretary, Classis Quinte, and the council of Westside Fellowship CRC for Rev. Visser to serve this one-year extended term.

Christian Reformed World Missions
Gary Bekker, executive director

I. CRWRC-U.S.A.

Rev. Gilbert Varela has asked to be relieved of his position as U.S. pastoral adviser for CRWRC. Rev. Varela's term would have finished in 2004. Pastor Sam Reeves has served as the alternate for this position and CRWRC requests that Sam be appointed to the U.S. pastoral adviser position for a three-year term beginning with 2003.

CRWRC pastoral adviser – delegate position

Rev. Sam Reeves, his wife Alice, and their son Alfield came to the United States from Liberia in 1993. Since June 1997, Pastor Sam has served the Madison Square Christian Reformed Church in Grand Rapids, Michigan, as co-pastor. He received his master of divinity from Princeton Theological Seminary. He has served CRWRC as an alternate member-at-large pastoral advisor since 2001.

II. CRWRC-Canada

CRWRC-Canada requests Synod 2003 to elect one of the following two people to the board of CRWRC-Canada:

Member-at-large (alternate only)

Mr. Allen Brander, CHRP (Certified Human Resources Professional), recently retired from his position as manager of technical training for Canadian Pacific Railways, where he had responsibility for all maintenance training in Canada and the United States. He and his wife, Trynette, are currently members of Emmanuel CRC, Calgary, Alberta. They have four children. Al has served on church council and on the school board. The Branders have served one term with CRWRC Disaster Response Services in North Carolina and also volunteer at Camp Rehoboth, a Christian day camp serving the needs of mentally challenged youth and adults. Mr. Brander also volunteers with Habitat for Humanity.

Ms. Margaret Verboon (Pan Zhang) was born in the city of Qingdao in northeast China. Her mother was a teacher, and her parents encouraged her to go to university. In 1991, she was graduated with top honors from Shandong University, where she was actively involved in drama, public speaking, and broadcasting. Upon graduation, she was assigned to the International Affairs Office of the university, where interpreting for and communicating with foreign instructors were part of her responsibilities. Instructors from Educational Service Exchange with China, an American organization, led her to Christ. One of those instructors was Art Verboon, who had decided to go to China to experience a different culture before going on to Calvin Seminary. Art and Margaret were soon married, and both went to Calvin. She studied business at the college, and he studied theology at the seminary. In 1997, Art accepted a call to Maranatha CRC in Edmonton. They have two children. Margaret's early experience with poverty has inspired her to be involved in CRWRC's ministry to help the poor to stand on their feet and to seed hope among the hopeless.

Christian Reformed World Relief Committee
Andy Ryskamp, CRWRC-U.S.A. director
Wayne deJong, CRWRC-Canada director

I. Bilateral relationships—churches in ecclesiastical fellowship

Below are the provisions of ecclesiastical fellowship and an updated list of churches with which the CRCNA has ecclesiastical fellowship.

A. Provisions of ecclesiastical fellowship

1. Exchange of fraternal delegates to major assemblies
2. Occasional pulpit fellowship
3. Fellowship at the table of the Lord
4. Joint action in areas of common responsibility
5. Communication on major issues of joint concern
6. Exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity

Ecclesiastical fellowship may involve fewer than all six elements. At present, the CRCNA is in full fellowship with the churches listed below unless otherwise indicated. Restrictions were placed on the Reformed Churches in the Netherlands (RCN/GKN) in 1983 relating to provisions 1 and 2. Further restrictions were placed on the RCN/GKN in 1996 relating to provisions 3 and 4.

B. List of churches in ecclesiastical fellowship (with the year in which such fellowship was established)

1. Africa
 - a. Christian Reformed Church of Nigeria (CRCN) (1974)
 - b. Church of Christ in the Sudan Among the Tiv (NKST) (1974)
(Nongo U Kristu U Ken Sudan Hen Tiv)
 - c. Dutch Reformed Church in Africa (DRCA) (1983)
(Nederduitse Gereformeerde Kerk in Afrika)
 - d. Dutch Reformed Church in South Africa (DRC) (2001)
(Die Nederduitse Gereformeerde Kerk in Suid Afrika)
 - e. Midlands Reformed Churches in South Africa (MRCSA) (1991)
(Gereformeerde Kerke in Suide-Afrika—Sinode Middelande]
 - f. Reformed Church in Africa (RCA) 1982
 - g. Reformed Churches in South Africa (Synod Potchefstroom) (1974)
(Gereformeerde Kerke in Suid-Afrika)
 - h. Reformed Churches in South Africa (Synod Soutpansberg) (1989)
 - i. Uniting Reformed Church in Southern Africa (URCSA) (1982)
(Verenigende Gereformeerde Kerk in Suider Afrika)
2. Asia, Australia, and Indonesia
 - a. Christian Reformed Church in Sumba (Indonesia) (1974)
(Gereja Kristen Sumba)
 - b. Christian Reformed Church in the Philippines (1997)
 - c. Christian Reformed Churches of Australia (CRCA) (1974)
 - d. Dutch Reformed Church in Sri Lanka (1974)
 - e. Reformed Church in Japan (RCJ) (1974)

3. Europe

- a. Netherlands Reformed Churches (NRC) (1982)
(Nederlands Gereformeerde Kerken-Buiten Verband)
- b. Reformed Churches in the Netherlands (RCN) (1974)
(Gereformeerde Kerken in Nederland)
(Ecclesiastical fellowship restricted by CRCNA—1983, 1996)

4. North America

- a. Associate Reformed Presbyterian Church (ARPC) (1977)
- b. Evangelical Presbyterian Church (EPC) (1986)
- c. Reformed Church in America (RCA) (1976)

5. Latin America

- a. Christian Reformed Church in Cuba (2001)
(La Iglesia Cristiana Reformada en Cuba)
- b. Evangelical Reformed Church in Brazil (1974)
(Ireja Evangelica Reformada no Brasil)
- c. Reformed Church in Argentina (1974)
(Iglesias Reformadas en le Argentina)

II. Bilateral relationships—churches in corresponding fellowship

- A. *Christian Reformed Church of Myanmar*
- B. *Church of Central Africa Presbyterian (Nkhoma Synod) Malawi*
- C. *Reformed Church in Zambia*

III. Bilateral relationships—international

Evangelical Reformed Church of Burundi (Eglise Evangélique Réformée du Burundi) (ERCB)—the Evangelical Reformed Church of Burundi (ERCB) requested a closer relationship with the Christian Reformed Church in 1998. Since that time, the Interchurch Relations Committee has maintained contact with the ERCB and has familiarized itself with this church.

The ERCB organized in 1992 when twenty-three men who had been influenced by the radio messages and cassettes provided by Perspective Réformées (Back to God Hour) came together to form a church. Since that time, the ERCB has grown steadily so that today there are over twenty-five congregations and more than twelve thousand members. The ERCB adheres to the following confessional documents:

- Confession of La Rochelle (Gallican Confession of 1559 adopted by the Synod of La Rochelle in 1571)
- Heidelberg Catechism
- Canons of Dordrecht

The attached form (Appendix A) provides a brief overview of ERCB that will help synod obtain a better picture of this church.

The Interchurch Relations Committee is recommending that synod receive the Evangelical Reformed Church of Burundi into a relationship of corresponding fellowship. The relationship of “corresponding fellowship” is regulated

by the CRC's Ecumenical Charter (III, B, 2, b and IV, B, 2; *Agenda for Synod 2000*, pp. 250, 251-52).

Ground: The ERCB meets the criteria for a church in corresponding fellowship and has asked for a closer relationship with the CRC.

IV. Bilateral relationships—North America

Protestant Reformed Churches (PRC)—a report from the Interchurch Relations Committee regarding conversations with the Protestant Reformed Churches (PRC) is found in the *Agenda for Synod 2003*, pp. 237-39. Since that report was written, the IRC has received a follow-up letter from the PRC's Committee for Contact with Other Churches. The conclusion of that letter (dated March 27, 2003) is as follows:

With these matters remaining between us, it is impossible in our judgment to explore common areas of service and agreement. Since this was the purpose of your discussions with us, we see little profit in continuing to hold discussions. The gulf that separates us grows ever wider. This is still cause for grief as far as we are concerned, but that does not change the reality. We will be reporting to our synod your response to our admonition, and that no more meetings are being planned.

A follow-up letter (dated April 2, 2003) was sent to the PRC expressing our disappointment regarding their conclusion and our dismay that they had misinterpreted our position with regard to the need for repentance and seeking forgiveness. Although the likelihood that the conversations will continue is minimal, the IRC still holds out a slight hope that they can be revived.

V. Dialogue with the Roman Catholic Church (RCC)

As was reported in the *Agenda for Synod 2003*, pp. 239-40, the CRC has received a very favorable response to its study of the Heidelberg Catechism Q. and A. 80 and the Roman Catholic Eucharist from the Conference of Catholic Bishops in both the United States and Canada. On April 8, 2003, we received yet another letter and this time from the Secretariat for Ecumenical and Interreligious Affairs. It has been included as an appendix to this report so that the synod and the whole church can read about the gratitude expressed for the CRC's procedure as well as its report (see Appendix B).

VI. Christian Churches Together in the U.S.A. (CCT-U.S.A.)

A new ecumenical venture began in September 2001 with a meeting of about twenty-five persons in Baltimore, Maryland. The general secretary of the CRC was invited to that meeting and he has participated in the two subsequent planning meetings as well. This experimental venture is now known as Christian Churches Together in the U.S.A.

Until now, ecumenical organizations in the United States have been organized with evangelical churches in one group (National Association of Evangelicals) and mainline and Orthodox churches in another group (National Council of Churches). Neither the Roman Catholic Church nor the Southern Baptist Convention, the two largest churches in the United States, have joined either organization. The new venture (CCT-U.S.A.) is an attempt to form an organization that will be inclusive of all traditions and provide a

venue for representatives of all churches to meet and talk together. A small beginning has been accomplished.

The attached document (Appendix C) was agreed upon at a recent planning session of CCT-U.S.A. and has been distributed widely to encourage churches to participate. The CRC's Interchurch Relations Committee received the document at its April meeting and has agreed to discuss it more fully at its fall meeting. Synod 2004 will likely receive a recommendation asking it to participate officially in this new ecumenical organization.

VII. IRC Hospitality Committee

Mr. and Mrs. Martin Dekkinga have been designated by the IRC to serve as the hospitality committee for fraternal delegates and observers at Synod 2003. The IRC appreciates their willingness to help visitors from other denominations feel welcome among us.

VIII. Recommendation

That synod receive the Evangelical Reformed Church of Burundi (ERCB) into a relationship of corresponding fellowship.

Ground: The ERCB meets the criteria for a church in corresponding fellowship and has asked for a closer relationship with the CRC.

Interchurch Relations Committee
Jason Chen, president

Appendix A

History and Description of a Church Seeking an Ecclesiastical Relationship with the Christian Reformed Church in North America

A. Description of your Church

1. Official name of your church (in national language and in English)

ISHENGERO RIVUGUBUTUMWA RY'ABAREFOROME MU
BURUNDI
EVANGELICAL REFORMED CHURCH OF BURUNDI

2. Address for official correspondence

EGLISE EVANELIQUE REFORMEE DU BURUNDI
B.P. 6544 BUJUMBURA 1
Republique du BURUNDI
Afrique de l'Est
Tel. 257-212905

3. What is the leading governing body of your church? How often does it meet?

The leading governing body of our church is the Consistoire (Executive Committee). It meets once per term.

4. Does your church subscribe to confessions? Please list these.

Yes. Our church is subscribing to the following confessions

Confession of the Rochelle (from Reformed Churches of France-1559)
Catechism of Heidelberg
Canons of Dordrecht

5. How many congregations are in your church? How many members?
How many Pastors?

Our church has 25 congregations and we continue to establish others because the evangelisation is going on. It has 2481 members (children excluded) and four pastors.

6. How is your church carrying on missionary witness? Do you have organized preaching stations, evangelists or other activity?

Yes our church is carrying on missionary witness. As you may know, the first objective of our church is an evangelisation and implementation of congregations.

The Synod is electing a group or commission with a view of the evangelisation in the whole country,

The elected group or commission organises an evangelisation campaign on one targeted area or venue of our local church and requests the staff of Campus of Christ which provides the audio visual materials for evangelisation. (generator, movies of Jesus' life, loud speakers.) So, a revival public meeting for four days is organised where we invite all the population around the area to come and hear the Word of God. Our different choirs (youth, women, children, men) are there to sing. Pastors and evangelists are there to preach the Gospel of God, based on the Gospel of Salvation by the grace alone of God at the means of the faith in Jesus Christ our Saviour and by the active operation of Holy Spirit, based on the certainty that God has elected people that He calls and that He converts by means of the proclamation of Gospel and so on.

Other means we use is to organise a youth camp where all youth of our church meets for 3 days. We invite unbelieving young people and all the population around the venue to come and listen the proclamation of the Gospel of salvation, the songs of different choirs, the witness of the saved people, the repentance of people, the confession of people etc.

Another way we use is to send evangelists in the new areas or to follow some of our church members who change their residence. Then we often visit the venues and we organise revival meetings and we implement the congregations.

Most of these activities are accomplished by journeys on foot because of the lack of financial and material means for locomotion. But we praise the Lord because we do all things through Christ who strengthens us.

7. How does your church carry on its diaconal service?

Our church carries on its diaconal service by administrating the works of charity or the compassion into the congregations. And that is making in the limits where are extending the congregations of the denomination.

It regularly takes care of the church members. Secondly it also takes care of those that God has set on the path of the church as foreigners, unbelievers and members of other denominations.

It deals with offerings and administrates with discernment the gifts according to the needs of the church and the needy, especially the widows and orphans.

B. HISTORY

1. When was your church founded?

Our church was founded in July 9, 1992 when the constitutional Committee had finished to elaborate the statute of the church (enclosed). Afterwards this statute was sent to the government for agreement in August 5, 1992 in order to begin activities officially, because it was not allowed to begin activities without the government's permission. So the church was officially registered and permitted by government to launch its activities in December 4, 1992 (copy of registration no. 205.01/575 of 4/12/1992 enclosed).

2. Was your church connected with a mission or was it founded in some other circumstance? Please describe this briefly.

Our church was not connected with any mission but it was founded following the restored truth and the real evangelical catholicity of the church that we have re-discovered in the reading of the Christian Reformed books provided for free by Reformed Perspectives of Christian Reformed Church in North America.

3. Are there other significant years or events in your church's history that the Christian Reformed Church in North America should know about? Please describe.

As you may know there are no other significant years or events in our church's history except this civil war which bereaves our country where some members fled, others were killed, our churches were destroyed and now poverty, diseases, hunger threaten our church members because we have no sponsor to help us to alleviate these problems.

4. With what other churches do you have close relations?

We do not have any close relations with other churches. It is only Christian Reformed Church that we have requested for relationship because James A. Zylstra always urges our church that it will be good first to have close relations with Christian Reformed Church where we have the true origin (same doctrinal basic, same ecclesiastical order and discipline). He also urged us to have relationship with CRC because he is sure that it is in a good position to receive favourably our church and

help it to carry on ministry in our country because it is like an umbilical cord. We have followed James' advices.

5. Of what ecumenical organizations or association if any, is your church a member?

Our church is not a member of any ecumenical organization or associations. As you may know James A. Zylstra liked us to do things step by step. He urged us to begin first with having a closer relationship with Christian Reformed Church and then move forward. So, we are waiting for your agreement which should be a key for other relations.

C. PASTOR TRAINING

At what institutions are your pastors trained?

Our pastors ought normally be trained at School of theology of Butare (Rwanda) or in Seminar Training of our Church but as you may know, our church is in an embryonic state where the limited financial means do now allow our Church to pay for a good theological education.

So we have only one pastor trained in School of Theology of Butare who tries to train evangelists and others with the Christian reformed books. Other Pastors are talented men who have benefitted from the christian teachings from the Campus of Christ. We hope that your agreement for relationship will help us to get proper means to train Pastors and Evangelists efficiently.

D. OFFICERS IN THE CHURCH

Please list the names and addresses of the officers of your church including the moderator or president, the state clerk or general secretary.

1. NAMES

Pastor Emmanuel Mponyore: President
Mr. Silvester Ciza: general secretary
Mr. Leonard Tuyishimire: Development Department
Madame Julienne Ndizeye: Women Department
Madame Vivine Hagerimana: Women Department
Mr. Simeon Surwavuba: Youth Department

2. Address is the following one:

EGLISE EVANGELIQUE REFORMEE DU BURUNDI
B.P. 6544 BUJUMBURA 1
REPUBLIQUE DU BURUNDI
AFRIQUE DE L'EST
Tel: (257) 212905

Appendix B Letter from United States Conference of Catholic Bishops



Secretariat for Ecumenical and Interreligious Affairs

3211 FOURTH STREET NE • WASHINGTON DC 20017-1194 • 202-541-3020 • FAX 202-541-3183
EMAIL: SEIAMAIL@USCCB.ORG • WWW.USCCB.ORG

April 2, 2003

David H. Engelhard
General Secretary
Christian Reformed Church in N.A.
2850 Kalamazoo Avenue, SE
Grand Rapids MI 49560

Dear Dr. Engelhard,

I write to you on behalf of the Bishops' Committee for Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops. I do so in order to express the gratitude of the Bishops for your ecumenical insight and the work that you, as well as the theologians and congregants of the Christian Reformed Church in North America have provided, in your asking for a Roman Catholic account of our understanding of the Eucharist in the Heidelberg Catechism Q/A 80.

The bishops of this committee agreed unanimously that you should be recognized for this thoughtful and new expression of ecumenical dialogue, which not only builds on prior efforts to find the way to the unity for which our Saviour, Jesus Christ, prayed for his church, but it sets new standards for the journey of the whole Church.

This week we received a response to the proposed revision of the Heidelberg catechism from Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity, expressing the gratitude of the Vatican for this "addition to the efforts at healing memories between separated Christians."

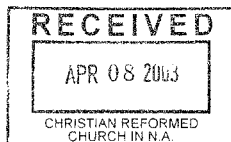
In expressing our own bishops' gratitude, I extend to you, and to all the members of the Christian Reformed Church in North America, our prayers and good wishes. We also pray that our ecumenical journey together will continue to be led by the Holy Spirit.

In the name of Christ Jesus, I am

Sincerely Yours,

+ *Stephen E. Blaire*

Stephen E. Blaire,
Bishop of Stockton
Chairman



Appendix C

Christian Churches Together in the U.S.A.

I. Preamble

We are challenged as Christians by the prayer of Jesus in John 17 that all who believe in Him might be one with God and with one another so that the world would believe in Him as God and Savior.

We acknowledge that this is not what we experience now and recognize that we have different histories and convictions on some key issues.

We pray for a fresh awareness of the Holy Spirit's work among us that will foster:

- relationships in which differences can be better understood, our commonalities better affirmed, and our brokenness healed by God;
- more opportunities to engage in shared witness, vision, and action;
- a strong prophetic voice of the Christian community in America.

We believe that we will be led into these new relationships as we commit ourselves to spiritual disciplines such as prayer and study of Scripture to listen for and obey the voice of Christ.

This leads us to establish Christian Churches Together in the U.S.A. to create new levels of relationships and actions that offer a shared witness for Christ to the world.

II. Theological Affirmations

Christian Churches Together in the U.S.A. welcomes churches, Christian communities, and national Christian organizations that:

- believe in the Lord Jesus Christ as God and Savior according to the Scriptures;
- worship and serve the One God, Father, Son, and Holy Spirit; and
- seek ways to work together in order to present a more credible Christian witness in and to the world.

III. Purpose and Activity

The purpose of Christian Churches Together is to enable churches and national Christian organizations to grow closer together in Christ in order to strengthen our Christian witness in the world. Participants in Christian Churches Together accomplish this purpose by:

- rejoicing in our faith in the Triune God;
- discerning the guidance of the Holy Spirit through prayer and theological dialogue;
- providing fellowship and mutual support;
- affirming our commonalities and understanding our differences;
- fostering Christian evangelism faithful to the proclamation of the gospel;
- speaking to society with a common voice whenever possible;
- promoting the common good of society.

We cannot act together until we pray and walk together and understand each other better. Therefore in the early period, our primary focus should be

on the first four activities. As we do this faithfully, we believe the Holy Spirit will lead us to discern how best to engage in the three remaining activities in our Christian witness to the world.

At least once a year, a General Assembly will gather for two and a half days for fellowship, prayer, theological discussion and discernment of potential areas for common witness.

Christian Churches Together will sponsor in the name of Christian Churches Together, various Forums on diverse topics (e.g., evangelism, worship, public policy). The Steering Committee will have full authority over the topics and the program (speakers, etc.) for Forums sponsored by Christian Churches Together. National Christian organizations that share Christian Churches Together's purpose and theology will be invited to participate in these Forums.

IV. Participation in Christian Churches Together

All who share the theological affirmations and purpose are eligible to participate in Christian Churches Together.

There will be two categories of participants:

- Participant churches which include national church bodies and associations of churches which are national in scope
- Participant national Christian organizations

No more than approximately 20% of Christian Churches Together will be participant national Christian organizations.

The Christian Churches Together Steering Committee will develop a broad invitation list of national church bodies, associations of churches and national Christian organizations, which will be invited to become participants in Christian Churches Together as it is founded. Participant national Christian organizations will be those that strongly share the theological convictions and purposes of Christian Churches Together, are deeply related to its churches, and which have the strong support of a wide variety of churches that will compose Christian Churches Together.

Once inaugurated, and Phase II has begun, Christian Churches Together will develop a process for issuing additional invitations for participation and for receiving applications from those churches and national Christian organizations wishing to participate. Criteria will be developed to welcome into the fellowship those national church bodies, associations of churches and national Christian organizations, which, based on the discernment of the governing bodies of Christian Churches Together, will uphold its theological affirmations, further its purpose, and promote unity within the fellowship of Christian Churches Together.

All participants in Christian Churches Together will be expected to:

- uphold Christian Churches Together's theological affirmations;
- advance the purpose of Christian Churches Together;
- support the organization, both financially and through personal participation;
- share in fellowship, prayer, and dialogue with other participants in Christian Churches Together;
- join others in common ministry as they are led by the Holy Spirit.

Those organizations that meet the criteria for participation, but are not able to do so at this time, will be invited to be observers in the meetings and gatherings of Christian Churches Together.

V. Governing Christian Churches Together

1. General Assembly

The General Assembly (meeting at least once every year for two and a half days) will consist of the heads of communions (or their designated representative) of each participating church plus an additional representative for each five million members (or fraction thereof) in their church or association of churches. Twenty percent may also be heads of participant national Christian organizations.

For a small part of the annual meeting, the heads of participant churches and participant national Christian organizations will meet to decide upon basic issues—including at least: the addition of new participants, foundational theological documents, and Christian Churches Together’s constitution.

2. Steering Committee

The Steering Committee will consist of 18-24 members. Each of Christian Churches Together’s five families (Evangelical/Pentecostal; Historic Protestant; Historic Racial/Ethnic; Orthodox; Roman Catholic) will have three members each on the Steering Committee. Each of the five families will choose their three representatives according to their own procedures. The Steering Committee will have at least three additional at-large members. These at-large members may be representatives of participant national Christian organizations (selected according to criteria to be developed by the Steering Committee).

Upon joining Christian Churches Together, each communion or association of churches will choose which of the five families they wish to join for purposes of selecting the members of the Steering Committee

The Steering Committee will elect its officers, develop bylaws (including length of term on the Steering Committee), and attend to the business of Christian Churches Together between meetings of the General Assembly.

3. Topical Forums

Any action (declarations, policy proposals, etc.) that develop out of the Forums sponsored by Christian Churches Together will be done, not in the name of Christian Churches Together, but in the name of whatever churches, national Christian organizations and individuals choose to sign on to that specific item. Common action in the name of Christian Churches Together can only be done by consensus of the General Assembly or Steering Committee.

4. Consensus Decision Making

Decisions in every setting of Christian Churches Together’s life will be by consensus. Only when all members present either say “Yes” or agree to “stand aside” will the body move ahead on any action. For every decision, representatives from each of the five families must be present.

A consensus decision-making process emphasizes the process of listening and discussion and is not merely a matter of saying yes or no.

Several responses to any proposal are possible in consensus decision-making:

- 1) Yes – that means one is supportive of the proposal and will do nothing to undermine it.
- 2) No – one cannot in good conscience allow the proposal to go forward.
- 3) Stand Aside – one has reservations, but not enough to keep the group from accepting the proposal and one will do nothing to undermine the decision.
- 4) The group by consensus can decide to make a particular decision by majority vote.

NOTE: In any of the above situations, but especially in 3) and 4), the group may decide by consensus to present majority and minority opinions on any given topic.

VI. Finances and Budget

1. During phase I

All meeting costs, including professional fees, will be covered by registration fees.

Each year, \$20,000 should be raised to cover the costs of the Steering Committee. Churches and organizations exploring participation should contribute at least \$100 annually and where possible \$1000 or more.

2. During phase II

We anticipate a budget of at least \$250,000 which will cover one professional, one support staff member, and other costs.

We will need to create an equitable formula which should include one or more of the following factors:

- number of members as defined by the communion
- number of congregations/parishes
- annual budget of the communion or national Christian organization
- annual budget of communion's judicatories/sections
- maximum–minimum
- number of persons that communions have in the General Assembly of Christian Churches Together

VII. TIME LINE

1. During Phase I

This period started at the January 27-29, 2003 meeting when it was decided to invite churches and national Christian organizations formally to decide (in ways appropriate to their particular church polity) to join Christian Churches Together.

2. During Phase II

This period will start when at least twenty-five churches from an adequately representative group of the five families—
Evangelical/Pentecostal, Historic Protestant, Historic Racial/Ethnic,

Orthodox, and Roman Catholic—have formally decided in ways appropriate to each church’s internal polity, to join Christian Churches Together in the U.S.A.

NOTE: This document was approved by consensus by the participants at the January 27-29, 2003 meeting at Fuller Theological Seminary, Pasadena, California. See the Addendum for the list of participants.

Addendum

List of Participants

(January 27-29, 2003 Meeting of Christian Churches Together)

Bishop Vicken	Aykazian	Diocese of the Armenian Church of America	Participant
Commissioner W. Todd	Bassett	The Salvation Army	Participant
Mr. John	Briscoe	NCCC USA	Participant
Bishop Tod	Brown	Diocese of Orange of California	Participant
Ms. Sharon	Browning	Sharon Browning and Associates	Participant
Rev. David	Caudle	Church of the Nazarene	Participant
Rev. Rothangliani	Chhange	American Baptist Churches, USA	Participant
Rev. Dr. Seung Koo	Choi	Korean Presbyterian Church in America	Participant
Mr. Bonn	Clayton	Nat'l Assoc. of Congregational Christ. Churches	Participant
Right Rev. Dimitrios	Couchell	Greek Orthodox Archdiocese of America	Participant
Sister Joan	Delaney	Roman Catholic Church	Participant
Dr. Barrett	Duke	Southern Baptist Convention	Observer
Rev. Dr. Robert	Edgar	NCCC USA	Participant
Bishop Perry	Engle	Brethren in Christ Church	Participant
Rev. Dr. David	Engelhard	Christian Reformed Church	Participant
Rev. Jon S.	Enslin	Evangelical Lutheran Church in America	Participant
Dr. Thomas	Ferguson	Episcopal Church Center	Participant
Dr. Michael	Gillis	Antiochian Orthodox Christian Archdiocese	Participant
Rev. Wesley	Granberg-Michaelson	Reformed Church in America	Participant
Bishop Sang-Ehil	Han	Church of God (Cleveland Tennessee)	Participant
Bishop Roger	Haskins	Bd. Of Bishops - Free Methodist Church	Participant
Rev. Dr. Roberta	Hestenes	World Vision	Participant
Ms. Elenie	Huszaigh	NCCC USA	Participant
Friend Thomas	Jeavons	Religious Society of Friends	Participant
Archbishop Cyril Aphrem	Karim	Syrian Orthodox Church	Participant
Cardinal William H.	Keeler	Archdiocese of Baltimore	Participant
Rev. Arthur	Kennedy	United States Conference Of Catholic Bishops	Participant
Rev. Dr. Clifton	Kirkpatrick	Presbyterian Church (U.S.A)	Participant
Very Rev. Leonid	Kishkovsky	Orthodox Church in America	Participant
Bishop James	Leggett	Int'l Pentecostal Holiness Church	Participant
Rev. Michael E.	Livingston	Int'l Council of Community Churches	Participant
Dr. Howard	Loewen	Fuller Theological Seminary	Participant
Rev. Rafael	Luevano	Marywood Center	Participant
Dr. Kevin	Mannoia	Dean of Haggard School of Theology	Observer
		Foundation for a Conference on Faith & Order in North America	
Scott E.	McBride	Int'l. Church of the Foursquare Gospel	Participant
Ms. Retha	McCutchen	Friends United Meeting	Participant
Rev. Thomas	McGowan	Diocese of Oakland	Participant
Sister Joan	McGuire	Archdiocese of Chicago	Participant
Bishop George	McKinney	St. Stephen's Church of God in Christ Ministries	Participant
Very Rev. Dr. Michel	Najim	Antiochian Orthodox Christian Archdiocese	Participant
Commissioner Philip	Needham	The Salvation Army	Participant
Rev. Rodney	Parrott	Disciples Seminary Foundation	Participant
President Glenn K.	Palmberg	The Evangelical Covenant Church	Participant
Rev. Judy Mills	Reimer	Church of Brethren	Participant
Mr. Claude	Rhea, III	North American Mission Board	Observer
Dr. Ann K.	Riggs	NCC/Commission on Faith & Order	Participant
Rev. Ronald	Roberson	United States Conference Of Catholic Bishops	Participant
Rev. Dr. William G.	Rusch	Foundation for a Conference on Faith & Order In North America	Observer

Rev. Gabriel A.	Salguero	Missionary Pentecostal Churches of God, Inc.	Observer
Rev. Dr. Robert	Sawyer	Moravian Church in America	Participant
Rev. James	Schrag	Mennonite Church USA	Participant
Rev. Ronald J.	Sider	Evangelicals for Social Action	Participant
Bishop Melvin G.	Talbert	United Methodist Church	Participant
Dr. Joseph	Tkach	Worldwide Church of God	Participant
Rev. Lydia	Veliko	United Church of Christ	Participant
Mr. David	Wagschal	Orthodox Church in America	Participant
Rev. Jim	Wallis	Sojourners/Call to Renewal	Participant
Rev. Robina	Winbush	Presbyterian Church USA	Participant

OVERTURES AND COMMUNICATION

Overture 12: Not Accept But Refer Back the Report of the Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering and the Guiding Precepts Contained Therein

I. Background

In November, the council of LaGrave Avenue CRC received the report of the Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering. Knowing that the report would be on the agenda of Synod 2003, the council appointed a subcommittee to review the report and to advise council regarding it. In January, the council received its committee's report and recommendations and submitted it as an overture to Classis Grand Rapids South at its spring meeting.

II. Overture

Classis Grand Rapids South overtures synod not to accept but refer the report and guiding precepts of the Synodical Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering back to the committee for significant improvements in scriptural support, length, organization, reader friendliness, scientific accuracy, and conclusion—and that the committee be expanded to include at least one Reformed physician whose practice is in this specialty area and one Reformed bioethicist.

Grounds:

A. The content of the report

1. The report is *confused* about the moral status of the *unimplanted* embryo.
 - a. Sometimes the report teaches that such an embryo may *never* be harmed or allowed to die (i.e., its moral status is as *absolute* as that of a born child, a fully developed human being).
 - b. At other times it teaches that such an embryo may be allowed to die because its moral status is *less than* that of the born child. This *diminished moral status*, says the report, is because such an embryo is the earliest *stage* in the *process* of becoming a human being. (Indeed, in a separate argument, it also concludes that the moral status of the *fetus itself* is less than that of the born child.)
 - c. The report goes on to affirm that both of these conflicting evaluations "are consistent with the Reformed faith and former decisions of Synod." It does not show, however, just *how* this is so (see also item 4 below). (For an elaboration of this and related problems, see Appendix, pp. 520-30.)

2. The report contains many scientific misconceptions and inaccuracies. (For a list, see pp. 530-31.)
3. The guiding precepts, which the report requests synod to adopt, have two serious problems:
 - a. They fail to address *explicitly* most of the issues mentioned in the mandate. The reader must search the report for a discussion of each issue to find out whether and how a given “precept” is relevant.
 - b. The first “guiding precept” requires that “disputable matters” be left to the freedom of conscience, but nowhere does the report *identify explicitly* what these disputable matters are. (For an elaboration, see Appendix, pp. 531-34.)
4. The report neither discusses nor even refers to any Reformed theologians and ethicists who have written in the area of medical ethics. A few obvious names are Henry Stob, Lewis Smedes, and Allen Verhey. Doubtless there are more.

B. Form and organization

1. The report is much *too long*, partly due to needless repetition and partly due to excessive elaboration of some material.
2. The organization of parts II and IV, which contain the longest discussions in the report, is not logical. The result is that these two parts do not bring into clear focus the *main* ideas and issues discussed in them. (For an elaboration, see Appendix pp. 534-36.)

C. The committee membership

We think it weakens the credibility of the report that the study committee contains the names of *no Reformed physicians* whose practice involves the kind of issues on which synod seeks advice *nor Reformed bioethicists* with recognized expertise in the field.

Classis Grand Rapids South
Joseph VandenAkker, stated clerk

Appendix

Analysis of the Weaknesses of the Report of the Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering

Outline of analysis

- I. Two main conclusions (pp. 520-30)
- II. Scientific lapses (pp. 530-31)
- III. Inadequate guiding precepts (pp. 531-34)
- IV. Problems of form and organization (pp. 534-38)

I. Two main conclusions

The report reaches two main conclusions, although they are not formulated as such either at the beginning or at the end of the report. Though this lack of conspicuous formulation is a formal matter, it becomes a matter of substance because these conclusions are very important; yet, they are not explicitly

identified so as to make them *the primary matter of evaluation by the reader*. The two conclusions are:

- The human fetus and the embryo from which it develops *deserve less moral protection* than the birthed human individual.
- This moral protection exists in *diminished degrees*, from the birthed individual for whom it is *absolute*, to the *fetus* for which it is *less than absolute*, to the *implanted and unimplanted embryo* for which moral protection is *still less* than for the fetus, although it *never* reduces to none at all.

The *main exception* to this diminished moral protection is *the absolute protection of all embryos* against any research that results in their destruction for the sake of medical treatment of human diseases and genetic deformities.

A. *The first conclusion*

1. The argument

- a. The argument for the first conclusion begins with an “interpretation” of the synodical decision of 1972, which the report cites as permitting an induced abortion only “when the life of the mother is genuinely threatened by the continuation of the pregnancy” (*Agenda for Synod 2003*, p. 285). The report conducts this interpretation because, presumably, Synod 1972 gave no justification for this exception. The report’s interpretation, then, becomes such a justification; that is, the interpretation is really an argument intended to justify the exception.
- b. Here is the argument in a nutshell: “This exception is very important. It implies that the moral protections for a birthed person and those for an implanted embryo are different.” The report goes on to clarify this difference. Whereas: “An infant’s moral value is equal with her mother’s. Neither may be killed in order to save the other,” we can “deduce that a fetus is not absolutely protected from violence as is an infant” because Synod 1972 *decided* that we may end the life of the fetus to save the mother.
- c. Next, the report *makes* this “deduction”: “So, a child is absolutely protected from violence, while a fetus is not” (*Agenda for Synod 2003*, p. 285) Again: “So, our conclusion is that the decision of Synod 1972 to allow induced abortion in order to save the life of the mother is best interpreted by saying that preborn fetuses do not have the full and absolute moral protections that born persons do” (*Agenda for Synod 2003*, p. 285).

2. Observations

- a. The report objects to the more common justification that the fetus in this exceptive situation “threatens” the life of the mother on the ground that this term suggests a culpability of which the fetus is incapable; for, at this stage, it is not yet a moral agent, and, for that reason, it is morally innocent. Hence what needs justification is the deliberate killing of an innocent human being.

- b. It also rejects another “prominent” justification, the application of the principle of double effect, even though a minority of its members “preferred this way of reading the synod’s decision” (*Agenda for Synod 2003*, p. 286). It does so without explaining the principle or saying why “the majority did not find this principle . . . convincing.”

This omission is uncharacteristic of the report, which on several other issues (as we will discover) openly lays out the disagreements among its members. Readers who are unfamiliar with this principle of double effect can only be mystified; while other readers who are familiar with it, like the minority of the committee’s members, can only be disappointed that the report does not explain why the majority of its members found it unconvincing.

- c. It is to be noted that the report does not claim that its conclusion is based upon Scripture. The most that it claims is that its conclusion “comports well with” and “is consistent with” the lesser “*legal protection*” (emphasis in the original) for a fetus than for a mother as is “implied” by Exodus 21:22-25. Earlier it had said more generally that “the Bible neither addresses these issues [that surround medical technology and the beginning of life] directly nor anticipates them” (*Agenda for Synod 2003*, p. 284).

3. Evaluation of the argument

- a. But is the argument convincing? There are two problems with it:
- 1) Suppose that it is a convincing argument for the justification of killing the fetus in the *specified* (and increasingly rare) situation denoted by the exception. Would it follow from the lesser moral value of the fetus in *that* situation that the fetus *per se* (i.e., in every other situation not so specified) is of lesser moral value than the birthed infant or child or pregnant woman herself? That move in the argument would seem to require further argument, but the report does not supply it.

That such an argument is needed can be seen from an analogous example: Suppose the pregnant woman is in intensive care for an unrelated disease or injury and that those who must decide are told by the doctors that her eight-month-old fetus will die because of the mother’s condition unless it is taken by Caesarian section; but they are also told that the mother is far too weak to survive the trauma of such a surgery. They decide they are justified in saving the fetus at the expense of the mother’s life. Would it follow from this justification that *every* pregnant woman in a similar coma, albeit *without* the life of her fetus at stake, but because of her condition has *less moral value* than her fetus?

It would seem that whatever justifies each of these two particular instances of killing an innocent person has to involve the different factual but value-laden features of the two parties *in each situation*. In the former (Synod 1972), the mother is a grown human being already caught up in a world of obligations and other important human activities and relationships; the fetus is not. In the latter (our analogy), the fetus is fully capable of becoming such a person if removed by Caesarian section, whereas the mother in a coma is at a very great risk

of losing many or most of the features possessed by the mother in the former example, even if she physically survives at the cost of the life of her fetus.

This way of justification obviates the report's objection to the defense based on the fetus' being a "threat to the life of the mother." Granted the moral innocence of the fetus, it still is a *fact* that it threatens the life of the mother such that the different factual but value-laden features of the two innocent lives appears to be a satisfactory justification of Synod 1972's decision. The report does not consider this alternative "interpretation" of that decision.

- 2) The argument also has an air of circularity about it: With the decision of Synod 1972 as a premise, that the fetus may be killed if it threatens the life of the mother, it follows that the fetus is less deserving of moral protection than the mother. Because the fetus is less deserving of moral protection, synod's decision is justified. However, that conclusion has to be presupposed for it to be a premise in the "deduction."
- b. Of course, even if the report's argument fails to demonstrate that the fetus deserves less moral protection, we have seen that there is a non-question-begging argument that does plausibly justify Synod 1972's decision (1, a above). However, it still does not follow that because an abortion is permitted in a *specific instance* where the fetus deserves less protection than the mother that abortion is permitted on any and all other occasions, because the fetus on *those* occasions also deserves less protection than the mother. Based on the report's conclusion, why wouldn't this follow?
4. Concluding evaluation of the first conclusion.

If, as the report claims, the fetus is per se less deserving of moral protection, it needs to address the question: Why would not *that (first) conclusion* of the report *open the door* to further exceptions to justify sacrificing the fetus (abortion) for the sake of the mother? If the report's conclusion *does* open that door, it suggests a *conflict* between the committee's first conclusion and its explicit agreement with Synod 1972, which *forbids* any other exception than a threat to the mother's life. Synod 1972, however, did not claim, as this report does, that the fetus per se deserves *less* moral protection than a born infant or child. Hence, the report needs either to answer the question (just stated) that is raised by this new claim or reconsider its first conclusion.

B. *The second conclusion*

1. Observations

At the end of an initial review of "the issues at hand," the report observes: "It becomes quickly apparent that a core issue woven throughout all of these issues listed by Synod 1999 is: What is the moral status of the embryo?" (*Agenda for Synod 2003*, p. 278). That does seem indeed to be the core issue about which the committee reaches its second conclusion. Having already concluded the lesser moral value of the fetus, the stage is set as it were for an even further diminished moral value for the embryo. Consider the following three points:

- a. The report observes first of all “that another possible moral distinction must be considered,” that is, “the moral differences (if any) between an *implanted* embryo/fetus and an *unimplanted* human embryo” (*Agenda for Synod 2003*, p. 286). It then continues: “This is a very difficult and complex issue, and not all thoughtful Christians agree” (*Agenda for Synod 2003*, p. 286). Still, the report sets forth “two views that are consistent with the Reformed faith and former decisions of synod.” We shall here call them the “strict” and the “less strict” views, for that seems to be the difference between them.
- b. The strict view. “The first view is that there is *no moral difference* between an implanted embryo and an unimplanted one. Thus, human embryos in petri dishes or those cryopreserved are entitled to the same moral protections as a fetus” (*Agenda for Synod 2003*, p. 286; emphasis added). But this claim is difficult to maintain, even on the strict view, although the report makes an initial observation that is consistent with its strictness.

- 1) The initial observation
The report observes

In fact, because unimplanted human embryos cannot threaten the life of the mother [except for an ectopic pregnancy, which the report acknowledges only later, p. 304], on this view such embryos are even more protected. They have virtually the same moral status as a child.

(Agenda for Synod 2003, p. 286)

Surprising though this sounds, and even plausible, the report fails to draw from this claim the *strong* conclusion that unimplanted embryos have “virtually” the same “absolute” protection as a child. Instead, it draws the *weaker* conclusion, supposedly comparable “to the same moral protections as a fetus” (*Agenda for Synod 2003*, p. 286), viz., when it asserts “that some of the technologies that synod asked us to consider (e.g., screening for genetic defects and selecting only healthy ones) are morally questionable.”

That this is a weaker statement may be seen from the term *morally questionable*, which falls short of *morally objectionable* or *morally wrong*. Consider making the claim about healthy, nondefective *children*, that it is only morally questionable to select *them* to live, instead of defective ones. However, the report does not explain, or even seem to notice, the vagueness of this term. How morally questionable are these technologies? Does it reduce the moral value of the unimplanted embryo to that of the fetus or to something even less?

- 2) The relevant question

Although the strict view, as discussed by the report, does not face this question, it will certainly arise; for, to insure implantation, it is generally necessary to provide more embryos for IVF than are ultimately wanted for implantation. In addition, it also may happen (especially with fertility drugs) that there is a multiple implantation that may call for selective reduction.

The report does not explain just *how*, on this strict view, the “excess embryos” can realistically get even the lesser moral protection afforded the fetus; for none of the unimplanted embryos will ever

threaten the life of the mother, and assuring their cryopreservation is hardly a guarantee that they *will* someday be implanted. In no case do they enjoy the nearly certain prospect of being born that is enjoyed by a normal, implanted, nonthreatening fetus. The implication seems clear that their moral protection is less than that which the report claims for the normal fetus.

In addition, the reasons for selective reduction may also turn out to be less stringent than a threat to the life of the mother; it may well be judged that they only threaten one another, in which case they individually enjoy no more protection than the diminished protection of a fetus.

c. The less strict view

This view holds unambiguously “that unimplanted embryos have *less moral protection* than a fetus because they are at such an early stage of development and have not even successfully met a critical condition for continued development—implantation in the womb” (*Agenda for Synod 2003*, p. 286; emphasis added). Here the report clearly claims that, on this view, there are two levels of diminished moral value; for the unimplanted embryo has less “moral protection” than the fetus, which already has less than the “absolute” protection of an infant, child, or adult. That is what our formulation of the second main claim means to summarize when it says that the report concludes that the fetus and the embryo possess moral protection in *diminished degrees*.

Thus, this less strict view faces more squarely the consequences of modern medical technologies than the strict view when it acknowledges the need “to insert multiple embryos into the womb” in the process of IVF. It continues: “What is most important to note is that prior to implantation the embryo lacks the conditions required for life and continued development” (*Agenda for Synod 2003*, pp. 286-87). The report suggests an analogy on this point between IVF and the natural fertilization process, in which “many embryos conceived normally fail to properly implant and so die. Implantation is a significant hurdle to overcome in human development” (*Agenda for Synod 2003*, p. 286). Well, implantation of unimplanted embryos does not even occur while they are stored indefinitely in fertility clinics. The conclusion is nearly unavoidable that if nature itself allows unimplanted embryos to die without implantation, so may the medical process of IVF.

In any event, the report acknowledges that, on this view, “there are some medical technologies that are *morally permitted* even though they put unimplanted embryos *at more risk of death* than we would allow in the case of birthed persons” (emphasis added), . . . and of normal fetuses, the report could have consistently added. Having already mentioned IVF, the report goes on to include genetic screening: “On this view, screening for genetic defects and selecting only healthy ones may be a morally permitted option, even though it is a technology that causes the death of human embryos” (*Agenda for Synod 2003*, p. 287).

Given that the less strict view makes explicit what the strict view must find difficult to deal with, it may be no wonder that the report concludes: “The differences between these two views are not nearly as great as the

differences between those views that treat human embryos as a mere resource for scientific research or a product whose use is completely subject to personal discretion" (*Agenda for Synod 2003*, p. 287).

2. A further issue

In this connection, it should be noted as a separate issue that the report categorically rejects the latter views about research because "human embryos, whether implanted or not, are human beings in the earliest stages of development and therefore should not be destroyed for research purposes. . . . Destroying human embryos as a source for stem cells is unjustified," no matter what other "goods" external to human procreation are claimed for such justification by those doing medical and biological research (*Agenda for Synod 2003*, par. 4, p. 287). This is because, in the situation of this kind of research, the report still regards *any* embryo as a "human being."

However, here the report clearly implies that the moral protection of an unimplanted embryo is absolute. How does that square with the *diminished* protection it has just accorded to *unimplanted* embryos (at a *third* removed, as it may be seen: from the absolute protection of the born infant, to the fetus, to the implanted embryo, to the unimplanted embryo)? Is it so obvious that the level of diminished value of an unimplanted embryo *outweighs* the "great promise" that stem cell research holds for "helping to treat or even cure very serious and disabling conditions, such as Alzheimer's disease, Parkinson's disease, spinal cord injuries, and other serious medical conditions"? The report seems to assume that this is obvious, but on what basis? Not, it would seem, because this use of an unimplanted embryo is an "arbitrary and wanton" destruction of a human being, as 1972 declared.

Additionally, there are "thoughtful Christians" who even deny that "the fertilized ovum [is] something in process of becoming human *until* it is implanted in the uterus (Henry Stob, *Ethical Reflections*, p. 231, emphasis added; see also pp. 235-36).

Here, then, is a *critical* point because this absolute stand of the report yields the *main exception* to the second conclusion of the report. It is, however, neither argued for nor, surprisingly, is it included in any of the guiding precepts that the report recommends for adoption by Synod 2003. Guiding precepts B and C do *not* cover the exception, as we shall see presently (under *Preliminary evaluation* in item 3, b below).

In conclusion, the strict view tries to offer the unimplanted embryo some moral protection, whereas the less strict view forthrightly admits this is not possible *nor morally required*. The committee, however, regards *both* of these views as "acceptable views" (*Agenda for Synod 2003*, p. 287), even though they are deeply divided over the moral status of the unimplanted embryo. In either case, the report goes on, properly enough, to build in *many precautions* that all those who are involved in IVF or genetic screening should take and to list *many questions* they should ask *before* they get involved (*Agenda for Synod 2003*, pp. 289-90; 297-98; 303).

3. Preliminary evaluation of the second conclusion

- a. There is, first, the question of the consistency of the report's endorsement of these two conflicting views as "acceptable views;" and also the legitimacy of their implicit assumption that both views agree with Synod 1972. Whether both these views do agree with Synod 1972 depends on whether that synod *addressed* the issue of the moral status of the *unimplanted* embryo. The report acknowledges that 1972 was not addressing the issue of human embryos in vitro (*Agenda for Synod 2003*, II, E, 1, p. 284). That is because 1972 was not even aware of the larger issues involved in the distinction between unimplanted and implanted embryos; for these issues have arisen because of the new medical technologies developed since then. The question, then, with which the report confronts Synod 2003, and whose members *will* be well aware of this distinction, is: Should synod *now* maintain the same level of moral protection for the unimplanted embryo as it once claimed for the implanted embryo?
- b. There is, second, the question of whether the committee's main conclusion about the diminished moral status of unimplanted embryos (below that of the implanted embryo and the fetus) is *explicitly* acknowledged in its guiding precepts. The answer is, not really. The only guiding precepts that might be thought even to address the question are B and C. So, let us look at these two in turn. (Precept D, dealing with rape is in a class by itself; here we agree with the report.)

Guiding precept B allows for the diminished moral protection for unimplanted embryos, for it grants them only "significant" protection, which seems to fall short of anything like strong, let alone absolute, protection. The precept requires *only* that "every embryo should be given an *opportunity* to implant and develop into a *child*" (*Agenda for Synod 2003*, p. 293; emphases added), not that implantation be *done*. The opportunity referred to is doubtless the cryopreservation of the unimplanted embryos in fertility clinics. Given that there are already thousands, and perhaps a million, of these unimplanted embryos world-wide (*Agenda for Synod 2003*, pp. 306, 308) with very little prospect of being implanted, they clearly enjoy *far less* protection for eventually being implanted, let alone developing into a child, than the already implanted fetus, which (barring an abortion, of course) enjoys a near certainty of being born and developing into a child.

The point is that guiding precept B presupposes a pretty diminished moral status of the unimplanted embryo, but the precept *does not say* this in so many words. It is also not clear, either from this guiding precept or from precept C, whether that diminished status is *sufficient* to protect these unimplanted embryos from the researchers. As we have seen, however, the report elsewhere explicitly and emphatically condemns killing the embryos for use in research (*Agenda for Synod 2003*, pp. 287-88), though this absolute protection is *nowhere* repeated among the guiding precepts.

Guideline C, with its strong language ("It is morally wrong...") may be thought *not* to allow the reduced moral status of the unimplanted embryo below that of the fetus. That depends, however, upon how C is

understood. At first glance, it may be taken to claim unambiguously that, *whether an embryo is implanted or not*, it may never be intentionally killed. Notice, however, that if it is understood this way, the precept contradicts the less strict position, approved by the report and summarized earlier, that *permits* treating unimplanted embryos as having less moral status than the fetus.

So C has to be understood in a different way—a way that leaves open this permission. That way is to *limit* the scope of what is morally wrong here to those embryos to which *alone* the exceptive clause is *applicable*, viz., the *implanted embryo* (and the one clear instance of an unimplanted embryo when it develops ectopically), that is, to situations in which alone those embryos *can* threaten the life of the mother. Clearly that *excludes* all those thousands stored in the fertility clinics, as well as those on their way every day to such storage. Because *these* unimplanted embryos pose no threat to a mother, they lie outside the context of the exception. On this understanding, guiding precept C says *nothing* to the point of their moral status but leaves this to be determined by the presuppositions of guiding precept B.

There is still a third way of understanding C. The report states that because “the goal of IVF is to offer a place of flourishing to every embryo so that each may achieve its potential,” IVF “may involve the *unintended* death of embryos as some may not survive the transfer to the womb, some may not survive cryopreservation techniques . . . , and some may not survive even postimplantation in the womb (*Agenda for Synod 2003*, last par., p. 288; emphases added). In other words, so long as the goal defines the (*good*) *intention* of the act or process, it *justifies* that act or process, even though the act or process produces unavoidable evil *but unintended* consequences. (This, incidentally, would be employing the principle of double effect. Needless to say, the committee would not find this approach useful.)

For the sake of completeness, it should be observed here that the report generates, during the same discussion, another guiding precept: “With one possible exception [rape, considered elsewhere], each unimplanted human embryo should be protected from any procedures that cause death (either actively or passively)” (*Agenda for Synod 2003*, p. 289). It might be thought that this precept *forbids* the death of *any* unimplanted embryo, for it forbids us even “to passively cause death.” We do this whenever we “withhold the means necessary for continued life,” which we would do “when human embryos are passed over during genetic screening and so are neither inserted into the uterus nor preserved [by cryopreservation]. . . . Such treatment of human embryos is morally equivalent to killing them” (*Agenda for Synod 2003*, p. 289).

However, even this guiding precept falls short of categorically forbidding the *death of all embryos*; for, it may be asked, what about the unimplanted embryos that are stored by cryopreservation? This procedure does not appear to fall under “passively causing death,” even though it amounts, at least temporarily and indefinitely, “to withholding the means necessary for continued life.” Perhaps it even amounts to an *active* procedure that *stops the natural continuation of an embryo’s life* in the womb, which therefore (as we have seen) provides far less certainty of

the embryo's continued life and, hence, *a greater risk of its death* than the report grants to the fetus. Even formulating the procedure in this active mood perhaps allows it to escape, however narrowly, being a case of "passively *causing death*."

Hence, the report can correctly claim that the cryogenic procedure is *not* a matter of passively causing death, which it condemns, but of providing *protection* that, though less than that of the fetus, is adequate to maintain the minimal principle that "each embryo is a precious entity and deserving of our protection." Indeed, the report concludes its reasoning in this section by stating this very principle just before it "puts forth" the guiding precept. Having formulated the precept, it concludes the section by observing: "This precept protects the unimplanted embryo from deliberate harm."

Notice, however, that this guiding precept *does not appear* in the final list recommended for synod's adoption.

4. Concluding evaluation of the second conclusion

The report should first clarify the question of whether it really may appeal to Synod 1972 for support of its claims about the lesser moral status of the unimplanted embryo over the implanted one; for this is a distinction unknown to that synod, which simply condemned the destruction of embryos.

Second, the report should clarify just how giving an unimplanted embryo only an "opportunity" to be implanted, rather than *requiring* its implantation, constitutes an *adequate* moral protection of its potential for implantation and eventually becoming a child that it otherwise insists upon.

5. Final observation on the general reasoning of the report

The report occasionally defends the diminished level of moral protection, at least in the case of the unimplanted embryo, with terminology that has been widely used by advocates of the "liberal" pro-choice positions on the status of the fetus. For example, the report says that an unimplanted embryo has less moral protection than a fetus because it is "at such an *early stage of development*" (*Agenda for Synod 2003*, p. 286; emphasis added). Again, it says that both positions on IVF (which we identify above as the strict and the less strict positions) "hold to the view that any living human embryo is at least a *potential human person*" (*Agenda for Synod 2003*, p. 289; emphasis added).

However, these two italicized terms are used by advocates of pro-choice to justify abortion when they assert that the fetus, like the unimplanted embryo, is only an *early stage* of a human being, or only a *potential human being*. The import of the widespread usage of these terms is the implication that the moral status of a human being (and consequently the level of moral protection it deserves) is to be based either on the developmental *stage* the human being is in or the *degree of potentiality* it has for becoming an actualized human being (or both).

On the other hand, the report often uses language about the nature of what a fertilized ovum essentially is, beginning from the point of conception, *viz., a human being*.

It appears to us that the report does not realize that its reasoning some-

times aligns itself with the former approach, sometimes with the latter, without sensing the inherent conflict between these two kinds of reasoning.

II. Scientific lapses

Regardless of the conclusions reached on the moral and ethical issues addressed in this report and differences of opinion that may exist with regard to these conclusions, it is essential that the arguments be based on sound and accurate scientific and biomedical information. We find that the report gives evidence that the committee members did not have a thorough understanding of such concepts and that they perhaps did not adequately seek the advice of biologists and especially of Christian physicians who are directly involved both in treating infertility and in using reproductive technologies. A report with scientific and medical inaccuracies should not be sent to the churches. A few examples of misconceptions and inaccuracies are cited to illustrate this point.

A. The report suggests that infertility is primarily a female problem (*Agenda for Synod 2003*, p. 282). Not only is this a clinical inaccuracy, but it is also problematic from a pastoral point of view.

B. There exists in the report misinformation concerning the use and mechanisms of action of contraceptives and drugs such as the morning-after pill and RU-486. This includes misleading information about contraimplantive effects of contraceptives, inaccuracies about the length of time during which the morning-after pill and RU-486 are effective, and an unawareness that Norplant is no longer available because of side effects (*Agenda for Synod 2003*, pp. 300, 304).

C. An incomplete understanding of reproductive technologies is evident. For example, intracytoplasmic sperm injection is inaccurately described, and its risks are not acknowledged (*Agenda for Synod 2003*, p. 296). The committee also appears to have an incomplete understanding of the number of eggs that must be fertilized to achieve success in embryo implantation (*Agenda for Synod 2003*, p. 290) and of the possible negative effects of cryopreservation on embryos (*Agenda for Synod 2003*, p. 288).

D. The committee does not have a thorough enough understanding of stem cells (*Agenda for Synod 2003*, p. 308). It is stated that embryos provide the best source of stem cells (*Agenda for Synod 2003*, p. 307). Much research is required before this conclusion can be drawn. The verb tenses used in several places in the report suggest implantation of stem cells to cure disease or the use of stem cells to grow new organs is already being done (*Agenda for Synod 2003*, p. 309). While these are areas of research, use of such techniques in humans is far from being a fact at this time.

E. It is astounding that the committee states that the use of “artificial wombs” to create fetuses may soon occur (*Agenda for Synod 2003*, pp. 306-7). This is the stuff of science fiction. No credible scientist is thinking of such things, and its inclusion casts a negative pall over the credibility of the report.

F. The committee suggests that it may be morally acceptable to use fetal tissue from a spontaneous miscarriage (*Agenda for Synod 2003*, p. 307). They appear to

be unaware that this is biomedically unacceptable because such tissue would be in poor condition, often beginning to decay and, more importantly, because fetuses often spontaneously abort because of some genetic abnormality that is incompatible with life. Therefore, tissues or stem cells from these fetuses would be unacceptable for use in other humans.

III. Inadequate guiding precepts

We have already discussed the inadequacy of some of the guiding precepts (pp. 527-29). More discussion can be found below under IV, B, 2, d (pp. 536-37). Here, we focus upon the first guiding precept. We have noticed that the committee sometimes reports that there are different views that “thoughtful Christians” (to use its language) take on the difficult matters involving the human embryo (*Agenda for Synod 2003*, pp. 286, 291), and the report candidly informs us that its own committee members are a good example of this. The legitimacy of this diversity seems to be, at least in part, the underlying point of its first (and longest) guiding precept:

We must not recommend rules that bind the conscience in disputable matters. To do so would violate personal Christian liberty. Instead, we should prescribe only where God’s will is clear. Scripture is very clear that every human life is created in the image of God. Scripture does not explicitly teach what moral protections the unimplanted human embryo deserves, although it is clear that as a unique human life it warrants significant protection.

(*Agenda for Synod 2003*, p. 293)

A. Analysis of the guiding precept

This precept presupposes that there are two classes of moral issues arising from modern medical technologies involving the issues concerning unimplanted embryos—those that are *indisputable* and those that are *disputable*. It suggests further, that these two classes are determined by how clear the Scriptures are on the issues. Thus:

1. Where Scripture is clear (and only here), “we should prescribe” what is mandatory and what is forbidden. For example, “Scripture is clear that every human life is created in the image of God and is precious to God” (*Agenda for Synod 2003*, p. 293). While this is a doctrine and not a prescription, presumably it is the doctrine that provides the basis for the *indisputability* of the sixth commandment, which forbids murder.
2. Where Scripture is not clear, “we must not recommend rules that bind the conscience.” For example, “Scripture does not explicitly teach what moral protections the unimplanted human embryo deserves, although it is clear [from Scripture?] that as a unique human life it warrants significant protection.” How much protection of the unimplanted embryo is *significant* protection? This appears to be one of the legitimately disputable issues; for as we have seen, the report itself affirms that “thoughtful Christians” do not agree on the answer to this question. What is *not* disputable is that it does deserve protection for pretty much the same reason cited for the indisputable protection provided for “every human life” by the sixth commandment.

B. Evaluation of this guiding precept

1. The legitimacy of a category of disputable issues

The intent of this precept seems to be to provide a Scriptural basis for the various levels of moral protection the report allows for the unimplanted embryo and also perhaps (though only implicitly) for the different levels of moral protection deserved by the fetus and the born human being. Whether the *reasoning* in the precept that is used to suggest these levels is convincing is a matter to be looked at with care. For one thing, there is an air of incoherence in suggesting that the clear teaching of Scripture that unimplanted embryos seem to have as much “human life” as “every human life,” but yet that Scripture is not clear that, in virtue of this, they possess the same level of moral protection.

The importance of this observation is that the legitimacy of a category of disputable issues, which it seems that the report wishes to establish, depends on the reasoning in this precept, especially for those who will not have read and studied the report itself.

2. The usefulness of such a category

Even if the category is acceptable, how useful is it unless the specific issues in the category are identified? To that end, we suggest that this guideline include such a list as a way of clarifying explicitly its stance on the issues raised by Synod 1999.

a. As far as we can tell from the report, these are the issues the committee regards as *disputable* issues (recall that a disputable issue is a *morally* disputable issue, not an issue of moral *indifference*):

- Whether there is a difference in moral status between an implanted and an unimplanted embryo (*Agenda for Synod 2003*, pp. 286-87)
- Whether screening for genetic defects and selecting only healthy ones is permitted or not (*Agenda for Synod 2003*, pp. 286-87; 290-92)
- Whether masturbation is permitted for the purpose of IVF (*Agenda for Synod 2003*, p. 289)
- Whether using the morning-after pill is permissible by victims of rape (*Agenda for Synod 2003*, pp. 292-93; 305; guiding precept D)

Note: The report does not address the issue of victims of incest, which has been traditionally considered on a par with victims of rape.

- Whether artificial insemination by donor is permissible (*Agenda for Synod 2003*, pp. 294-96)

b. By contrast, the committee regards the following as *indisputable* matters:

Note: They are classified into four different groups. The first three are identified by the three moral categories of forbidden, permitted, and required. The fourth consists of propositions relevant to most of the issues in these categories.

- 1) The following are *forbidden*:
 - “The wanton and arbitrary destruction of any human being at any stage of its development from the point of conception to the point of death” (*Agenda for Synod 2003*, p. 284; Synod 1972)
 - The killing of any embryo, unimplanted or implanted, for use in research, including embryonic stem cell research (*Agenda for Synod 2003*, pp. 287, 288, 308)
 - Selective reduction abortion (*Agenda for Synod 2003*, pp. 288, 304; Synod 1972)
 - Active and passive killing of a human being (*Agenda for Synod 2003*, p. 289)
 - Abortion of an implanted embryo by victims of rape (*Agenda for Synod 2003*, p. 293; Synod 1972)
 - Genetic engineering for the purpose of somatic or germ cell enhancement
- 2) The following are *morally permitted* (but accompanied in most cases by many precautions):
 - In vitro fertilization (guiding precept B)
 - Killing an embryo or fetus when it threatens the life of the mother (*Agenda for Synod 2003*, pp. 285, 304; Synod 1972; guiding precept C)
 - Artificial insemination by husband (*Agenda for Synod 2003*, p. 296)
 - The use of fertility drugs (*Agenda for Synod 2003*, p. 296)
 - Surrogate parenting (*Agenda for Synod 2003*, pp. 296-97)
 - Contraception (*Agenda for Synod 2003*, pp. 299-301)
 - Screening a pregnancy (*Agenda for Synod 2003*, p. 302)
 - Fetal tissue transplantation (*Agenda for Synod 2003*, p. 306)
 - Genetic engineering for the purpose of somatic or germ cell therapy (*Agenda for Synod 2003*, pp. 310-12)
- 3) The following are *morally required*:
 - We allow and respect one another’s disagreements on *disputable* issues (guiding precept A).
 - Married couples observe the limits to which they may go to overcome fertility.
 - All procreation occurs within the context of a male-female, two parent covenantal relationship of marriage (guiding precept F).
 - Every embryo created by in vitro fertilization be given an opportunity to implant and develop into a child (*Agenda for Synod 2003*, pp. 296, 308; guiding precept B).
 - Fetal tissue transplantation be considered only when it is strictly separated from forbidden abortions (*Agenda for Synod 2003*, pp. 306-7).
- 4) The following propositions are relevant issues:
 - Human life at every stage of development warrants moral protection from wanton and arbitrary violence (*Agenda for Synod 2003*, p. 285; Synod 1972).
 - A child is absolutely protected from violence, while a fetus is not (*Agenda for Synod 2003*, p. 285).
 - Whether the unimplanted embryo deserves the same moral status as the implanted embryo or less is a legitimately disputable matter (*Agenda for Synod 2003*, pp. 327-78).

- Any living human embryo is at least a potential human person and as such is precious and deserving of considerable moral protection (*Agenda for Synod 2003*, p. 287).
- There are legitimately *disputable* issues, such as those identified under a) above (*Agenda for Synod 2003*, p. 284; guiding precept A).
- There are *indisputable* positions on issues, such as those identified under b) above.

C. Concluding evaluation of III—inadequate guiding precepts

1. To summarize, we believe that the committee should take account especially of the problems raised here in III. If synod is not alert to them, their report, if accepted as it stands, will officially open up our denomination to accepting a variety of views on *disputable* issues, and perhaps even on issues that the committee regards as *indisputable*, simply because the guiding precept offers no clear indication of where to draw the line between these two kinds of issues.

Of course, we would urge the committee also to take account of the problems with the guiding precepts that we have raised elsewhere in this document report, *viz.*, that

- a. These guiding precepts are not explicitly connected to most of the specific issues identified in the Synod 1999 mandate to the committee, and
 - b. They do not clearly cover some of these issues, and
 - c. The less-than-logical order in which they are listed.
2. As an added point for clarification, the committee should consider defining the meaning of its term *guiding precept*. The term is ambiguous, as between the more familiar term *guideline*, which connotes “general policy or direction” and *precept*, which connotes a more specific rule that imposes a standard of conduct. If this ambiguity is intended, it should be explained why; if not, should not the report settle for one term or the other? Or perhaps one term fits some items in the list; the other term, the other items.

Note: We do not here offer our own judgment on these many matters. We do believe, however, that Synod 2003 should be *clearly aware of* and *alert to* the weighty consequences of its accepting the report and adopting its guiding precepts.

IV. Problems of form and organization

This item, though last in our response, is just as important as the first three. This is because we believe a synodical report on *issues of such magnitude* ought to be *reader friendly*. This report is not reader friendly. The report should be widely read and studied; this report, we believe, will not be. The chief faults discussed in this section are its length and its organization.

A. Length (39 pages)

The report is much too long, perhaps even by half. This is *not* because there are *so* many issues (although there are more than a few) or *so* much that has to be said (even though there are complexities) but for two reasons:

1. Repetition and overlapping discussions

For example, having reported (not very concisely) the 1936 synodical decision, the report begins to elaborate on this decision (*Agenda for Synod 2003*, pp. 276-77) with points that are repeated later on in C. "Basic Understandings of sexuality, marriage, and parenthood" (*Agenda for Synod 2003*, pp. 278-84). The same kind of overlap occurs between the report's initial introduction to the 1972 synodical decision (*Agenda for Synod 2003*, p. 277) and its "interpretation" of that decision later (*Agenda for Synod 2003*, pp. 285-86).

Another example: much of the material in section IV, A, (Application of precepts to issues of procreation) repeats material from the earlier section II (Foundations) and section III (Guiding precepts). Some main points may need to be repeated but that could be done more briefly than is now done in the rather discursive paragraphs that follow the various case studies introducing each of the four subdivisions of section IV, A.

Again, in section IV, A, is it really necessary to repeat much of the same advice under each of the first three of these four subdivisions by separating the five groups, Couples; Physicians; Scientists; Philanthropists; and Pastors, elders, deacons and all Christians? Similar lists appear under the other issues discussed under A.

Again, is it necessary to fall back rather frequently in the document upon such clichéd phrases as "deeply personal issue," "careful and prayerful consideration," "selfish desires of a secular society" vs. "following biblical principles;" sexuality, marriage, parenthood, singleness, children as "gifts of God;" and last but not least, the vague term "significant" to modify everything from "moral questions" and "moral protections" to the committee's own report being a "significant guide . . . for giving pastoral advice?"

2. Unnecessary elaboration of material

There are many small-scale examples of this, but a very large and conspicuous one is the nearly *six*-page disquisition entitled "Basic understandings of sexuality, marriage, and parenthood" (section C under II Foundations). Surely a pointed summary of this (of course very) important exposition would be adequate and more inviting to any class of readers wishing to get to an analysis of the issues themselves.

B. Organization

1. Lack of coherent outline

Much of the overlapping mentioned in IV, A, 1 above arises from the fuzzy organization of the material. There is some clarity and logic to the *overall* organization of the report into the three parts following I, Mandate and outline of the report; II, Foundations; III, Guiding precepts resulting from these foundations; and IV, Application of these precepts to specific situations. The same cannot be said, unfortunately, for parts II and IV, which contain the main discussions in the report. The result is a loss of focus upon the *main* ideas and issues in the overall report.

Consider first the *five* main points under II, Foundations:

- A. Previous synodical decisions
- B. An introduction to the issues at hand
- C. Basic understandings of sexuality, marriage, and parenthood
- D. Biblical foundations regarding infertility and the role of children in salvation history
- E. Moral and ethical foundations

A moment's reflection on these five headings reveals the lack of a coherent outline by which the "foundations" will be laid out. Section A certainly contains foundational principles that come up in C, D, and E. One can suspect immediately that overlap and repetition will plague the whole of II. A reader will look in vain for just *how many*, or *how many kinds*, of "foundations" there are. The separation of E, "Moral and ethical foundations" from C or D suggests, quite mistakenly, that "moral and ethical" foundations are quite independent from C and D.

Additionally, what is B doing in this list? What kind of a *foundation* could possibly be involved in an introduction to the *issues* at hand? Certainly the foundations are needed for *addressing* the issues—not the issues for *adding* to, or *being included in*, the foundations.

2. Suggestions

- a. A much clearer, *two topic*, outline for II, Foundations would consist simply of two headings:
 - A. The nature and purpose of marriage
 - B. The sanctity of human life in all its stages

Every discussion in the present sections C, D, and E could be reorganized to fit under either of these two quite distinct and overarching topics. (Why not call them, "*Biblical foundations*," since that is certainly what they are?)

- b. Then, there could be *added* a *new* main heading (perhaps preceding the present II), in order to pick up the remaining items A and B. It would be entitled: "Synodical treatments of the issues" and subdivided as follows:
 - A. The guidelines (precepts?) laid down by earlier synods (1936 and 1972)
 - B. The need for new guidelines (precepts?) that Synod 2003 should adopt, in view of the advancement of biological and medical technologies
- c. As noted earlier, at some point (perhaps just preceding the present III, Guiding precepts) the report to synod *also* should state its two main conclusions regarding the moral status of the prebirth stages of human life (see above, at the beginning of our report).
- d. Next, consider the six "Guiding precepts" in part III:
 - 1) The first one, A, is in a class quite by itself. Because it is not a precept about any particular issue but a precept about precepts themselves, to place it first seems to be all right. Its *relationship*, however, to the following precepts is unclear, as we have noted earlier, because it does

not identify the issues addressed by these precepts in terms of its distinction between disputable and indisputable matters.

- 2) Precept C, for example, registers no indisputability at all. It says flatly that “it is morally wrong to intentionally cause the death of a human embryo, whether implanted or not, except when it must be done to save the life of the mother.” This precept echoes the traditional Christian view that an induced abortion is forbidden except to save the life of the mother, but precept D says that the possible killing of an unimplanted embryo may not be wrong in cases of rape. This is another exception to that mentioned in B, so it would more properly follow C directly. Unlike C, however, is a disputable matter, but that is made clear only earlier in the report (*Agenda for Synod 2003*, pp. 292-93). In this precept, it is only implicit. Also there is no reference to incest as another possible exception.
- 3) Guiding precepts B and E overlap enough to condense them into one, or at least couple them together. Additionally, E should address more carefully the “limits to the lengths to which couples may go in order to have children.” Or is that a disputable matter, where these limits involve the uncertainties surrounding what happens to unimplanted embryos? One cannot really tell, unless a reference is made to B *and* to any other issue the report has in mind here.
- 4) None of the guiding precepts explicitly addresses the issues of surrogate pregnancy and artificial insemination by donor, RU-486 and IUD, fetal deformity, harvesting of fetal tissue, and cloning, all of which are mentioned in the synodical mandate. Why not? Do these omissions tend to suggest that these are disputable matters? Must the reader try to make one’s own inferences from other precepts on these issues? Again, the guiding precepts would be more helpful if they were explicitly related to the issues listed in the mandate, as we observed earlier.

e. Conclusion

- 1) The present list of guiding precepts reappears among the final recommendations—highlighted and separated from the report as a whole. Hence, the committee should take account of the matters just discussed.

As an additional component of clarification, the committee should have entered each of these guiding precepts as *conclusions* from the *specific relevant reasonings* on the various issues it discusses within sections II and IV of the report. (See its own model for doing this, in the case of the guiding precept it did *not* include in its final list discussed earlier on p. 534).

- 2) Suggestion: The following order for the precepts would follow the principle of the more general to the more particular:
 - A.
 - F. (governs E and B next)
 - E.
 - B.
 - C. (with D, covers exceptions to prohibition of induced abortion)
 - D.

And, if we are correct (see above under I, B, 3, "Preliminary evaluation of the second conclusion" [precept B] pp. 527-29) that the issue regarding any research that kills an embryo as a means for achieving other ends (or "goods") is not covered, explicitly or even implicitly, by these precepts, then a precept needs to be added to the list for this purpose.

- 3) Part IV "Application of these precepts to the specific situations requested by Synod" achieves some focus on particular issues, but:
 - a) As a whole, part IV is divided under two subheadings: a large "half" under "... procreation" (11 pages) and a smaller "half" under "... research" (7 pages). This separates issues in procreation (including not only fertility, but also, oddly, issues in birth control and abortion) from issues in research, which leads to the overlap and repetition of material pointed out earlier.
 - b) The better focus on specific issues under these headings, however, is weakened by the sprawling organization under which each issue is discussed. Furthermore, these discussions in many cases add new material (and even issues) not discussed earlier in part II. This makes part IV necessary reading, of course, but also involves repetition and contributes to the undue overall length of the report.
 - c) Suggestions
 - (1) Tighten up the organization of part IV.
 - (2) Consider the following possibility, which integrates issues in current technology with issues in research:
 - A. Issues in procreation and infertility
 1. IVF
 2. Fertility drugs
 3. Surrogate parenting
 4. AIH and AID
 5. Cloning
 6. Genetic engineering
 - B. Issues in birth control and ending pregnancies
 1. Contraception and contraimplantation
 2. Abortion
 3. Stem cells for research
 4. Fetal tissue transplantation

Overture 13: Withhold Action on the Recommendations of the Bioscience and Genetic Engineering Report; Appoint a Task Force to Give Guidance in These Areas

I. Overture

Classis Grand Rapids East overtures synod

- A. To withhold action on the Bioscience and Genetic Engineering Report.

Grounds:

1. The report's recommendations are not adequately supported by Scripture.

2. The report's recommendations violate the personal Christian liberty of our members by binding the conscience in disputable matters.
3. The report's presentation of scientific information is flawed.
4. The report's presentation of past synodical decisions is flawed.
5. The report's pastoral advice is insufficient.

B. To commission a task force of Christian ethicists, physicians, and scientists trained in and familiar with the issues raised by bioscience and genetic engineering who will gather, write, and/or commission others to write scientifically accurate material for the guidance of our members who seek advice on these issues. This material will reflect various perspectives on these matters within the Reformed community so that Christians may reach positions based upon careful review and prayerful consideration of the positions held by knowledgeable Reformed Christians.

Grounds:

1. Christians who must make personal decisions regarding the appropriate use of current technologies and those who counsel others about these matters should have access to information from knowledgeable Reformed Christians in order to make and help others make informed, prayerful choices.
 2. Such a task force is able to respond to mandates from synod and to new developments in the field of bioscience and genetic engineering in less time and at less cost than a traditional study committee can.
- C. To instruct the task force to report to the synods of 2005, 2007, and 2009.

Ground: This gives the task force time to give guidance to the churches concerning current and future developments in bioscience and genetic engineering.

D. To instruct the denominational Board of Trustees to evaluate the effectiveness of this task force and recommend to Synod 2009 that it be either continued or disbanded.

Ground: This will give the Board of Trustees time to make an informed evaluation concerning the effectiveness of the task force.

II. Difficulties with the synodical report

A. *Conflicting guiding precepts*

The report asks synod to adopt a number of statements called "guiding precepts." The first guiding precept is that "we must not recommend rules that bind the conscience in disputable matters. To do so would violate personal Christian liberty. Instead, we should prescribe only where God's will is clear" (*Agenda for Synod 2003*, p. 312). The precept goes on to say, "Scripture does not explicitly teach what moral protections the *unimplanted* [italics added] human embryo deserves" (*Agenda for Synod 2003*, p. 312). These two statements would suggest the conclusion that moral protection for unimplanted embryos—as a disputable matter and one not clearly sorted out by Scripture—should be left to the consciences of sincere, knowledgeable Christians. Yet the report advances the following premise not found in Scripture and not logical in light of its first precept: Every embryo must be given the opportunity to flourish.

This premise, identified in the report as its “guiding precept” (*Agenda for Synod 2003*, p. 289) and its “guideline” (*Agenda for Synod 2003*, p. 311), is stated many times and is foundational to the report and to its recommendations.

Synod 1972, in response to a report that dealt only with *implanted* embryos, observed that the Bible does not speak directly to the moral protection an embryo deserves (*Acts of Synod 1972*, p. 480). Similarly, the present report does not offer explicit Scripture teaching on what moral protections either implanted or unimplanted embryos deserve. Yet the present report, without any scriptural warrant, advances the opinion that every embryo—implanted or unimplanted—must be given the opportunity to flourish.

The report allows for one situation in which an *implanted embryo* need not be given the opportunity to flourish, an exception our denomination has recognized for years: An embryo may be aborted at any time in its development “when the life of the prospective mother is genuinely threatened by the continuation of the pregnancy” (*Acts of Synod 1972*, p. 64).

The majority of the committee also allows for one situation in which an *unimplanted embryo* need not be given the opportunity to flourish: in the case of rape. The report says, “The event of rape itself is so traumatic that it is more than we can say to insist that a raped woman carry to term any possible embryo that may result” (*Agenda for Synod 2003*, p. 292). According to the report, if a woman is raped, she may, without moral fault, take a morning-after pill to avoid pregnancy because “there is currently no immediate way to know whether fertilization has occurred as a result of the rape” (*Agenda for Synod 2003*, p. 292). However, if the woman discovers sometime after the rape that she is pregnant, she must carry the embryo to term because “it would be wrong for a woman who has been raped to take an abortifacient after the implantation of an embryo” (*Agenda for Synod 2003*, p. 293). The trauma of rape thus becomes irrelevant because an “actual,” not a “possible,” embryo exists, an embryo that must be given the opportunity to flourish.

Because the report begins with the premise that every embryo must be given the opportunity to flourish no matter what factors may be present in the embryo itself or in the lives of the prospective parent(s), the report’s conclusion in every situation involving an embryo is predetermined. Here are two examples: (1) In the process of *in vitro* fertilization, if multiple embryos implant, none may be removed (selective reduction). For thirty years, our denomination has said that an embryo may be aborted if it threatens the life of the mother, but the report asserts that it is morally wrong to abort embryos that threaten the lives of other embryos. All must be given the opportunity to flourish even though this may mean that some will threaten the lives of others. The report does not deal with this dilemma. (2) A couple at risk for having children who will suffer great physical pain their entire lives or who will die at or soon after birth may not have their embryos screened prior to implantation because to pass over embryos with serious genetic defects so they are neither inserted into the uterus nor preserved “is morally equivalent to killing them” (*Agenda for Synod 2003*, p. 289), says the report.

The report posits that abortion of both implanted and unimplanted embryos is morally wrong in every situation except when the life of the mother is threatened and possibly during a very short time after a woman is raped and before an embryo implants itself. The report does not appeal to Scripture to support this position but consistently appeals to a premise that it

has constructed, a premise not found in Scripture. The report does not deal seriously with the fact that Reformed believers who read the Bible in faith come to differing conclusions in these matters.

As Reformed Christians, we desire to submit to the Word of God, but we resist binding proclamations about moral matters on which there is no explicit scriptural teaching. The moral status of embryos, implanted and unimplanted, is such a matter. Yet Synod 2003 is being asked because of the Bioscience and Genetic Engineering Report to adopt guiding precepts that are not supported by explicit scriptural teaching. If synod adopts the recommendations of this report, it will bind the conscience in disputable matters and will violate the personal Christian liberty of our members. The report itself advises against that in its first guiding precept.

B. Misrepresentation of technology

It is appropriate to caution Christians regarding the use of technology, as the Bioscience and Genetic Engineering Report does, but such cautions must be based on a basic understanding of the technology itself as well as on accurate fact. The report is not always meticulous in this regard. For example, scientific evidence strongly suggests that 70 to 80 percent of embryos in normal unassisted human procreation fail to thrive, largely “due to some abnormality in the embryo itself or due to the mother’s inability to host a pregnancy at that time” (*Agenda for Synod 2003*, p. 277). Yet the report advises those who attempt in vitro fertilization to “allow the creation of no more embryos than the number of children they are willing to bear” (*Agenda for Synod 2003*, p. 290). This statement gives the impression that in vitro fertilization, unlike normal human procreation, is an exact science that will have a 100 percent success rate. Such is not the case. Ova and embryos are fragile, and many of them do not survive. Limiting the number of embryos created to the number of children the couple is willing to bear severely reduces the likelihood of successful implantation and gestation, which, in the process of in vitro fertilization, is between 25 and 30 percent.

The foregoing statistics show that begetting children is not a sure thing or a simple matter. In fact, one in six married couples seeks medical assistance. A look at the experience of one couple interviewed in the process of preparing this overture shows to some degree the difficulty and uncertainty that attend the process of in vitro fertilization. This couple began with twenty-three ova. Of those twenty-three, eighteen were acceptable for fertilization. From those eighteen, twelve embryos were formed. Of those twelve embryos, eight were usable. Of those eight, four were inserted into the womb with the result that two children were born. The remaining four embryos were frozen. When this couple was ready to have another child, the four frozen embryos were thawed. Three of the four survived and were placed into the womb. Unfortunately, no other children were born. Was this couple willing to bear eighteen children? Of course not. They were willing to bear more children than they received, but they were blessed with only two from a process that fertilized eighteen ova to create embryos.

Besides assuming too much regarding the accuracy and success of in vitro fertilization, the report also contains a number of other misrepresentations.

1. On page 292, it indicates that “RU-486 is an example of a medication that can be given postimplantation in order to induce the abortion of an

implanted embryo or developing fetus,” but, in the chart on page 300, it lists RU-486 as a contraimplantive. In the United States, the Federal Drug Administration has approved RU-486 only for medical abortions, and any use of RU-486 as a contraimplantive is unauthorized. It is inappropriate to equate RU-486, an abortifacient given after implantation, with contraimplantives such as the intra-uterine device and the morning-after pill.

2. On page 304, the report says that RU-486 “can be taken at any time during a pregnancy to induce an abortion.” Actually, RU-486 is an effective abortifacient only during a limited time in the first trimester.
3. The chart on page 300 lists Norplant as a contraceptive implant, but Norplant has been removed from the market.
4. When the report discusses fetal-tissue transplantation, it engages in a fairly extensive discussion of artificial wombs even though it identifies these as “futuristic and unlikely” (*Agenda for Synod 2003*, p. 306). In fact, in the last ten years, Medline, a service that references abstracts from forty-five hundred biomedical journals, has not referenced a single creditable scientific report dealing with artificial wombs.
5. Though the report indicates that “the donation of the fetal tissue from a miscarried pregnancy . . . is a morally acceptable choice,” creditable scientists and physicians do not advocate taking tissue from a miscarried fetus because the tissue is already decaying and because most miscarried fetuses have significant genetic problems—problems that led to the miscarriage.
6. On page 302, the report states, “when hydrocephaly is detected early enough, it may be possible to surgically implant a cranial shunt that allows for normal brain development. . . .” Actually, since the mid-1980s there has been an international moratorium on placing a shunt in the brain of a fetus. Though moratoriums depend on voluntary compliance, those who violate a moratorium run the risk of liability and charges of malpractice. Thus, brain shunts are a very unlikely solution to this tragic difficulty.
7. In case study two on pages 301-2, the report describes a couple who had two triple tests followed by an ultrasound and then chorionic villus sampling. The report asks, “Should they have had all these tests performed?” Very few, if any, doctors would authorize or perform all these tests on the same case. The triple test, a blood test to screen for various genetic and developmental conditions, measures the levels of a-fetoprotein (AFP), estriol, and chorionic gonadotropin hormones. If the AFP level is low, the fetus is at increased risk for Down syndrome, the concern of the case study. Normally the triple test is not repeated in such cases. An ultrasound is done and amniocentesis is offered. Chorionic villus sampling is not done after a triple test, which is performed in the fifteenth week of pregnancy. The latest that chorionic villus sampling can be done is the twelfth week of pregnancy.
8. The case study on page 304 focuses on a couple who for financial reasons do not have an ultrasound and later discover that the wife is carrying sextuplets. Not only are sextuplets extremely rare, but it is also a breach of

standard care for a doctor not to request an ultrasound before she or he authorizes a shot to release eggs. Though this may occur, this is an extreme, not a representative, case study.

Not every one of these misrepresentations is critical. However, such misrepresentations do not inspire confidence in the report. Those who prepared this overture consulted a number of Christian Reformed believers who are knowledgeable in these matters: a college biology professor who also serves as a health-professions adviser, a public-health nurse, a social worker with an emphasis in child welfare, a college biology professor who serves on the ethics committee of a hospital, a university philosophy professor who serves on the ethics committee of a hospital, a college philosophy professor with an emphasis in ethics, a university biology professor with an emphasis in genetics, a university biology professor with an emphasis in molecular biology, a pediatric neurologist, a maternal-fetal medicine specialist, a director of a Christian fertility clinic, and two families who went through one or more of the procedures discussed in the report. Based on these conversations, this overture could have raised more objections to the way scientific information is presented and discussed in the report. Because of the report's misrepresentation of technology, synod should not accept or recommend it as a significant guide. Synod should be able to refer a report on this subject to our membership in the confidence that it has been reviewed thoroughly by Christian scientists and physicians trained in and familiar with the area under discussion.

C. *Misrepresentation of past synodical action*

Past synodical actions, too, are misrepresented by the report.

1. The report departs from our official position on birth control by presenting it in a positive light, stating that birth control may be used to delay pregnancy for a time and to stagger the time between pregnancies. That is not the official CRC position. Because the use of birth control was increasing, Synod 1934 was asked to "appoint a committee to study the question of birth control and prepare a testimony which may serve as a warning to those married people who may be living in secret sin, and as a guide to others who are genuinely concerned to know the Lord's will in this matter but are groping for light" (*Acts of Synod 1934*, p. 126). The "Birth Control Testimony," adopted by Synod 1936, conceded that ultimately the use of birth control is between a couple and their God and that, because of the ravages of sin, it may be necessary, but the testimony said nothing positive about birth control. Instead, Synod 1936 encouraged members of our denomination to follow the "divine injunction: 'be fruitful and multiply, and replenish the earth,'" and then stated, "there can be no doubt that it is the duty as well as the privilege of normally endowed married people to produce as large a number of children as is compatible with the physical, mental, and spiritual well-being of the wife and mother on the one hand, and of the children on the other" (*Acts of Synod 1936*, p. 137).
2. In its discussion of selective reduction, the report states, "Synod 1972 prohibited such selective reduction unless the life of the mother was threatened" (*Agenda for Synod 2003*, p. 288). This statement is false. Many of the situations faced by the church today, including in vitro fertilization, were unknown when the 1972 decision was adopted. Synod 1972 permitted

the abortion of a child when the life of the mother was threatened. It is impossible to know whether that same synod would or would not have permitted abortion if the lives of some of the children in a multiple pregnancy were threatened. To make the inference that Synod 1972 would have ruled against selective reduction is unwarranted. To state outright that Synod 1972 considered selective reduction and prohibited it is untrue; Synod 1972 never considered this procedure.

3. The report overstates its case when it says that the position taken by Synod 1972 “regarding the treatment of human life from conception on has been reaffirmed by later synods” (*Agenda for Synod 2003*, p. 277). The truth is that the position has been *reaffirmed by some* subsequent synods, but it has also been *brought into question by others*. On the one hand, Synod 1976 reaffirmed the 1972 decision when it endorsed the proposed Human Life Amendment to the United States Constitution, an amendment that identified an embryo as a person and prohibited all abortions except those required to prevent the death of the mother (*Acts of Synod 1976*, pp. 63-64). Synod 1985 implied a reaffirmation of the 1972 position when it instructed our Interchurch Relations Committee to send our official position to the Reformed Church in America for reference because that denomination was revising its position on abortion (*Acts of Synod 1985*, p. 798). Synod 1990 indicated that our position had not been officially challenged (*Acts of Synod 1990*, p. 596). Synod 1997, after declining to appoint a study committee to provide biblical and creedal grounds for our position, added a note to its decision saying, “The synodical position of 1972 remains unchanged” (*Acts of Synod 1997*, p. 607).

On the other hand, Synod 1993 *did not* reaffirm the 1972 decision. The same classis that had asked Synod 1976 to endorse the Human Life Amendment asked Synod 1993 to restudy the issue of abortion. This request indicated a significant shift in the mind of this particular classis, one that the classis believed had also occurred in the entire denomination. It stated: “Many in our denomination have concluded that abortion is acceptable in [the] hard cases” (*Agenda for Synod 1993*, p. 284). Therefore, the classis asked synod “to publish guidelines concerning abortion to save the life of the mother, abortion in [the] hard cases (rape, incest, early teen pregnancy, severe neurological deformity), and the Christian’s method of protest against abortion on demand” (*Agenda for Synod 1993*, p. 285). Synod 1993 did not appoint the requested study committee, but, more significantly to the point here, it also *did not* reaffirm the 1972 decision by reminding the churches that our official position prohibits abortion in the hard cases. Instead, Synod 1993 reminded the churches of the study-committee recommendation rejected by Synod 1972 that called those contemplating abortion in the hard cases to “communal, prayerful deliberation in every situation” (*Acts of Synod 1993*, p. 515). It also indicated that in the years since the 1972 report was written “others in the Reformed community have addressed the hard cases in more explicit ways. It is not wise stewardship to appoint a study committee when there already is sufficient material in the Reformed community to give guidance to our members” (*Acts of Synod 1993*, p. 515). As did the classis that had presented the overture, synod knew that some of the material on abortion available in the Reformed community stated that abortion in the hard cases is morally permissible.

D. *Continuation of a synodical pattern of ignoring cautions raised by members*

The history of the wider church demonstrates that the church sometimes does not react wisely to new developments in areas where it has limited expertise. For example, when Galileo taught that Earth moves around the Sun, the church excommunicated him because it believed the Bible teaches that the Sun moves around Earth. Our own denominational history reveals that we, too, have not exercised appropriate care when confronted with new scientific developments. Instead of listening to voices that recommend caution in the face of complexity and ambiguity, synod sometimes has listened to voices that ask it to provide simple answers that can be communicated easily to our members.

Two examples help to make the point.

1. The committee appointed to study birth control recommended that Synod 1936 *not* adopt an official position because birth control is a matter of individual nature and one that belongs preeminently to the expertise of the medical profession. The committee stated that our members could be served best by the guidance of their pastors and their Christian physicians. The committee also stated that our members would be well served if knowledgeable individuals would publish articles, pamphlets, or books on the subject (*Agenda for Synod 1936*, p. 45). Instead of heeding this wise advice, Synod 1936 adopted an official position that discourages the use of birth control and declares that the duty of all couples in our denomination is to have large families.
2. In 1972, five of the six members of the committee appointed to study abortion reported that Reformed believers do not agree about the legitimacy of abortion in a variety of cases and that the Bible does not speak explicitly or with such clarity that all who read it in faith are able to come to the same conclusions when considering these cases. Therefore, the committee encouraged synod *not* to specify the conditions—other than a threat to the life of the mother—under which abortion may or may not be considered a permissible alternative. It asked synod to encourage communal, prayerful deliberation in every individual situation (*Agenda for Synod 1972*, p. 483). Instead of heeding this advice to be cautious, Synod 1972 adopted an official position that declares abortion to be allowable only when the life of the mother is threatened.

As was mentioned earlier, the question about the permissibility of abortion in a variety of cases was addressed to Synod 1993. Several other synods faced the same question in the context of a discussion about *Christian Faith, Health, and Medical Practice*, a book written by Christian Reformed theologians and scientists. Some thought that the book “advocates a position on abortion fundamentally at odds with the CRC position” (*Agenda for Synod 1990*, p. 478) and asked Synod 1990 to reaffirm the 1972 decision on abortion. Synod declined to reaffirm that decision, saying that the position was unchanged and had not been officially challenged (*Acts of Synod 1990*, p. 596). In 1996, a classis asked synod to declare that the book presents a position on abortion contrary to our denominational position because it permits abortion in the hard cases. Synod 1996 declined to make such a declaration, observing that the book is strongly but not absolutely pro-life and observing that our members may

discuss, debate, and disagree with synodical decisions if such disagreement does not violate the confessions or Scripture (*Acts of Synod 1996*, p. 528). The next year (1997) the same classis, seeking to ground the 1972 decision in Scripture and in the confessions, asked synod to appoint a committee “to provide synod with biblical and creedal grounds for its decision of 1972. Members should be appointed who *fully* [italics added] support the decisions of 1972” (*Agenda for Synod 1997*, p. 445). Synod declined this request, too, observing that “appointing a committee to reach a predetermined conclusion does not inspire confidence in the results of the committee nor respect the discipline of biblical study” (*Acts of Synod 1997*, pp. 606-7). Synod 1997 added a note to its decision, saying, “The synodical position of 1972 remains unchanged” (*Acts of Synod 1997*, p. 607). The same synod also declined the request of another classis to revise the 1996 synodical decision concerning the above-mentioned book (*Acts of Synod 1997*, pp. 604-5).

The note added by Synod 1997 to one of its decisions states that the 1972 decision on abortion has not officially changed. However, the decisions of Synods 1993, 1996, and 1997 indicate that there has been a significant change in the mind of the church on this subject. This distinction is important. Since its adoption sixty-seven years ago, the 1936 decision on birth control remains unchanged. (Synod 1971 rejected *the only official attempt* to change it [*Acts of Synod 1971*, p. 55].) Our official position views birth control not as a beneficial good but as something that may be necessary because of the ravages of sin. Our official position mandates couples to have large families. However, though the 1936 position has not been officially changed, the majority of our members do not heed synod’s discouragement of birth control or synod’s assertion that a couple’s duty is to have a large family.

The 1972 decision on abortion, like the 1936 decision on birth control, has not been officially changed. However, the mind of the church regarding abortion, especially abortion in the hard cases, has changed, as it has about birth control, and some synods have acknowledged that fact. Increasingly, members have recognized that the Bible does not speak explicitly to these matters and that our 1936 and 1972 decisions violate personal Christian liberty and give inadequate pastoral guidance to people who wrestle with these complex issues. The 2003 report on bioscience and genetic engineering states that the Bible does not speak explicitly to these matters. Yet the report binds the conscience in disputable matters and violates personal Christian liberty by presenting recommendations without scriptural warrant, fully aware that fellow Christians, including fellow committee members, do not believe Scripture supports these recommendations. If Synod 2003—as did Synods 1936 and 1972—turns a deaf ear to the voices of caution raised by some of our members, our denomination will have yet another official position that many will not follow. The position will hinder sensitive pastoral care to people who wrestle with these complex issues and will become even more irrelevant as years pass and as advancements in bioscience and genetic engineering continue. Equally serious will be the erosion of confidence in synod’s commitment to scriptural underpinnings for its pronouncements about theology and Christian ethics.

E. *Insufficient pastoral advice*

Synod 1999 mandated the Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering to give pastoral advice to the churches on life issues raised by bioscience and genetic engineering. In some respects, the committee's report fulfills that mandate. In others, it falls far short. In a number of places, the report "stands over" people, making judgments for them on what is moral and immoral, instead of "standing alongside" them to provide necessary pastoral advice to help them make informed decisions. In a number of places, it seems that the report was written to deter people from using reproductive technology. It raises fears and problems instead of offering sensitive pastoral guidance that calms anxiety and explores solutions. It says very little that is positive about the desire of couples to have their own children, and it says very much that is negative about the technology available to fulfill that desire. At times, the value of the lives of the already born is not considered along with the value of unborn life. At times the advice given is contradictory. What follows are some specific examples of the pastoral weaknesses of the report.

1. The American Society for Reproductive Medicine publishes guidelines on the number of embryos to be transferred in the process of in vitro fertilization, but the report does not mention these guidelines. It would be pastorally appropriate to inform members involved in the in vitro process about these guidelines and to encourage them to talk with their doctors about them so that the implantation and gestation of multiples is minimized.
2. When the report discusses masturbation, the usual way of collecting sperm, the report gives no pastoral guidance. If a couple considers masturbation to be morally objectionable, a pastoral response could assure them that masturbation for the specific purpose of gathering sperm to beget a child is morally permissible. Another pastoral response could inform a couple that they may collect semen by using a condom without a spermicide during sexual intercourse at home, after which they can take it to their clinic. Instead of offering pastoral guidance, the report simply states that the collection of semen through masturbation may be something that prevents a couple from using current technology (*Agenda for Synod 2003*, p. 289).
3. The report states that "the incredible trauma [a raped woman] has already suffered requires Christian compassion, understanding, and support" (*Agenda for Synod 2003*, p. 293), but it recommends only that "the ingestion of a morning-after pill after a rape cannot always be judged morally impermissible . . ." (*Agenda for Synod 2003*, p. 312). Even if people agree with the report's possible and/or actual distinction regarding embryos, they would expect a more compassionate and supportive recommendation, such as, "The ingestion of a morning-after pill after a rape is morally permissible." Instead, the report's recommendation brings even more uncertainty into the life of the rape victim by essentially saying that the use of a morning-after pill may or may not be morally permissible. What's more, the report essentially pressures a raped woman to make an immediate decision: she may immediately abort an unimplanted embryo, but she may not abort an implanted embryo after she has had time to struggle with her trauma and the situation in which she now finds herself. There is no

pastoral advice for the woman raped, for her parents, or for her husband. What kind of counseling should she receive? To whom should she speak? Are there Christian agencies that could assist? As the church deals with the incredible trauma of rape, it surely can demonstrate more “Christian compassion, understanding, and support” than this.

4. The report states that “contraceptives may be used by Christian couples, but contraimplantives . . . present a moral problem because they, in effect, deny an existing embryo the opportunity to implant (*Agenda for Synod 2003*, p. 300). A footnote to the chart on the same page states, “The birth control pill typically functions as a contraceptive, but it includes a hormone with contraimplantive effects.” From the footnote, it is apparent that the committee knows that some people say the birth-control pill denies an existing embryo the opportunity to implant, something the report identifies as morally wrong. An article in the January 1998 newsletter of the Pro-Life Forum states that, though this allegation has not been validated by any scientific studies, it has been widely disseminated. Instead of giving pastoral advice to our members who might be troubled by such an allegation, the report gives no explanation of the footnote itself or of why it is included in the chart.
5. When the report discusses avoiding conception, it fails to mention, and therefore gives no pastoral guidance on, tubal ligations and vasectomies, two rather common methods of birth control that generally end the possibility of pregnancy altogether.
6. When the report discusses the use of remaining embryos, it says, “The first option, and one that we heartily support and encourage, is an adoption-like procedure for the frozen embryos. Couples who have remaining frozen embryos could provide them to infertile couples desiring to have children” (*Agenda for Synod 2003*, p. 308). No pastoral guidance is given to couples who choose this option. Surely a Christian couple has a covenantal responsibility to make sure that only committed Christians adopt their embryos so that children born from them are raised in the fear and love of the Lord. The report does not present this as an issue of concern and does not inform our members that there is a Christian organization that facilitates such adoptions and thereby honors a couple’s covenantal responsibility to the embryos they have created.
7. The lack of pastoral sensitivity is especially evident when the report discusses the screening of embryos. Some Christians favor such screening, believing it is not good to bring into the world children who are horribly deformed; who will suffer all their lives, sometimes excruciatingly; or who will die at or shortly after birth. The report trivializes such concerns by asking, “And what is to prevent couples in the future from selecting only those embryos that have the genes for superior intelligence, or a certain height, or the hair color that they prefer?” (*Agenda for Synod 2003*, p. 278). The report also asks, “is our message [to persons who are born with such defects] that we would have preferred that they not be alive, that we would have prevented them if we could have, that while we love them, we would never again want another like them?” (*Agenda for Synod 2003*, p. 291). This approach does not further rational discussion and discernment. We

vaccinate children because we do not want children to suffer from polio or other diseases. We do not vaccinate to send the message to people who already suffer from preventable diseases that, while we love them, we would never again want another like them. This derogatory way of presenting the position of fellow Christians who regard genetic testing as a gift of God is inappropriate.

The screening of embryos is one of several matters on which the committee members disagree. Some committee members do not believe that embryos with serious genetic defects have the right to be hosted in the mother's womb to flourish to their potential (*Agenda for Synod 2003*, p. 292). Yet the committee unanimously recommends that synod adopt a report and recommendations that identify these committee members as people who encourage procedures that are morally wrong and who advocate murder. Even though the report identifies some of its own committee members as people who advocate murder, synod should not pronounce such a judgment on members of our denomination who favor embryo screening. Synod must be more pastoral than this.

III. Conclusion

Members of the Christian Reformed Church seek to discern God's will in the issues that surround medical technology and the beginning of life. On these subjects, the Bioscience and Genetic Engineering Report observes that "the Bible neither addresses these issues directly nor anticipates them. . . . As a consequence, we must be careful not to bind the consciences of God's people by placing on them anything that is not taught in Scripture" (*Agenda for Synod 2003*, p. 284). In direct opposition to these words, the report offers recommendations that violate the personal Christian liberty of our members and fail to respect the various positions that thoughtful Reformed Christians hold in these matters. Synod 2003 does not offer sound pastoral guidance by making pronouncements in areas where the Bible is silent and where thoughtful Christians have been unable to reach consensus. As our 1936 and 1972 study committees observed, a synod does offer sound guidance by making available to our members helpful material on these issues and by calling our members to communal, prayerful deliberation in every individual situation in a context that affirms the unique value of all human life.

We urge Synod 2003 to withhold action on the report's recommendations and to instruct the denominational Board of Trustees to appoint a small task force of Christian ethicists, physicians, and scientists who are trained in and familiar with the issues raised by bioscience and genetic engineering. This task force would gather, write, and/or commission the writing of scientifically accurate material that represents the various Christian perspectives on these matters within the Reformed community so our members are able to reach decisions based upon careful review and prayerful consideration. Such a task force would be able to respond to mandates from synod and to new developments in the field of bioscience and genetic engineering in less time and at less cost than a traditional study committee can.

Classis Grand Rapids East
Philip Lucasse, stated clerk

Communication 2: Classis Hamilton

Classis Hamilton, meeting on May 20, 2003, has gone on record as protesting the decision of the Board of Trustees of the CRCNA that eliminated the position of director of chaplain ministries in Canada.

Classis goes on record as requesting synod to rectify what it sees as an unnecessary and unfair decision.

Classis Hamilton

Marvin Van Donselaar, stated clerk

FINANCIAL REPORTS

**Operating Budget (000s)
Fiscal Year 2003-2004**

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ 4,316	\$ 4,435	\$ 3,850	\$ 4,140
% of Total Income	48.6%	48.3%	39.4%	42.7%
Other Gift Income:				
Above Ministry Share	\$ 3,274	\$ 3,395	\$ 3,738	\$ 4,100
Estate Gifts	\$ 885	\$ 869	\$ 800	\$ 850
Total Gift Income	4,159	4,264	4,538	4,950
% of Total Income	46.8%	46.5%	46.5%	51.1%
Other Income:				
Tuition & Sales	\$ -	\$ -	\$ -	\$ -
Grants-Animation	\$ -	\$ 398	\$ 850	\$ 400
Miscellaneous	\$ 407	\$ 80	\$ 525	\$ 200
Total Other Income	407	478	1,375	600
% of Total Income	4.6%	5.2%	14.1%	6.2%
TOTAL INCOME	8,882	9,177	9,763	9,690
EXPENSES (FTE = Full Time Employee):				
Program Services:				-
English	\$ 3,017	\$ 2,875	\$ 2,780	\$ 2,760
FTEs	5	5	5	5
International	\$ 2,826	\$ 2,958	\$ 3,034	\$ 3,405
FTEs	13	12	13	13
Television	\$ 2,509	\$ 2,035	\$ 2,050	\$ 1,770
FTEs	10	10	11	10
Television - Animation	\$ 331	\$ 750	\$ 850	\$ 200
	-	-	-	-
New Language Program Initiatives	\$ -	\$ -	\$ -	\$ 100
	-	-	-	-
	\$ -	\$ -	\$ -	\$ -
	-	-	-	-
Total Program Service \$	\$ 8,683	\$ 8,618	\$ 8,714	\$ 8,235
Total Program Service FTEs	28	27	29	28
% of Total \$	86.0%	85.7%	85.3%	83.9%
% of Total FTEs	80.0%	79.4%	78.4%	75.7%
Support Services:				
Management & General	\$ 599	\$ 471	\$ 602	\$ 585
FTEs	3	3	4	4
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund-raising	\$ 819	\$ 964	\$ 897	\$ 990
FTEs	4	4	4	5
Total Support Service \$	1,418	1,435	1,499	1,575
Total Support Service FTEs	7	7	8	9
% of Total \$	14.0%	14.3%	14.7%	16.1%
% of Total FTEs	20.0%	20.6%	21.6%	24.3%
TOTAL EXPENDITURES	\$ 10,101	\$ 10,053	\$ 10,213	\$ 9,810
TOTAL FTEs	35	34	37	37
NET INCOME / (EXPENSE)	\$ (1,219)	\$ (876)	\$ (450)	\$ (120)

**Operating Budget (000s)
Fiscal Year 2003-2004**

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ 2,806	\$ 2,853	\$ 2,688	\$ 2,755
% of Total Income	3.6%	3.5%	3.1%	3.0%
Other Gift Income:				
Above Ministry Share	\$ 2,601	\$ 2,553	\$ 2,600	\$ 3,000
Estate Gifts	\$ 31	\$ 16	\$ -	\$ -
Total Gift Income	2,632	2,569	2,600	3,000
% of Total Income	3.3%	3.1%	3.0%	3.2%
Other Income:				
Tuition & Sales	\$ 71,256	\$ 75,741	\$ 81,126	\$ 85,911
Grants	\$ 360	\$ -	\$ -	\$ -
Miscellaneous	\$ 1,804	\$ 1,195	\$ 1,345	\$ 1,358
Total Other Income	73,420	76,936	82,471	87,269
% of Total Income	93.1%	93.4%	94.0%	93.8%
TOTAL INCOME	78,858	82,358	87,759	93,024
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Education	\$ 66,628	\$ 69,838	\$ 76,776	\$ 81,436
FTEs	535	565	565	565
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 66,628	\$ 69,838	\$ 76,776	\$ 81,436
Total Program Service FTEs	535	565	565	565
% of Total \$	87.0%	86.9%	87.7%	87.6%
% of Total FTEs	81.3%	82.4%	82.4%	82.4%
Support Services:				
Management & General	\$ 4,284	\$ 4,138	\$ 3,695	\$ 5,971
FTEs	50	44	44	44
Plant Operations	\$ 4,382	\$ 4,355	\$ 5,420	\$ 5,551
FTEs	53	55	55	55
Fund Raising	\$ 1,276	\$ 2,030	\$ 1,605	\$ -
FTEs	20	22	22	22
Total Support Service \$	9,942	10,523	10,720	11,522
Total Support Service FTEs	123	121	121	121
% of Total \$	13.0%	13.1%	12.3%	12.4%
% of Total FTEs	18.7%	17.6%	17.6%	17.6%
TOTAL EXPENDITURES	\$ 76,570	\$ 80,361	\$ 87,496	\$ 92,958
TOTAL FTEs	658	686	686	686
NET INCOME / (EXPENSE)	\$ 2,288	\$ 1,997	\$ 263	\$ 66

**Operating Budget (000s)
Fiscal Year 2003-2004**

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ 2,170	\$ 2,201	\$ 2,616	\$ 2,736
% of Total Income	50.5%	49.6%	48.1%	49.8%
Other Gift Income:				
Above Ministry Share	\$ 589	\$ 736	\$ 1,065	\$ 900
Estate Gifts	\$ -	\$ 79	\$ -	\$ 50
Total Gift Income	589	815	1,065	950
% of Total Income	13.7%	18.4%	19.6%	17.3%
Other Income:				
Tuition & Sales	\$ 1,061	\$ 1,264	\$ 1,400	\$ 1,439
Grants	\$ 286	\$ 25	\$ 300	\$ 300
Miscellaneous	\$ 194	\$ 133	\$ 60	\$ 73
Total Other Income	1,541	1,422	1,760	1,812
% of Total Income	35.8%	32.0%	32.3%	33.0%
TOTAL INCOME	4,300	4,438	5,441	5,498
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Instructional	\$ 2,154	\$ 1,899	\$ 2,527	\$ 2,214
FTEs	25	28	28	27
Public Service	\$ 91	\$ 86	\$ 97	\$ 63
FTEs	-	0	0	0
Academic Support	\$ 582	\$ 727	\$ 608	\$ 856
FTEs	4	3	4	3
Student Services	\$ 422	\$ 477	\$ 485	\$ 484
FTEs	4	4	4	4
Student Aid	\$ 254	\$ 345	\$ 245	\$ 279
FTEs	2	2	2	2
	\$ -	\$ -	\$ -	\$ -
	-	-	-	-
Total Program Service \$	\$ 3,503	\$ 3,534	\$ 3,962	\$ 3,896
Total Program Service FTEs	35	37	38	36
% of Total \$	77.0%	77.0%	77.0%	77.0%
% of Total FTEs	77.5%	76.6%	76.8%	75.8%
Support Services:				
Management & General	\$ 711	\$ 571	\$ 812	\$ 650
FTEs	5	7	6	6
Plant Operations	\$ 228	\$ 260	\$ 283	\$ 376
FTEs	3	2	2	2
Fund Raising	\$ 184	\$ 366	\$ 384	\$ 576
FTEs	2	3	4	4
Total Support Service \$	1,124	1,198	1,479	1,602
Total Support Service FTEs	10	11	12	12
% of Total \$	24.3%	25.3%	27.2%	29.1%
% of Total FTEs	22.5%	23.4%	23.2%	24.2%
TOTAL EXPENDITURES	\$ 4,627	\$ 4,732	\$ 5,441	\$ 5,498
TOTAL FTEs	45	49	50	48
NET INCOME / (EXPENSE)	\$ (326)	\$ (294)	\$ -	\$ (0)

**Operating Budget (000s)
Fiscal Year 2003-2004**

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ 975	\$ 521	\$ 600	\$ 605
% of Total Income	95.7%	83.6%	93.8%	93.1%
Other Gift Income:				
Above Ministry Share	\$ 41	\$ 60	\$ 40	\$ 45
Estate Gifts	\$ -	\$ -	\$ -	\$ -
Total Gift Income	41	60	40	45
% of Total Income	4.0%	9.6%	6.3%	6.9%
Other Income:				
Tuition & Sales	\$ -	\$ -	\$ -	\$ -
Grants	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 3	\$ 42	\$ -	\$ -
Total Other Income	3	42	-	-
% of Total Income	0.3%	6.7%	0.0%	0.0%
TOTAL INCOME	1,019	623	640	650
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Govt. Contact/Church in Soc.	\$ 38	\$ 26	\$ 58	\$ 59
FTEs	1	1	1	1
Indian Ministries	\$ 307	\$ 322	\$ 358	\$ 367
FTEs	3	3	3	3
Electronic Media	\$ 77	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Canadian Ministry Forum	\$ 27	\$ 23	\$ -	\$ -
FTEs	-	-	-	-
Other	\$ 20	\$ 27	\$ 27	\$ 27
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	\$ -
	-	-	-	-
Total Program Service \$	\$ 469	\$ 398	\$ 443	\$ 453
Total Program Service FTEs	4	4	4	4
% of Total \$	93.1%	91.5%	92.3%	93.4%
% of Total FTEs	80.0%	100.0%	100.0%	100.0%
Support Services:				
Management & General	\$ 35	\$ 37	\$ 37	\$ 32
FTEs	1	-	-	-
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund Raising	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Total Support Service \$	35	37	37	32
Total Support Service FTEs	1	-	-	-
% of Total \$	6.9%	8.5%	7.7%	6.6%
% of Total FTEs	20.0%	0.0%	0.0%	0.0%
TOTAL EXPENDITURES	\$ 504	\$ 435	\$ 480	\$ 485
TOTAL FTEs	5	4	4	4
NET INCOME / (EXPENSE)	\$ 515	\$ 188	\$ 160	\$ 165

**Operating Budget (000s)
Fiscal Year 2003-2004**

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ 252	\$ 364	\$ 872	\$ 882
% of Total Income	4.5%	6.3%	14.7%	15.1%
Other Gift Income:				
Above Ministry Share	\$ 50	\$ 83	\$ 50	\$ 55
Estate Gifts	\$ -	\$ -	\$ -	\$ -
Total Gift Income	50	83	50	55
% of Total Income	0.9%	1.4%	0.8%	0.9%
Other Income:				
Tuition & Sales	\$ 5,138	\$ 5,212	\$ 4,942	\$ 4,832
Grants	\$ 119	\$ 108	\$ 55	\$ 45
Miscellaneous	\$ 90	\$ 16	\$ 25	\$ 17
Total Other Income	5,347	5,336	5,022	4,894
% of Total Income	94.7%	92.3%	84.5%	83.9%
TOTAL INCOME	5,649	5,783	5,944	5,831
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Banner	\$ 1,211	\$ 1,122	\$ 887	\$ 858
FTEs	6	5	4	4
Education	\$ 3,681	\$ 3,590	\$ 3,773	\$ 3,761
FTEs	24	23	20	18
World Literature	\$ 711	\$ 728	\$ 572	\$ 623
FTEs	5	5	3	3
Agency Printing (PS)	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 5,603	\$ 5,440	\$ 5,232	\$ 5,242
Total Program Service FTEs	35	33	27	25
% of Total \$	88.3%	89.5%	89.0%	88.6%
% of Total FTEs	94.6%	94.3%	93.1%	92.6%
Support Services:				
Management & General	\$ 742	\$ 636	\$ 646	\$ 673
FTEs	2	2	2	2
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund Raising	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Total Support Service \$	742	636	646	673
Total Support Service FTEs	2	2	2	2
% of Total \$	11.7%	10.5%	11.0%	11.4%
% of Total FTEs	5.4%	5.7%	6.9%	7.4%
TOTAL EXPENDITURES	\$ 6,345	\$ 6,076	\$ 5,878	\$ 5,915
TOTAL FTEs	37	35	29	27
NET INCOME / (EXPENSE)	\$ (696)	\$ (293)	\$ 66	\$ (84)

Christian Reformed Home Missions

Operating Budget (000s) Fiscal Year 2003-2004

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ 4,968	\$ 4,920	\$ 4,870	\$ 4,800
% of Total Income	62.6%	64.1%	62.1%	64.5%
Other Gift Income:				
Above Ministry Share	\$ 1,702	\$ 1,737	\$ 2,000	\$ 1,747
Estate Gifts	\$ 366	\$ 271	\$ 280	\$ 281
Total Gift Income	2,068	2,008	2,280	2,028
% of Total Income	26.1%	26.2%	29.1%	27.2%
Other Income:				
Tuition & Sales	\$ 257	\$ 112	\$ 40	\$ 40
Grants	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 645	\$ 638	\$ 650	\$ 575
Total Other Income	902	750	690	615
% of Total Income	11.4%	9.8%	8.8%	8.3%
TOTAL INCOME	7,938	7,678	7,840	7,442
EXPENSES (FTE = Full Time Employee):				
Program Services:				
New-Church Development	\$ 4,897	\$ 4,778	\$ 3,860	\$ 3,783
FTEs	13	12	13	12
Established-Church Develop.	\$ 2,263	\$ 1,798	\$ 1,608	\$ 1,506
FTEs	17	16	17	17
Campus/schools	\$ 1,517	\$ 917	\$ 965	\$ 893
FTEs	1	2	2	2
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 8,677	\$ 7,493	\$ 6,433	\$ 6,182
Total Program Service FTEs	31	30	32	31
% of Total \$	86.8%	84.8%	82.1%	81.0%
% of Total FTEs	81.6%	76.9%	76.2%	75.6%
Support Services:				
Management & General	\$ 785	\$ 700	\$ 685	\$ 702
FTEs	3	3	3	3
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund Raising	\$ 532	\$ 647	\$ 720	\$ 746
FTEs	4	6	7	7
Total Support Service \$	1,317	1,347	1,405	1,448
Total Support Service FTEs	7	9	10	10
% of Total \$	13.2%	15.2%	17.9%	19.0%
% of Total FTEs	18.4%	23.1%	23.8%	24.4%
TOTAL EXPENDITURES	\$ 9,994	\$ 8,840	\$ 7,838	\$ 7,630
TOTAL FTEs	38	39	42	41
NET INCOME / (EXPENSE)	\$ (2,056)	\$ (1,162)	\$ 2	\$ (188)

Fund for Smaller Churches

Operating Budget (000s) Fiscal Year 2003-2004

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ 469	\$ 356	\$ 250	\$ 265
% of Total Income	89.2%	91.8%	89.3%	91.4%
Other Gift Income:				
Above Ministry Share	\$ 1	\$ 5	\$ -	\$ -
Estate Gifts	\$ -	\$ -	\$ -	\$ -
Total Gift Income	1	5	-	-
% of Total Income	0.2%	1.3%	0.0%	0.0%
Other Income:				
Tuition & Sales	\$ -	\$ -	\$ -	\$ -
Grants	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 56	\$ 27	\$ 30	\$ 25
Total Other Income	56	27	30	25
% of Total Income	10.6%	7.0%	10.7%	8.6%
TOTAL INCOME	526	388	280	290
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Subsidy Requests	\$ 288	\$ 211	\$ 200	\$ 328
FTEs	1	1	1	1
Auto & Moving Expenses	\$ 23	\$ 15	\$ 20	\$ -
FTEs	-	-	-	-
Small Church Specialists	\$ 36	\$ 64	\$ 65	\$ 80
FTEs	-	-	-	-
Education	\$ 8	\$ 15	\$ 20	\$ 20
FTEs	-	-	-	-
Small Church Technology Upgrade	\$ 20	\$ 16	\$ 50	\$ 40
FTEs	-	-	-	-
Small Church Program Support	\$ 58	\$ 79	\$ 140	\$ 160
FTEs	-	-	-	-
Total Program Service \$	433	400	495	628
Total Program Service FTEs	1	1	1	1
% of Total \$	98.9%	97.1%	97.1%	96.0%
% of Total FTEs	100.0%	100.0%	100.0%	100.0%
Support Services:				
Management & General	\$ 5	\$ 12	\$ 15	\$ 26
FTEs	-	-	-	-
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund Raising	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Total Support Service \$	5	12	15	26
Total Support Service FTEs	-	-	-	-
% of Total \$	1.1%	2.9%	2.9%	4.0%
% of Total FTEs	0.0%	0.0%	0.0%	0.0%
TOTAL EXPENDITURES	438	412	510	654
TOTAL FTEs	1	1	1	1
NET INCOME / (EXPENSE)	\$ 88	\$ (24)	\$ (230)	\$ (364)

Christian Reformed World Missions

Operating Budget (000s) Fiscal Year 2003-2004

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ 4,932	\$ 4,858	\$ 4,593	\$ 4,735
% of Total Income	38.7%	37.6%	36.3%	37.4%
Other Gift Income:				
Above Ministry Share	\$ 5,404	\$ 5,645	\$ 5,705	\$ 6,136
Estate Gifts	\$ 690	\$ 609	\$ 646	\$ 646
Total Gift Income	6,094	6,254	6,351	6,782
% of Total Income	47.8%	48.4%	50.2%	53.6%
Other Income:				
Tuition & Sales	\$ 1,085	\$ 891	\$ 1,009	\$ 500
Grants	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 630	\$ 913	\$ 688	\$ 630
Total Other Income	1,715	1,804	1,697	1,130
% of Total Income	13.5%	14.0%	13.4%	8.9%
TOTAL INCOME	12,741	12,916	12,641	12,647
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Africa	\$ 3,471	\$ 3,051	\$ 3,207	\$ 3,136
FTEs	44	42	42	37
Asia	\$ 4,908	\$ 4,140	\$ 4,049	\$ 3,478
FTEs	32	29	25	25
Latin America	\$ 3,461	\$ 3,369	\$ 3,217	\$ 3,253
FTEs	39	36	33	29
Europe	\$ 694	\$ 709	\$ 737	\$ 583
FTEs	15	13	14	9
Education	\$ 558	\$ 503	\$ 595	\$ 614
FTEs	6	6	7	7
	\$ -	\$ -	\$ -	\$ -
	-	-	-	-
Total Program Service \$	\$ 13,092	\$ 11,772	\$ 11,805	\$ 11,064
Total Program Service FTEs	135	125	120	107
% of Total \$	90.0%	88.4%	87.7%	86.4%
% of Total FTEs	91.4%	91.0%	90.3%	89.5%
Support Services:				
Management & General	\$ 737	\$ 863	\$ 797	\$ 795
FTEs	6	5	5	5
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund-raising	\$ 723	\$ 681	\$ 853	\$ 953
FTEs	7	7	8	7
Total Support Service \$	1,460	1,544	1,650	1,748
Total Support Service FTEs	13	12	13	12
% of Total \$	10.0%	11.6%	12.3%	13.6%
% of Total FTEs	8.6%	9.0%	9.7%	10.5%
TOTAL EXPENDITURES	\$ 14,552	\$ 13,316	\$ 13,455	\$ 12,812
TOTAL FTEs	148	137	133	119
NET INCOME / (EXPENSE)	\$ (1,811)	\$ (400)	\$ (814)	\$ (165)

Christian Reformed World Relief Committee

Operating Budget (000s) Fiscal Year 2003-2004

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ -	\$ -	\$ -	\$ -
% of Total Income	0.0%	0.0%	0.0%	0.0%
Other Gift Income:				
Above Ministry Share	\$ 10,146	\$ 9,534	\$ 9,730	\$ 9,145
Estate Gifts	\$ 1,570	\$ 896	\$ 800	\$ 800
Total Gift Income	11,716	10,430	10,530	9,945
% of Total Income	85.8%	83.6%	90.5%	85.2%
Other Income:				
Tuition & Sales	\$ -	\$ -	\$ -	\$ -
Grants	\$ 1,587	\$ 1,809	\$ 850	\$ 1,500
Miscellaneous	\$ 358	\$ 231	\$ 250	\$ 225
Total Other Income	1,945	2,040	1,100	1,725
% of Total Income	14.2%	16.4%	9.5%	14.8%
TOTAL INCOME	13,661	12,470	11,630	11,670
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Overseas programs	\$ 6,672	\$ 6,925	\$ 7,266	\$ 6,958
FTEs	49	54	55	55
No America programs	\$ 1,185	\$ 1,012	\$ 1,057	\$ 1,012
FTEs	9	8	9	9
Disaster relief programs	\$ 3,528	\$ 2,234	\$ 771	\$ 802
FTEs	7	8	8	8
Education	\$ 326	\$ 433	\$ 482	\$ 523
FTEs	3	4	2	2
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 11,711	\$ 10,604	\$ 9,576	\$ 9,295
Total Program Service FTEs	68	74	74	74
% of Total \$	82.2%	83.0%	82.3%	80.9%
% of Total FTEs	75.6%	79.6%	82.2%	82.2%
Support Services:				
Management & General	\$ 1,092	\$ 1,033	\$ 931	\$ 1,036
FTEs	7	8	7	7
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund Raising	\$ 1,448	\$ 1,141	\$ 1,123	\$ 1,157
FTEs	15	11	9	9
Total Support Service \$	2,540	2,174	2,054	2,193
Total Support Service FTEs	22	19	16	16
% of Total \$	17.8%	17.0%	17.7%	19.1%
% of Total FTEs	24.4%	20.4%	17.8%	17.8%
TOTAL EXPENDITURES	\$ 14,251	\$ 12,778	\$ 11,630	\$ 11,488
TOTAL FTEs	90	93	90	90
NET INCOME / (EXPENSE)	\$ (590)	\$ (308)	\$ -	\$ 182

Denominational Services

Operating Budget (000s) Fiscal Year 2003-2004

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ 1,873	\$ 1,879	\$ 1,955	\$ 1,975
% of Total Income	17.9%	18.4%	19.2%	18.9%
Other Gift Income:				
Above Ministry Share	\$ 2	\$ 49	\$ 2	\$ 20
Estate Gifts	\$ -	\$ -	\$ -	\$ -
Total Gift Income	2	49	2	20
% of Total Income	0.0%	0.5%	0.0%	0.2%
Other Income:				
Tuition & Sales	\$ 4,828	\$ 4,758	\$ 4,763	\$ 4,503
Grants	\$ 388	\$ 87	\$ 27	\$ 399
Miscellaneous	\$ 3,370	\$ 3,420	\$ 3,433	\$ 3,536
Total Other Income	8,586	8,265	8,223	8,438
% of Total Income	82.1%	81.1%	80.8%	80.9%
TOTAL INCOME	10,461	10,193	10,180	10,433
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Synodical Services & Grants	\$ 888	\$ 1,027	\$ 920	\$ 908
FTEs	5	5	5	5
Education/F-T-Serve/Commun.	\$ 379	\$ 223	\$ 354	\$ 453
FTEs	2	2	4	5
CRCPlan/Lilly Grant	\$ 287	\$ 254	\$ 199	\$ 507
FTEs	1	2	2	3
CS/PS Cost of Goods Sold	\$ 4,876	\$ 5,119	\$ 4,850	\$ 4,646
FTEs	34	31	29	29
Finance/Payroll Services	\$ 1,486	\$ 1,367	\$ 1,522	\$ 1,429
FTEs	17	17	17	17
CSIS/DEVELOP. SUPPORT	\$ 562	\$ 554	\$ 728	\$ 777
FTEs	7	7	8	8
Personnel	\$ 107	\$ 116	\$ 145	\$ 141
FTEs	2	2	2	2
Total Program Service \$	\$ 8,585	\$ 8,660	\$ 8,718	\$ 8,861
Total Program Service FTEs	68	66	67	69
% of Total \$	87.4%	88.0%	86.0%	86.0%
% of Total FTEs	90.7%	88.0%	88.2%	89.6%
Support Services:				
Management & General	\$ 470	\$ 523	\$ 663	\$ 656
FTEs	3	5	5	4
Plant Operations/Debt Serv.	\$ 716	\$ 608	\$ 693	\$ 709
FTEs	3	3	3	3
Fund Raising (Foundation)	\$ 55	\$ 51	\$ 61	\$ 79
FTEs	1	1	1	1
Total Support Service \$	1,241	1,182	1,417	1,444
Total Support Service FTEs	7	9	9	8
% of Total \$	12.6%	12.0%	14.0%	14.0%
% of Total FTEs	9.3%	12.0%	11.8%	10.4%
TOTAL EXPENDITURES	\$ 9,826	\$ 9,842	\$ 10,135	\$ 10,305
TOTAL FTEs	75	75	76	77

Pastoral-Ministries Programs

Operating Budget (000s) Fiscal Year 2003-2004

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ 1,202	\$ 1,232	\$ 1,245	\$ 1,255
% of Total Income	83.1%	87.1%	87.2%	85.3%
Other Gift Income:				
Above Ministry Share	\$ 137	\$ 138	\$ 139	\$ 174
Estate Gifts	\$ -	\$ 1	\$ -	\$ -
Total Gift Income	137	139	139	174
% of Total Income	9.5%	9.8%	9.7%	11.8%
Other Income:				
Tuition & Sales	\$ 2	\$ 4	\$ 3	\$ 3
Grants	\$ 93	\$ 40	\$ 40	\$ 40
Miscellaneous	\$ 12	\$ -	\$ -	\$ -
Total Other Income	107	44	43	43
% of Total Income	7.4%	3.1%	3.0%	2.9%
TOTAL INCOME	1,446	1,415	1,427	1,472
EXPENSES (FTE = Full Time Employee):				
Program Services:				-
Chaplaincy Services	\$ 327	\$ 262	\$ 267	\$ 263
FTEs	2	2	3	3
Race Relations	\$ 326	\$ 385	\$ 370	\$ 349
FTEs	3	4	4	4
Pastor-Church Relations	\$ 380	\$ 394	\$ 423	\$ 460
FTEs	1	2	3	3
Abuse Prevention	\$ 181	\$ 141	\$ 144	\$ 147
FTEs	1	1	1	1
Disability Concerns	\$ 162	\$ 172	\$ 160	\$ 166
FTEs	1	1	1	1
	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Total Program Service \$	\$ 1,376	\$ 1,354	\$ 1,364	\$ 1,385
Total Program Service FTEs	8	10	12	12
% of Total \$	97.8%	98.4%	98.8%	98.5%
% of Total FTEs	88.9%	90.9%	92.3%	92.3%
Support Services:				
Management & General	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund Raising	\$ 31	\$ 22	\$ 16	\$ 21
FTEs	1	1	1	1
Total Support Service \$	31	22	16	21
Total Support Service FTEs	1	1	1	1
% of Total \$	2.2%	1.6%	1.2%	1.5%
% of Total FTEs	11.1%	9.1%	7.7%	7.7%
TOTAL EXPENDITURES	\$ 1,407	\$ 1,376	\$ 1,380	\$ 1,406
TOTAL FTEs	9	11	13	13
NET INCOME / (EXPENSE)	\$ 39	\$ 39	\$ 47	\$ 66

Ministers' Pension and Special Assistance Funds - Canada

Changes in Net Assets (000s) in Canadian \$

	MPF 2001 Actual	MPF 2002 Actual	SAF 2001 Actual	SAF 2002 Actual
ADDITIONS:				
Ministry Share	\$ -	\$ -	\$ -	-
% of Total Income	0.0%	0.0%	0.0%	0.0%
Other Gift Income:				
Above Ministry Share	\$ -	\$ -	\$ -	-
Estate Gifts	\$ -	\$ -	\$ -	-
Total Gift Income	-	-	-	-
% of Total Income	0.0%	0.0%	0.0%	0.0%
Other Income:				
Participant Assessments	\$ 980	\$ 1,036	\$ -	-
Grants	\$ -	\$ -	\$ -	-
Miscellaneous	\$ (1,138)	\$ (909)	\$ 5	2
Total Other Income	(158)	127	5	2
% of Total Income	100.0%	100.0%	100.0%	100.0%
TOTAL ADDITIONS	(158)	127	5	2
DEDUCTIONS (FTE = Full-Time Employee):				
Program Services:				
Distributions	\$ 1,492	\$ 1,686	\$ 9	18
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	-
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	-
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	-
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	-
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	-
FTEs	-	-	-	-
Total Program Service \$	\$ 1,492	\$ 1,686	\$ 9	18
Total Program Service FTEs	-	-	-	-
% of Total \$	84.1%	85.3%	100.0%	100.0%
% of Total FTEs	0.0%	0.0%	-	-
Support Services:				
Management & General	\$ 282	\$ 290	\$ -	-
FTEs	1	1	-	-
Plant Operations	\$ -	\$ -	\$ -	-
FTEs	-	-	-	-
Fund-raising	\$ -	\$ -	\$ -	-
FTEs	-	-	-	-
Total Support Service \$	282	290	-	-
Total Support Service FTEs	1	1	-	-
% of Total \$	15.9%	14.7%	0.0%	0.0%
% of Total FTEs	100.0%	100.0%	-	-
TOTAL DEDUCTIONS	\$ 1,774	\$ 1,976	\$ 9	18
TOTAL FTEs	1	1	-	-
NET ADDITIONS / (DEDUCTIONS)	\$ (1,932)	\$ (1,849)	\$ (4)	(16)

Ministers' Pension and Special Assistance Funds - U.S.

Changes in Net Assets (000s)

	MPF 2001 Actual	MPF 2002 Actual	SAF 2001 Actual	SAF 2002 Actual
ADDITIONS:				
Ministry Share	\$ -	\$ -	\$ -	-
% of Total Income	0.0%	0.0%	0.0%	0.0%
Other Gift Income:				
Above Ministry Share	\$ -	\$ -	\$ -	-
Estate Gifts	\$ -	\$ -	\$ -	-
Total Gift Income	-	-	-	-
% of Total Income	0.0%	0.0%	0.0%	0.0%
Other Income:				
Participant Assessments	\$ 2,546	\$ 2,701	\$ -	-
Grants	\$ -	\$ -	\$ -	-
Miscellaneous	\$ (1,931)	\$ (9,275)	\$ 10	4
Total Other Income	615	(6,574)	10	4
% of Total Income	100.0%	100.0%	100.0%	100.0%
TOTAL ADDITIONS	615	(6,574)	10	4
DEDUCTIONS (FTE = Full-Time Employee):				
Program Services:				
Distributions	\$ 5,340	\$ 6,120	\$ 81	\$ 54
FTEs	-	-	-	-
FTEs	-	-	-	-
FTEs	-	-	-	-
FTEs	-	-	-	-
FTEs	-	-	-	-
FTEs	-	-	-	-
FTEs	-	-	-	-
Total Program Service \$	\$ 5,340	\$ 6,120	\$ 81	\$ 54
Total Program Service FTEs	-	-	-	-
% of Total \$	90.4%	92.4%	100.0%	100.0%
% of Total FTEs	0.0%	0.0%		
Support Services:				
Management & General	\$ 565	\$ 504	\$ -	-
FTEs	1	1	-	-
Plant Operations	\$ -	\$ -	\$ -	-
FTEs	-	-	-	-
Fund-raising	\$ -	\$ -	\$ -	-
FTEs	-	-	-	-
Total Support Service \$	565	504	-	-
Total Support Service FTEs	1	1	-	-
% of Total \$	9.6%	7.6%	0.0%	0.0%
% of Total FTEs	100.0%	100.0%		
TOTAL DEDUCTIONS	\$ 5,905	\$ 6,624	\$ 81	\$ 54
TOTAL FTEs	1	1	-	-
NET ADDITIONS / (DEDUCTIONS)	\$ (5,290)	\$ (13,198)	\$ (71)	\$ (50)

Consolidated Group Insurance - U.S.

Changes in Net Assets (000s)

	2001 Actual	2002 Actual
ADDITIONS:		
Ministry Share	\$ -	\$ -
% of Total Income	0.0%	0.0%
Other Gift Income:		
Above Ministry Share	\$ -	\$ -
Estate Gifts	\$ -	\$ -
Total Gift Income	-	-
% of Total Income	0.0%	0.0%
Other Income:		
Participant Premiums	\$ 6,791	\$ 6,683
Grants	\$ -	\$ -
Miscellaneous	\$ 295	\$ 213
Total Other Income	7,086	6,896
% of Total Income	100.0%	100.0%
TOTAL ADDITIONS	7,086	6,896
DEDUCTIONS (FTE = Full-Time Employee):		
Program Services:		
Claims Expense	\$ 5,406	\$ 5,117
FTEs	-	-
Insurance Premiums	\$ 354	\$ 363
FTEs	-	-
TPA & PPO Fees	\$ 251	\$ 612
FTEs	-	-
	\$ -	\$ -
	\$ -	\$ -
	\$ -	\$ -
	\$ -	\$ -
	\$ -	\$ -
	\$ -	\$ -
	\$ -	\$ -
Total Program Service \$	6,011	6,092
Total Program Service FTEs	-	-
% of Total \$	96.7%	97.1%
% of Total FTEs	0.0%	0.0%
Support Services:		
Management & General	\$ 204	\$ 185
FTEs	3	3
Plant Operations	\$ -	\$ -
FTEs	-	-
Fund-raising	\$ -	\$ -
FTEs	-	-
Total Support Service \$	204	185
Total Support Service FTEs	3	3
% of Total \$	4.3%	4.3%
% of Total FTEs	100.0%	100.0%
TOTAL DEDUCTIONS	6,215	6,277
TOTAL FTEs	3	3
NET ADDITIONS / (DEDUCTIONS)	\$ 871	\$ 619

**Operating Budget (000s)
Fiscal Year 2003-2004**

	Fiscal 00-01 Actual	Fiscal 01-02 Actual	Fiscal 02-03 Budget	Fiscal 03-04 Proposed
INCOME:				
Ministry Share	\$ -	\$ -	\$ -	\$ -
% of Total Income	0.0%	0.0%	0.0%	0.0%
Other Gift Income:				
Above Ministry Share	\$ -	\$ -	\$ -	\$ -
Estate Gifts	\$ -	\$ -	\$ -	\$ -
Total Gift Income	-	-	-	-
% of Total Income	0.0%	0.0%	0.0%	0.0%
Other Income:				
Tuition & Sales	\$ -	\$ -	\$ -	\$ -
Grants	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 1,096	\$ 1,099	\$ 1,118	\$ 927
Total Other Income	1,096	1,099	1,118	927
% of Total Income	100.0%	100.0%	100.0%	100.0%
TOTAL INCOME	1,096	1,099	1,118	927
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Loan Interest	\$ 765	\$ 797	\$ 860	\$ 732
FTEs	1	1	1	1
	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 765	\$ 797	\$ 860	\$ 732
Total Program Service FTEs	1	1	1	1
% of Total \$	80.5%	79.5%	82.5%	81.0%
% of Total FTEs	50.0%	50.0%	50.0%	50.0%
Support Services:				
Management & General	\$ 185	\$ 205	\$ 183	\$ 172
FTEs	1	1	1	1
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund-raising	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Total Support Service \$	185	205	183	172
Total Support Service FTEs	1	1	1	1
% of Total \$	19.5%	20.5%	17.5%	19.0%
% of Total FTEs	50.0%	50.0%	50.0%	50.0%
TOTAL EXPENDITURES	\$ 950	\$ 1,002	\$ 1,043	\$ 904
TOTAL FTEs	2	2	2	2
NET INCOME / (EXPENSE)	\$ 146	\$ 97	\$ 75	\$ 23

REPORT OF SYNOD 2003

SERVICE OF PRAYER AND PRAISE

Sunday, June 15, 2003

3:00 PM

First Christian Reformed Church

Orange City, Iowa

We Gather to Worship

Prelude: "Holy, Holy, Holy!" Ms. Vi Kuiken, organist
Symphonic orchestra

Welcome Rev. Tim Ouwinga
Pastor of First CRC, Orange City

*Greeting Rev. Ouwinga

Pastor: The Lord be with you.

People: And also with you.

Pastor: Lift up your hearts.

People: We lift them up to the Lord, the Maker of heaven and earth.

Pastor: Grace to you, mercy and peace, from God the Father and the Lord
Jesus Christ.

People: Amen

*Songs of Praise Organ and orchestra, Ms. Dixie Wielenga, director
Psalter Hymnal 556, "Great Is Thy Faithfulness"
Psalter Hymnal 446, "If You But Trust in God to Guide You"

We Confess Our Sin and Our Commitment

Prayer of Confession Rev. Ouwinga

Litany of Consecration

Pastor: "I will sing of the LORD's great love forever; with my mouth I will
make your faithfulness known through all generations" (Ps. 89:1).

People: "We will declare that your love stands firm forever, that you estab-
lished your faithfulness in heaven itself" (Ps. 89:2).

Pastor: "O LORD God Almighty, who is like you? You are mighty, O LORD, and
your faithfulness surrounds you" (Ps. 89:8).

People: "Righteousness and justice are the foundation of your throne; love and
faithfulness go before you" (Ps. 89:14).

Pastor: "The LORD works righteousness and justice for all the oppressed"
(Ps. 103:6).

People: "Show us your unfailing love, O LORD, and grant us your salvation" (Ps. 85:7).

Pastor: "You are forgiving and good, O LORD, abounding in love to all who call to you" (Ps. 86:5).

People: "Sing to the LORD, praise his name; proclaim his salvation day after day" (Ps. 96:2).

Pastor: "Rejoice in the LORD, you who are righteous, and praise his holy name" (Ps. 97:12).

People: "Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name" (Ps. 100:4).

Pastor: "For the LORD is good and his love endures forever; his faithfulness continues through all generations" (Ps. 100:5).

People: "Teach us your way, O LORD, and I will walk in your truth; give me an undivided heart, that I may fear your name" (Ps. 86:11).

Psalter Hymnal 169, "I Will Sing of the Mercies of the LORD"

We Bring Our Prayers to God

For the WorldRev. Ouwinga
(Followed by singing *Psalter Hymnal 625: "Lord, listen to your children praying, Lord, send your Spirit in this place; Lord, listen to your children praying, send us love, send us power, send us grace."*)

For the Church UniversalMr. Marlyn Visser
Member of First CRC
(Followed by singing *Psalter Hymnal 624: "Hear our prayer, O Lord, hear our prayer O Lord, incline your ear to us, and grant us your peace. Amen."*)

For the CRC and SynodRev. Jeff Sajdak
Synodical delegate and Pastor of Immanuel CRC, Orange City
(Followed by singing *Psalter Hymnal 641: "A-men, a-men, a-men."*)

We Bring Our Offerings

Ministry of MusicDordt Alumni Choir
Ms. Joanne Draayer, director
"Great Are the Works of the Lord" by Joseph Martin

Offertory: "Great Is Thy Faithfulness"Ms. Kuiken, organ
Ms. Wielenga, piano

OfferingChristian Reformed Church Ministries

We Receive God's Word

*Song of Preparation: *Psalter Hymnal 282 "Break Now the Bread of Life"*

Reading of Scripture: 1 Kings 8:54-61Rev. Ouwinga

Sermon: Covenantal FaithfulnessRev. Ouwinga

I. Of God: "Not one word has failed. . . ."

II. Of God's People: "But your hearts must be fully committed. . . ."

We Respond in Faith

*Song of Response: "Let It Be Said of Us"

Let it be said of us that the Lord was our passion.
That with gladness we bore ev'ry cross we were given;
That we fought the good fight, that we finished the course
Knowing within us the pow'r of the risen Lord.

Refrain: Let the cross be our glory and the Lord be our song,
By mercy made holy, by the Spirit made strong.
Let the cross be our glory and the Lord be our song
'Til the likeness of Jesus be through us made known.
Let the cross be our glory and the Lord be our song.

Let it be said of us: We were marked by forgiveness.
We were known by our love, and delighted in meekness.
We were ruled by His peace, heeding unity's call:
Joined us one body that Christ would be seen by all. *Refrain.*

*Apostle's Creed (in unison)

We Celebrate the Lord's Supper

Leader: Lift up your hearts.

People: We lift them up to the Lord.

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

People: It is right to give thanks and praise.

Leader: With joy we praise you, gracious God, for you 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.

All Sing

"Holy, holy, holy! Lord God Almighty! All thy works shall praise thy name in earth and sky and sea; holy, holy, holy, merciful and mighty, God in three persons, blessed Trinity!"

The Institution

Leader: 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 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, 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.

Leader: 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 unified with Christ and remain faithful in hope and love. Gather your whole church, O Lord, into the glory of your kingdom. We pray this in the name of Jesus, who taught us to pray: "Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory, forever. Amen"

Leader: 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.

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

Ministry of MusicDordt Alumni Choir
Ms. Andrea DeJong, french horn

"Call on Him" by John Leavitt

Leader: Take, eat, remember, and believe, that the body of our Lord Jesus was given for the complete forgiveness of all our sins.

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

Ministry of MusicMen's Chorus
Ms. Joanne Draayer, director

"My Shepherd Is the Lord Most High"

Leader: Take, drink, remember, and believe, that the blood of our Lord Jesus was shed for the complete forgiveness of all our sins.

We Depart to Serve

*Song of Praise: *Psalter Hymnal* 297, "O Come My Soul, Sing Praise to God"

*Blessing

Pastor: Go forth in peace to love and serve the Lord.

People: We are sent in the name and power of the Lord!

Pastor: The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People: Amen.

Postlude: "The Brandenburg Concerto"The King's Strings

MINUTES OF SYNOD 2003

SATURDAY MORNING, June 14, 2003

First Session

ARTICLE 1

President pro tem Rev. Timothy J. Ouwinga, pastor of First Christian Reformed Church, Orange City, Iowa, the convening church, announces *Psalter Hymnal* 475, "Praise, My Soul, the King of Heaven."

Rev. Ouwinga welcomes the delegates to Synod 2003 and reads from John 8:28-29. He shares with them that, on this Father's Day weekend, we are children of God. Jesus carried out the will of his father: "Your will be done." As delegates, we are here to do the will of our father. Rev. Ouwinga leads in opening prayer and announces *Psalter Hymnal* 533, "Church of God, Elect and Glorious."

Rev. Ouwinga introduces Dr. Carl Zylstra, who welcomes the delegates to the Dordt College campus and briefly addresses synod.

ARTICLE 2

The president pro tem requests the general secretary, Dr. David H. Engelhard, to call the roll of delegates listed on the credentials of the forty-seven classes:

DELEGATES TO SYNOD 2003

Classis	Ministers	Elders
Alberta North	Thomas J. Oosterhuis William D. Nieuwenhuis	Job Den Otter Norman F. Noordhof
Alberta South/Saskatchewan	Michael J. Vandyk J. Cameron Fraser	Allan Kielstra Peter J. Delleman
Arizona	Ray P. De Lange Esteban Lugo	Peter S. Kuczynski John E. Dykstra, Jr.
Atlantic Northeast	William G. Vis Karl H. Bratt	Kenneth Prol Phil V. Wassenar
B.C. North-West	Michael H. Van Hofwegen Leonard H. Batterink	Dick A. Nagtegaal John A. Vander Hoek
B.C. South-East	Bert Slofstra Ronald A. Vanden Brink	Ron Frans Stanley J. Groothof
California South	David Y. Chong Randal K. Young	Charles C. Lim Phil Du Bois
Central California	Bruce A. Persenaire David L. Smit	Floyd Burrus Jacob Oosterman
Chatham	Dirk Miedema Richard T. Vander Vaart	Martin Bosveld Peter Kapteyn
Chicago South	Anthony Van Zanten Timothy S. Bossenbroek	Richard W. Fennema Donald Holwerda

Columbia	Donald L. Recker	Harry Visser
Eastern Canada	Jude J. Reardon	Michael J. Vander Veen
Georgetown	Daryl J. Meijer	Henry Boehm
Grand Rapids East	Paul R. Vanderkooy	James Kooistra
Grand Rapids North	Laryn G. Zoerhof	Harold Postma
Grand Rapids South	Jeff Stam	Will G. Byker
Grandville	David H. Kromminga	Evert W. Vermeer
Greater Los Angeles	George F. Vander Weit	James Vander Schaaf
Hackensack	Neil P. Jasperse	John Byrna
Hamilton	Todd M. Zuidema	Daryl Vogel
Heartland	Ronald L. Bouwkamp	Frank E. Doezeema
Holland	Maurice L. De Young	John A. DeJager
Hudson	John P. Gorter	Jacob Lucas
Huron	Hank F. Vlaardingerbroek	David R. Bouwkamp
lakota	Moses Chung	Ben D. Solsma
Illiana	David R. Koll	Ben H. Tan
Kalamazoo	Peter L. Padro	Gordon Kuipers
Lake Erie	Daniel L. Mulder	Allan A. Vasquez
Lake Superior	Kenneth F. Benjamins	Al Martens
Minnkota	Henry P. Kranenburg	William Wiersma
Muskegon	Jeffrey L. Sajdak	Loren Veldhuizen
Niagara	M. Dale Fopma	Ken Draayer
Northcentral Iowa	Wayne A. Brouwer	Stanley Ellens
Northern Illinois	H. David Schuringa	Roger N. Brummel
Northern Michigan	Albert M. Sideco	James Putt
Pacific Hanmi	John G. Keizer	Paul Szto
Pacific Northwest	John Kerssies	Gary VanArragon
Pella	Harry J. Bierman	Peter W. Beimers
Quinte	John L. Witvliet	Arthur L. Attema
Red Mesa	Charles De Ridder	Lloyd Bierma
Rocky Mountain	Joel W. Zuidema	John Faber
	James La Grand	Don Dykstra
	Peter J. De Vries	Leonard D. Klok
	Joseph A. Brinks	Hugh Meints
	Randall D. Engle	Jim C. Grit
	William C. DeVries	
	Dale Visser	Ben Kamphof
	James Dekker	Tom Van Engen
	LeRoy G. Christoffels	Wrede Vogel
	John P. Douma	Paul Schelhaas
	Leslie D. Van Dyke	Donald Pranger
	Edward J. Tamminga	James Sandin
	Jerry J. Hoytema	Sylvan E. Gerritsma
	Walter H. Vanderwerf	John Langendoen
	Kevin L. Jordan	Mick E. Vanden Bosch
	Matthew Ooms	William De Kruyff
	Wendell Davelaar	Frank De Boer
	Lee A. Koning	Thomas Kerkstra
	Robert D. Drenten	John E. Boynton
	John S. Meyer	Carl Veenstra
	Jin Choi	
	David D. Chong	In Chul Kim
	Ho C. Song	John M. Moes
	David K. Watson	Douglas G. De Vries
	Harvey A. Brink	Howard Vander Griend
	Kenneth L. Schepel	William B. Lapp
	Jake Kuipers	John Bylsma
	B. Bernard Bakker	John Schievink
	Raymond Slim	Norman Chee
	Michael J. Meekhof	Keith Kuipers
	Wondae A. Lee	Ronald Hassell

Southeast U.S.	Steve J. Alsum Doug L. Aldrink Pedro L. Toledo	Edward G. Dykstra Owen J. Baas Harry C. Huyser
Thornapple Valley	Thomas J. De Vries Timothy E. Van Zalen	Cornelius D. Korhorn Julius Kuiper
Toronto	Harry D. Zantingh Dirk Evans	A. Henry Eygenraam Ben VanderLugt
Wisconsin	Kenneth D. Van De Griend Glen O. Gerdes	James L. Hendrikse John Verdouw
Yellowstone	Jack Huttinga A. William Heersink	Dick C. Flikkema Marion Menning
Zeeland	Ronald J. Meyer Henry Lengkeek	John Knoppers Gerald Braun

The roll call indicates that the following delegates are absent with notice: Rev. Jude J. Reardon (Columbia), elder James Vander Schaaf (Grand Rapids East), elder Allan A. Vasquez (Hackensack), Rev. Joel W. Zuidema (Illiana), Rev. Jin Choi (Pacific Hanmi), elder Norman Chee (Red Mesa).

ARTICLE 3

The assembly proceeds to elect officers. The following are elected:

- President: Rev. Wayne A. Brouwer
- Vice President: Rev. John L. Witvliet
- First Clerk: Mr. Don Dykstra
- Second Clerk: Rev. Henry P. Kranenburg

ARTICLE 4

The president pro tem welcomes the officers to the podium and congratulates them.

The president of synod, Rev. Wayne A. Brouwer, briefly addresses delegates sharing with them that there are four points: to the north—the assembly of God; to the west—the fellowship of the forgiven; to the south—the body of Christ; to the east—the new Creation. He shares with them that they should (1) do things on purpose, (2) collaborate, and (3) work with boldness.

Rev. Brouwer expresses the appreciation of synod to Rev. Timothy J. Ouwinga for his participation in the opening of synod.

On behalf of himself and the other officers, Rev. Brouwer thanks synod for the confidence it has placed in them to lead the synod during the coming week.

ARTICLE 5

The president reads the Public Declaration of Agreement with the Forms of Unity. The delegates, while standing, give their assent.

ARTICLE 6

The president of synod welcomes the denominational officers (Dr. David H. Engellhard, general secretary, and Dr. Peter Borgdorff, executive director of ministries), the seminary faculty advisers, the college president, the ethnic advisers, the women advisers, the representatives of denominational boards and agencies, and the Canadian ministries director.

The general secretary welcomes and individually introduces to synod the ethnic advisers who are present: Fernando del Rosario, Sheila Holmes, Sari Mills, Tim Nguyen, Mack R. Randall.

The general secretary welcomes and individually introduces to synod the women advisers who are present: Kathy Boldenow, Thea Leunk, Diane Plug, Bonnie B. Smith, Vicky Van Andel, Jean Weening, Karen Wynbeek.

The general secretary welcomes and individually introduces the faculty advisers who are present: Henry De Moor, Dean Deppe, Sidney Greidanus, Duane Kelderman, Cornelius Plantinga, Jr., David Rylaarsdam.

The general secretary introduces the Dordt College staff and synod office staff. Special recognition is given to Mrs. Nelvina Ilbrink who is retiring from her service as executive assistant to Dr. Peter Borgdorff.

The executive director of ministries introduces Ed Vanderveer, chair of the Board of Trustees of the CRCNA; Ken Horjus, the retiring director of finance and administration; and John Bolt, the newly appointed director of finance and administrative services.

ARTICLE 7

The following schedule is adopted: morning session, 8:15-11:45 a.m.; afternoon, 1:15-5:00 p.m.; evening, 7:00-9:00 p.m.; coffee breaks at 9:45 a.m. and 3:00 p.m.

ARTICLE 8

The general secretary calls the attention of delegates and visitors to the following matters:

I. Confidentiality of the executive sessions of synod

The Board of Trustees calls the matter of confidentiality to the attention of Synod 2003 and urges that all necessary precautions be taken to prevent violations of confidentiality.

Synod 1954 stated that “the very principle of executive sessions or sessions that are not open to the public, involves the practical implication that reporters may not ‘report’” (*Acts of Synod 1954*, p. 15). “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*, p. 16).

II. Audio and video recordings of synod

Synod 1979 authorized the making of an official audio recording of the entire proceedings of the general sessions of synod as a way to verify the written record of the synodical proceedings. Although the general sessions of synod are recorded, executive sessions are not taped. Delegates to synod are informed at the opening session of synod that all the general sessions are being taped. Synod has designated that the office of the general secretary be responsible for the use and storage of these materials.

The following regulations were adopted by Synod 1989 concerning audio and video recordings of synodical sessions by media representatives and visitors:

- A. 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.
- B. *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).

(Acts of Synod 1989, p. 445)

ARTICLE 9

The general secretary presents the report of the Program Committee, which recommends the following advisory committees for Synod 2003:

Committee 1—Synodical Services I – Polity Matters

Chairman: Doug L. Alderink; **reporter:** Donald L. Recker; **ministers:** Joseph A. Brinks, Jin Choi, Thomas J. De Vries, M. Dale Fopma, Glen O. Gerdes, Neil P. Jasperse, Esteban Lugo, David H. Kromminga, Daryl J. Meijer, Walter H. Vandewerf, Dale W. Visser; **elders:** John A. DeJager, William De Kruyff, Ron Frans, Ronald Hassell, Peter Kapteyn, Charles C. Lim, Mike Menning, Norman F. Noordhof, Ben Vanderlugt, Carl Veenstra, Phil V. Wassenar; **advisers:** Fernando del Rosario, Duane Kelderman, Thea Leunk.

Committee 2—Synodical Services II – Program Matters

Chairman: Edward J. Tamminga; **reporter:** B. Bernard Bakker; **ministers:** Harry A. Bierman, Timothy S. Bossenbroek, Randall D. Engle, Dirk Evans, A. William Heersink, David R. Koll, Lee A. Koning, David L. Smit, Richard T. Vander Vaart, Todd M. Zuidema; **elders:** Norman Chee, Edward G. Dykstra, John Faber, Stanley J. Groothof, John Knoppers, Hugh Meints, John M. Moes, Harold Postma, Paul Schelhaas, William Wiersma; **advisers:** Ron Nydam, Vicky Van Anandel.

Committee 3—Education

Chairman: Bert Slofstra; **reporter:** Laryn G. Zoerhof; **ministers:** William C. DeVries, Robert D. Drenten, J. Cameron Fraser, Kevin L. Jordan, Ronald J. Meyer, Peter L. Padro, Kenneth D. Van De Griend, Paul R. Vanderkooy, David K. Watson, John L. Witvliet; **elders:** Martin Bosveld, David R. Bouwkamp, Floyd Burrus, John Byma, Job Den Otter, Ken Draayer, John E. Dykstra, Jr., Richard W. Fennema, Paul Szto, Gary VanArragon, Howard Vander Griend, Evert W. Vermeer; **advisers:** Gaylen Byker, Cornelius Plantinga, Jr., Karen Wynbeek.

Committee 4—Publications

Chairman: Jake Kuipers; **reporter:** Bruce A. Persenaire; **ministers:** Karl H. Bratt, David Y. Chong, John P. Douma, John Kerssies, Daniel L. Mulder,

Thomas J. Oosterhuis, Jeffrey L. Sajdak, Raymond Slim; **elders:** Owen J. Baas, Douglas J. De Vries, Don Dykstra, Dick C. Flikkema, Sylvan E. Gerritsma, Jim C. Grit, Leonard D. Klok, Peter S. Kuczynski, Dick A. Nagtegaal, James Putt, Mick E. Vanden Bosch, Michael J. Vander Veen; **advisers:** Dean Deppe, Sheila Holmes, Diane Plug.

Committee 5—Missions

Chairman: John P. Gorter; **reporter:** James La Grand; **ministers:** Ronald L. Bouwkamp, David D. Chong, Ray P. De Lange, Jack Huttinga, Albert M. Sideco, Jeff Stam, Michael H. Van Hofwegen, Randal K. Young, Harry D. Zantingh; **elders:** Arthur L. Attema, Will G. Byker, Allan Kielstra, Cornelius D. Korhorn, William B. Lapp, Kenneth Prol, John Schievink, James Vander Schaaf, Tom Van Engen, Allan A. Vasquez, Wrede Vogel; **advisers:** Sidney Greidanus, Tim Nguyen, Bonnie B. Smith.

Committee 6—Financial Matters

Chairman: Roger N. Brummel; **reporter:** William G. Vis; **ministers:** Charles De Ridder, Peter J. De Vries, John G. Keizer, John S. Meyer, Kenneth L. Schepel, Ho C. Song, Ronald A. Vanden Brink, Hank F. Vlaardingebroek, Joel W. Zuidema; **elders:** Gerald Braun, Frank De Boer, Peter J. Delleman, A. Henry Eygenraam, In Chul Kim, Julius Kuiper, Gordon Kuipers, John Langendoen, Jacob Oosterman, James Sandin, Ben D. Solsma, John A. Vander Hoek, Harry Visser, Daryl Vogel; **advisers:** Calvin Van Reken

Committee 7—Interdenominational Matters

Chairman: Anthony Van Zanten; **reporter:** Leonard H. Batterink; **ministers:** Steve J. Alsum, LeRoy G. Christoffels, Maurice L. De Young, Jerry J. Hoytema, Henry Lengkeek, Dirk Miedema, Matthew Ooms, Jude J. Reardon, Leslie D. Van Dyke, Timothy E. Van Zalen; **elders:** Lloyd Bierma, Henry Boehm, John E. Boynton, Stanley Ellens, James L. Hendrikse, Harry C. Huyser, Ben Kamphof, Thomas Kerkstra, Keith Kuipers, Ben Tan; **advisers:** Kathy Boldenow, Sara Mills, David Rylaarsdam.

Committee 8—Church Order and Appeals

Chairman: Loren Veldhuizen; **reporter:** George F. Vander Weit; **ministers:** Kenneth F. Benjamins, Harvey A. Brink, Moses Chung, Wendell Davelaar, James Dekker, Wondae A. Lee, Michael J. Meekhof, William D. Niewenhuis, H. David Schuringa, Pedro L. Toledo, Michael J. Vandyk; **elders:** Peter W. Beimers, John Bylsma, Frank E. Doezema, Phil Du Buis, Donald Holwerda, James Kooistra, Jacob Lucas, Al Martens, Donald Pranger, John Verdouw; **advisers:** Henry De Moor, Mack R. Randall, Jean Weening.

Recommendation:

That synod adopt the report of the Program Committee, including membership on the advisory committees for Synod 2003 as amended.

—Adopted

ARTICLE 10

The general secretary presents the Agenda Directory for Synod 2003, which contains a complete listing of every matter on the agenda that requires synodical action. He indicates where the materials may be found and to which advisory committee each item has been assigned.

ARTICLE 11

The president of synod, Rev. Wayne A. Brouwer, leads in closing prayer. Synod adjourns at 10:55 a.m. Synod will reconvene Monday at 8:15 a.m.

MONDAY MORNING, June 16, 2003

Second Session

ARTICLE 12

Woman adviser Rev. Thea Leunk announces *Sing! A New Creation* 224, "Contad al Señor/O Sing to the Lord" and leads in opening prayer. She leads in the reading of a litany from *Our World Belongs to God: A Contemporary Testimony* (CT), 1 and 2. Rev. Leunk reads from Psalm 19 and announces *Psalter Hymnal* 429, "The Heavens Declare Your Glory." She gives a brief reflection and leads in the reading of a litany from CT, 43. She leads in prayer and announces *Sing! A New Creation* 88, "Psalm 19: God's Glory Fills the Heavens."

ARTICLE 13

The roll call indicates that the following delegates who were absent on Saturday are now present: Rev. Jude J. Reardon (Columbia), elder James Vander Schaaf (Grand Rapids East), elder Allan A. Vasquez (Hackensack), Rev. Joel W. Zuidema (Illiana), and elder Norman Chee (Red Mesa). They rise to express agreement with the forms of unity.

It is noted that minister delegate Jin Choi (Pacific Hanmi) is still absent.

ARTICLE 14

The officers of synod announce the following appointments:

Sergeant at Arms:

Elder Phil Du Bois

Devotions Committee:

Rev. John L. Witvliet

Minutes-Review Committee:

Rev. J. Cameron Fraser

Elder Julius Kuiper

Worship Planning Committee:

Mr. Fernando Del Rosario

Rev. Randall D. Engle

Rev. Thea Leunk

Rev. Bert Slofstra

Testimonial Luncheon Committee:

Rev. Harvey A. Brink

Rev. James Dekker

Rev. Anthony Van Zanten

ARTICLE 15

Delegate Rev. Robert D. Drenten leads in closing prayer. The morning session is adjourned at 8:53 a.m. so that delegates can work in advisory committees.

MONDAY EVENING, June 16, 2003

Third Session

ARTICLE 16

Minister delegate Rev. Jin Choi (Pacific Hanmi) is now present. He rises to express agreement with the forms of unity.

Rev. John Rozeboom, executive director of CR Home Missions, announces *Sing! A New Creation 274*; vs. 1, "If You and I Believe in Christ." He presents a PowerPoint presentation of a church planting story. He leads in opening prayer and announces *Sing! A New Creation 274*; vs. 2. Woman adviser Rev. Thea Leunk shares her experience with the church planting committee and leads in prayer. She announces *Sing! A New Creation 274*; vs. 3. Minister delegate Randal K. Young shares a church planting story. Rev. Rozeboom leads in closing prayer and leads in a litany from *Our World Belongs to God: A Contemporary Testimony*, 44. He announces *Sing! A New Creation 294*, "Go to the World!"

ARTICLE 17

Advisory Committee 4, Publications, Rev. Bruce A. Persenaire reporting presents the following:

I. CRC Publications

A. Materials

1. CRC Publications Report (including Appendix), pp. 139-61
2. CRC Publications Supplement

B. Recommendations

1. That synod grant the privilege of the floor to the following people when matters of CRC Publications are discussed—Mr. Gary Mulder, executive director and for *The Banner*, Dr. John Suk, editor in chief.

—*Granted*

2. That synod acknowledge with gratitude and thanksgiving the work that Dr. John Suk has done for us as editor of *The Banner* for the past ten years. He has served Christ and us with distinction and with passion. We wish him God's blessings in his future assignments.

—*Adopted*

3. That synod provide Rev. John Suk an opportunity to address synod at a time of its choosing.

Ground: Synod would benefit from Rev. Suk's perspective as he comes to the end of his tenure as *Banner* editor.

—*Granted*

4. That synod take note that the CRC Publications board has withdrawn the Future of *The Banner* proposal from the *Agenda for Synod 2003*.

Grounds:

- a. Attempts to work with other agencies to develop a unified plan for implementation of this proposal have not been successful in the limited time available.

- b. The executive committee of CRC Publications believes that development of such a unified proposal is possible for presentation to Synod 2004.

—Received as information

II. Historical Committee

A. *Materials*: Historical Committee Report, pp. 223-28

B. *Recommendations*

1. That Mrs. Janet Sheeres be given the privilege of the floor when matters pertaining to its mandate come before synod.

—Granted
2. That synod by way of the printed ballot elect Rev. Michael De Vries to a second term as a member of the committee.

—Adopted
3. That synod refer the Historical Committee's request "to raise and retain funds for publication projects in a proposed Historical Series of the Christian Reformed Church" to the Board of Trustees for review and recommendation to Synod 2004. There is significant interest both from authors and readers in products that may come out of such a series, and this approval will allow the committee to proceed.

—Adopted
4. That synod urge the congregations to continue sending copies of minutes to the Archives in order that existing gaps in the archival holdings may be filled and urge the classes to add the Archives to their mailing lists (surface or electronic) as the most expedient means to prevent gaps from occurring in the future.

—Granted
5. That synod remind the stated clerks of each classis that the records of discontinued ministries are to be deposited in the Archives.

—Granted
6. That synod ask the congregations to send noncurrent membership records to the Archives. These data provide invaluable historical and genealogical research potential.

—Adopted
7. That synod take note of the list of names of retired ministers who have served a significant number of years, of the list of churches celebrating significant anniversaries in the year 2003, and that one of the officers of synod be asked to offer a prayer of thanksgiving:
The following individuals will celebrate significant anniversaries in the ordained ministry:

68 years	Elco H. Oostendorp J. Jerry Pott
65 years	Henry De Mots
64 years	John Blankespoor Garrett D. Pars
63 years	Lambert Doezema Repko W. Popma
62 years	Eugene Bradford Harold Petroelje Gerrit H. Polman Gysbert J. Rozenboom Garrett H. Vande Riet
61 years	John A. Botting Harold Dekker Nicholas B. Knoppers
60 years	Clarence Boomsma Edward Bossenbroek Remkes Kooistra Bastiaan Nederlof Dick J. Oostenink
55 years	Henry N. Erffmeyer Peter Ipema Carl G. Kromminga Peter M. Macaskill Issac W. Meuzelaar Howard B. Spaan Edward A. Van Baak
50 years	Harry G. Arnold Jacob P. Boonstra Peter W. Brouwer Fred Bultman Bernard Byma Gerrit B. Dokter Jerrien J. Gunnink Hermam Hoelstra Bassam M. Madany John Morren Bernard J. Niemeyer Kenneth R. Slager Samuel Ten Brink Charles Terpstra Gerald W. Van Den Berg Theodore Verseput Andrew Zylstra

The following congregations will celebrate significant anniversaries of their organization:

100 years	Manhattan, MT Muskegon, MI – Bethany Oaklawn, IL – Kedvale Ave. Oskaloosa, IA – First Sioux Center, IA – Lebanon Volga, SD
75 years	Imlay City, MI
50 years	Acton, ON Alliston, ON Belleville, ON Burlington, ON Byron Center, MI – Second Collingwood, ON Edmonton, AB – Maranatha Emo, ON Evergreen Park, IL – Park Lane Ferrysburg, MI – Ferrysburg Community Forest, ON Grand Rapids, MI – Riverside Guelph, ON – First Highland, IN – Second Holland, MI – Park Ingersoll, ON Lacombe, AB – Bethel Long Beach, CA Medicine Hat, AB Muskegon, MI – Grace Orillia, ON – First Ottawa, ON – Calvin Toronto, ON – Rehoboth Fellowship Winnipeg, AB – Transcona
25 years	Albuquerque, NM – Fellowship Dallas, TX – Bethel Fullerton, CA – Orange Korean Kincardine, ON Leduc, AB – Ebenezer Lynden, WA – Sonlight Community Menno, SD – Peace Port Perry, ON – Hope Ripon, CA – Almond Valley Sioux Falls, SD – Shalom Waterloo, ON

—Adopted

The vice president leads the delegates in a prayer of thanksgiving for the many years of service of pastors listed and for the churches celebrating anniversaries.

III. Sermons for Reading Services

A. *Materials*: Sermons for Reading Services Report, p. 253

B. *Recommendations*

1. That synod approve the publication of *The Living Word* for 2004 to provide sermons for reading services for the churches.

—Adopted

2. That synod encourage the churches to subscribe to the service for the benefit of churches and individuals.

—Granted

3. That synod by way of the printed ballot elect Rev. Jack Westerhof to a second term of three years.

—Adopted

(The report of Advisory Committee 4 is continued in Article 47.)

ARTICLE 18

The president of synod introduces Rev. John Suk, retiring editor-in-chief of *The Banner*. Rev. Suk reflects on the past ten years and some of his experiences as editor.

The president of synod thanks Rev. Suk for his years of service.

ARTICLE 19

Advisory Committee 8, Church Order and Appeals, Rev. George Vander Weit reporting, presents the following:

Response to Overture 4: Apply Special Discipline to the Council of First CRC, Toronto, Ontario

A. *Materials*: Overture 4, p. 430

B. *Background*

On September 29, 2002, over two-thirds of the members of First CRC, Toronto, voted to “consider nominations of gay and lesbian members, including those living in committed relationships, for all elected offices.” Out of respect for the denomination’s position, the congregation voted to inform its classis and synod of its decision. In addition, it expressed the “hope for ongoing discussions with classis and the denomination on this issue.” On October 7, the council declared these decisions to be the official positions of the congregation.

On December 11, our denominational Board of Trustees sent a letter to all church councils indicating that “all appropriate steps are currently being taken to encourage First CRC of Toronto to reverse its decision and to embrace the biblical position regarding homosexuality and homosexualism articulated by the synod of the CRC in 1973.” At its January meeting, Classis Toronto urged

First CRC “to rescind [its] decision to consider nominations of those living in committed same-sex relationships for all elected offices” and requested a reply at its May meeting. On May 5, First Toronto informed classis that it had decided not to alter its decision and expressed its deep desire to remain in our denomination. At its May 22 meeting, the classis considered two overtures and a proposal from its advisory committee, all asking that the classis take appropriate steps of discipline if First CRC does not rescind its decision. The classis decided to hold a special time of prayer, listening, and dialogue on June 12 and to meet again on June 25 to make a final decision on this matter.

C. *Observations*

Overture 4 asks synod to apply special discipline to the council members of First CRC who support the decision to nominate for church office gay and lesbian members living in committed relationships. Classis Toronto has three such proposals before it, and is being asked to address the matter of church membership as well as ecclesiastical office. The classis will take action on these proposals on June 25. The classis is addressing this matter in the context of our 1973 and 2002 decisions on this subject. Synod should respect our Reformed system of government and not intervene in this matter until Classis Toronto or First CRC appeals to synod or until it is evident that Classis Toronto is not proceeding responsibly.

D. *Recommendations*

1. That synod withhold action on Overture 4.

Grounds:

- a. Classis Toronto is addressing this matter in the context of our 1973 and 2002 decisions on this subject.
- b. “A major assembly shall deal only with those matters which concern its churches in common or which could not be finished in the minor assemblies” (Church Order Article 28-b).

—*Adopted*

2. That synod pray for First CRC and Classis Toronto as they discuss and make decisions on this matter.

—*Granted*

Minister delegate H. David Schuringa leads in prayer for First Toronto CRC and Classis Toronto as they dialogue.

(The report of Advisory Committee 8 is continued in Article 32.)

ARTICLE 20

The general secretary presents the ballot for board and committee elections, and delegates vote. Voting for agency and committee members is done electronically and by voice vote. The total voting results will later receive final ratification by synod.

ARTICLE 21

Elder delegate Harold Postma leads in closing prayer. The evening session is adjourned at 9:02 p.m.

ARTICLE 22

Ethnic adviser Fernando del Rosario announces “Sing for Joy” by Lamont Hiebert (Integrity Music, 1996) and leads in opening prayer. He leads in a reading of litany from *Our World Belongs to God: A Contemporary Testimony*, 1 and 3. Mr. Del Rosario leads in a responsive reading from Psalm 51:1-12 and announces “You Are Holy” by Reuben Morgan (Hillsong Music, 1997) and “There Is None Like You” by Lenny LeBlanc (Integrity Music, 1991). He reflects on “Broken Yet Whole, God’s Kind of Leaders.” Mr. Del Rosario leads in prayer and announces “Only Your Mercy” by Scott Wesley Brown (Threefold Amen Music, 1997).

ARTICLE 23

The roll call indicates that all delegates are present.

ARTICLE 24

Advisory Committee 3, Education, Rev. Laryn G. Zoerhof reporting, presents the following:

I. Calvin College

A. Materials

1. Calvin College Report, pp. 132-34
2. Calvin College Supplement

B. Recommendations

1. That synod grant the privilege of the floor to the chair of the board, Mr. Milton Kuyers; the vice chair of the board, Rev. Charles De Ridder; the secretary of the board, Rev. Edward Blankespoor; and the president of the college, Dr. Gaylen J. Byker, when matters pertaining to the college are presented.

—*Granted*

2. That synod ratify the following reappointments with tenure (*italics indicate promotion to that rank*):
 - a. Jonathan B. Bacsom, Ph.D., Professor of Geology, Geography, and Environmental Sciences
 - b. Gayle E. Ermer, Ph.D., Associate Professor of Engineering
 - c. David R. Fuentes, Ph.D., Professor of Music
 - d. Ruth E. Groenhout, Ph.D., Associate Professor of Philosophy
 - e. Majorie L. Gunnoe, Ph.D., Associate Professor of Psychology
 - f. Won W. Lee, Ph.D., *Associate Professor* of Religion
 - g. Paul E. Moes, Ph.D., Professor of Psychology
 - h. Carl J. Plantinga, Ph. D., Professor of Communication Arts and Sciences (CAS)
 - i. Paulo F. Ribeiro, Ph.D., *Professor* of Engineering

- j. Stephanie L. Sandberg, Ph.D., *Associate Professor of Communication Arts (CAS)*
- k. Pearl Shangkuan, D.M.A., *Professor of Music*
- l. S. Kumar Sinniah, Ph.D., *Professor of Chemistry*
- m. Donald J. Tellinghuisen, Ph.D., *Associate Professor of Psychology*
- n. Todd M. Vanden Berg, Ph. D., *Associate Professor of Sociology*
- o. Keith N. Vander Linden, Ph.D., *Professor of Computer Science*
- p. Kevin N. VandeStreek, Ph.D., *Professor of Health, Physical Education*

—Adopted

3. That synod give appropriate recognition to the following for service to Calvin College and the Christian Reformed Church and confer on them the titles listed below:

Edward E. Ericson, Jr., Ph.D., *Professor of English, Emeritus*
 Sanford C. Leestma, Ph.D., *Professor of Mathematics and Statistics, Adjunct Professor of Computer Science, Emeritus*
 James R. Timmer, Ph.D., *Professor of Physical Education, Emeritus*
 Lambert J. Van Poolen, Ph.D., *Professor of Engineering, Emeritus*

—Adopted

4. That synod by way of the printed ballot elect or ratify the election of the following members to the board (terms to begin and end on the convening date of the first full board meeting following the meeting of synod; names in italics indicate initial appointments):

a. Regional trustees

Region 3:	<i>Mr. Martin Mudde</i> , regular	
	<i>Ms. Ineke Neutel</i> , alternate	2006
Region 5:	<i>Mr. Ronald M. Leistra</i> , regular	
	<i>Rev. Paul Hansen</i> , alternate	2006
Region 8:	<i>Mr. Lloyd W. Bierma</i> , alternate	2006
Region 9:	<i>Dr. William De Rose</i> , alternate	2006
Region 9:	<i>Rev. Gerald Hoek</i> , regular	
	<i>Rev. Timothy Howerzyl</i> , alternate	2006
Region 10:	<i>Rev. Joseph Brinks</i> , regular	
	<i>Mr. Chris Greer</i> , alternate	2006
Region 10:	<i>Dr. Robert DeBruin</i> , regular	
	<i>Mrs. Lois Miller</i> , alternate	2006
Region 11:	<i>Mr. James Haagsma</i> , regular	
	<i>Mrs. Eoonne Plantinga</i> , alternate	2006

b. Alumni trustee

Mr. Dirk J. Pruis 2006

c. At-large trustees

Mr. Bastian A. Knoppers, first term 2006
 Rev. Harry W. Lew, first term 2006
 Mr. Kenneth Olthoff, third term 2006
 Rev. Norberto E. Wolf, second term 2006

—Adopted

II. Calvin Theological Seminary

A. *Materials*

1. Calvin Theological Seminary Report, pp.135-38
2. Calvin Theological Seminary Supplement

B. *Recommendations*

1. That synod grant the privilege of the floor to Rev. Norman Meyer, chairman, and Mr. Sidney Jansma, Jr., secretary, when seminary matters are presented.

—*Granted*

2. That by way of the printed ballot the election of the following members be ratified:

Rev. Al Lindemulder (trustee) Region 7

Rev. Daniel Brink (alternate)

Mr. Loren Veldhuizen (trustee) Region 8

Mrs. Carol Kramer (alternate)

Rev. Ronald Kool (trustee) Region 11

Dr. Byron Bossenbroek (alternate)

—*Adopted*

3. That synod ratify the following reappointment of an administrator with faculty status:

Richard E. Sytsma, Dean of Students, for three years, 2003-2006.

—*Adopted*

4. That two offerings for CTS (the International Student Subsidy Fund and Facing Your Future program) be approved. In addition, it is requested that one or more above-ministry-share offerings for CTS be approved.

—*Adopted*

Calvin Theological Seminary (majority report)

Rev. Ronald J. Meyer reporting presents the majority report:

A. *Materials*

1. Calvin Theological Seminary Report, pp.135-38
2. Calvin Theological Seminary Supplement

B. *Background*

In our committee's discussion of the candidates, the question arose about synod's method of voting to approve them. There was a division of opinion within the committee about this matter. It is the hope of the Majority Committee that synod will receive the majority and minority reports on the method of voting and then proceed to a vote as soon as possible. Debate on the method of voting will only serve to distract attention from the candidates whose achievements we honor and celebrate today. The majority hereby makes the following recommendation:

C. *Recommendations*

5. That synod declare candidates for the ministry in the Christian Reformed Church by voting for each candidate individually as has been synod's practice:

Grounds:

- a. This is in keeping with the original decision of synod (1997) which gave delegates the right to abstain from voting on individual candidates as a matter of conscience.
- b. In spite of other attempts in recent years to change this method of voting, synod has consistently upheld this policy out of respect for the conscience of each of the delegates.
- c. Voting for the candidates as a group forces some delegates to abstain (or vote "no") on **all** of the candidates—something they should not have to do.
- d. This very issue will most likely be dealt with by the Synod 2005—when synod revisits other women-in-office questions.

According to the Rules of Synodical Procedure, the minority report re the issue of approving candidates is presented as information by Rev. William C. De Vries:

Calvin Theological Seminary (minority report)

A. *Materials*

1. Calvin Theological Seminary Report, pp.135-38
2. Calvin Theological Seminary Supplement

B. *Recommendations*

5. That synod declare candidates for the ministry in the Christian Reformed Church by voting for all recommended candidates as a group:

Grounds:

- a. Declaration of candidacy is recognition of adequate academic preparation, appropriate psychological makeup, deep living faith, and solid commitment to the Christian Reformed denomination. As such, those recommended for candidacy can be endorsed as a group.
- b. While candidacy and ordination are closely related, they are separate issues that should not be confused.
- c. It is important that synod not diminish the value of the preparation of candidates by encouraging expression on separate issues by the method of voting on candidacy.

The chair declares that synod will not debate the reports but simply move to vote. The majority report is on the floor.

A motion is made to consider the minority report.

—*Adopted*

Calvin Theological Seminary (minority report)

A. Materials

1. Calvin Theological Seminary Report, pp.135-38
2. Calvin Theological Seminary Supplement

B. Recommendations

5. That synod declare candidates for the ministry in the Christian Reformed Church by voting for all recommended candidates as a group:

Grounds:

- a. Declaration of candidacy is recognition of adequate academic preparation, appropriate psychological makeup, deep living faith, and solid commitment to the Christian Reformed denomination. As such, those recommended for candidacy can be endorsed as a group.
- b. While candidacy and ordination are closely related, they are separate issues that should not be confused.
- c. It is important that synod not diminish the value of the preparation of candidates by encouraging expression on separate issues by the method of voting on candidacy.

—Adopted

The following negative votes regarding the voting method for candidates are registered: Leroy G. Christoffels (Minnkota), Kevin L. Jordan (Northcentral Iowa), Kenneth D. Van De Griend (Wisconsin).

6. That synod declare the following as candidates for the ministry in the Christian Reformed Church, subject to completion of all requirements:

Boer, Jacob H.
Borgert, Michael G.
Bos, Jeffrey A.
Bouma, Derek Andrew
Datema, Robert
de Gelder, Andrew Nicholas
DeJong, Jack Dale
De Jonge, Timothy David
Dyk, Greg Rodell
Galluch, Nola Opperwall
Hildebrandt, James Allen
Holland, Marc J.
Hoogeboom, Michael W.
Klompfen, Mark T.
Ko, Simon Sang-Kyun
Koot, Michael B.
Kuperus, John Mark
Llerena, Gregory
Meyer, Benjamin D.
Meyers, Randal L.
Pluimer, Mark John
Quist, Mark Allen

Raakman, Timothy Lawrence
Ringma, Joel
Schemper, Erica Leigh
Schoon, Christopher J.
Steen, Daniel J.
Tigchelaar, David Allen
Van Buren, David Gene
Vander Meulen, David E.
Vander Ploeg, Scott Allan
Van Lant, Timothy L.
Van Tongeren, Ellen Hope MacLeod
Visser, Winston John
Vos, Daniel
Wagenman, Michael R.
Wicker, Lloyd Stephen
Zekveld, Richard H.
Zeyl, Derek Michael

—*Adopted*

7. That James Blankespoor be granted a one-year extension of his candidacy.
—*Adopted*
8. That Peter Choi be granted a one-year extension of his candidacy.
—*Adopted*
9. That Laura Byker Copley be granted a one-year extension of her candidacy.
—*Adopted*
10. That LeRae Kuperus be granted a one-year extension of her candidacy.
—*Adopted*
11. That Bonnie Natte be granted a one-year extension of her candidacy.
—*Adopted*
12. That synod ratify the following faculty reappointments (*italics indicate a raise in rank*):
 - a. Carl J. Bosma as Associate Professor of Old Testament for two years (2003-2005).
 - b. Dean B. Deppe as Associate Professor of New Testament for two years (2003-2005).
 - c. Duane K. Kelderman as *Associate* Professor of Preaching for three years (2003-2006).
 - d. Ronald J. Nydam as *Professor* of Pastoral Care for two years (2003-2005).
 - e. Ruth A. Tucker as Associate Professor of Missiology for one year (2003-2004).—*Adopted*
13. That synod acknowledge with gratitude to God the years of faithful service of Dr. James A. De Jong and confer upon him the title of President and Professor of Historical Theology, Emeritus, effective July 31, 2003.
—*Adopted*

14. That synod extend the trial period for the Special Program for Ministerial Candidacy (Adjusted) until May 2005.

Grounds:

- a. The expiration date of the trial period for this provisional program was set “to conclude with synod’s consideration of the study committee report on alternate routes into ministry” (Acts of Synod 2000, p. 551).
- b. The Board of Trustees (CRCNA) granted this study committee an extension for submission of its report. The matter will not be considered formally until Synod 2004.
- c. It is not likely that major revisions adopted by Synod 2004 (if any) would be implemented prior to May 2005.
- d. The seminary administration is currently in touch with applicants and those considering application and therefore is eager to receive synod’s guidance on this matter.

—Adopted

15. That synod by way of the printed ballot elect either Mr. James V. Hoekstra or Mr. Douglas L. Kool to a three-year term as an at-large delegate to the Calvin Theological Seminary board.

—Adopted

III. Dordt College

A. *Materials:* Dordt College Report, pp. 261-62

B. *Recommendation*

That synod commend Dordt College for its emphasis on academic excellence and its unwavering commitment to the Reformed desire to see the glory of God made manifest in all of life. We also congratulate them for a new campus center and the purchase of neighboring property, thus nearly doubling the size of its campus.

—Adopted

IV. Institute for Christian Studies

A. *Materials:* Institute for Christian Studies Report, pp. 263-64

B. *Recommendation*

That synod commend the Institute for Christian Studies for thirty-six years of providing creative, biblical, and thoughtful academic leadership.

—Adopted

V. The King’s University College

A. *Materials:* The King’s University College Report, p. 265

B. *Recommendation*

That synod commend The King’s University College for its growing enrollment and continued service in Reformed Christian university education.

—Adopted

VI. Redeemer University College

A. *Materials*: Redeemer University College Report, pp. 266-67

B. *Recommendation*

That synod commend Redeemer University College for its increase in enrollment and its excellent reputation in Ontario postsecondary education.

—*Adopted*

VII. Reformed Bible College

A. *Materials*: Reformed Bible College Report, pp. 268-69

B. *Recommendation*

That synod congratulate Reformed Bible College for sixty-five years of “equipping students with a biblical, Reformed worldview to serve effectively Christ’s church and his world.”

—*Adopted*

VIII. Trinity Christian College

A. *Materials*: Trinity Christian College Report, pp. 270-72

B. *Recommendation*

That synod commend Trinity Christian College for its increased enrollment, its new facilities, and its expanding program.

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 36.)

ARTICLE 25

The president introduces Dr. Cornelius Plantinga, Jr. president of Calvin Theological Seminary. Dr. Plantinga introduces the following candidates who are present:

Michael G. Borgert
Andrew Nicholas de Gelder
Jack Dale DeJong
Greg Rodell Dyk
James Allen Hildebrandt
Michael W. Hoogeboom
Mark T. Klompier
Benjamin D. Meyer
Mark Allen Quist
David Allen Tigchelaar
Scott Allan Vander Ploeg
Ellen Hope MacLeod VanTongeren
Daniel Jon Vos
Michael R. Wagenman
Lloyd Stephen Wicker

Dr. Plantinga leads in a prayer of thanksgiving for the candidates.

Synod president Rev. Wayne A. Brouwer congratulates the candidates and addresses them from 1 Kings 18.

Delegates are given the opportunity to personally congratulate the candidates.

ARTICLE 26

Advisory committee 6, Financial Matters, Rev. William G. Vis reporting, presents the following:

I. CRC Loan Fund, Inc., U.S.

A. *Materials*: CRC Loan Fund, Inc., U.S. Report, pp. 200-202

B. *Recommendations*

1. That the Loan Fund's executive director, or any members of the board of directors of the Christian Reformed Church Loan Fund, Inc., U.S. be given the privilege of the floor when matters pertaining to the Loan Fund are discussed.

—Granted

2. That synod by way of the printed ballot elect two board members from the nominees provided to serve on the board of directors of the Christian Reformed Loan Fund, Inc., U.S.

—Adopted

II. Pensions and Insurance

A. *Materials*:

1. Pensions and Insurance Report (including Appendix), pp. 203-18

2. Overture 10, pp. 439-40

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 to Mr. Kenneth J. Horjus when insurance matters and matters pertaining to pension plans for ministers and employees are discussed.

—Granted

2. That synod designate up to 100 percent of a minister's early or normal retirement pension or disability pension for 2004 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 amend the plan to include its current administrative rule concerning part-time service, as set forth in Section III, A, 3, a, 1) through 6) of the Pensions and Insurance report:

- 1) Timely registration and continuous service as conditions for enhanced disability, survivor, and orphan benefits ("enhanced benefits") are considered satisfied by part-time service. This means that permanent removal of enhanced benefits that is associated with delayed registration and breaks in active participation in the plan is not triggered by approved, part-time service.

- 2) Enhanced benefits are not available to persons while they are serving less than full time in the ministry. A very important exception to this general rule is permanent disability that follows part-time service when such part-time service was made necessary by the very illness or injury that eventually resulted in full disability.
- 3) At the point a minister's part-time service has ended and full-time service has begun, the enhanced benefits are reinstated.
- 4) For purposes of determining retirement benefits, the pension trustees may grant full-time credited service in return for payment of the full cost of participation. However, in these cases, the plan's enhanced benefits would not be available even though full costs are paid.
- 5) While the record does not include any requests for credited service for less than half-time service, the trustees will not approve any arrangements involving less than half-time service.
- 6) Finally, the cost of partial credited service for part-time employment in capacities other than "first or only" in a parish setting or an "endorsed chaplain" will be such portion of the cost of full-time service as corresponds to the amount of part-time service actually worked.

(Agenda for Synod 2003, p. 207)

—Adopted

4. That synod amend the plan to include its current administrative rule concerning reinstatement of "frozen" participants, as set forth in Section III, A, 3, b, 1) through 3) of the Pensions and Insurance report:

- 1) Any upgrading of a prior frozen interest in the plan will be conditioned on payment of associated costs. Such costs shall be equal to the difference between the value of the frozen interest and the value of any upgraded interest in the plan for the same period of service, determined as of the date that any frozen interest is upgraded as calculated by the actuaries serving the plan.

Any proposed upgrading of a prior frozen benefit shall be subject to the approval of the pension trustees. In no event shall there be any retroactive grant of credited service.

- 2) Notwithstanding the foregoing, when breaks in credited service are related to study leaves, approved sabbaticals, or other service during which time the pastor's ministerial credentials are retained, payment associated with any subsequent reinstatement as an active participant would not be expected, provided, however, that the break in credited service does not exceed two years. Any breaks in credited service in excess of two years, regardless of the reason or circumstance, would require payment.

In the event of nonpayment, any retirement benefit arising from credited service prior to the break would be determined by application of the final-average salary amount at the beginning of the break period and on other provisions of the plan existing at that time.

- 3) The effective date of the administrative rule (September 13, 2002) be affirmed as effective up to the date of synodical approval of this recommendation.

(Agenda for Synod 2003, p. 208)

—Adopted

5. That synod amend the plan so as to remove all provision for disability benefits presently included in the plan in favor of plan-provided, commercially available, disability insurance similar to what is presently provided

for all full-time, nonordained employees of the denomination and its agencies, with the addition that credited service for the purpose of determination of retirement benefits would continue during disability. This change is to be effective January 1, 2004 (see *Agenda for Synod 2003*, pp. 209-11).

—Adopted

6. That synod declare this to be its answer to Overture 10 (2003) and Overture 4 (Synod 1999).

Ground: This change will introduce a much broader definition of “disabled” and “disability” as well as a much more benign set of eligibility requirements for payment of disability benefits.

—Adopted

7. That synod amend the plan so that all organized churches be required to pay church assessments determined at an amount per professing member age 18 and older, or, if greater, the direct costs of their “first or only” pastor’s participation in the plan. For first or only pastors serving organized churches, the grant of credited service in the plan would be conditioned on timely payment of amounts billed. This change is to be effective January 1, 2004 (see *Agenda for Synod 2003*, pp. 211-13).

Church assessment amounts per active, confessing member age 18 and over and the direct costs of participation will continue to be determined annually by the pension trustees based on actuarial and other information available to them.

—Adopted

8. That synod by way of the printed ballot elect from the nominees presented two members to the U.S. Board of Pensions and Insurance for three-year terms beginning July 1, 2003.

—Adopted

9. That synod by the way of the printed ballot reelect Rev. Jake Kuipers to the Canadian Pension Trustees for a three-year term beginning July 1, 2003.

—Adopted

(The report of Advisory Committee 6 is continued in Article 30.)

ARTICLE 27

Rev. William C. Veenstra introduces Rev. Dr. Karen Hamilton, general secretary of the Canadian Council of Churches, who addresses synod. The president of synod responds.

ARTICLE 28

Minister delegate Rev. Ray P. De Lange leads in closing prayer. The morning session is adjourned at 11:47 a.m.

ARTICLE 29

The president introduces Dr. Cornelius Plantinga, Jr., president of Calvin Theological Seminary, who leads delegates in the singing of the doxology. He reflects on aspects of Acts 2 and Luke 15 and shares with delegates the work of the seminary. Dr. Plantinga introduces candidate Benjamin D. Meyer and candidate Ellen Hope MacLeod VanTongeren who reflect on their experiences at and perceptions of Calvin Theological Seminary. Delegates close worship time with the singing of the doxology.

ARTICLE 30

(The report of Advisory Committee 6 is continued from Article 26.)

Advisory Committee 6, Financial Matters, Rev. William G. Vis reporting, presents the following:

Board of Trustees

A. Materials

1. Board of Trustees Report—Appendix N
2. Board of Trustees Supplement (Section III; including Appendix E)
3. *Agenda for Synod 2003—Financial and Business Supplement*

B. Recommendations

1. That synod receive as information the condensed financial statements for the agencies and educational institutions (Appendix N).
—Received as information

2. That synod approve a ministry share of \$262.16 per confessing member 18 years of age and over for calendar year 2004.

Note: The ministry shares for Calvin College vary per region.

—Adopted

3. That synod approve the proposed salary ranges for 2004.

—Adopted

4. That synod approve the list of above-ministry share and specially designated offerings for the agencies and institutions of the CRC and for denominationally related youth agencies and recommend these to the churches for consideration.

—Adopted

5. That synod approve the list of nondenominational agencies, previously accredited, that have renewed their applications and are recommended for 2004 accreditation (see *Acts of Synod 2003*, pp. 455-57).

—Adopted

6. That synod approve the request that Inter-national Needs Network be included on the list of nondenominational recommended causes in both the United States and Canada.

—*Defeated*

7. That synod deny the following new requests for inclusion on the list of accredited nondenominational agencies:

Audio Scriptures International
Pathfinder Resources
Rest Haven Christian Services

—*Adopted*

8. That synod approve that the amount to be paid for stated supply for 2004 be not less than \$435 per week for U.S. churches, and not less than \$450 per week for Canadian churches.

—*Adopted*

(The report of Advisory Committee 6 is continued in Article 52.)

ARTICLE 31

Advisory Committee 7, Interdenominational Matters, Rev. Leonard H. Batterink reporting, presents the following:

I. Interchurch Relations Committee

A. *Materials*

1. Interchurch Relations Committee Report (including Appendix), pp. 229-52
2. Interchurch Relations Committee Supplement

B. *Recommendations*

1. That Rev. Jason Chen (president) and Rev. Richard Vander Vaart, along with other IRC members as necessary, be given the privilege of the floor when matters relating to the IRC are being discussed.

—*Granted*

2. Termination of CRCNA Membership in NAPARC

a. Background

The twenty-eighth annual meeting of the North American Presbyterian and Reformed Council (NAPARC) was held in November 2002. Subsequent to this meeting, our general secretary received official word that “all of the churches in NAPARC voted in their synods and general assemblies to terminate your membership [CRCNA] in NAPARC . . .” (*Agenda for Synod 2003*, p. 230).

b. Recommendation

That synod address the following letter to NAPARC indicating its sadness at the termination of the CRCNA’s membership in that organization:

Dear Brothers,

Through our general secretary we have received official word that the CRCNA's membership in the North American Presbyterian and Reformed Council has been terminated. We were hopeful that the reasons for this decision could be resolved, so we are distressed and saddened by it. We have treasured our bonds in Christ with many of the churches of NAPARC through the years. We believe that a sustained relationship would be fruitful for ourselves and the churches of NAPARC.

Unity in Christ is both a gift and a goal, and it requires ongoing dialogue. However, official dialogue between NAPARC and the CRCNA is now ended. In the spirit of John 17 our prayers remain with NAPARC. It is our prayer that this situation will someday be reversed.

With Christian Greetings,

Wayne A. Brouwer, president
John L. Witvliet, vice president
Don Dykstra, first clerk
Henry P. Kranenburg, second clerk

—Adopted

3. Reformed Churches in the Netherlands (RCN/GKN)

a. Background

Beginning in the 1970s, a series of doctrinal and ethical issues strained the relationship between the CRC and the GKN. Eventually, synod reduced the provisions of "ecclesiastical fellowship" from six to two. More recently, Synod 2001 instructed the IRC either to recommend restoration of full ecclesiastical fellowship with the RCN/GKN and provide grounds for such restoration or to provide synod with the reasons why full restoration would be inappropriate at this time.

In the *Agenda for Synod 2003*, the IRC notes that this instruction has lost much of its urgency in light of the unification and merger process (known as *Samen op Weg* / Together on the Way) now underway among the GKN, the Nederlandse Hervormde Kerk (NHK) and the Evangelisch Lutherse Kerk (ELK). This unification could become a reality as soon as January 2004. Currently the CRC has ecclesiastical fellowship only with the GKN. However, when the new denomination emerges, we will need to explore the possibility of a relationship with the whole Protestant Church in the Netherlands.

b. Recommendation

That synod declare that the current restricted relationship of ecclesiastical fellowship with the GKN be retained until the new Protestant Church of the Netherlands has formally begun and the IRC has had time to assess what relationship is appropriate for the CRC to maintain with the new denomination.

—Adopted

4. Proposed Ecclesiastical Fellowship with the Reformed Church of Christ in Nigeria (RCCN)

a. Background

The RCCN was born from a split in the much larger Christian Reformed Church in Nigeria (CRCN) and consists mainly of people of the Kuteb tribe. For years, our relationship with the CRCN precluded ecclesiastical fellowship with the RCCN. Recently, however, the two denominations have pursued “peace and peaceful coexistence” (*Agenda for Synod 2003*, p. 234), and on March 1, 2003, those efforts bore fruit in a special ceremony of reconciliation.

Your committee was delighted to hear of these events. We praise our Lord for his reconciling work. We believe that the CRC ought to affirm and celebrate this reconciliation by entering into ecclesiastical fellowship with the RCCN.

b. Recommendations

- 1) That the CRCNA enter into ecclesiastical fellowship with the Reformed Church of Christ in Nigeria with all six provisions of ecclesiastical fellowship applying to this relationship.

Grounds:

- a) The RCCN, with its roots in the Christian Reformed Church in Nigeria, has a long, shared history of Reformed teaching and preaching in Nigeria and is a historical part of the CRCNA mission effort in Nigeria.
- b) It has long been the desire of the RCCN to build a strong ecclesiastical fellowship with brothers and sisters of likeminded faith in the CRCNA.
- c) It has been thirty years since the schism from the CRCN. Although in the past leaders from the CRCN have opposed the idea of the RCCN being received into ecclesiastical fellowship, this is no longer the case. On September 10, 2002, the RCCN and the Christian Reformed Church of Nigeria (CRCN) issued a communiqué that declared that “they had resolved to pursue peace and peaceful coexistence.” Representatives from both denominations declared that they have forgiven each other and are reconciled. Not only have they resolved to “mend broken fences, but also to reject bitter pasts and move toward opening a new chapter in our lives as God’s people.”
- d) The RCCN subscribes to the Three Forms of Unity and to the Westminster Standards. Church polity and governance structure include consistories, classes, and synod. Ecumenically the RCCN is a member of WARC, REC, RECON (the Reformed Ecumenical Council of Nigeria), and CRUDAN (Christian Rural Development Association of Nigeria).

—Adopted

- 2) That synod celebrate the reconciliation of the CRCN and the RCCN in an appropriate manner and that the IRC convey these sentiments to the assemblies of these churches.

—Adopted

In a time of celebration for the reconciliation of the CRCN and RCCN, Minister delegate Jerry J. Hoytema announces *Psalter Hymnal* 502, “The Church’s One Foundation.” He introduces Mr. Peter Vander Meulen, director of the Office of Social Justice and Hunger Action, who shares with delegates the reconciliation process of the CRCN and RCCN. Rev. Hoytema leads in a prayer of thanksgiving and announces *Psalter Hymnal* 514, “How Good and Pleasant Is the Sight.”

5. Proposed Corresponding Fellowship with the Evangelical Reformed Church of Burundi (ERCB)

- a. Background

The Eglise Evangélique Réformée du Burundi (ERCB) requested a closer relationship with the CRC in 1998. Since then, the IRC has maintained contact and familiarized itself with this church. The ERCB originated in the French language ministry of The Back to God Hour and had its first organization in 1992 when twenty-three men came together to form a church subscribing to three historic Reformation creeds—the Gallican Confession, the Heidelberg Catechism, and the Canons of Dordt. Today the church has over twenty-five congregations with more than twelve thousand members. As the material in the IRC supplement indicates, the ERCB is a new church that is developing in a country haunted by civil war, poverty, and hunger. Your committee believes that a corresponding relationship between the ERCB and the CRC is well advised.

- b. Recommendation

That synod receive the Evangelical Reformed Church of Burundi (ERCB) into a relationship of corresponding fellowship.

Ground: The ERCB meets the criteria for a church in corresponding fellowship and has asked for a closer relationship with the CRC.

—Adopted

6. Dialogue with the Roman Catholic Church (RCC)

- a. Background

As reported in the *Agenda for Synod 2003*, pp. 239-40, the CRC has received a very favorable response to its study of the Heidelberg Catechism, Q. and A. 80 and the Roman Catholic Eucharist from the Conference of Catholic Bishops in both Canada and the United States. More recently, a letter from the Secretariat for Ecumenical and Inter-religious Affairs expressed gratitude for a “thoughtful and new expression of ecumenical dialogue.” In anticipation of a positive response, Synod 2002 asked the Interchurch Relations Committee (IRC) “to advise a future synod about any further action that may be needed regarding Q and A. 80 of the Heidelberg Catechism” (*Acts of Synod 2002*, p. 489).

Since then, the IRC has been invited to participate in the Catholic/Reformed Dialogue, an ecumenical project that has already concluded six rounds over many years. The next round of discussions will focus on the areas of liturgy and sacraments, particularly the Eucharist. The CRC's recent report on Q. and A. 80 and the Eucharist will play a foundational role in this round of discussion. Your committee believes that this invitation is a providential opportunity to engage in further dialogue with the largest Christian church body.

b. Recommendation

That the CRC accept the invitation to participate in the Catholic/Reformed Dialogue in the United States regarding liturgy and the sacraments with emphasis on the Lord's Supper/Eucharist.

Ground: This invitation allows the CRC to continue its dialogue with the Roman Catholic Church that began with the discussion of Heidelberg Catechism Q. and A. 80 regarding the Mass and as reported to Synod 2002 (see also *Acts of Synod 2002*, p. 489, Recommendation 4 and synod's openness to further dialogue between the CRC and the Roman Catholic Church).

—Adopted

7. That synod by way of the printed ballot elect members for the IRC from the slate of nominees presented (see section VIII, *Agenda for Synod 2003*, pp. 241-42).

—Adopted

II. Response to Overture 3: Withdraw Membership in the World Alliance of Reformed Churches (WARC)

A. *Materials:* Overture 3, pp. 428-30

B. *Background*

Synod 2002 adopted a recommendation that the IRC apply for CRCNA membership in WARC. The application process has had a favorable outcome and the CRCNA has gladly been received into membership. Overture 3, from the Wyoming CRC in Classis Chatham, asks that this recent history be undone because denominations in WARC are known to tolerate "serious doctrinal deviations."

C. *Recommendation*

That synod not accede to Overture 3.

Grounds:

1. Synod was aware of all the concerns raised by the overture from the Wyoming CRC when it made the decision to apply for membership in WARC.
2. The overture provides no new material to warrant synod's changing the decision of 2002.
3. The decision of Synod 2002 to join WARC was consistent with principles of the Ecumenical Charter approved by Synod 2000.
4. Because the Interchurch Relations Committee is to present a comprehensive review of the CRC's membership in WARC in 2008, the

council of Wyoming CRC is encouraged to correspond directly with the Interchurch Relations Committee.

—Adopted

III. A concluding observation

During our meetings, we noted that frequently interchurch relationships are difficult. Conversely, we were impressed that ecumenicity at the level of service is often invigorating. While we continue to affirm and value confessional and theological ecumenicity, it is at the level of practical service that we often find our greatest unity. We want to affirm that practical ecumenical cooperation ought to have high strategic priority in the denominational ministry plan. Therefore, we encourage more communication between the IRC and our mission agencies.

Letters of greetings from the following churches in ecclesiastical fellowship are presented to delegates: Dutch Reformed Church in Ceylon, Christian Reformed Churches of Australia, Reformed Church in Japan, Christian Reformed Church in the Philippines, Reformed Church in Argentina, Dutch Reformed Church, Nederlands Gereformeerde Kerken, and Reformed Church in Africa.

The general secretary expresses gratitude to Rev. Jason Chen, chair of the Interchurch Relations Committee, for his service this past year.

ARTICLE 32

(The report of Advisory Committee 8 is continued from Article 19.)

Advisory Committee 8, Church Order and Appeals, Rev. George F. Vander Weit reporting, presents the following:

I. Response to Overture 11: Allow the Casting of Lots in Election of Officebearers

A. *Materials*: Overture 11, pp. 440-42

B. *Background*

Synod 1985 was asked to modify three Church Order articles to allow for the selection of officebearers by lot. Synod declined to do so but added this note to its decision: "That synod understood, before the vote on the prior motion, that the vote did not make a judgment as to whether or not selection of officebearers by lot is allowed by the current Church Order" (*Acts of Synod 1985*, p. 714). Synod 1986 judged that "the Church Order does not permit selection of elders and deacons by lot" (*Acts of Synod 1986*, p. 727) when it sustained the appeal of three members from a decision of their council to elect elders and deacons by lot. The same synod was overtured to declare that the method of selecting elders and deacons be left to the discretion of the churches. The advisory committee recommended that synod not accede to this overture. Instead, synod instructed the Church Polity and Program Committee of the Synodical Interim Committee to study this matter and report to Synod 1987. Synod 1987 appointed a committee to study the election of officebearers by lot. Synod 1989 decided "that the election of officebearers shall ordinarily be by way of a congregational election as described in Church Order Article 4 and

urged the councils to follow this procedure” (*Acts of Synod 1989*, p. 501) because “election by the congregation honors the priesthood of all believers” (*Acts of Synod 1989*, p. 502). Synod 1989 also adopted six suggestions offered by the study committee to increase the involvement of the congregation in the process of nominating and electing officebearers.

C. Observations

Overture 11 alleges that Synod 1989 opposed the use of the lot because the study committee indicated that the use of the lot in Acts 1:15-26 occurred before the outpouring of the Holy Spirit in Acts 2 created the priesthood of all believers. The overture neglects to mention the study committee’s historical overview that concluded, “in the early church, medieval church, the church of the Reformation, and the modern and contemporary church, there was obviously no practice made for the selection of officebearers by lot. Instead, the common practice was to have the congregation participate in selecting the officebearers either by giving approbation or electing from a double nomination” (*Agenda For Synod 1989*, pp. 279-80). The New Testament records a number of ways people were appointed to office, but, until recently, the usual practice in the church, and particularly in Reformed churches, was to hold an election at which congregational members voted.

That practice has changed. Though synod has discouraged the lot and urged churches to elect officebearers by way of a congregational vote, the number of churches utilizing the lot is increasing. In response to Synod 1989’s reminder about the priesthood of all believers, councils are giving members of the congregation an opportunity to vote somewhere in the process. The meaningful involvement of the congregations is an important principle to maintain—one that reflects our Reformed history and honors our 1989 decision.

That principle is being maintained in a variety of ways by our church councils and congregations. For example, a church council, after considering nominees presented by the congregation, may submit a slate of nominees to the congregation and call for additional participation of the membership in ways such as these:

1. The congregation votes to affirm the nominees and is asked to vote for as many as they wish. All those with a majority remain for the final selection by lot.
2. The congregation votes for a specific number of nominees. All who receive a majority are elected. The remaining vacancies are filled by drawing names from the nominees that remain.
3. The congregation votes for a specific number of nominees. All those with a majority remain for the final selection by lot.
4. The congregation votes for a specific number of nominees. The final selection is made by lot from a number of nominees that is only one or two more than the number of vacancies to be filled. Nominees remain on the final list on the basis of the number of votes they receive.

In these examples, and more like them, the point at which any particular nominee drops from consideration is not announced. Because the congregation is meaningfully involved in these examples, the use of the lot is acceptable.

There are some uses of the lot that are not acceptable. For example, if, after considering nominees presented by the congregation, the council presents a slate to the congregation and proceeds to draw names from that slate without any vote of the membership, the congregation is not meaningfully involved in the selection of its officebearers.

Synod 1989 discouraged the use of the lot because it wished to maintain the meaningful involvement of the congregation in the election process. Since 1989, councils have found ways to involve the congregation in meaningful ways. Synod should still discourage the use of the lot that does not include the meaningful involvement of the membership. It should also affirm the use of the lot that provides for that involvement.

C. Recommendations

1. That synod declare that the use of the lot in the election of officebearers is permitted when a congregational vote is part of the process.

Grounds:

- a. In their election of officebearers, an increasing number of churches are finding it beneficial to include the lot at some point in the election process.
- b. The use of a congregational vote at some point in the process honors our Reformed history and our 1989 decision by providing for the meaningful involvement of the congregation in this process.

—*Adopted*

2. That synod declare this to be its response to Overture 11.

—*Adopted*

Ethnic adviser Mack Randall leads in prayer for our denomination.

II. Board of Trustees Report, Appendix E: Report Re Ordination of Chaplains under Church Order Article 23

A. Materials

- 1 Board of Trustees Report, Appendix E, pp. 67-71
- 2 Board of Trustees Supplement, section I, D

B. Background

For more than three decades, our denomination discussed the place of layworkers in evangelism in the structure of the church. Repeatedly, some advised synod to give such people the authority to administer the sacraments in addition to proclaiming the Word. In 1978, synod established the office of evangelist. The evangelist worked in a ministry outside the calling church, typically attempting to begin a new congregation.

Some years later, congregations recognized that the effectiveness of their ministry would be enhanced by the addition of ordained staff called to minister to specific ages and/or groups of people within their congregations. In 1994, synod added a provision to Article 23 that broadened the office of evangelist to include persons who served an organized congregation along with a minister of the Word. In 1999, when a study committee recommended that synod create a fifth ordained office called “minister of education,” synod

asked it to reconsider its proposal. Instead of establishing new offices to reflect the various ministries of the church, Synod 2001 decided that it would be better to ordain people to the office of evangelist and give these people the title that was appropriate to their ministries. The supplement to Article 23, adopted by Synod 2001, mentions “ministries such as education, evangelism, music, and ministries to children, youth, adults, and others within or outside of the congregation” (Church Order Supplement, Article 23-b). Some of the people ordained to the office of evangelist serve as, what we have traditionally called, evangelists. Others serve as directors of youth, directors of children’s ministries, directors of adult education, directors of outreach, directors of spiritual growth and assimilation, and so forth.

The 2001 report considered changing the name of the fourth office to reflect this broader use because the name *evangelist* “may mislead some into thinking that the office is narrowly focused on what has often been called evangelism, the calling of those who do not believe to faith in Jesus Christ” (*Agenda for Synod 2001*, p. 290). The committee continued, “But evangelism is broader than the initial call; evangelism is a sharing of the good news of Jesus Christ” (*Agenda for Synod 2001*, p. 290). The committee decided not to recommend a name change because “no alternative name has suggested itself to us” (*Agenda for Synod 2001*, p. 290) and because it believed that a number of ministries could be subsumed under the name evangelist.

C. Observations

In its report, Chaplaincy Ministries indicates that some people identify the work of evangelists as “proselytizing” and reports that institutions are reluctant to permit persons with that title to work in their facilities. Thus, Chaplaincy Ministries wishes to give chaplains who are ordained under Article 23 the title of commissioned chaplains. Because the Board of Trustees does not wish to create a fifth office (the reference to the *office* of commissioned chaplain in C on page 71 in the *Agenda for Synod 2003*, is an error), it is proposing that the name of the fourth office be changed from evangelists to evangelists and commissioned chaplains. This change opens the door to even more names as other ministry personnel ordained under Article 23 (e.g., adult education directors, youth directors, and so forth) may wish to have their titles added to the name of the fourth office. As Synod 2001 already indicated, a number of titles can be given to people ordained to the office of evangelist. Thus, Chaplaincy Ministries can do this internally without any changes to the Church Order.

We observe, however, that the concern of Chaplaincy Ministries is a legitimate one. We also observe that, because of the changes made to Articles 23 and 24 in 1994 and the changes made to the Supplement in 2001, the traditional understanding of *evangelist* does not really describe the ministries of many now being ordained into this office. Though there is no absolute necessity to change the name of the fourth office, it does seem that the entire church, not merely Chaplaincy Ministries, will be better served by doing so. We considered commissioned pastors (the designation used by the Reformed Church in America), ministers in specialized settings, pastoral workers, and ministry associate. We are recommending the latter because this name adequately reflects that people ordained under Article 23 work alongside the minister of the Word. Since the proposed changes in Church Order Articles 23

and 24 will be submitted to the churches before Synod 2004 adopts them, the church will have time to suggest other names if it desires. The more important matter is to create the adjustments in the Church Order that will assist Chaplaincy Ministries in its communication with organizations for whom the word *evangelist* has very negative connotations.

D. Recommendations

1. That synod grant the privilege of the floor to Rev. Herman Keizer, Jr. when matters re Church Order Article 23 arise.

—*Granted*

2. That synod change the name of the fourth office from *evangelist* to *ministry associate*.

Grounds:

- a. A more inclusive name is desirable for an office that encompasses the wide variety of ministries approved by Synods 1994 and 2001.
- b. For some in our society, the term *evangelist* has negative connotations that create unnecessary barriers.
- c. This change is consistent with the desire of Synod 2001 to avoid the multiplication of offices and to provide a way of recognizing and regulating a variety of pastoral positions in our churches. "These ministry positions may be identified by titles that indicate their ministry distinctiveness such as chaplain, pastor of education, pastor of youth, minister of congregational life, and so forth" (*Acts of Synod 2001*, p. 506).

—*Adopted*

3. That synod propose the following changes to Church Order Articles 23 and 24:

C. The Ministry Associates

Article 23

- a. Ministry associates shall be acknowledged as elders of their calling churches with corresponding privileges and responsibilities. Normally, their work as elders shall be limited to the ministries in which they serve as ministry associates.
- b. Ordinarily, the office of ministry associates who serve in emerging congregations will terminate when a group of believers becomes an organized church. However, upon organization and with the approval of the newly formed council and the classis, ministry associates may continue to serve the newly organized church until an ordained minister of the Word is installed or until they have served the newly organized church for a reasonable period of transition.
- c. Ministry associates may also serve in organized congregations along with a minister of the Word and may serve as chaplains in institutional settings in the community.
- d. Ministry associates who desire to serve beyond their specific field of labor must secure the approval of their consistories and classes.

Article 24

- a. The task of the ministry associate is to bear witness to Christ through the preaching of the Word, the administration of the sacraments, church education, pastoral care, evangelism, and other ministries in order that believers may be called to comprehensive discipleship and unbelievers may be called to faith.
- b. Ministry associates shall function under the direct supervision of the council, giving regular reports to it and being present at council meetings, particularly when their work is under consideration.

—Adopted

4. That synod propose the following changes to Church Order Supplement, Article 23-b:

SUPPLEMENT, ARTICLE 23-b

The office of **evangelist ministry associate** is applicable to a variety of ministries, provided that these ministries fit the guidelines adopted by Synod 2001 and that the other Church Order and synodical regulations for the office of **evangelist ministry associate** are observed. These include ~~the~~ ministries such as education, evangelism, **pastoral care**, music, and ministries to children, youth, adults, and others within or outside of the congregation. Before examining a person for the office of **evangelist ministry associate** or granting permission to install a previously ordained **evangelist ministry associate** in a new position, the classis, with the concurring advice of the synodical deputies, will determine whether or not the position to which the person is being called fits the guidelines adopted by Synod 2001. In addition, the candidates for the office of **evangelist ministry associate** must have proven ability to function in the ministry to which ~~he or she is~~ **they are** being called.

The candidate shall also sustain a classical examination. The classical examination shall include the following elements:

- 1) Presentation of the following documents
 - a) A conciliar recommendation from the church in which the appointee holds membership
 - b) Evidence (diplomas, transcripts, etc.) of formal general education and of specialized training in the ministry area to which the candidate is being called
 - c) A copy of the letter of appointment from the church that is requesting ordination of the candidate as **evangelist ministry associate**
 - d) A copy of the candidate's letter of acceptance
- 2) Where applicable, presentation of a sermon
 - a) In an official worship service, preferably on the Sunday preceding the meeting of classis and in the church to which the candidate for ordination has been called, the **evangelist ministry associate** shall preach a sermon on a text assigned by classis. Two members of classis shall be present to serve as sermon critics.
 - b) A copy of the sermon shall be provided to the classical delegates. In the presence of the **evangelist ministry associate**, the

sermon critics shall evaluate the sermon and the **evangelist's ministry associate's** manner of conducting the entire worship service.

- 3) Examination in the following areas
 - a) Knowledge of Scripture
 - b) Knowledge of Reformed doctrine
 - c) Knowledge of the standards of the church and the Church Order
 - d) Practical matters regarding Christian testimony, walk of life, relationships with others, love for the church, approach to ministry, and promotion of Christ's kingdom

The classis shall ensure that the candidate meets the standards of character, knowledge, and skill adopted by Synod 2000 (*Acts of Synod 2000*, pp. 702-4).

The classis shall also ensure that **evangelists ministry associates**, especially those working at some distance from their calling congregations, will have proper supervision and support for their ministry.

When the **evangelist ministry associates** accept another call, ~~his~~ **their** ordination shall require the approval of the classis to which ~~his~~ **their** calling church belongs, to which the **evangelist ministry associates** shall have presented good ecclesiastical testimonies of doctrine and life given to ~~him~~ **them** by ~~his~~ **their** former council and classis.

(*Acts of Synod 2001*, pp. 507-8)

—Adopted

5. That synod add the following as Church Order Supplement, Article 23-c:

The mandate, characteristics and guiding principles that define chaplains ordained as ministers of the Word are applicable to chaplains ordained under Article 23.

—Adopted

6. That synod propose a change in Church Order Articles 2 and 3-a, to substitute the word *ministry associate* for the word *evangelist* and amend Church Order Supplement, Article 3-a and any other articles, supplements, or synodical decisions that refer to the office of evangelist by substituting the designation *ministry associate*.

—Adopted

7. That synod encourage persons gifted in pastoral care to enter the work of chaplaincy.

—Adopted

8. That synod designate Rev. Herman Keizer, Jr. and Pastor George Vander Weit to represent the above changes at Synod 2004 (Church Order Supplement, Article 47-e).

—Adopted

9. That synod declare this to be its response to the materials listed above from the Board of Trustees of the CRCNA.

—Adopted

Woman adviser Jean Weening leads in prayer for chaplains.

ARTICLE 33

Advisory Committee 5, Missions, Rev. James La Grand reporting, presents the following:

I. The Back to God Hour

A. Materials

1. The Back to God Hour Report, pp. 127-31
2. The Back to God Hour Supplement

B. Introduction

After reviewing the published report, the committee agreed on some questions that should be addressed in our meeting with the executive director, Calvin Bremer. After his short presentation on current challenges and historic shifts in operations since the times of Peter Eldersveld and Joel Nederhood, Dr. Bremer fielded a wide range of questions, representing the complexity and range of media issues involved in current and projected operations of The Back to God Hour. The importance of English as a world language explains why follow-up printing for English language programming is itself a massive operation. *Today* booklets have print runs of 430,000 and David Feddes' sermons 30,000. A concluding discussion of web sites reminded us of continuing changes in this denominational ministry.

The committee gives thanks to God for the work of The Back to God Hour and urges the churches to continue prayer support and to watch for local as well as regional, national, and international challenges for ministry through mass media.

C. Recommendations

1. That Dr. Calvin L. Bremer, executive director, be given the privilege of the floor when The Back to God Hour matters are discussed.

—*Granted*

2. That synod approve the request of The Back to God Hour to change one of three positions in Region 11 to an at-large position.

Grounds:

- a. The one position of a regional board member is vacant because of the death of board member Carol Post.
- b. The region is represented by two other regional members.
- c. The board stands in need of a person with expertise in the area of business.

—*Adopted*

3. That synod by way of the printed ballot elect board members to serve from the nominations presented.

—*Adopted*

II. Home Missions

A. Materials

1. Home Missions Report, pp. 162-78
2. Home Missions Supplement

B. Introduction

The advisory committee met with Rev. John Rozeboom, director of Christian Reformed Home Missions. He noted that in the last decade, 164 new churches have been planted. (These churches have enjoyed a 75 percent success rate after five years verses the national average of 50 percent.) In fall 2002, 60 percent of church plants consisted of primarily ethnic minorities. Since the start in 1988 of *Gathering God's Growing Family*, the CRC has received nearly 40,000 persons by evangelism.

We encourage the staff and urge the churches to continue in prayer for this vital work.

C. Recommendations

1. That synod grant the privilege of the floor to Rev. John Rozeboom, executive director, when matters pertaining to Home Missions are discussed.
—*Granted*
2. That synod encourage all Christian Reformed churches to recognize Easter Sunday and Reformation Day Sunday as significant opportunities to pray for and receive an offering for Christian Reformed Home Missions.
—*Adopted*
3. That synod by way of the printed ballot elect Mrs. Lynne Heyne, Rev. Jack Stulp, and Mr. Charles Brown to second terms as at-large delegates to the Board of Home Missions with expertise in finance, advancement, and intercultural relations respectively.
—*Adopted*

III. World Missions

A. Materials

1. World Missions Report, pp. 179-88
2. World Missions Supplement

B. Introduction

Executive director Dr. Gary Bekker began his fifteen-minute presentation to the committee by noting that the printed report was written before the SARS epidemic and before the war in Iraq. Noting the profound threat of SARS to the English Language Institute (a CRWM partnership with Calvin College), he requested prayer for this major project. Dr. Bekker also requested prayer for missionaries in other countries where the actions of the United States in the Near East are considered reprehensible. The challenge of finishing well in fields such as Taiwan and Guam was noted, along with the cause for celebration about new relationships between denominations we serve in Nigeria. Dr. Bekker also projected a number of striking new possibilities for CRWM partnership with robust churches in various countries. The difference between

long-term and short-term (two years or less) missionaries was discussed. Dr. Bekker emphasized the dynamic importance of CRWM relationships to local congregations. The committee thanks God for the work of CRWM in the United States and Canada as well as overseas and urges continued support for the mission of God entrusted to us.

C. *Recommendations*

1. That the incoming president of World Missions-USA, Rev. Ronald Meyer (delegate from Classis Zeeland to synod) and the World Missions executive director, Dr. Gary Bekker, be given the privilege of the floor when World Missions matters are discussed.

—*Granted*

2. That synod encourage all Christian Reformed churches to recognize Pentecost Sunday as a significant opportunity to pray for and take an offering for Christian Reformed World Missions.

—*Adopted*

3. That synod extend the term of Rev. Ed Visser for one year to serve on the board of CR World Missions as president of the Canadian board and as president of the international board.

Ground: It was the Canadian board's turn to provide the president for the international board. The Canadian board selected Rev. Visser as the person most qualified.

—*Adopted*

IV. **Christian Reformed World Relief Committee**

A. *Materials*

1. Christian Reformed World Relief Committee Report, pp. 189-99
2. Christian Reformed World Relief Committee Supplement

B. *Introduction*

The advisory committee met with Mr. Andy Ryskamp, director of CRWRC-U.S.A.; Mr. Wayne deJong, director of CRWRC-Canada; and Mr. Randy Kroll, president of the U.S. board. CRWRC serves both overseas and in North America for long-term community change and development. We give thanks to God for the broad, compassionate work of CRWRC.

C. *Recommendations*

1. That synod grant the privilege of the floor to Mr. Andy Ryskamp, director of CRWRC-U.S.A.; and Mr. Wayne deJong, director of CRWRC-Canada, when CRWRC matters are discussed and need to be addressed.

—*Granted*

2. That synod commend the work of mercy carried on by CRWRC and urge the churches to take at least four offerings per year for CRWRC in lieu of ministry-share support.

—*Adopted*

3. That synod by way of the printed ballot elect Rev. Samuel B. Reeves, Jr. for a three-year term beginning in 2003 as U.S. pastoral adviser to the CRWRC board.

—Adopted

4. That synod by way of the printed ballot elect from the nominees presented an at-large (alternate) member to the board of CRWRC-Canada.

—Adopted

V. Response to Overture 1: Adopt a Study Report on Restorative Justice

A. *Materials*: Overture 1 and Classis B.C. North-West Study Committee Report, pp. 401-22

B. *Background*

The Classis B.C. North-West Overture and their study committee report (see *Agenda for Synod 2003*, pp. 401-22) represents a larger movement and more organized discussion within the CRC in both Canada and the United States. CRC prison chaplains have been especially active in bringing criminal justice issues to the fore.

In February 2000, the CRC Office of Social Justice convened a consultation of thirty-five persons connected to the criminal justice system in the United States and Canada. It was this group that initially advocated denominational involvement in restorative justice issues. Following this, a working group was formed to study and raise awareness concerning these issues.

This working group, supported by the Office of Social Justice and the Chaplains' Office, encouraged the study of Classis B.C. North-West. The classis' study committee report summarizes, "Restorative justice is, simply speaking, justice that focuses on addressing the effects of an offense on all the parties involved and bringing healing to all parties to the extent that is possible" (*Agenda for Synod 2003*, p. 404).

C. *Evaluation*

Your advisory committee expresses appreciation to Classis B.C. North-West for raising this challenging and important issue. The matter of restorative justice addressed in this report is even more urgent in the United States than in Canada and must be brought to the churches' attention. Consider only the ever-increasing number of incarcerated people in the United States (currently more than two million) and the disastrous rate of recidivism.

The report, however, has weaknesses: (1) it focuses primarily on Canada, (2) it should be stronger in biblical foundations, and (3) it lacks sufficient concrete suggestions for implementing its principles.

D. *Recommendations*

1. That synod grant the privilege of the floor to Mr. Peter Vander Meulen and Rev. Herman Keizer, Jr. when matters relating to restorative justice are addressed.

—Granted

2. That synod, in view of C above, appoint a study committee with the following mandate:

- a. Identify and articulate the biblical basis for the administration of justice, particularly the distinction and interaction between retributive and restorative justice.
- b. Consider the present United States and Canadian criminal justice systems and assess both, clearly describing the urgency of the present situation and giving examples of successful interventions and outcomes of restorative justice. Other applications to consider include situations of restorative justice in the home, school, and church.
- c. Recommend specific ways for the church and its members to learn and implement these biblical justice principles.
- d. Because much material on this subject is already available, make every effort to submit to the churches, by the spring of 2004, a draft copy of the report, inviting response for the committee's consideration.
- e. Report to Synod 2005.

—Adopted

3. That synod declare this to be its answer to Overture 1.

—Adopted

(The report of Advisory Committee 5 is continued in Article 63.)

ARTICLE 34

The afternoon session is adjourned. Elder Norman Chee leads in closing prayer.

TUESDAY EVENING, June 17, 2003

Sixth Session

ARTICLE 35

Vice president John L. Witvliet announces *Psalter Hymnal* 510, "I Love Your Church, O Lord" and leads in opening devotions reflecting on how "we are God's fellow workers." He leads in opening prayer and announces *Psalter Hymnal* 508, "Jesus, with Your Church Abide."

ARTICLE 36

(The report of Advisory Committee 3 is continued from Article 24.)

Advisory Committee 3, Education, Rev. Laryn G. Zoerhof reporting presents the following:

Committee to Study Christian Day School Education

A. Materials

1. Committee to Study Christian Day School Education (including Appendices), pp. 314-97

2. Overture 9: Amend and Clarify Recommendations in the Report of the Committee to Study Christian Day School Education

B. *Observations*

This study committee report is a passionate call for the church to remain committed to the support of Reformed Christian day schools. Opening with a review of social and cultural changes in North America since 1955, the report declares that the present age is characterized by aggressive secularization played out in a climate of hostility toward the Christian faith. In the face of this unrelenting attack, the Christian Reformed Church and the Christian day school need each other more than ever before.

The second important section of the report draws upon numerous synodical statements to show the biblical-theological foundations for Christian education and the way the Christian Reformed Church throughout its history has consistently supported the cause of Christian day schools. The report concludes with a vision for supporting Christian day schools based on the fundamental principle that the Christian education of a congregation is not just a parental responsibility but also a communal responsibility.

No report, no matter how well written, is likely to address every issue that needs to be addressed, and that is also true of this report. In addition to the traditional theological grounds of covenant and kingdom, the report affirms that mission is an additional foundational block for Reformed Christian schools. More needs to be written about the relationship between mission and Christian education and how this relationship should shape the task of Reformed Christian day schools. The report also does not distinguish among single-church/single-school situations, schools that draw the majority of their students from non-Reformed churches, and schools that enjoy the support of a cluster of Reformed churches.

We commend the committee for making an excellent beginning in the discussion of these issues. We encourage people working in the area of Christian education to continue to speak and write about these and other issues so that the supportive relationship between the church and Reformed Christian day schools may continue to thrive in the twenty-first century.

C. *Recommendations*

1. That synod grant the privilege of the floor to Mr. Dan Vander Ark, committee chair, and Mr. Marion Van Soelen, committee member, for the discussion of this report.

—*Granted*

2. That synod give thanks to God for the blessing of more than a century of Reformed Christian education provided by CRCNA members and for the many dedicated parents, teachers, administrators, and supporters who have labored faithfully and sacrificially during this time.

—*Adopted*

3. That synod, while respecting the various educational choices made in good faith by families, reaffirm the Christian Reformed Church's commitment to and promotion of Reformed Christian day school education from the elementary level through college and university.

—*Adopted*

4. That synod reaffirm that the Reformed emphases on the covenant and the kingdom of God are foundational for Reformed Christian schools and affirm that mission is an additional foundational block for Reformed Christian schools.

Grounds:

- a. Covenant, kingdom, and mission together form the narrative of God's plan of salvation history: Creation, Fall, Redemption, Consummation.
- b. *Our World Belongs to God: A Contemporary Testimony* publicly professes that education is part of "the mission of God's people" (paragraph 50).
- c. This is consistent with the decision of the Board of Trustees of the CRCNA to adopt a strategy that includes "Christian day school education in a full-orbed CRCNA mission program" (BOT Minute 2592, 3).

—*Adopted*

5. That synod request the Board of Trustees of the CRCNA to assist all CRC agencies in the implementation of the denominational strategy of including "Christian day school education in a full-orbed CRCNA mission program" (BOT Minute 2592, 3).

Grounds:

- a. Reformed Christian day school education is important for equipping a leadership for the CRC that is committed to the Reformed faith.
- b. In view of the growing secularization of public schools, the Reformed tradition's long practice of successful Christian education is an integral part of our Reformed kingdom witness and mission to our fellow citizens. This is our distinctive contribution to the growth of God's kingdom in North America. (See Recommendation 4 above.)

—*Defeated*

6. That synod declare that Christian day school education is a communal, church responsibility and not only a parental commitment. Communal responsibility includes church financial support that permits all children in the Christian Reformed Church to benefit from Reformed Christian schooling.

—*Defeated*

(The report of Advisory Committee 3 is continued in Article 40.)

ARTICLE 37

Minister delegate Rev. Dale Fopma leads in closing prayer. The evening session is adjourned at 9:28 p.m.

Seventh Session

ARTICLE 38

Minister delegate Anthony Van Zanten announces *Sing! A New Creation* 224, “Contad al Senor/O Sing to the Lord” and leads in opening prayer. He leads in a reading of litany from *Our World Belongs to God: A Contemporary Testimony* (CT), 1 and 4 and reads from Psalm 8. Rev. Van Zanten reflects on “Alvin? Alvin? Who Cares?” Mrs. Donna Van Zanten sings “Precious Lord.” Rev. Van Zanten leads in a reading of litany from CT, 42. Woman adviser Rev. Sheila Holmes leads in prayer. Rev. Van Zanten announces *Psalter Hymnal* 8, “Lord, Our Lord, Your Glorious Name.”

The roll call indicates that all delegates are present.

ARTICLE 39

Advisory committee 1, Synodical Services I, Rev. Donald Recker reporting, presents the following:

I. Board of Trustees

A. Materials

1. Board of Trustees Report (Polity section, including Appendices A and B; pp. 21-34, 45-51)
2. Board of Trustees Supplement (Section I – Polity Matters)

B. Recommendations

1. That synod grant the privilege of the floor to Mr. Ed Vanderveer, chair of the Board; Dr. David H. Engelhard, general secretary; Dr. Peter Borgdorff, executive director of ministries; and Mr. Kenneth J. Horjus, director of finance and administration, when matters pertaining to the Board of Trustees are discussed.

—*Granted*

2. That synod approve the interim appointments made by the Board to the agency and institution boards (BOT Report II, A, 1 and BOT Supplement I, A, 1 and 2).

—*Adopted*

3. That synod by way of the printed ballot elect members for the Board of Trustees from the slate of nominees presented (BOT Report II, A, 4 and BOT Supplement I, B, 3).

—*Adopted*

4. That synod adopt the changes in Church Order Articles 12-b, 13-a, and 13-b as proposed by Synod 2002 (see *Acts of Synod 2002*, p. 469 and *Agenda for Synod 2003*, pp. 28-29).

—*Adopted*

5. That synod appoint a committee to review the classical-local option with respect to women serving in the offices of minister, elder, and evangelist and report to Synod 2005 (see *Agenda for Synod 2003*, p. 30).

a. That the committee consist of nine members, with appropriate balance of men and women.

b. Mandate

1) It is expected that responses will be solicited from congregations and classes for the purpose of reviewing and evaluating the impact of the current regulations of Church Order Supplement Article 3-a on congregations and classes.

2) The committee will make recommendations to Synod 2005 honoring and guided by the declaration of Synod 1995 that

There are two different perspectives and convictions, both of which honor the scriptures as the infallible Word of God, on the issue of whether women are allowed to serve in the offices of elder, minister, and evangelist.

(Acts of Synod 1995, p. 731)

—Adopted

6. That synod declare this to be its response to Overture 2 and Communication 1.

—Adopted

7. That synod appoint a committee to review the practice of appointing up to seven ethnic advisers to serve at synod each year (*Agenda for Synod 2003*, pp. 30-31).

a. That the committee be made up of nine members, reflecting the ethnic diversity within the denomination.

b. Mandate

1) To evaluate this practice according to the original grounds as stated by Synod 1995 (*Agenda for Synod 2003*, pp. 30-31).

2) To determine whether the practice encourages mutual enrichment, that is, that it is not only for the benefit of advisers and the communities they represent but is also, and perhaps more importantly, for the benefit of the whole church.

3) To gather information from at least the following respondents: past ethnic advisers, synod officers, advisory committee chairpersons and other delegates, minority and other appropriate churches, classes, and denominational officers.

4) To recommend to Synod 2005 whether to continue the practice of appointing ethnic advisers and/or to suggest any modification of that practice.

—Adopted

8. That synod receive the report re Church Order Supplement, Article 17 and Church Order Article 17 and adopt the following recommendations (*Agenda for Synod 2003*, pp. 31, 49-51):

a. That synod replace the current Church Order Supplement, Article 17-a with the following:

Provisions regulating release from ministerial service in a congregation

- a. If a classis decides a released minister needs evaluation and assistance before accepting another call, it shall specify at the time of release what is required before the minister is declared eligible for call.
 - 1) The classis shall appoint an oversight committee of no fewer than three persons to plan and monitor an evaluation of readiness for the ministry that focuses on professional competence and personal/emotional status. An evaluator or evaluators mutually agreed upon by the classis and the oversight committee shall conduct the evaluation. (Pastor-Church Relations is able to recommend appropriate evaluators.) Classis shall determine who is responsible for any costs of evaluation or stipulated personal counseling.
 - a) The committee, composed of both laity and clergy, may include one council member of the congregation involved in the separation.
 - b) The committee, in consultation with the interim committee of classis, shall develop specific expectations for the minister and shall monitor progress toward established goals. The issues addressed shall be determined by concerns raised by the council and the classis in collaboration with the minister.
 - c) The committee shall present a progress report at each regularly scheduled classis meeting.
 - d) After it has received the report of the evaluator(s), the committee shall make a recommendation to classis regarding the minister's eligibility for call.
 - 2) The minister shall participate in the evaluation and assistance process as follows:
 - a) The minister shall consent to the release of a detailed report, with recommendations, from the evaluator(s) to the oversight committee.
 - b) In addition to the evaluation stipulated above, the minister shall engage in any personal counseling required by classis with a therapist mutually agreed upon by the minister and the oversight committee.
 - 3) Based upon the recommendation of its oversight committee, the classis shall make the final decision concerning the minister's readiness to be declared eligible for call.
 - 4) If the classis does not declare the minister eligible for call, it shall, with the concurrence of the synodical deputies, release the minister from office.
 - 5) With the approval of classis, a minister who has been released from service in a congregation may transfer his/her membership and ministerial credentials to a neighboring council within the classis during the evaluation process. If classis declares the minister eligible for call, the council that holds the minister's credentials shall publicize the minister's availability.
 - 6) With the approval of classis, a minister who has been released from service in a congregation may transfer his/her membership and ministerial credentials to a council in another classis after the

classis in which the separation occurred declares the minister eligible for call. The council that holds the minister's credentials shall publicize the minister's availability.

- b. If a classis decides a congregation that has been separated from its minister needs a time of evaluation and assistance before extending another call, it shall specify at the time of separation what is required before the congregation calls another minister.
 - 1) The classis shall appoint an oversight committee composed of the council's classical counselor and at least two other persons to plan and monitor the evaluation process.
 - 2) In conjunction with the church council, the committee shall secure interim pastoral leadership, preferably a specialized interim pastor, and set goals. (Pastor-Church Relations is able to assist with securing pastoral leadership.)
 - 3) The committee shall present a progress report at each regularly scheduled classis meeting.
 - 4) Based upon the recommendation of its oversight committee, the classis shall make the final decision concerning the congregation's readiness to extend a call.
- b. That synod propose a revision of Church Order Article 17 by inserting a new subsection (Article 17-d) as indicated below:

Article 17

a. Ministers who are neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in a congregation through action initiated by themselves, by a council, or jointly. Such release shall be given only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations.

—Cf. Supplement, Article 17-a

b. The council shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

c. A minister of the Word who has been released from active ministerial service in a congregation shall be eligible for call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons, the classis, with the concurring advice of the synodical deputies, may extend the eligibility for call on a yearly basis.

d. In some situations, the classis may decide that it cannot declare the released minister eligible for call after the minister has completed the process of evaluation and assistance. The classis, with the concurring advice of the synodical deputies, shall then declare the minister to be released from ministerial office.

- c. That synod take note of the following regarding assessment resources for congregations and classes:

Synod also asked the Board of Trustees to prepare a list of recommended assessment resources for use by congregations and classes.

Given the wide variety of needs, the formation of such a list has proven

difficult. It appears more advantageous, when a need for such a resource arises, that the congregation or classis contact the office of Pastor-Church Relations for recommendations. This approach will allow greater specificity in response to particular situations.

—Adopted

9. That synod by way of the printed ballot elect members for the Judicial Code Committee from the slate of nominees presented (BOT Supplement section I, C).

—Adopted

II. Sesquicentennial Committee

A. *Materials*: Sesquicentennial Committee report, pp. 254-57

B. *Recommendations*

1. That synod approve the theme of Grace Through Every Generation as the theme of the CRC sesquicentennial in 2007.

—Adopted

2. That synod refer the three dates suggested for sesquicentennial worship services back to the committee for refinement, thereupon to present their recommendations to Synod 2004.

—Adopted

3. That synod refer the request for a special ministry-share allocation for sesquicentennial expenses to the Board of Trustees and its budget process for Synod 2004.

—Adopted

4. That synod give general endorsement to the ideas identified in this report and encourage the committee to provide further clarification and cost estimates in its yearly reports.

—Adopted

5. That synod retain the current committee with the understanding that several subcommittees will be formed to assist in accomplishing the various tasks.

—Adopted

(The report of Advisory Committee 1 is continued in Article 57.)

ARTICLE 40

(The report of Advisory Committee 3 is continued from Article 36.)

Advisory Committee 3, Education, Rev. Laryn G. Zoerhof reporting presents the following:

Committee to Study Christian Day School Education

A. Materials

1. Committee to Study Christian Day School Education (including Appendices), pp. 314-97
2. Overture 9: Amend and Clarify Recommendations in the Report of the Committee to Study Christian Day School Education

C. Recommendations

7. That synod urge CRC church councils to develop and promote plans for congregational financial support of Reformed Christian day school education. Congregations should seek professional legal and tax-accounting advice when drafting such plans.

Grounds:

- a. Christian day school education is both a communal church responsibility and a parental commitment.
- b. A covenantal intergenerational financial support plan for the Christian day school education of all the children in a congregation is a fitting response to the vow made by the congregation when a child is baptized.
- c. This flows naturally from the mutual stewardship and accountability that characterizes healthy congregations.
- d. Financial difficulty should not be a barrier that prevents church members from sending their children to a Christian day school.

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 44.)

ARTICLE 41

The general secretary introduces Mr. Freddy Ordonez, fraternal observer from the Christian Reformed Church in Nicaragua, who addresses synod with the aid of translator Rev. Luis Pellecer. The president of synod responds.

The general secretary introduces Mr. David W. Sides, fraternal delegate from the Associate Reformed Presbyterian Church, who addresses synod. The president of synod responds.

The general secretary introduces Rev. Pedro J. Windsor, fraternal delegate from the Reformed Church in America, who addresses synod. The president of synod responds.

The general secretary introduces Dr. Steele Stewart, fraternal delegate from the Evangelical Presbyterian Church, who addresses synod. The president of synod responds.

ARTICLE 42

The morning session is adjourned. Elder delegate Frank Doezema leads in closing prayer.

ARTICLE 43

The president introduces Mr. Andy Ryskamp, director of CRWRC-U.S.A., who announces *Psalter Hymnal* 410, "Crown Him with Many Crowns." He leads in opening prayer and briefly addresses delegates about the work of CRWRC. Mr. Wayne deJong, director of CRWRC-Canada, presents a PowerPoint presentation on the priorities CRWRC. He announces *Psalter Hymnal* 601, "Jesu, Jesu, Fill Us with Your Love."

ARTICLE 44

(The report of Advisory Committee 3 is continued from Article 40.)

Advisory Committee 3, Education, Rev. Laryn G. Zoerhof reporting presents the following:

Committee to Study Christian Day School Education

A. *Materials*

1. Committee to Study Christian Day School Education (including Appendices), pp. 314-97
2. Overture 9: Amend and Clarify Recommendations in the Report of the Committee to Study Christian Day School Education

C. *Recommendations*

8. That synod encourage CRC congregations and groups of churches (e.g., a classis) to assist students who will contribute to a greater and richer diversity in Christian schools (in economic status, class, race, ethnicity, special needs).

Ground: This is consistent with the CRC's commitment to greater diversity as reflected in synod's adoption of the study report from the Committee to Articulate Biblical and Theological Principles for the Development of a Racially and Ethnically Diverse Family of God (see *Acts of Synod 1996*, pp. 595-619).

—Adopted

9. That synod request CRC Publications, in cooperation with Christian school organizations, to develop materials that promote the vision of covenant, kingdom, and mission and thus equip churches to effectively promote Christian schools.

—Defeated

10. That synod request CRC Publications to provide the following educational materials for use by the churches:
 - a. Material for new-member orientation that includes, among other things, the position of the CRCNA on Christian day schools.

- b. Diaconal training material to help churches in preparing and implementing plans for the communal financing of Christian schooling.

—Adopted

11. That synod instruct the general secretary of the CRCNA to send official correspondence to the President and representatives of the U.S. Congress, as well as to state governors and state legislators, calling on them to enact legislation that makes education choice without financial penalty available to families with school-age children. Similar letters are to be sent by the Canadian Ministries Director to the Canadian provincial governments where appropriate.

Grounds:

- a. There is ample precedent for synod to make official resolutions (re “church burning,” *Acts of Synod 1996*, p. 542) or to direct official correspondence to appropriate governments and their leaders (re “abortion,” *Acts of Synod 1988*, p. 528; “partial birth abortions,” *Acts of Synod 1997*, p. 608).
- b. Such a communication is consistent with the historic CRC position on funding for Christian day schools. A specific precedent was set in 1975 when synod sent a lengthy communication to the President of the United States pleading the same case. (A copy of the 1975 letter is provided in Appendix C.)
- c. Educational choice is a matter of social justice. CRC members who have the resources are able to provide a Christian day school education for their children. It is the poor who suffer the most from lack of educational choice.
- d. With the U.S. Supreme Court in June 2002 declaring that the Cleveland, Ohio, voucher plan is constitutional and with an administration that favors school choice, the time is ripe for encouraging the United States government to act on this matter.
- e. Because the situation in Canada is different from the United States (education is exclusively a provincial matter and some provinces do grant some aid to Christian schools), communicating with the provincial authorities is required and should be handled by the Canadian denominational office.

—Adopted

The president of synod announces that chaplain Scott Koeman, who was en route home from service in Iraq, has been sent on an assignment to visit families of those not returning from the war. He leads synod in prayer for chaplain Koeman.

12. That synod encourage CRC members to make the matter of school choice and educational justice a matter of priority for prayer and action.

Grounds: See Grounds c and d in Recommendation 11 above.

—Adopted

13. That synod propose to the churches the following reworded Article 71 of the Church Order:

The council shall diligently encourage the members of the congregation to establish and maintain good Christian schools in which the biblical, Reformed vision of Christ's lordship over all creation is clearly taught. The council shall also urge parents to have their children educated in harmony with this vision according to the demands of the covenant.

Grounds:

- a. Christian Reformed parents today have many more educational choices available to them than they did fifty years ago. The revision of Article 71 provides needed guidance to councils and parents about the educational vision and curricular content of Reformed Christian education in establishing and maintaining Reformed Christian day schools as well as for other choices such as home-schools or charter schools.
- b. On the basis of surveys (see section III, C of the report), there appears to be an erosion of support for Article 71 of the Church Order. The present wording assumes that a clearly understood consensus exists in the CRC with respect to Reformed confessional identity as well as its implications for Christian education. This assumption cannot be made today. The rewording both clarifies what is meant by Reformed Christian education and allows for flexibility in its implementation.
- c. It is important that the Church Order articulate clearly the content and scope of the education that is desired for its present and future leadership and continuing membership. The CRC's Reformed character, its membership, and its potential to evangelize and grow *as a Reformed church* is linked to the flourishing of distinctive Reformed Christian education at all levels from elementary through university.

—Adopted

14. That synod urge pastors and councils to encourage the young people of their churches to attend Reformed Christian institutions of higher learning whenever possible.

Grounds:

- a. Our survey of pastors and councils suggests that the percentage of CRC young people who attend Christian colleges is perilously low. If so, this has profound implications for the future membership of the CRC. Studies (such as Robert Benne's, *Quality with Soul*) suggest that an erosion of distinct confessional identity in college-level education has a noticeable negative effect on the church's retaining its educated young people and future leaders.
- b. The number of CRC young people attending college and university today is far greater than it was in 1955. A college education is as important today as a completed high school education may have been in 1955. In 1936, synod had the foresight to include high schools in its definition of Christian day school education, in spite of the fact that the "median years of school completed" for the adult population in the United States at that time was only about 8.5 years

(U.S. Census Bureau). We should show equivalent foresight today when the vast majority of our Christian school graduates are going on to college.

- c. In the CRC's mission and vision statement, many of the areas listed call for "deeper understanding." That demands college-level study (*Acts of Synod 1997*, p. 630).
- d. It is important that the Christian Reformed Church articulate clearly the content and scope of the education that is desired for its present and future leadership and continuing membership. The CRC's Reformed character, its membership, and its potential to evangelize and grow as a Reformed church is linked to the flourishing of distinctive Reformed Christian education at all levels from elementary through university.
- e. Although blessed beyond measure by their Christian education, many eighteen-year-olds are simply not at a point where they are able to fully understand, embrace, or articulate why Christian education is essential for them personally as well as essential for the CRC. We need our colleges to carry on this task.

—*Adopted*

15. That synod commend this report with its appendices to the churches for study, reflection, and guidance regarding Reformed Christian education at all levels and that synod encourage councils, congregations, and classes to arrange for meetings in which the issues of this report can be discussed.

—*Defeated*

16. That synod mandate the committee to augment its study by including three additional matters and request that the committee conclude their study by September 15, 2004, so that their work can be sent to the churches in advance of synod and appear in the printed agenda for Synod 2005. These three matters are:

- a. The nature of the relationship between the churches' commitment to Reformed Christian schools and the churches' work of doing evangelism, specifically including the following areas:

- 1) Reformed Christian day schools in the United States.
- 2) Reformed Christian day schools in Canada.
- 3) Reformed colleges and universities.
- 4) The role of Christian education in world missions.

Grounds:

- 1) The specific issue of how Christian schools and their support relate to the call to reach out evangelistically to "gather God's growing family" is critical to the future of both the educational and evangelistic commitments of the church.
- 2) This issue (Ground 1 above) has not been directly addressed in the current report. While the important work of training church members for mission is included, the relationship between the churches' commitments to missions and to Christian day schools has not been sufficiently explored.

- b. The means by which small isolated churches can fulfill their baptismal vows as it relates to Christian day school education.

Grounds:

- 1) The current report was written primarily with clusters of churches as its context. However, many small and/or isolated churches may require different means to fulfill their baptismal vows.
 - 2) The unique context and struggles of small, isolated churches should be addressed by the denomination.
- c. The nature of divisions and brokenness in churches, where not all families have equal resources, commitments, and sensitivities regarding Christian day school.

Grounds:

- 1) This was the original intent of the introduction of Overture 9 (*Agenda for Synod 2003*, pp. 438-39).
- 2) Recommendation 3 of the advisory committee does not adequately address this significant concern.

—Adopted

17. That the above recommendations be synod's response to Overture 9.

—Adopted

18. That synod thank the Christian Day School Committee for their work on this report.

—Adopted

ARTICLE 45

The president introduces Dr. Gary Bekker, executive director of CR World Missions, who presents a PowerPoint presentation and video presentation on the work of World Missions. He introduces Rev. Luis Pellecer who announces *Psalter Hymnal* 234, "Alabaré" and leads in closing prayer.

The president of synod thanks Dr. Bekker for the work of World Missions. The afternoon session is adjourned.

WEDNESDAY EVENING, June 18, 2003

Ninth Session

ARTICLE 46

Minister delegate Jerry Hoytema announces *Psalter Hymnal* 548, "When We Walk with the Lord" and leads in a time of meditation. He leads in opening prayer and announces *Psalter Hymnal* 250, "I've Come to Tell."

ARTICLE 47

(The report of Advisory Committee 4 is continued from Article 17.)

Advisory Committee 4, Publications, Rev. Bruce Persenaire reporting, presents the following:

Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering (majority report)

A. *Materials*: Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering Report, pp. 275-313

B. *Background*

Synod 1972 condemned “the wanton or arbitrary destruction of any human being at any stage of its development from the *point of conception* to the point of death.” (Italics added; *Acts of Synod 1972*, p. 64). This action, taken by synod, has set the Christian Reformed Church on a path that has identified it with what has since come to be known as the pro-life movement. Since then, synod has a number of times reaffirmed its commitment to its decision to protect the life of the unborn child. In the last decade, new technologies in the area of bioscience and genetic engineering have raised questions in the minds of our people as to how far that protection extends. In response to the questions raised by these new technologies, Synod 1999 appointed a study committee “consisting of pastors, theologians, scientists, and others to examine the biblical/theological/ethical issues raised by the increasing capabilities and recent discoveries in bioscience and genetic engineering: specifically to provide pastoral advice to the churches on issues such as in vitro fertilization, surrogate pregnancy, artificial insemination by donor, birth control methods, abortion in the cases of rape and fetal deformity, and cloning” (*Acts of Synod 1999*, p. 578). We believe that the report produced by the study committee and the precepts offered by it are faithful to Scripture, our Reformed confessions, and past synodical decisions on this matter.

C. *Observations*

In our culture where the rising tide of advances in bioscience and genetic engineering has cheapened and commodified human life, it is crucial for the church to stand against this cheapening of life by offering guidance to God’s people. Today, members of our churches are faced with options that the technology of bioscience and genetic engineering offer, yet we lack guiding precepts to guide us in our reflecting on these options. This report offers Reformed ethical precepts to equip us to think biblically, ethically, and pastorally about these important life issues.

We acknowledge that, because of constant advances in science and technology, a report of this nature may contain some scientific inaccuracies and may soon be out-of-date. We also acknowledge that these precepts may not be the final answer or the definitive solution on all the issues and situations that are and will be raised by bioscience and genetic engineering. However, these do not take away from or diminish the guiding precepts in this report. These precepts will serve us well in the future.

How are the advisory committee recommendations different from those of the study committee? The advisory committee has changed the order and split

in two some of the recommendations of the study committee. Furthermore, we have rephrased the recommendation of the study committee (*Agenda for Synod 2003*, p. 312, C, 4) with a recommendation (2, g) that distinguishes between the morality of the act and the responsibility of the agent. Although the advisory committee differed over whether the *act* of ingesting the morning-after pill following a rape is morally permissible, we agreed that the victim *as agent* is not necessarily morally culpable.

Finally, it goes without saying that involved in these guiding precepts are deeply sensitive pastoral issues. As a committee, we recognize that the application of these precepts must be handled in a way that takes into account all the nuances, hurts, dashed hopes, and pain that are present when dealing with such cases. In the end, we are ministering to people who need to hear and see God's grace and love in such difficult circumstances.

D. Recommendations

1. That synod grant the privilege of the floor to Dr. Calvin P. Van Reken, chair, and Dr. Wrede Vogel, committee member.
—*Granted*
2. That synod adopt the following guiding precepts as a basis for pastoral advice concerning life issues:
 - a. We must not recommend rules that bind the conscience in disputable matters. To do so would violate personal Christian liberty. Instead, we should prescribe only where God's will is clear. Scripture is clear that every human life is created in the image of God and is precious to God.
 - b. Procreation should be kept within the context of male-female, two parent, covenantal relationship of marriage.
 - c. It is good for married couples to want to have children, and it is a blessing to have children, but there are limits to the lengths to which couples may go in order to have children. Infertility is a disorder of God's design for human procreation, and we may attempt to prevent or correct this but only through morally acceptable means.
 - d. While Scripture does not explicitly teach what moral protection the unimplanted human embryo deserves, it is clear implicitly that as a unique human life it warrants significant protection.
 - e. Because human embryos deserve significant moral protection, creating human embryos in vitro is something that should be done only when every embryo so created will be given an opportunity to implant and develop into a child.
 - f. It is morally wrong to intentionally cause the death of a human embryo, whether implanted or not, except when it must be done to save the life of the mother.
 - g. Recognizing the horrific nature of rape and the complex circumstances facing a rape victim, she is not necessarily morally culpable if she takes a morning-after pill. The focus of ministry in such circumstances should be on the compassionate care for the woman.

3. That synod recommend this report to the churches for study and reflection on these important life issues raised by bioscience and genetic engineering.
4. That synod encourage members to engage governmental agencies regarding the pursuit of policies that are consistent with the guiding precepts outlined in the report.
5. That synod declare this to be its answer to Overtures 6, 7, 8, 12, and 13.
6. That synod dismiss the committee with thanks.

According to the Rules for Synodical Procedure, the minority report re the issue of life issues is presented as information by elder delegate Sylvan Gerritsma.

Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering (minority report)

It became apparent in the advisory committee that the range of opinions was so broad that we thought we could serve synod better by clearly laying before it the differences in foundational approaches.

A. Recommendations

1. That synod not accept the report and recommendations of the committee to Examine Life Issues Raised by Bioscience and Genetic Engineering.

Grounds:

- a. The report is confused about a number of issues such as the moral status of the unimplanted embryo.
 - b. There is an obvious discrepancy between recommendations C, 3 and C, 4 (*Agenda for Synod 2003*, p. 312).
 - c. The report contains possible scientific misconceptions and inaccuracies (see Overture 12, pp. 530-31; Overture 13, pp. 541-43).
 - d. Although recommendation C, 1 states that we "must not recommend rules that bind the conscience in disputable matters," recommendations C, 2-6, seem to do exactly that.
2. That synod appoint a committee to deal more adequately with the biblical, theological, anthropological, and philosophical (i.e., reformational) understanding of human life and personhood, in order to provide a more adequate framework for future discussions on bioethical issues.

Grounds:

- a. The assumed but not substantiated definition of life, which functions in the present report, is too narrow and absolutizes the biotic aspect of life.
- b. The above assumed definition predetermines the conclusions and results in certain inconsistencies and untenable obligations.
- c. The present report leaves itself open to casuistry and legalism because of its narrow definition of life.
- d. The report ought to offer a framework that could lead us to some insights about what are indisputable guiding precepts and what is left to freedom of conscience.

3. That this be considered synod's response to Overtures 6, 7, 8, 12, and 13.
4. That the committee be dismissed with thanks.

Suspending the rules of procedure, the chair invites limited discussion on the differences between the majority and minority reports. A motion to table the majority report in order to consider the minority report is defeated. Synod returns to consideration of the recommendations of the advisory committee's majority report.

2. That synod adopt the following guiding precepts as a basis for pastoral advice concerning life issues:

- a. We must not recommend rules that bind the conscience in disputable matters. To do so would violate personal Christian liberty. Instead, we should prescribe only where God's will is clear. Scripture is clear that every human being is created in the image of God and is precious to God.

—Adopted

- b. Procreation should be kept within the context of male-female, two parent, covenantal relationship of marriage.

—Adopted

Minister delegate Rev. Richard T. Vander Vaart leads synod in prayer for those who struggle with the pain of infertility.

- c. Although it is fitting for married couples to want to have children, and it is a blessing to have children, there are limits to the lengths to which couples may go in order to have children. Infertility is a result of the fall, and we may attempt to reverse this but only through morally acceptable means.

—Adopted

(The report of Advisory Committee 4 is continued in Article 51.)

ARTICLE 48

The evening session is adjourned at 9:43 p.m. Rev. LeRoy Christoffels leads in closing prayer and announces *Psalter Hymnal* 318, "The Day You Gave Us, Lord, Is Ended."

THURSDAY MORNING, June 19, 2003 Tenth Session

ARTICLE 49

Dr. David Engelhard announces *Sing! A New Creation* 224, "Contad al Señor/O Sing to the Lord" and leads in opening prayer. Elder Bill Wiersma favors delegates with a solo: "I Want Jesus to Walk With Me." Dr. Engelhard leads in a reading of litany from *Our World Belongs to God: A Contemporary Testimony* (CT), 1 and 5 and reads from Psalm 15. He announces *Sing! A New*

Creation 224, “Open Our Eyes” and leads in a time of meditation re “A Righteous Child of God.” Dr. Engelhard leads in prayer. He leads in a reading of litany from CT, 26 and announces *Psalter Hymnal* 15, “Lord, Who Are They That May Dwell.”

The roll call indicates that all delegates are present.

ARTICLE 50

The vice president assumes the chair.

Advisory Committee 2, Synodical Services II, Rev. B. Bernard Bakker reporting, presents the following:

Board of Trustees

A. Materials

1. Board of Trustees Report (Program section; including Appendices A, C-D, F-M; pp. 31, 34-43, 45-49, 51-66, 71-91)
2. Board of Trustees Supplement (Section II – Program Matters; including Appendices A, A-1, and B-D)
3. Youth-Ministry Committee Report (pp. 219-222)
4. Communication 2: Classis Hamilton

B. Recommendations

1. Youth-Ministry Committee Report

a. Background

Synod 2001 mandated the Board of Trustees to initiate a conversation, through the Youth Ministry Committee with Dynamic Youth Ministries and to come with recommendations about how they can strengthen and coordinate youth ministry together. The appointed committee included members who served as liaisons with Cadets, GEMS, and Youth Unlimited.

b. Recommendations

- 1) That synod grant the privilege of the floor to the Youth-Ministry Committee chairperson, Dr. Syd Hielema.

—Granted

- 2) That synod place the three divisions of Dynamic Youth Ministries— Cadets, GEMS, and Youth Unlimited on the recommended causes list.

—Adopted

- 3) That synod approve the formation of a Children’s and Youth Ministry Council made up of key staff people involved in denominational ministry to children and youth as described below:

a) Mandate

- i) Assist in the coordination of children and youth ministry in the denomination and in local churches. This coordination should take place at the denominational level and include strategies for implementation in the local congregation.
- ii) Monitor the implementation of the strategic priority titled Integrated Ministry for Children and Youth in the

Denominational Ministry Plan as it pertains to ministry to children and youth.

- iii) Develop a ministry evaluation tool that combines existing tools with the need to evaluate the coordination of ministries and their fit with the denomination's vision and mission. Each participating ministry will conduct self-evaluations and report on the results of this evaluation to the council, the Ministries Administrative Council (MAC), and the Advisory Committee (see below).
- iv) Propose new initiatives, as is determined to be necessary, as well as funding strategies for these new initiatives.
- v) Ensure necessary communication between itself and the local congregation.
- vi) Review proposed new resources to avoid duplication of resources.

b) Composition

- i) The membership of this Council will consist of one staff representative of each of the following ministries: Youth Unlimited, GEMS, Cadets, CRC Publications, and the Calvin Institute for Christian Worship.
- ii) The chair of the Council will be appointed by the executive director of ministries based on input from the members of the Council.

c) Reporting Relationship

The Council will serve as a subcommittee of the Ministries Administrative Council (MAC). It will also provide a vehicle for each member organization to report regarding the coordination of ministries and the implementation of the Denominational Ministries Plan.

d) Frequency of Meetings

The Council will normally meet every other month but as often as necessary.

—Adopted

4) That synod approve the formation of a Children and Youth Advisory Committee as described below:

a) Mandate

Serve as a sounding board for the work of the Children and Youth Ministry Council, especially regarding coordination of ministry, ministry evaluations, new ministry initiatives, and any other matters that may arise regarding CRC ministry to children and youth.

b) Composition

This Advisory Committee will consist of no more than five volunteers chosen for their expertise in and passion for children and/or youth ministry. The initial membership of this committee will largely come from the Youth Ministry Committee in order to maintain continuity.

c) Appointment process

This Committee will be appointed by the BOT upon recommendation of the Children and Youth Ministry Council.

d) Frequency of meetings

This Advisory Committee will normally meet twice per year.

—Adopted

5) That synod instruct the Children and Youth Ministry Council and the Children and Youth Advisory Committee that after two years they assess their work to determine the effectiveness of this new structure and make recommendations to the BOT based on this assessment.

During this two-year period:

a) The executive directors of GEMS, Cadets, Youth Unlimited, CRC Publications, and a representative of the Calvin Institute of Christian Worship will serve on the council.

b) The Council should determine and recommend whether other stakeholders in CRC children's and youth ministry ought to have permanent representation on the Council. (Possibilities include CR Home Missions, Campus Pastors, Calvin Seminary, Association of Reformed Youth Pastors, Christian Schools International.)

c) In the event of a dispute within the Council, the executive director of ministries, as necessary, will attempt to seek resolution.

—Adopted

6) That synod dismiss the Youth Ministry Committee with thanks for its work during the past twelve years.

Ground:

The current needs of overseeing ministry to children and youth in the CRC is best served by a council supported by an advisory committee.

—Adopted

Minister delegate Rev. Edward J. Tamminga offers prayer for the youth ministries in our denomination.

2. War and Peace

a. Background

At its May meeting, the Board of Trustees received and reviewed the War and Peace Report (BOT Supplement, Appendix D). The report presents a summary of issues that need to be studied in more depth.

b. Recommendation

That synod appoint a study committee to explore and reflect on the issues raised in the War and Peace Report (see BOT Supplement, Appendix D) and recommend guidelines and advice for the church. Special attention should be given to the following:

1) The just war theory as an adequate paradigm for Christians to judge a government's use of military force. This exploration recognizes that the state has been given the power of the sword.

2) The changed international environment and its implications for the CRC's position regarding the use of military power.

- 3) The use of military force in preemptive and preventative warfare and how these relate to the principles of just war such as just cause, last resort, and competent authority.
- 4) The continued proliferation of nuclear weapons as legitimate instruments of war in light of synod's declarations in 1982.
- 5) The underlying theology and principles of peacemaking and peace-keeping to inform the conscience and praxis of the church.

—*Adopted*

(The report of Advisory Committee 2 is continued in Article 58.)

ARTICLE 51

The president resumes the chair.

(The report of Advisory Committee 4 is continued from Article 47.)

Advisory Committee 4, Publications, Rev. Bruce Persenaire reporting, presents the following:

Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering (majority report)

A. *Materials*: Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering Report, pp. 275-313

D. *Recommendations*

2. That synod adopt the following guiding precepts as a basis for pastoral advice concerning life issues:
 - d. While Scripture does not explicitly teach what moral protection the unimplanted human embryo deserves, it is clear implicitly that as a unique human life it warrants significant protection.

—*Adopted*

(The report of Advisory Committee 4 is continued in Article 56.)

ARTICLE 52

(The report of Advisory Committee 6 is continued from Article 30.)

Advisory Committee 6, Financial Matters, Rev. William G. Vis reporting, presents the following:

Encouraging and assisting smaller churches

A. *Introduction*

The June 17 discussion at Synod 2003 about the need to amend the Ministers' Pension Plans led to a significant exchange about the impact of this amendment on smaller churches. While synod passed the proposed amendment, it is clear that the smaller-churches discussion is not finished. Later that same day, the agency directors present, as well as other senior denominational staff, met to assess what might be offered to Synod 2003 by way of response to the issues raised. The following analysis:

1. Summarizes what was heard and seeks to place that in context.
2. Identifies the long-term issues that need to be addressed.
3. Identifies and requests authority for a short-term response.

B. Summary of what was heard and a context for understanding the issues

1. What was heard

- a. Many smaller churches are experiencing severe financial hardship and desire assistance, especially with benefit costs;
- b. The burden must not be placed on the pastors serving smaller churches or penalize those serving in such settings;
- c. The smaller the church, the bigger the problem;
- d. Many evangelists receive inadequate or no benefits;
- e. Ethnic congregations, and ministries in high-need areas, are especially hard hit by changes in denominational policy;
- f. Cultural differences make changing denominational policies more complex;
- g. Larger churches are becoming concerned about carrying a disproportionate share of costs associated with provisions for benefits denominationally, and we cannot risk losing the participation of the larger congregations;
- h. The termination some years ago of the Fund for Smaller Churches has eliminated any "safety net" for smaller churches in financial distress.

2. Context and analysis

The issues raised on the floor of synod are not new, but the urgency of addressing them is being expressed with increased intensity. Previous studies and discussions on the same issues have resulted in little change, in part at least, because no specific solutions were adopted nor assignments for finding solutions given.

There are several currents of change at work that are in conflict and make solutions difficult to implement. On the one hand, there is increasing emphasis on the preference for local decision-making and priority for ministry. On the other hand, there is a continuing value and expectation that there is a denominational covenant within which we relate to and help one another. Again, on the one hand, leaders of congregations defend the need to retain financial resources for ministry at the congregational level. On the other hand, there is the unfounded assumption that the denomination has designated financial resources it can use to assist churches in times of need. There is an expectation and desire for congregations of the CRC to live and serve together, but there is decreasing enthusiasm for sharing the costs associated with such communal life. We like the language of covenant but find it more difficult today to live by covenant expectations.

Sometimes that covenant is called the glue that holds the CRC together. The glue is composed of theological similarity, confessional integrity, Church Order compliance, shared global ministry, common use of support-

ive resources, and mutual care and assistance. The glue assumes that there is a family of congregations that are committed to each other and that we are in ministry together. That is the heart and soul of our ministry-share approach, and it is that assumption that made our discussion so intense. Few denominations enjoy the degree of cohesiveness as is present in the CRC, but we, too, are at risk unless we can stem the tide of independent values and actions.

In a recent article in *The Banner* there was a discussion of the big *D* denomination as compared to a small *d* denomination. The big *D* still desires the glue, and the more the better, especially in times of crisis. The small *d* is more focussed on local initiative and control and will contribute to, use, or ask for denominational assistance only when really necessary. Such is the complexity of where the CRC is at this time.

The various trends described above tend to play out in a divergence between larger and smaller congregations and potentially places them in conflict. Some larger churches tend toward being small *d* congregations, some have the resources needed to be relatively independent, and for some there is less of a perceived need for a denominational structure or resources. Smaller congregations tend to need a big *D* environment because they need and desire support, assistance, and resources.

The fact is that we have a growing number of smaller congregations and fewer larger ones. The greater half of all congregations in the CRC (+/- 55 percent) have 250 or fewer confessing members age 18 and over. A significant number of these smaller congregations have fewer than the 250 members. Synod must face the reality that the CRC needs to establish specific rules that will govern when a congregation may become organized and when it may lose its organizational status. Synod must also be willing to adopt the rules for maintaining the presence of the CRC in ministries in high-need urban areas and other communities as situations dictate. The support of such ministries may well be a big *D* responsibility. At the same time, we cannot maintain, much less significantly increase, the number of smaller congregations that are dependent on denominational support unless the resources needed are made available.

The discussion here at Synod 2003 revealed both short-term problems and long-term issues. The long-term and more systemic issues are addressed in recommendations 1-4 and the more immediate situation is addressed in recommendation 5.

C. *Recommendations*

1. That synod instruct the Board of Trustees to propose to Synod 2004 criteria for the organization, de-organization, and appropriateness for subsidy of emerging and existing congregations. Specifically, such criteria will help classes and synodical deputies to determine whether, by such standards, a ministry ought to receive financial assistance or retain its status as an organized congregation. Included in establishing such criteria is a mandate to review the widely divergent practices of how membership is counted.

—Adopted

2. That synod instruct the Board of Trustees
 - a. To propose to Synod 2004 a list of ministries throughout the denomination that are located in high-need and/or in urban areas that reflect the CRC's commitment to minister among the poor and disenfranchised in our society. Specifically, such ministries shall qualify for special assistance that will sustain and enhance the gospel witness and reflect God's care for the poor, as well as reflect the CRC's commitment to learn together how to minister in urban and other ministries in high-need settings.
 - b. To review and revise such a list annually.
3. That synod instruct the Board of Trustees to propose to Synod 2004 a funding stream to support the ministries of smaller or needy congregations that do not qualify for assistance now available through Home Missions.

—Adopted

Grounds for recommendations 1-3:

- a. The historic commitment of the CRC to retain, at all costs, the life and ministry of practically all congregations must be reexamined.
- b. Many congregations presently lack long-term viability and have fallen below the margin of sustainability.
- c. There are those ministries that reflect the presence of God in high-need areas where most CRC congregation cannot effectively minister. Such ministries deserve a broader base of support than can be generated locally.
- d. Special provision must be made for the financial support of qualifying ministries in the light of the denominational priorities.

—Adopted

(The report of Advisory Committee 6 is continued in Article 55.)

ARTICLE 53

The morning session is adjourned. Minister delegate Rev. Todd Zuidema leads in closing prayer.

THURSDAY AFTERNOON, June 19, 2003 **Eleventh Session**

ARTICLE 54

Minister delegate Rev. Charles De Ridder announces *Psalter Hymnal* 464, "Father, Long before Creation" and reflects on 1 Peter 2. He leads in opening prayer and announces *Psalter Hymnal* 497, "How Vast the Benefits Divine."

Dr. Gary Bekker introduces Rev. Sidney Rooy who demonstrates a P.E.T., a personal transport device for land mine victims.

ARTICLE 55

(The report of Advisory Committee 6 is continued from Article 52.)

Advisory Committee 6, Financial Matters, Rev. William G. Vis reporting, presents the following:

Encouraging and assisting smaller churches

C. Recommendations (continued)

4. That synod strongly encourage congregations and classes to offer appropriate compensation, including housing, and benefits such as health insurance, pension, and education allowances to all full-time ministry staff. Reference should be made to the Ministers' Compensation Guide and synodical minimum salary guidelines for smaller churches.

Ground: In today's economy, such provision is becoming increasingly important and conceivably a matter of fairness and justice.

—Adopted

5. That synod authorize the Board of Trustees to initiate an immediate \$1 million special appeal, using the facility of the CRC Foundation, to begin to assist smaller congregations in providing adequate benefits for those serving in full-time ministry. This special transitional assistance is a temporary three-year provision to assist congregations as needed as they assume responsibility for increased benefit costs effective January 1, 2004. It is understood that such assistance will be available only up to the amount of money actually received for that purpose. Furthermore, that the Board of Trustees be authorized to repeat an appeal in year two or three depending on the need at that time.

Ground: These funds are needed to assist smaller churches to transition to the payment of full cost for obtaining adequate benefits for ministry staff personnel.

—Adopted

ARTICLE 56

(The report of Advisory Committee 4 is continued from Article 51.)

Advisory Committee 4, Publications, Rev. Bruce Persenaire reporting, presents the following:

I. Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering (majority report)

A. Materials: Committee to Examine Life Issues Raised by Bioscience and Genetic Engineering Report, pp. 275-313

D. Recommendations (continued)

2. That synod adopt the following guiding precepts as a basis for pastoral advice concerning life issues:

e. Because human embryos deserve significant moral protection, creating human embryos in vitro is something that should be done only when every embryo so created will be given an opportunity to implant and develop into a child.

—*Defeated*

f. It is morally wrong to intentionally cause the death of a human embryo, whether implanted or not, except when it must be done to save the life of the mother.

—*Defeated*

g. Recognizing the horrific nature of rape and the complex circumstances facing a rape victim, she is not necessarily morally culpable if she takes a morning-after pill. The focus of ministry in such circumstances should be on the compassionate care for the woman.

—*Adopted*

3. That synod recommend this report to the churches for study and reflection on these important life issues raised by bioscience and genetic engineering.

—*Adopted*

4. That synod encourage members to engage governmental agencies regarding the pursuit of policies that are consistent with the guiding precepts adopted by synod and outlined in the report.

—*Adopted*

A motion carries that synod vote individually on the following responses to Overtures 6, 7, 8, 12, and 13:

5. That synod declare this to be its answer to Overture 6.

—*Adopted*

6. That synod declare this to be its answer to Overture 7.

—*Adopted*

7. That synod declare this to be its answer to Overture 8.

—*Adopted*

8. That synod declare this to be its answer to Overture 12.

—*Adopted*

9. That synod declare this to be its answer to Overture 13.

—*Adopted*

10. That synod dismiss the committee with thanks.

—*Adopted*

II. Response to Overture 5: Declare Birth Control to Be a Private Disputable Matter (majority report)

A. *Materials*: Overture 5, pp. 430-32

B. *Recommendation*: That synod not accede to Overture 5.

Grounds:

1. The overture does not adequately demonstrate that the decision of Synod 1936 is in conflict with what the overture purports.
2. Synod 1936 does not limit or prohibit a couple's use of birth control to limit the size of a couple's family.

The Synod has no desire to define the specific duty on this score of any given husband and wife. This is, in the last analysis, a distinctly personal matter, which husband and wife must settle in the presence of their God and in light of the best medical advice – Christian medical advice – available. Living as we do in a world of suffering from the ravages of sin, certain conditions and circumstances may demand of Christians that they forego parenthood, or that the voluntary limiting of the number of their offspring becomes their duty before God.

(Acts of Synod 1936, p. 137)

And let those who live in the state of wedlock by the grace of God make all things, also childbearing, parenthood, and Christian nurture, subservient to the coming of the kingdom of our God and His Christ.

(Acts of Synod 1936, p. 138)

3. Synod 1936 contends that birth control is a “distinctly personal matter” and that a family's size is “subservient to the coming of the kingdom of our Lord.”

According to the Rules for Synodical Procedure, the minority report re the issue of Overture 5 is presented as information by elder Dick Nagtegaal:

II. Response to Overture 5: Declare Birth Control To Be A Private Disputable Matter (minority report)

A. *Materials:* Overture 5 pp. 430-32

B. *Background*

Relative to birth control and family planning issues, the majority report is willing to accept the small measure of freedom given in the Synod 1936 decision, while ignoring some substantively different perspectives between those held in 1936 and in 2003.

This minority report is a passionate plea to reinterpret the perspectives offered in 1936 relative to the social and cultural changes that have taken place since then.

C. *Recommendations*

1. That synod accede to Overture 5 and its grounds with the following amendment:

Replace the phrase in the overture's recommendation 2: “. . . to determine the size of their families prayerfully and biblically . . .” **with** “. . . to consider the size of their families prayerfully before God . . .”

[This change recognizes that we do not **determine** family size].

As amended the second recommendation will read:

“to urge married couples to consider the size of their families prayerfully before God.”

Grounds:

- a. The overture is sufficiently different from the decision made in 1936 (Birth Control Testimony, *Acts of Synod 1936*, pp. 136-38). These differences need to be explicitly stated and recognized.
- b. Although there may be some implicit assumptions read into the 1936 decision that allow for a small measure of freedom in considering family size, the flavor of the 1936 decision is that:
 - 1) Birth control is biblically wrong in all instances.

In view of the increasing sensualizing of marriage in our day, the steady decline in the birth rate not only in the world at large but also in the Church of Jesus Christ, and the alarming prevalence of practices which are contrary to the ordinances of God and violate the Christian ideal of marriage and parenthood.

According to the teaching of the holy writ, marriage is a creation ordinance instituted by God with a two-fold purpose; the loving companionship of husband and wife in a lifelong physico-spiritual union, and the begetting of children in and through this marital love life.

In a fallen world the sinful inclination of the human heart is to trample upon these ordinances of God and to pervert functions of holy wedlock to selfish and unholy ends.

(Acts of Synod 1936, pp. 136-37)

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- 2) It is a God-given requirement to maximize the size of the family.

There can be no doubt that it is the duty as well as the privilege of normally endowed married people to produce as large a number of children as is compatible with the physical, mental, and spiritual well-being of the wife and mother on the one hand, and of the children on the other.

(Acts of Synod 1936, p. 137)

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- 3) Having children is a direct command from God applicable to every married couple.

According to the teaching of the holy writ, marriage is a creation ordinance instituted by God with a two-fold purpose; the loving companionship of husband and wife in a lifelong physico-spiritual union, and the begetting of children in and through this marital love life. Scripture expresses both these aims in solemn words of the Almighty Himself.

One such form of perversion of the marriage ordinance of God is seen in the refusal on the part of physically normal married people to beget children.

But it is equally true that her supreme glory as woman lies in motherhood.

(Acts of Synod 1936, pp. 136-37)

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- c. Contrary to the intent of the 1936 decision, we need to allow a husband and wife the freedom prayerfully before God to choose not to have children and instead focus all their energies and abilities toward specifically directed kingdom work (e.g., missionaries).

Following the rules of procedure, synod returns to consideration of the recommendations of the advisory committee's majority report.
Synod moves to table the majority report to consider the minority report.

C. *Recommendations*

1. That synod accede to Overture 5 and its grounds with the following amendment:

Replace the phrase in the overture's recommendation 2: "... to determine the size of their families prayerfully and biblically ... " **with** "... to consider the size of their families prayerfully before God ... "

[This change recognizes that we do not **determine** family size].

As amended the second recommendation will read:

"to urge married couples to consider the size of their families prayerfully before God."

Grounds:

- a. The overture is sufficiently different from the decision made in 1936 (Birth Control Testimony, *Acts of Synod 1936*, pp. 136-38). These differences need to be explicitly stated and recognized.
- b. Although there may be some implicit assumptions read into the 1936 decision that allow for a small measure of freedom in considering family size, the flavor of the 1936 decision is that:
 - 1) Birth control is biblically wrong in all instances.

In view of the increasing sensualizing of marriage in our day, the steady decline in the birth rate not only in the world at large but also in the Church of Jesus Christ, and the alarming prevalence of practices which are contrary to the ordinances of God and violate the Christian ideal of marriage and parenthood.

According to the teaching of the holy writ, marriage is a creation ordinance instituted by God with a two-fold purpose; the loving companionship of husband and wife in a lifelong physico-spiritual union, and the begetting of children in and through this marital love life.

In a fallen world the sinful inclination of the human heart is to trample upon these ordinances of God and to pervert functions of holy wedlock to selfish and unholy ends.

(*Acts of Synod 1936*, pp. 136-37)

- 2) It is a God-given requirement to maximize the size of the family.

There can be no doubt that it is the duty as well as the privilege of normally endowed married people to produce as large a number of children as is compatible with the physical, mental, and spiritual well-being of the wife and mother on the one hand, and of the children on the other.

(*Acts of Synod 1936*, p. 137)

- 3) Having children is a direct command from God applicable to every married couple.

According to the teaching of the holy writ, marriage is a creation ordinance instituted by God with a two-fold purpose; the loving

companionship of husband and wife in a lifelong physico-spiritual union, and the begetting of children in and through this marital love life. Scripture expresses both these aims in solemn words of the Almighty Himself.

One such form of perversion of the marriage ordinance of God is seen in the refusal on the part of physically normal married people to beget children.

But it is equally true that her supreme glory as woman lies in motherhood.
(*Acts of Synod 1936*, pp. 136-37)

- c. Contrary to the intent of the 1936 decision, we need to allow a husband and wife the freedom to prayerfully before God choose not to have children and instead focus all their energies and abilities toward specifically directed Kingdom work (e.g., missionaries).

—*Adopted*

2. In keeping with the request of Overture 5, synod

- a. Declares that a married couple's decision whether or not to use birth control to prevent the conception of a baby is a private, disputable matter;
- b. Urges married couples to consider the size of their families prayerfully before God; and
- c. Encourages couples, in their family planning, to be motivated by a desire to glorify God and to further his kingdom and not by selfish reasons or fear of the future.

Grounds:

- 1) No Bible passage prohibits birth control that prevents the conception of life—unlike the sin of intentional abortion.
- 2) A couple's decision about the number of children they might have—or whether they have any children—is a disputable matter to be guided by the principles of Romans 14 and 1 Corinthians 8 and 10, not a matter for synodical pronouncement.
- 3) The personal decision of birth control is a matter of Christian freedom to be guided by prayer and the biblical principle of 1 Corinthians 10:31: "So whether you eat or drink or whatever you do, do it all for the glory of God."

—*Adopted*

ARTICLE 57

(The report of Advisory Committee 1 is continued from Article 39.)

Advisory Committee 1, Synodical Services I, Rev. Donald L. Recker reporting, presents the following:

I. Ministerial retirements

A. Information

Synod has received notice of the following ministerial retirements:

Minister	Classis	Effective Date
James D. Admiraal	Wisconsin	February 3, 2003
Clifford E. Bajema	Wisconsin	June 1, 2003
Bert Block	California South	July 1, 2003
Ronald D. Baker	Holland	January 31, 2003
James A. De Jong	Grand Rapids East	July 31, 2003
James E. De Vries	Zeeland	May 31, 2003
Ronald G. Fisher	Quinte	February 5, 2003
John K. Jansen	Alberta North	February 2, 2003
Andrew Joosse	Alberta South/Saskatchewan	February 28, 2003
Carroll Keegstra	Lake Erie	December 1, 2002
Donald J. Klompeen	Pacific Northwest	November 15, 2002
Ronald J. Lammers	Minnkota	April 1, 2003
Peter J. Mans	Heartland	October 1, 2002
Alfred E. Mulder	Grand Rapids East	August 31, 2003
Derk Oostendorp	Grand Rapids East	December 31, 2002
Michael Reitsma	Alberta South/Saskatchewan	June 1, 2003
Robert D. Ritsema	Kalamazoo	May 19, 2003
Ezequiel N. Romero	Hacksack	January 31, 2003
Homer G. Samplonius	Alberta North	April 30, 2003
Samuel Youn Sung	Pacific Northwest	April 27, 2003
Daniel R. Tigchelaar	Chatham	September 10, 2002
Duane E. VanderBrug	Grand Rapids East	September 30, 2003
Calvin D. VanderMeyden	Zeeland	May 23, 2003
Louis W. Wageneveld	Grand Rapids East	September 21, 2002
John J. Wiegers	Grand Rapids North	February 9, 2003
Woon Se Yeo	California South	May 16, 2002

B. Recommendations

1. That synod acknowledge our most recently retired ministers with “the highest regard in love because of their work,” (I Thess. 5:13) faithfully pursued for an average of thirty-two years each, with a cumulative total of more than eight hundred years.
—Adopted
2. That an officer of synod lead in grateful prayer for our latest retirees’ service in the CRC, with petitions for their continued fruitfulness in kingdom service and for the Lord to grant each of them his benediction: Well done!
—Adopted

The vice president leads in a prayer of thanksgiving for the years of service of the retiring pastors.

II. Work of synodical deputies

A. Classical examination of candidates

Synodical deputies report their concurrence with the decisions of classes to admit the following to the office of minister of the Word:

Candidate	Classis	Synodical Deputies and Classes
Brian W. Bolkema	Hacksack (9-24-02)	S.J. Vander Klay (Atlantic Northeast) K.J. Verhulst (Hudson) R.E. Van Hofwegen (Southeast U.S.)
Douglas J. Bouws	Central California (7-25-02)	D.R. Koll (Greater Los Angeles) D.W. Lagerwey (California South) F.J. Walhof (Arizona)

Gary W. Brouwers	Northcentral Iowa (9-10-02)	T.J. Brown (Minnkota) D.A. Zylstra (Lake Superior) H.A. Brink (Pella)
Paul J. Cha	Greater Los Angeles (10-15-02)	S.J. Kang (Pacific Hanmi) D.W. Lagerwey (California South) G.G. Vink (Central California)
Martin Dam	Hamilton (5-20-03)	H.J. Bierman (Huron) J. De Jong (Niagara) H.D. Praamsma (Toronto)
Ray P. DeLange	Arizona (9-20-02)	J.P. Boonstra (Rocky Mountain) D.R. Koll (Greater Los Angeles) G.G. Vink (Central California)
Christopher A. Fluit	Alberta South/ Saskatchewan (10-25-02)	J.S. Heilema (B.C. North-West) H.G. Samplonius (Alberta North) H. Jonker (B.C. South-East)
John A. Geleynse	Wisconsin (9-24-02)	T.D. Kauffman (Northern Illinois) T.J. Kok (Illiana) J.T. Medenblik (Chicago South)
Daniel J. Hutt	Central California (7-25-02)	D.R. Koll (Greater Los Angeles) D.W. Lagerwey (California South) F.J. Walhof (Arizona)
Matthew (Chang) H. Kim	California South (10-10-02)	F.J. Walhof (Arizona) R.D. Goudzwaard (Greater L.A.) G.G. Vink (Central California)
Michael J. Klingenberg	Southeast U.S. (9-20-02)	T.D. Kauffman (Northern Illinois) T.J. Kok (Illiana) J.T. Medenblik (Chicago South)
John C. Knoester	Heartland (2-28-03)	H.A. Brink (Pella) T.J. Brown (Minnkota) R.W. Sparks (Iakota)
Daniel A. Meinema	Alberta North (1-22-03)	J. Boonstra (B.C. South-East) J. Corvers (Alberta South/ Saskatchewan) J.S. Hielema (B.C. North-West)
Richard G. Oberg, Jr.	Northern Michigan (9-24-02)	G.A. Koning (Grand Rapids North) J.A. Molenbeek (Grand Rapids East) W.R. Witte (Grand Rapids South)
Benjamin J. Ponsen	Eastern Canada (10-18-02)	H.J. Bierman (Huron) W.T. Koopmans (Quinte) H.D. Praamsma (Toronto)
David M. Rylaarsdam	Grand Rapids South (10-24-02)	G.W. Sheeres (Thornapple Valley) G.G. Heyboer (Zeeland) Grand Rapids North)
Christopher J. Schievink	Huron (11-05-02)	D.R. Tichelaar (Chatham) J. Zantingh (Hamilton) H.D. Praamsma (Toronto)
Gregory D. Schuringa	Northern Illinois (9-18-02)	L.J. Kuiper (Wisconsin) J.T. Medenblik (Chicago South) H.G. Arnold (Kalamazoo)
Serguei Sossedkine	Northern Illinois (9-18-02)	L.J. Kuiper (Wisconsin) J.T. Medenblik (Chicago South) H.G. Arnold (Kalamazoo)
Ryan S. Swierenga	Kalamazoo (5/13/03)	R. Arbogast (Lake Erie) J.R. Boot (Georgetown) G.W. Sheeres (Thornapple Valley)
Adriana Sybenga	Greater Los Angeles (9-17-02)	S.J. Kang (Pacific Hanmi) D.W. Lagerwey (California South) G.G. Vink (Central California)
Kenneth M. Vander Horst	Lake Erie (10-05-02)	W.R. Witte (Grand Rapids South) G. Bouma (Thornapple Valley) H.G. Arnold (Kalamazoo)

Nathan A. Visker	Southeast U.S. (9-20-02)	D. Kauffman (Northern Illinois) T.J. Kok (Illiana) J.T. Medenblik (Chicago South)
Gideon Wamala	Pella (9-20-02)	T.J. Niehof (Northcentral Iowa) R.W. Sparks (Iakota) D. Tinklenburg (Heartland)
Harold A. Winter	Niagara (9-18-02)	J. Kerssies (Huron) H.R. De Bolster (Hamilton) H.D. Praamsma (Toronto)
Paul C. Worster III	Grand Rapids North (1-21-03)	J.A. Molenbeek (Grand Rapids East) G.W. Sheeres (Thornapple Valley) W.R. Witte (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 W.T. Koopmans (Quinte), J. Kerssies (Huron), and J. Zantingh (Hamilton), having examined the written credentials submitted by the council of Georgetown Christian Reformed, of Georgetown, Ontario, having considered the need, and having heard the examination for licensure to exhort in accordance with the provisions of Church Order Article 7 and its Supplement, concur with the decision of Classis Toronto, in session on May 22, 2003, to grant **Mr. Ted Bootsma** the right to exhort in Christian Reformed churches until September 2003.

Statement of need: Georgetown CRC has adequately demonstrated their need to call Mr. Ted Bootsma to their local ministry.

Deputies' comment: The second step of the process of ordination by way of Church Order Article 7 should not proceed until a satisfactory psychological evaluation has been received.

2. Synodical deputies S.J. Kang (Pacific Hammi), D.R. Koll (Greater Los Angeles), and F.J. Walhof (Arizona), having examined the written credentials submitted by the council of Bethlehem Christian Reformed Church (Tohlakai, New Mexico), having considered the need, and having heard the examination for licensure to exhort in accordance with the provisions of Church Order Article 7 and its Supplement, concur with the decision of Classis Red Mesa, in session on January 18, 2003, to grant **Mr. Bobby Boyd** the right to exhort in Christian Reformed churches until January 2004.

Statement of need: Sufficient preliminary evidence of gifts were presented. Mr. Boyd also provides indigenous leadership in Red Mesa, where it is greatly needed.

3. Synodical deputies S.J. Vander Klay (Atlantic Northeast), K.J. Verhulst (Hudson), and R.E. Van Hofwegen (Southeast U.S.), having heard the examination for ordination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Hackensack, in session on September 24, 2002, to admit **Mr. Andres Fajardo**, to the ministry of the Word in the Christian Reformed Church in North America.
4. Synodical deputies G.E. De Vries (Illiana), H.A. Brink (Pella), and L.J. Kuiper (Wisconsin), having considered the gifts of the applicant, and

having heard the examination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Chicago South in session on September 19, 2002, to declare **Mr. George Kakaletris** eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

5. Synodical deputies S.J. Kang (Pacific Hanmi), D.R. Koll (Greater Los Angeles), and F.J. Walhof (Arizona), having examined the written credentials submitted by the council of First Navajo Christian Reformed Church (Tohatchi, New Mexico), having considered the need, and having heard the examination for licensure to exhort in accordance with the provisions of Church Order Article 7 and its Supplement, concur with the decision of Classis Red Mesa, in session on January 18, 2003, to grant **Mr. John Kostelyk** the right to exhort in Christian Reformed churches until January 2004.

Statement of need: Sufficient preliminary evidence of gifts were presented. Mr. Kostelyk also provides a unique sensitivity to and understanding of his ministry context.

6. Synodical deputies G.A. Koning (Grand Rapids North), J.A. Molenbeek (Grand Rapids East), and W.R. Witte (Grand Rapids South), having examined the written credentials submitted by the council of Lake Odessa Christian Reformed Church, having considered the need, and having heard the examination for licensure to exhort in accordance with the provisions of Church Order 7 and its Supplement, concur with the decision of Classis Thornapple Valley, in session on June 4, 2002, to grant **Ms. Gloria Kroeze** the right to exhort in Christian Reformed churches until September 30, 2002.

Statement of need: To fulfill a special ministry need in a hospital context.

7. Synodical deputies G.A. Koning (Grand Rapids North), W.R. Witte (Grand Rapids South), and D.A. Kamstra (Grandville), having considered the gifts of the applicant, and having heard the examination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Thornapple Valley in session on September 17, 2002, to declare **Ms. Gloria Kroeze** eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comment: In light of the fact that Ms. Kroeze has not exhorted during her probationary period, we remind classis that the examination for ordination requires the submission of the appropriate sermons and the preaching of a sermon on a classically assigned text.

8. Synodical deputies G.A. Koning (Grand Rapids North), W.R. Witte (Grand Rapids South), and D.A. Kamstra (Grandville), having heard the examination for ordination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Thornapple Valley, in session on October 15, 2002, to admit **Ms. Gloria Kroeze**, to the ministry of the Word in the Christian Reformed Church in North America.
9. Synodical deputies R.E. Van Hofwegen (Southeast U.S.), J.L. Vande Lune (Atlantic Northeast), and K.J. Verhulst (Hudson), having examined the written credentials submitted by the council of Spirit and Truth

Fellowship Christian Reformed Church, having considered the need, and having heard the examination for licensure to exhort in accordance with the provisions of church Order Article 7 and its Supplement, concur with the decision of Classis Hackensack, in session on November 12, 2002, to grant **Mr. Kenneth McBain** the right to exhort in Christian Reformed churches until September 2003.

Statement of need: There is a need with respect to an ethnic minority specifically to second-generation Cambodians.

10. Synodical deputies D.W. Lagerway (California South), and D.L. Recker (Columbia), having examined the written credentials submitted by the council of Mountain Springs Community Christian Reformed Church, Salt Lake City, Utah, having considered the need, and having heard the examination for licensure to exhort in accordance with the provisions of Church Order Article 7 and its Supplement, concur with the decision of Classis Yellowstone, in session on September 20, 2002, to grant **Mr. Marion (Mike) Menning** the right to exhort in Christian Reformed churches until March 2003.

Statement of need: Mountain Springs Community CRC's five year search for a pastor prior to Mr. Menning's arrival.

Deputies' comments: Only two deputies were available for this action and were in agreement.

11. Synodical deputies S.J. Vander Klay (Atlantic Northeast), K.J. Verhulst (Hudson), and R.E. Van Hofwegen (Southeast U.S.), having considered the gifts of the applicant, and having heard the examination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Hackensack, in session on September 24, 2002, to declare **Mr. Dan Mulder** eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
12. Synodical deputies S.J. Vander Klay (Atlantic Northeast), K.J. Verhulst (Hudson), and R.E. Van Hofwegen (Southeast U.S.), having heard the examination for ordination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Hackensack, in session on September 24, 2002, to admit **Mr. Dan Mulder**, to the ministry of the Word in the Christian Reformed Church in North America.
13. Synodical deputies A.G. Vander Leek (Alberta South/Saskatchewan), K.D. Koeman (Pacific Northwest), and H.G. Samplonius (Alberta North), having considered the gifts of the applicant, and having heard the examination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis B.C. South-East in session on September 24-25, 2002, to declare **Mr. Paul Pousette** eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comments: We give our concurrence recognizing that Article 7, according to synodical regulations (reaffirmed in 1997) is not to be used in cases where the person being examined for candidacy has already received a theological education. However, given the facts that we are already at the second step of the process, and that this regulation is currently under review by a synodical study committee (Alternate Routes to Ministry), we believe it unwise to impose this regulation in this case.

14. Synodical deputies G.W. Sheeres (Thornapple Valley), W.R. Witte (Grand Rapids South), and J.R. Boot (Georgetown), having examined the written credentials submitted by the council of Southern Heights Christian Reformed church, having considered the need, and having planned the examination for licensure to exhort in accordance with the provisions of Church Order Article 7 and its Supplement, concur with the decision of Classis Kalamazoo, in session on September 10, 2002, with regard to **Ms. Carol Robinson**:

Deputies' comments:

1. The credentials were complete, but it was unfortunate the deputies received the information so late.
 2. Our concurrence is with the five-step process begun today and not necessarily the end result. (Please reference the process from the classical minutes.)
15. Synodical deputies J.R. Boot (Georgetown), R. Arbogast (Lake Erie), and G.W. Sheeres (Thornapple Valley), having heard the examination for ordination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Kalamazoo, in session on May 13, 2003, to admit **Carol Robinson** to the ministry of the Word in the Christian Reformed Church in North America.
16. Synodical deputies T.D. Kauffman (Northern Illinois), T.J. Kok (Illiana), and J.T. Medenblik (Chicago South), having considered the gifts of the applicant, and having heard the examination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Southeast U.S., in session on September 21, 2002, to declare **Mr. Juan Pablo Sanchez** eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
17. Synodical deputies T.D. Kauffman (Northern Illinois), T.J. Kok (Illiana), and J.T. Medenblik (Chicago South), having heard the examination for ordination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Southeast U.S., in session on September 21, 2002, to admit **Mr. Juan Pablo Sanchez** to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comments: Concurrence was held and dated later so that the candidate (who is working faithfully in the field) could receive and accept a call from the supervising church. Although the congregation of Good Samaritan Church intends to extend a call, the documentation of extension and acceptance of the call was not completed by the time of examination. Examinations for both step two (Examination for Eligibility for a Call) and step three (Examination for Ordination) were held on the same day in consultation with the general secretary.

18. Synodical deputies H.J. Bierman (Huron), W.T. Koopmans (Quinte), and H.D. Praamsma (Toronto), having examined the written credentials submitted by the council of Kentville (Nova Scotia) Christian Reformed Church, having considered the need, and having heard the examination for licensure to exhort in accordance with the provisions of Church Order Article 7 and its Supplement, concur with the decision of Classis Eastern Canada, in session on October 18, 2002, to grant **Lt. David Sutherland** the right to exhort in Christian Reformed churches until (see note).

Statement of need:

1. Exam to exhort took place at Classis Eastern Canada in 2001.
2. As to *need*: The need for Military Chaplaincy Ministry in Canada is well demonstrated, and this specific case is endorsed by the recommendation of the Director of CRC Chaplaincy Ministries in Canada.

19. Synodical deputies H.J. Bierman (Huron), H.D. Praamsma (Toronto), and J. Zantingh (Hamilton), having considered the gifts of the applicant, and having heard the examination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Eastern Canada in session on March 7, 2003, to declare **Lt. David Sutherland** eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comments: Having heard the discussions of classis, we concur with the sentiments expressed that the candidate could benefit from a further exploration of the doctrine of predestination under the guidance of his mentor.

20. Synodical deputies A.G. Vander Leek (Alberta South/Saskatchewan), K.D. Koeman (Pacific Northwest), and H.G. Samplonius (Alberta North), having considered the gifts of the applicant, and having heard the examination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis B.C. South-East in session on September 24-25, 2002, to declare **Mr. Ed Top** eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comments: We give our concurrence recognizing that Article 7, according to synodical regulations (reaffirmed in 1999) is not to be used in cases where the person being examined for candidacy has already received a theological education. However, given the facts that we are already at the second step of the process, this regulation is currently under review, and Mr. Top has benefited from the training received at the Leadership Development Network (of New Life CRC, Abbotsford), we believe it unwise to impose this regulation at this time.

21. Synodical deputies H.G. Samplonius (Alberta North), J.S. Hielema (B.C. North-West), and J. Boonstra (B.C. South-East), having heard the examination for ordination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Alberta South/Saskatchewan, in session on March 14, 2003, to admit **Mr. Edward Top** to the ministry of the Word in the Christian Reformed Church in North America.
22. Synodical deputies G.W. Sheeres (Thornapple Valley), W.R. Witte (Grand Rapids South), and J.A. Molenbeek (Grand Rapids East), having considered the gifts of the applicant, and having heard the examination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Grand Rapids North in session on May 20, 2003, to declare **Mr. David Vander Meer** eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
23. Synodical deputies J.S. Hielema (B.C. North-West), J. Boonstra (B.C. South-East), and H.G. Samplonius (Alberta North), having examined the written credentials submitted by the council of First Christian Reformed Church of Calgary and having considered the need, concur with the

decision of Classis Alberta South/Saskatchewan, in session on March 14, 2003, to grant **Mr. John Van Sloten** the right to proceed toward examination for eligibility for a call.

Statement of need: John Van Sloten is an ordained evangelist.

24. Synodical deputies S.J. Vander Klay (Atlantic Northeast), K.J. Verhulst (Hudson), and R.E. Van Hofwegen (Southeast U.S.), having heard the examination for ordination in accordance with the provisions of Church Order Article 7, concur with the decision of Classis Hackensack, in session on September 24, 2002, to admit **Mr. Hector Vasquez** to the ministry of the Word in the Christian Reformed Church in North America.
25. Synodical deputies R.E. Van Hofwegen (Southeast U.S.), J.L. Vande Lune (Atlantic Northeast), and K.J. Verhulst (Hudson), having examined the written credentials submitted by the council of Spirit and Truth Fellowship Christian Reformed Church, having considered the need, and having heard the examination for licensure to exhort in accordance with the provisions of Church Order Article 7 and its Supplement, concur with the decision of Classis Hackensack, in session on November 12, 2002, to grant **Mr. David Wingham** the right to exhort in the Christian Reformed churches until the September 2003 meeting of Classis Hackensack.

Statement of need: The need for multicultural leadership in a multicultural, multiethnic community church plant.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

Note: Synodical deputies are reminded that article 7 is not to be used to avoid the SPMC program at Calvin Seminary.

C. Ministers from other denominations, Church Order Article 8

1. Synodical deputies G.G. Heyboer (Zeeland), G.W. Sheeres (Thornapple Valley), and G.A. Koning (Grand Rapids North), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, **do not concur with** the declaration of Classis Grand Rapids South, in session on October 24, 2002, that a **need** has been demonstrated to call a minister (**Rev. David Adams**) from another denomination (Reformed Church in America).

Deputies' comment: Church Order stipulations for establishing need as required by Church Order Supplement, Article 8, D, 4-6 have not been met to our satisfaction.

2. Synodical deputies G.W. Sheeres (Thornapple Valley), G.A. Koning (Grand Rapids North), and G.G. Heyboer (Zeeland), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Grand Rapids South, in session on January 16, 2003, that a **need** has been demonstrated to call a minister (**Rev. David Adams**) from another denomination (Reformed Church in America) to serve as pastor.

Statements of need:

1. The Christian Reformed Church currently has 125 vacancies.

2. The Immanuel CRC has 55 families, which makes it difficult to get a pastor in view of so many open pastoral positions.
 3. The Immanuel CRC has been vacant for 2 years. The search committee has been active in making contact with 11-13 pastors of the CRC, but they have not found a person to present to the congregation for call. The search committee is also cautious due to a previous church-pastor struggle.
 4. Rev. David Adams has been serving the congregation as an interim pastor. His ministry of preaching, teaching, and calling is appreciated and is a good fit for the needs of the congregation.
 5. Having examined the documents presented by the Classical Interim Committee concerning Rev. Adams' fitness for ministry we have found all in order.
3. Synodical deputies G.A. Koning (Grand Rapids North), G.G. Heyboer (Zeeland), and G.W. Sheeres (Thornapple Valley), having heard the colloquium doctum of **Rev. David Adams**, in accordance with Church Order Article 8, concur with the decision of Classis Grand Rapids South, in session on March 27, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
 4. Synodical deputies J.L. Vande Lune (Atlantic Northeast), J.A. Algera (Hackensack), and R.E. Van Hofwegen (Southeast U.S.), having heard the colloquium doctum of **Rev. Changguk Byun**, in accordance with Church Order Article 8, concur with the decision of Classis Hudson, in session on September 25, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
 5. Synodical deputies G.G. Vink (Central California), D.W. Lagerwey (California South), and S.J. Kang (Pacific Hanmi), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Greater Los Angeles in session on March 18, 2003, that a **need** has been demonstrated to call a minister (**Rev. Sagjung Paul Chang**) from another denomination (Korean Presbyterian Church of America) to serve as pastor of Young Nak Church, which is joining the Christian Reformed Church.
- Statement of need:* Ethnic minority, Article 8, Supplement 5, D, d.
- Deputies' comment:* Psychological report forthcoming.
6. Synodical deputies F.J. Walhof (Arizona), R.D. Goudzwaard (Greater Los Angeles), and G.G. Vink (Central California), having heard the colloquium doctum of **Rev. Ronald Chu**, in accordance with Church Order Article 8, concur with the decision of Classis California South, in session on May 16, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
- Deputies' comment:* A mentor is to be appointed especially to work with Rev. Chul to review some basic tenets of teaching Reformed doctrine to youth.
7. Synodical deputies D.R. Tichelaar (Chatham), J. Zantingh (Hamilton), and H.D. Praamsma (Toronto), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Huron, in session on November 5, 2002, that a **need** has been demonstrated to call a minister (**Rev. Gregory Girard**) from

another denomination (Reformed Church in America) to serve as minister of the Word.

Statement of need: Classis Huron declares that need exists for the denomination to acquire the services of Rev. Girard in the light of his extraordinary gifts.

Grounds:

- a. Rev. Girard speaks to the hearts of God's people.
 - b. He has served Clinton CRC well during the past few months.
 - c. He reaches the younger generation.
 - d. The denomination may be enriched by his background.
8. Synodical deputies J.S. Hielema (B.C. North-West), H. Jonker (B.C. South-East), and D.L. Recker (Columbia), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Pacific Northwest, in session on March 5, 2003, that a **need** has been demonstrated to call a minister (**Rev. Nam Il Hyeon**) from another denomination (Open Door Church) to serve as pastor at Barrow Korean Christian Reformed Church in Barrow, Alaska.

Statement of need: The need for indigenous leadership.

9. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and D.R. Koll (Greater Los Angeles), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Pacific Hanmi, in session on September 10, 2002, that a **need** has been demonstrated to call a minister (**Rev. Byeong J. Jeong**) from another denomination (General Assembly Presbyterian Church in Korea) to serve as pastor of East Bay Korean Church.

Statement of need: Ethnic congregation.

10. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and R.D. Goudzwaard (Greater Los Angeles), having heard the colloquium doctum of **Rev. Byeong J. Jeong**, in accordance with Church Order Article 8, concur with the decision of Classis Pacific Hanmi, in session on March 17, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
11. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and R.D. Goudzwaard (Greater Los Angeles), having heard the colloquium doctum of **Rev. Chan M. Jeong**, in accordance with Church Order Article 8, concur with the decision of Classis Pacific Hanmi, in session on March 17, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
12. Synodical deputies F.J. Walhof (Arizona), R.D. Goudzwaard (Greater Los Angeles), and G.G. Vink (Central California), having heard the colloquium doctum of **Rev. Lee Chul Jeong**, in accordance with Church Order Article 8, concur with the decision of Classis California South, in session on May 16, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

13. Synodical deputies J. De Jong (Niagara), H.J. Bierman (Huron), and H.R. De Bolster (Hamilton), having heard the colloquium doctum of **Rev. Norman Jones**, in accordance with Church Order Article 8, amended, concur with the decision of Classis Chatham, in session on January 28, 2003, to declare him received into the ministry of the CRC as an emeritus minister of the Word in the Christian Reformed Church in North America.
14. Synodical deputies A.G. Vander Leek (Alberta South/Saskatchewan), M.J. Kooy (Pacific Northwest), and H.G. Samplonius (Alberta North), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis B.C. South-East, in session on March 4-5, 2003, that a **need** has been demonstrated to call a minister (**Rev. Suh Hwan Joo**) from another denomination (The Presbyterian Church of Korea) to serve as the continuing pastor of the Korean Su-Rang Church of Kamloops, British Columbia.
15. Synodical deputies A.G. Vander Leek (Alberta South/Saskatchewan), H.G. Samplonius (Alberta North), and M.J. Kooy (Pacific Northwest), having heard the colloquium doctum of **Rev. Suh Hwan Joo**, in accordance with Church Order Article 8, concur with the decision of Classis B.C. South-East, in session March 4-5, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comment: With thanksgiving to God, the undersigned synodical deputies join Classis B.C. South-East in welcoming Rev. Suh Hwan Joo and the Korean Su-Rang Church into the fellowship of the Christian Reformed Church.

16. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and R.D. Goudzwaard (Greater Los Angeles), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Pacific Hanmi, in session on March 17, 2003, that a **need** has been demonstrated to call a minister (**Rev. Ji Hyun Jun**) from another denomination (Presbyterian Church in America) to serve as pastor of Christian Education at Korean Peace Christian Reformed Church in Los Angeles.

Statement of need: Ethnic minority leadership, Article 8 Supplement D, 5, d.

17. Synodical deputies J.L. Vande Lune (Atlantic Northeast), J.A. Algera (Hackensack), and R.E. Van Hofwegen (Southeast U.S.), having heard the colloquium doctum of **Rev. Sun-Man Kang**, in accordance with Church Order Article 8, concur with the decision of Classis Hackensack, in session on September 24, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
18. Synodical deputies S.J. Kang (Pacific Hanmi), D.W. Lagerwey (California South), and G.G. Vink (Central California), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Greater Los Angeles, in session on September 17, 2002, that a **need** has been demonstrated to call a minister (**Rev. Byung Joo Kim**) from another denomination (Evangelical Church

Alliance) to serve as pastor at All Nations Church in Los Angeles, California.

Statement of need: An emerging large church primarily of Korean composition joining our denomination.

19. Synodical deputies F.J. Walhof (Arizona), R.D. Goudzwaard (Greater Los Angeles), and G.G. Vink (Central California), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis California South, in session on October 10, 2002, that a **need** has been demonstrated to call a minister (**Rev. Hong Man Kim**) from another denomination (Korean American Presbyterian) to serve as pastor of Joy of Jesus Christian Reformed Church of La Puente, California.

Deputies' comment: Ethnic need.

20. Synodical deputies J.L. Vande Lune (Atlantic Northeast), J.A. Algera (Hackensack), R.E. Van Hofwegen (Southeast U.S.), having heard the colloquium doctum of **Rev. Hong Suk Kim**, in accordance with Church Order Article 8, concur with the decision of Classis Hudson, in session on September 25, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
21. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and D.R. Koll (Greater Los Angeles), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Pacific Hanmi, in session on September 10, 2002, that a **need** has been demonstrated to call a minister (**Rev. Su-il Kim**) from another denomination (Korean Presbyterian Church) to serve as pastor of Sae Soon Church.

Statement of need: Need for ethnic leadership; see Church Order Supplement, Article 8, section D, 5, d.

22. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and R.D. Goudzwaard (Greater Los Angeles), having heard the colloquium doctum of **Rev. Su-il Kim**, in accordance with Church Order Article 8, concur with the decision of Classis Pacific Hanmi, in session on March 17, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
23. Synodical deputies F.J. Walhof (Arizona), R.D. Goudzwaard (Greater Los Angeles), and G.G. Vink (Central California), having heard the colloquium doctum of **Rev. Sunghak (Rick) Kim**, in accordance with Church Order Article 8, concur with the decision of Classis California South, in session on May 16, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comment: A mentor is to be appointed who should give particular attention to the doctrines in the Reformed confessions, as those are applicable to the church in today's culture.

24. Synodical deputies J.L. Vande Lune (Atlantic Northeast), J.A. Algera (Hackensack), and R.E. Van Hofwegen (Southeast U.S.), having reviewed

the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Hudson, in session on September 25, 2002, that a **need** has been demonstrated to call a minister (**Rev. Oh Kyung Kwon**) from another denomination (Presbyterian Church USA) to serve as associate pastor of Love Korean CRC in Clifton, New Jersey.

Statement of need: See Church Order Supplement, Article 8, section D, 5, b and d.

Deputies' comment: Colloquium doctum to be scheduled pending the receipt of all the necessary documents.

25. Synodical deputies K. Bratt (Atlantic Northeast), D.H. Bratt (Hackensack), and R.E. Van Hofwegen (Southeast U.S.), having heard the colloquium doctum of **Rev. Oh Kyung Kwon**, in accordance with Church Order Article 8, concur with the decision of Classis Hudson, in session on April 3, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
26. Synodical deputies G.G. Vink (Central California), R.W. Lagerwey (California South), and S.J. Kang (Pacific Hanmi), having heard the colloquium doctum of **Rev. Byung Sung Lee**, in accordance with Church Order Article 8, concur with the decision of Classis Greater Los Angeles, in session on March 18, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
27. Synodical deputies S.J. Kang (Pacific Hanmi), D.W. Lagerwey (California South), and G.G. Vink (Central California), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Greater Los Angeles, in session on September 17, 2002, that a **need** has been demonstrated to call a minister (**Rev. Joon Sung Lee**) from a non-CRC church to serve as pastor at All Nations Church in Los Angeles, California.

Statement of need: An emerging large church primarily of Korean composition joining our denomination.

28. Synodical deputies G.G. Vink (Central California), D.W. Lagerwey (California South), and S.J. Kang (Pacific Hanmi), having heard the colloquium doctum of **Rev. Joon Sung Lee**, in accordance with Church Order Article 8, concur with the decision of Classis Greater Los Angeles, in session on March 18, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
29. Synodical deputies S.J. Vander Klay (Atlantic Northeast), K.J. Verhulst (Hudson), and R.E. Van Hofwegen (Southeast U.S.), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Hackensack, in session on September 24, 2002, that a **need** has been demonstrated to call a minister (**Rev. Kyu Boem Lee**) from another denomination (Presbyterian Church in America) to serve as church planter.

Statement of need: Rev. Lee meets all the criteria (see Church Order Supplement, Article 8, D, 5).

Deputies' comment: The relevant documents stipulated in Church Order Supplement, Article 8, D, 4 need to be presented prior to the colloquium doctum.

30. Synodical deputies R.E. Van Hofwegen (Southeast U.S.), J.L. Vande Lune (Atlantic Northeast), and K.J. Verhulst (Hudson), having heard the colloquium doctum of **Rev. Kyu Boem Lee**, in accordance with Church Order Article 8, concur with the decision of Classis Hackensack in session on November 12, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
31. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and D.R. Koll (Greater Los Angeles), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Pacific Hanmi, in session on September 10, 2002, that a **need** has been demonstrated to call a minister (**Rev. Sang Youl Lee**) from another denomination (Korean Holiness Church) to serve as pastor of Faith Korean Church of Santa Maria, California, which is in the process of affiliation.

Statement of need: Ethnic minority need for ethnic leadership.

Deputies' comment: Deputies recommend to Classis Pacific Hanmi that pastor Lee be given a thorough mentoring process in CRC doctrine and polity.

32. Synodical deputies J.S. Hielema (B.C. North-West), H. Jonker (B.C. South-East), and D.L. Recker (Columbia), having heard the colloquium doctum of **Rev. Byung Nam Moon**, in accordance with Church Order Article 8, concur with the decision of Classis Pacific Northwest, in session on March 5, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comment: That classis appoint a committee of three to regularly mentor and instruct Rev. Moon in Reformed faith, doctrine, and practice, to be reviewed by classis in a year.

33. Synodical deputies J.G. Keizer (Hudson), W.J. Dykstra (Lake Erie), and S.J. Vander Klay (Atlantic Northeast), having heard the colloquium doctum of **Rev. Peter Padro**, in accordance with Church Order Article 8, concur with the decision of Classis Hackensack, in session on April 16, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comments: Pastors Vander Klay and Dykstra listened to the exam via conference call as did representatives of three of the churches in classis.

34. Synodical deputies S.J. Kang (Pacific Hanmi), D.W. Lagerwey (California South), and G.G. Vink (Central California), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Greater Los Angeles, in session on September 17, 2002, that a **need** has been demonstrated to call a minister (**Rev. Amos Sung Ho Park**) from a non-CRC church to serve as pastor at All Nations Church in Los Angeles, California.

Statement of need: An emerging large church primarily of Korean composition joining our denomination.

35. Synodical deputies G.G. Vink (Central California), D.W. Lagerwey (California South), and S.J. Kang (Pacific Hanmi), having heard the colloquium doctum of **Rev. Amos Park**, in accordance with Church Order Article 8, concur with the decision of Classis Greater Los Angeles, in session on March 18, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
36. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and R.D. Goudzwaard (Greater Los Angeles), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Pacific Hanmi, in session on March 17, 2003, that a **need** has been demonstrated to call a minister (**Rev. Su H. Park**) from another denomination (Korean Presbyterian Church in America) to serve as pastor of In-Christ Community Church.
- Statement of need:* Ethnic minority need for leadership, Article 8, Supplement D, 5, d.
37. Synodical deputies D.A. Kamstra (Grandville), J.R. Boot (Georgetown), and R.L. Bierenga (Muskegon), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Holland, in session on January 16, 2003, that a **need** has been demonstrated to call a minister (**Rev. Darryl Pierce**) from a non-CRC church (Brookwood Community Church) to serve as pastor of family-student ministries at Calvary Christian Reformed Church in Holland, Michigan.
38. Synodical deputies S.J. Vander Klay (Atlantic Northeast), K.J. Verhulst (Hudson), and R.E. Van Hofwegen (Southeast U.S.), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Hackensack, in session on September 24, 2002, that a **need** has been demonstrated to call a minister (**Rev. Robert Wafula**) from another denomination (Reformed Church of East Africa) to serve as church planter.
- Statement of need:* Rev. Wafula meets all the criteria (see Church Order Supplement, Article 8, D, 5).
- Deputies' comment:* The relevant documents stipulated in Church Order Supplement, Article 8, D, 4 need to be presented prior to the colloquium doctum.
39. Synodical deputies R.E. Van Hofwegen (Southeast U.S.), J.L. Vande Lune (Atlantic Northeast), and K.J. Verhulst (Hudson), having heard the colloquium doctum of **Rev. Robert Wafula**, in accordance with Church Order Article 8, concur with the decision of Classis Hackensack, in session on November 12, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
40. Synodical deputies D.H. Bratt (Hackensack), K.J. Verhulst (Hudson), and W.J. Dykstra (Lake Erie), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Atlantic Northeast, in session on October 3, 2002, that a **need** has been demonstrated to call a minister (**Rev. Douglas Walker**) from another denomination (Presbyterian Church in America) to serve as church planter.

Statements of need:

1. Rev. Walker is a new-church developer who is being called to start a new church in the Standish/Limington area of Maine.
 2. Rev. Walker is a native New Englander who fits the milieu of this church site.
41. Synodical deputies D.H. Bratt (Hackensack), K.J. Verhulst (Hudson), and W.J. Dykstra (Lake Erie), having heard the colloquium doctum of **Rev. Douglas Walker**, in accordance with Church Order Article 8, concur with the decision of Classis Atlantic Northeast, in session on October 3, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
42. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and D.R. Koll (Greater Los Angeles), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Pacific Hanmi, in session on September 10, 2002, that a **need** has been demonstrated to call a minister (**Rev. Jun Won Yang**) from another denomination (Presbyterian General Assembly of Korea) to serve as pastor of Gracious Ark Christian Reformed Church in Los Angeles, California.

Statement of need: See Church Order Supplement, Article 8, section D, 5, d.

43. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and R.D. Goudzwaard (Greater Los Angeles), having heard the colloquium doctum of **Rev. Jun Won Yang**, in accordance with Church Order Article 8, concur with the decision of Classis Pacific Hanmi, in session on March 17, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
44. Synodical deputies S.J. Kang (Pacific Hanmi), D.W. Lagerwey (California South), and G.G. Vink (Central California), having reviewed the documents specified in accordance with Church Order Supplement, Article 8, concur with the declaration of Classis Greater Los Angeles, in session on September 17, 2002, that a **need** has been demonstrated to call a minister (**Rev. Jeong Jin Yoo**) from a non-CRC church (Auckland Baptist Tabernacle Church) to serve as pastor at All Nations Church in Los Angeles, California.

Statement of need: An emerging large church primarily of Korean composition joining our denomination.

45. Synodical deputies D.W. Lagerwey (California South), S.J. Kang (Pacific Hanmi), and G.G. Vink (Central California), having heard the colloquium doctum of **Rev. Jeong Jin Yoo**, in accordance with Church Order Article 8, concur with the decision of Classis Greater Los Angeles, in session on March 18, 2003, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comment: Rev. Yoo needs to review and come to a better understanding and knowledge of the three forms of unity.

46. Synodical deputies S.J. Kang (Pacific Hanmi), D.W. Lagerwey (California South), and G.G. Vink (Central California), having heard the colloquium doctum of **Rev. Yin So Yoo**, in accordance with Church Order Article 8,

concur with the decision of Classis Greater Los Angeles, in session on October 15, 2002, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comments: Whereupon the need to call Rev. Yoo was determined based upon All Nations Church's affiliation with the CRCNA, no call should/can be extended until that process of affiliation is completed as stipulated by synodical regulations/guidelines.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

D. Ministers in specialized services, Church Order Article 12-c

1. Synodical deputies G.A. Koning (Grand Rapids North), G.G. Heyboer (Zeeland), and G.W. Sheeres (Thornapple Valley), having reviewed the evidence supplied by the council of Kelloggsville Christian Reformed Church of Kelloggsville, Michigan, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Grand Rapids South, in session on January 16, 2003, to approve the position of executive director of CRWM as consistent with the ministry of the Word. This position is to be filled by **Rev. Gary J. Bekker**.
2. Synodical deputies H.J. Bierman (Huron), H.R. De Bolster (Hamilton), and J. De Jong (Niagara), having reviewed the evidence supplied by the council of First Christian Reformed Church of London, Ontario, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Chatham, in session on January 28, 2003, to approve the position of chaplain in Chatham Kent-Health Alliance as consistent with the ministry of the Word. This position is to be filled by **Rev. John De Vries**.
3. Synodical deputies G.W. Sheeres (Thornapple Valley), W.R. Witte (Grand Rapids South), and B.F. Tol (Zeeland), having reviewed the evidence supplied by the council of Harderwyk Christian Reformed Church of Holland, Michigan, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Holland, in session on September 19, 2002, to approve the position of executive director of Shoreline Counseling Services as consistent with the ministry of the Word. This position is to be filled by **Rev. Andrew A. Gorter**.
4. Synodical deputies J.S. Hielema (B.C. North-West), H. Jonker (B.C. South-East), and D.L. Recker (Columbia), having reviewed the evidence supplied by the council of Faith Christian Fellowship Christian Reformed Church of Everson, Washington, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Pacific Northwest, in session on October 9, 2002, to approve the position of chaplain at New Beginnings Counseling Service as consistent with the ministry of the Word. This position is to be filled by **Rev. Thomas L. Haan**.

5. Synodical deputies G.W. Sheeres (Thornapple Valley), W.R. Witte (Grand Rapids South), and J.A. Molenbeek (Grand Rapids East), having reviewed the evidence supplied by the council of East Leonard Christian Reformed Church of Grand Rapids, Michigan, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Grand Rapids North, in session on January 21, 2003, to approve the position of chaplain-pastoral counselor at Dayspring Counseling Center of Grand Rapids as consistent with the ministry of the Word. This position is to be filled by **Rev. Allen Hoogewind**.

Deputies' comment: The position at Dayspring will be part-time while Pastor Hoogewind also serves the East Leonard Christian Reformed Church part-time as pastor of congregational life and counseling.

6. Synodical deputies T.D. Kauffman (Northern Illinois), T.J. Kok (Illiana), and J.T. Medenblik (Chicago South), having reviewed the evidence supplied by the council of First Christian Reformed Church of Waupun, Wisconsin, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Wisconsin, in session on September 24, 2002, to approve the position of chaplain at the Christian Home in Waupun as consistent with the ministry of the Word. This position is to be filled by **Rev. Wick Hubers**.
7. Synodical deputies D.A. Kamstra (Grandville), J.R. Boot (Georgetown), and R.L. Bierenga (Muskegon), having reviewed the evidence supplied by the council of Vida Nueva Christian Reformed Church of Holland, Michigan, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Holland, in session on January 16, 2003, to approve the position of staff chaplain at Battle Creek Health System as consistent with the ministry of the Word. This position is to be filled by **Rev. John Hutt**.
8. Synodical deputies G.W. Sheeres (Thornapple Valley), J.A. Molenbeek (Grand Rapids East), and W.R. Witte (Grand Rapids South), having reviewed the evidence supplied by the council of Evergreen Ministries Christian Reformed Church in Hudsonville, Michigan, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Georgetown, in session on February 20, 2003, to approve the position of chaplain in the U.S. Army as consistent with the ministry of the Word. This position is to be filled by **Rev. Scott Koeman**.
9. Synodical deputies R. Koops (Huron), C.D. Tuyl (Quinte), and J. Zantingh (Hamilton), having reviewed the evidence supplied by the council of First Christian Reformed Church of Toronto, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Toronto, in session on May 23, 2002, to approve the position of hospital chaplain as consistent with the ministry of the Word. This position is to be filled by **Rev. Fred Koning**.

Deputies' comment: The deputies concurred by telephone.

10. Synodical deputies H. Jonker (B.C. South-East), J.J. Koster (B.C. North-West), and A.G. Vander Leek (Alberta South/Saskatchewan), having reviewed the evidence supplied by the council of Parklane Christian Reformed Church of Portland, Oregon, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Columbia, in session on September 28, 2002, to approve the position of hospital chaplaincy as consistent with the ministry of the Word. This position is to be filled by **Rev. Louis M. Korf**.

Deputies' comment: The undersigned are presenting this document at this late date because certain items required clarification. The agreement between Classis Columbia and the synodical deputies was that we would concur upon receipt of required documentation. This has been received and processed as of January 30, 2003.

11. Synodical deputies J. Hasper (Holland), D.A. Struyk (Grand Rapids South), and G.A. Koning (Grand Rapids North), having reviewed the evidence supplied by the council of Second Christian Reformed Church of Allendale, Michigan, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Zeeland, in session on May 14, 2003, to approve the position of chaplain at St. Luke's Medical Center, Aurora Health Care, Milwaukee, Wisconsin, as consistent with the ministry of the Word. This position is to be filled by **Rev. Roger Kraker**.

Deputies' comment: We concur with the stipulation that the calling church provide the Classical Interim Committee with a written outline of requirements for the reporting process, especially concerning the distinctively Christian character of his ministry.

12. Synodical deputies J. Boonstra (B.C. South-East) and D.L. Recker (Columbia), having reviewed the evidence supplied by the council of Nelson Avenue Community Christian Reformed Church of Burnaby, British Columbia, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis B.C. North-West, in session on March 4, 2003, to approve the position as consistent with the ministry of the Word. This position is to be filled by **Rev. John Liu**.

Deputies' comments:

1. Deputy Ken Koeman (Pacific Northwest) took ill the day of classis and was not present.
 2. Pastor Liu's ministry with Bread of Life (Chinese) Christian Church is detailed in the information supplied by Nelson Avenue Community Christian Reformed Church.
 3. Nelson Avenue Community Christian Reformed Church is required to fulfill the obligation to assure adequate pension arrangements for Pastor Liu.
13. Synodical deputies L.J. Kuiper (Wisconsin), J.T. Medenblik (Chicago South), and T.J. Kok (Illiana), having reviewed the evidence supplied by the council of Elmhurst Christian Reformed Church of Elmhurst, Illinois, and having been satisfied that lines of accountability have been established according to Church Order 12-c, concur with the decision of Classis Northern Illinois, in session on November 21, 2002, to approve the position of Russian-language broadcast minister of The Back to God Hour

as consistent with the ministry of the Word. This position is to be filled by **Rev. Serguei Sossedkine**.

14. Synodical deputies J.R. Boot (Georgetown), R. Arbogast (Lake Erie), and G.W. Sheeres (Thornapple Valley), having reviewed the evidence supplied by the council of Calvary Community Christian Reformed Church of Plainwell, Michigan, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Kalamazoo, in session on May 13, 2003, to approve the position of chaplain at Lakeside Treatment and Learning Center as consistent with the ministry of the Word. This position is to be filled by **Rev. Ryan Swierenga**.
15. Synodical deputies G.W. Sheeres (Thornapple Valley), W.R. Witte (Grand Rapids South), and B.F. Tol (Zeeland), having reviewed the evidence supplied by the council of South Bend Christian Reformed Church of South Bend, Indiana, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Holland, in session on September 19, 2002, to approve the position of pastor-church relations, education, and prevention specialist as consistent with the ministry of the Word. This position is to be filled by **Rev. Norman J. Thomasma**.
16. Synodical deputies J.T. Medenblik (Chicago South), T.H. Douma (Northern Illinois), and L.J. Kuiper (Wisconsin), having reviewed the evidence supplied by the council of Community Christian Reformed Church of Roselawn, Indiana, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Illiana, in session on March 4, 2003, to approve the position of bible teacher and acting principal as consistent with the ministry of the Word. This position is to be filled by **Rev. John Vander Borgh**.

Deputies' comment: Santiago Christian School, Dominican Republic, is a mission school, though it is not affiliated with Christian Reformed World Missions.

17. Synodical deputies L.J. Kuiper (Wisconsin), T.H. Douma (Northern Illinois), and T.J. Kok (Illiana), having reviewed the evidence supplied by the council of Hope Christian Reformed Church of Oak Forest, Illinois, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Chicago South, in session on March 6, 2003, to approve the position of hospital chaplain as consistent with the ministry of the Word. This position is to be filled by **Rev. Betty Vander Laan**.
18. Synodical deputies J.R. Boot (Georgetown), B.F. Tol (Zeeland), and G.A. Koning (Grand Rapids North), having reviewed the evidence supplied by the council of Allen Avenue Christian Reformed Church of Muskegon, Michigan, and having been satisfied that lines of accountability have been established according to Church Order Article 12-c, concur with the decision of Classis Muskegon, in session on March 6, 2003, to approve the position of disaster response administrator (Christian Reformed World

Relief Committee) as consistent with the ministry of the Word. This position is to be filled by **Rev. Thomas J. Walcott**.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

E. Loaning a minister to another denomination under Article 13-c

1. Synodical deputies D.H. Bratt (Hackensack), W.J. Dykstra (Lake Erie), and K.J. Verhulst (Hudson), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur with the decision of Classis Atlantic Northeast, in session on October 3, 2002, to approve loaning **Rev. Carl W. Bergman** to serve the Community Church of Orono, Maine.

Deputies' comment: We believe the request meets the criteria established in Church Order Article 13-c.

2. Synodical deputies J.R. Boot (Georgetown), J. Hasper (Holland), and G.A. Koning (Grand Rapids North), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur with the decision of Classis Muskegon, in session on September 19, 2002, to approve loaning **Rev. Richard W. Loerop** to serve Community Church of Ludington, Michigan.
3. Synodical deputies H.A. Brink (Pella), J.W. Dykhuis (Red Mesa), and B.J. Van Ee (Yellowstone), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur with the decision of Classis Rocky Mountain, in session on September 24, 2002, to approve a two-year loan extension for **Rev. Roger Ryu** to serve Orlando Central Baptist Church of Orlando, Florida.
4. Synodical deputies J.S. Hielema (B.C. North-West), H. Jonker (B.C. South-East), and D.L. Recker (Columbia), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur with the decision of Classis Pacific Northwest, in session on October 9, 2002, to approve loaning **Rev. Andrew Y. Yi** to serve Grace Fellowship Presbyterian Church of San Francisco, California.
5. Synodical deputies J.R. Boot (Goergetown), D.A. Kamstra (Grandville), and W.R. Witte (Grand Rapids South), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur with the decision of Classis Zeeland, in session on January 15, 2003, to approve loaning **Rev. Paul Yu** to serve Seventh Reformed Church of Grand Rapids, Michigan.

Deputies' comment: Provided the requirements of supervision in Church Order Article 13-c and consultation with Classis Grand Rapids North in Church Order Supplement, Article 13-d are met prior to accepting the call.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

F. Release from the ministry under Article 14-b

1. Synodical deputies C.J. De Ridder (Iakota), J.A. Vermeer (Heartland), and D.A. Zylstra (Lake Superior), having heard the discussions relating to the resignation of **Rev. David A. Bosch** in accordance with Church Order Article 14-b, concur with the decision of Classis Minnkota, in session on September 12, 2002, to declare that **Rev. David A. Bosch** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America.
2. Synodical deputies H.J. Bierman (Huron), W.T. Koopmans (Quinte), and H.D. Praamsma (Toronto), having heard the discussions relating to the resignation of **Rev. Frank C. Guter** in accordance with Church Order Article 14-b, concur with the decision of Classis Eastern Canada, in session on October 18, 2002, to declare that **Rev. Frank C. Guter** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America.
3. Synodical deputies G.A. Koning (Grand Rapids North), J.A. Molenbeek (Grand Rapids East), and B.F. Tol (Zeeland), having heard the discussions relating to the resignation of **Rev. John T. Kim** in accordance with Church Order Article 14-b, concur with the decision of Classis Thornapple Valley, in session on May 14, 2002, to declare that **Rev. John T. Kim** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America to teach in the seminary of the Korean Presbyterian Church – Daeshin.
4. Synodical deputies D.W. Lagerwey (California South), D.R. Koll (Greater Los Angeles), and J.W. Dykhuis (Red Mesa), having heard the discussions relating to the resignation of **Rev. Jin Hwan Oh** in accordance with Church Order Article 14-b, concur with the decision of Classis Pacific Hanmi, in session on September 10, 2002, to declare that **Rev. Jin Hwan Oh** is released from the office of minister of the Word in the Christian Reformed Church in North America.

Deputies' comment: Rev. Oh resigned to accept a position with the Korean Presbyterian Seminary in Korea.

5. Synodical deputies H.J. Bierman (Huron), J. De Jong (Niagara), and H.R. De Bolster (Hamilton), having heard the discussions relating to the resignation of **Rev. Eric Pennings** in accordance with Church Order Article 14-b, concur with the decision of Classis Chatham, in session on September 10, 2002, to declare that **Rev. Eric Pennings** is dismissed from the office of minister of the Word in the Christian Reformed Church in North America.
6. Synodical deputies T.J. Niehof (Northcentral Iowa), R.W. Sparks (Iakota), and D. Tinklenburg (Heartland), having heard the discussions relating to the resignation of **Rev. John R. Sittema** in accordance with Church Order Article 14-b, concur with the decision of Classis Pella, in session on September 20, 2002, to declare that **Rev. John R. Sittema** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America.

7. Synodical deputies H.A. Brink (Pella), L.G. Christoffels (Minnkota), and R.W. Sparks (Iakota), having heard the discussions relating to the resignation of **Rev. John A. Vermeer** in accordance with Church Order Article 14-b, concur with the decision of Classis of the Heartland, in session on October 5, 2002, to declare that **Rev. John A. Vermeer** is honorably released from the office of the Word in the Christian Reformed Church in North America.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

G. Release from office to enter a nonministerial vocation, Article 14-c

1. Synodical deputies F.J. Wallhof (Arizona), R.D. Goudzwaard (Greater Los Angeles), and G.G. Vink (Central California), having heard the discussion of Classis California South, in session on May 16, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 14-c, that **Rev. Felipe Acuna** is released from the office of minister of the Word in the Christian Reformed Church in North America to enter a nonministerial vocation.

Deputies' comment: A de facto resignation.

2. Synodical deputies J.T. Medenblik (Chicago South), T.H. Douma (Northern Illinois), and L.J. Kuiper (Wisconsin), having heard the discussion of Classis Illiana, in session on March 4, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 14-c, that **Rev. Karl De Lange** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America to enter a nonministerial vocation.
3. Synodical deputies G.G. Heyboer (Zeeland), G.W. Sheeres (Thornapple Valley), and G.A. Koning (Grand Rapids North), having heard the discussion of Classis Grand Rapids South, in session on October 24, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 14-c, that **Rev. Peter D. Winkle** is dismissed from the office of minister of the Word in the Christian Reformed Church in North America to enter a nonministerial vocation.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

H. Return to office of a person who was honorably released to enter a nonministerial vocation, Article 14-e

Synodical deputies G.G. Vink (Central California), D.R. Koll (Greater Los Angeles), and J.P. Boonstra (Rocky Mountain), having heard the interview of the applicant and the discussion of Classis Arizona, in session on September 21, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 14-e, that **Mr. Stephen R. Steenstra** is eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Deputies' comment: We rejoice in the potential reentry into ministry of a gifted servant of God, and we suggest that the normal candidate mentoring procedure apply for his next ministry assignment.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

I. *Release from ministry in a congregation under Article 17-a*

1. Synodical deputies W.R. Witte (Grand Rapids South), G. Bouma (Thornapple Valley), and H.G. Arnold (Kalamazoo), having heard the weighty reasons provided and the discussion of Classis Lake Erie, in session on October 5, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Amanda J. Benckhuysen** is released from ministerial service in Ann Arbor Christian Reformed Church in Ann Arbor, Michigan.

Deputies' comment: Rev. Benckhuysen has returned to school for further study.

2. Synodical deputies J. Kerssies (Huron), W.T. Koopmans (Quinte), and H.R. De Bolster (Hamilton), having heard the discussion of Classis Toronto, in session on January 23, 2003, pertaining to a request from First Christian Reformed Church of Toronto, Ontario, to release **Rev. Timothy J. Berends** from ministry under Article 17-a of the Church Order **do not concur** with the decision of Classis. Rather, the synodical deputies recommend that Classis Toronto commit to working with First Christian Reformed Church of Toronto, Ontario, and Rev. Berends to attempt to resolve the question of the supervision of his ministry.

Grounds for nonconcurrence and the ensuing recommendation:

1. The deputies judge that Classis Toronto has not exhausted all avenues of resolving the matter by seeking a workable means of supervision within the guidelines of Church Order Article 13-a (see especially the proposed wording of Church Order Article 13-b in the 2002 edition of the Church Order and Rules for Synodical Procedure).
2. The reasons for release from ministry as listed in the motion made by First Christian Reformed Church of Toronto, Ontario, do not reflect the heart of the concern that was raised in the discussion of classis, i.e., the real issue pertains to supervision of credentials and ministerial activity, and, therefore, the application of Article 17-a is questionable and at this time premature.
3. Synodical deputies W.T. Kooopmans (Quinte), J. Kerssies (Huron), and J. Zantingh (Hamilton), having heard the weighty reasons provided and the discussion of Classis Toronto, in session on May 22, 2003, concur with the discussion of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Timothy Berends** be released from ministerial service in First Christian Reformed Church of Toronto, Ontario.
4. Synodical deputies T.D. Slachter (Grand Rapids North), G. Bouma (Thornapple Valley), and D.A. Struyk (Grand Rapids South), having heard the weighty reasons provided and the discussion of Classis Grand Rapids East, in session on September 19, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Andre Daley** is released from ministerial service in Centre Pointe Christian Reformed Church of Kentwood, Michigan.

Deputies' comments: In keeping with provisions of Church Order Supplement, Article 17, certain stipulations must be met before Rev. Daley may accept a call or have his credentials transferred to another church. Stipulations are on file with the stated clerk of classis.

5. Synodical deputies G.A. Koning (Grand Rapids North), J.A. Molenbeek (Grand Rapids East), and W.R. Witte (Grand Rapids South), having heard the weighty reasons provided and the discussion of Classis Northern Michigan, in session on September 24, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Joseph D. Fox** is released from ministerial service in Friendship Christian Reformed Church of Gaylord, Michigan.
6. Synodical deputies S.J. Vander Klay (Atlantic Northeast), K.J. Verhulst (Hudson), and R.E. Van Hofwegen (Southeast U.S.), having heard the weighty reasons provided and the discussion of Classis Hackensack, in session on September 24, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Eric Gray** is released from ministerial service in Madison Avenue Christian Reformed Church of Paterson, New Jersey.
7. Synodical deputies T.D. Slachter (Grand Rapids North), G.W. Sheeres (Thornapple Valley), and B.F. Tol (Zeeland), having heard the weighty reasons provided and the discussion of Classis Grand Rapids South, in session on May 15, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Mark Hewitt** is released from ministerial service in Godwin Heights Christian Reformed Church of Wyoming, Michigan.

Deputies' comment: In keeping with provisions of Church Order Supplement, Article 17, certain stipulations must be met before Rev. Mark Hewitt may accept a call or have his credentials transferred to another church. The stipulations are on file with the stated clerk of the classis.

8. Synodical deputies D.W. Lagerwey (California South), D.R. Koll (Greater Los Angeles), and F.J. Walhof (Arizona), having heard the weighty reasons provided and the discussion of Classis Central California, in session on April 15, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Mark Hofland** is released from ministerial service in Big Springs Christian Reformed Church of Montague, California. (Note: Living Stones Christian Reformed Church of Sacramento, California, is the calling church.)

Deputies' comment: In keeping with the provisions of Church Order Supplement, Article 17, certain stipulations must be met before Rev. Mark Hofland may accept a call or have his credentials transferred to another church. The stipulations are on file with the stated clerk of the classis.

9. Synodical deputies T.J. Lapinsky (Georgetown), G.W. Sheeres (Thornapple Valley), and W.R. Witte (Grand Rapids South), having heard the weighty reasons provided and the discussion of Classis Grand Rapids East, in session on July 10, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Ruth M. Hofman** is released from ministerial service in Grace Christian Reformed Church of Grand Rapids East.

Deputies' comment: In keeping with provisions of Church Order Supplement, Article 17, certain stipulations must be met before Rev. Hoffman may accept a call or have her

credentials transferred to another church. The stipulations are on file with the stated clerk of the classis.

10. Synodical deputies T.D. Kauffman (Northern Illinois), T.J. Kok (Illiana), and J.T. Medenblik (Chicago South), having heard the weighty reasons provided and the decision of Classis Wisconsin, in session on September 24, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Timothy R. Hull** is released from ministerial service in Kenosha Christian Reformed Church of Kenosha, Wisconsin.
11. Synodical deputies M.J. Kooy (Pacific Northwest), H.G. Samplonius (Alberta North), and A.G. Vander Leek (Alberta South/Saskatchewan), having heard the weighty reasons provided and the discussion of Classis B.C. South-East, in session on March 5, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. William J. Kempkes** is released from ministerial service in Vernon Christian Reformed Church of Vernon, British Columbia,

Deputies' comment: In keeping with provisions of Church Order Supplement, Article 17, the stipulations that must be met before Rev. Kempkes may accept another call are kept on file in the office of the stated clerk of Classis B.C. South-East.

12. Synodical deputies H.J. Bierman (Huron), J. Zantingh (Hamilton), and H.D. Praamsma (Toronto), having heard the weighty reasons provided and the discussion of Classis Quinte, in session on September 24, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Arlan W. Koppendrayner** is released from ministerial service in Hope Fellowship Christian Reformed Church of Oshawa, Ontario.

Deputies' comments: In keeping with provisions of Church Order Supplement, Article 17, certain stipulations must be met before Rev. Koppendrayner may accept a call or have his credentials transferred to another church. The stipulations approved by the classis and concurred with by the synodical deputies are on file in the office of the classical stated clerk.

13. Synodical deputies D.W. Lagerwey (California South), J.W. Dykhuis (Red Mesa), and D.R. Koll (Greater Los Angeles), having heard the weighty reasons provided and the discussion of Classis Pacific Hanmi, in session on September 10, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Theodore Lim** is released from ministerial service in In-Christ Community of Sun Valley, California.

Deputies' comments: The weighty reasons for Rev. Lim's resignation is his ill health. In keeping with provisions of Church Order Supplement, Article 17, the following stipulation must be met before Rev. Lim may accept a call or have his credentials transferred to another church: After approximately three months, Rev. Lim will present to the Pacific Hanmi interim committee a statement from his physician certifying suitable health to perform the duties of a pastor. We note that pastor Lim's church is providing three months severance pay.

14. Synodical deputies J.R. Boot (Georgetown), J. Hasper (Holland), and G.A. Koning (Grand Rapids North), having heard the weighty reasons pro-

vided and the discussion of Classis Muskegon, in session on September 19, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Michael S. McDonald** is released from ministerial service in Woodville Christian Reformed Church of White Cloud, Michigan.

Deputies' comments: In keeping with provisions of Church Order Supplement, Article 17, certain stipulations must be met before Rev. McDonald may accept a call or have his credentials transferred to another church. The stipulations approved by the classis and concurred with by the synodical deputies are on file in the office of the classical stated clerk.

15. Synodical deputies H.G. Samplonius (Alberta North), J.S. Hielema (B.C. North-West), and J. Boonstra (B.C. South-East), having heard the weighty reasons provided and the discussions of Classis Alberta South/Saskatchewan, in session on March 14, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Harrison Newhouse** is released from ministerial service in Medicine Hat Christian Reformed Church of Medicine Hat, Alberta.

Deputies' comments: In keeping with provisions of Church Order Supplement, Article 17, certain stipulations must be met before Rev. Harrison Newhouse may accept a call or have his credentials transferred to another church. The stipulations are on file with the stated clerk of the classis.

16. Synodical deputies J. Hasper (Holland), D.A. Struyk (Grand Rapids South), and G.A. Koning (Grand Rapids North), having heard the weighty reasons provided and the discussion of Classis Zeeland, in session on May 14, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Dongo Pewee** is released from ministerial service in Unity Christian Reformed Church of Allegan, Michigan.
17. Synodical deputies J.S. Hielema (B.C. North-West), H. Jonker (B.C. South-East), and D.L. Recker (Columbia), having heard the weighty reasons provided and the discussion of Classis Pacific Northwest, in session on March 5, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Jess E. Powell** is released from ministerial service in Trinity Christian Reformed Church of Anchorage, Alaska.
18. Synodical deputies G.A. Koning (Grand Rapids North), B.F. Tol (Zeeland), and J.R. Boot (Georgetown), having heard the weighty reasons provided and the discussion of Classis Muskegon, in session on March 6, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Louis Roossien** is released from ministerial service in Bethany Christian Reformed Church of Muskegon, Michigan.
19. Synodical deputies C.J. De Ridder (Iakota), J.A. Vermeer (Heartland), and D.A. Zylstra (Lake Superior), having heard the weighty reasons provided and the discussion of Classis Minnkota, in session on September 12, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Viet Hoang Tran** is released from ministerial

service in Worthington Christian Reformed Church of Worthington, Minnesota.

20. Synodical deputies G.G. Vink (Central California), D.W. Lagerwey (California South), and D.L. Recker (Columbia), having been apprised of the weighty reasons provided and the discussion of Classis Yellowstone, in session on March 7, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Bernard J. Van Ee** is released from ministerial service in Gallatin Gateway Community Christian Reformed Church of Bozeman, Montana.

Deputies' comment: In keeping with provisions of Church Order Supplement, Article 17-a, certain stipulations must be met before Rev. Bernard J. Van Ee may accept a call or have his credentials transferred to another church. The stipulations are on file with the stated clerk of Classis Yellowstone.

21. Synodical deputies H.J. Bierman (Huron), H.D. Praamsma (Toronto), and J. Zantingh (Hamilton), having heard the weighty reasons provided and the discussion of Classis Eastern Canada, in session on March 7, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Bart Van Eyk** is released from ministerial service in Charlottetown Christian Reformed Church of Charlottetown, Prince Edward Island.

Deputies' comment: In keeping with provisions of Church Order Supplement, Article 17, the document with its stipulation that must be met before Rev. Bart Van Eyk may accept a call or have his credentials transferred to another church is on file with the stated clerk of Classis Eastern Canada.

22. Synodical deputies T.J. Lapinsky (Georgetown), G.W. Sheeres (Thornapple Valley), and W.R. Witte (Grand Rapids South), having heard the weighty reasons provided and the discussion of Classis Grand Rapids East, in session on July 10, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Steven Venhuizen** is released from ministerial service in Grace Christian Reformed Church of Grand Rapids East.

Deputies' comment: In keeping with provisions of Church Order Supplement, Article 17, certain stipulations must be met before Rev. Venhuizen may accept a call or have his credentials transferred to another church. The stipulations are on file with the stated clerk of the classis.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

J. Extension of eligibility for call under Article 17-c

1. Synodical deputies J. Hasper (Holland), D.A. Struyk (Grand Rapids South), and G.A. Koning (Grand Rapids North), having heard the discussion of Classis Zeeland, in session on May 14, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Jerry L. Alferink's** eligibility for call is extended for one year.
2. Synodical deputies G.G. Vink (Central California), D.R. Koll (Greater Los Angeles), and J.P. Bootsma (Rocky Mountain), having heard the discussion

of Classis Arizona, in session on September 21, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Charles Fondse's** eligibility for call is extended for one year.

3. Synodical deputies H.J. Bierman (Huron), H.D. Praamsma (Toronto), and J. Zantingh (Hamilton), having heard the discussion of Classis Eastern Canada, in session on March 7, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Bryan J. Hummel's** eligibility for call is extended until the fall 2003 classis meeting.
4. Synodical deputies G.G. Vink (Central California), D.R. Koll (Greater Los Angeles), and J.P. Boonstra (Rocky Mountain), having heard the discussion of Classis Arizona, in session on September 21, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Esteban Lugo's** eligibility for call is extended for one year.
5. Synodical deputies T.D. Kauffman (Northern Illinois), T.J. Kok (Illiana), and J.T. Medenblik (Chicago South), having heard the discussion of Classis Wisconsin, in session on September 24, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. John C. Tousley's** eligibility for call is extended for one year.
6. Synodical deputies T.D. Kauffman (Northern Illinois), T.J. Kok (Illiana), and J.T. Medenblik (Chicago South), having heard the discussion of Classis Wisconsin, in session on September 24, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Xay Xue Yang's** eligibility for call is extended for one year.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

K. Release from the office of minister of the Word under Article 17-c

1. Synodical deputies A.G. Vander Leek (Alberta South/Saskatchewan), J.J. Koster (B.C. North-West), and H. Jonker (B.C. South-East), having heard the discussion of Classis Columbia, in session on September 28, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Douglas A. Bosscher** is released from the office of minister of the Word in the Christian Reformed Church in North America.
2. Synodical deputies J.A. Molenbeek (Grand Rapids East), J.R. Boot (Georgetown), and W.R. Witte (Grand Rapids South), having heard the discussion of Classis Grandville, in session on January 16, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Craig R. Cunningham** is released from the office of minister of the Word in the Christian Reformed Church in North America.
3. Synodical deputies T.D. Kauffman (Northern Illinois), T.J. Kok (Illiana), and J.T. Medenblik (Chicago South), having heard the discussion of Classis Wisconsin, in session on September 24, 2002, concur with the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Donald E. Range** is released from the office of minister of the Word in the Christian Reformed Church in North America.

4. Synodical deputies J.A. Koning (Grand Rapids North), G.W. Sheeres (Thornapple Valley), and B.F. Tol (Zeeland), having heard the discussion of Classis Georgetown, in session on May 15, 2003, concur with the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Clarence A. Reyneveld** is released from the office of minister of the Word in the Christian Reformed Church in North America.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

L. Declaration that an evangelist's position fits the guidelines adopted by Synod 2001 under Article 23

1. Synodical deputies J.R. Boot (Georgetown), R. Arbogast (Lake Erie), and G.W. Sheeres (Thornapple Valley), having examined the written materials submitted by the council of Westwood Christian Reformed Church of Kalamazoo, Michigan, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Kalamazoo, in session on May 13, 2003, that the evangelist position to be filled by **Mr. Bill Fernhout** is in keeping with the guidelines established by Synod 2001.
2. Synodical deputies G.E. De Vries (Illiana), H.A. Brink (Pella), L.J. Kuiper (Wisconsin), having examined the written materials submitted by the council of Faith Christian Reformed Church of Tinley Park, Illinois, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Chicago South, in session on September 19, 2002, that the evangelist position to be filled by **Mr. Keith Hesselink** is in keeping with the guidelines established by Synod 2001.
3. Synodical deputies J.A. Molenbeek (Grand Rapids East), G.W. Sheeres (Thornapple Valley), and W.R. Witte (Grand Rapids South), having examined the written materials submitted by the council of West Leonard Christian Reformed Church of Grand Rapids, Michigan, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Grand Rapids North, in session on January 21, 2003, that the evangelist position to be filled by **Dr. Mwaya Kitavi** is in keeping with the guidelines established by Synod 2001.
4. Synodical deputies G.A. Koning (Grand Rapids North), J.A. Molenbeek (Grand Rapids East), W.R. Witte (Grand Rapids South), having examined the written materials submitted by the council of Prosper Christian Reformed Church of Falmouth, Michigan, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Northern Michigan in session on September 24, 2002, that the evangelist position to be filled by **Mr. Chris Kostelansky** is in keeping with the guidelines established by Synod 2001.
5. Synodical deputies T.J. Niehof (Northcentral Iowa), R.W. Sparks (Iakota), and D. Tinklenburg (Heartland), having examined the written materials submitted by the council of the Chinese Christian Reformed Church of Iowa City, Iowa, and having compared them with the guidelines re office

and ordination adopted by Synod 2001, concur with the decision of Classis Pella, in session on September 20, 2002, that the evangelist position to be filled by **Mr. James Leu** is in keeping with the guidelines established by Synod 2001.

6. Synodical deputies J. Corvers (Alberta South/Saskatchewan), J.S. Hielema (B.C. North-West), and J. Boonstra (B.C. South-East), having examined the written materials submitted by the council of Westend Christian Reformed Church of Edmonton, Alberta, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Alberta North, in session on January 22, 2003, that the evangelist position to be filled by **Mr. Rick Mast** is in keeping with the guidelines established by Synod 2001.
7. Synodical deputies A.G. Vander Leek (Alberta South/Saskatchewan), K.D. Koeman (Pacific Northwest), and H.G. Samplonius (Alberta North), having examined the written materials submitted by the council of New Life Christian Reformed Church of Abbotsford, British Columbia, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis B.C. South-East, in session on September 25, 2002, that the evangelist position to be filled by **Mr. Erik Meinders** is in keeping with the guidelines established by Synod 2001.
8. Synodical deputies S.J. Kang (Pacific Hanmi), D.W. Lagerwey (California South), and G.G. Vink (Central California), having examined the written materials submitted by the council of Hope Community Christian Reformed Church of Arcadia, California, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Greater Los Angeles, in session on February 25, 2003, that the evangelist position to be filled by **Mr. Eric Molina** is in keeping with the guidelines established by Synod 2001.
9. Synodical deputies D.R. Koll (Greater Los Angeles), G.G. Vink (Central California), and F.J. Walhof (Arizona), having examined the written materials submitted by the council of Oasis Community Christian Reformed Church of Moreno Valley, California, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis California South, in session on February 13, 2003, that the evangelist position to be filled by **Mr. Steve Paulos** is in keeping with the guidelines established by Synod 2001.
10. Synodical deputies T.J. Brown (Minnkota), D.M. Tinklenberg (Heartland), and H.A. Brink (Pella), having examined the written materials submitted by the council of Faith Christian Reformed Church of Sioux Center, Iowa, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Iakota, in session on March 4, 2003, that the evangelist position to be filled by **Mr. Keo Phommarath** is in keeping with the guidelines established by Synod 2001.
11. Synodical deputies G.W. Sheeres (Thornapple Valley), G.A. Koning (Grand Rapids North), and G.G. Heyboer (Zeeland), having examined the written materials submitted by the council of Ideal Park Christian

Reformed Church of Wyoming, Michigan, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Grand Rapids South, in session on January 16, 2003, that the evangelist position to be filled by **Mr. Randy Raak** is in keeping with the guidelines established by Synod 2001.

12. Synodical deputies G.G. Vink (Central California), D.R. Koll (Greater Los Angeles), and J.P. Boonstra (Rocky Mountain), having examined the written materials submitted by the council of Sunshine Community Christian Reformed Church of El Paso, Texas, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Arizona, in session on September 20-21, 2002, that the evangelist position to be filled by **Mr. Jose Rayas** is in keeping with the guidelines established by Synod 2001.

Deputies' comment: Mr. Rayas will be preparing to plant a new church in the region.

13. Synodical deputies A.G. Vander Leek (Alberta South/Saskatchewan), J.S. Hielema (B.C. North-West), and J. Boonstra (B.C. South-East), having examined the written materials submitted by the council of Trinity Christian Reformed Church of Edmonton, Alberta, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Alberta North, in session on March 4, 2003, that the evangelist position to be filled by **Mr. Harold Roscher** is in keeping with the guidelines established by Synod 2001.
14. Synodical deputies T.J. Brown (Minnkota), R.W. Sparks (Iakota), and H.A. Brink (Pella), having examined the written materials submitted by the council of First Christian Reformed Church of Hull, Iowa, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Heartland, in session on February 28, 2003, that the evangelist position to be filled by **Mr. Kevin Schutte** is in keeping with the guidelines established by Synod 2001.
15. Synodical deputies J. Corvers (Alberta South/Saskatchewan), J.S. Hielema (B.C. North-West), and J. Boonstra (B.C. South-East), having examined the written materials submitted by the council of Bethel Christian Reformed Church of Lacombe, Alberta, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Alberta North, in session on January 22, 2003, that the evangelist position to be filled by **Mr. John Taekema** is in keeping with the guidelines established by Synod 2001.
16. Synodical deputies S.J. Vander Klay (Atlantic Northeast), K.J. Verhulst (Hudson), and R.E. Van Hofwegen (Southeast U.S.), having examined the written materials submitted by the council of Good Shepherd Christian Reformed Church of Prospect Park, New Jersey, and having compared them with the guidelines re office and ordination adopted by Synod 2001, concur with the decision of Classis Hackensack, in session on September 24, 2002, that the evangelist position to be filled by **Mr. Hernan Zapata** is in keeping with the guidelines established by Synod 2001.

Deputies' comment: Documentation was satisfactory.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

M. Reinstatement of a deposed minister of the Word under Article 84

Synodical deputies R.D. Goudzwaard (Greater Los Angeles), G.G. Vink (Central California), and F.J. Walhof (Arizona), having heard the discussion of Classis California South, in session on October 10, 2002, concur with the judgment of classis to declare, in accordance with Church Order Article 84, that **Mr. Bert Block** is eligible for call 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*

Minister delegate Rev. David K. Watson leads in prayer for those released from the ministry and for the churches that they served.

III. Board of Trustees

A. Materials

1. Board of Trustees Report (Polity section, including Appendices A and B; pp. 21-34, 45-51)
2. Board of Trustees Supplement (Section I – Polity Matters)
3. Overture 2
4. Communication 1

B. Recommendation: That synod approve the following to the Committee to Review the Practice of Appointing Ethnic Advisers to Synod:

Dr. David Armour
Rev. David Y. Chong
Mr. Fernando del Rosario
Rev. Esteban Lugo
Ms. Sara Mills
Dr. Peter Szto
Rev. George VanderWeit
Ms. Mary Vermeer
Dr. David H. Engelhard (ex officio)

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 62.)

ARTICLE 58

(The report of Advisory Committee 2 is continued from Article 50.)

Advisory Committee 2, Synodical Services II, Rev. B. Bernard Bakker reporting, presents the following:

I. Board of Trustees

A. Materials

1. Board of Trustees Report (Program section; including Appendices A, C-D, F-M; pp. 31, 34-43, 45-49, 51-66, 71-91)

2. Board of Trustees Supplement (Section II – Program Matters; including Appendices A, A-1, and B-D)
3. Youth-Ministry Committee Report (pp. 219-22)
4. Communication 2: Classis Hamilton

B. *Recommendations* (continued)

3. That synod grant the privilege of the floor to Mr. Ed Vanderveer, chair of the Board; Dr. David H. Engelhard, general secretary; Dr. Peter Borgdorff, executive director of ministries; and Mr. Kenneth J. Horjus, director of finance and administration, when matters pertaining to the Board of Trustees are discussed.

—*Granted*

4. That synod set aside time for presentations by Calvin Theological Seminary, Christian Reformed World Missions, and Christian Reformed World Relief.

—*Adopted*

5. Canadian Ministries

That synod take note of the work of Canadian Ministries as reported in the *Agenda for Synod*.

—*Adopted*

The president recognizes Rev. William C. Veenstra who is present and thanks him for his work as Canadian ministries director.

6. Abuse Prevention

- a. That synod instruct those classes that do not have an advisory panel to respond to allegations of abuse against church leaders, to establish them as soon as possible. Advisory panels are essential tools for the church to respond to and process allegations.

—*Adopted*

- b. That synod affirm that the Christian Reformed Church in North America does not require confessions of its parishioners to its clergy as a matter of church rule of polity.

Grounds:

- 1) The statement is intended for the purpose of determining the application and scope of the clergy-penitent privilege under Michigan law and other state/provincial laws as applicable.
- 2) The Christian Reformed Church in North America must not tolerate child abuse and therefore wishes to allow its clergy discretionary disclosure of such incidents to appropriate authorities even when not required to do so by statute.

—*Adopted*

- c. That synod request that the Board of Trustees review the mandate and structure of the Office of Abuse Prevention.

Ground: Our concern is whether the expectations inherent in the mandate can be successfully accomplished by the current set up.

—*Adopted*

7. Disability Concerns

That synod take note that this pastoral ministry will celebrate its twentieth anniversary next year.

—Adopted

8. Pastor-Church Relations and Ministerial Information Services

That synod note that this pastoral ministry is celebrating its twentieth anniversary this year. The ministry continues to explore ways in which they can assist pastors and congregations, especially during transitional times.

—Adopted

9. Ministry planning

That synod view a half hour presentation on Church Planting Goals. It involves presenting the call to reach the unchurched, the challenge facing the agencies, and the response we all are asked to make. The presentation is part of our Denominational Ministry Plan.

—Adopted

10. Lilly Endowment, Inc. grant

That synod take note of the funds received from Lilly Endowment, Inc. to support and strengthen pastors in their ministry under the Sustaining Pastoral Excellence Program.

—Adopted

11. Funding for new ministry programs

That synod clearly indicate when it approves a programmatic and/or staff expansion whether the funding for implementation is in addition to the Consumer Price Index (CPI) adjustment in ministry shares for that year or whether the new costs must be absorbed by the CPI increase.

—Adopted

12. Denominational Ministries Review

a. Background

In 2002, the Board of Trustees authorized a review of all the denomination's ministries. Eight teams were appointed and a tremendous amount of work went into this task. This process will help with ministry priorities, effectiveness, and potential efficiencies as the mission is pursued together.

The BOT did consider several overarching recommendations that have emerged out of the review process. The actions of the BOT are recorded here for synod's information.

- 1) The BOT referred each review report to the appropriate agency with the request that a response be given to the BOT by September 30, 2003.
- 2) The BOT appointed a committee to propose overall ministry priorities that can guide the church in deciding the allocation of resources and the refining of ministry choices.

- 3) The BOT believes that the organizational structure of the agencies will need to be aligned in support of the ministry priorities. It is the BOT's intent to address this issue when the priorities committee has rendered its report.
- 4) The BOT endorsed the appointment of three administrative task forces to address the following:
 - a) To conduct a formal review, in conjunction with The Back to God Hour, World Missions, and CRWRC of the present strategy of deploying staff in twenty-seven to thirty countries as contrasted to reducing that many locations to a more manageable number.
 - b) To examine the missiology advanced by the mission agencies as well as Calvin Theological Seminary and recommend a missiological statement and terminology for use by all the agencies of the CRC.
 - c) To propose a denominational regional ministry-delivery model so that congregations can be better served.

b. Recommendation

That synod endorse the Board of Trustees' work in the denominational ministries review process, which was one of the more significant denominational initiatives of the BOT, as it deals with the need to coordinate and lead the ministries of the church.

—Adopted

13. Succession Planning

a. Background

- 1) The director of finance and administration's office will undergo a change in personnel as of July 1, 2003.
- 2) Two other denominational leadership positions (executive director of ministries and general secretary) will undergo a change during the next several years.

b. Recommendations

- 1) That synod expresses thanks to Mr. Kenneth Horjus for his years as director of Finance and Administration. His competent and valuable contribution saw the Christian Reformed Church through difficult times as well as ordinary financial ministry.

—Adopted

- 2) That synod take note of the work of the Board of Trustees in appointing a Succession Planning Committee to develop a proposal that will place denominational leadership in a team of executives that is led by a leader who will replace the present positions of executive director of ministries and general secretary. The report will come to Synod 2004.

—Adopted

14. Race Relations

That synod encourage churches and classes to celebrate All Nations Heritage Week from September 29 to October 5, 2003, with an invitation to celebrate All Nations Heritage Sunday on October 5, 2003.

Grounds:

- a. The struggle against prejudice, discrimination, and racism needs to be balanced by celebrating and affirming God's gift of unity in diversity through our Savior and Lord, Jesus Christ (cf., Ephesians 2). The congregations that also celebrate World Communion Sunday can find a meaningful Christian Reformed way of doing it by combining both celebrations.
- b. The financial support Race Relations receives from the All Nations Heritage Sunday celebrations dramatically increases their ability to award scholarships and grants to promote the leadership of people of color in the life of our denomination.

—*Adopted*

15. Chaplaincy Ministries

a. Background

The Board of Trustees appointed a committee to formulate a mandate and structure that would be an appropriate organizational placement for the Office of Chaplaincy Ministries.

b. Recommendations

- 1) That synod grant the privilege of the floor to Rev. Herman Keizer Jr., Director of Chaplaincy Ministries, when these matters are discussed by synod.

—*Granted*

- 2) That synod approve the following mandate for Chaplaincy Ministries:

Chaplains are called by the church to extend the ministry of Christ to persons in institutional and specialized settings.

—*Adopted*

- 3) That synod adopt the following characteristics and guiding principles for chaplaincy (see Appendix D, III, B and C) and insert them into Church Order Supplement, Article 12-c (section c):

a) Characteristics of chaplain ministries

- i. It is pastoral. It seeks those separated from the settled congregation and extends a ministry of compassion, healing, and reconciliation.
- ii. It is wholistic. It is a ministry of word and deed, concerned about the well-being of the whole person; it encourages healing in a hospital, hope in a prison, and freedom for the addicted; it speaks for the voiceless; and it advocates for justice, bringing the shalom of God's kingdom to the groaning parts of our world.
- iii. It functions within "total institutions." The military, the hospital, the prison, and the large corporation are all worlds unto themselves with environments that tend toward regimentation, depersonalization, and loss of freedom. They place any citizen or worker, but especially a Christian, in a situation with dual, sometimes conflicting, loyalties.

- iv. It is public. It is often conducted in a public, interfaith setting where a witness to the faith is welcomed, but proselytizing is not fitting. The interfaith setting requires sensitivity to other faith traditions and readiness to work with them. At the same time, it provides a unique opportunity to let the light of Christ shine.
 - v. It is team work. Hospital, prison, and military chaplains work with staff in other disciplines for the health and well-being of those they serve. Chaplains, as members of a professional team, trust that their part, faithfully done, will add to the whole enterprise.
 - vi. It requires special training. The settings in which chaplains minister are so different from each other and from the parish ministry that specialized training is needed.
- b) Guiding principles
- The following principles apply to chaplaincy in a special way:
- i. Chaplains represent Christ and his church. Jesus links his own sending by the Father to his sending of disciples into the world (John 17:18) The church receives the task to represent the Lord and does this in person, through a cup of cold water, and, especially, by the means of grace. A chaplain's presence, therefore, symbolizes the Lord's care.
 - ii. The image of the Shepherd guides the pastoral ministry of chaplains. He who was sent by the Father, calls himself a shepherd, and instructs Peter to tend his sheep (John 21:16). Chaplains may travel far for one lost one (Matthew 18:10-14) or to be with those in distress (Luke 19:10), which causes them to express the threefold office in their own way.
 - iii. Chaplains concentrate on the fringes. Like the Great Physician who was accused of not spending more time with the healthy, chaplains work with those who are sick and suffering, mixed up, or in jail (Luke 5:27-32) to bring change, healing, faith, hope, and justice.
 - iv. Chaplains minister for God in interfaith settings. Because chaplaincy often happens in public institutions, such as the military or a public hospital, it must be carried out in these religiously pluralistic settings with integrity to the chaplain's faith and that of colleagues and other members of this institution. The expectation is that chaplains "perform for your own, provide for others, care for all." Christian chaplains work with persons and chaplains of other faiths in the conviction that their witness will help bring into the kingdom these "scattered children of God" (John 11:51, 52).

Grounds for both a) and b):

- 1) The mandate states the nature of chaplaincy as it has developed in our church's history.
- 2) The guiding principles emerge from Reformed theology and the reflections of our chaplains.

—Adopted

- 4) That synod amend (addition is underlined) the Church Order Article 12-b to read:

A minister of the Word who (1) enters into the work of missions or chaplaincy, or (2) is appointed directly by synod, or (3) whose appointment is ratified by synod shall be called in the regular manner by a local church, which acts in cooperation with the appropriate committee of classis or synod.

Ground: This addition re chaplaincy will help to regulate the ministry of chaplains as a significant part of the church's ministry.

—Adopted

- 5) That synod declare this is not a substantive change and therefore does not require next year's synod to ratify this change.

—Adopted

- 6) That synod instruct CRC Publications to develop an amendment to the forms of ordination and installation for use by the churches to install and ordain ministers of the Word as chaplains.

Ground: These amendments will recognize the significant ministry of chaplains as a regular part of the church's ministry.

—Adopted

16. Social Justice and Hunger Action

That synod affirm the work of this office in calling the body of Christ to deal with issues such as AIDS, world hunger, refugee issues, criminal, and other justice issues.

—Adopted

17. Judicial Code Procedure Review

a. Background

In 2002, the Board of Trustees formed a committee to review the Judicial Code of Rights and Procedures particularly as it related to the employee termination policy of the CRCNA.

b. Recommendations

- 1) That synod declare that Christian Reformed Church in North America employee termination decisions no longer be appealable by way of the Judicial Code of Rights and Procedures.

—Adopted

- 2) That synod declare that an "employee of an agency, board, or committee" per the provision of Judicial Code Article 1-b, 2, c, no longer be granted the right to bring appeals against "an agency board or committee."

Grounds:

- a) Internal policies and procedures provide several levels of safeguards for an employee who chooses to appeal an employment termination decision.

- b) The Board of Trustees as the interim committee of synod has the final role in the appeals procedure, and it can both protect the rights of the employees and the concerns of synod for fairness and justice.

—Adopted

- 3) That synod approve the following changes in the text of the Judicial Code of Rights and Procedures as outlined in the *Agenda for Synod 2003*, Appendix A, pp. 46-49:

1. The Preamble

Preamble to the Judicial Code

The Judicial Code is not a document of broad applicability. It is intended to be operative in ~~two~~ strictly defined areas and therefore contains limiting language. ~~The two areas of applicability are covered separately in Article 1, a and b.~~

The Judicial Code deals with the following matters:

- a. Disputes involving members and/or assemblies of the church and, in some limited instances, nonmembers (see Article 1-a).
- b. Disputes involving agencies, boards, or committees on one side and members or assemblies of the church on the other side, excluding employee termination decisions (see Article 1-b).

With respect to such matters, the provisions of the Judicial Code apply only:

- a. when written charges are filed; and
- b. when either party to the dispute requests a judicial hearing or when the assembly first hearing the charges determines to constitute a formal hearing.

The Judicial Code is intended to be a dispute-resolution mechanism of last resort. Brothers and sisters in Christ should make every effort to resolve issues between them amicably, according to the teachings of Scripture. If they require external assistance to reach agreement, they may, where appropriate, seek trained facilitators or mediators to help them reach agreement.

About Article 1-a

~~Article 1-a deals with matters involving members and/or assemblies of the church and, in some limited instances, nonmembers. With respect to such matters, the provisions of the Judicial Code apply only~~

- a. ~~when written charges are filed; and~~
- b. ~~when either party to the dispute requests a judicial hearing or when the assembly first hearing the charges determines to constitute a formal hearing.~~

If Therefore, even if the above two conditions are met (i.e., written charges and request for formal hearing), the assembly must still make a determination as to whether or not sufficient

informal means for resolution have or have not been exhausted. If such means have not been exhausted, the assembly should seriously consider postponing the judicial hearing while further informal efforts are undertaken. ~~If~~ Only after the assembly determines that sufficient informal means have been exhausted or ~~if further informal~~ that such means do not resolve the matter, should the assembly ~~will~~ proceed to conduct a judicial hearing as set forth below.

It should be noted that matters of admonition and discipline do not require a judicial hearing unless there are written charges that either party or the assembly determines require a judicial hearing. The Judicial Code recognizes the fundamental and primary role of informal means in all matters of admonition and discipline; it assumes that these matters are best handled by informal counseling and entreaty; and if sanctions are required, it leaves the determination of them to the church under the Church Order.

The assembly must also decide, under Article 10 of the Judicial Code below, whether or not the charges are substantial enough to warrant a hearing.

About Article 1-b

~~Article 1-b deals with disputes involving agencies, boards, or committees on one side and their employees or members or assemblies of the church on the other side. With respect to all such matters, the provisions of the Judicial Code apply only~~

- ~~a. when a written appeal or written charges are filed, and~~
- ~~b. when a judicial hearing is requested by one of the parties or when the assembly before whom the charges first are filed determines to constitute a judicial hearing.~~

~~Article 1-b is not to be treated as an alternative method whereby church members or assemblies can challenge or question the decisions or conduct of the agencies, boards, or committees in matters which are properly the substance of an overture or a gravamen.~~

[*Note:* Much of the current material under “About Article 1-a” and “About Article 1-b” has been incorporated into the new extended Preamble.]

2. Article 1-b

- b. Appeals from decisions, acts, or course of conduct of agencies, boards, or committees of the Christian Reformed Church, excluding employee termination decisions.

3. Article 8

Article 8

- a. A hearing for an alleged offense shall ordinarily begin no later than one year from the time the charge is filed.
- b. The assembly, after consulting with the complainant and the respondent, shall set the time and place for the hearing on the charge and shall notify the parties.
- c. The assembly shall set a time, not less than fifteen (15) days and not more than thirty (30) days, before the hearing by which the parties shall each furnish the other party with a list of witnesses to be called and a copy of each exhibit to be offered at the hearing. A party shall be limited to such witnesses and exhibits unless the party persuades the assembly of good cause for not having the information available by the deadline.
- d. Within the same time period set forth in c above, each party shall furnish the assembly with a list of witnesses that the party plans to call at the hearing and a copy of all documents to be offered at the hearing, in chronological order and indexed.
- e. The assembly may, in its discretion, require further advance disclosures by the parties concerning the witnesses, documents, evidence, and arguments that they intend to present at the hearing.

4. Article 10

Article 10

Before the hearing, ~~¶~~the assembly shall determine whether the written charges are substantial enough to warrant a hearing. This may be done by the assembly on the basis of the written charge; the answer; the proposed exhibits; and, if the assembly so desires, an informal conference with the parties and their representatives. The assembly may delegate the review of information and the informal conference to a committee, but the assembly, after receiving a report from the committee, makes the determination. A decision by a council or a classis that a charge is not substantial may be appealed.

5. Article 12

Article 12

The final decision on any case shall be by majority vote of the council, excluding those who have recused themselves from the case. Members who have not attended all the sessions and have not heard the case in its entirety shall read or listen to the record before a vote is taken.

6. Article 19

Article 19

If the appellant, having shown good cause therefore, desires to introduce additional evidence, the classis may remand the case to the council for a rehearing or for such additional hearing as classis may direct.

7. Article 20

Article 20

In all cases, the classis shall set a time for the hearing on appeal and send a notice as to the time and date of such hearing to all parties. After the statement and any applicable written record have been considered and oral arguments concluded, the classis shall ~~withdraw~~ go into executive session and shall ~~hereupon~~ immediately consider and decide the issues of the case. The final decision on any case shall be by majority vote of the classis. Delegates who have not attended all the sessions and have not heard the case in its entirety shall read the record before a vote is taken. The classis may sustain or reverse in whole or in part the decision of the council, or it may return the case to the council with instructions for a new hearing partial or complete rehearing.

—Adopted

18. Revised Grievance and Termination Appeal Procedure

a. Background

In light of synod's decision to no longer permit employees to appeal their termination by way of the Judicial Code of Rights and Procedures the Employee Manual requires refinement.

b. Recommendation

That synod approve the revised grievance and termination of employment appeal procedure for employees of the denomination (see Board of Trustees Supplement and Appendix C).

—Adopted

A delegate presents the following motion:

That synod declare that the employee termination procedure is a policy of the Board of Trustees of the CRCNA and need not henceforth be approved by synod.

Ground: The policy has been detached from the Judicial Code of Rights and Procedures, which is the responsibility of synod.

—Adopted

19. Letter of Miller, Johnson, Snell & Cummiskey

a. Background

A letter has been received from corporate counsel concerning the practice of Christian Reformed Church congregations paying for Christian school tuition through the congregation's general fund. It is the opinion of legal counsel that this practice may under certain

circumstances place at risk all the entities of the CRC who are collectively part of the group determination as 501(C)3 tax exempt organizations by the Internal Revenue Service in the United States. To minimize the risks associated with this practice, legal counsel recommends that any congregation choosing to pay tuition in this manner be advised “to obtain its own tax exempt status through the filing of an independent 1023 form with the IRS.”

b. Recommendation

1) That synod take note of the letter that was received from corporate counsel (Board of Trustees Supplement, Appendix A).

—Adopted

2) That synod instruct the Board of Trustees to more fully explore the issues that are imbedded in our group exemption status as well as the IRS reporting requirements.

—Adopted

(The report of Advisory Committee 2 is continued in Article 61.)

ARTICLE 59

The afternoon session is adjourned. Second clerk Rev. Henry P. Kranenburg leads in closing prayer.

THURSDAY EVENING, June 19, 2003
Twelfth Session

ARTICLE 60

Minister delegate H. David Schuringa reads and reflects on Jeremiah 22:11ff. and leads in opening prayer.

ARTICLE 61

(The report of Advisory Committee 2 is continued from Article 58.)

Advisory committee 2, Synodical Services II, Rev. B. Bernard Bakker reporting, presents the following:

I. Board of Trustees

A. Materials

1. Board of Trustees Report (Program section; including Appendices A, C-D, F-M; pp. 31, 34-43, 45-49, 51-66, 71-91)
2. Board of Trustees Supplement (Section II – Program Matters; including Appendices A, A-1, and B-D)
3. Youth-Ministry Committee Report (pp. 219-22)
4. Communication 2: Classis Hamilton

B. Recommendations (continued)

In light of recommendation 10 (Article 44) and recommendation 19 (Article 67), a delegate presents the following motion:

That the CRC Board of Publications not produce training materials for churches regarding communal financing of Christian day school education until there is consultation between the Board of Trustees and the Board of Publications regarding the advise of legal counsel.

—*Adopted*

20. Staff reductions

a. Background

Communication 2 from Classis Hamilton addresses the elimination of the position of chaplain ministries in Canada. Your advisory committee recognizes with grief the fact that ministry shares have fallen below expectations, necessitating such actions, their impact on ministry services, and especially the pain it brings to the personnel involved. We also understand the difficulty of the Board of Trustees in deciding which positions to eliminate. It is our hope that further reductions may not be necessary.

b. Recommendation

That synod declare this to be its response to Communication 2.

—*Adopted*

21. That synod approve the work of the Board of Trustees that was assigned to this advisory committee.

—*Adopted*

22. War and Peace

Recommendation: That synod appoint the following people to the Committee to Study War and Peace:

Members

Dr. Paul Bolt

Dr. Elaine Botha

Dr. Justin Cooper

Dr. Ronald Feenstra

Rev. Carl Kammeraad

Rev. Herman Keizer

Mr. Mike Menning

Ms. Kathy Vandergrift

Rev. Rick Williams

Dr. David H. Engelhard (ex officio)

Mr. Peter Vander Meulen (ex officio)

Advisors

Congressman Vern Ehlers

Congressman Peter Hoekstra

Alternates

Ms. Julia Bailey
Mr. Henry Burghuis
Rev. Dale Ellens
Mr. Sylvan Gerritsma
Dr. David Hoekema
Mr. Eric Hoogeter

—Adopted

ARTICLE 62

(The report of Advisory Committee 1 is continued from Article 57.)

Advisory Committee 1, Synodical Services I, Rev. Donald L. Recker reporting presents the following:

Board of Trustees

A. Materials

1. Board of Trustees Report (Polity section, including Appendices A and B; pp. 21-34, 45-51)
2. Board of Trustees Supplement (Section I – Polity Matters)

B. Recommendation

That synod appoint the following persons to the Committee to Review the Classical-Local Option with Respect to Women Serving in the Offices of Minister, Elder, and Evangelist and report to Synod 2005:

Members

Dr. Stephanie Baker Collins
Ms. Victoria Gibbs
Rev. Neil Jasperse
Rev. Jonathan Kim
Dr. William Koopmans
Rev. Bruce Persenaire
Rev. Eleanor Rietkerk
Ms. Bonnie Smith
Rev. Howard Vanderwell
Dr. David H. Engelhard (ex officio)

Alternates

Rev. Cliff Bajema
Rev. Moses Chung
Rev. Erika Dekker
Ms. Jean Dykshoorn
Mr. Lyman Howell
Mr. Charles Kim
Rev. Norman Meyer
Dr. Fritz Rottman
Ms. Elna Siebring
Rev. William G. Vis

—Adopted

ARTICLE 63

(The report of the Advisory Committee 5 is continued from Article 33.)

Advisory Committee 5, Missions, Rev. James LaGrand reporting, presents the following:

Response to Overture 1: Adopt a Study Report on Restorative Justice

A. *Materials:* Overture 1 and Classis B.C. North-West Study Committee Report, pp. 401-22

B. *Recommendation*

That synod appoint the following members to the Committee to Study Restorative Justice:

Members

- Rev. John deVries
- Rev. Sheila Holmes
- Dr. Clayton Libolt
- Mr. Donald Pranger
- Dr. Robert Price
- Ms. Gail Rice
- Mr. Harold Roscher
- Rev. Henry Smidstra
- Mr. Tom VanEngen
- Dr. Nicholas Wolterstorff
- Dr. David H. Engelhard (ex officio)

Alternates

- Dr. H. David Schuringa
- Ms. Victoria Gibbs
- Rev. Carl Bosma

- Mr. Danny Skelton

- Ms. Janet Sybenga

- Dr. James Skillen

Other Alternates

- Ms. Kathy Vander Grift
- Mr. Rick Bandstra
- Mr. Daniel Brinks

—Adopted

ARTICLE 64

Appointments, officers, and functionaries are presented for review. This listing reflects the results of the synodical elections and appointments and includes study committees that are synodically approved.

I. Officers, functionaries, and convening church for Synod 2004

A. *Officers*

1. General secretary: Dr. David H. Engelhard
2. Executive director of ministries: Dr. Peter Borgdorff
3. Director of finance and administration: Mr. Kenneth J. Horjus

B. *Functionaries*

Arrangements for synod: Mr. Curtis Taylor, Dordt College

C. *Convening church*

Convening church for Synod 2004: To be determined

II. Synodical deputies

Classis	Deputy	Alternate	Term Expires
Alberta North	Rev. Harry Vriend	Rev. Cecil Van Niejenhuis	2006 (1)
Alberta South/ Saskatchewan	Rev. Andrew G. Vander Leek	Rev. Jake Corvers	2005(1)
Arizona	Rev. Frederick J. Walhof	Rev. John Rop	2004(1)
Atlantic Northeast	Rev. Stanley J. Vander Klay	Rev. K. Bratt	2006(2)
B.C. North-West	Rev. Jack S. Hielema	Rev. John J. Koster	2005(2)
B.C. South-East	Rev. John Boonstra	Rev. Henry Jonker	2004(1)
California South	Rev. Donald W. Lagerwey	Rev. William Verhoef	2004(2)
Central California	Rev. George G. Vink	Rev. Gerard L. Dykstra	2004(2)
Chatham	Rev. Daniel R. Tigchelaar	Rev. Paul D. Stadt	2005(2)
Chicago South	Rev. Julius T. Medenblik	Rev. John M. Ouwinga.	2005(1)
Columbia	Rev. Kenneth Van Schelven	Rev. Jelmer P. Groenwold	2006(1)
Eastern Canada	Rev. Norman J. Visser	Rev. Kenneth M. Gehrels	2003(1)
Georgetown	Rev. Dale W. Vander Veen	Rev. Matthew A. Palsrock	2006(1)
Grand Rapids East	Rev. James A. Molenbeek	Rev. Edward A. Van Baak	2006(2)
Grand Rapids North	Rev. Gerald A. Koning	Rev. Terry D. Slachter	2005(2)
Grand Rapids South	Rev. Wilmer R. Witte	Rev. David A. Struyk	2004(1)
Grandville	Rev. Douglas A. Kamstra	Rev. Donald J. Steenhoek	2004(1)
Greater Los Angeles	Rev. David R. Koll	Rev. Ronald D. Goudzwaard	2003(1)
Hackensack	Rev. Douglas H. Bratt	Rev. John A. Algera	2004(2)
Hamilton	Rev. John Zantingh	Rev. Henry R. De Bolster	2004(2)
Heartland	Rev. Duane Tinklenberg	Rev. Carl J. Klompien	2004(1)
Holland	Rev. Jacob Hasper	Rev. Michael De Vries	2004(2)
Hudson	Rev. John G. Keizer	Rev. Kenneth J. Verhulst	2004(2)
Huron	Rev. Harry J. Bierman	Rev. John Keressies	2005(1)
lakota	Rev. Roger W. Sparks	Rev. Charles J. De Ridder	2005(1)
Illiana	Rev. Thomas J. Kok	Rev. Gerald E. De Vries	2005(1)
Kalamazoo	Dr. Harry G. Arnold	Rev. Albert J. De Vries	2005(1)
Lake Erie	Rev. Randall Engle	Rev. Robert Arbogast	2005(1)
Lake Superior	Rev. David A. Zylstra	Rev. Alfred J. Van Dellen	2005(1)
Minnkota	Rev. Timothy J. Brown	Rev. Lee G. Christoffels	2004(2)
Muskegon	Rev. Robert L. Bierenga	Rev. Allen Petroelje	2004(2)
Niagara	Rev. John De Jong	Rev. Harry A. Vander Windt	2005(2)
Northcentral Iowa	Rev. Thomas J. Niehof	Rev. George M. Mc Guire	2004(2)
Northern Illinois	Rev. Merle Den Bleyker		2006(1)
Northern Michigan	Rev. Raymond Brinks	Rev. Ronald Klimp	2004(1)
Pacific Hanmi	Rev. Seung J. Kang	Rev. Young O. Kim	2004(2)
Pacific Northwest	Rev. Kenneth D. Koeman	Rev. Michael J. Kooy	2003(1)
Pella	Rev. Harvey A. Brink	Rev. Kenneth L. Schepel	2005(1)
Quinte	Rev. B. Bernard Bakker	Rev. Ed W. Visser	2006(1)
Red Mesa	Rev. John W. Dykhuis	Rev. John J. Greydanus	2006(2)
Rocky Mountain	Rev. Jacob P. Boonstra	Rev. Kenneth R. Rip	2003(1)
Southeast U.S.	Rev. Robert E. Van Hofwegen		2002(2)
Thornapple Valley	Rev. Gerrit W. Sheeres	Rev. Gerard Bouma	2004(1)
Toronto	Rev. Herman D. Praamsma	Rev. Jacob Kuntz	2003(2)
Wisconsin	Rev. Leslie J. Kuiper	Rev. Daniel J. Roeda	2005(2)
Yellowstone	Rev. Thomas Vander Ziel	Rev. Jacob Weeda	2005(1)
Zeeland	Rev. Bernard F. Tol	Rev. Gerry G. Heyboer	2003(1)

III. Boards and committees

Note: Members of the regional boards (Board of Trustees of the CRCNA, the boards of The Back to God Hour, Calvin College, and Calvin Theological Seminary) are elected from the following twelve Regions:

- Region 1*—Classes B.C. North-West and B.C. South-East
- Region 2*—Classes Alberta North, Alberta South/Saskatchewan, and Lake Superior (Canadian congregations)
- Region 3*—Classes Eastern Canada, Quinte, and Toronto
- Region 4*—Classes Chatham, Hamilton, Huron, and Niagara
- Region 5*—Classes Columbia, Pacific Northwest, and Yellowstone
- Region 6*—Classes Central California, Greater Los Angeles, California South, and Pacific Hanmi
- Region 7*—Classes Rocky Mountain, Red Mesa, and Arizona
- Region 8*—Classes Heartland, Iakota, Lake Superior (U.S. congregations), Minnkota, Northcentral Iowa, and Pella
- Region 9*—Classes Illiana, Chicago South, Northern Illinois, and Wisconsin
- Region 10*—Classes Georgetown, Holland, Kalamazoo, Muskegon, Northern Michigan, and Zeeland
- Region 11*—Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Lake Erie, and Thornapple Valley
- Region 12*—Classes Atlantic Northeast, Hackensack, Hudson, and Southeast U.S.

A. Board of Trustees of the Christian Reformed Church in North America

District	Member	Alternate	Term Expires
<i>Canadian members</i>			
Alberta North	Rev. John Pasma	Rev. Neil De Koning	2006(1)
Alberta South/ Saskatchewan	Mr. Hessel Kielstra	Mr. Durk De Jong	2004(1)
B.C. North-West	Mr. William Crofton	Mr. Andy de Ruyter	2006(1)
B.C. South-East	Rev. Bert Slofstra	Rev. Kenneth D. Boonstra	2006(2)
Chatham	Mr. Jack Geschiere	Mr. Patrick McNamara	2005(1)
Eastern Canada	Rev. Norman J. Visser	Rev. Kenneth M. Gehrels	2004(1)
Hamilton	Rev. Bart Velthuizen		2004(1)
Huron	Rev. Edward Den Haan	Rev. Gerrit J. Bomhof	2005(2)
Lake Superior	Rev. James C. Dekker	Rev. William C. Tuininga	2005(1)
Niagara	Rev. Andrew E. Beunk	Rev. Jack Van Marion	2006(1)
Quinte	Rev. Jake Kuipers	Dr. William T. Koopmans	2005(1)
Toronto	Mr. Enno Meijers	Mr. Donald Wiersma	2004(1)
At-large members	Mrs. Sarah Cook Mrs. Verney Kho Mr. Keith Oosthoek	Mrs. Martha Kouwenhoven Mrs. Patricia Storteboom Mr. Bert Schouten	2005(2) 2004(1) 2006(1)
Adviser	Rev. William Veenstra, Canadian ministries director		
<i>U.S. members</i>			
Region 5	Rev. Al Machiela	Rev. Rod Vander Ley	2004(1)
Region 6	Rev. Gerard Dykstra	Rev. Moses Chung	2005(1)
Region 7	Mrs. N. Theresa Rottschafer	Mr. Walter F. Ackerman	2005(1)
Region 8	Rev. Robert Timmer	Rev. LeRoy G. Christoffels	2004(1)
	Mr. Marion D. Van Soelen	Mr. Lane Bonnema	2005(1)
Region 9	Rev. W. Wayne Leys	Dr. James La Grand	2006(2)
Region 10	Rev. Leonard J. Vander Zee	Rev. Marvin J. Hofman	2006(1)

Region 11	Mr. Kenneth Kuipers	Mr. Delvin Huisingh	2006(2)
	Mrs. Beverly A. Weeks	Mrs. Kathy Steenwyk	2005(1)
	Rev. Calvin D. Compagner		2004(2)
Region 12	Ms. Jane Vander Haagen	Ms. Judy Bredeweg	2004(1)
	Mr. Dan Cooke	Mr. Cornelius J. Bushoven	2005(1)
At-large members	Mr. Paul Dozeman	Mr. James Clousing	2004(1)
	Mrs. Gail Jansen	Mrs. Kathryn A. DeBoer	2006(2)
	Mrs. Mamie Thomas	Mrs. Cindy Vander Kodde	2004(2)
Ex officio	Dr. David H. Engelhard, general secretary Dr. Peter Borgdorff, executive director of ministries		

B. The Back to God Hour

Region	Member	Term Expires
Region 1	Mr. Marten VanHuizen	2004(2)
Region 2	Mrs. Rose Olthuis	2005(2)
Region 3	Mr. Sybren VanderZwaag	2006(1)
Region 4	Rev. Jerry Hoytema	2004(1)
Region 5	Rev. Mark Van Haitsma	2005(1)
Region 6	Mrs. Charlotte Holland	2006(2)
Region 7	Mr. Henry W. Rottschafer	2005(1)
Region 8	Mr. Doug Kallemeyn	2004(1)
Region 9	Rev. Richard E. Williams	2004(2)
Region 10	Mrs. Willa Beckman	2005(2)
	Rev. Allen Petroelje	2005(2)
Region 11	Rev. R. Scott Greenway	2005(2)
	Dr. Robert Heerspink	2006(2)
Region 12	Rev. Donald Wisse	2006(2)
At-large	Mr. John G. Lagestee	2006(1)

C. Calvin College Board of Trustees

Classis	Deputy	Alternate	Term Expires
Regions 1 and 2	Mr. Robert Koole	Dr. Jack S. Hielema	2005(2)
Region 3	Mr. Martin Mudde	Ms. Ineke Neutel	2006(1)
Region 4	Dr. Henry J. Stronks	Mr. Calvin P. Davies	2004(2)
Region 5	Mr. Ronald Leistra	Rev. Paul Hansen	2006(1)
Region 6	Rev. John W. De Vries		2004(2)
Region 7	Mrs. Carol Bremer-Bennett	Rev. Jeffrey A. Dykema	2005(2)
Region 8	Rev. Charles J. De Ridder	Mr. Lloyd W. Bierma	2004(2)
Region 9	Mr. Craig Friesema	Dr. William F. De Rose	2005(1)
	Rev. Gerald L. Hoek	Rev. Timothy Howerzyl	2006(1)
Region 10	Rev. Joseph Brinks	Mr. Chris Grier	2006(1)
	Dr. Robert De Bruin	Mrs. Lois Miller	2006(2)
Region 11	Rev. John Joldersma		2004(1)
	Mr. William J. Alphenaar	Mr. Ralph Katerberg	2005(1)
	Mr. James Haagsma	Ms. Evonne Plantinga	2006(1)
Region 12	Mr. Arnold Morren	Mr. Melvin De Stigter	2004(2)
	Rev. Douglas H. Bratt	Mr. Donald Sporn	2005(1)
Alumni	Mrs. Marjorie Youngsma		2004(1)
	Mrs. Connie Brummel		2005(2)
	Mr. Dirk J. Pruis		2006(1)
At-large	Mr. Stephen C.L. Chong		2005(2)
	Dr. Jack Harkema		2004(2)

Mr. Milton Kuyers	2005(3)
Mr. Bastian A. Knoppers	2006(1)
Mr. Kenneth Olthoff	2006(3)
Mrs. Elsa Prince Broekhuizen	2004(1)
Ms. Jacquelyn S. Vander Brug	2004(2)
Mr. David Vander Ploeg	2005(1)
Mrs. Janice Van Dyke-Zeilstra	2005(1)
Ms. Cindi Veenstra	2005(2)
Rev. Harry W. Lew	2006(1)
Rev. Norberto Wolf	2006(2)

D. Calvin Theological Seminary Board of Trustees

Region	Member	Alternate	Term Expires
Region 1	Dr. Jack S. Hielema		2004(2)
Region 2	Rev. Cecil Van Niejenhuis	Rev. Philip F. Reinders	2005(2)
Region 3	Mr. John A. Barnstead	Dr. George Vandervelde	2004(2)
Region 4	Rev. Jack De Vries	Rev. Frederick Heslinga	2006(1)
	Mr. Hank Hultink	Mr. John De Waard	2005(2)
Regions 5 and 6	Ms. Leslie C. Ruitier	Ms. Sue Imig	2006(1)
Region 7	Rev. Al Lindemulder	Rev. Daniel Brink	2006(2)
Region 8	Rev. Roger D. Kramer	Rev. William Zeilstra	2006(2)
	Mr. Loren J. Veldhuizen	Mrs. Carol Kramer	2006(2)
Region 9	Mr. Gerald Baas	Dr. Len Reedyk	2004(2)
Region 10	Mr. Will Byker	Dr. James Vander Kam	2005(2)
	Dr. Jacob E. Nyenhuis	Mr. William F. Stoub	2004(1)
Region 11	Rev. Ruth Hofman	Rev. Rozanne Bruins	2005(1)
	Rev. Ron Kool	Dr. Byron Bossenbroek	2006(2)
	Rev. Norman L. Meyer	Rev. John J. Steigenga	2004(2)
Region 12	Rev. Peter L. Padro	Rev. Xavier Suarez	2006(1)
At-large	Mr. Sidney J. Jansma, Jr.	Mr. Bernard te Velde, Sr.	2004(2)
	Mr. Douglas L. Kool	Mr. James V. Hoekstra	2006(1)
	Dr. Margaret E. Toxopeus	Rev. Mary S. Hulst	2004(2)

E. CRC Publications

Classis	Delegate	Alternate	Term Expires
Alberta North	Mrs. Jessie Schut	Rev. Tony Maan	2004(2)
Alberta South/ Saskatchewan	Mrs. Jean Weening	Ms. G. Heinen	2004(2)
Arizona	Mr. Peter Kuczynski		2004(2)
Atlantic Northeast	Ms. Linda Bieze	Ms. JoMae Spoelhof	2003(2)
B.C. North-West	Mr. Stan Potma	Mrs. Lynn Van Hofwegen	2005(1)
B.C. South-East	Rev. Sidney Couperus	Ms. Jan Contant	2006(2)
California South	Rev. Matthew Kim		2006(1)
Central California	Mrs. Linda Dykstra	Mrs. Carolyn Geertsma	2004(1)
Chatham	Mrs. Grace Miedema	Rev. Richard Vander Vaart	2004(2)
Chicago South	Dr. David Larsen	Dr. Donald Sinnema	2005(2)
Columbia	Mrs. Beverly Vander Beek		2006(1)
Eastern Canada	Mrs. Nettie Pye		2004(1)
Georgetown	Mrs. Tricia Bosma	Rev. Peter C. Hogeterp	2004(1)
Grand Rapids East	Ms. Carrie Blauwkamp	Rev. Derk Oostendorp	2006(2)
Grand Rapids North	Mr. Ted Markus	Mr. Burt Breuker	2003(1)
Grand Rapids South	Rev. Ecko De Vries	Rev. John J. Steigenga	2005(2)
Grandville	Mrs. Barbara Sanders	Ms. Anita Collins	2005(2)
Greater Los Angeles	Mrs. Ruth Palma	Ms. Joni Beezhold	2006(1)

Hackensack	Rev. Ezequiel N. Romero	Rev. Norman B. Steen	2003(2)
Hamilton	Mr. Ken Bosveld	Ms. Joanne van Dijk	2004(1)
Heartland	Mr. Jack Schreurs	Mr. Larry Bosma	2004(1)
Holland	Rev. Michael De Vries	Rev. Leonard J. Vander Zee	2005(2)
Hudson	Mr. John Szto		2006(1)
Huron	Mrs. Jane Vander Velden	Ms. Nanda Zwart	2005(2)
Iakota	Dr. Mike Vanden Bosch	Dr. Lorna Van Gilst	2004(1)
Illiana	Mrs. Eileen De Vries	Mr. Bernard Vandermolten	2004(1)
Kalamazoo	Mrs. Janice Ellens		2006(1)
Lake Erie	Dr. Clayton Libolt	Mrs. Lois Miller	2004(2)
Lake Superior	Mr. Jim Lipscomb	Mrs. Carol Veldman Rudie	2006(1)
Minnkota	Ms. Tanna Besteman	Rev. George S. Koopmans	2005(1)
Muskegon	Rev. Larry D. Baar		2006(1)
Niagara	Mr. Bert Witvoet	Ms. Marlene Bergsma	2006(2)
Northcentral Iowa	Mrs. Deb Louters		2004(1)
Northern Illinois	Rev. John F. Schuurman	Mrs. Barbara Brouwer	2005(2)
Northern Michigan	Mr. John Rozeveld	Mr. Chester Van Haitsma	2006(1)
Pacific Hanmi	Rev. Ji Hyun Jun	Rev. Young M. Kim	2005(1)
Pacific Northwest	Mrs. Cheryl Terpstra	Mr. Ben de Regt	2006(2)
Pella	Mr. E. Vande Pol	Mrs. Diane Van Wyngarden	2006(1)
Quinte	Ms. Carrie Zwart	Mrs. Irene Bakker	2006(2)
Red Mesa	Mrs. Evelyn Bennally		2006(2)
Rocky Mountain	Ms. Carrie Mulder	Rev. Roger De Young	2003(1)
Southeast U.S.	Mr. Max Vreugdenhil		2004(1)
Thornapple Valley	Ms. Sheryll Poel	Mrs. Sherry Phillips	2004(1)
Toronto	Ms. Irene Simpson		2004(1)
Wisconsin	Mrs. Marlene Kuiper	Rev. Ed J. Laarman	2005(2)
Yellowstone	Mrs. Kathy Eekhoff	Mrs. Sharon Kamp	2004(2)
Zeeland	Rev. Henry Lengkeek	Rev. Richard A. Terpstra	2005(1)
At-large (with expertise in finance and law)	Mr. Eric Van Namen		2005(1)
	Mr. Richard Bandstra		2005(2)
Fraternal delegate	Mr. Jeff Japinga (RCA)		2004(2)

F. Christian Reformed Board of Home Missions

Classis	Delegate	Alternate	Term Expires
Alberta North	Rev. Philip Stel	Rev. Ronald E. Klok	2005(2)
Alberta South/ Saskatchewan	Rev. Andrew G. Vander Leek	Rev. Phil F. Reinders	2004(1)
Arizona	Mr. Harvey Jansen	Rev. Jeffrey A. Dykema	2003(2)
Atlantic Northeast	Rev. Stanley J. Vander Klay	Rev. James Vande Lune	2006(1)
B.C. North-West	Mr. Victor Chen	Ms. Joanne Schaap	2005(1)
B.C. South-East	Rev. Ronald A. Vanden Brink	Rev. James R. Berry	2006(1)
California South	Mr. Arlan Vanden Bos	Rev. Cor Pool	2005(1)
Central California	Rev. Paul H. Vander Klay	Rev. Kevin J. Adams	2004(1)
Chatham	Mrs. Ellen Van Til	Rev. Peter L. Vander Beek	2005(1)
Chicago South	Rev. D.A. Crushshon, Sr.	Rev. Calvin J. Aardsma	2005(2)
Columbia	Rev. Virgil L. Michael	Mr. Gerald Vrieling	2004(2)
Eastern Canada	Mr. Peter Runia	Rev. Bart Van Eyk	2005(2)
Georgetown	Rev. Robert Vance	Mrs. Joyce Sikkema	2006(1)
Grand Rapids East	Dr. Mary Buteyn	Rev. Jack Kooreman	2005(1)
Grand Rapids North	Rev. Jerome Burton	Rev. Jerry L. Blom	2004(1)
Grand Rapids South	Rev. Thomas B. Swierenga		2005(1)
Grandville	Rev. Paul Sausser	Rev. Kent Rottman	2003(1)
Greater Los Angeles	Rev. Tom P. Doorn	Ms. Rachel Van Dyk	2006(2)
Hackensack	Rev. Sheila Holmes	Rev. Andrew R. Sytsma	2003(1)

Hamilton	Mr. Al Martens	Ms. Peg Vandermeer	2006(1)
Heartland	Dr. Allan Kramer	Rev. Jeff Sajdak	2006(2)
Holland	Rev. Keith M. Doornbos	Rev. Art Van Wyhe	2006(2)
Hudson	Mrs. Beth Fylstra		2006(1)
Huron	Rev. Gary J. Bomhof	Mrs. Diana Wilhelm	2005(2)
Iakota	Rev. Bernard J. Haan, Jr.	Rev. Charles J. De Ridder	2005(2)
Illiana	Mr. Harley Ver Beek	Rev. Randy Bergsma	2006(2)
Kalamazoo	Rev. Mark A. Minegar	Rev. Dale Slings	2006(2)
Lake Erie	Mr. David Armour	Rev. Thomas J. Van Milligen	2005(1)
Lake Superior	Rev. Mark Brouwer	Rev. Art Van Wolde	2005(1)
Minnkota	Rev. Gerrit Besteman	Mr. Daryl Tinklenberg	2006(1)
Muskegon	Rev. Edward C. Visser	Rev. Charles Uken	2004(2)
Niagara	Rev. Walter H. Vander Werf	Rev. Peter Slofstra	2005(2)
Northcentral Iowa	Ms. Marcia Allspach	Rev. Kevin Jordan	2005(1)
Northern Illinois	Rev. David R. Armstrong	Mr. Jim Hooker	2004(1)
Northern Michigan	Rev. Peter R. Byrna	Rev. Robert D. Steen	2004(1)
Pacific Hanmi	Rev. Ji Neung Jun	Mr. Theodore Lin	2004(1)
Pacific Northwest	Rev. Eleanor Rietkerk		2005(1)
Pella	Mr. Ivan Mulder	Mr. Nelson Nikkel	2005(1)
Quinte	Rev. Norman A. Sennema	Ms. Connie Reitsma	2006(1)
Red Mesa	Ms. Mary Huyser	Mr. Ernie Benally	2005(1)
Rocky Mountain	Rev. Thomas Dykman	Rev. Kenneth Nydam	2005(1)
Southeast U.S.	Rev. James A. Vander Slik	Rev. Daniel G. Buis	2004(2)
Thornapple Valley	Rev. Roger Bultman	Rev. R. Scott Greenway	2004(2)
Toronto	Rev. Samuel Cooper	Rev. John M. Rottman	2004(2)
Wisconsin	Mr. David Kooiman	Mr. Russ Wiersum	2006(2)
Yellowstone	Mr. Clair Abee	Mr. John Westra	2005(2)
Zeeland	Rev. Henry Lengkeek		2005(1)
At-large			
Finance	Mrs. Lynne Heyne	Mr. Dewey Westra	2006(2)
Advancement	Rev. Jack Stulp	Mr. Mark Feldkamp	2006(2)
Intercultural ministry	Mr. Charles Brown		2006(2)

G. Christian Reformed World Missions Board

Classis	Delegate	Alternate	Term Expires
Alberta North	Rev. John A. Ooms	Mr. Fred Schuld	2004(1)
Alberta South/ Saskatchewan	Ms. Ruth Krabbe	Rev. James D. Zondervan	2004(1)
Arizona	Rev. Jeffrey A. Dykema	Mr. Eduardo Gonzalez	2004(1)
Atlantic Northeast	Rev. Verlan G. Van Ee	Rev. Russel Palsrok	2005(1)
B.C. North-West	Rev. Harvey J. Roosma	Rev. John Koster	2004(1)
B.C. South-East	Mr. Norman Brouwer		2005(2)
California South	Mr. Dick Jorritsma		2006(2)
Central California	Mr. Ray Hayes	Rev. Andrew Narm	2005(1)
Chatham	Rev. Harry Mennega	Rev. Gerald J. Hogeterp	2004(2)
Chicago South	Rev. John M. Ouwinga	Rev. Duane Van Loo	2005(1)
Columbia	Mr. David Koetje	Mrs. Laurie B. Cutter	2004(2)
Eastern Canada	Mr. Elva MacDonald		2006(1)
Georgetown	Mr. Tom Visser	Rev. Stanley Drenth	2006(2)
Grand Rapids East	Rev. Harry W. Lew	Rev. Harvey Kiekover	2004(2)
Grand Rapids North	Rev. Case G. Van Wyk	Ms. Angie Hoolsema	2006(1)
Grand Rapids South	Rev. Robert D. Bolt	Rev. Ron L. Fyneweaver	2006(2)
Grandville	Rev. Archie L. Vander Hart	Rev. Tom Groelsma	2004(1)
Greater Los Angeles	Rev. Gary M. Stevens	Rev. John Choi	2006(1)
Hackensack	Rev. Kenneth J. Vander Wall		2005(1)
Hamilton	Ms. Harmene Sytsma	Rev. Henry P. Kranenburg	2004(1)
Heartland	Rev. Ronald Sprik	Mr. Byron Noordewier	2006(1)

Holland	Rev. Douglas R. Fauble	Rev. William J. Vander Heide	2004(1)
Hudson	Rev. John C. Fisher	Rev. Albert Sideco	2005(1)
Huron	Rev. Peter Janssens	Mr. Keith Knight	2004(1)
lakota	Rev. Clifford Hoekstra	Rev. Roger W. Sparks	2006(2)
Illiana	Rev. Ildefonso Torres	Rev. Eric Schering	2004(1)
Kalamazoo	Mr. Fred De Young, Jr.	Dr. Warren Lammers	2005(1)
Lake Erie	Rev. Robert De Vries	Rev. Leonard T. Riemersma	2004(1)
Lake Superior	Rev. Alfred Van Dellen	Ms. Rose Dekker	2004(1)
Minnkota	Rev. William A. Vis	Rev. John Douma	2005(1)
Muskegon	Rev. Richard J. Hamstra	Rev. Stephen J. Nauta	2005(2)
Niagara	Rev. Robert J. Loerts		2005(1)
Northcentral Iowa	Mr. Roger DeHaan	Rev. Frank Pott	2006(2)
Northern Illinois	Mr. Allen Van Der Dyke		2006(1)
Northern Michigan	Rev. Raymond Brinks	Dr. Ed Stehouwer	2005(1)
Pacific Hanmi	Rev. David Chong		2004(1)
Pacific Northwest	Rev. Loren J. Swier	Rev. Ho C. Song	2006(1)
Pella	Mr. Daryl Bouwkamp	Mr. Dan VanKooten	2005(1)
Quinte	Rev. Ed W. Visser		2004(2)
Red Mesa	Rev. John J. Greydanus	Mr. John Kostelyk	2005(1)
Rocky Mountain	Ms. Joy Engelsman	Mr. William Lemcke	2006(2)
Southeast U.S.	Rev. Douglas L. Aldrink	Rev. German Moreno	2004(2)
Thornapple Valley	Mr. Ken Oosterhouse	Rev. Edward P. Meyer	2004(1)
Toronto	Rev. John Tenyenhuis	Mr. Paul Masengi	2005(1)
Wisconsin	Mr. Dennis Huenink	Rev. Kenneth Van De Griend	2004(1)
Yellowstone	Mrs. Jan Gebben	Mr. Harry Faber	2004(2)
Zeeland	Rev. Ronald J. Meyer	Rev. Larry Lobdell	2005(2)

H. Christian Reformed World Relief Committee

Classis	Delegate	Alternate	Term Expires
Alberta North	Ms. Anna Feddes	Mr. Henry Visscher	2005(2)
Alberta South/ Saskatchewan	Mr. George Lubberts		2006(1)
Arizona	Mr. Wes Rozema	Ms. Sandra Hirdes	2003(1)
Atlantic Northeast	Ms. Gloria Ranney		2004(1)
B.C. North-West	Ms. Sheryl deBoer	Mr. Gerrit Keegstra	2006(1)
B.C. South-East	Mr. Clarence Tuin	Mr. John Richey	2004(2)
California South	Mrs. Pat Ballast		2004(1)
Central California	Mr. John Schoolland	Mr. Lawrence De Ruiter	2005(2)
Chatham	Mrs. Yetty Joosse	Mr. Ed DeJong	2003(1)
Chicago South	Ms. Joanne Horneman	Ms. Jessie Holland	2005(1)
Columbia	Ms. Linda Ackerman	Mr. Terry Berkompas	2006(2)
Eastern Canada	Mrs. Renee Gray	Mr. Jeff De Haan	2005(1)
Georgetown	Mr. Glenn Hartger	Mr. Bernard Potgeter	2004(2)
Grand Rapids East	Ms. Mary Dengerink	Mr. Gary Warners	2004(1)
Grand Rapids North	Mr. Roy Zuidema	Mr. Wayne Van Wylen	2005(2)
Grand Rapids South	Mr. Andrew Steensma	Mr. Randy Ledeboer	2005(2)
Grandville	Mr. Paul Wassink	Mr. Neil De Young	2004(2)
Greater Los Angeles	Mrs. Joyce Vander Vis	Mr. Stan Cole	2006(1)
Hackensack		Mr. Richard T. Dykema	2004(1)
Hamilton	Mr. Dick Veeneman		2006(1)
Heartland	Mr. Greg Geels	Mr. Tom Knapper	2002(1)
Holland	Mr. Warren Stuk		2006(2)
Hudson	Ms. Linda Van Lenten	Dr. Richard Rosendale	2004(1)
Huron	Mr. Jim Rohman	Mr. Jim Schreuders	2005(1)
lakota	Mr. Fred Haan	Ms. Nancy Visser	2005(1)
Illiana	Mr. Bob Gabrielse	Mr. Dan Zandstra	2005(1)
Kalamazoo	Mr. Willard Haak	Ms. Marci Muller	2004(1)
Lake Erie	Mr. Jerry Van Wyke	Mr. Otty Turrentine	2006(2)

Lake Superior	Mr. Len Slikker		2004(2)
Lake Superior, U.S.	Mr. Randy Hedman	Mr. Marlin Breems	2004(1)
Minnkota	Mr. Henry Van Dyke	Mr. Kevin Krosschell	2006(1)
Muskegon	Mr. Fred Visser	Mr. Norman Rosema	2005(1)
Niagara	Ms. Shirley Vandenberg	Mr. Ben VanHoffen	2004(1)
Northcentral Iowa	Mr. Dick Werkman	Mrs. Erma Klaasen	2004(1)
Northern Illinois	Mr. George Andringa	Ms. Vera Douma	2005(1)
Northern Michigan	Mr. Larry Stahl	Mr. Bill Dracht	2005(2)
Pacific Hanmi	Rev. Phil H. Hwang	Rev. June W. Yang	2005(1)
Pacific Northwest	Mr. Peter Kroon		2006(1)
Pella	Mr. Gary Van Engelenhoven	Mr. Randy Nugteren	2006(2)
Quinte	Mr. Frank Westerhof		2004(1)
Red Mesa	Mr. Bobby Boyd	Mr. Norman Chee	2004(2)
Rocky Mountain	Mr. Richard Pasterkamp	Ms. Melanie Fennema-Jonker	2003(1)
Southeast U.S.	Ms. Mercedes Fonseca-Velez	Mr. Jeff Brouwer	2006(1)
Thornapple Valley	Mr. Keith Buys	Mr. Chris Van Spronsen	2004(2)
Toronto	Mr. Peter Schaafsma	Ms. Joanne Van Loenen	2006(1)
Wisconsin	Mr. Chuck Adams	Mr. Duane DuMez	2004(2)
Yellowstone	Mr. Ken Van Dyken	Mr. Mike Fish	2004(2)
Zeeland	Mr. Joel Ploegstra	Mr. Al Dannenberg	2004(1)
At-large (U.S.)	Mr. Vincent Bivens	Ms. Kelli Schutte	2005(1)
Pastoral adviser	Rev. Sam Reeves		2006(1)
Financial adviser	Mr. Randy J. Kroll	Mr. Steven Penning	2005(2)
At-large (Canada)	Mr. Bany Castellanos	Ms. Margaret Verboon	2006(1)
	Ms. Barb Hoekstra	Mr. Nick Van Dyk	2005(2)
Pastoral adviser	Rev. John Koster	Rev. Roy Berkenbosch	2005(2)

IV. Service committees

A. *Christian Reformed Church Loan Fund, Inc., U.S. Committee*

Ms. Diane Apol (2004), Rev. Julius T. Medenblik (2004), Mr. James Fredricks (2005), Mr. W. Brian Seo (2005), Mr. Ronald Baylor (2006), Mr. Arie Leegwater (2006); ex officio member: Mr. Carl A. Gronsmann.

B. *Historical Committee*

Mrs. Janet Sheeres (2004), Dr. Robert Swierenga (2004), Dr. Harry Boonstra (2005), Rev. Michael De Vries (2006).

C. *Interchurch Relations Committee*

Ms. Louisa Bruinsma (2004), Rev. Philip De Jonge (2004), Ms. Teresa Renkema (2004), Rev. Simon Wolfert (2004), Rev. Michiel M. De Berdt (2005), Dr. Bertha Mook (2005), Mr. Abe Vreeke (2005), Rev. Ralph Wigboldus (2005), Dr. David M. Rylaarsdam (2006), Rev. Carlos Tapanes (2006), Rev. Richard Vander Vaart (2006), Rev. Michael Winnowski (2006); ex officio members: Dr. David H. Engelhard and Rev. William C. Veenstra.

D. *Judicial Code Committee*

Mrs. Jeanne Engelhard (2004), Mr. Carl Oosterhouse (2004), Mr. Loren Veldhuizen (2004), Mr. Robert Jonker (2005), Dr. Ralph Smeda (2005), Rev. John J. Steigenga (2005), Mrs. Carol Ackerman (2006), Rev. Andrew K. Chun (2006), Mr. Edward J. Vander Kloet (2006).

E. *Ministers' Pension Funds committees*

Canadian Pension Trustees

Mr. John Knibbe (2004), Mr. Dan Van Leeuwen (2004), Mr. Bruce Dykstra (2005), Mr. John Luimes (2005), Rev. Jake Kuipers (2006).

U.S. Board of Pensions and Insurance

Mr. Thomas Waalkes (2004), Rev. Edward J. Tamminga (2005), Mr. George Vande Werken (2005), Mr. Lloyd Bierma (2006), Mr. Ray Vander Weele (2006).

F. *Sermons for Reading Services Committee*

Mr. Ray Vander Ploeg (2004), secretary / treasurer; Rev. Hendrik P. Bruinsma (2004), chairman; Rev. Ralph Koops (2005), Rev. John Zantingh (2005), Rev. Gerrit J. Bomhof (2005), alternate; Rev. Jack Westerhof (2006).

V. Study committees

A. *Committee to Provide Guidelines for Alternate Routes to Ministry* (scheduled to report in 2004)

Rev. Bruce Ballast (chair), Dr. Gary Bekker, Rev. Shawn Brix, Mr. Ted Charles, Dr. Henry De Moor, Mr. Robert den Dulk, Rev. Calvin Hoogendoorn, Rev. Michael Johnson, Rev. Thea Leunk, Ms. Jill Louters, Rev. Roger Ryu, Rev. Kenneth Vander Horst, Dr. David H. Engelhard (ex officio).

B. *Committee to Study Church Education* (scheduled to report in 2004)

Mrs. Mary Bouwma (chair), Mrs. Carol Bremer-Bennet, Rev. Robert De Moor, Dr. Robert De Vries, Mrs. Eldean Kamp, Dr. John Van Schepen, Mrs. Karen Wilk, Dr. David H. Engelhard (ex officio).

C. *Committee to Study Christian Day School Education* (scheduled to report in 2005)

Dr. John Bolt, Mrs. Karen Gerritsma, Mrs. Sharon Jim, Mr. James Jones, Mr. Herman Proper, Mrs. Sherry Ten Clay, Rev. Ildefonso Torres, Mr. Marion Van Soelen, Dr. Dan Vander Ark (chair), Dr. David H. Engelhard (ex officio).

D. *Committee to Review the Classical-Local Option with Respect to Women Serving in the Offices of Minister, Elder, and Evangelist* (scheduled to report in 2005)

Members were named to this committee by Synod 2003, but as of the time of printing the *Acts of Synod*, confirmation of their willingness to serve had not been received.

E. *Committee to Study Restorative Justice* (scheduled to report in 2005)

Members were named to this committee by Synod 2003, but as of the time of printing the *Acts of Synod*, confirmation of their willingness to serve had not been received.

F. *Committee to Review the Practice of Appointing Ethnic Advisers to Synod* (scheduled to report in 2005)

Members were named to this committee by Synod 2003, but as of the time of printing the *Acts of Synod*, confirmation of their willingness to serve had not been received.

G. *Committee to Study War and Peace* (scheduled to report in 2006)

Members were named to this committee by Synod 2003, but as of the time of printing the *Acts of Synod*, confirmation of their willingness to serve had not been received.

Recommendation: That synod approve the list of the boards and committees.

—*Adopted*

ARTICLE 65

The executive director of ministries thanks Rev. Arthur Schoonveld, associate to the EDM for his assistance the past couple years.

Rev. William C. Veenstra, Canadian ministries director, presents the general secretary with the framed composite artwork by aboriginal artist Ovide Bighetty.

ARTICLE 66

The president of synod expresses gratitude to his fellow officers: vice president Rev. John L. Witvliet, first clerk Mr. Don Dykstra, and second clerk Rev. Henry P. Kranenburg. He thanks the faculty advisers, ethnic advisers, and women advisers and gives special recognition to Dr. David H. Engelhard, general secretary, and Dr. Peter Borgdorff, executive director of ministries, for their contribution to synod. He also thanks the staff of Dordt College, remembering especially Mr. Curtis Taylor. The president expresses gratitude to the synod office staff—Mr. Marvin Ilbrink, Mrs. Nelvina Ilbrink, Mrs. Lisa Christians, Mrs. Ina De Moor, and Mrs. Dee Recker. He also thanks the synod reporters—Mrs. Tracy Young, Mr. Henry Hess, and Mr. Mark Volkers. He thanks the organist, Mrs. Joan Ringerwole.

The vice president, Rev. John L. Witvliet, expresses thanks on behalf of synod to the president for his leadership during Synod 2003.

The general secretary expresses the gratitude of synod to the four officers and presents each one with a gift.

ARTICLE 67

The president announces *Psalter Hymnal* 588, “Tell Your Children” and reflects on Galatians 6:2. He encourages delegates to “carry one another’s burdens—Jesus makes it happen through us.” The president announces *Psalter Hymnal* 568, “Love Divine, All Loves Excelling” and closes with the benediction.

Synod adjourns at 8:47 p.m.

DENOMINATIONAL MINISTRY SHARES AND RECOMMENDED AGENCIES FOR 2004

DENOMINATIONAL MINISTRY SHARES AND RECOMMENDED AGENCIES FOR 2004

I. Denominational ministry shares

	Per professing member
The Back to God Hour	\$33.10
CRC TV	12.54
Calvin College*	
	Per professing member
Area 1—Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Thornapple Valley	\$63.50
Area 2—Georgetown, Holland, Kalamazoo, Lake Erie, Muskegon, Northern Michigan, Zeeland	40.80
Area 3—Chicago South, Illiana, Northern Illinois, Southeast U.S., Wisconsin	27.80
Area 4—Heartland, Lakota, Lake Superior, Minnkota, Northcentral Iowa, Pella	8.10
Area 5—Atlantic Northeast, Hackensack, Hudson	34.30
Area 6—Arizona, Columbia, California South, Central California, Greater Los Angeles, Pacific Hanmi, Pacific Northwest, Red Mesa, Rocky Mountain, Yellowstone	21.60
Area 7—Chatham, Eastern Canada, Hamilton, Huron, Niagara, Quinte, Toronto	11.80
Area 8—Alberta North, Alberta South, B.C. North-West, B.C. South-East	4.30
Calvin Theological Seminary	27.37
Canadian Ministries Board ministries	6.52
CRC Publications	9.45
CR Home Missions	53.01
Fund for Smaller Churches	2.60
CR World Missions	51.86
Denominational Services	
Synodical assembly, Board of Trustees, and general administration	23.51
Ministry programs	13.61
Abuse Prevention, Chaplaincy Ministries, Disability Concerns, Pastor-Church Relations, Race Relations, Social Justice and Hunger Action	
Special Assistance Fund	1.25

*Areas that benefit from a ministry-share reduction should employ the following monies to finance their area colleges (*Acts of Synod 1962, 1984, 1993*):

Per professing member

Area 1, -0-; Area 2, \$8.55; Area 3, \$21.55; Area 4, \$41.25; Area 5, \$15.05; Area 6, \$27.75; Area 7, \$37.55;
Area 8, \$45.05.

Stated Supply

Effective January 1, 2004, the weekly stated supply shall not be less than \$435 for churches located in the United States and not less than \$450 for churches in Canada.

II. Agencies recommended for financial support in 2003

A. Denominational agencies recommended for one or more offerings

Canadian Business Number

1. Abuse Prevention—above-ministry-share needs12981 5882 RR0001
2. The Back to God Hour—above-ministry-share needs13240 2090 RR0001
3. Calvin College—above-ministry-share needs.....(per Schedule VIII)
4. Calvin Theological Seminary(per Schedule VIII)
 - a. Above-ministry-share needs
 - b. Revolving Student Loan Fund
5. Canadian Ministries Board ministries—above-ministry-share needs
6. Chaplaincy Ministries—above-ministry-share needs12981 5882 RR0001
7. CRC Publications
 - World Literature Ministries—above-ministry-share needs12981 5882 RR0001
8. CR Home Missions—above-ministry-share needs10691 9640 RR0001
9. CR World Missions—above-ministry-share needs11881 2643 RR0001
10. CR World Relief—one offering per quarter because CRWRC11885 7388 RR0001
receives no ministry-share support
11. Disability Concerns—above-ministry-share needs12981 5882 RR0001
12. Pastor-Church Relations—above-ministry-share needs.....12981 5882 RR0001
13. Race Relations.....12981 5882 RR0001
 - a. Above-ministry-share needs
 - b. Multiracial Student Scholarship Fund
14. Social Justice and Hunger Action12981 5882 RR0001

B. Denominationally related youth agencies recommended for one or more offerings

Dynamic Youth Ministries

1. GEMS88992 0799 RR0001
2. Calvinist Cadet Corps88992 0799 RR0001
3. Youth Unlimited.....88992 0799 RR0001

C. Nondenominational agencies recommended for financial support but not necessarily for one or more offerings

Note should be made of the action of Synod 1992, related to the financial support provided by Christian Reformed churches relative to these agencies:

... in light of the growing number of agencies seeking recommendation for financial support, [synod] remind[s] the congregations of the synodical decision of 1970 wherein "synod urge[d] all the classes to request their churches to pay denominational causes before making gifts to nondenominational causes on the synod-approved accredited list.

Grounds: Our denominational causes should have priority in our giving. . . . "
(Acts of Synod 1970, p. 81)

United States agencies

A. Benevolent agencies

1. Bethany Christian Services
2. Calvary Rehabilitation Center
3. Cary Christian Center, Inc
4. Christian Health Care Center
5. Elim Christian Services
6. International Aid, Inc.
7. The Luke Society
8. Mississippi Christian Family Services
9. Pine Rest Christian Mental Health Services

B. Educational agencies

1. Center for Public Justice
2. Christian Schools International
3. Christian Schools International Foundation
4. Dordt College
5. Friends of ICS (U.S. Foundation of ICS)
6. ITEM—International Theological Education Ministries, Inc. (formerly Christ for Russia)
7. The King’s University College (through the U.S. Foundation)
8. Reformed Bible College
9. Rehoboth Christian School
10. Roseland Christian School
11. Trinity Christian College
12. Westminster Theological Seminary, Philadelphia
13. Worldwide Christian Schools

C. Miscellaneous agencies

1. American Bible Society
2. Audio Scripture Ministries
3. The Bible League
4. Crossroad Bible Institute
5. Friendship Ministries
6. Gideons International - U.S.
7. InterVarsity Christian Fellowship (for specified staff support only)
8. Lord’s Day Alliance of the United States
9. Mission India
10. Reformed Ecumenical Council (REC)
11. The Tract League
12. Wycliffe Bible Translators

Canadian agencies

A. Benevolent agencies

1. Beginnings Counseling & Adoption Services of Ontario, Inc.11880 2388 RR0001

B. Educational agencies

	Canadian Business Number
1. Canadian Christian Education Foundation, Inc.	11883 0207 RR0001
2. Dordt College	(per Schedule VIII)
3. Institute for Christian Studies	10750 8434 RR0001
4. The King’s University College	10808 5911 RR0001
5. Redeemer University College	12331 3660 RR0001
6. Reformed Bible College	(per Schedule VIII)
7. Trinity Christian College.....	(per Schedule VIII)
8. Worldwide Christian Schools—Canada.....	88945 9970 RR0001

C. Miscellaneous agencies

1. The Bible League—Canada	10822 2084 RR0001
2. Evangelical Fellowship of Canada	10735 3922 RR0001
3. Friendship Groups—Canada	11893 2375 RR0001
4. Gideons International—Canada.....	10808 2991 RR0001
5. Work Research Foundation	11892 9207 RR0001
6. Wycliffe Bible Translators of Canada, Inc.....	10822 3371 RR0001

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Initialisms and abbreviations in the index refer to the following:

ARPC	Associate Reformed Presbyterian Church
BRC	Budget Review Committee
CAJ	Christian Academy of Japan
CANAAC	Caribbean and North American Area Council
CCC	Canadian Council of Churches
CCG	Committee for Contact with the Government
CCiS	Coordinating Council for Church in Society
CCT-U.S.A.	Christian Churches Together in the U.S.A.
CGI	Consolidated Group Insurance
CIDA	Canada International Development Agency
CMAC	Chaplaincy Ministries Advisory Council
CRCA	Christian Reformed Churches of Australia
CRCN	Christian Reformed Churches in the Netherlands
CRCN	Christian Reformed Church of Nigeria
CRCP	Christian Reformed Church in the Philippines
DRC	Dutch Reformed Church in South Africa
DRCA	Dutch Reformed Church in Africa
DRS	Disaster Response Services
EFC	Evangelical Fellowship of Cambodia
EFC	Evangelical Fellowship of Canada
EPC	Evangelical Presbyterian Church
ERCB	Evangelical Reformed Church of Burundi
FSC	Fund for Smaller Churches
GEMS	Girls Everywhere Meeting the Savior
MAC	Ministries Administrative Council
MERF	Middle East Reformed Fellowship
MRCSA	Midlands Reformed Churches in South Africa
NAE	National Association of Evangelicals
NAPARC	North American Presbyterian and Reformed Council
NKST	Church of Christ in the Sudan Among the Tiv
NRC	Netherlands Reformed Churches
PRC	Protestant Reformed Churches
RCA	Reformed Church in Africa
RCA	Reformed Church in America
RCC	Roman Catholic Church
RCCN	Reformed Church of Christ in Nigeria

RCJ	Reformed Church in Japan
RCN	Reformed Churches in the Netherlands
REC	Reformed Ecumenical Council
RPCNA	Reformed Presbyterian Church in North America
SPMC	Special Program for Ministerial Candidacy
USCSA	Uniting Reformed Church in Southern Africa
WARC	World Alliance of Reformed Churches

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