

Christian Reformed Church in North America

AGENDA FOR SYNOD

June 9-16, 2001
Fine Arts Center Auditorium
Calvin College
Grand Rapids, Michigan

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2850 Kalamazoo Avenue SE
Grand Rapids, Michigan 49560 U.S.A.
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PREFACE

Synod 2001 begins its sessions on Saturday, June 9, at 9:00 a.m. in the Fine Arts Center of Calvin College, Grand Rapids, Michigan. Dr. John Timmer, retired CRC minister of Church of the Servant Christian Reformed Church, Grand Rapids, Michigan, will serve as president pro tem until Synod 2001 is duly constituted and its four officers have been elected.

A Service of Prayer and Praise will be held Sunday, June 10, 2001, at 3:00 p.m. in the Church of the Servant, 3835 Burton Street, SE, Grand Rapids. Dr. John Timmer will officiate at this service.

The congregations of the Christian Reformed Church in North America are requested to remember the synodical assembly in intercessory prayers on Sundays, June 3 and 10. Let us pray that the Holy Spirit will equip the synodical delegates to serve in faith and obedience and will lead the Christian Reformed Church into new and challenging areas of ministry. May we together experience the unity of the Spirit in the bond of peace as we strive to know and to do the will of the Lord.

David H. Engelhard
General Secretary
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560

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ANNOUNCEMENTS

I. Note to delegates

A. Delegates who travel by car are urged to carpool, if possible, to save on travel costs.

B. Plane travel is the most economical for delegates traveling long distances to synod because it eliminates lodging and meal expenses en route.

C. Synod provides accidental death and dismemberment insurance (up to \$125,000) for delegates to synod. While there are exclusions and restrictions identified in the policy, travel and activities that are related to your participation in synod are covered. Synod does not provide health insurance. Canadian delegates may wish to review their policies and purchase additional health insurance for the time they are at synod if their present policies do not provide adequate insurance outside of Canada.

D. Delegates should bring with them to synod their copies of the Agenda for Synod 2001 and all supplementary materials.

E. Please direct any questions regarding synod to the office of the general secretary by calling 616-224-0744.

II. Confidentiality of the executive sessions of synod

The Board of Trustees calls the matter of confidentiality to the attention of Synod 2001 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, privately, orally, or in print—on the discussions held in an executive session of synod (cf. *Acts of Synod 1982*, p. 16).

III. 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)

IV. Proposed daily schedule

Synod 2000 adopted several recommendations regarding the scheduling of future synods in a one-week format. Although each new assembly is free to alter the schedule, the following general schedule is tentatively in place for Synod 2001:

<i>Opening Saturday</i>	
9:00 - 11:00 a.m.	Opening session of synod Election of officers Finalization of committee assignments
11:00 - 12:30 p.m.	Lunch and orientation of committee chairpersons and reporters
1:00 - 5:30 p.m.	Advisory-committee meetings
5:30 - 6:30 p.m.	Dinner
7:00 - 9:00 p.m.	Advisory-committee meetings
<i>Sunday</i>	
3:00 p.m.	Synodical worship service
5:30 - 6:30 p.m.	Dinner
Evening	Free time for fellowship
<i>Monday</i>	
8:15 - 8:30 a.m.	Opening worship
8:30 - 9:15 a.m.	Brief plenary session
9:15 - 11:45 a.m.	Advisory-committee meetings
11:45 a.m. - 1:00 p.m.	Lunch
1:15 - 5:00 p.m.	Advisory-committee meetings
5:30 - 6:30 p.m.	Dinner
7:00 - 9:00 p.m.	Advisory-committee meetings

Tuesday – Friday

8:15 - 8:30 a.m.	Opening worship
8:30 - 11:45 a.m.	Plenary session
11:45 a.m. - 1:00 p.m.	Lunch
1:15 - 5:00 p.m.	Plenary session
5:30 - 6:30 p.m.	Dinner
7:00 - 9 :00 p.m.	Plenary session

Saturday

8:15 - 8:45 a.m.	Opening worship
8:45 - 11:45 a.m.	Plenary session

(Final adjournment by 11:45 a.m.)

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DELEGATES TO SYNOD 2001

Classis	Delegates	Alternates
Alberta North		
Ministers	John Pasma John W. Luth	Ministers
Elders.....	Gerrit C. Vanden Dool John Taekema	Colin Vander Ploeg Raymond A. Blacketer Dirk William Simmelink _____
Alberta South		
Ministers	Michael J. Vandyk Peter C. Stellingwerff	Ministers
Elders.....	John Veltkamp Lammert Lyzenga	Andrew Joesse John H. Noordhof John C. Bruinsma Jerry Borst
Arizona		
Ministers	Paul J. Van Dyken Jonathan D. Westra	Ministers
Elders.....	Eduardo A. Gonzalez Kenneth L. Rindels	Rodger J. Buining Frederick Walhof Rodney J. Huguen _____
Atlantic Northeast		
Ministers	J. George Aupperlee William G. Vis	Ministers
Elders.....	Kenneth Prol James A. LaGro	Karl H. Bratt _____ _____ _____
B.C. North-West		
Ministers	Simon Wolfert Henry Numan	Ministers
Elders.....	Bill J.W. Wikkerink Andy J.P. de Ruyter	Leonard H. Batterink Everett J. Vander Horst John A. VanderHoek Ralph H. Venhuizen
B.C. South-East		
Ministers	Henry Jonker Sidney Couperus	Ministers
Elders.....	Dick Vanden Berg Bart J. van der Kamp	Kenneth D. Boonstra Herb De Ruyter Bill Van Dam John Vugteveen
California South		
Ministers	Tim A. Spykstra David Y. Chong	Ministers
Elders.....	Phil Du Bois Anthony Bons	Neville Koch Donald Lagerwey Dirk Jasperse _____
Central California		
Ministers	George G. Vink Anthony J. Meyer	Ministers
Elders.....	Raymond M. Hayes William Lemkuil	Gerard L. Dykstra Bruce A. Persenaire David G. Renaud Edward Brower

Classis	Delegates	Alternates
Chatham		
Ministers	Gerald J. Hogeterp Neil De Koning	Ministers
Elders.....	Heiko Oegema Albert G. Renkema	Elders.....
Chicago South		
Ministers	Anthony Van Zanten Calvin J. Aardsma	Ministers
Elders.....	Henry W. Washington Neal Mast	Elders.....
Columbia		
Ministers	Alvin J. Machiela Donald L. Recker	Ministers
Elders.....	Jack J. Jansons Leo Van Bergeyk	Elders.....
Eastern Canada		
Ministers	Robert D. Boertje Norman J. Visser	Ministers
Elders.....	James Kooistra Tony C. Alblas	Elders.....
Georgetown		
Ministers	Joel R. Boot Terry L. Genzink	Ministers
Elders.....	Willis G. Byker Ray D. Dennis	Elders.....
Grand Rapids East		
Ministers	Morris N. Greidanus Michael F. Abma	Ministers
Elders.....	Peter Buma John VanOene	Elders.....
Grand Rapids North		
Ministers	Case G. Van Wyk David S. Huizinga	Ministers
Elders.....	Barry Ruiters Don Vander Mey	Elders.....
Grand Rapids South		
Ministers	Reginald Smith Joseph Vanden Akker	Ministers
Elders.....	Clare Baar Gary A. Diephouse	Elders.....
Grandville		
Ministers	Robert C. Heerspink Timothy A. Kuperus	Ministers
Elders.....	David L. Dornbos Sr. Jacob Lucas	Elders.....
Greater Los Angeles		
Ministers	Matthew M. Le Ronald D. Goudzwaard	Ministers
Elders.....	Francisco G. Golon Max Slegers	Elders.....

Classis	Delegates	Alternates
Hackensack		
Ministers	John A. Algera Norman B. Steen	MinistersRicardo E. Orellana Paul R. De Vries
Elders.....	Roberto Denis Calix Ralph Smeda	Elders.....Hernan Zapata Eric B. Verhulst
Hamilton		
Ministers	Kevin P. De Raaf Henry P. Kranenburg	MinistersH. Ray Vander Kooij A. Carel Geleyense
Elders.....	Herman Proper Fred Spoelstra	Elders.....Albert Jagt John Voordenhout
Heartland		
Ministers	Carl Klompjen Barry B. Blankers	MinistersDuane Tinklenburg Jeffrey L. Sajdak
Elders.....	Lee Feenstra John Kuiper Jr.	Elders.....Robert M. Wiersma Byron Noordewier
Holland		
Ministers	Anthony L. Louwerse Douglas R. Fauble	MinistersJack Stulp Keith M. Doornbos
Elders.....	Terry Mokma Ronald G. Nykamp	Elders.....————— —————
Hudson		
Ministers	Peter A. Hoytema Paul M. Ingeneri	MinistersHoward J. Vugteveen David D. Poolman
Elders.....	James W. Putt Albert Sideco	Elders.....————— —————
Huron		
Ministers	Darrell J. Bierman Gerrit J. Bomhof	MinistersMichael Winnowski Henry Lunshof
Elders.....	Keith Knight John A. Mohle	Elders.....Richard D. Golby Hendrikus Timmerman
Iakota		
Ministers	Clifford D. Hoekstra Jerry D. Buwalda	MinistersRoger W. Sparks Jelmer P. Groenewold
Elders.....	Merle Meyerink Abraham H. Bos	Elders.....John H. Van Holland Harvey Gunnink
Illiana		
Ministers	Richard J. Blauw Eric Schering	MinistersRobert Zomermaand Randy R. Bergsma
Elders.....	Donald Dykstra Richard G. Vander Woude	Elders.....Glenn D. Smits David Janke
Kalamazoo		
Ministers	Joseph A. Brinks Carl R. Bolt	MinistersVictor Y. Ko Jay R. Pruijm
Elders.....	Nelson J. Gritter Melvin J. Klooster	Elders.....Jack Karsten Louis J. Meinema
Lake Erie		
Ministers	Harvey A. Stob Peter J. De Vries	MinistersTerry Slachter Leonard T. Riemersma
Elders.....	Dirk Iwema Wesley Van Houten	Elders.....Joel Hofman —————

Classis	Delegates	Alternates
Lake Superior		
Ministers	Arthur J. Van Wolde William C. Tuininga	MinistersSteven A. Zwart Gerald W. Vander Hoek
Elders.....	Simon W. Workman John Doornbos	Elders.....James L. Baldwin John Van Drongelen
Minnkota		
Ministers	Gary P. Hutt Thomas Vander Ziel	MinistersBernard Dykstra Timothy J. Brown
Elders.....	Ronald D. Schaap Albert Haak	Elders..... _____
Muskegon		
Ministers	Michael McDonald Robert Bierenga	MinistersLeslie D. Van Dyke Donald R. Ridder Jr.
Elders.....	Ken Achterhof Tom A. Spelman	Elders..... _____
Niagara		
Ministers	Robert J. Loerts Peter Slofstra	MinistersWalter H. Vanderwerf Henry Vander Beek
Elders.....	Mel Elzinga Brian van Staalduinen	Elders.....Richard Zantingh Paul M. Saunders
Northcentral Iowa		
Ministers	George M. McGuire David G. Daley	MinistersKevin L. Jordan David Daley
Elders.....	Harley Janssen William DeKruyff	Elders.....John Dykstra Clarence Henze
Northern Illinois		
Ministers	Joel J. Sheeres George Cooper	MinistersNathan J. Elgersma Lambert Sikkema
Elders.....	Cal Walstra Frank De Boer	Elders.....S. Gordon Anderson _____
Northern Michigan		
Ministers	Thomas A. DeDoes Duane J. Timmermans	MinistersMerlin N. Buwalda Daniel R. Wolters
Elders.....	William H. Dracht Rich Westmaas	Elders.....Willard Van Haitsma _____
Pacific Hanmi		
Ministers	Seung J. Kang Young W. Kim	Ministers _____
Elders.....	_____ _____	Elders..... _____
Pacific Northwest		
Ministers	James C. Wiersum Harold E. Veldman	MinistersDavid N. Snapper Jesse Powell
Elders.....	Paul Van Zanten Jerry D. Libolt	Elders.....Douglas R. Slager Paul Vander Zee
Pella		
Ministers	Harvey A. Brink Alden Kuiper	MinistersLawrence J. Howerzyl John R. Sittema
Elders.....	Dane Engels Dean M. Ward	Elders.....Donald L. Jabaay Gideon Wamala

Classis	Delegates	Alternates
Quinte		
Ministers	C. Harry Salomons William T. Koopmans	Ministers
Elders.....	Roger J. Bouma Dan Wyngaarden	Elders.....
		Arlan W. Koppendrayar Karl J. House Henry Meinema Ralph Tukker
Red Mesa		
Ministers	Gary J. Klumpenhower Robert L. Jipping	Ministers
Elders.....	Norman Chee Ted Charles	Elders.....
		John J. Greydanus Raymond Slim Arden J. Den Bleyker John P. Kostelyk
Rocky Mountain		
Ministers	Peter Van Elderen Mark L. Tidd	Ministers
Elders.....	Richard H. Post Ron A. Ipema	Elders.....
		John Terpstra Steven J. Alsum Jerry L. Koedam Paul J. Bolt
Southeast U.S.		
Ministers	Coleman S. Moore Xavier L. Suarez	Ministers
Elders.....	_____	Elders.....
	_____	_____
Thornapple Valley		
Ministers	R. Scott Greenway Martin J. Vellekoop	Ministers
Elders.....	Frank Huyser James R. Borst	Elders.....
		Norman L. Meyer James Cooper Ralph H. Veenstra Daniel G. Bos
Toronto		
Ministers	Mark Davies Mark Verbruggen	Ministers
Elders.....	Albert Buisman Louis Bierling	Elders.....
		Nick C. Overduin Howard M. McPhee _____
Wisconsin		
Ministers	Robert A. Sizemore Leslie J. Kuiper	Ministers
Elders.....	Duane B. Dumez Marvin F. DeVries	Elders.....
		Timothy R. Hull Glenn O. Gerdes Harvey Williams Conrad Vander Ark
Yellowstone		
Ministers	Jacob Weeda Wayne A. Knight	Ministers
Elders.....	Wes C. Kamerma James C. De Young	Elders.....
		Bernard J. Van Ee William Heersink David K. Hoekema Mike Fish
Zeeland		
Ministers	Harlan G. Vanden Einde Bernard F. Tol	Ministers
Elders.....	Norman Rigterink Howard Driesenga	Elders.....
		Paul R. Hoekstra Henry Lengkeek _____

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BOARD OF TRUSTEES

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BOARD OF TRUSTEES REPORT

Joint-Ministries Management Committee

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

The Board of Trustees of the Christian Reformed Church in North America (the Board) presents this report as a summary of the activities carried out on behalf of synod during the interim between Synod 2000 and Synod 2001.

I. Introduction

A. General

The governing Board of the Christian Reformed Church is organized as two legal entities, one in Michigan and one in Canada. Together these legal entities form the Joint-Ministries Management Committee (JMMC) and are known as the Board of Trustees of the Christian Reformed Church in North America.

The mandate given by synod to the Board is found in its constitution and bylaws, which received final approval at Synod 1996 (*Acts of Synod 1996*, pp. 620-33).

The Board has met three times since Synod 2000 (September, December, and March) and is scheduled to meet again in May. At its meetings the Board divides into two standing committees (Ecclesiastical Life and Practice Committee and Program and Finance Committee) for consideration of agenda material. The Ecclesiastical Life and Practice Committee considers matters that formerly were assigned to the Synodical Interim Committee (SIC) as well as the work associated with the office of the general secretary. The Program and Finance Committee deals with matters that arise out of the ministries of the agencies and the work associated with the office of the executive director of ministries.

The Executive Committee of the Board meets as needed. Canadian trustees meet separately to consider Canadian issues. This arrangement complies with Canadian regulations governing Canadian registered charities and provides a helpful way to consider and recommend solutions to issues unique to the Canadian churches.

Though the Board deals with many ecclesiastical matters as well as required corporate issues, a central focus of its work is to enhance the ministries of the whole church, especially those that are carried on through the agencies of the CRC. It is a privilege to see how many wonderful ministries the Lord is pleased to accomplish through the membership and organizations of the CRC. The work of education, relief and development, radio and TV, care and compassion, and missions at home and abroad have been blessed by God.

The Board, as synod's agent, is grateful for the opportunity to serve the whole church in these challenging times.

B. Membership

The members of the Board from the United States are Rev. John P. Gorter (Region 11), Rev. Alvin L. Hoksbergen (Region 10), Mrs. Gail F. Jansen (member-at-large), Mr. Howard Johnson (member-at-large), Rev. Duane K. Kelderman (Region 11), Rev. Aldon L. Kuiper (Region 8), Mr. Kenneth Kuipers (Region 10), Rev. W. Wayne Leys (Region 9), Dr. Carol Rottman (member-at-large), Rev. Raymond Slim (Region 7), Mrs. Kathleen Smith (Region 11), Mrs. Mamie Thomas (member-at-large), Dr. Tom Van Groningen (Region 6), Mr. Harold Van Maanen (Region 8), and Rev. Stanley J. Workman (Region 12).

The members of the Board from Canada are Ms. Stephanie Baker-Collins (member-at-large), Rev. Alvin Beukema (Alberta South/Saskatchewan), Mrs. Sarah Cook (member-at-large), Rev. Edward Den Haan (Huron), Mr. John Harris (Lake Superior), Mr. Tom Luimes (Eastern Canada), Rev. Peter Nicolai (Chatham), Rev. Gordon H. Pols (Toronto), Mr. Ralph Pypker (Quinte), Rev. Bert Slofstra (B.C. South-East), Dr. William H. Vanden Born (Alberta North), Mr. J. Hans Vander Stoep (Hamilton), Mr. Edward Vanderveer (member-at-large), Rev. Michael Van Hofwegen (B.C. North-West), and Mr. Leo Van Tuyl (Niagara).

The general secretary (Dr. David H. Engelhard) and the executive director of ministries (Dr. Peter Borgdorff) serve *ex officio* as corporate trustees and members of the Board of Trustees.

1. Board officers: Rev. S.J. Workman, president; Rev. G.H. Pols, vice president; Dr. D.H. Engelhard, secretary; Mrs. K. Smith, treasurer.
2. Corporation officers: Rev. S.J. Workman, president; Rev. G.H. Pols, vice president; Dr. D.H. Engelhard, general secretary; Dr. P. Borgdorff, executive director of ministries; Mrs. K. Smith, treasurer; Mr. Kenneth J. Horjus, director of finance and administration.
3. Ecclesiastical Life and Practice Committee: Mrs. S. Cook, Rev. E. Den Haan, Rev. J.P. Gorter, Rev. A.L. Hoksbergen, Mrs. G.F. Jansen, Mr. J. Harris, Rev. A.L. Kuiper, Mr. R. Pypker, Dr. C. Rottman, Rev. R. Slim, Mr. E. Vanderveer, Rev. M. Van Hofwegen, Mr. H. Van Maanen, Mr. L. Van Tuyl, Rev. S.J. Workman, and Dr. D.H. Engelhard (adviser).
4. Program and Finance Committee: Ms. S. Baker-Collins, Rev. A. Beukema, Mr. H. Johnson, Rev. D.K. Kelderman, Mr. K. Kuipers, Rev. W.W. Leys, Mr. T. Luimes, Rev. P. Nicolai, Rev. G.H. Pols, Rev. B. Slofstra, Mrs. K. Smith, Mrs. M. Thomas, Dr. W.H. Vanden Born, Mr. J.H. Vander Stoep, Dr. T. Van Groningen, and Dr. P. Borgdorff (adviser).
5. Executive Committee: Rev. S.J. Workman, Rev. D.K. Kelderman, Rev. G.H. Pols, Mrs. K. Smith, Dr. W.H. Vanden Born, and Mr. Leo Van Tuyl. Dr. D.H. Engelhard and Dr. P. Borgdorff serve *ex officio*.

C. Salary disclosure

Job level	Number of positions	Compensation quartile (includes housing allowance)
19	1	3rd quartile
18	2	3rd quartile

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

THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
2001 SALARY RANGES

Level	U.S. 2001 Range			Canadian 2001 Range		
	Minimum	Midpoint	Maximum	Minimum	Midpoint	Maximum
20	\$74,266	\$92,833	\$111,399	\$95,665	\$119,581	\$143,497
19	\$67,570	\$84,461	\$101,354	\$82,991	\$103,739	\$124,487
18	\$61,928	\$77,411	\$92,892	\$72,315	\$90,394	\$108,473
17	\$57,169	\$71,462	\$85,754	\$63,309	\$79,136	\$94,963
16	\$53,186	\$66,483	\$79,780	\$55,771	\$69,713	\$83,656
15	\$49,849	\$62,311	\$74,773	\$49,454	\$61,817	\$74,181
14	\$43,757	\$54,695	\$65,635	\$44,116	\$55,144	\$66,173
13	\$38,647	\$48,309	\$57,970	\$39,633	\$49,541	\$59,450

Note: The shaded areas are not currently in use.

II. Activities of the Board

A. Constitution and Bylaws (Appendices A and B)

Attached are the 1996 synodically approved Constitution and Bylaws for the Board of Trustees (Appendix A), as well as the proposed revised Constitution and Bylaws (Appendix B). The following should be noted by synod as these are considered for approval:

1. The revisions were initiated to bring the Constitution and Bylaws in line with recent synodical decisions.
2. The BOT decided to propose to synod a set of simplified bylaws removing all such matters from the BOT Bylaws that might better be called policies and procedures. Significant parts of the 1996 approved Bylaws deal with matters other than the responsibilities of the BOT. The BOT judges that a reference manual that will be named *Policies and Procedures of the Board of Trustees of the Christian Reformed Church* will more appropriately codify these regulations. The BOT also judges that much of the content of this reference manual falls within the mandate of the BOT "to supervise the management of the agencies and committees established by synod . . ." (Constitution, Article II).
3. The policies and procedures manual will be available at the time Synod 2001 convenes.

B. Polity matters

1. Interim appointments

a. On behalf of synod the Board has ratified the following appointments made by classes:

Board	Classis	Member	Alternate	Term
Synodical Deputies	Alberta South/ Saskatchewan		Rev. J.D. Zondervan	
	Arizona	Rev. F.J. Walhof		2004
	B.C. North-West		Rev. J.S. Koster	
	B.C. South-East	Rev. H. Jonker		2004
	Eastern Canada	Rev. N.J. Visser	Rev. K.M. Gehrels	2003
	Grandville	Rev. D.A. Kamstra	Rev. D.J. Steerhoek	2004
	Red Mesa	Rev. J.W. Dykhuis	Rev. J.J. Greydanus	2003
	Thornapple Valley	Rev.G.W. Sheeres	Rev. R.J. Vande Kieft	2004
	Zeeland	Rev. B.F. Tol	Rev. G.G. Heyboer	2003
CRC Publications	Alberta North		Rev. T. Maan	
	Arizona		Mr. E. Gonzolaz	
	B.C. South-East	Rev. S. Couperus	Ms. J. Contant	2004
	Central California	Mrs. L. Dykstra	Mrs. C. Geetsma	2004
	G.R. North	Mr. T. Markus	Mr. B. Breuker	2003
	Illiana		Mr. B. Vandermolten	
	Lake Superior Thornapple Valley	Ms. C. Poel	Rev. J.C. Dekker	2002
Home Missions	Alberta South/ Saskatchewan	Rev. A.G. Vander Leek	Rev. P.F. Reinders	2003
	Columbia	Mr. G. Vrieling		
	G.R. North	Mr. Robert Kuiper	Mr. Dave VanDyke	2001
	Georgetown		Mrs. J. Sikkema	
	Grandville	Rev. P. Sausser		2003
	Holland	Rev. K.M. Doornbos		2003
	Red Mesa Wisconsin	Mr. D. Kooiman	Mr. L. Harvey Mr. R. Wiersum	2003
World Missions	Alberta North	Rev. J.A. Ooms	Mr. F. Schuld	2002
	Central California		Mr. R. Hayes	
	G.R. North		Rev. C.G. Van Wyk	
	Huron	Rev. P. Janssens	Mr. K. Knight	2004
	Northcentral Iowa	Mr. R. DeHaan		2003
	Thornapple Valley	Mr. K. Oosterhouse	Rev. M. Vellekoop	2004
	Wisconsin		Mr. D. Huenink	
CRWRC	Chatham	Mrs. Y. Joosse		2003
	G.R. East	Ms. M. Dengerink	Mr. G. Warners	2004
	Illiana		Mr. G. De Vries	
	Lake Superior-CA		Mr. A. Blekkenhorst	
	Niagara	Ms. S Vandenberg		2004
	Northcentral Iowa	Mrs. J. Louters	Mr. D. Werkman	2003
	Thornapple Valley Zeeland	Mr. P. Osterbaan	Mr. C. Van Spronsen	2003

- b. Replacement for Rev. William Veenstra on the Board of Trustees of the CRCNA

The Board appointed Rev. Michael Van Hofwegen from Classis B.C. North-West to complete the term (2003) of Rev. William Veenstra who was appointed as the Canadian Ministries Director.

- c. Alternates for Canadian Board of Trustees members

When the Board was reconstituted by Synod 2000, the appointment of alternates for some of the Canadian members was overlooked. Nine of the Canadian members were incorporated into the Board of Trustees after serving a term on the Canadian Ministries Board (CMB). The alternates appointed by the Board were duly elected alternates to the CMB and are willing to serve until the conclusion of their terms in 2002 or 2003. Additional alternates will be chosen in the normal process when new elections are held at the conclusion of member's terms. Those appointed as alternates are:

Mr. Cor Vander Vinne (Alberta North)
Rev. Robert J. Haven (Chatham)
Mr. Andy Batelaan (Quinte)

2. Classes that have declared the word *male* inoperative in Church Order Article 3-a

In accordance with the instructions of Synod 1995, the general secretary keeps a list of those classes that declare the word *male* inoperative in Church Order Article 3-a. Although some of these classes have developed their own regulations regarding the permissibility of women officebearers participating in classis meetings, the following classes have adopted a decision to declare the word *male* inoperative in Church Order Article 3-a:

Alberta North	Kalamazoo
Arizona (deacons only)	Lake Erie
British Columbia South-East	Muskegon
Chicago South	Northern Illinois
Florida	Pacific Northwest
Grand Rapids East	Quinte
Greater Los Angeles	Red Mesa
Hackensack	Rocky Mountain
Holland	Toronto
Huron	

3. Ethnic advisers to synod

The position of ethnic adviser was approved by Synod 1995 and reaffirmed by Synod 2000. Ethnic advisers first served at Synod 1996. Guidelines for the position were approved by Synod 1996 and incorporated into the Rules for Synodical Procedure.

The Board will appoint the ethnic advisers for Synod 2001 at its May 2001 meeting and report its action in its supplementary report to synod.

4. Board nominations

a. Regional members

Whenever a new Board of Trustees member is needed from a region or when a member's first term is completed, each classis in the region is requested to submit or approve names for the position. When a slate has been prepared by the Board, the nominations are forwarded to synod for election. All first-term elections are from a slate of two nominees and all second-term elections are from a slate of single nominees (see Rules for Synodical Procedure, VI, D, 2).

The following slates of names from various geographic regions are coming to synod for election of a first term:

Alberta South/Saskatchewan

Mr. Durk De Jong, a member of Emmanuel CRC, Calgary, Alberta, is a retired accountant. He is a graduate of the University of Calgary with a degree in accounting and is C.M.A. certified. He has served as a ministers' pension trustee, an alternate for the Board of Trustees of the CRCNA, and as stated clerk for Classis Alberta South/Saskatchewan. He has served as clerk of council for fifteen years, as chairman of the worship committee, and as chairman of the committee of administration.

Mr. Hessel Kielstra is a member of Emmanuel CRC, Calgary, Alberta. He is president and CEO of various family businesses. He majored in psychology at Western College of the University of British Columbia. He has served two terms as trustee on the board of Calvin Theological Seminary and two terms as alderman for the district of Abbotsford. He has served as elder of council and on various committees. He presently serves on the classis student fund committee and is vice chair of Calgary Christian School board.

Hamilton

Mr. Andrew Schaafsma, a member of Bethel CRC, Waterdown, Ontario, operates his own advertising agency. He has professional training in graphic design. He has served as vice chair and chair of Hamilton District Christian High School's building committee; vice chair of Calvin Christian School board in Dundas, Ontario; and as Board of Trustees alternate for three years. He has served as chair of council and is presently serving as vice chair.

Rev. Bart Velthuizen, is the pastor of Hagersville Community CRC, Hagersville, Ontario. He is a graduate of Dordt College and Calvin Theological Seminary. He has served on the Calvin Theological Seminary board; on the classis interim committee, classis student fund committee, and classis nominating committee; and as synodical delegate. He presently is an alternate for the Board of Trustees of the CRCNA.

Eastern Canada

Rev. Kenneth M. Gehrels is the pastor of Calvin CRC, Ottawa, Ontario. He has served as chair of the classical interim committee, chair of Survivor's Support Ministry of Eastern Canada, chair of the ministerial

association, and chair and founder of the Pastoral Care Program in Collingwood, Ontario. He has also served on various committees of Christian schools, the board of the women's crisis shelter, and on the church council in Collingwood for seven years. He presently serves on the classical interim committee and on the Christian school education committee.

Rev. Norman J. Visser is the pastor of Kentville CRC, Kentville, Nova Scotia. He is a graduate of Dordt College and Calvin Theological Seminary. He also has a diploma in agriculture from the University of Guelph. He has served as stated clerk for Classis Minnesota South, as synodical deputy, as chair of the classical committee, and on church council. He presently serves as chair of the campus ministries committee in Halifax and is secretary of the pastoral counseling services committee in Nova Scotia.

Toronto

Mr. Enno Meijers, a member of First CRC in Barrie, Ontario, is an assistant Crown attorney. He is a graduate of Dordt College and the University of Western Ontario. He has served as chair of the Wellandport Christian School board's promotion finance committee and education committee, and as chair of the classical advisory committee for Brock University's chaplaincy program. He has also served on the Grace CRC, Welland, Ontario, education, mandates, and worship committees and on the Community Legal Services board of directors. He has served as elder and vice chair of council.

Mr. Donald Wiersma, a member of Clarkson CRC, Mississauga, Ontario, is presently retired from technical managerial positions in the chemical industry. He is a graduate of Calvin College with a bachelor of arts degree in chemistry. He has served on the Board of Trustees of the CRCNA; on various committees of classis, school boards, community boards, and technical societies; and on church council for twenty-five years.

Region 5

Rev. Al Machiela is pastor of Sunnyslope CRC, Salem, Oregon. He is a graduate of Calvin College, Calvin Theological Seminary, and Westminster Seminary in California. He has served on the board of World Missions, board of Home Missions, classical interim committee, and diaconal committee. He presently serves as chair of the classical interim committee. He served as a missionary in Taiwan for six years and on church councils for twenty-five years.

Rev. Rod Vander Ley is senior pastor of Tacoma Community CRC, Tacoma, Washington. He is a graduate of Dordt College and Calvin Theological Seminary. He has an honorary doctorate from Faith Seminary in Tacoma, Washington. He has served as synod delegate; synodical deputy alternate; and on the boards of Home Missions, classical home missions committee, and Christian Outreach Fellowship. He presently serves on the Dordt College board of trustees and the Korean affiliation committee of Classis Pacific Northwest.

Region 8

Rev. Henry Dykema is pastor of Hollandale CRC, Hollandale, Minnesota. He is a graduate of Calvin Theological Seminary. He has served on the World Missions committee, The Back to God Hour board, the board of education in Guam, and as chair of Government Commission on Crime and Delinquency in Guam. He has also served as chair of church council. He presently serves on the classical interim committee and on the outreach and service committee.

Rev. Robert Timmer is pastor of First CRC, Oskaloosa, Iowa. He is a graduate of Calvin College and Calvin Theological Seminary. He has served as stated clerk of three classes, as president of Hope Haven board of trustees, and on the classical interim committee and education committee of the Christian school. He presently serves as stated clerk of Classis Pella and was recently elected to serve on the Dordt College board of trustees.

Region 11

Ms. Jane Vander Hagen, a member of River Terrace CRC, East Lansing, Michigan, is coordinator of the gifted and talented program at Lansing Christian Schools. She is a graduate of Calvin College and is working toward obtaining her masters degree from Michigan State University. She has served as elder and deacon in her local church, as a member of the seminarian support committee, as a member of the pastoral care committee, as a member of various ad hoc committees, as a deaconal liaison to faith in action committee, as a member of the local church's faith in action committee, and as a member of the committee for women in the CRC planning committee. She has also served as a member of the curriculum council committee of Lansing Christian School, as a member of various ad hoc committees, as secretary of the school board of Lansing Christian School, and as president of the local child study club. She presently serves as vice chair of the executive committee of Classis Lake Erie, as chair of the language arts committee of Lansing Christian School, as a member of the local board of gifted and talented coordinators in Ingham County, and is president-elect of Classis Lake Erie.

Ms. Florence Weatherall, a member of Grace CRC, Grand Rapids, Michigan, is an employee of General Motors. She is trained in computers and keyboarding. She has served on the Western Michigan Deaconal Conference. She has a longtime commitment to the church and is actively teaching in her church.

The following slates of names from various geographic regions are coming to synod for election of a second term:

Region 4

Rev. John P. Gorter (incumbent) is pastor of Second CRC, Byron Center, Michigan. He is a graduate of Dordt College and Calvin Theological Seminary. He has previously served as stated clerk of Classis Grandville and as its synodical deputy. He presently serves on the classical interim committee, student fund committee, and television station board. He has served on the abuse prevention board.

Rev. Calvin D. Compagner (alternate) is pastor of Friendship CRC, Byron Center, Michigan. He is a graduate of Calvin College and Calvin Theological Seminary. He presently serves as regional pastor for Classis Grandville. He previously served a term on the Calvin Theological Seminary board of trustees and several times as church visitor.

b. At-large members

At-large members for the Board (total of six) are also chosen directly by synod. This year Ms. Stephanie Baker-Collins, Mr. Howard Johnson, and Dr. Carol Rottman complete their second terms and are not eligible for reelection. Mrs. Mamie Thomas is completing her first term and is eligible for reelection. At-large positions exist to help create balance and/or provide expertise on the Board.

The following slates of names for an at-large position are coming to synod for election of a first term:

Canada

Mrs. Verney Kho, a member of Immanuel CRC, Richmond, British Columbia, is an accountant with a B.A./BSC in Business Management, and she has finished the fourth level of CGA courses. She has served as the intercultural representative for Home Missions board and executive committee, and on the classical home missions committee. She presently serves on the advancement committee for Home Missions. She has served various terms as deacon and has served as the treasurer, clerk of council, and chair of the membership and mission committee.

Mrs. Patricia Storteboom, a member of First CRC, Langley, British Columbia, is a partner of Roland Transport and owner of Garden Effects Design. She is a graduate of Kwantlen University College, specializing in landscape design and maintenance. She has served as a Calvinette counselor and on its local board. She has also served on the evangelism committee, worship committee, as district visitor, on administrative council, and on public worship ministries. She presently serves on public worship ministries, and as worship coordinator, worship team leader, in prayer ministry, and on church council as elder of worship.

U.S.

Mr. Paul Dozeman, a member of Fairway CRC, Jenison, Michigan, is currently founding a new ministry, City Restoration Ministries, with a vision to assist Christians to identify and implement the steps of prayer-based changes, both personally and in their communities, to make the influence of Jesus evident in all areas of their communities. Previously he served in management positions at Union Bank and Kirchman Corporation, where he was also owner. He has served several terms as elder and deacon. He serves as prayer coordinator for Classis Georgetown. Since July 1998, he has been involved in the Lighthouse of Prayer movement as the associate director of HOPE Ministries (Houses of Prayer Everywhere) and has been involved in several national committees defining the Lighthouse movement and city transformation.

Mr. James Clousing, a member of Bethel CRC, Lansing, Illinois, will retire in June 2001, from his position as executive director of employee

benefits at Sara Lee Corporation. He has served as an elder and deacon of council, as well as on the Illiana school board, and he has served as president of Roseland Christian Ministries board.

The following slates of names for an at-large position are coming to synod for election of a second term:

U.S.

Mrs. Mamie Thomas (incumbent) is director of the Drop-In Center of the Roseland Christian Ministries Center, a ministry to street people, homeless people, and persons who are mentally disabled. She is also director of the summer camp for youth. A member of Roseland CRC, Chicago, Illinois, where she serves as a deacon, she has previously served on the boards of Home Missions and the Synodical Committee on Race Relations.

Mrs. Cindy Vander Kodde (alternate) serves as evangelism outreach coordinator at Calvin CRC, Grand Rapids, Michigan. She was born and raised in Harlem, New York, where she was a member of Manhattan CRC. She has been a member of Madison Square CRC, Grand Rapids, for the past twenty years, where she serves as a worship leader. She has participated in Leadership Grand Rapids. She is currently serving on the disabilities advisory committee and on World Missions' antiracism team. She owns a consulting business called Live It Up! Celebrate Life.

5. Women advisers to synod

- a. Synod 2000 adopted the following recommendation regarding women advisers to synod:

That until the review [of the women in office decision] in 2005, synod make provision to have up to seven women from various regions in the CRC serve as advisers to synod.

(Acts of Synod 2000, p. 699)

The Board of Trustees, as it did regarding ethnic advisers in 1996, has prepared a set of guidelines to assist in the implementation of the synodical decision. The Board recommends that the following guidelines be adopted by Synod 2001 to regulate the newly created position of women advisers to synod and that these guidelines be included in the Rules for Synodical Procedure:

Guidelines Regarding Women Advisers to Synod

A. General considerations

1. At each synod up to seven women from various regions in the CRC will serve as advisers to synod.
2. An attempt will be made to appoint some advisers who are able to serve two-year terms. This means that there will be some experienced advisers and some new advisers at each synod.
3. Expenses for travel, lodging, and meals will be paid by synod.
4. In keeping with the practice of some classes, remuneration (not to exceed \$50 per day) will be available for an adviser who incurs financial difficulty through service to synod.

B. Qualification

Women advisers shall be members in good standing of the Christian Reformed Church with demonstrated leadership capabilities within their church communities.

C. Responsibilities

1. Women advisers shall serve on the advisory committees of synod. They shall have the privilege of the floor but not the right to vote.
2. Women advisers may appear before any advisory committee for the purpose of speaking to the committee about any matter referred to it.
3. Women advisers shall be present at plenary sessions of synod, where they shall have the privilege of the floor for the purpose of advising synod on matters before it, subject to the accepted rules governing discussion. On important questions, the chair or any other members of synod may request their advice.

D. Appointments

1. The Board of Trustees shall appoint the women advisers each year at its March meeting. Nominations for this advisory position shall be gathered by the general secretary from suggestions offered by congregations and classes.
2. Women advisers will be assigned their committee assignments by the program committee of synod.

- b. The above guidelines were used this year to enable the Board to provide women advisers for Synod 2001. The Board assumes that, even if synod chooses to alter the guidelines, those advisers chosen according to the proposed guidelines will be seated for this year and accorded their proper place at Synod 2001. The advisers chosen for Synod 2001 are:

Mrs. Stephanie Baker-Collins
Mrs. Mary J. Bouwma
Mrs. Sharon Jim
Mrs. Carol Kramer
Mrs. Elisabeth Smeda
Mrs. Sherry Ten Clay
Mrs. Vickie Van Andel
Mrs. Rose Van Reken

6. Sesquicentennial committee

Synod 2000 adopted the following recommendation:

4. That synod instruct the BOT, in consultation with the Historical Committee, to appoint an ad hoc committee to prepare for commemoration of the denomination's sesquicentennial in 2007.
5. That synod instruct the BOT to report to Synod 2001 the ad hoc committee's members, mandate, and projected budget.

(Acts of Synod 2000, p. 627)

At its September meeting, the Board requested the general secretary to work with the historical committee to prepare recommendations re membership, mandate, and budget for a sesquicentennial committee.

At its March meeting, the Board received a report and adopted the following recommendations:

- a. That synod appoint a representative committee whose duty it will be to present to Synod 2004 a set of plans for a church-wide celebration of our sesquicentennial in 2007. The plans shall include a theme, programs, celebrations, publications, contests, and conferences that are suitable and significant for the occasion. An expanded budget along with possible funding sources will also be included in the proposal.
- b. That for the initial phase (2001-2004) of this committee the budget be set at \$3500 each year to cover travel and meeting expenses. A more realistic budget for the second phase (2004-2007) will be presented when the proposal is drafted in 2004.
- c. That synod appoint the following persons to serve on the initial planning committee for the sesquicentennial with the understanding that the committee may be enlarged or altered in 2004 for the second phase of planning:

Rev. Moses Chung

Rev. Michael De Vries

Dr. David H. Engelhard

Dr. Richard Harms

Rev. Stanley Jim

Mrs. Darlene Meyering

Mrs. Cindy Vander Kodde

Mr. Nate Vander Stelt

Rev. Jack Vos

Rev. Norberto Wolf

One additional young member to represent the youth

7. Response to Overture 4 (Synod 1999) re policy for short-term disabilities for ministers (Appendix C)

Overture 4 was submitted to Synod 1999 and that synod “instructed the Board of Trustees in consultation with the pension funds trustees to examine the requests of this overture and report back to Synod 2000. The Board informed synod that it was unable to complete the assignment in 2000, and that it would report this year. The report in Appendix C and its recommendations are the Board’s fulfillment of its assignment.

8. Publications and services

- a. *Yearbook*

The *Yearbook*, published annually by the office of the general secretary of the Christian Reformed Church in North America, serves as a denominational directory and as a resource for statistical information. In addition to information about classes, congregations, ministers, and agencies, it contains a historical sketch of the life of the church during the previous year and provides obituary information about pastors who died during that year.

Each year the *Yearbook* is published with greater facility than the year before because of technological refinements. The October deadline for *Yearbook* information allows us to publish in January rather than later in the year as was previously the custom. Thus the book reflects denominational and local-church information up to a given point (August 31) in each calendar year.

The statistics printed beneath the congregational information in the 2001 *Yearbook* in each instance show the total number of souls (baptized and professing members) in a local congregation. By instruction of synod the following membership totals are listed in the Classical Information: number of families, number of professing members over eighteen years of age, total number of professing members, total number of baptized members, and total number of members. In addition, the Classical Information includes the total number of inactive members, total number of members leaving for other CRCs, and total number of members received from other CRCs through evangelism and from other denominations.

The Directory of Churches and Ministries in the *Yearbook* includes organized churches, emerging churches, newly planted churches (not yet having statistics), and other ministries, for a total of 991 active ministries. The return rate for questionnaires was at the 81 percent level this year so that the *Yearbook* includes current statistics for 789 ministries.

We acknowledge with gratitude the excellent services of Mrs. Nancy Haynes, *Yearbook* manager, and Mrs. Diane Recker, Mrs. Alice Damsteegt, and Mrs. Jan Walhout, who assisted in gathering information, entering it into the database, copy reading, editing, and carefully attending to the myriad of details involved in publishing the *Yearbook*. The same hearty gratitude needs to be expressed to our computer staff who diligently provide the necessary support services for this exacting task.

b. *Church Order and Rules for Synodical Procedure*

An updated *Church Order and Rules for Synodical Procedure* was printed, incorporating the changes adopted and ratified by Synod 2000. These booklets are updated by the general secretary and reprinted annually, when necessary, and a copy is sent to each church.

c. *Agenda for Synod and Acts of Synod*

The publication of the *Agenda for Synod* and *Acts of Synod* is the responsibility of the general secretary. This would not be accomplished by established deadlines without the invaluable assistance of his administrative assistant, Mrs. Diane Recker, Mrs. Jan Walhout and Mrs. Jan Ortiz (copy editors), Mrs. Nancy Haynes, and personnel from CRC Product Services.

As in previous years, some decisions needed to be made about which material properly belonged in the *Agenda for Synod*. Erring on the side of grace seemed more appropriate than erring on the side of rigid regulation. Synod itself will finally decide in all cases whether the material is properly on its agenda.

d. *Handbook of the Christian Reformed Church*

During the past year the Board of Trustees has again sent to all CRC councils updated materials for the *Handbook of the Christian Reformed Church: Your Church in Action*. Several councils ordered new notebooks because the old ones had been lost or misplaced. This large blue notebook should be kept available in every council room.

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

- 1) Ministry Shares and Offerings—This section contains financial data and a description of the programs carried on by all CRC boards and agencies as well as by accredited outside agencies. It gives assistance for scheduling special offerings and suggests announcements to be made prior to receiving such offerings.
- 2) Denominational Insights—After a brief statement on the nature of the church and on some of the principles of Reformed church government, this section provides information about the nature of our assemblies, the function of major assemblies, the agenda for synod, and the denominational program structure.
- 3) Congregational Helps—This section contains helps that are available for councils and congregations; suggested rules of procedure and model agendas for council, consistory, and deacons meetings; suggestions for congregational committees; helpful information on the use of members' gifts; and other useful information.
- 4) Ministers' Compensation Survey—By mandate of synod, a survey of ministers' compensation has been prepared each year for use by our pastors and by finance committees of the church councils. The 2000 survey will be presented to Synod 2001 and later mailed to the churches for inclusion in the *Handbook*. It is intended to be a helpful guide in the setting of salaries and other position-related reimbursements. Because the survey is also used by our pension committees, Synod 1988 passed the following recommendation:

That synod remind the churches that Synod 1982 adopted a recommendation to "require that all ministers complete the salary questionnaire annually to enable the pension committees to accurately calculate the average cash salary as a base for computing ministers' pensions."

(Acts of Synod 1982, p. 51; Acts of Synod 1988, p. 574)

- 5) Doctrinal and Ethical Decisions—This section is indispensable for all who wish to know the position of the CRC on various matters of doctrine and ethics. This section has recently been updated and will be sent on request to any church (or individual) who asks. It can also be found on the CRC web site at www.crcna.org. An abbreviated version can be purchased through CRC Publications by calling 1-800-333-8300.

e. *Index of Synodical Decisions*

Previous editions of the *Index of Synodical Decisions* have been valuable aids for those who need to research the decisions of synodical assemblies. The most recent edition of the index was published in 1980. The updating of the index was mandated by Synod 1995. Since that time

the staff has been working steadily on this project but with limited time and resources to devote to it. The previously published index needed to be redone in a completely different software system; the indexing standards and practices needed rethinking and, in many instances, needed altering; and the *Agenda* and *Acts* of subsequent years needed to be seamlessly inserted into the older index. The index is now scheduled to be published in A.D. 2001 and to include materials through Synod 2000. Those needing access to the index for research purposes may contact the general secretary, who will assist them in obtaining what they need.

f. *Manual for Synodical Deputies*

This manual is distributed to synodical deputies, their alternates, and stated clerks of classes. The manual, originally prepared by Rev. Leonard J. Hofman, was revised in 2000 by the general secretary and distributed to those mentioned above. Anyone needing a copy of the manual may receive one from the office of the general secretary.

C. *Program and finance matters*

The year since Synod 2000 has been filled with transitions. The makeup of the Board was changed; several agency directors left their positions; and we experienced the normal changes that happen in any twelve-month period. Some things also remained the same, of course. The Board is kept informed about the changes and also about consistency in operations. Agency minutes are reviewed at each meeting of the Board, and specific items that require a Board decision are processed. The program matters that were handled by the Board are now presented to synod as information. Any matters that require action by synod are clearly identified within the body of this report.

1. Canadian ministries

Immediately following the decision of Synod 2000 dealing with the reconstitution of the Board of Trustees (BOT) and the phase-out of the Canadian Ministries Board, plans were made for the transition. One matter that needed to be finished was the search for, and nomination of, a Canadian Ministries Director, a position that had been vacant since January 2000. That search led to the nomination of the Reverend William C. Veenstra who at the time was serving the Maple Ridge CRC in British Columbia. Rev. Veenstra was subsequently interviewed and appointed by the Canadian membership of the BOT and that appointment was ratified, on behalf of synod, at its September 2000 meeting. Reverend Veenstra assumed his duties as the Canadian Ministries Director January 1, 2001.

The Canadian membership of the BOT continues to function as the governing board of denominational ministries unique to Canada. Therefore, the Canadian trustees meet separately from the binational board to conduct Canadian business. This arrangement appears to work acceptably, though it is recognized that this arrangement allows for less meeting time than was previously enjoyed by the Canadian Ministries Board. Continued monitoring of this arrangement is necessary to assure adequate attention to specifically Canadian interests. Included on the agenda of the Canadian trustees are the Aboriginal Ministries in Winnipeg, Regina, and Edmonton; the work of the Committee for Contact

with the Government (CCG); the work of various ecumenical task forces in which the Canadian CRC participates; and the general oversight of agency ministries operative in Canada.

The Burlington, Ontario denominational offices have been expanded to accommodate the increased level of activity in Canada. About twenty-five (25) staff are now located in Burlington to manage Canadian activity. CRWRC, World Missions, Home Missions, and the Denominational Offices all maintain a staff presence in Burlington.

2. Report of BOT ministry programs

a. The Office of Abuse Prevention

The Office of Abuse Prevention was established by Synod 1994 and relates directly to the Board of Trustees within the organizational framework of the Denominational Office. Abuse Prevention director Ms. Beth Swagman's report on the activity of the past year is contained in Appendix D.

b. The Office of Chaplaincy Ministries

The discussion about the eventual placement of Chaplaincy Ministries within the administrative framework of Home Missions is continuing. It is expected that the BOT will bring this matter to conclusion at its May 2001 meeting. Rev. Jake Heerema and Rev. Siebert Van Houten report on their current ministry in Appendix E.

c. The Office of Disability Concerns

The Office of Disability Concerns was established by Synod 1984. This office relates directly to the Board of Trustees within the organizational framework of the Denominational Office. Disability Concerns director Dr. James Vanderlaan's report on the activity of the past year is in Appendix F.

d. The Office of Pastor-Church Relations and Ministerial Information Services

The Pastor-Church Relations ministry was initiated by Synod 1982. Because this ministry provides advice both to the congregations of the Christian Reformed Church and to the agencies, it has been placed under the administration of the Denominational Office and under the governance of the Board of Trustees of the CRCNA. As is reported below (see section 13), the BOT has approved a plan for the addition of another staff member for this ministry as encouraged by Synod 2000. The report of Rev. Duane Visser, the director of Pastor-Church Relations, can be found in Appendix G.

e. The Office of Race Relations

The ministry of Race Relations was reorganized during 1999 after the Pastoral Ministries Board was dissolved. It was decided, in consultation with a variety of ethnic-minority representatives, that Race Relations be decentralized and that its staff live and work in various regions of the denomination. Rev. Norberto Wolf was appointed as the director of Race Relations in September 1999. His report is contained in Appendix H. Rev. Wolf continues to live in California and performs his

executive responsibilities and his regional activities from his office in Bellflower, California.

The Race Relations staff, in consultation with all of the agencies and educational institutions of the CRC, is providing the leadership for the antiracism initiative within the agencies and institutions. This effort seeks to implement the values articulated in the 1996 synodical report "God's Diverse and Unified Family." Specific plans are in place to continue the journey so that the sin of racism, both personal and institutional, is addressed and eradicated to the extent possible in a fallen world.

f. The Office of Social Justice and Hunger Action

The ministry of Social Justice and Hunger Action has its origin in the world-hunger reports of 1979 and 1993. Mr. Peter Vander Meulen, who serves as the coordinator for this ministry, submits a report in Appendix I.

g. The Denominational Ministries Plan

Synod 1997 approved the mission and vision statements for the ministries of the denomination and endorsed the goals and strategies that are part of the plan. After working with the plan for three years, it was decided to rewrite major portions of the plan, incorporating some of the lessons learned. That effort is currently underway and, if progress stays on course, we may have something of a progress report at the time that synod meets.

Mr. Michael Bruinooge began his work as the ministries plan director in January 2001. Mr. Bruinooge has worked for twenty years with CRWRC in various capacities. He is a wonderful addition to the denominational staff as the agencies and institutions apply themselves to the one mission of the church.

3. Agency presentations at synod

Synod 1995 adopted a three-year rotation cycle for agency presentations at synod. The following roster for agency presentations is proposed for Synod 2001 on a schedule of synod's choosing:

- Calvin College
- Back to God Hour
- Denominational Offices

4. Program evaluation

The Ministries Administrative Council (MAC) communicated to the Board of Trustees (BOT) its support for "a board-initiated ministry-program review encompassing all of the agencies and institutions of the CRC." The BOT has mandated that specific protocols be developed for the review, and the details will be available when Synod 2001 convenes. The primary purpose of such a review is to identify those areas in which greater effectiveness and efficiencies can be achieved.

5. Appointments and personnel matters

- a. As of January 1, 2001, Rev. William Veenstra began to function as the Canadian Ministries Director.

- b. As of January 1, 2001, Mr. Michael Bruinooge has assumed the position of Ministries Plan Director.
 - c. As of February 1, 2001, Dr. Arthur Schoonveld, a former chairman of the BOT, began to assist our work as the Denominational Ministries Associate.
 - d. John Kuyers resigned his position as the executive director of The Back to God Hour effective December 31, 2000. The board of The Back to God Hour has nominated Dr. Calvin Bremer to become the executive director. The Board of Trustees will consider that recommendation at its meeting in May 2001.
 - e. The search for an executive director for World Missions is presently in the selection process. It is expected that the World Missions board will recommend a finalist for appointment to the May 2001 meeting of the BOT and present that appointee to Synod 2001 for ratification.
6. Endorsement of Dr. Cornelius Plantinga to become the president of Calvin Theological Seminary.

As required by the bylaws of the BOT, the nominee for the presidency of Calvin Theological Seminary was interviewed by the BOT at its meeting March 1, 2001. The Board, with thanks to God and with deep appreciation, endorses the nomination of Dr. C. Plantinga as president of Calvin Theological Seminary.

7. Minimum-compensation guidelines for smaller churches

When synod decided that the Fund for Smaller Churches (FSC) be administered by Home Missions, it also decided that the annual minimum-compensation guidelines be recommended to synod by the BOT. In consultation with Home Missions, the BOT believes that the time has come to alter the method by which these guidelines are developed and the assumptions on which these guidelines are based. Previously the guidelines specified minimum salary figures for all FSC recipients and then added additional provisions for length of service, years of experience, Christian education allowance, and so forth. The same formula was recommended for all FSC recipient churches regardless of location except that Canadian churches were advised to add 20 percent to compensation and also contribute 20 percent more as the local contribution. The FSC formula also included provisions for funding business expenses that are not compensation related (e.g., mileage).

Unrelated to this discussion about FSC compensation guidelines is the practice of the denomination to conduct an annual compensation survey, the results of which guide synod in making other decisions. This compensation survey identifies “averages” within each classis and allows for the computation of “average” salaries being paid in Canada as well as in the United States.

The BOT believes that this is a good time to integrate the setting of minimum-compensation guidelines with the annual salary survey. Furthermore, the BOT wishes to urge synod to adopt a formula for computing salaries rather than set annual dollar figures for actual minimum compensation. Once the formula is adopted it will no longer be

necessary for synod to approve annual adjustments. The approved formula will take care of the needed adjustments. It is important to emphasize that the proposed formula is designed for calculating minimum compensation and is not intended to be used to compute the norm for what pastors of small churches are actually paid. The proposed formula expresses compensation in terms of ranges and percentages (plus or minus) of averages within Canada and the United States.

In that of the above, the BOT recommends the following as a policy for churches receiving denominational assistance, and as advisory to small congregations that do not receive assistance funding from any of synod's agencies:

- a. That the average salary amount being paid in all classes in Canada, and the separately calculated average for the churches in the United States, as determined by the annual survey of ministers' compensation, be used for benchmarking the minimum-salary levels recommended by synod.
- b. That classes be divided between Canada and the United States, as they are currently in the compensation report.
- c. That cash compensation amounts and housing allowance (if any) be determined by reference to the annually updated ministers' compensation survey as follows:
 - 1) Cash compensation will be not less than 90 percent of the average of salary paid in Canada for Canadian recipient churches, and not less than 90 percent of the average salary paid in the United States for United States recipient churches. However, when a church is located in a major metropolitan area where costs are usually higher than in rural areas, special attention should be paid to additional "cost-of-living" realities.
 - 2) When a housing allowance is paid in cash, it is recommended that such a housing allowance be not less than 25 percent of the cash salary amount depending on local real estate costs.
 - 3) That all recipient churches in the United States provide medical insurance for the minister and his family through the CRC Consolidated Group Insurance Plan, and that the churches in Canada, besides the provincial insurance coverage provided for all residents, also provide the CRC Consolidated Health Insurance Supplement.
 - 4) That all recipient churches in the United States reimburse the pastor one-half (50 percent) of his FICA obligation. *Note:* Canadian congregations already pay the employer's share of the taxes as well as employer Canada Pension obligations.
 - 5) That auto expense be reimbursed by the church at the applicable statutory rate per mile or kilometer, as determined by federal taxation offices.
- d. That stated supply compensation for 2002 be set at not less than \$415 per week of service for churches located in the United States, and not less than \$430 per week of service for churches located in Canada.

e. That the per communicant member local contribution to the pastor's salary be set at 1.25 percent of the cash salary of the pastor.

8. Response to Overture 19 – Synod 2000

a. Background

Overture 19 from Classis Iakota was considered by Synod 2000, but synod did not accede to its request. Instead synod referred “the issues and concerns of the overture to the Board of Trustees for consideration and advice to Classis Iakota” (*Acts of Synod 2000*, p. 723). The complete text of the overture can be found in the *Agenda for Synod 2000*, pp. 494-95.

b. Analysis of the overture

The overture requests that a denomination-wide special-assistance fund be established to assist “. . . members of the denomination who have medical needs that are not met through insurance or state and federal programs.” The overture only mentions “medical” needs and says nothing about the very substantial expenses associated with long-term nursing or custodial care. If a fund were started as proposed by the overture, it would likely need to cover more than the medical expenses associated with such human tragedies.

It is not known whether the classis considered, or had any idea about, the extent of the administrative resources, including staffing, and the magnitude of the financial resources that would be required for the denomination to provide such assistance. This overture requests synod to assume something that is of staggering proportions.

c. Recommendation

There is no known precedent for synod's entering the medical-assistance arena of the denomination, presumably because that has always been thought of as the domain of the local church. Adding to that the complexities inherent in administering such assistance on a scale as the overture requests leads the BOT to advise synod and Classis Iakota that a special-assistance fund not be established and that Synod 2000's decision not to accede to the overture be affirmed (see *Acts of Synod 2000*, p. 723).

Grounds:

- 1) A denominational benevolence fund such as proposed by the overture is beyond the scope of what can be provided by synod.
- 2) Even if it could be reasoned that synod should enter this arena of assistance, the scope of administrative and financial resources required to implement the overture's proposal would exceed the human and financial resources available.

9. Response to Overture 20 – Synod 2000

a. Background

Classis Illiana submitted an overture to Synod 2000 with the suggestion that a number of fundamental changes be made to the Ministers' Pension Fund. The specific points raised in the overture were:

- 1) To study other plans and consider the option of a defined-contribution plan for U.S. Ministers' Pension Fund.
- 2) To increase all benefits 32.7 percent by retroactive application of the plan's 1.46 percent multiple, to be made effective January 1, 2001.
- 3) To revise last year's decision to reduce benefits to surviving spouses from 80 percent to 66 2/3 percent.
- 4) To review the plan's benefit target, irrespective of government benefits. Synod decided "not [to] accede to this overture but refer it to the Board of Trustees of the CRCNA for consideration with the pension-fund trustees" (*Acts of Synod 2000*, Art. 63, III, B, p. 717).

b. Analysis of Overture 20

The BOT and the pension trustees have received Overture 20 as an articulation of the perspectives of Classis Illiana concerning the Ministers' Pension Fund. These perspectives have been referred to the pension trustees to be considered in the course of their ongoing responsibility to provide governance and oversight to the pension plans. It should be noted that the pension trustees have considered changing the minister's pension plans to a "defined contribution" plan and concluded that the "defined benefit" plan best responds to the needs and preferences of an overwhelming majority of plan participants. The pension trustees consideration of the matter included:

- 1) A survey of all plan participants—survey responses indicated that an overwhelming majority of plan participants prefer the defined benefit form.
- 2) Comparisons to plans offered by over forty other denominations in the United States and Canada—it was found that some form of the defined benefit design is used by a majority of these organizations and that there is no discernable movement away from this form.
- 3) Consultation with an independent consultant and with the plans' professional advisors.

The increases proposed by the second of the overture's requests would put the plans in an under-funded position and would increase the annual cost of maintaining the plans by significant amounts. It should be noted that the pension trustees are recommending enhancements to the plans that will increase costs approximately 20 percent, an increase that is supported by survey responses from the churches. These changes, to be considered by Synod 2001, include a recommendation that the 1.46 percent multiplier be applied to all credited service beginning January 1, 1985, and that the current final average salary be used to redetermine retiree benefits. These changes will require increased funding of the plans and will create some amount of unfunded past service liability.

The action taken by synod in 1999 did not decrease the amounts received or to be received by widows of retired members. In fact, synod's actions increased these benefits by a factor of approximately 11 percent.

The pension trustees have reviewed the benefit target used by the plans and its integration of governmental benefits. The result of this

review has been an increase in the income replacement target from 60 percent to 70 percent. This change was approved by synod in 1999. The pension trustees believe that any planning process involving the replacement of preretirement income must consider the reality of governmental retirement benefits.

c. Other significant considerations

The plan's trustees have a clear understanding of certain fundamental principles that synods have established over the years and that have served well in the administration of the plan. These include the following:

- 1) The denomination and the plan are binational. In 1982, synod stated, "the church's total pension obligation to ministers and their dependents are an across-the-board denominational responsibility, requiring joint financing" (*Acts of Synod 1982*, p. 50).
- 2) Contrary to what is suggested by this overture, the denomination has considered as one of its priorities the retirement needs of its ordained clergy in both the United States and Canada. Even though the U.S. plan may be in somewhat better financial condition than the Canadian plan at a particular point in time, that is not a reason to abandon the fundamental notion that the denomination spans all of North America and is served by a clergy drawn from both Canada and the United States. The overture's proposal to increase the benefits of only U.S. ministers, with no consideration for those serving in Canada, demonstrates a view of the denomination that few would be inclined to embrace.
- 3) The plan is to be administered on an actuarially sound basis, and is not to be administered on a cash-in, cash-out basis. Synods of 1969 and 1979 affirmed the concept of advance funding. "An actuarially sound plan is based on the principle that the cost of funding a pension for a person is incurred while one is actively employed. Therefore, an amount is set aside each year during one's career so that at retirement there will be sufficient monies to pay the pension benefits in accordance with the terms of the plan" (*Acts of Synod 1969*, p. 451). To suggest that substantial changes be made to the plans without actuarial analysis seems shortsighted, at best. And to suggest, based on some abbreviated cash-flow analysis for one year, that after the changes proposed by this overture are implemented the "plan would be fiscally sound" may be considered by some as unwise.
- 4) Synods, in their approval of the basic design of the plan, have thoroughly embraced the notion that all pastors, retiring in a given year and having the same years of service, should receive the same benefit regardless of differences in preretirement salaries.
- 5) This overture suggests that a defined contribution plan should be considered similar to that of the denomination's plan for nonordained employees. In addition to being at odds with the expressed wishes of an overwhelming majority of ministers, such a change would violate the fundamental notion that all pastors should have

- the same retirement benefit, with differences occasioned only by the number of years in the ministry and the year of retirement.
- 6) In addition to violating fundamental principles laid down by past synods and heavily supported by plan participants, the overture contains a series of representations and assertions that are not easily understood. For example, in the discussion of equal options, a comparison is made of the Ministers' Pension Fund and the employees' retirement plan with no discussion of the significant fact that these plans have very different benefit structures. Simply put, the minister's plan includes survivor, disability, and orphan benefits that are not present in the employees' plan.
 - 7) The overture suggests that housing is not taken into consideration in the benefit formula. However, while housing is not included in the "Final Average Salary," housing is included in the "benefit formula." And, the income-replacement targets set in 1992 and again in 1999 include housing in the definition of preretirement "income."
 - 8) The assertion that there is no income-replacement target "for those already retired or about to retire" is simply not correct. The target was established in 1992 at 60 percent and the plan's benefit formula has been delivering that percentage.
 - 9) The pension trustees have an understanding of the Christian Schools International (CSI) plan. What is not disclosed in the overture is that the CSI plan is a "contributory" plan that requires its participants to pay one-half of its costs, and that the benefits vary according to the particular income levels of its participants.
 - 10) The overture represents that "the average annual pay out in 1998 to retired CRC ministers or their surviving spouses was \$8,333." It is generally understood that there are many participants drawing pension benefits whose careers in the CRC ministry have been very short and whose benefits from the plan are, correspondingly, small. Reasons for shortened careers vary, and include deposition, mid-career transfers to other denominations or church groups, intentional career changes, and the like. They are all included in the plan's participant count and to suggest that conclusions can be drawn regarding the plan's benefit structure by simply dividing total benefit payments by the total number of persons receiving benefits is simply not helpful.
 - 11) The pension trustees and staff have nearly daily opportunity to talk to plan participants, both retired and active, and report that they have not detected the degree of dissatisfaction that is communicated in this overture. However, there is an interest on the part of most persons involved in the discussion of matters concerning plan design and benefits, including synod and the pension trustees, in exploring the possibility of greater pension benefits. The work needed to do this is going forward.
 - 12) Plan participants have been surveyed regarding fundamental issues of plan design, and their responses have been received and analyzed. The plan's actuaries have been engaged to bring an orderly understanding to complex matters involving the funded

position of the plans and the costs of various options for change. Churches have been asked for their views regarding the amount they would be willing to pay for increased retirement benefits for the clergy serving the denomination. And, plan participants have been informed of the enhancements being recommended for consideration by synod in 2001.

- 13) All of this is evidence that the pension trustees take very seriously the synodical instruction to consider ways to make the plan more valuable for the ministers of the denomination. The pension trustees are bringing their recommendations to Synod 2001 by way of their report to synod. Their recommendations will be based on an orderly and responsible process and on a good understanding of the financial consequences—short-term and long-term—associated with what is recommended.

The interests of the denomination and of the ministers that serve it in so many settings are well served by the pension trustees who diligently do the work synod has instructed them to do. Their work should be allowed to go forward.

d. Recommendation: That synod receive this response as information.

10. Consolidated Group Insurance governance

The pension trustees communicated a request to the BOT that the governance of the Consolidated Group Insurance plan be transferred to the BOT and that administrative oversight be provided by the compensation administration committee. The BOT approved that request and it is here presented to synod as information.

11. A committee to study denominational support systems for smaller churches

With the planned demise of the Funds for Smaller Churches (FSC), and with the declining grant philosophy practiced by the agencies of the CRC, the staff of the BOT increasingly receives complaints, if not laments, about the impact of this development and practices. Some congregations are in jeopardy of closing their doors. In other cases, the burden of declining support is passed on to the pastor and other staff serving in a small church. Denominational staff have been discussing this concern with agency staff and others. This is not just a Home Missions problem, and the issues involved are diverse and complex. A committee has been appointed to study both the scope of the problem and propose solutions. The committee appointed consists of Dr. Arthur Schoonveld, convenor; Revs. Dirk Hart, Alfred Mulder, Jerry Dykstra, Carlos Tapenes, Christian Oh, Al De Vries, William Veenstra, and Barry Blankers.

12. Financial matters

Most of the financial information will be included in the *Agenda for Synod 2001—Financial and Business Supplement*. This supplement is distributed to all the delegates at the time of synod. The financial information contained in this printed *Agenda* is the condensed information mandated by Synod 1998. The condensed financial statements (Appendix J of this report) reflect pertinent information for all the agencies and

institutions of the CRC. The information provided seeks to strike an appropriate balance between too much and too little information.

As is evident from the financial statements provided to synod, the regular and faithful contributions by the membership of the CRC is astounding. These gifts enable a global ministry that is truly reflective of the opportunities God is providing for the CRC.

The consolidated financial services that have been operative since July 1, 1997, continue to be refined through the work of a tremendously dedicated staff. In addition to such financial services, the director of finance and administration also oversees, on behalf of the executive director of ministries, Product Services (graphic design, printing, mailing services), Information Services (computer and communication technology), and Building Services.

13. Pastor-Church Relations—staff addition

a. Introduction

The advisory committee for pastoral ministries at Synod 2000 recommended and synod adopted the following:

That synod ask the Board of Trustees to address the problem of inadequate staffing in the Pastor-Church Relations office and formulate a solution.

Ground: Due to the amount of crisis and intervention ministry, the intended work of this office (training and prevention) is often more dream than reality.

(Acts of Synod, 2000, p. 621)

Pastor-Church Relations (PCR) presented a proposal for an additional staff member, along with specific recommendations for the parameters of this position. Because PCR has a high profile in the denomination, and because this additional staff position was suggested by synod itself, the BOT judges it best that the following be presented to synod as information.

b. Background

Since its inception in 1982, Pastor-Church Relations has continued to evolve and focus according to the demands of CRC congregations. The initial mandate of the director of PCR involved assisting congregations in setting up pastor relations committees with the assistance of regional pastors, who also help in selecting mentors for ministry candidates. Setting up programs for the prevention of conflict between pastors and congregations and the training of pastors were also encouraged as part of the task of this ministry. By 1986 the regional pastor role was refocused to being a supportive resource to pastors and congregations. The regional pastors have become a key component of the PCR program, and regular contact with them is important for the director of PCR.

There have been further changes in emphasis and additional responsibilities given to PCR:

- 1) In 1986, synod gave the responsibility of the Ministerial Information Service to the PCR office, and added a 2/3-time assistant to work with this program.
- 2) In 1988, synod expanded the mandate of PCR to include ministry to staff ministers (not ordained). This was done because of the growth of staff ministries in the denomination.
- 3) During its history, the director of PCR has increasingly become a resource for dealing with crises and has done direct consultation with pastors and congregations.
- 4) In 1999, synod approved a program of Trained Interim Ministry to be supervised by PCR. There are six pastors serving in this capacity.
- 5) Synod 2000 recommended that the PCR office help coordinate scholarship grants for continuing education of pastors and ministry staff.

All of these changes have given the PCR office a strategic role in the support and assistance of pastors and congregations; but the concern has been that with the increasing demand for intervention and changing programs, current staffing is not sufficient. This conclusion is drawn from two different sources:

- Experience of the PCR staff that we are not able to respond adequately to all the requests for service.
- In specific programs there is feedback from recipients that PCR should upgrade, train, and facilitate more effective delivery.

Synod itself also recognized the concern that the demand for services is greater than PCR can respond to without additional staffing. The fact that synod recognized the need for additional staff is testimony to the fact that pastors and elders of the congregations of the CRCNA are recognizing, from their experience, that there is not sufficient staff to supply needed assistance according to the mandate of PCR.

In 1982 PCR began with a director and an administrative assistant. There have been times when an additional staff person helped out (e.g., 2/3-time staff for Minister's Information Services [MIS] tasks), and more recently a ten-hour per week assistant for responding to the needs of nonordained ministry staff. However, presently the office is again functioning only with the director and one administrative assistant. It is apparent that there is a need for additional staff, and we are proposing that this staff be a professional staff person who can not only work interchangeably with the director in several areas but also provide leadership in the area of prevention, which has been inadequately served.

As has been mentioned, there are a number of programs in PCR for which the director could use assistance in providing necessary accountability, training, and communication. These programs include:

- 1) The network of regional pastors serving the various classes—there is a need for increased communication, training, and accountability as is indicated by concerns expressed by both regional pastors and other pastors.

- 2) Mentoring of recent candidates for ministry and those entering the CRC ministry from other denominations—there is a need for more concrete programming and goals, formation of programs, and accountability. Again, the data for this comes from concerns voiced by pastors, new candidates, and others involved in formation.
- 3) Congregational pastor relations committees—the PCR office serves as a resource to congregations, though it could be more proactive in this supportive program. It also assists in the formation of more active personnel committees in church councils.
- 4) Trained interim pastors—this program has been well received but requires time for coordination and supervision.
- 5) Consultation, intervention, and conflict management with pastors and congregations—the volume of requests and responses demanded throughout the United States and Canada continues at a high level. Such crisis response requires both expertise and availability.
- 6) Interaction with classes—attend classis meetings where appropriate and provide training

All of these areas are presently served, but the frustration is that there is not always adequate communication, accountability, and program development with those involved. This conclusion comes from PCR staff experience and feedback from pastors and councils.

The area of major need, however, is with the development or expansion of programs mandated for PCR—programs dealing with preventative activity. These are:

- 1) Increased training and prevention programming for pastors, councils, and congregations—since its inception, the PCR office has experienced demands for intervention beyond that which the original synodical study committee expected. Prevention programming has been inadequately responded to—both in cooperation with other agencies and in those areas in which PCR takes initiative.
- 2) Assistance for those churches who have staff ministry—providing resources and consultation (multiple staff ministries are one of the fastest growing changes in CRC congregations). This is another of those areas of need for expertise and input—an area that is not addressed in CRCNA history or Church Order.
- 3) Setting up a program of support and training for nonordained ministry staff similar to that which is supplied for ordained pastors.
- 4) Support of the continuing education programs for pastors and ministry staff—in the short time since synod has been given responsibility for assisting in the continuing education programs, the PCR office has received many requests for guidance, policy, and financial support. This is obviously an area of concern and need that will demand support and coordination.

These are the ministries that have been mandated for PCR but have received insufficient attention due to limited staffing and available time. For the reasons and rationale stated above, the BOT has

approved, and made provisions in the budget for, an additional person to be added to the staff of PCR during the next fiscal year.

14. The CRC Foundation

Several years ago synod authorized the formation of a foundation to serve the Christian Reformed Church. The functions of the foundation are the following:

- a. Manage the investments of all the agencies except those of Calvin College and Calvin Theological Seminary.
- b. Receive and invest estate gifts and bequests for the benefit of the denomination or one of its entities.
- c. Solicit annual gifts in support of the ministries of the Christian Reformed Church, especially such gifts that are given to support creative and cooperative ministries as represented and approved in the denominational ministries plan.

The Foundation trustees meet twice per year to transact the business of the CRC Foundation. The management of the investments is accomplished through an investment committee that works with professional investment advisers. Since the adoption of the denominational investment policy by Synod 1998, this arrangement has worked very well.

Mr. and Mrs. R. Jack De Vos are the directors of the CRC Foundation and represent the Foundation to potential donors. Their services are invaluable to the ministry of the Foundation. The Foundation solicits funds primarily in support of the agencies of the CRC but also in support of the interagency ministries that are part of the denominational ministries plan. All distributions in excess of \$5,000 need the approval of the Board of Trustees.

Finally, the Foundation trustees are continuing the process of developing a long-term vision for the Foundation. This vision needs to reflect the values of the Christian Reformed Church in terms of "endowments for ministries." As the trustees see it, one of these values is some degree of financial stability for the future. However, such provision should not be so great that future generations will be denied the privilege and responsibility of supporting the denomination's ministries.

III. Recommendations

A. That synod grant the privilege of the floor to Rev. Stanley Workman, chairman of the Board; Dr. David H. Engelhard, general secretary; Dr. Peter Borgdorff, executive director of ministries; and Mr. Kenneth Horjus, director of finance and administration, when matters pertaining to the Board of Trustees are discussed.

B. That synod approve the interim appointments made by the Board to the agency and institution boards (II, B, 1, a).

C. That synod by way of the printed ballot elect members for the Board of Trustees from the slate of nominees presented (II, B, 4).

D. That synod adopt the guidelines for women advisers to synod and that the guidelines be included in the Rules for Synodical Procedure (II, B, 5).

E. That synod adopt the proposals re the sesquicentennial committee (II, B, 6).

F. That synod adopt the recommendations from the Board of Trustees re a response to Overture 4 (Synod 1999).

G. That synod approve the revisions in the Constitution and Bylaws for the Board of Trustees of the Christian Reformed Church in North America.

H. That synod approve the proposed formula, and the accompanying regulations, for the setting of minimum compensation by churches receiving denominational financial assistance. In addition, that synod approve the recommended compensation for pastors serving as stated supply and the per confessing member over age 18 contribution to the pastor's compensation.

I. That synod encourage churches to celebrate All Nations Heritage Week from September 24 to September 30, 2001.

Grounds:

- a. The task of eliminating racism is formidable; it is a matter that needs to be put boldly before the congregations at all times but especially as they celebrate Worldwide Communion in October.
- b. The financial support that is received when congregations celebrate All Nations Heritage Week dramatically increases Race Relations' ability to award grants and scholarships for ethnic-minority leadership and ministry.

J. That synod receive as information the condensed financial statements for the agencies and educational institutions (Appendix J).

K. That synod approve a time for presentations by Calvin College, The Back to God Hour, and the Denominational Offices.

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

Appendix A
Approved 1996

CONSTITUTION
of the
BOARD OF TRUSTEES
of the
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

PREAMBLE

Our Lord, Jesus Christ, upon his ascension into heaven, entrusted the proclamation of the gospel of the kingdom to his disciples and commanded them to be his witnesses, teaching all nations to obey everything he had commanded.

As followers of Jesus Christ, the church corporately and each of its members individually, led by the Holy Spirit, are called to share this gospel of the kingdom within the fellowship of the church and with people throughout the world by proclaiming God's Word and giving God the worship and honor that are his due, in the confidence that Christ is building up the church and is establishing the signs of the kingdom.

In fulfillment of this calling, the members of the Christian Reformed Church in North America unite their efforts in a worldwide mission of proclaiming and living the Lordship of Jesus Christ. To carry out this mission, the synod of the Christian Reformed Church in North America (hereinafter "synod") has created the Board of Trustees of the Christian Reformed Church in North America and such agencies, committees, and institutions as are listed in its bylaws. These agencies, committees, and institutions function primarily within Canada and the United States, where the Christian Reformed Church is committed to being a binational denomination. Each organizational entity and each national expression of the Christian Reformed Church in North America makes its own unique contribution to God's mission in the world as the whole denomination strives to live the fullness of the gospel.

Article I Name

The name of this organization is the Board of Trustees of the Christian Reformed Church in North America (hereinafter "the Board").

Article II Purposes

The purposes of the Board are to transact all matters assigned to it by synod; to supervise the management of the agencies and committees established by synod and designated in the bylaws of the Board, including the planning, coordinating, and integrating of their work; and to cooperate with the educational institutions affiliated with the denomination toward integrating the respective missions of those institutions into the denominational ministry program. To fulfill its purposes the Board will

- A. Lead in developing and implementing the denominational ministries plan for the agencies, committees, and educational institutions established by synod.
- B. Assure collaboration among agencies, committees, and educational institutions established by synod.
- C. Exercise general oversight and authority when necessary in the manner stated in the bylaws of the Board.

Nothing contained herein shall interfere with the authority of the Board of Trustees of Calvin College and the Board of Trustees of Calvin Theological Seminary to govern their respective institutions and to manage their personnel, facilities, educational programs, libraries, and finances according to their respective articles of incorporation and bylaws.

Article III Functions

The functions described in this article are carried out by the Board under the authority of the synod of the Christian Reformed Church in North America and by virtue of the Board's legal status in accordance with applicable laws in Canada and the United States.

To achieve the purposes described in Article II hereof, the Board shall carry out the following functions:

- A. Implementing all matters committed to it by the specific instruction of synod, carrying out all necessary interim functions on behalf of synod, and executing all synodical matters which cannot be postponed until the next synod.
- B. Leading in the development and implementation of a denominational ministries plan which reflects the biblical and Reformed mission commitment of the Christian Reformed Church and provides a basis for the Board's management of coordination and integration among the agencies and committees and for the integration of the respective missions of the denomination's educational institutions into the denominational ministry program.
- C. Presenting to synod a unified report of all the agencies, committees, and educational institutions, as well as a unified budget inclusive of all agencies, committees, and educational institutions.
- D. Serving synod with analyses, reviews, and recommendations with respect to the programs and resources of the denomination. In its discharge of this responsibility, the Board shall require reports from all the agencies, committees, and educational institutions.
- E. Adjudicating appeals placed before it by the agency boards and committees. Such appeals shall be processed in accordance with the bylaws of the Board and the provisions of the Church Order. Appeals which deal with an action of the Board may be submitted to synod for adjudication.
- F. Discharging all responsibilities incumbent upon directors of the Christian Reformed Church in North America, a Michigan not-for-profit corporation (CRCNA-Michigan), and the Christian Reformed Church in North America, a registered charity organized under the laws of the Province of Ontario (CRCNA-Ontario).
- G. Serving as the Joint-Ministries Management Committee (JMMC), which is responsible for any joint-venture agreements existing between CRCNA-Michigan and CRCNA-Ontario. Members of the Board also serving as trustees of CRCNA-Ontario are responsible for joint-venture agreements existing between CRCNA-Ontario and the agencies and committees of the denomination which are not registered as Canadian charities.
- H. Approving all joint-ministry agreements existing between or among agencies and committees.

Article IV Membership

A. Elected members

The elected regular membership of the Board shall consist of not more than nineteen (19) persons, each of whom shall be a member in good standing of a Christian Reformed church. Sixteen (16) members shall each represent a designated geographic area, and three (3) members shall be members-at-large. The membership shall be divided into two (2) classes of six (6) persons each, and one (1) class of seven (7) persons. At each annual meeting of synod, a class of members shall be elected by synod from nominees prepared in accordance with the provisions of Article V below for a term of office to expire on the first day of the month following the third annual meeting of synod after their election.

As far as is reasonably practical, members of the Board who are not members-at-large shall represent, in number, the regions designated from time to time by synod.

All the members appointed by synod to serve on the Board of Trustees from both the United States and Canada shall serve as the directors of CRCNA-Michigan. The members who are from Canada shall also serve as directors of CRCNA-Ontario.

B. Elected alternate members

For each elected regular member of the Board, an alternate member shall be elected in the same manner to represent the same area as the regular member. Alternate members shall take the places of regular members who move outside of their area of representation or who otherwise fail to serve. The terms of regular members and alternate members shall coincide.

C. Ex officio members

By virtue of their respective offices, the General Secretary and the Executive Director of Ministries shall be non-voting, ex officio members of the Board.

Article V Nominations

The Board shall, as needed, prepare and submit to synod nominations for regular and alternate members of the Board, from which synod shall elect a designated number to serve as Board members.

Promptly after each synod the General Secretary shall notify each classis within each affected synodical region of the regular members and alternate members whose terms as regional representatives and alternates expire at the following synod. Such notice shall alert each classis to nominate one or more persons to fill a vacancy on the Board and to submit such nominations to the Board for consideration at the Board's first regular meeting of the calendar year following the year in which the notice is given.

If the procedure described in this article does not produce a sufficient number of nominees who in the judgment of the Board are qualified to serve as either regular members or alternate members, the Board may then add

other names to the list of nominations submitted to synod. In preparing nominations, the Board shall

- A. Adhere to the synodical policy that no more than one-half the members of the Board shall be ministers of the Word.
- B. Take into account applicable synodical policies that may be adopted from time to time, including, but not limited to, policies with respect to diversity, age, gender, ethnic representation, and specific expertise.
- C. Develop and implement rotation cycles for the regions so that, as much as possible, fair representation is achieved.

Article VI Term

Regular members and alternate members shall serve three-year (3-year) terms. Regular members who have served two (2) consecutive three-year terms shall not be eligible for reelection to a third consecutive term. No person shall serve as a regular member for more than six (6) consecutive years.

Article VII Officers, Meetings, and Committees

- A. Officers
The Board shall elect its own officers except that the General Secretary shall function as secretary of the Board and of the CRCNA-Michigan corporation.
- B. Meetings
The Board shall meet as often as it deems necessary to fulfill its purpose but no fewer than three (3) times annually.
- C. Committees
The Board shall designate its own subcommittees.

Article VIII Amendments

This constitution may be amended by synod upon the recommendation of the Board or by way of an overture to synod. Proposed amendments to the constitution brought to synod by overture need not first be considered by the Board.

When a proposed amendment is to be considered by the Board, this procedure shall be followed: Any recommended amendment to any provision of this constitution, shall be considered for adoption by the Board only after written notice thereof and any reasonably required explanation thereof are forwarded to each regular and each alternate member within such time as is reasonably necessary for an understanding of the proposed amendment. No such amendment shall be effective unless ratified by the next synod following the adoption thereof by the Board.

**BYLAWS
of the
BOARD OF TRUSTEES
of the
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA**

I. Introduction

The Bylaws of the Board of Trustees of the Christian Reformed Church in North America (hereinafter “the Board” and “CRCNA”) are designed to implement the provisions of the constitution. Should a conflict exist between the provisions of these bylaws and the provisions of the constitution, the provisions of the constitution shall prevail.

II. The Board of Trustees of the Christian Reformed Church in North America

A. The Board shall carry out its work by organizing itself into the following committees:

1. Executive Committee.
2. Polity Committee.
3. Program and Finance Committee.
4. Such other committees as the Board deems necessary.

B. To fulfill the functions described in the constitution, the Board shall

1. Lead in the development and implementation of a denominational ministries plan, which will serve to guide the agencies, committees, and educational institutions in the fulfillment of their respective mandates and will serve the Board as a basis for managing the coordinating and integrating of the work of the agencies and committees¹ and for integrating the respective missions of Calvin College and Calvin Theological Seminary into the denominational ministries program. The Board will also amend the denominational ministries plan from time to time as need arises.
2. In developing and implementing this plan, secure the participation of the executive directors of the agencies, the presidents of the educational institutions, and the chairpersons or designated representatives of all agency boards, committees, and educational institutions affected by particular deliberations. Such designated representatives shall be members, preferably officers, of the boards or committees which designate them. On such occasions the executive directors, presidents, and chairpersons or designated representatives shall have the privilege of the floor but not the right to vote.
3. Serve synod with analyses, reviews, and recommendations with respect to the programs and resources of the denomination. To that end, the Board

¹All references in these bylaws to agencies and committees specifically refer to those agencies and committees that generally participate in the coordinating work of the Ministries Coordinating Council. Such references generally exclude synodical study committees, the Judicial Code Committee, the Interchurch Relations Committee, and any other ad hoc committee synod appoints.

shall require reports from the boards of agencies, committees, and educational institutions.

4. Require coordination and unity from the agencies, committees, and institutions in the fulfillment of their respective mandates in order to achieve stewardly ministries as they carry out the mission of the CRCNA.
5. Require that all synodically commissioned and directed work be done in such a manner that scriptural standards are maintained and the constitution and bylaws of the Board are observed in all aspects of the work.
6. Approve all new ministry directions and major expansions of the agencies and committees in the light of the denominational ministries plan and other denominational priorities.
7. Approve policy and goals for the unified ministry of the Christian Reformed Church as expressed in the denominational ministries plan.
8. Approve interdependency agreements with other churches and ministry agencies, both domestically and internationally.
9. Periodically instruct all agencies, committees, and educational institutions with respect to reviewing their board size, composition, and structure. The Board may also require agencies or committees to combine their activities to achieve greater effectiveness and better stewardship of resources.
10. Adjudicate appeals placed before it by the agencies, committees, and educational institutions. Such appeals shall be processed in accordance with the rules stated in these bylaws and the provisions of the Church Order.
11. Nominate a qualified candidate for the position of General Secretary (GS) and a qualified candidate for the position of Executive Director of Ministries (EDM) and submit these nominations to synod for appointment.
12. Endorse in its report to synod the nominations for the following positions:
 - a. President of Calvin College.
 - b. President of Calvin Theological Seminary.
 - c. Editor in chief of *The Banner*.

In the event the Board does not endorse a nominee, such lack of endorsement and the reasons therefor shall first be communicated to the agency or educational institution involved and, if necessary, to synod.

13. Approve appointments to the following positions and submit them to synod for ratification:
 - a. The executive directors of the agencies (or their title equivalents).
 - b. Position(s) responsible for theological content of CRC Publications' Education, Worship, and Evangelism Department products.
 - c. Any other position as synod may direct.

The search for and nomination of an executive director for an agency shall be primarily the responsibility of that agency's board with assistance from the EDM.

14. Require that periodic standardized performance evaluations be conducted of all persons employed by the agencies. Performance evaluations of agency staff are the responsibility of the executive directors. Performance evaluations of agency executive directors shall be conducted jointly by the officer(s) of the particular agency and the Executive Director of Ministries.²
15. Ratify the appointments of agency staff members whose appointments are not subject to synodical ratification (directors, associate directors, assistant directors, senior administrative staff members, editors, associate editors, etc.).
16. Provide for the establishment of a Ministries Coordinating Council (MCC).
17. Attend to such church-polity issues as need to be addressed and render such advice to study committees as it deems necessary or as requested of it between the meetings of synod.
18. Prepare and distribute the *Agenda for Synod*, the *Acts of Synod*, the *Yearbook*, and such other official publications as synod shall authorize.
19. Make all arrangements related to the convening of synod.
20. Prepare an annually updated survey of ministers' compensation for distribution to all councils for their guidance as a supplement to the *Guidelines for Ministers' Salaries*, adopted by Synod 1970.
21. Administer the denominational address list.
22. Review the program, aims, and goals of any applicant nondenominational organization requesting synodical financial support and provide synod with a recommendation with respect thereto.
23. Enforce the provisions of the constitution, have the power to recommend to synod amendments to the constitution and the bylaws as it deems appropriate, and approve or disapprove amendments to the bylaws of each agency, committee, and educational institution that have been adopted by such agency, committee, or institution.
24. Present to synod a unified report of all the agencies, committees, and educational institutions, as well as a unified budget inclusive of all the agencies, committees, and educational institutions.

C. The Board staff

1. The chief staff officers of the Board shall be the General Secretary (GS) and the Executive Director of Ministries (EDM), both of whom shall be appointed to their respective positions by synod from single nominations provided by the Board.
2. The General Secretary shall be responsible for all ecclesiastical matters and relationships, including the Interchurch Relations Committee, and for

²Such performance evaluations are related to continuing improvement in performance and not to specific terms of service (reappointments). Synod 1995 acknowledged the termination of reappointments in favor of standardized performance evaluations (*Acts of Synod 1995*, p. 677).

advising congregations in matters of church polity and procedures. The qualifications and functions of the General Secretary are more fully described in the position description.

3. The Executive Director of Ministries shall be responsible for the implementation of synodical and Board policy in all of the agencies and administrative committees of synod as described in these bylaws. The qualifications and functions of the Executive Director of Ministries are more fully described in the position description.
4. The Board shall establish guidelines for, supervise, and regularly evaluate the work of the General Secretary and the Executive Director of Ministries and advise them with respect to the discharge of their work.
5. The executive directors of agencies and the presidents of educational institutions are the chief executive staff persons of the agencies or institutions that employ them. As agents of synod and the Board, especially in interagency matters, such executive staff persons also have a reporting relationship, through the EDM, to the Board.

D. The accountability of the executive staff shall be exercised as follows:

1. The executive directors of the agencies and presidents of educational institutions are accountable to the boards of the agencies or institutions they serve for all matters which are intra-agency. In such intra-agency matters the EDM and the Board will function only as needed in consultation with the executive director in question and only in conjunction with the board of that agency or institution. (That is to say, a board and its executive staff have the freedom to fulfill the mandate of the agency or institution in compliance with its mandate and bylaws, but synod and the Board of Trustees, through the EDM, reserve the right to gain access to the administration and governance of any agency or institution.)
2. The executive directors of the agencies and presidents of educational institutions are accountable for their performance through the EDM to the Board of Trustees and the synod for all matters that affect the overall mission of the Christian Reformed Church.

E. The accountability of the Board shall be exercised as follows:

1. It shall present a full report of its actions to each synod.
2. It shall make periodic evaluations of its own programs and goals and shall submit appropriate recommendations to synod.
3. It shall report to synod according to standards and forms adopted for use by all the agencies, committees, and educational institutions.
4. It shall, through its members or on their behalf, present regular reports to the constituent classes of the regions its members represent.

III. Agencies, Committees, and Educational Institutions of the Christian Reformed Church in North America and Their Respective Functions

A. Classification of agencies, committees, and institutions

1. Agencies

- a. The Back to God Hour/CRC-TV
- b. Christian Reformed Home Missions
- c. Christian Reformed World Missions
- d. Christian Reformed World Relief
- e. CRC Loan Fund, Inc., U.S.
- f. CRC Publications
- g. Pastoral Ministries
- h. Pensions and Insurance

Note: Some of the agencies are incorporated and registered as charities in both the United States and Canada. For the purposes of this document all are treated here only as synodical agencies.

2. Committees

- a. Fund for Smaller Churches
- b. Historical Committee
- c. Interchurch Relations Committee

The Interchurch Relations Committee will report directly to synod (instead of reporting through the Board) on matters essential to its mandate. That direct reporting relationship to synod will be facilitated by the General Secretary. For matters pertaining to budget and personnel this committee is like all other standing committees of the Board.

- d. Sermons for Reading Services Committee
- e. Youth-Ministry Committee
- f. Such additional committees as synod may appoint

3. Educational institutions

- a. Calvin College
- b. Calvin Theological Seminary

B. In order to fulfill the functions described in the constitution, the agencies' boards and the committees shall

1. Be accountable to the synod of the Christian Reformed Church, through the Board, to accomplish their ministries in keeping with the Holy Scriptures, the Reformed confessional standards, and the Church Order.
2. Be organized and function as follows:
 - a. Each agency and committee shall be constituted in a manner described in its bylaws as approved by the Board.
 - b. Each agency board or committee shall meet at least once a year.
 - c. Each agency board or committee shall elect annually from its membership such officers as are required to be elected by the bylaws of that agency or committee.

3. Provide oversight of the agency or committee according to approved synodical policy and budget and in keeping with a denominational ministries plan as approved by the Board. The day-to-day management functions shall be carried out through the appointed administration of the agency or committee.
 4. Propose revisions to the agency constitution and bylaws as are needed to establish appropriate agency or committee policy and submit such amendments to the Board for approval. An agency board may also propose amendments to the constitution and bylaws of the Board.
 5. Prepare, for the administration of the agency or committee, priorities, guidelines, and other directives according to the agency's or committee's mandate and in keeping with the denominational ministries plan.
 6. Initiate and/or review preliminary planning of new ministry projects appropriate to that agency or committee.
 7. Nominate candidate(s) for positions which require the Board's approval.
 8. Appoint personnel to positions named in the bylaws.
 9. Review and approve the annual budget prepared by the administration of the agency or committee and processed through the Ministries Coordinating Council for recommendation to the Board.
 10. Ensure appropriate fund-raising, communications, and promotional activities.
 11. Ensure activities which appropriately recruit, train, and support the staff.
 12. Supervise, through the agency executive director, the administrative staff of the agency.
 13. Approve intra-agency or intracommittee administrative policy in keeping with Board policy.
 14. Engage in such decision making as will achieve the responsibilities delegated to it by synod and the Board, promote the unity of the mission of the church, enlarge the vision for that mission among the membership of the CRCNA, and fulfill the mandate of that mission.
- C. In order to fulfill the functions described in the constitution, the boards of the educational institutions shall
1. Be responsible to the synod of the Christian Reformed Church, through the Board, to accomplish their educational ministries in keeping with the Holy Scriptures, the Reformed confessional standards, and the Church Order.
 2. Be governed according to the provisions of their respective articles of incorporation and bylaws.
 3. Participate, through collaboration, in interagency efforts.

IV. Ministries Coordinating Council (MCC)

A. Membership

The Ministries Coordinating Council shall be a formally constituted administrative entity comprised of the following persons:

1. The Executive Director of Ministries, who is its chairperson
2. The General Secretary (ex officio, without vote)
3. The president of Calvin College
4. The president of Calvin Theological Seminary
5. The executive director of CRC Publications
6. The executive director of Christian Reformed Home Missions
7. The executive director of Christian Reformed World Missions
8. One of the executive directors of the Christian Reformed World Relief Committee
9. The executive director of The Back to God Hour
10. The executive director of Pastoral Ministries
11. Two executive staff members, selected by the EDM, from among the staff at the Canadian denominational offices

B. Functions

1. Planning, coordinating, and providing information for the agencies, committees, and institutions.
2. Reconciling differences between agencies, committees, and institutions.
3. Giving direction to the concerns which are common to the agencies, committees, and institutions.
4. Making recommendations to the Board on matters of interagency, inter-committee, and interinstitutional interests.
5. Such further functions as directed by the Board.

C. Authority and accountability

1. MCC shall have the authority to make administrative decisions which are binding on the administration of the agencies and committees; these decisions are advisory to the educational institutions.
2. MCC shall have an advisory relationship to the EDM, whose accountability is to the Board.
3. If a decision of MCC is in conflict with a decision of an agency board or committee or with the position of the EDM, appeal may be made, through the EDM, to the Board.
4. MCC is accountable for all of its actions and decisions, through the EDM, to the Board.

5. Additional rules of procedure governing the functions of MCC shall be contained in *The Manual of Policy and Procedure*, as approved by the Board.

V. General appeals

- A. Appeals submitted by employees of the CRCNA or one of the agencies shall be directed first to the person or board whose decision is being appealed and then, if necessary, to successive levels of administration and authority. When the appeal is filed in the administrative line of authority, the successive levels go up to and include the office of the EDM. No appeal dealing with an administrative decision shall be submitted to an agency board until the administrative channel has been followed. In the event that an appeal is submitted to an agency board, the following regulations shall apply:
 1. The decision of an agency board concerning an intra-agency or intracommittee appeal is binding except under the following conditions:
 - a. The matter being appealed has ramifications beyond that agency.
 - b. The matter being appealed concerns the personal performance of directors appointed by the Board or concerns the personal performance of agency appointees whose appointments are ratified by the Board.
 - c. The matter being appealed falls within the provisions of the Grievance Appeal Procedure as approved by the Board.
 - d. The matter being appealed falls within the provisions of the Employment-Termination Appeals Procedure as approved by the Board and synod.
 2. In the event of an involuntary termination of employment, an appeal may be filed only according to the specific provisions of the Employment-Termination Appeals Procedure as identified in five (5) below.
 3. The Board's right to hear and adjudicate appeals notwithstanding, the appeal procedure outlined in one and two (1 and 2) above does not affect any right of appeal provided in Church Order Article 30 and Church Order Supplement, Articles 30-b and 30-c.
 4. The decision of the Board on an appeal dealing with an interagency administrative matter is binding. If the Board judges that an appeal regards a policy matter, the decision of the Board may be appealed to synod for adjudication.
 5. The Board's right to hear and adjudicate appeals notwithstanding, the appeal procedure outlined in four (4) above does not affect any right of appeal provided in Church Order Article 30 and Church Order Supplement, Articles 30-b and 30-c. Furthermore, appeals which deal with the termination of employment shall be dealt with according to the regulations of the Employment-Termination Appeals Procedure as approved by synod (*Acts of Synod 1995*, pp. 584-87) and as amended from time to time.
- B. An appeal submitted by a member of an agency board or by a member of a committee pertaining to actions of his or her own board or committee may be made in the following manner:

1. An agency board member or committee member shall register a negative vote at the time the decision is made by the agency board or committee.
2. An agency board member or committee member, having registered a negative vote, may appeal in writing to the Board within sixty days on the matter on which the negative vote was recorded.
3. The Board shall hear the appeal at its next regularly scheduled meeting. If, in the judgment of the officers of the Board, an early adjudication is required, the officers may hear the appeal and render a decision subject to ratification by the Board.

VI. Amendments to the bylaws

These bylaws may be amended by synod upon the recommendation of the Board or by way of an overture to synod. If a proposed revision is to be considered by the Board, the following procedures shall be followed:

- A. Proposed amendments shall be presented to the General Secretary in writing at least sixty (60) days prior to the meeting date of the Board at which the amendments are to be considered. Copies of such proposed amendments shall be mailed to each member of the Board and each agency or committee at least thirty (30) days prior to the meeting.
- B. Representatives from each agency, each committee, and the MCC shall be given an opportunity to present written comments concerning a proposed amendment at the meeting of the Board prior to its vote on the proposed amendment.
- C. Any amendment to these bylaws must be adopted by the Board, which shall then submit such amendment to the next synod for ratification.

Appendix B Proposed 2001

CONSTITUTION of the BOARD OF TRUSTEES of the CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Note: Terms and designations are important in this constitution and the accompanying bylaws. The terms *agency* and *agencies* exclude the committees and educational institutions unless specifically stated to the contrary.

PREAMBLE

Our Lord Jesus Christ, upon his ascension into heaven, entrusted the proclamation of the gospel of the kingdom to his disciples and commanded them to be his witnesses, teaching all nations to obey everything he had commanded.

As followers of Jesus Christ, the church corporately and each of its members individually, led by the Holy Spirit, are called to share this gospel of the kingdom within the fellowship of the church and with people throughout the

world by proclaiming God's Word and giving God the worship and honor that are his due, in the confidence that Christ is building up the church and is establishing the kingdom.

To carry out this mission, the synod of the Christian Reformed Church in North America (hereinafter *synod*) has created the Board of Trustees of the Christian Reformed Church in North America and such agencies, committees, and institutions as are listed in its bylaws. These agencies, committees, and institutions function primarily within Canada and the United States, where the Christian Reformed Church is committed to being a binational denomination. Each organizational entity and each national expression of the Christian Reformed Church in North America makes its own unique contribution to God's mission in the world as the whole denomination strives to live the fullness of the gospel.

Article I Name

The name of this organization is the Board of Trustees of the Christian Reformed Church in North America (hereinafter *the Board*). The Board is a synodically appointed body and its members serve also as the directors of the CRCNA-Canada Corporation and the CRCNA-Michigan Corporation.

Article II Purposes

The purposes of the Board are to transact all matters assigned to it by synod; to supervise the management of the agencies and committees established by synod and designated in the bylaws of the Board, including the planning, coordinating, and integrating of their work; and to cooperate with the educational institutions affiliated with the denomination toward integrating the respective missions of those institutions into the denominational ministry program. To fulfill its purposes, the Board will

- A. Lead in developing and implementing a denominational ministries plan for the agencies, committees, and educational institutions established by synod.
- B. Assure collaboration among agencies, committees, and educational institutions established by synod.
- C. Exercise general oversight and authority in the manner stated in the bylaws of the Board.

Nothing contained herein shall interfere with the authority of the Board of Trustees of Calvin College and the Board of Trustees of Calvin Theological Seminary to govern their respective institutions and to manage their personnel, facilities, educational programs, libraries, and finances according to their respective articles of incorporation and bylaws.

Article III Functions

The functions described in this article are carried out by the Board under the authority of the synod of the Christian Reformed Church in North America, and by virtue of the Board's legal status with respect to its corporate entities in accordance with applicable laws in Canada and the United States.

To achieve the purposes described in Article II hereof, the Board shall carry out the following functions:

A. Implement all matters committed to it by the specific instruction of synod, carrying out all necessary interim functions on behalf of synod, and execute all synodical matters that cannot be postponed until the next synod.

B. Lead in the development and implementation of a denominational ministries plan that reflects the biblical and Reformed mission commitment of the Christian Reformed Church. The denominational ministries plan provides a framework for the Board's supervision of the management of the agencies; the planning, coordinating, and integrating of their work; and for the integration of the respective missions of the denomination's educational institutions into the denominational ministry program.

C. Present to synod a unified report of all the agencies, committees, and educational institutions, as well as a unified budget inclusive of all agencies, committees, and educational institutions.

D. Serve synod with analyses, reviews, and recommendations with respect to the programs and resources of the denomination. In its discharge of this responsibility, the Board shall require reports from all the agencies, committees, and educational institutions.

E. Adjudicate appeals placed before it by the agency boards and committees. Such appeals shall be processed in accordance with the bylaws of the Board and the provisions of the Church Order. Appeals that deal with an action of the Board may be submitted to synod for adjudication.

F. Discharge all responsibilities incumbent upon directors of the Christian Reformed Church in North America, a Michigan not-for-profit corporation (CRCNA-Michigan), and the Christian Reformed Church in North America, a federally registered charity corporation (CRCNA-Canada) organized under the laws of Canada.

G. Serve as the Joint-Ministries Management Committee (JMMC), which is responsible for any joint-venture agreements between the CRCNA-Michigan and CRCNA-Canada. Members of the Board also serving as directors of CRCNA-Canada are responsible for joint-venture agreements between CRCNA-Canada and the agencies and committees of the denomination that are not registered as Canadian charities.

H. Approve all joint-ministry agreements between or among agencies and committees.

Article IV Membership

A. Nomination and election of members

The membership of the Board shall consist of not more than thirty (30) persons, each of whom shall be a member in good standing of a Christian Reformed church. Twelve (12) members shall each be elected from a designated geographic area in the United States, and twelve (12) members shall each be elected from a designated geographic area in Canada. There shall be six (6) members-at-large, three (3) elected from Canada and three (3) from the United States. The membership shall be divided into three (3) groups of ten persons each. At each annual meeting of synod, a group of members shall be elected by synod from a slate of nominees prepared in accordance with the provisions of Article V below for a term of office to expire on the first day of the month following the third annual meeting of synod after their election.

All the members elected by synod to serve on the Board of Trustees from both the United States and Canada shall serve as the directors of the CRCNA-Michigan Corporation. The members who are from Canada shall also serve as directors of the CRCNA-Canada Corporation.

B. Elected alternate members

For each elected member of the Board, an alternate member shall be elected in the same manner to represent the same area as the regular member. The alternate member shall be that person who does not receive the majority vote from a slate of two when synod conducts its election. Alternate members shall take the places of members who move outside of the area from which they were elected or who otherwise fail to serve. The terms of members and alternate members shall coincide.

C. Ex officio members of the Board and members of the corporate entities

By virtue of their respective offices, the general secretary and the executive director of ministries shall be nonvoting members of the Board, and for legal purposes shall be voting directors of the CRCNA-Canada and the CRCNA-Michigan Corporations.

Article V Election of Members

Members of the Board shall be elected by the synod of the Christian Reformed Church in North America in the manner described below.

Promptly after each synod, the general secretary shall notify each classis within all synodical regions that have a member and alternate member whose terms expire at the following synod. This notice shall alert each classis in the region to nominate one or more persons to fill each vacancy on the Board and to submit its nomination(s) to the general secretary by November 1. The Board shall prepare a slate of nominees for presentation to synod. Normally, the slate shall be composed of persons who were nominated by the classes in a region.

If the procedure described above does not produce a sufficient number of persons who in the judgment of the Board meet the criteria for maintaining the synodically required diversity of Board members, as either members or

alternate members, the Board may add other names to the list of nominations submitted to synod for election.

In preparing nominations, the Board shall

- A. Adhere to the synodical policy that no more than one-half the members of the Board shall be ministers of the Word.
- B. Take into account applicable synodical policies that may be adopted from time to time, including, but not limited to, policies with respect to diversity, age, gender, ethnic representation, and specific expertise.
- C. Develop and implement rotation cycles for the regions so that, as much as possible, fair representation is achieved.

Article VI Term

Members and alternate members shall serve three-year (3-year) terms. Members and alternate members who have served two (2) consecutive three-year terms shall not be eligible for reelection to a third consecutive term. No person shall serve as a member for more than six (6) consecutive years. When an alternate member assumes the status of a member during the first three (3) year term, then that alternate is eligible for another term of service. When an alternate member assumes the status of a member during the second three (3) year term the alternate shall only complete the term then current.

Article VII Officers, Meetings, and Committees

A. Officers

The CRCNA-Canada Corporation shall elect its officers from among the members elected from Canadian regions. The CRCNA-Michigan Corporation shall elect its officers from among the members elected from U.S. regions except that the general secretary also shall function as the secretary of that corporation. The Board shall elect its own officers from among the officers of the two corporations except that the general secretary shall function as secretary of the Board.

B. Meetings

The Board shall meet as often as it deems necessary to fulfill its purpose but no fewer than three (3) times annually. The CRCNA-Canada Corporation shall also meet no fewer than three (3) times annually. The CRCNA-Michigan Corporation may meet as needed for legal purposes with only those members elected from regions within the United States, the general secretary, and the executive director of ministries.

C. Committees

The Board shall designate its own committees.

Article VIII Amendments

This constitution may be amended by synod upon the recommendation of the Board or by way of an overture to synod. Proposed amendments to the constitution brought to synod by overture need not first be considered by the Board.

When a proposed amendment is to be considered by the Board, this procedure shall be followed: any recommended amendment to any provision of this constitution shall be considered for adoption by the Board only after written notice thereof and any reasonably required explanation thereof are forwarded to each member within such time as is reasonably necessary for an understanding of the proposed amendment. No such amendment shall be effective unless and until ratified by the next synod following the adoption thereof by the Board.

First approved in 1993

Revised in 1996

Revised in 2001

BYLAWS of the BOARD OF TRUSTEES of the CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

I. Introduction

The Bylaws of the Board of Trustees of the Christian Reformed Church in North America (hereinafter *the Board* and *CRCNA*) are designed to implement the provisions of the constitution. Should a conflict exist between the provisions of these bylaws and the provisions of the constitution, the provisions of the constitution shall prevail.

II. The Board of Trustees of the Christian Reformed Church in North America

A. The Board shall carry out its work by organizing itself into such committees as it deems necessary.

B. To fulfill the functions described in the constitution, the Board shall

1. Lead in the development and implementation of a denominational ministries plan, which will serve to guide the agencies, committees, and educational institutions in the fulfillment of their respective mandates. The denominational ministries plan provides a framework for the Board's supervision of the management of the agencies; the planning, coordinating, and integrating of their work; and for the integration of the respective missions of the denomination's educational institutions into the denominational ministry program. The Board may amend the denominational ministries plan from time to time as need arises.

2. Secure the participation of the executive directors of the agencies; the presidents of the educational institutions; and the chairpersons or designated representatives of all agency boards, committees, and educational institutions in developing and implementing the denominational ministries plan. Such designated representatives shall be members, preferably officers, of the boards or committees that designate them. On such occasions the executive directors, presidents, and chairpersons or designated representatives shall have the privilege of the floor but not the right to vote.
3. Serve synod with analyses, reviews, and recommendations with respect to the programs and resources of the denomination. To that end, as well as for purposes of general oversight, the Board shall require reports from the boards of agencies, committees, and educational institutions.
4. Require coordination and unity from the agencies, committees, and institutions in the fulfillment of their respective mandates in order to achieve effective and efficient ministries as they carry out the mission of the CRCNA.
5. Require that all synodically commissioned and directed work be done in such a manner that scriptural standards are maintained and the constitution and bylaws of the Board are observed in all aspects of the work.
6. Approve all new ministry directions and major expansions of the agencies and committees in the light of the denominational ministries plan and other denominational priorities.
7. Approve policies and goals for the unified ministry of the Christian Reformed Church as expressed in the denominational ministries plan.
8. Require all agencies, committees, and educational institutions periodically to review their board size, composition, and structure. The Board may require agencies or committees to combine their activities to achieve greater effectiveness and better stewardship of resources.
9. Adjudicate appeals placed before it by the agencies, committees, and educational institutions. Such appeals shall be processed in accordance with the rules stated in these bylaws (Section VI) and the provisions of the Church Order.
10. Nominate a qualified candidate for the position of general secretary (GS) and a qualified candidate for the position of executive director of ministries (EDM) and submit these nominations to synod for appointment.
11. Endorse in its report to synod the nominations for the following positions:
 - a. President of Calvin College.
 - b. President of Calvin Theological Seminary.
 - c. Editor in chief of *The Banner*.

In the event the Board does not endorse a nominee, such lack of endorsement and the reasons therefor shall first be communicated to the agency or educational institution involved and, if necessary, to synod.

12. Approve appointments to the following positions and submit them to synod for ratification:
 - a. The executive directors of the agencies (or their title equivalents).
 - b. The Canadian Ministries Director
 - c. Position(s) responsible for theological content of CRC Publications' products.
 - d. Any other position as synod may direct.
13. Ratify the appointments of agency staff members whose appointments are not subject to synodical ratification (e.g., directors, senior administrative staff members, and editors).
14. Provide for the establishment of a Ministries Policy Council (MPC) and a Ministries Administrative Council (MAC).
15. Attend to such church-polity issues as need to be addressed and render such advice to study committees the Board deems necessary, or as requested of it between the meetings of synod.
16. Prepare and distribute the *Agenda for Synod*, the *Acts of Synod*, the *Yearbook*, and such other official publications as synod shall authorize.
17. Make all arrangements related to the convening of synod.
18. Prepare an annually updated survey of ministers' compensation for distribution to all councils for their guidance as a supplement to the Guidelines for Ministers' Salaries, adopted by Synod 1970.
19. Administer the denominational address list.
20. Review the program, aims, and goals of any applicant nondenominational organization requesting synodical financial support and provide synod with a recommendation with respect thereto.
21. Enforce the provisions of the constitution; have the power to recommend to synod amendments to the constitution and the bylaws as it deems appropriate; and approve or disapprove amendments to the bylaws of each agency, committee, and educational institution that have been adopted by such agency, committee, or institution. The Board shall also require the maintenance of a Policies and Procedures Manual for the reference of Board members, agencies, and educational institutions.

C. *The Board staff*

1. The chief executive staff officers of the Board shall be the general secretary (GS) and the executive director of ministries (EDM), both of whom shall be appointed to their respective positions by synod from single nominations provided by the Board. The specific functions and responsibilities of the executive staff officers are more fully described in their respective position descriptions. (Cf. Rules for Synodical Procedure, III, A and B)
2. The Board shall establish guidelines for, supervise and annually evaluate the work of the general secretary and the executive director of ministries and advise them with respect to the discharge of their work.

D. The accountability of the Board shall be exercised as follows:

1. It shall present a full report of its actions to each synod.
2. It shall make periodic evaluations of its own programs and goals and shall submit appropriate recommendations to synod.
3. It shall, through its trustees or on their behalf, present regular reports to the constituent classes of the regions its trustees represent.

III. The Christian Reformed Church in North America-Canada Corporation (CRCNA-Canada)

A. Description

The CRCNA-Canada Corporation is the legal agent in Canada for the synod of the Christian Reformed Church. The directors of the CRCNA-Canada Corporation shall be elected in the manner, and for such terms of office, as prescribed in the constitution of the Board.

B. Functions

1. CRCNA-Canada directors shall perform all the functions required of a federally registered charity in Canada, and as directed by the synod of the Christian Reformed Church in North America.
2. CRCNA-Canada directors shall be responsible for providing governance oversight for denominational ministries specific to Canada.

IV. The Christian Reformed Church in North America-Michigan Corporation (CRCNA-Michigan)

A. Description

The CRCNA-Michigan Corporation is the legal agent in the United States for the synod of the Christian Reformed Church. The directors of the CRCNA-Michigan Corporation shall be elected in the manner, and for such terms of office, as prescribed in the constitution of the Board.

B. Functions

1. CRCNA-Michigan Corporation directors shall perform all the functions required of a 501, C, (3) charity in Michigan, and as directed by the synod of the Christian Reformed Church in North America.
2. CRCNA-Michigan shall be responsible for providing governance oversight for denominational ministries within the framework of relationships described in the constitution.

V. Agencies, Committees, and Educational Institutions of the Christian Reformed Church in North America

A. Ministry Program Agencies

1. Back to God Hour/CRC-TV
2. Christian Reformed Home Missions
3. Christian Reformed World Missions

4. Christian Reformed World Relief
5. CRC Loan Fund Inc., U.S.
6. CRC Publications
7. U.S. Board of Pensions
8. Canadian Pension Trustees

Note: Some of the agencies are incorporated and registered as charities in both the United States and Canada. For the purposes of this document all are treated here only as synodical agencies.

B. Standing committees and ministry support functions

1. Standing committees
 - a. Historical Committee
 - b. Interchurch Relations Committee
 - c. Sermons for Reading Services Committee
 - d. Youth-Ministry Committee
 - e. Such additional committees as synod may appoint
2. Ministry support functions – Denominational Offices
 - a. Abuse Prevention
 - b. Chaplaincy Ministries
 - c. Disability Concerns
 - d. Financial Services
 - e. Information Services
 - f. Office of Personnel
 - g. Pastor-Church Relations
 - h. Product Services
 - i. Race Relations
 - j. Social Justice and World Hunger Action

C. Educational institutions

1. Calvin College
2. Calvin Theological Seminary

VI. General appeals

A. Appeals submitted by employees of the CRCNA or one of the agencies shall be directed first to the person or board whose decision is being appealed and then, if necessary, to successive levels of administration and authority. When the appeal is filed in the administrative line of authority, the successive levels go up to and include the office of the EDM. No appeal dealing with an administrative decision shall be submitted to an agency board until the administrative channel has been followed. In the event that an appeal is submitted to an agency board, the following regulations shall apply:

1. The decision of an agency board concerning an intra-agency or intracommittee appeal is binding except under the following conditions:
 - a. The matter being appealed has ramifications beyond that agency.
 - b. The matter being appealed concerns the personal performance of directors appointed by the Board or concerns the personal performance of agency appointees whose appointments are ratified by the Board.

- c. The matter being appealed falls within the provisions of the Grievance Appeal Procedure as approved by the Board.
 - d. The matter being appealed falls within the provisions of the Employment-Termination Appeals Procedure as approved by the Board and synod.
2. In the event of an involuntary termination of employment, an appeal may be filed only according to the specific provisions of the Employment-Termination Appeals Procedure as identified in point five (5) below.
 3. The Board's right to hear and adjudicate appeals notwithstanding, the appeal procedure outlined in one (1) and two (2) above does not affect any right of appeal provided in Church Order Article 30 and Church Order Supplement, Articles 30-b and 30-c (commonly known as the Judicial Code Committee provisions).
 4. The decision of the Board on an appeal dealing with an interagency administrative matter is binding. If the Board judges that an appeal regards a policy matter, the decision of the Board may be appealed to synod for adjudication.
 5. The Board's right to hear and adjudicate appeals notwithstanding, the appeal procedure outlined in point four (4) above does not affect any right of appeal provided in Church Order Article 30 and Church Order Supplement, Articles 30-b and 30-c. Furthermore, appeals that deal with the termination of employment shall be dealt with according to the regulations of the Employment-Termination Appeals Procedure, as approved by synod (*Acts of Synod 1995*, pp. 584-87) and as amended from time to time.
- B.* An appeal submitted by a member of an agency board or by a member of a committee pertaining to actions of his or her own board or committee shall be made in the following manner:
1. An agency board member or committee member shall register a negative vote at the time the decision is made by the agency board or committee.
 2. An agency board member or committee member, having registered a negative vote, may appeal in writing to the Board within sixty days on the matter on which the negative vote was recorded.
 3. The Board shall hear the appeal at its next regularly scheduled meeting. If, in the judgment of the officers of the Board, an early adjudication is required, the officers may hear the appeal and render a decision subject to ratification by the Board.

VII. Amendments to the bylaws

These bylaws may be amended by synod upon the recommendation of the Board or by way of an overture to synod. If a proposed revision is to be considered by the Board, the following procedures shall be followed:

- A.* Proposed amendments shall be presented to the General Secretary in writing at least sixty (60) days prior to the meeting date of the Board at which the amendments are to be considered. Copies of such proposed amendments

shall be mailed to each member of the Board and each agency or committee at least thirty (30) days prior to the meeting.

B. Representatives from each agency, each committee, the Ministries Policy Council (MPC), and the Ministries Administrative Council (MAC) shall be given an opportunity to present written comments concerning a proposed amendment at the meeting of the Board prior to its vote on the proposed amendment.

C. Any amendment to these bylaws must be adopted by the Board, which shall then submit such amendment to the next synod for ratification.

First approved in 1993

Revised in 1996

Revised 2001

Appendix C

Report Re Overture 4 from Synod 1999

I. Background

Overture 4 to Synod 1999 requested that synod help develop a policy re short- and long-term disability for ministers of the Word (see *Agenda for Synod 1999*, pp. 392-93). Synod 1999 “instruct[ed] the BOT in consultation with the pension funds trustees to examine the requests of this overture and to report back to Synod 2000” (*Acts of Synod 1999*, p. 572). Synod 2000 was informed that the study had not been initiated due to the press of other duties. While Synod 2000 did not act further, the record shows that “the financial-matters advisory committee urges the Board of Trustees to deal with this issue and address the concerns in keeping with the established policies already in place and communicate the same to churches.”

The Board of Trustees appointed a committee to review Overture 4 and to recommend to it how it should respond to synod. The committee has completed its work and reported to the Board. The Board presents the following report and its recommendations to synod.

II. Review of Overture 4

The specific requests of Overture 4 are as follows:

A. Create written guidelines and procedures for church councils to follow in the event that a pastor becomes disabled.

B. Include in the aforementioned written guidelines and procedures the following specifics:

1. How to honorably provide for a disabled pastor (for both the short and long term and in both Canada and the U.S.).
2. The role councils should play in expediting benefit applications.
3. How to obtain temporary staff and how to formulate contracts that provide for the possible return of the disabled pastor.

C. Investigate and make recommendations regarding the options available for short- and long-term disability insurance for all CRC pastors.

D. Eliminate the need for disabled pastors to retire in order to apply for disability benefits. A pastor should not be required to retire until he or she has come to a clear understanding and acceptance of the situation or until the lapse of a reasonable waiting period (i.e., one to two years).

A. Overture 4 requests synod to “create written guidelines and procedures for church councils to follow in the event that a pastor becomes disabled,” and then suggests three component parts for the guidelines. As with insurance and pension policies generally, applying for benefits from the CRC ministers’ pension funds is the responsibility of the individual pastor, the pastor’s spouse, or the pastor’s legally designated substitute. The church council as such has no role or responsibility in the application process with the possible exception of reminding the pastor to contact the ministers’ pension funds.

The church council’s primary role in a situation where its minister is disabled is to provide pastoral care to the minister and the minister’s family as they face an interruption of vocation. This would be true whether the disability is for a short term or for a longer term. It has been the practice and expectation in the CRC that the local church will continue the minister’s salary until such a time as the minister is fully recovered or is eligible for long-term full disability coverage. Occasionally a classis has assisted a church that is unable to cover this expense, but the responsibility lies with the local church.

B. Overture 4 seeks assistance on “how to honorably provide for a disabled pastor (for both the short-term and long-term in both Canada and the U.S.).” This request has implicit in it several stages or types of short-term and long-term disability: short-term full disability and short-term partial disability, long-term full disability and long-term partial disability. With the exception of long-term full disability, the support of pastors with disabilities has been the responsibility of the local congregation with assistance from classis as needed. The Board of Trustees is convinced that local support in the above situations is still the best way to deal with this matter and that a denomination-wide short-term policy or a long-term partial disability policy should not be instituted. The overall cost is disproportionate to the benefits received. Furthermore, in some regions of our two countries short-term disability insurance, even on a group basis, is very difficult for ministers to obtain because of the high-stress character of the vocation.

The ministers’ pension funds have historically assisted those ministers who have a long-term full disability that prevents them from working. The pension policies (Canada and U.S.) require that before one receives disability payments from the CRC ministers’ pension funds that he/she be certified as disabled by either the Social Security Administration in the United States or by the Canadian Pension Plan in Canada. This certification process can require up to six months to complete and those months are often very difficult for the pastor and the pastor’s family. Fearing the uncertainties of the future, grieving the loss of one’s vocation, and worrying about financial stability consume the thoughts of those first learning of their disabilities. The church council should mobilize itself and others in the congregation to care for the pastor and family under these circumstances. Furthermore, as was mentioned above, the council should make sure that the minister contacts the ministers’ pension funds office (1-616-224-5889). The role of the council in these instances is threefold: (1) provide pastoral care to minister and family, (2) continue minister’s salary

until there is recovery or until long-term benefits begin, and (3) make sure the minister makes contact with MPF.

When a minister inquires about long-term disability application, the ministers' pension funds office informs the minister that the following steps must be taken:

1. Contact the Social Security Administration (United States) or the Canadian Pension Plan (Canada) to begin the process and obtain the documents necessary to become certified as one with a long-term full disability.
2. Complete, sign, and return a Pension Benefit Application sent out by the ministers' pension funds office.
3. Request approval from classis for a disability retirement (Church Order Article 18-a). A copy of the classical minutes detailing the classis' action must be sent to the MPF office (2850 Kalamazoo Avenue SE, Grand Rapids, MI 49560, USA).
4. Obtain a letter from a physician stating the nature of the medical condition and giving some narrative about the onset of the disability. Send letter to MPF office.
5. Send to MPF a copy of the Notice of Award from the Social Security Administration or a Notice of Entitlement from the Canadian Pension Plan.

Churches whose pastors are disabled often seek interim ministry assistance. The overture requests that written guidelines and procedures be provided on "how to obtain temporary staff and how to formulate contracts that provide for the possible return of the disabled pastor." New guidelines and procedures need not be written for this process because they are already contained in our "term call" policy (see *Acts of Synod 1987*, pp. 574-75) and in the long-standing practice of "stated supply." Churches may ask retired ministers to come and assist them for a designated period of time. They may also call a minister for a fixed term (in anticipation of their disabled minister returning to work) providing they follow the established regulations. The Ministerial Information Service is available to assist churches when short-term pastoral needs arise (1-616-224-0837).

C. The third part of Overture 4 asks that synod "investigate and make recommendations regarding the options available for short- and long-term disability insurance for all CRC pastors."

As has already been indicated, the MPF provides long-term disability coverage when the minister is fully disabled. The MPF provision plus the Social Security or Canadian Pension provision are set to equal the final average salaries of ministers in the year the disability benefit begins (for 2001 the salaries are \$36,246 in the U.S.A. and \$37,441 in Canada). Any minister who has opted out of Social Security, has failed to meet the overall requirements of the MPF, or has had interrupted years of service within the plan are likely not eligible for the disability benefit. The provisions of the plan are available from the MPF office, and a yearly report is provided for all ministers in the plan.

Since the Board is convinced that short-term disability benefits should be provided locally and since the options available for such coverage vary from

country to country and even within countries, it has decided that it is too problematic to provide a list of options. Short-term disability insurance, where available, is very expensive and usually contains exclusions so that one is never completely sure if his or her disability will actually be covered. Thus, a cost-benefits analysis has led the Board to conclude that local churches would be wiser to cover each case as it arises rather than pay yearly insurance premiums for possible disabilities.

The committee has learned that something called critical-illness insurance is available in both Canada and the United States. While policies may vary, such policies usually identify a select number of illnesses for which the purchaser will be compensated if stricken. Ministers and local churches may want to investigate this provision when looking for an option.

D. A fourth section of the overture asks synod to

Eliminate the need for disabled pastors to retire in order to apply for disability benefits. A pastor should not be required to retire until he or she has come to a clear understanding and acceptance of the situation or until the lapse of a reasonable waiting period (i.e., one to two years).

The Board has sympathy for those abruptly faced with a life-changing situation that disables them and keeps them from doing what they are trained and called to do. The act of seeking retirement may be traumatic for some, and that is why the overture seeks some relief.

Nonetheless, by the very nature of the cases we are talking about, there must be sufficient consensus that the person “is incapable of performing the duties of office” (Church Order Article 18-a) before the disability benefit is paid. The definition regarding disability used by a classis and that used by Social Security and Pension Canada differ considerably. Classes consider a person disabled if unable to perform the duties of a minister of the Word, whereas, the governmental pension plans consider a person disabled only if they are not able to do any work. Both decisions re disability are necessary before the CRC ministers’ pension funds pay pension benefits.

Seeking retirement may be traumatic for some, but councils and classes should assure pastors that they may return to active service if the disability is no longer incapacitating (see Church Order, Article 18-c). Furthermore, retirement is not the same as losing one’s ordination, and retired ministers “retain the honor and title of a minister of the Word.” In retirement, a minister, even one whose disability prevents him/her from “performing the duties of office,” may continue to lead worship and perform the official acts of ministry as strength permits. Therefore, even though retirement at the time of disability seems troubling to some, logically it is a necessary declaration by the church regarding the effect of the disability on a person’s vocational performance. It would be logically unthinkable to pay a benefit to someone who was able to work. No change in this requirement should be made.

III. Consultation with pension fund trustees

A joint meeting (January 12, 2001) of the ministers pension funds’ trustees was consulted regarding the direction and the report of the Board. The pension fund trustees, following a discussion of this matter, adopted the following motion:

That the pension trustees determined that they were satisfied with the reported direction [being] taken by the BOT and that the trustees discussion and briefing regarding the matter should be considered sufficient consultation.

IV. Recommendations

The Board of Trustees recommends to synod

A. That the above report be received as the Board's fulfillment of its mandate from Synod 1999.

B. That no changes be made in the ministers' pension funds' policy re the requirement of a declared retirement by a classis before a minister may receive a disability benefit (see II, D).

C. That the current advice being given by MPF re the steps to follow to obtain disability benefits be judged to be adequate and that no new regulations and procedures need be written (see II, B).

D. That responsibility for providing for short-term (partial and full) disability and for long-term partial disability be that of the local church with assistance from the classis as needed (see II, A & B).

Appendix D

Abuse Prevention (Ms. Beth Swagman, director)

The Office of Abuse Prevention was established by Synod 1994 and its mandate is to provide educational resources, policy guidelines, and training events for the purpose of preventing the occurrence of abuse in the church. This office also encourages the formation of abuse-response teams (ART) and provides the needed training for the teams. The training is important so that reported occurrences of abuse, especially when an accusation involves a church leader, are adequately responded to and processed.

I. Work accomplished during the past year

- Conducted forty-seven seminars, training sessions, and/or conferences for church audiences, Calvin College students; elementary, junior, and senior high teachers; World Missions missionaries; and attendees at a Day of Encouragement.
- Distributed 199 sample child-abuse prevention policies to U.S. and Canadian CRC congregations as requested. This is an increase of forty-four policies sent or 28 percent over 1999.
- Gave to U.S. pastors a document printed in Church Law and Tax Report that outlined child abuse reporting procedures in each state. To date, a comparable document is not available for Canadian pastors, but an effort is underway to compose one in 2001.
- Disseminated to churches in twenty of the forty-seven classes information about shaken baby syndrome (SBS). Churches were given the opportunity to order posters and brochures to create awareness of this form of abuse. In all, 8,175 English brochures and 554 Spanish brochures were ordered. The U.S. churches ordered 182 posters, and the Canadian

churches ordered 47 posters. Churches in the remaining twenty-seven classes will receive information about SBS in 2001.

- Consulted with pastors, church leaders, classes representatives, school personnel, and agency staff about incidents of abuse or misconduct. We also, supported and advised persons who experienced abuse themselves or experienced it in the family. In 2000, 739 requests for assistance were received from 543 individuals; 78 new cases of abuse were reported. The five categories of assistance requested the most often were consultation, advice/support, training/seminars, resources, and abuse-prevention polices. The four categories of individuals most often requesting assistance were pastors, church leaders, survivors of abuse, and abuse-response team members. Note: These figures underrepresent the actual requests for assistance and the individuals making them. Busyness prevented some requests from being recorded; requests made while the director was traveling or in the context of training or seminars were not recorded.

II. Challenges to the ministry

- Previous reports have highlighted the lack of support and awareness of the abuse-response teams and little progress seems to have been made in reversing this trend. Furthermore, the process of training and equipping a large number of volunteers throughout North America is a daunting task.
- There remains a paucity of resources for pastors, church leaders, and family members to use regarding issues of healing, restoration, reconciliation, mediation, and forgiveness.
- Most published resources deal with abuse after it has happened. Development of prevention resources and prevention programs is essential for reducing abusive behavior and needs to begin at an early age. The lack of financial resources impedes development of and planning for these needed resources.

Appendix E

Chaplaincy Ministries (Rev. Jacob P. Heerema, director; Rev. Siebert A. Van Houten, Canadian director)

People are turning less frequently to the institutional church. Among this group are those who think of God as a distant stranger with no apparent interest in their lives. As the church moves into the marketplaces of society, there are many opportunities for the gospel to touch the lives of those who feel hurt, alienated, and, in some cases, abandoned. These are the people whom chaplains are called to serve. Chaplains help people come to grips with the many vexing questions relating to suffering and the meaning of life and represent the church in many diverse settings, taking the message of Christ's love and hope to those they serve.

Chaplaincy Ministries is the ministry of the denomination that encompasses ninety-five full-time chaplains and at least twenty part-time chaplains who serve throughout North America and in several places in the world.

Almost 10 percent of all active ministers in the CRC are serving in a chaplaincy setting. These numbers indicate the solid value we have placed on this ministry, our insistence on specialized training and demonstrated competence from those seeking endorsement, and the ongoing support we provide for our chaplains and their families. This translates into effective ministries and an outstanding reputation for our denomination among leaders of professional and governmental chaplaincy organizations in the United States and Canada.

Christian Reformed chaplains serve in such places as hospitals, nursing homes, youth centers, correctional institutions, hospice centers, counseling centers, veterans' medical facilities, the military and, more recently, in a number of workplace settings. Models of community chaplaincy are emerging wherein a chaplain's full-time ministry is likely to consist of contacts with diverse groups such as local businesses, social-service centers, court programs, and nursing homes. Such settings will provide expanding ministry opportunities in the future, and chaplains from the Reformed tradition will continue to serve well in these roles by providing a wholistic focus.

Chaplains do not work by themselves—they are sent by the church and are supported by the sending congregations in a variety of ways. Volunteers from various denominations sometimes share in their ministries as evidenced by a recent survey of our denomination that showed that, for many congregations, ministry in institutions is an important part of their outreach. Chaplaincy Ministries staff and chaplains are eager to help churches develop these kinds of outreach ministries. One exciting development in community chaplaincy is a recently completed pilot study, which was cosponsored by Chaplaincy Ministries and CRWRC, to assess how chaplaincy might be involved in our denomination's long-term disaster-relief programs.

Staff continues to work with prospective chaplains in reviewing their training, certification, and application for endorsement. We offer personal and professional support for chaplains and their families by providing newsletters, regional cluster meetings, an annual conference, and periodic site visits. Staff also works jointly with the calling churches to provide ecclesiastical supervision. Furthermore, we are often able to assist prospective chaplains with training stipends and salary supplements in cases of special need.

We acknowledge with gratitude the long-term service of former Navy Chaplain Don Belanus, who retired from military chaplaincy in August, 2000, and of Chaplain Vern Guerink, who retires this year from his ministry at the Christian Health Care Center in New Jersey. We are grateful to have welcomed Chaplain Harry Faber (Montana State Prison, Deer Lodge, Montana), Chaplain Lee Smits (Loyola University Medical Center, Maywood, Illinois) and Chaplain Jim Kok (Christian Living Center, Denver, Colorado) as new members of our team. We also call the church's attention to the fact that many chaplains will soon be retiring and new chaplains will be needed to replace those leaving this specialized ministry. We encourage pastors to prayerfully consider this vital and rewarding form of ministry and to hold before their congregations the importance of pastoral care for those who for various reasons are unable to be a part of congregational life.

During the past year, a task force of chaplains has examined the vision and mandate of Chaplaincy Ministries and has prepared a document that sets forth our vision and goals for the next decade. In view of the proposal from the Board of Trustees to place Chaplaincy Ministries within the administrative

framework of Home Missions, a study has been completed and recommendations have been forwarded to them. The Board of Trustees will report on the outcome of these discussions.

A. Noteworthy activities

1. Staff continues to seek an effective way to provide joint supervision with the calling churches.
2. Staff serves on important professional and governmental organizations, addressing matters such as standards for certification, the promotion of restorative justice, and religious freedom.
3. Staff and chaplains have developed a vision and mandate for the next decade that includes a new emphasis on Chaplaincy Ministries' assisting churches to provide ministry in the institutions of their communities.

B. Challenges

1. Chaplaincy Ministries seeks to encourage younger persons to enter the chaplaincy and requests synod to encourage younger pastors to consider entering such ministry.
2. Staff seeks the Spirit's guidance as they address the implications of their new place within the structural framework of the denomination.
3. Chaplaincy Ministries continues to examine and evaluate matters related to the endorsement of nonclergy persons for chaplaincy.
4. Staff continues to seek out opportunities to work collaboratively with other agencies and ministries.

Chaplaincy Ministries requests that both Rev. Siebert Van Houten and Rev. Jake Heerema be invited to meet with the advisory committee, which is reviewing the Chaplaincy Ministries report, and that they both be granted the privilege of the floor when these matters are discussed by synod.

Appendix F

Disability Concerns (Dr. James Vanderlaan, director)

Synod 1993 adopted the following: "That synod heartily recommend full compliance with the provisions of the Americans with Disabilities Act PL 101-336 and its accompanying regulations in all portions of the CRC located in the U.S. and Canada" (*Acts of Synod 1993*, Art. 65, p. 539). Disability Concerns is responsible to synod for monitoring denominational progress in achieving this compliance. The CRC *Yearbook* questionnaires, sent annually by the general secretary to all councils, provide the data. We have no way of verifying the answers given on the questionnaires, but the trends shown by these numbers should be reliable. That is, even if some answers are not accurate, the proportion of inaccurate answers should be fairly constant from year to year. The results this year compared with past years are as follows:

	1997	1998	1999	2000	2001
Barrier-free access	394	368	365	318	383
Partial accessibility	435	459	470	417	481
Signing for deaf	32	31	29	35	44
Providing aids for hearing impaired	455	190	185	437	479

Providing aids for visually impaired	305	346	364	284	444
Providing special programs	245	240	244	225	254
Providing transportation	276	292	324	346	399

What do these figures indicate?

1. The steady decline in the number of churches reporting barrier-free access has reversed this year. The CRC may be beginning a real increase in the number of barrier-free churches. The designation “barrier-free” on the questionnaire is an exacting standard, indicating, for example, that the church building is one with wheelchair access even to the pulpit area.
2. This year’s figures for the first time show a positive or upward trend in all categories. All figures are as high or higher than they have been in previous years. This may indicate that the churches are seriously addressing the needs of people with disabilities of all kinds.

The final question on the questionnaire asks about participation in church activities. The data generated by the answers to this question are not shown in the CRC *Yearbook* but are helpful to Disability Concerns in tracking denominational progress in bringing people with disabilities more fully into church life. This question was first included on the questionnaire in 1997. The answers are as follows:

Participation (members with disabilities serve in staff or volunteer positions in the congregation)

	1997	1998	1999	2000	2001
Paid staff	14	9	23	20	13
Officebearer	28	32	26	34	48
Church-school teacher	24	36	29	42	42
Usher/greeter	81	102	108	116	120
Committee member	57	78	94	99	108
Other	56	66	72	70	90

If we total these figures for each year, they are 260 (1997), 323 (1998), 352 (1999), 381 (2000), and 421 (2001)—a slow but steady gain. However, these numbers represent individual members, not churches. They are a minuscule part of the estimated 12 to 15 percent of the CRC membership who have disabilities.

Many of those included in this overall estimate do not identify themselves as having a disability, and many of those who do acknowledge their disabilities are not known to others as having a disability. Thus, there are many CRC members with disabilities who are actually active in church life and yet are not counted in our figures. Nevertheless, we have a long way to go.

A. Program activities

Disability Concerns continues to carry on the programs listed on its sheet of Resources and Services, which is mailed periodically to church councils. Some of these programs are

- Publishing *Breaking Barriers*, the newsletter carrying life stories of Christian Reformed people with disabilities. Circulation presently is

expanding as church contacts take responsibility for distributing copies to all the families in their churches.

- Recruiting and supporting volunteer regional disability consultants and their church-contact people to work with Disability Concerns to assist individuals, families, and churches with disability matters (thirty-five classes presently covered).
- Continuing to develop regional committees in areas of CRC concentration to support the regional consultants (four at present).
- Working with the regional consultants to plan and hold regional gatherings.
- Supporting, advising, and advocating for various people with disabilities and their families.
- Working with the staff of Calvin Seminary and the CRC agencies, as well as through conferences, to raise awareness of disability concerns.
- Participating in ecumenical and interfaith disability organizations.

B. Challenges to the ministry

The challenges Disability Concerns faces are as varied as the people with disabilities it seeks to represent. However, the challenges it regards as needing priority attention are the following:

1. Locating, recruiting, and training additional competent and committed regional consultants and church contacts in the classes that do not yet have them.
2. Using the means at our disposal to increase participation of people with disabilities in the leadership of their churches, council, church-school staff, committees, and so forth.
3. Caring for the spiritual needs of people with developmental disabilities and mental illnesses who live in group homes in CRC neighborhoods. These people no longer have institutional chaplains to care for them and are almost always eager for Christian fellowship. The Friendship program, sponsored by Friendship Ministries and available through CRC Publications, is excellent for this purpose. However, considerably fewer than one in five CRCs is presently hosting Friendship groups, even though nearly every church has such a group home nearby.
4. Seeking ways to impress the agencies and congregations of the CRCNA with their responsibility to help people with disabilities locate the monetary resources many of them, including many elderly, must have for such basic necessities as housing, medical services, and personal-care attendants and helping those who can work to locate jobs, develop the specific skills required, and receive the job coaching they may need to succeed.

Appendix G

Pastor-Church Relations (Rev. Duane A. Visser, director)

A pastor recently observed that *prevention* is crucial in attempting to create healthy congregational and pastoral life but that *intervention*, or crisis consultation, will likely continue to make that difficult. As this report is written, that

observation, especially during the past year, is a painful reality. When Pastor-Church Relations came into existence, there was a basic focus on prevention and training for churches and pastors. The reality is, however, that so much time and effort goes into intervention and/or consultation regarding “problems” that prevention gets less attention than it should. While many statements of appreciation are received because of the presence and help of the Pastor-Church Relations office when there are inevitable crises, we continue to use our resources to explore the expansion of preventive responses.

A. *Activities*

Pastor-Church Relations has been, and continues to be, engaged in a number of specific areas and programs:

1. Regional pastors continue to be active, representing Pastor-Church Relations and serving colleagues and congregations. There are sixty-four regional pastors serving in forty-six classes. Again, we express appreciation for the time and effort they put into this task on a volunteer basis. In September of this year we hope to have our biennial conference, at which time we will discuss this unique and necessary ministry and receive input about in-service opportunities.
2. Mentors are assigned to each new candidate or pastor entering the CRC ministry. There is some progress in redesigning and defining this task. Since many express concerns that Pastor-Church Relations and the classes have not given sufficient attention and guidance to this important task, the director of PCR and the Field Education Director of Calvin Theological Seminary are collaborating on producing a more effective program.
3. Synod 2000 encouraged two specific programs for Pastor-Church Relations attention:
 - a. The continuing-education plan for pastors and ministry staff was approved, but Pastor-Church Relations was asked to develop guidelines for planning and funding assistance for those ministry staff and congregations who cannot adequately meet the financial demands of a continuing-education program. We are thankful that the CRC Foundation has given a substantial seed-money grant for this endeavor. A committee has been working on the specific guidelines and will have a report for synod.
 - b. The Board of Trustees was encouraged to address the problem of inadequate staffing for the Pastor-Church Relations program. A planning committee of pastors and ministry staff met to outline the need, and a proposal has been submitted to the administration. The focus is to give specific attention to prevention programming and to work proficiently with a growing number of staff-ministry programs and the individuals involved in these programs.
4. Through the Ministerial Information Service, Pastor-Church Relations maintains pastors’ and congregational profiles. Three things should be mentioned in regard to this program. First, MIS has processed nearly two thousand pastor and church profiles in the last year. Second, an increased number of pastors are updating their profiles, and the majority of churches submit their profiles when they are in the process of a pastoral search.

Finally, a word of recognition and appreciation is due for the work of Ms. Laura Palsrok, Pastor-Church Relations administrative assistant who efficiently and professionally coordinates most of the MIS activity.

5. Six trained interim pastors are active throughout the denomination. The current placements are:
 - *Rev. Allan Groen*—First CRC, London, Ontario
 - *Rev. Peter Mans*—Second CRC, Lynden, Washington
 - *Rev. Melle Pool*—Ebenezer CRC, Leduc, Alberta
 - *Rev. Larry Slings*—Forest Grove CRC, Forest Grove, Michigan
 - *Rev. Leonard Troast*—Hanley CRC, Grandville, Michigan
 - *Rev. Robert Walter Jr.*—Christ’s Community Church, Chandler, Arizona

The interim-ministry program has been well received by the churches, although we could use many more trained interim pastors based on the number of requests to our office. The current pastors have served congregations and the denomination well in this special ministry.

B. Challenges to the ministry

1. The overarching challenge for Pastor-Church Relations is to respond continually and effectively to the needs of pastors and congregations—improving and upgrading programs, providing support, and focussing on education and prevention.
2. Another key is defining how to deliver necessary services more effectively in the current staffing context. This involves not only a careful response to the encouragement of Synod 2000 regarding staffing but also an exploration of other options of program response.
3. The continuing-education proposal will be tested for adequate financial and program support in actual programs during the coming year. This program is essential for the growth and advancement of ministry.
4. Collaboration of Pastor-Church Relations with Calvin Theological Seminary, as well as with other denominational agencies, continues to be a vital link in the formation of ministers and learning how to respond to the needs of the ministry.
5. Recognition of the increased number of staff ministries and the challenges of meeting their needs will continue to require attention.

Appendix H

Race Relations (Rev. Norberto Wolf, director and regional director for southern California; Ms. Yvonne Rayburn-Beckley, regional director, Great Lakes; Mr. Peter Szto, regional director, Michigan and East Coast)

The mandate of Race Relations is “to design, organize and implement programs which the denomination, churches, and members can effectively use to eliminate racism, both the causes and effects, within the body of believers and throughout the world.”

A. Activities of the Race Relations team

- Presented sixteen seminars, conferences, and workshops on cultural diversity, ethnic sensitivity, facility sharing, racial reconciliation, and racial justice. Addressed, by invitation, Christian school students in eleven chapel services.
- Participated in the planning of the 2000 Multiethnic Conference and promoting that event through numerous mailings and phone calls.
- Met twice with the Advisory Council for Race Relations. The advisory board supported the work of the Ministry of Race Relations and had some specific suggestions concerning future steps for the work of antiracism.
- Co-chaired eight meetings of the program to dismantle racism sponsored by the Ministries Policy Council, including recruiting new members and coordinating training events.
- Managed the Race Relations' scholarship and grant programs by designating recipients, encouraging them to participate in their institutions' programs to promote diversity, and holding several mentoring meetings with students.
- Recommended the dates for the celebration of All Nations Heritage Week and supervised and coordinated the production and distribution of promotional materials.
- Supported the leaders of people of color in our denomination through twenty personal visits and twelve mentoring relationships.
- Facilitated the interaction between ethnic-minority and majority church leaders through five joint celebration and worship events.
- Provided nine consultative services on ethnic-related issues to classes, churches, and other institutions.
- Organized and led two racial-reconciliation camps (Camp Dunamis and Camp Koinonia) for middle-school-age youth, and participated in the organization of a new multiethnic leadership camp (Camp Timothy) for high-school youth.
- Attended twenty-two classical meetings as representatives of the Ministry of Race Relations and promoted the ministry's activities.
- Advanced professional training by taking four summer courses in Intercultural Communications and Mediation.

B. Leadership development

Race Relations reports that the following twenty-nine scholarships were awarded, for a total of \$23,500.

Recipient	African American	African	Asian	Native Hispanic	American
Calvin College	1	0	4	1	1
Calvin Seminary	0	1	2	2	0
Dordt College	0	0	3	1	0
Redeemer University College	0	0	1	0	0
Reformed Bible College	1	0	0	2	1
Trinity Christian College	1	1	2	3	1
TOTAL	3	2	12	9	3

The following ministries have received Race Relations' grants, for a total of \$20,000:

Anaheim CRC – Anaheim, California
His Place – Grand Rapids, Michigan
Lao Community CRC – Holland, Michigan
Community CRC youth project – Los Angeles, California
Black and Reformed Leadership Association
Vietnamese Reformed Christian Church

C. Recommendation

That synod encourage churches to celebrate All Nations Heritage Week from September 24 to September 30, 2001.

Grounds:

1. The task of eliminating racism is formidable; it is a matter that needs to be put boldly before the congregations at all times but especially as they celebrate Worldwide Communion in October.
2. The financial support that is received when congregations celebrate All Nations Heritage Week dramatically increases Race Relations' ability to award grants and scholarships for ethnic-minority leadership and ministry.

Appendix I

Social Justice and Hunger Action (Mr. Peter Vander Meulen, coordinator)

The office of Social Justice and Hunger Action implements the synodical report on world hunger and the Church in Society section of the denominational ministries plan.

The 1993 synodical report, "Free to Serve: Meeting the Needs of the World," essentially calls for infusing the mission and ministry of the Christian Reformed Church—at all levels—with a deeper and more effective concern for the poor, the hungry, and the powerless. The Church in Society section of the denominational ministries plan gives the following goal:

By the year 2002, the CRC will have developed a deeper understanding of and response to God's call to let justice flow like a river in our personal and communal lives and in the structures of our societies.

The office of Social Justice and Hunger Action is not a new denominational institution. It acts primarily by motivating and organizing collaborative efforts from existing denominational agencies and institutions. This often includes participation with a wide variety of like-minded organizations and denominations outside of the CRC. In short, this office is a catalyst that aims to energize and organize our denomination for more appropriate, effective, and efficient action on behalf of the poor and the oppressed.

This office selects strategies and sets priorities based on the denominational ministries plan and the judgments of the Coordinating Council for Church in Society (CCCiS)—a cross-agency team having representatives from each CRC agency and institution. We identify three arenas of activity: we are going deeper, working broader, and working smarter.

A. *Going deeper*

The office of Social Justice and Hunger Action is developing the ministry of advocacy principally through:

1. Work in Washington (and through coalitions in Ottawa) on behalf of refugees, our fellow believers under pressure in Cuba, and those we work with in Sierra Leone. We are also working for debt relief. Our denominational advocacy has had a surprising impact, particularly on U.S. foreign policy in West Africa. It is also gratifying to note that many major goals of the debt-relief effort have been achieved over the past year, capped by President Clinton's signing of the United States' \$435 million debt-relief package in October 2000.
2. A major educational campaign, featuring Sierra Leone, on how war connects with hunger and poverty and what we might do about it. Our Sierra Leone web page is generating several hundred in-depth visits per month and educational materials have gone out to all churches and many educational institutions.

B. *Working broader*

The CRC is deeply involved in service work with the poor, which has earned us the right to stand with them to advocate for justice in the public squares of Canada and the United States. Our involvement in the Call to Renewal movement in the United States and the Jubilee movement in Canada has helped some congregations and many social justice/action groups to come together to examine the ways and means of advocating for improving systems.

1. Following a detailed survey, network building among U.S. and Canadian social-justice church groups is in progress. We are identifying, gathering, and connecting small groups of justice and service folk who already exist—often in isolation—in many congregations. We believe that these small groups, with connections, care, and nurture, will become salt and light for justice.
2. The Call to Renewal is a movement that seeks to unite Christians who inhabit a wide range of political and theological terrain into a force that “changes the wind” of U.S. attitudes and policies toward people who are poor. Through strong support from denominations such as our own, the Reformed Church in America, and others, this movement is slowly gaining strength nationally and has even spun off regional chapters such as the one in western Michigan. This effort offers us the opportunity to help shape and participate in a broad movement of Christians who work toward common goals with the poor in our own society.

C. *Working smarter*

There are many areas of collaboration to celebrate, and more are just beginning.

1. The antiracism program, jointly created by Race Relations and the Social Justice/Hunger Action office, is now a complete collaborative effort of eight agencies and institutions. It has stimulated a great deal of action and discussion and is, with the assistance of Crossroads, beginning a new stage of work with individual congregations and groups.

2. A critical component of this denominational collaboration is the Coordinating Council for Church in Society. This representative group plays an increasingly important role in determining agendas, strategies, and priorities for the office of Social Justice and Hunger Action.
3. A recent consultation of twenty-five Reformed people who work in and around the criminal justice systems of the United States and Canada—or who have been inmates in these systems—has resulted in a number of important action and reflection recommendations.
4. In Canada, we participate in a wide variety of coalitions that bring us into contact with other Christians in order to pursue common agendas in the areas of justice and advocacy.

The office of Social Justice and Hunger Action, in collaboration with all the agencies and institutions of the CRC, looks back with gratitude on a productive year. We look forward to continued progress in assisting our denomination to become salt and light in the service of Christ's coming kingdom.

Appendix J

Condensed Financial Statements of the Agencies and Institutions

Agency:
Balance Sheets (000s)

Back to God Hour/CRC-TV

	-----June 30, 1999-----					-----June 30, 2000-----				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 2,418	2,781	-	-	5,199	\$ 2,271	-	-	-	2,271
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	-	-	-	-	1,775	2,367	-	100	4,242
Receivables & Advances	118	-	-	-	118	81	-	62	-	143
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	-	-	-	-	-	-	-	-	-	-
Investments (note 1):										
Bonds	1,810	-	-	-	1,810	-	-	-	-	-
Equities	535	-	-	100	635	281	-	-	-	281
Partnerships	285	-	-	-	285	285	-	-	-	285
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP & E	1,034	-	-	-	1,034	1,157	-	-	-	1,157
Other	264	-	-	-	264	277	-	-	-	277
Total Assets	6,464	2,781	-	100	9,345	6,127	2,367	62	100	8,656
Accounts Payable	340	-	-	-	340	337	-	-	-	337
Notes/Loans Payable	473	-	-	-	473	593	-	-	-	593
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	1,654	-	-	-	1,654	1,511	-	-	-	1,511
Deferred Income	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Liabilities	2,467	-	-	-	2,467	2,441	-	-	-	2,441
Net Assets	\$ 3,997	2,781	-	100	6,878	\$ 3,686	2,367	62	100	6,215
Footnotes:										
Note 1: List details of property not currently in use.	Funds relating to annuity contracts are segregated. The income from these funds is used for payments on annuity contracts.					Funds relating to annuity contracts are segregated. The income from these funds is used for payments on annuity contracts.				
Note 2: List details of designations.	Board Restrictions: 700,000 Television 2,080,993 Estate					Board Restrictions: 2,367,360 Estate				
Note 3: List details of restrictions.	Permanently restricted endowment funds.					In process church programs with Home Missions				
Note 4: List details of restrictions.	Permanently restricted endowment funds.					Permanently restricted endowment funds.				

Agency: Back to God Hour/CRC-TV
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ 4,439	\$ 4,414	\$ 4,449	\$ 4,353	\$ 4,351
% of Total Income	51.2%	49.6%	48.9%	51.5%	49.5%
Other Gift Income:					
Above Ministry Share	\$ 3,402	\$ 3,399	\$ 3,301	\$ 2,997	\$ 3,171
Estate Gifts	\$ 691	\$ 1,030	\$ 1,202	\$ 667	\$ 737
Total Gift Income	4,093	4,429	4,503	3,664	3,908
% of Total Income	47.2%	49.8%	49.5%	43.3%	44.5%
Other Income:					
Tuition & Sales	\$ -	\$ -	\$ -	\$ -	\$ -
Grants	\$ -	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 141	\$ 59	\$ 141	\$ 436	\$ 526
Total Other Income	141	59	141	436	526
% of Total Income	1.6%	0.7%	1.6%	5.2%	6.0%
TOTAL INCOME	8,673	8,902	9,093	8,453	8,785
EXPENSES (FTE = Full Time Employee):					
Program Services:					
English	\$ 2,496	\$ 2,473	\$ 2,481	\$ 2,603	\$ 2,783
FTEs	5	5	5	5	5
International	\$ 2,562	\$ 2,460	\$ 2,592	\$ 2,287	\$ 2,586
FTEs	13	13	13	13	13
Television	\$ 2,049	\$ 2,003	\$ 649	\$ 1,312	\$ 2,193
FTEs	7	6	6	10	10
Television - Animation	\$ -	\$ -	\$ -	\$ 437	\$ 499
	\$ -	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 7,107	\$ 6,936	\$ 5,722	\$ 6,639	\$ 8,061
Total Program Service FTEs	25	24	24	28	28
% of Total \$	88.5%	87.0%	82.9%	84.5%	85.3%
% of Total FTEs	75.8%	75.0%	75.0%	80.0%	77.8%
Support Services:					
Management & General	\$ 367	\$ 378	\$ 406	\$ 468	\$ 538
FTEs	4	4	4	4	4
Plant Operations	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Fund-raising	\$ 557	\$ 660	\$ 777	\$ 751	\$ 850
FTEs	4	4	4	3	4
Total Support Service \$	924	1,038	1,183	1,219	1,388
Total Support Service FTEs	8	8	8	7	8
% of Total \$	11.5%	13.0%	17.1%	15.5%	14.7%
% of Total FTEs	24.2%	25.0%	25.0%	20.0%	22.2%
TOTAL EXPENDITURES	\$ 8,031	\$ 7,974	\$ 6,905	\$ 7,858	\$ 9,449
TOTAL FTEs	33	32	32	35	36
NET INCOME / (EXPENSE)	\$ 642	\$ 928	\$ 2,188	\$ 595	\$ (664)

	-----June 30, 1999-----					-----June 30, 2000-----				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 283	-	-	-	283	\$ 343	-	-	-	343
CDs, Time Deposits	100	-	-	-	100	100	-	-	-	100
Marketable Securities	9,769	-	-	-	9,769	11,236	-	-	-	11,236
Receivables & Advances	29,682	-	1,738	2,566	33,986	26,699	-	1,411	1,255	29,365
Inventory	568	-	-	-	568	701	-	-	-	701
Prepays & Advances	679	-	-	-	679	926	-	-	-	926
Investments (note 1):										
Bonds	21,284	-	-	14,062	35,346	8,325	-	-	10,998	19,321
Equities	13,199	-	-	29,857	43,056	21,992	-	-	35,954	57,946
Partnerships	-	-	-	2,706	2,706	-	-	-	6,967	6,967
Property (non-operating)	13	-	-	1,811	1,824	13	-	-	1,956	1,969
PP & E	85,538	-	-	-	85,538	93,242	-	-	-	93,242
Other	468	-	3,809	2,229	6,506	2,604	-	3,457	1,767	7,828
Total Assets	161,583	-	5,547	53,231	220,361	166,181	-	4,868	58,895	229,944
Accounts Payable	4,798	-	-	-	4,798	2,809	-	-	-	2,809
Notes/Loans Payable	32,386	-	-	106	32,492	30,896	-	-	139	31,035
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	6,490	-	-	-	6,490	5,531	-	-	-	5,531
Deferred Income	638	-	-	-	638	608	-	-	-	608
Other	20,701	-	-	-	20,701	21,498	-	-	-	21,498
Total Liabilities	65,013	-	-	106	65,119	61,342	-	-	139	61,481
Net Assets	\$ 96,570	-	5,547	53,125	155,242	\$ 104,839	-	4,868	58,756	168,463
Footnotes:										
Note 1: List details of property not currently in use.										
Note 2: List details of designations.										
Note 3: List details of restrictions.	over 500 accounts for instruction, scholarships, grants, research, public service, student services, etc., funded by outside sources					over 500 accounts for instruction, scholarships, grants, research, public service, student services, etc., funded by outside sources				
Note 4: List details of restrictions.	endowed gifts					endowed gifts				

Agency: Calvin College
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ 2,796	\$ 2,801	\$ 2,927	\$ 2,931	\$ 2,856
% of Total Income	4.8%	4.4%	4.2%	4.1%	3.7%
Other Gift Income:					
Above Ministry Share	\$ 2,253	\$ 2,873	\$ 2,839	\$ 3,108	\$ 3,114
Estate Gifts	\$ 4	\$ 20	\$ 29	\$ 23	\$ 17
Total Gift Income	2,257	2,893	2,868	3,131	3,131
% of Total Income	3.9%	4.6%	4.2%	4.3%	4.1%
Other Income:					
Tuition & Sales	\$ 52,014	\$ 56,505	\$ 61,483	\$ 64,567	\$ 68,395
Grants	\$ 278	\$ 258	\$ 503	\$ 475	\$ 313
Miscellaneous	\$ 1,059	\$ 1,103	\$ 1,133	\$ 1,198	\$ 1,698
Total Other Income	53,351	57,866	63,119	66,240	70,406
% of Total Income	91.3%	91.0%	91.6%	91.6%	92.2%
TOTAL INCOME	58,404	63,560	68,914	72,302	76,393
EXPENSES (FTE = Full Time Employee):					
Program Services:					
Education	\$ 50,701	\$ 56,162	\$ 58,472	\$ 61,179	\$ 63,298
FTEs	432	456	486	471	490
	\$ -	\$ -	\$ -	\$ -	\$ -
	-	-	-	-	-
	\$ -	\$ -	\$ -	\$ -	\$ -
	-	-	-	-	-
	\$ -	\$ -	\$ -	\$ -	\$ -
	-	-	-	-	-
	\$ -	\$ -	\$ -	\$ -	\$ -
	-	-	-	-	-
	\$ -	\$ -	\$ -	\$ -	\$ -
	-	-	-	-	-
Total Program Service \$	\$ 50,701	\$ 56,162	\$ 58,472	\$ 61,179	\$ 63,298
Total Program Service FTEs	432	456	486	471	490
% of Total \$	87.6%	87.9%	87.6%	87.4%	87.1%
% of Total FTEs	80.6%	80.4%	81.3%	80.9%	80.4%
Support Services:					
Management & General	\$ 3,749	\$ 4,397	\$ 3,806	\$ 3,863	\$ 3,456
FTEs	44	49	50	49	47
Plant Operations	\$ 2,463	\$ 2,183	\$ 3,363	\$ 3,726	\$ 4,425
FTEs	44	46	46	46	54
Fund Raising	\$ 952	\$ 1,120	\$ 1,104	\$ 1,222	\$ 1,486
FTEs	16	16	16	16	18
Total Support Service \$	7,164	7,700	8,273	8,811	9,367
Total Support Service FTEs	104	111	112	111	119
% of Total \$	12.4%	12.1%	12.4%	12.6%	12.9%
% of Total FTEs	19.4%	19.6%	18.7%	19.1%	19.6%
TOTAL EXPENDITURES	\$ 57,865	\$ 63,862	\$ 66,745	\$ 69,990	\$ 72,665
TOTAL FTEs	536	567	598	582	609
NET INCOME /(EXPENSE)	\$ 539	\$ (302)	\$ 2,169	\$ 2,312	\$ 3,728

	-----June 30, 1999-----					-----June 30, 2000-----				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 1,910	-	-	-	1,910	\$ 672	-	-	-	672
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	5	-	-	11,033	11,038	1,759	-	-	14,189	15,948
Receivables & Advances	1,549	-	3	1	1,553	1,321	-	28	2	1,351
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	-	-	-	160	160	-	-	-	176	176
Investments (note 1):										
Bonds	-	-	-	-	-	-	-	-	-	-
Equities	-	-	-	-	-	-	-	-	-	-
Partnerships	-	-	-	-	-	-	-	-	-	-
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP & E	4,019	-	-	-	4,019	5,236	-	-	-	5,236
Other	365	-	828	74	1,267	382	-	865	63	1,310
Total Assets	7,848	-	831	11,268	19,947	9,370	-	893	14,430	24,693
Accounts Payable	372	-	-	-	372	574	-	-	-	574
Notes/Loans Payable	267	-	-	-	267	1,146	-	-	-	1,146
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	-	-	-	599	599	-	-	-	450	450
Deferred Income	107	-	-	-	107	89	-	-	-	89
Other	1,267	-	-	-	1,267	1,310	-	-	-	1,310
Total Liabilities	2,013	-	-	599	2,612	3,119	-	-	450	3,569
Net Assets	\$ 5,835	-	831	10,669	17,335	\$ 6,251	-	893	13,980	21,124
Footnotes:										
Note 1: List details of property not currently in use.										
Note 2: List details of designations.										
Note 3: List details of restrictions.	scholarship and grants					scholarship and grants				
Note 4: List details of restrictions.	endowment and annuity					endowment and annuity				

Agency: Calvin Seminary
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ 1,823	\$ 1,900	\$ 1,995	\$ 2,213	\$ 2,200
% of Total Income	53.0%	52.3%	51.8%	54.3%	52.1%
Other Gift Income:					
Above Ministry Share	\$ 541	\$ 468	\$ 604	\$ 561	\$ 606
Estate Gifts	\$ 71	\$ 145	\$ -	\$ -	\$ -
Total Gift Income	612	613	604	561	606
% of Total Income	17.8%	16.9%	15.7%	13.8%	14.3%
Other Income:					
Tuition & Sales	\$ 761	\$ 878	\$ 988	\$ 983	\$ 1,055
Grants	\$ 136	\$ 170	\$ 164	\$ 210	\$ 200
Miscellaneous	\$ 108	\$ 74	\$ 101	\$ 108	\$ 163
Total Other Income	1,005	1,122	1,253	1,301	1,418
% of Total Income	29.2%	30.9%	32.5%	31.9%	33.6%
TOTAL INCOME	3,440	3,635	3,852	4,075	4,224
EXPENSES (FTE = Full Time Employee):					
Program Services:					
Instructional	\$ 1,834	\$ 1,820	\$ 1,777	\$ 1,924	\$ 1,909
FTEs	24	24	24	23	24
Public Service	\$ 94	\$ 58	\$ 68	\$ 96	\$ 87
FTEs	-	-	-	-	-
Academic Support	\$ 393	\$ 379	\$ 474	\$ 527	\$ 533
FTEs	3	3	3	3	4
Student Services	\$ 221	\$ 230	\$ 260	\$ 330	\$ 338
FTEs	1	1	1	1	1
Student Aid	\$ 148	\$ 168	\$ 258	\$ 289	\$ 283
FTEs	2	2	2	2	2
	\$ -	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	2,690	2,655	2,837	3,166	3,150
Total Program Service FTEs	30	30	29	29	31
% of Total \$	77.9%	78.2%	76.6%	76.9%	76.1%
% of Total FTEs	85.6%	84.4%	84.2%	80.6%	81.6%
Support Services:					
Management & General	\$ 334	\$ 403	\$ 476	\$ 553	\$ 564
FTEs	3	4	4	4	4
Plant Operations	\$ 227	\$ 185	\$ 207	\$ 216	\$ 211
FTEs	-	-	-	1	1
Fund Raising	\$ 201	\$ 154	\$ 182	\$ 184	\$ 212
FTEs	2	2	2	2	2
Total Support Service \$	762	742	865	953	987
Total Support Service FTEs	5	6	6	7	7
% of Total \$	22.1%	21.8%	23.4%	23.1%	23.9%
% of Total FTEs	14.4%	15.6%	15.8%	19.4%	18.4%
TOTAL EXPENDITURES	\$ 3,452	\$ 3,397	\$ 3,702	\$ 4,119	\$ 4,137
TOTAL FTEs	35	35	35	36	38
NET INCOME / (EXPENSE)	\$ (12)	\$ 238	\$ 150	\$ (44)	\$ 87

	-----December 31, 1999-----					-----December 31, 2000-----				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	INCLUDED IN DENOMINATIONAL SERVICES					INCLUDED IN DENOMINATIONAL SERVICES				
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	-	-	-	-	-	-	-	-	-	-
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	-	-	-	-	-	-	-	-	-	-
Investments (note 1):										
Bonds	-	-	-	-	-	-	-	-	-	-
Equities	-	-	-	-	-	-	-	-	-	-
Partnerships	-	-	-	-	-	-	-	-	-	-
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP & E	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Assets	-	-	-	-	-	-	-	-	-	-
Accounts Payable	-	-	-	-	-	-	-	-	-	-
Notes/Loans Payable	-	-	-	-	-	-	-	-	-	-
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	-	-	-	-	-	-	-	-	-	-
Deferred Income	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Liabilities	-	-	-	-	-	-	-	-	-	-
Net Assets	\$ -	-	-	-	-	\$ -	-	-	-	-
Footnotes:										
	Note 1: List details of property not currently in use.									
	Note 2: List details of designations.									
	Note 3: List details of restrictions.									
	Note 4: List details of restrictions.									

Agency: CMB Ministries
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ 564	\$ 592	\$ 560	\$ 530	\$ 549
% of Total Income	90.4%	89.6%	88.7%	88.0%	95.1%
Other Gift Income:					
Above Ministry Share	\$ 8	\$ 16	\$ 17	\$ 11	\$ 27
Estate Gifts	\$ -	\$ -	\$ -	\$ -	\$ -
Total Gift Income	8	16	17	11	27
% of Total Income	1.3%	2.4%	2.7%	1.8%	4.7%
Other Income:					
Tuition & Sales	\$ -	\$ -	\$ -	\$ -	\$ -
Grants	\$ 47	\$ 48	\$ 51	\$ 52	\$ -
Miscellaneous	\$ 5	\$ 5	\$ 3	\$ 9	\$ 1
Total Other Income	52	53	54	61	1
% of Total Income	8.3%	8.0%	8.6%	10.1%	0.2%
TOTAL INCOME	624	661	631	602	577
EXPENSES (FTE = Full Time Employee):					
Program Services:					
Govt. Contact/Church in Soc.	\$ 40	\$ 40	\$ 37	\$ 48	\$ 40
FTEs	1	1	1	1	1
Indian Ministries	\$ 321	\$ 319	\$ 328	\$ 305	\$ 303
FTEs	3	3	3	3	3
Electronic Media	\$ 123	\$ 112	\$ 133	\$ 142	\$ 121
FTEs	-	-	-	-	-
Other	\$ 37	\$ 48	\$ 48	\$ 27	\$ 22
FTEs	-	-	-	-	-
FTEs	-	-	-	-	-
FTEs	-	-	-	-	-
FTEs	-	-	-	-	-
Total Program Service \$	\$ 521	\$ 519	\$ 546	\$ 522	\$ 486
Total Program Service FTEs	4	4	4	4	4
% of Total \$	79.3%	81.6%	87.6%	75.8%	84.8%
% of Total FTEs	66.7%	66.7%	66.7%	66.7%	66.7%
Support Services:					
Management & General	\$ 136	\$ 117	\$ 77	\$ 167	\$ 87
FTEs	2	2	2	2	2
Plant Operations	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Fund Raising	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Total Support Service \$	136	117	77	167	87
Total Support Service FTEs	2	2	2	2	2
% of Total \$	20.7%	18.4%	12.4%	24.2%	15.2%
% of Total FTEs	33.3%	33.3%	33.3%	33.3%	33.3%
TOTAL EXPENDITURES	\$ 657	\$ 636	\$ 623	\$ 689	\$ 573
TOTAL FTEs	6	6	6	6	6
NET INCOME / (EXPENSE)	\$ (33)	\$ 25	\$ 8	\$ (87)	\$ 4

Agency:
Balance Sheets (000s)

Consolidated Group Insurance - U.S.

	December 31, 1999					December 31, 2000				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 16	-	-	-	16	\$ 683	-	-	-	683
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	250	-	-	-	250	38	-	-	-	38
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	-	-	-	-	-	-	-	-	-	-
Investments (note 1):										
Bonds	1,851	-	-	-	1,851	2,102	-	-	-	2,102
Equities	-	-	-	-	-	-	-	-	-	-
Partnerships	-	-	-	-	-	-	-	-	-	-
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP & E	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Assets	2,117	-	-	-	2,117	2,823	-	-	-	2,823
Accounts Payable	215	-	-	-	215	102	-	-	-	102
Notes/Loans Payable	-	-	-	-	-	-	-	-	-	-
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	-	-	-	-	-	-	-	-	-	-
Deferred Income	609	-	-	-	609	705	-	-	-	705
Other	-	-	-	-	-	-	-	-	-	-
Total Liabilities	824	-	-	-	824	807	-	-	-	807
Net Assets	\$ 1,293	-	-	-	1,293	\$ 2,016	-	-	-	2,016
Footnotes:										
	Note 1: List details of property not currently in use.									
	Note 2: List details of designations.									
	Note 3: List details of restrictions.									
	Note 4: List details of restrictions.									

Agency:
Changes in Net Assets (000s)

Consolidated Group Insurance - U.S.

	1997 Actual	1998 Actual	1999 Actual	2000 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 Premiums	\$ 5,427	\$ 5,505	\$ 6,380	\$ 6,403
Grants	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 357	\$ 148	\$ 36	\$ 227
Total Other Income	5,784	5,653	6,416	6,630
% of Total Income	100.0%	100.0%	100.0%	100.0%
TOTAL ADDITIONS	5,784	5,653	6,416	6,630
DEDUCTIONS (FTE = Full-Time Employee):				
Program Services:				
Claims Expense	\$ 5,131	\$ 5,144	\$ 5,238	\$ 5,050
FT Volunteer(s)	-	-	-	-
Insurance Premiums	\$ 500	\$ 363	\$ 385	\$ 339
FTEs	-	-	-	-
TPA & PPO Fees	\$ 274	\$ 314	\$ 342	\$ 312
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 5,905	\$ 5,821	\$ 5,965	\$ 5,701
Total Program Service FTEs	-	-	-	-
% of Total \$	97.5%	95.6%	96.6%	96.5%
% of Total FTEs	0.0%	0.0%	0.0%	0.0%
Support Services:				
Management & General	\$ 154	\$ 265	\$ 208	\$ 206
FTEs	3	3	3	3
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund-raising	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Total Support Service \$	154	265	208	206
Total Support Service FTEs	3	3	3	3
% of Total \$	2.5%	4.3%	4.3%	4.3%
% of Total FTEs	100.0%	100.0%	100.0%	100.0%
TOTAL DEDUCTIONS	6,059	6,086	6,173	5,907
TOTAL FTEs	3	3	3	3
NET ADDITIONS / (DEDUCTIONS)	(275)	(433)	243	723

	-----June 30, 1999-----					-----June 30, 2000-----				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 924	265	124	-	1,313	\$ 631	265	169	-	1,065
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	367	-	-	-	367	615	-	-	-	615
Inventory	2,376	-	-	-	2,376	2,402	-	-	-	2,402
Prepays & Advances	145	-	-	-	145	129	-	-	-	129
Investments (note 1):										
Bonds	-	-	-	-	-	-	-	-	-	-
Equities	-	-	-	-	-	-	-	-	-	-
Partnerships	-	-	-	-	-	-	-	-	-	-
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP & E	185	-	-	-	185	158	-	-	-	158
Other	413	-	-	-	413	312	-	-	-	312
Total Assets	4,410	265	124	-	4,799	4,247	265	169	-	4,681
Accounts Payable	460	-	-	-	460	-	-	-	-	-
Notes/Loans Payable	-	-	-	-	-	-	-	-	-	-
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	-	-	-	-	-	-	-	-	-	-
Deferred Income	578	-	-	-	578	-	-	-	-	-
Other	264	-	-	-	264	-	-	-	-	-
Total Liabilities	1,302	-	-	-	1,302	-	-	-	-	-
Net Assets	\$ 3,108	265	124	-	3,497	\$ 4,247	265	169	-	4,681
Footnotes:										
Note 1: List details of property not currently in use.										
Note 2: List details of designations.	Proceeds from sale of Tell property designated for Spanish.					Proceeds from sale of Tell property designated for Spanish.				
Note 3: List details of restrictions.	Language and special project use - eg. PH supplement; Russian lang.					Language and special project use - eg. PH supplement; Russian lang.				
Note 4: List details of restrictions.										

Agency: CRC PUBLICATIONS
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ 219	\$ 249	\$ 243	\$ 246	\$ 247
% of Total Income	3.3%	4.0%	3.9%	3.8%	3.8%
Other Gift Income:					
Above Ministry Share	\$ 229	\$ 99	\$ 128	\$ 121	\$ 129
Estate Gifts	\$ -	\$ -	\$ -	\$ -	\$ -
Total Gift Income	229	99	128	121	129
% of Total Income	3.5%	1.6%	2.0%	1.8%	2.0%
Other Income:					
Tuition & Sales	\$ 5,888	\$ 5,800	\$ 5,691	\$ 5,792	\$ 5,780
Grants	\$ 56	\$ 8	\$ 76	\$ 134	\$ 137
Miscellaneous	\$ 234	\$ 134	\$ 152	\$ 252	\$ 124
Total Other Income	6,178	5,942	5,919	6,178	6,041
% of Total Income	93.2%	94.5%	94.1%	94.4%	94.1%
TOTAL INCOME	6,626	6,290	6,290	6,545	6,417
EXPENSES (FTE = Full Time Employee):					
Program Services:					
Banner	\$ 1,569	\$ 1,479	\$ 1,276	\$ 1,360	\$ 1,320
FTEs	8	8	7	7	7
Education	\$ 3,898	\$ 3,577	\$ 3,752	\$ 3,757	\$ 3,663
FTEs	22	22	22	22	23
World Literature	\$ 536	\$ 502	\$ 632	\$ 884	\$ 766
FTEs	4	4	4	4	5
Agency Printing (PS)	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
	\$ -	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	6,003	5,558	5,660	6,001	5,749
Total Program Service FTEs	34	34	33	33	35
% of Total \$	89.7%	90.8%	91.0%	90.7%	89.3%
% of Total FTEs	91.9%	94.4%	94.3%	94.3%	94.6%
Support Services:					
Management & General	\$ 688	\$ 566	\$ 561	\$ 612	\$ 686
FTEs	3	2	2	2	2
Plant Operations	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Fund Raising	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Total Support Service \$	688	566	561	612	686
Total Support Service FTEs	3	2	2	2	2
% of Total \$	10.3%	9.2%	9.0%	9.3%	10.7%
% of Total FTEs	8.1%	5.6%	5.7%	5.7%	5.4%
TOTAL EXPENDITURES	6,691	6,124	6,221	6,613	6,435
TOTAL FTEs	37	36	35	35	37
NET INCOME / (EXPENSE)	\$ (65)	\$ 166	\$ 69	\$ (68)	\$ (18)

Agency:
Balance Sheets (000s)

Denominational Services

	-----June 30, 1999-----					-----June 30, 2000-----				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 670	-	-	-	670	\$ (139)	-	324	-	185
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	698	-	-	-	698	1,199	-	-	-	1,199
Inventory	458	-	-	-	458	360	-	-	-	360
Prepays & Advances	46	-	-	-	46	151	-	-	-	151
Investments (note 1):										
Bonds	7,630	-	-	-	7,630	7,702	-	-	-	7,702
Equities	-	-	-	-	-	-	-	-	-	-
Partnerships	-	-	-	-	-	-	-	-	-	-
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP & E	5,967	-	-	-	5,967	5,957	-	-	-	5,957
Other	-	-	-	-	-	-	-	-	-	-
Total Assets	15,469	-	-	-	15,469	15,230	-	324	-	15,554
Accounts Payable	613	-	-	-	613	536	-	-	-	536
Notes/Loans Payable	10,890	-	-	-	10,890	10,606	-	-	-	10,606
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	-	-	-	-	-	-	-	-	-	-
Deferred Income	400	-	-	-	400	349	-	-	-	349
Other	199	-	-	-	199	-	-	-	-	-
Total Liabilities	12,102	-	-	-	12,102	11,491	-	-	-	11,491
Net Assets	\$ 3,367	-	-	-	3,367	\$ 3,739	-	324	-	4,063
Footnotes:										
Note 1: List details of property currently in use.	Canadian Cash Concentration and Netting for Interest Program					Canadian Cash Concentration and Netting for Interest Program				
Note 2: List details of designations.										
Note 3: List details of restrictions.										
Note 4: List details of restrictions.										

Agency: Denominational Services
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ 1,564	\$ 1,523	\$ 1,520	\$ 1,717	\$ 1,933
% of Total Income	19.7%	19.4%	15.6%	16.6%	17.9%
Other Gift Income:					
Above Ministry Share	\$ 22	\$ 8	\$ 1	\$ 2	\$ 5
Estate Gifts	\$ -	\$ -	\$ -	\$ -	\$ -
Total Gift Income	22	8	1	2	5
% of Total Income	0.3%	0.1%	0.0%	0.0%	0.0%
Other Income:					
Tuition & Sales	\$ 4,901	\$ 4,847	\$ 4,362	\$ 5,239	\$ 5,236
Grants	\$ 250	\$ 73	\$ 703	\$ 308	\$ 671
Miscellaneous	\$ 1,195	\$ 1,414	\$ 3,156	\$ 3,071	\$ 2,939
Total Other Income	6,346	6,334	8,221	8,618	8,846
% of Total Income	80.0%	80.5%	84.4%	83.4%	82.0%
TOTAL INCOME	7,932	7,865	9,742	10,337	10,784
EXPENSES (FTE = Full Time Employee):					
Program Services:					
Synodical Services & Grants	\$ 670	\$ 736	\$ 785	\$ 826	\$ 984
FTEs	4	5	5	5	5
Education/F-T-Serve/Commun.	\$ 275	\$ 950	\$ 126	\$ 287	\$ 187
FTEs	1	4	1	1	1
CRCPlan	\$ -	\$ -	\$ -	\$ 122	\$ 233
FTEs	-	-	-	1	1
CS/PS Cost of Goods Sold	\$ 4,779	\$ 4,715	\$ 4,630	\$ 5,346	\$ 5,260
FTEs	40	39	39	35	34
Finance/Payroll Services	\$ -	\$ 41	\$ 1,030	\$ 1,160	\$ 1,393
FTEs	-	1	17	17	17
CSIS	\$ 515	\$ 530	\$ 685	\$ 809	\$ 645
FTEs	4	5	5	5	8
Personnel	\$ 99	\$ 96	\$ 107	\$ 126	\$ 119
FTEs	2	2	2	2	2
Total Program Service \$	\$ 6,338	\$ 7,068	\$ 7,363	\$ 8,676	\$ 8,821
Total Program Service FTEs	51	56	69	66	68
% of Total \$	80.5%	84.1%	86.0%	87.4%	87.4%
% of Total FTEs	83.6%	84.8%	90.8%	90.4%	90.7%
Support Services:					
Management & General	\$ 628	\$ 549	\$ 411	\$ 434	\$ 469
FTEs	6	6	3	3	3
Plant Operations/Debt Serv.	\$ 833	\$ 752	\$ 752	\$ 771	\$ 751
FTEs	3	3	3	3	3
Fund Raising	\$ 72	\$ 38	\$ 36	\$ 47	\$ 47
FTEs	1	1	1	1	1
Total Support Service \$	1,533	1,339	1,199	1,252	1,267
Total Support Service FTEs	10	10	7	7	7
% of Total \$	19.5%	15.9%	14.0%	12.6%	12.6%
% of Total FTEs	16.4%	15.2%	9.2%	9.6%	9.3%
TOTAL EXPENDITURES	\$ 7,871	\$ 8,407	\$ 8,562	\$ 9,928	\$ 10,088
TOTAL FTEs	61	66	76	73	75
NET INCOME / (EXPENSE)	\$ 61	\$ (542)	\$ 1,180	\$ 409	\$ 696

	December 31, 1999					December 31, 2000				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 987	-	-	-	987	\$ -	-	-	-	-
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	5	-	-	-	5	214	-	-	-	214
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	-	-	-	-	-	-	-	-	-	-
Investments (note 1):										
Bonds	2,143	-	-	-	2,143	1,891	-	-	-	1,891
Equities	8,048	-	-	-	8,048	8,189	-	-	-	8,189
GICs / Stable Asset Fund	5,237	-	-	-	5,237	5,647	-	-	-	5,647
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP&E	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Assets	16,420	-	-	-	16,420	15,941	-	-	-	15,941
Accounts Payable	26	-	-	-	26	3	-	-	-	3
Forfeitures Due Agencies	187	-	-	-	187	187	-	-	-	187
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	-	-	-	-	-	-	-	-	-	-
Deferred Income	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Liabilities	213	-	-	-	213	190	-	-	-	190
Net Assets	\$ 16,207	-	-	-	16,207	\$ 15,751	-	-	-	15,751
Footnotes:	<p>Note 1: List details of property not currently in use.</p> <p>Note 2: List details of designations.</p> <p>Note 3: List details of restrictions.</p> <p>Note 4: List details of restrictions.</p>									

**Employees' Retirement Plan - United States
Changes in Net Assets (000s)**

	1997 Actual	1998 Actual	1999 Actual	2000 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:				
Employer Contributions	\$ 777	\$ 749	\$ 791	\$ 809
Grants	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 1,758	\$ 1,342	\$ 1,026	\$ 3
Total Other Income	2,535	2,091	1,817	812
% of Total Income	100.0%	100.0%	100.0%	100.0%
TOTAL ADDITIONS	2,535	2,091	1,817	812
DEDUCTIONS (FTE = Full-Time Employee):				
Program Services:				
Distributions	\$ 1,744	\$ 1,190	\$ 877	\$ 1,226
FTEs	-	-	-	-
FTEs	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -
Total Program-service \$	\$ 1,744	\$ 1,190	\$ 877	\$ 1,226
Total Program-service FTEs	-	-	-	-
% of Total \$	97.5%	94.9%	94.8%	96.5%
% of Total FTEs	0.0%	0.0%	0.0%	0.0%
Support Services:				
Management & General	\$ 45	\$ 64	\$ 48	\$ 44
FTEs	1	1	1	1
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund-raising	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Total Support-service \$	45	64	48	44
Total Support-service FTEs	1	1	1	1
% of Total \$	2.5%	5.1%	5.2%	3.5%
% of Total FTEs	100.0%	100.0%	100.0%	100.0%
TOTAL DEDUCTIONS	\$ 1,789	\$ 1,254	\$ 925	\$ 1,270
TOTAL FTEs	1	1	1	1
NET ADDITIONS / (DEDUCTIONS)	\$ 746	\$ 837	\$ 892	\$ (458)

Agency:
Balance Sheets (000s)

Fund for Smaller Churches

	-----June 30, 1999-----					-----June 30, 2000-----				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 613	-	-	-	613	\$ 572	-	-	-	572
CDs, Time Deposits	362	-	-	-	362	540	-	-	-	540
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	-	-	-	-	-	-	-	-	-	-
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	-	-	-	-	-	-	-	-	-	-
Investments (note 1):										
Bonds	-	-	-	-	-	-	-	-	-	-
Equities	-	-	-	-	-	-	-	-	-	-
Partnerships	-	-	-	-	-	-	-	-	-	-
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP & E	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Assets	975	-	-	-	975	1,112	-	-	-	1,112
Accounts Payable	-	-	-	-	-	-	-	-	-	-
Notes/Loans Payable	-	-	-	-	-	-	-	-	-	-
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	-	-	-	-	-	-	-	-	-	-
Deferred Income	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Liabilities	-	-	-	-	-	-	-	-	-	-
Net Assets	\$ 975	-	-	-	975	\$ 1,112	-	-	-	1,112
Footnotes:										
Note 1: List details of property not currently in use.										
Note 2: List details of designations.										
Note 3: List details of restrictions.										
Note 4: List details of restrictions.										

Agency: Fund for Smaller Churches
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ 916	\$ 913	\$ 904	\$ 788	\$ 650
% of Total Income	96.3%	98.9%	98.0%	91.8%	93.0%
Other Gift Income:					
Above Ministry Share	\$ 1	\$ 1	\$ 3	\$ 37	\$ 1
Estate Gifts	\$ -	\$ -	\$ -	\$ 34	\$ -
Total Gift Income	1	1	3	71	1
% of Total Income	0.1%	0.1%	0.3%	8.2%	0.1%
Other Income:					
Tuition & Sales	\$ -	\$ -	\$ -	\$ -	\$ -
Grants	\$ -	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 34	\$ 9	\$ 15	\$ -	\$ 48
Total Other Income	34	9	15	-	48
% of Total Income	3.6%	1.0%	1.6%	0.0%	6.9%
TOTAL INCOME	951	923	922	859	699
EXPENSES (FTE = Full Time Employee):					
Program Services:					
Subsidy Requests	\$ 750	\$ 718	\$ 594	\$ 468	\$ 403
FTEs	1	1	1	1	1
Auto & Moving Expenses	\$ 54	\$ 58	\$ 47	\$ 34	\$ 31
FTEs	-	-	-	-	-
Small Church Specialists	\$ 8	\$ 14	\$ 14	\$ 5	\$ -
FTEs	-	-	-	-	-
Education	\$ 5	\$ 5	\$ 4	\$ 6	\$ 6
FTEs	-	-	-	-	-
Small Church Technology Upgrade	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Small Church Program Support	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Total Program Service \$	\$ 817	\$ 795	\$ 659	\$ 512	\$ 440
Total Program Service FTEs	1	1	1	1	1
% of Total \$	98.6%	98.5%	98.2%	97.7%	95.9%
% of Total FTEs	50.0%	50.0%	50.0%	50.0%	50.0%
Support Services:					
Management & General	\$ 12	\$ 12	\$ 12	\$ 12	\$ 19
FTEs	1	1	1	1	1
Plant Operations	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Fund Raising	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Total Support Service \$	12	12	12	12	19
Total Support Service FTEs	1	1	1	1	1
% of Total \$	1.4%	1.5%	1.8%	2.3%	4.1%
% of Total FTEs	50.0%	50.0%	50.0%	50.0%	50.0%
TOTAL EXPENDITURES	\$ 829	\$ 807	\$ 671	\$ 524	\$ 459
TOTAL FTEs	2	2	2	2	2
NET INCOME / (EXPENSE)	\$ 122	\$ 116	\$ 251	\$ 335	\$ 240

	June 30, 1999					June 30, 2000				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 1,945	3,303	18	542	5,808	\$ 2,200	1,242	19	-	3,461
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	1,816	1,400	-	4	3,220	1,190	1,635	-	16	2,841
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	63	-	-	-	63	56	-	-	-	56
Investments (note 1):										
Bonds	-	-	-	-	-	-	1,441	-	531	1,972
Equities	-	-	-	-	-	-	-	-	-	-
Partnerships	-	2,995	-	-	2,995	-	2,995	-	-	2,995
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP&E	649	-	-	-	649	601	-	-	-	601
Other	-	-	-	-	-	-	-	-	-	-
Total Assets	4,473	7,698	18	546	12,735	4,047	7,313	19	547	11,926
Accounts Payable	288	-	-	-	288	373	-	-	-	373
Notes/Loans Payable	209	656	-	-	865	210	421	-	-	631
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	244	-	-	-	244	295	-	-	-	295
Deferred Income	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Liabilities	741	656	-	-	1,397	878	421	-	-	1,299
Net Assets	\$ 3,732	7,042	18	546	11,338	\$ 3,169	6,892	19	547	10,627
Footnotes:										
Note 1: List details of property not currently in use.	Virginia Beach									
Note 2: List details of designations.	Fac Grants: \$635	Loan:\$2418	Endow:\$1711			Fac Grants: \$115	Loan:\$2668	Endow:\$1775		
Note 3: List details of restrictions.	Trng:\$633	Hawaii:\$1645			Trng:\$591	Hawaii:\$1743				
Note 4: List details of restrictions.	NA Trng: \$18					NA Trng: \$19				
Note 4: List details of restrictions.	Loan:\$504	NA Trm:\$27	Trust:\$15			Loan:\$505	NA Trm:\$27	Trust:\$15		

Agency: Home Missions
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ 5,310	\$ 5,292	\$ 5,307	\$ 5,264	\$ 5,084
% of Total Income	64.5%	51.0%	65.8%	62.6%	55.8%
Other Gift Income:					
Above Ministry Share	\$ 1,474	\$ 1,701	\$ 1,712	\$ 1,480	\$ 1,629
Estate Gifts	\$ 272	\$ 313	\$ 212	\$ 174	\$ 382
Total Gift Income	1,746	2,014	1,924	1,654	2,011
% of Total Income	21.2%	19.4%	23.9%	19.7%	22.1%
Other Income:					
Tuition & Sales	\$ 214	\$ 1,868	\$ 317	\$ 194	\$ 188
Grants	\$ -	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 960	\$ 1,204	\$ 513	\$ 1,295	\$ 1,833
Total Other Income	1,174	3,072	830	1,489	2,021
% of Total Income	14.3%	29.6%	10.3%	17.7%	22.2%
TOTAL INCOME	8,230	10,378	8,061	8,407	9,116
EXPENSES (FTE = Full Time Employee):					
Program Services:					
New-Church Development	\$ 4,867	\$ 4,717	\$ 4,888	\$ 5,437	\$ 5,007
FTEs	11	11	11	11	11
Established-Church Develop.	\$ 1,942	\$ 1,887	\$ 2,362	\$ 2,109	\$ 2,400
FTEs	19	19	19	17	16
Campus/schools	\$ -	\$ -	\$ 74	\$ 109	\$ 1,046
FTEs	-	-	1	1	2
Total Program Service \$	\$ 6,809	\$ 6,604	\$ 7,324	\$ 7,655	\$ 8,453
Total Program Service FTEs	30	30	31	29	29
% of Total \$	86.4%	85.9%	86.6%	84.9%	86.1%
% of Total FTEs	78.5%	77.1%	82.9%	78.4%	78.4%
Support Services:					
Management & General	\$ 578	\$ 610	\$ 679	\$ 868	\$ 829
FTEs	5	5	2	4	4
Plant Operations	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Fund Raising	\$ 493	\$ 476	\$ 457	\$ 496	\$ 533
FTEs	4	4	4	4	4
Total Support Service \$	1,071	1,086	1,136	1,364	1,362
Total Support Service FTEs	8	9	6	8	8
% of Total \$	13.6%	14.1%	13.4%	15.1%	13.9%
% of Total FTEs	21.5%	22.9%	17.1%	21.6%	21.6%
TOTAL EXPENDITURES	\$ 7,880	\$ 7,690	\$ 8,460	\$ 9,019	\$ 9,815
TOTAL FTEs	39	39	37	37	37
NET INCOME / (EXPENSE)	\$ 350	\$ 2,688	\$ (399)	\$ (612)	\$ (699)

Agency:
Balance Sheets (000s)

Loan Fund

	-----June 30, 1999-----					-----June 30, 2000-----				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 2,738	-	-	-	2,738	\$ 2,466	-	-	-	2,466
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	10,410	-	-	-	10,410	11,100	-	-	-	11,100
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	16	-	-	-	16	-	-	-	-	-
Investments (note 1):										
Bonds	-	-	-	-	-	-	-	-	-	-
Equities	-	-	-	-	-	-	-	-	-	-
Partnerships	-	-	-	-	-	-	-	-	-	-
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP & E	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	25	-	-	-	25
Total Assets	13,164	-	-	-	13,164	13,591	-	-	-	13,591
Accounts Payable	-	-	-	-	-	-	-	-	-	-
Notes/Loans Payable	9,630	-	-	-	9,630	9,835	-	-	-	9,835
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	-	-	-	-	-	-	-	-	-	-
Deferred Income	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Liabilities	9,630	-	-	-	9,630	9,835	-	-	-	9,835
Net Assets	\$ 3,534	-	-	-	3,534	\$ 3,756	-	-	-	3,756
Footnotes:										
	Note 1: List details of property not currently in use.									
	Note 2: List details of designations.									
	Note 3: List details of restrictions.									
	Note 4: List details of restrictions.									

Agency: Loan Fund
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ -	\$ -	\$ -	\$ -	\$ -
% of Total Income	0.0%	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%	0.0%
Other Income:					
Tuition & Sales	\$ -	\$ -	\$ -	\$ -	\$ -
Grants	\$ -	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 750	\$ 857	\$ 925	\$ 970	\$ 1,009
Total Other Income	750	857	925	970	1,009
% of Total Income	100.0%	100.0%	100.0%	100.0%	100.0%
TOTAL INCOME	750	857	925	970	1,009
EXPENSES (FTE = Full Time Employee):					
Program Services:					
Loan Interest	\$ 437	\$ 541	\$ 597	\$ 631	\$ 627
FTEs	2	2	2	1	1
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 437	\$ 541	\$ 597	\$ 631	\$ 627
Total Program Service FTEs	2	2	2	1	1
% of Total \$	71.2%	70.4%	75.3%	83.8%	79.7%
% of Total FTEs	50.0%	50.0%	50.0%	52.4%	50.0%
Support Services:					
Management & General	\$ 177	\$ 227	\$ 196	\$ 122	\$ 160
FTEs	2	2	2	1	1
Plant Operations	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Fund-raising	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Total Support Service \$	177	227	196	122	160
Total Support Service FTEs	2	2	2	1	1
% of Total \$	28.8%	29.6%	24.7%	16.2%	20.3%
% of Total FTEs	50.0%	50.0%	50.0%	47.6%	50.0%
TOTAL EXPENDITURES	\$ 614	\$ 768	\$ 793	\$ 753	\$ 787
TOTAL FTEs	4	4	4	2	2
NET INCOME / (EXPENSE)	\$ 136	\$ 89	\$ 132	\$ 217	\$ 222

Agency: **Ministers' Pension Fund and Special Assistance Fund - Canada**
Balance Sheets (000s) in Canadian \$

	December 31, 1999					December 31, 2000				
	Pension	(note 2) S.A.F	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Pension	(note 2) S.A.F	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ (298)	152	-	-	(146)	\$ 1,364	156	-	-	1,520
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	191	4	-	-	195	207	-	-	-	207
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	-	-	-	-	-	-	-	-	-	-
Investments (note 1):										
Bonds	9,836	-	-	-	9,836	9,547	-	-	-	9,547
Equities	15,692	-	-	-	15,692	14,143	-	-	-	14,143
GICs	-	-	-	-	-	-	-	-	-	-
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP&E	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Assets	25,421	156	-	-	25,577	25,261	156	-	-	25,417
Accounts Payable	282	-	-	-	282	372	3	-	-	375
Forfeitures Due Agencies	-	-	-	-	-	-	-	-	-	-
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	-	-	-	-	-	-	-	-	-	-
Deferred Income	3	-	-	-	3	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Liabilities	285	-	-	-	285	372	3	-	-	375
Net Assets	\$ 25,136	156	-	-	25,292	\$ 24,889	153	-	-	25,042
Footnotes:										
Note 1: List details of property not currently in use.										
Note 2: List details of designations.										
Note 3: List details of restrictions.										
Note 4: List details of restrictions.										

Agency: **Ministers' Pension Fund and Special Assistance Fund - Canada**
Changes in Net Assets (000s) in Canadian \$

	-----MPF-----			-----SAF-----		
	1998 Actual	1999 Actual	2000 Actual	1998 Actual	1999 Actual	2000 Actual
ADDITIONS:						
Ministry Share	\$ 343	\$ -	\$ -	\$ 37	\$ 31	\$ 3
% of Total Income	12.3%	0.0%	0.0%	88.1%	81.6%	30.0%
Other Gift Income:						
Above Ministry Share	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Estate Gifts	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Total Gift Income	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
% of Total Income	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
Other Income:						
Participant Assessments	\$ 917	\$ 923	\$ 1,543	\$ -	\$ -	\$ -
Grants	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 1,526	\$ 3,094	\$ (187)	\$ 5	\$ 7	\$ 7
Total Other Income	2,443	4,017	1,356	5	7	7
% of Total Income	87.7%	100.0%	100.0%	11.9%	18.4%	70.0%
TOTAL ADDITIONS	2,786	4,017	1,356	42	38	10
DEDUCTIONS (FTE = Full-Time Employee):						
Program Services:						
Distributions	\$ 1,164	\$ 1,274	\$ 1,362	\$ 5	\$ 15	\$ 14
FTEs	-	-	-	-	-	-
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 1,164	\$ 1,274	\$ 1,362	\$ 5	\$ 15	\$ 14
Total Program Service FTEs	-	-	-	-	-	-
% of Total \$	83.2%	86.0%	85.0%	100.0%	100.0%	100.0%
% of Total FTEs	0.0%	0.0%	0.0%			
Support Services:						
Management & General	\$ 235	\$ 208	\$ 240	\$ -	\$ -	\$ -
FTEs	1	1	1	-	-	-
Plant Operations	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-	-
Fund-raising	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-	-
Total Support Service \$	235	208	240	-	-	-
Total Support Service FTEs	1	1	1	-	-	-
% of Total \$	16.8%	14.0%	15.0%	0.0%	0.0%	0.0%
% of Total FTEs	100.0%	100.0%	100.0%			
TOTAL DEDUCTIONS	\$ 1,399	\$ 1,482	\$ 1,602	\$ 5	\$ 15	\$ 14
TOTAL FTEs	1	1	1	-	-	-
NET ADDITIONS / (DEDUCTIONS)	\$ 1,387	\$ 2,535	\$ (246)	\$ 37	\$ 23	\$ (4)

Agency:
Balance Sheets (000s)

Ministers' Pension Fund and Special Assistance Fund - United States

	December 31, 1999				December 31, 2000					
	Pension	(note 2) S.A.F.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Pension	(note 2) S.A.F.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 3,025	282	-	-	3,307	\$ 2,133	268	-	-	2,401
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	1,284	2	-	-	1,286	767	1	-	-	768
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	-	-	-	-	-	-	-	-	-	-
Investments (note 1):										
Bonds	29,405	-	-	-	29,405	31,441	-	-	-	31,441
Equities	65,425	-	-	-	65,425	62,239	-	-	-	62,239
GICs	-	-	-	-	-	-	-	-	-	-
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP&E	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Assets	99,139	284	-	-	99,423	96,580	269	-	-	96,849
Accounts Payable	183	11	-	-	194	140	7	-	-	147
Forfeitures Due Agencies	-	-	-	-	-	-	-	-	-	-
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	-	-	-	-	-	-	-	-	-	-
Deferred Income	2	-	-	-	2	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Liabilities	185	11	-	-	196	140	7	-	-	147
Net Assets	\$ 98,954	273	-	-	99,227	\$ 96,440	262	-	-	96,702
Footnotes:	<p>Note 1: List details of property not currently in use.</p> <p>Note 2: List details of designations.</p> <p>Note 3: List details of restrictions.</p> <p>Note 4: List details of restrictions.</p>									

Agency:
Changes in Net Assets (000s)

Ministers' Pension Fund and Special Assistance Fund - United States

	-----MPF-----			-----SAF-----		
	1998 Actual	1999 Actual	2000 Actual	1998 Actual	1999 Actual	2000 Actual
ADDITIONS:						
Ministry Share	\$ 451	\$ -	\$ -	\$ 159	\$ 55	\$ -
% of Total Income	3.3%	0.0%	0.0%	94.6%	78.6%	0.0%
Other Gift Income:						
Above Ministry Share	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Estate Gifts	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Total Gift Income	-	-	-	-	-	-
% of Total Income	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
Other Income:						
Participant Assessments	\$ 2,509	\$ 2,530	\$ 1,770	\$ -	\$ -	\$ -
Grants	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 10,867	\$ 9,370	\$ 1,032	\$ 9	\$ 15	\$ 17
Total Other Income	13,376	11,900	2,802	9	15	17
% of Total Income	96.7%	100.0%	100.0%	5.4%	21.4%	100.0%
TOTAL ADDITIONS	13,827	11,900	2,802	168	70	17
DEDUCTIONS (FTE = Full-Time Employee):						
Program Services:						
Distributions	\$ 4,190	\$ 4,663	\$ 4,685	\$ 89	\$ 16	\$ 28
FTEs	-	-	-	-	-	-
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-	-
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-	-
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-	-
FTEs	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 4,190	\$ 4,663	\$ 4,685	\$ 89	\$ 16	\$ 28
Total Program Service FTEs	-	-	-	-	-	-
% of Total \$	88.7%	89.1%	88.1%	100.0%	100.0%	100.0%
% of Total FTEs	0.0%	0.0%	0.0%	-	-	-
Support Services:						
Management & General	\$ 534	\$ 570	\$ 630	\$ -	\$ -	\$ -
FTEs	2	2	2	-	-	-
Plant Operations	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-	-
Fund-raising	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-	-
Total Support Service \$	534	570	630	-	-	-
Total Support Service FTEs	2	2	2	-	-	-
% of Total \$	11.3%	10.9%	11.9%	0.0%	0.0%	0.0%
% of Total FTEs	100.0%	100.0%	100.0%	-	-	-
TOTAL DEDUCTIONS	\$ 4,724	\$ 5,233	\$ 5,315	\$ 89	\$ 16	\$ 28
TOTAL FTEs	2	2	2	-	-	-
NET ADDITIONS / (DEDUCTIONS)	\$ 9,103	\$ 6,667	\$ (2,513)	\$ 79	\$ 54	\$ (11)

Agency:
Balance Sheets (000s)

World Missions

	June 30, 1999					June 30, 2000				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 1,631	-	76	-	1,707	\$ 1,050	607	97	51	1,805
CDs, Time Deposits	25	296	2	40	363	-	-	-	-	-
Marketable Securities	-	-	-	-	-	-	-	-	-	-
Receivables & Advances	724	75	1	5	805	869	20	-	2	891
Inventory	372	-	-	-	372	370	-	-	-	370
Prepays & Advances	2	-	-	-	2	8	-	-	-	8
Investments (note 1):										
Bonds	372	4,311	28	579	5,290	309	3,118	18	493	3,938
Equities	175	2,029	13	273	2,490	192	1,936	12	377	2,517
Partnerships	-	-	-	-	-	-	-	-	-	-
Property (non-operating)	102	-	70	-	172	70	-	70	-	140
PP&E	292	-	-	-	292	660	-	-	-	660
Other	117	-	-	-	117	105	-	-	-	105
Total Assets	3,812	6,711	190	897	11,610	3,633	5,681	197	923	10,434
Accounts Payable	414	106	-	-	520	513	109	-	-	622
Notes/Loans Payable	129	-	-	-	129	123	-	-	-	123
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	379	-	27	-	406	361	-	26	-	387
Deferred Income	-	-	-	-	-	-	-	-	-	-
Other	985	-	-	-	985	1,071	-	-	-	1,071
Total Liabilities	1,907	106	27	-	2,040	2,068	109	26	-	2,203
Net Assets	\$ 1,905	6,605	163	897	9,570	\$ 1,565	5,572	171	923	8,231
Footnotes:										
Note 1: List details of property not currently in use.	Land contract given in legacy \$102 - Restricted Land Gift \$70					Land contract given in legacy \$70 - Restricted Land Gift \$70				
Note 2: List details of designations.	Japan Capital Funds \$4,244 - Legacy Fund \$695 - Insurance Reserve Funds \$598 - Endowment/Annuities \$379 - Other \$690					Japan Capital Funds \$3,557 - Legacy Fund \$726 - Insurance Reserve Funds \$393 - Endowment/Annuities \$346 - Other \$550				
Note 3: List details of restrictions.	Restricted Gifts \$76 & Unitrust					Restricted Gifts \$85 & Unitrust				
Note 4: List details of restrictions.	Endowments					Endowments				

Agency: World Missions
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ 5,086	\$ 5,052	\$ 5,070	\$ 5,030	\$ 4,943
% of Total Income	39.2%	38.1%	36.4%	38.8%	38.0%
Other Gift Income:					
Above Ministry Share	\$ 4,933	\$ 4,975	\$ 5,168	\$ 5,265	\$ 5,296
Estate Gifts	\$ 410	\$ 309	\$ 844	\$ 372	\$ 686
Total Gift Income	5,343	5,284	6,012	5,637	5,982
% of Total Income	41.2%	39.9%	43.2%	43.5%	46.0%
Other Income:					
Tuition & Sales	\$ 929	\$ 972	\$ 1,060	\$ 1,016	\$ 996
Grants	\$ -	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 1,621	\$ 1,950	\$ 1,774	\$ 1,282	\$ 1,093
Total Other Income	2,550	2,922	2,834	2,298	2,089
% of Total Income	19.6%	22.0%	20.4%	17.7%	16.1%
TOTAL INCOME	12,979	13,258	13,916	12,965	13,014
EXPENSES (FTE = Full Time Employee):					
Program Services:					
Africa	\$ 2,619	\$ 2,855	\$ 2,926	\$ 2,846	\$ 3,062
FTEs	70	71	68	64	74
Asia	\$ 4,364	\$ 3,989	\$ 3,677	\$ 4,228	\$ 4,887
FTEs	65	61	62	64	78
Latin America	\$ 3,189	\$ 3,283	\$ 3,107	\$ 3,432	\$ 3,523
FTEs	69	71	68	67	68
Europe	\$ 459	\$ 446	\$ 477	\$ 653	\$ 671
FTEs	22	22	20	20	20
Education	\$ 511	\$ 505	\$ 517	\$ 498	\$ 531
FTEs	6	6	6	6	6
	\$ -	\$ -	\$ -	\$ -	\$ -
	-	-	-	-	-
Total Program Service \$	\$ 11,142	\$ 11,078	\$ 10,704	\$ 11,657	\$ 12,674
Total Program Service FTEs	232	231	224	221	246
% of Total \$	87.5%	87.4%	86.4%	87.5%	88.4%
% of Total FTEs	90.6%	90.6%	90.8%	90.9%	92.1%
Support Services:					
Management & General	\$ 813	\$ 851	\$ 929	\$ 919	\$ 932
FTEs	13	13	12	11	11
Plant Operations	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Fund-raising	\$ 772	\$ 743	\$ 749	\$ 741	\$ 739
FTEs	11	11	11	11	10
Total Support Service \$	1,585	1,594	1,678	1,660	1,671
Total Support Service FTEs	24	24	23	22	21
% of Total \$	12.5%	12.6%	13.6%	12.5%	11.6%
% of Total FTEs	9.4%	9.4%	9.2%	9.1%	7.9%
TOTAL EXPENDITURES	\$ 12,727	\$ 12,672	\$ 12,382	\$ 13,317	\$ 14,345
TOTAL FTEs	256	255	247	243	267
NET INCOME/(EXPENSE)	\$ 252	\$ 586	\$ 1,534	\$ (352)	\$ (1,331)

	June 30, 1999					June 30, 2000				
	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total	Unrestr.	(note 2) Ag. Desig.	(note 3) Temp. Restr.	(note 4) Perm. Restr.	Total
Cash	\$ 1,206	\$ 3,775	\$ -	\$ -	4,981	\$ 1,187	\$ 1,983	\$ 529	\$ -	3,699
CDs, Time Deposits	-	-	-	-	-	-	-	-	-	-
Marketable Securities	-	197	187	23	407	-	-	-	-	-
Receivables & Advances	424	0	-	-	425	120	-	-	-	120
Inventory	-	-	-	-	-	-	-	-	-	-
Prepays & Advances	642	-	-	-	642	518	-	-	-	518
Investments (note 1):										
Bonds	-	-	-	-	-	-	-	-	-	-
Equities	-	-	-	-	-	-	984	-	-	984
Partnerships	-	-	-	-	-	-	836	372	23	1,231
Property (non-operating)	-	-	-	-	-	-	-	-	-	-
PP & E	112	-	135	-	247	188	-	133	-	321
Other	-	-	-	-	-	-	-	-	-	-
Total Assets	2,385	3,972	322	23	6,702	2,013	3,803	1,034	23	6,873
Accounts Payable	369	-	-	-	369	647	-	-	-	647
Notes/Loans Payable	10	-	-	-	10	10	-	-	-	10
Capital Leases	-	-	-	-	-	-	-	-	-	-
Annuities Payable	245	-	-	-	245	270	-	-	-	270
Deferred Income	674	-	-	-	674	-	-	-	-	-
Other	-	-	-	-	-	-	-	-	-	-
Total Liabilities	1,298	-	-	-	1,298	927	-	-	-	927
Net Assets	\$ 1,088	3,972	322	23	5,405	\$ 1,086	3,803	1,034	23	5,946
Footnotes:										
Note 1: List details of property not currently in use.	Lot on Cascade Road									
Note 2: List details of designations.	7-year term endowments as stipulated by Board = \$1,667 Disaster relief gifts for specific sites = \$2,305					7-year term endowments as stipulated by Board = \$1,966 Disaster relief gifts for specific sites = \$1,837				
Note 3: List details of restrictions.	Mission home = \$135 Gift rec'd for 99/00 programs = \$32 7-year term endowments as stipulated by donors = \$155					Mission home = \$133 Gift rec'd for subs years = \$569 7-year term endowments as stipulated by donors = \$332				
Note 4: List details of restrictions.	Pure endowments					Pure endowments				

Agency: Christian Reformed World Relief Committee
Revenue and Expense Reports (000s)

	Fiscal 95-96 Actual	Fiscal 96-97 Actual	Fiscal 97-98 Actual	Fiscal 98-99 Actual	Fiscal 99-00 Actual
INCOME:					
Ministry Share	\$ -	\$ -	\$ -	\$ -	\$ -
% of Total Income	0.0%	0.0%	0.0%	0.0%	0.0%
Other Gift Income:					
Above Ministry Share	\$ 7,022	\$ 8,581	\$ 8,185	\$ 11,998	\$ 10,498
Estate Gifts	\$ 692	\$ 176	\$ 895	\$ 371	\$ 879
Total Gift Income	7,714	8,757	9,080	12,369	11,377
% of Total Income	80.5%	79.2%	81.7%	90.9%	85.3%
Other Income:					
Tuition & Sales	\$ -	\$ -	\$ -	\$ -	\$ -
Grants	\$ 1,454	\$ 2,160	\$ 1,926	\$ 1,028	\$ 1,570
Miscellaneous	\$ 409	\$ 139	\$ 107	\$ 215	\$ 397
Total Other Income	1,863	2,299	2,033	1,244	1,967
% of Total Income	19.5%	20.8%	18.3%	9.1%	14.7%
TOTAL INCOME	9,577	11,056	11,113	13,613	13,344
EXPENSES (FTE = Full Time Employee):					
Program Services:					
Overseas programs	\$ 5,488	\$ 5,548	\$ 5,000	\$ 5,551	\$ 6,320
FTEs	58	47	36	53	47
No America programs	\$ 918	\$ 815	\$ 778	\$ 947	\$ 1,053
FTEs	11	11	10	6	10
Disaster relief programs	\$ 938	\$ 1,674	\$ 1,822	\$ 2,370	\$ 3,214
FTEs	5	5	5	8	6
Education	\$ 243	\$ 190	\$ 94	\$ 196	\$ 260
FTEs	1	1	1	1	3
	\$ -	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 7,587	\$ 8,227	\$ 7,694	\$ 9,065	\$ 10,847
Total Program Service FTEs	75	64	52	68	66
% of Total \$	80.5%	81.1%	77.5%	79.8%	80.7%
% of Total FTEs	78.9%	75.3%	72.2%	77.3%	77.6%
Support Services:					
Management & General	\$ 968	\$ 932	\$ 1,183	\$ 1,152	\$ 1,231
FTEs	11	11	10	8	8
Plant Operations	\$ -	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-	-
Fund Raising	\$ 875	\$ 983	\$ 1,053	\$ 1,144	\$ 1,363
FTEs	9	10	10	12	11
Total Support Service \$	1,843	1,915	2,236	2,296	2,594
Total Support Service FTEs	20	21	20	20	19
% of Total \$	19.5%	18.9%	22.5%	20.2%	19.3%
% of Total FTEs	21.1%	24.7%	27.8%	22.7%	22.4%
TOTAL EXPENDITURES	\$ 9,430	\$ 10,142	\$ 9,930	\$ 11,361	\$ 13,441
TOTAL FTEs	95	85	72	88	85
NET INCOME / (EXPENSE)	\$ 147	\$ 914	\$ 1,183	\$ 2,252	\$ (97)

REPORTS OF AGENCIES AND INSTITUTIONS

Introduction

On the pages that follow, you will find the reports of the agencies, educational institutions, and various standing committees of synod. For the convenience of the reader, the reports appear in the alphabetical order of the names that designate the agencies and institutions. Several agencies and institutions may also submit supplementary reports after the May meetings of their boards. The supplementary reports will be mailed at a later time or distributed at the time synod meets.

The reports give a clear picture of important activities in the agencies and institutions of the CRC. Each report will be assigned to a designated advisory committee at synod for detailed consideration. These reports tell a wonderful story about the activities of denominational ministries during the past year. They also tell the story of how the Lord continues to use the Christian Reformed Church at home and around the world. The reports are offered as an expression of accountability and gratitude for the faithful support provided by the membership of the Christian Reformed Church. It is our prayer that, as you read the reports, you will offer thanks to God for all he seeks to accomplish through the agencies and institutions of the Christian Reformed Church in North America.

Peter Borgdorff
Executive Director of Ministries
Christian Reformed Church in North America

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I. Introduction

The Back to God Hour serves as the electronic media ministry of the Christian Reformed Church. Its mandate calls for, among other things, The Back to God Hour to

give leadership in media missions and to supervise the production of denominational radio, television, and other electronic programs, which express the Reformed faith in response to man’s need for conversion, edification, and cultural direction . . . and it is required to give leadership to the denomination as a whole and its congregations in the use of available communication media.

II. Board of trustees

A. Function

The Back to God Hour is governed by a regionally representative board that meets three times a year to set policy and evaluate the work of the staff.

B. Officers of the board

The officers of the board are Mr. Keith Oosthoek, president; Rev. Richard Williams, vice president; Ms. Marjanne Meyer, secretary; Mr. Marten Van Huizen, treasurer.

C. Nominations for board members

Slates of nominees for Region 4 (formerly Eastern Canada II region) and Region 8 (formerly Great Plains region) have been sent to classes for election. The results of these elections will be reported to synod in June. The following slate of nominees for second terms are presented to synod for ratification:

Region 1 (formerly Western Canada region); B.C. North-West, B.C. South-East

Mr. Marten VanHuizen (incumbent), is vice president of Field & Martin Associates. He currently is treasurer of The Back to God Hour board. He is a member of Surrey CRC in Surrey, British Columbia, where he has served as elder. He has worked extensively with fundraising and development in local Christian schools and other organizations.

Region 9 (formerly Central U.S. I region); Chicago South, Illiana, Northern Illinois, and Wisconsin

Rev. Richard E. Williams (incumbent), has been pastor of Pullman CRC in Chicago, Illinois, since 1981. He is currently vice president of The Back to God Hour board. He has served on the worship committee of CRC Publications and the Pastoral Ministries Board, as well as various classical committees. He is past president of the Roseland Christian Ministries board.

D. Salary disclosure

The following information is provided to synod as requested:

Job level	Number of positions	Compensation quartile (includes housing allowance)
17	1	3rd quartile
15	4	2nd quartile

III. Back to God Hour ministries

The Back to God Hour proclaims God's Word in nine languages, using radio, television, telephone, and the Internet. Its choice not to solicit funds on the air and its commitment to use a predominant number of secular stations to air its programs whenever possible distinguish it among religious broadcasters.

People respond to the presentation of the gospel. Some object to the claims of Jesus; others want to know more about him and how to serve him. Trained volunteers and staff persons respond appropriately to the telephone, mail, or e-mail queries that come from listeners. Back to God Hour representatives supply literature, help people find a church home, refer people to Christian counselors, and pray with and for people. Prayer requests are sent to a network of partners who covenant to pray regularly. The church is encouraged to remember all of The Back to God Hour ministries in prayer.

Mr. John Kuylers, who served The Back to God Hour for over seven years as executive director, concluded his service on December 31, 2000. The board gives thanks to God for John's faithful service to media missions and prays for God's continued blessing as he enters a new chapter of life.

A. *English-language ministry*

1. "The Back to God Hour" is a weekly, half-hour radio program heard on every continent in the world. Rev. David Feddes continues to proclaim the historic Christian faith to contemporary society. In conjunction with World Missions personnel and the Nigerian churches, The Back to God Hour English-language programs are now heard in a number of major metropolitan areas in Nigeria.
2. The news-magazine format television program, "Primary Focus," airs on Vision TV throughout Canada and on CTS in Ontario. It is also carried on the PAX network, on Odyssey and Fam-Net in the United States, as well as on selected local stations. The potential viewing audience is over 100 million persons. Responses from the target audience of nonbelievers and the unchurched have been very positive.
3. "Insight" is a four-and-one-half-minute commentary heard weekdays on approximately eighty radio stations. Dr. Joel Nederhood, although retired from The Back to God Hour, has continued to host this program.
4. The Voice of Life radio station, located on the island of Dominica, covers the eastern Caribbean Islands and carries all of our English programs.
5. The English-language literature ministry includes the publication of over 400,000 copies of each issue of *Today* (a bimonthly devotional) and over 35,000 printed copies of *The Radio Pulpit*, as well as printed transcripts of "Insight."
6. "The First Easter," an animated television special, scheduled to air during the Easter season of 2001, is intended for children and families.
7. "Kids Corner," a radio program, seeks to call children to a life of discipleship in Jesus Christ. This program is now heard on over 230 stations in North America as well as throughout the eastern Caribbean Islands.

B. Arabic-language ministry

The Back to God Hour maintains a cooperative ministry agreement with Words of Hope (Reformed Church in America) and Middle East Reformed Fellowship (MERF) for electronic media ministry to Arabic-speaking people. This venture pools the resources of three Reformed groups to provide a more diverse ministry format, greater listener appeal, more negotiating leverage when purchasing air time, and a better follow-up system than any of the organizations could achieve by itself.

C. Chinese-language ministry

Back to God Hour broadcasts in Cantonese and Mandarin cover all twenty-six provinces in China, which is home to over 1.1 billion people. These broadcasts are aired on seven superpower stations located outside the country. Within China, listener follow-up is difficult because of government-imposed restrictions. Alliance Radio staff in Hong Kong work with The Back to God Hour in follow-up and listener contact.

The Back to God Hour Chinese department recently changed the style and format of a number of programs. This means an increase in production from nine programs to sixteen programs each week. The transition to this change took place during 2000 and early 2001 with full implementation due by May 1, 2001. Rev. Jimmy Lin gives direction to this crucial ministry.

As a result of alliances with local congregations in Australia and New Zealand, Back to God Hour Chinese programs are heard in major metropolitan areas in each country. These congregations take advantage of government regulations and, as a result, the programs are aired with very limited cost to the agency. Significant Chinese-language ministry also takes place in some major metropolitan areas in Canada, the United States, Panama, and Belize, which have concentrations of Chinese-speaking persons. In some of these areas our programming is bilingual.

D. French-language ministry

The focus of the French-language ministry is Africa and Haiti. Rev. Paul Mpindi, a native of the Democratic Republic of Congo, gives leadership to this ministry. In August of 1999, Rev. Mpindi and his family moved to Banqui, Central African Republic, in an attempt to set up The Back to God Hour French-language ministry office there. We will be evaluating this decision during the course of this year in light of the logistical requirements for this ministry and concerns for the safety of the Mpindis. Rev. Mpindi has been overwhelmed by the response to his program "Perspective Reformees." This year also marks the introduction of a program devoted to a biblical perspective on women's issues in the African context.

E. Indonesian-language ministry

Indonesia, an island nation with the largest Muslim population in the world, totters on the edge of chaos. Economic crisis, political upheaval, and religious animosity all have an impact on this ministry. Some Muslims have used the political instability as an excuse for persecuting Christians. Over five hundred Christian churches have been burned in the last year.

The Back to God Hour ministry, which Dr. Junus Atmarumeksa oversees, encourages Christians, announces a Savior to those outside Jesus Christ, and proclaims hope to the downcast and oppressed. Dr. Atmarumeksa intends to

retire at the end of 2001. A process is underway, in conjunction with the church in Indonesia, to identify and recruit a successor.

F. Japanese-language ministry

Rev. Masao Yamashita gives leadership to the electronic-media ministry in the Japanese language. Radio is an excellent ministry medium in Japan because a person is able to listen to the gospel in private without their risking the loss of face that a more public listening to the gospel might entail. The recent addition of an Internet site to this ministry has proved to be a valuable adjunct to the other ministry tools. The Internet allows people to obtain information about the Christian faith in a quiet, unobtrusive way, and many Japanese have taken advantage of this opportunity to learn more about Jesus. A program targeting young people has been started in response to a recognition of need from within the Japanese Reformed community.

G. Portuguese-language ministry

Radio, television, and telephone are all important parts of the media ministry in Brazil, which is directed by Rev. Celsino Gama. The Presbyterian Church in Brazil sustains a high level of interest and is a significant partner in this ministry. This is evident in the number of local congregations that have leased telephone equipment to assist in the follow-up ministry. The ministry in Brazil has moved toward a more formal relationship with the Presbyterian Church of Brazil, and staff members continue to work on the details of this arrangement. We thank God for the desire of this denomination to become more involved in this ministry.

H. Russian-language ministry

The Back to God Hour ministry to the Commonwealth of Independent States (CIS) is part of a coordinated effort of Christian Reformed agencies to minister to people in the former USSR. Mr. Serguei Sossedkine serves as the speaker for the Russian-language broadcast. A native of Moscow, Mr. Sossedkine is a student at Calvin Theological Seminary. He translates and adapts sermons written by Rev. David Feddes for broadcast to Russia as well as using some of the sermons he has prepared as a licensed seminarian.

The Back to God Hour carries on its Russian-language ministry through a variety of local stations in select metropolitan areas.

I. Spanish-language ministry

Nearly 250 radio stations and 30 television stations carry Back to God Hour Spanish-language programming. This ministry reaches Central, North, and South America, as well as Spain. In the past year, exciting opportunities have been created while working in conjunction with local churches for placement and follow-up to the broadcasts. Back to God Hour radio broadcasts to the New York and Miami metropolitan areas show great potential in reaching these large Spanish-speaking populations. Work continues on expanding the media ministry, especially in television. The radio ministry features multiple formats in order to speak to a variety of audiences. Rev. Guillermo Serrano gives leadership in this ministry. Back to God Hour Spanish television is produced in Campinas, Brazil, in conjunction with the Portuguese television ministry.

J. Cooperative organizations

1. The Back to God Hour works closely with Admark, an advertising agency, and RACOM, the public-relations agency dedicated to support the ministry of The Back to God Hour.
2. The Back to God Hour contracts with CRC Product Services for publication of selected materials.
3. The Back to God Hour and Christian Reformed Home Missions work together in a campaign to raise the visibility of selected developing church plants through the use of media.
4. The Back to God Hour partners with Crossroads Bible Institute, which provides a correspondence program as part of a follow-up ministry.
5. The Back to God Hour cooperated in a joint venture with the Electronic Media Committee of the Council of Christian Reformed Churches in Canada and with VISION television to produce a one-hour program titled "Hidden Heroes." This marks the end of an era for the Electronic Media Committee. With the phasing out of the Council of Christian Reformed Churches in Canada, the Electronic Media Committee will now become part of The Back to God Hour Canadian board structure.

IV. Recommendations

- A. That Mr. Keith Oosthoek, president; and Dr. Calvin L. Bremer, director of ministries, be given the privilege of the floor when Back to God Hour matters are discussed.
- B. That synod elect board members to serve from the nominations presented.

Note: Recommendations on financial matters are included in the report of the denominational Board of Trustees.

The Back to God Hour
Calvin Bremer, director of ministries

I. Introduction

This report reflects information derived from and actions taken at the October 2000 and the February 2001 meetings of the Calvin College Board of Trustees.

For the October 2000 meeting the 31-member Calvin College Board of Trustees met in the state of Wyoming for a fall board retreat. The discussions centered on the new Calvin core curriculum, the revision to the college's strategic plan, Calvin's antiracism efforts, and the spiritual-development work being done by Calvin's student life division. The board was brought up-to-date on the core curriculum process and the strategic plan revision and was given an overview of the antiracism initiatives that are a part of campus workshops. There was also extensive discussion on the spiritual-development work of the student life division.

Formal business included a discussion of President Byker's five-year evaluation, a process that included surveying faculty, staff, students, alumni, donors, board members, friends of the college, and peers, including other college presidents. On the basis of those surveys the board concluded that Dr. Byker deserves high praise for the work he has done at Calvin over the past five years. The board also approved a variety of academic appointments.

Board officers elected for the 2000-2001 are: Mr. Milton Kuyers, chair; Rev. Charles DeRidder, vice-chair; and Rev. Edward Blankespoor, secretary; Ms. Darlene K. Meyering, assistant secretary; and Dr. Henry DeVries, treasurer.

II. General college matters

The board received a report on the new core curriculum and approved the motion for the new core to be implemented in fall 2001. They also received a report on the revision of the college's strategic plan.

III. Faculty

A. Faculty interviews

Faculty interviews were the highlight of the February meeting. The board interviewed thirteen faculty members for tenure appointments (see Recommendations) and eleven for two- or three-year regular reappointments.

B. Presidential Award for Exemplary Teaching

Dr. Thomas Hoeksema professor of education, was presented the ninth annual Presidential Award for Exemplary Teaching. This award is given to a tenured professor whose Christian commitment is readily apparent in exemplary teaching in the classroom. In addition, a cash award is provided for educational opportunities and life experiences that will enrich the recipient's career.

C. Administrative appointments

The board made the following administrative appointments:

1. Joel A. Carpenter, Ph.D., Provost, for five years, effective August 1, 2001.
2. C. Robert Crow, M.A., Dean of Student Development, for two years, effective August 1, 2001.

3. Kathleen L. De Mey, M.L.S., Librarian, for two years, effective August 1, 2001.
4. Henry DeVries, Ph.D., Vice President for Administration, Finance, and Information Services, for two years, effective August 1, 2001.
5. Gregory E. Sennema, M.I.St., Digital Librarian, for two years, effective August 1, 2001.
6. Michael J. Stob, Ph.D., Dean for the Contextual Disciplines and for Natural Sciences and Mathematics, for three years, effective August 1, 2001.
7. Lavonne M. Zwart, Psy.D., Counselor in the Broene Center and part-time teacher in the Department of Psychology, for two years, effective August 1, 2001.

IV. Finance

The board approved the 2001-2002 budget of approximately \$68 million. Tuition was set at \$14,870, room and board at \$5,180. This represents a 5.9 percent increase in both tuition and room and board over 2000-2001.

V. Recommendations

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

- A. Daniel H. Bays, Ph.D., Professor of History
- B. Curtis L. Blankespoor, Ph.D., Associate Professor of Biology
- C. Donald G. DeGraaf, Ph.D., Associate Professor of Health, Physical Education, Recreation, Dance, and Sport
- D. Fred J. De Jong, Ph.D., Professor of Social Work
- E. P. Mark Fackler, Ph.D., Professor of Communication Arts and Sciences
- F. Cheryl J. Feenstra, Ph.D., Professor of Nursing
- G. James R. Jadrach, Ph.D., Professor of Physics and Science Education
- H. Lawrence A. Molnar, Ph.D., Professor of Physics
- I. Karen E. Saupe, Ph.D., Professor of English
- J. Judith M. Vander Woude, Ph.D., Associate Professor of Communication Arts and Sciences
- K. Matthew S. Walhout, Ph.D., Associate Professor of Physics
- L. W. Wayne Wentzheimer, Ph.D., Professor of Engineering
- M. Richard W. Whitekettle, Ph.D., Associate Professor of Religion and Theology

Calvin College Board of Trustees
Rev. Edward Blankespoor, secretary

The seminary board of trustees presents this report to Synod 2001 with a deep sense of gratitude to God for his provision and direction through a year of change and transition at the seminary. God has blessed the school with another substantial enrollment of 264 students, down slightly from the year before. The seminary ended the 1999-2000 fiscal year with a modest surplus, a year in which funding was procured for two endowed chairs and a number of new scholarships.

I. Board of trustees

The board met in plenary session in September and February. The executive committee met in July, November, and January. The board officers are Rev. Norman Meyer, chairman; Mr. Mark Muller, vice-chairman; and Mr. Sidney Jansma, Jr., secretary.

When President James A. De Jong indicated his intention to step aside as president at the end of 2001, the board appointed a presidential search committee chaired by Mr. Muller. That committee met three times throughout the summer, autumn, and winter. The committee had representation from the board, faculty, staff, students, and alumni. It solicited suggestions from the churches, board members, faculty members, and others and advertised the position in a number of papers. Of nine viable candidates considered, three were interviewed and Dr. Cornelius Plantinga, Jr. was presented to the faculty, the staff, the student body, and the board for interviews. All recommended him heartily, and the seminary board presents him to synod for interview as its nominee as president and recommends his reinstatement as professor of systematic theology with permanent tenure. We thank God for the nominee's gifts and availability, and we commend him to synod. A curriculum vitae appears at the end of this report as Appendix A.

One opening on the seminary board will be filled by regional elections and reported to synod for ratification in our supplementary report. The board recommends that the following seminary trustees and alternates who have completed one term of service and are eligible for reappointment be approved:

Mr. Gerald Baas (trustee)	Region 9 (formerly Central U.S. I)
Mr. Leonard Reedyk (alternate)	
Mr. John Barnstead (trustee)	Region 3 (formerly Eastern Canada III)
(alternate position open)	
Rev. Herb de Ruyter (trustee)	Region 1 (formerly Western Canada I)
Rev. Jack Hielema (alternate)	
Mr. Sidney Jansma, Jr. (trustee)	At-large
Mr. Bernard te Velde, Sr. (alternate)	
Rev. Norman Meyer (trustee)	Region 11 (formerly Central U.S. IV)
Rev. John Steigenga (alternate)	
Dr. Margaret Toxopeus (trustee)	At-large
Rev. Mary Antonides (alternate)	

Two alternate trustees who have discontinued service will be replaced by regional elections.

II. Administration

Last summer the board authorized a second committee to study the scope and needs of administration at our seminary. Recognizing that the responsibilities of the seminary president have grown enormously over the past twenty years, and after extensive interviews and consultation, the board decided to add the position of vice-president for administration. This position was approved and advertised. A progress report on filling it will be given in our supplementary report to synod.

Since last summer, President De Jong has been concentrating his efforts on church relations, the 125th anniversary celebration of the seminary, and on building plans and fund-raising for a major facilities renovation and expansion. Dr. Roger S. Greenway, professor of missiology, has served effectively as chief operating officer of the seminary by giving leadership on internal and interagency matters. Mr. Philip Vanden Berge continues as chief financial officer. All three report directly to the board in an interim arrangement that has worked well. Rev. Richard Sytsma began his service as full-time dean of students, director of alumni relations, and international students' advisor last August. Mr. David De Boer began his service as director of recruitment and financial aid the same month.

The board has under consideration the possibility of creating a number of permanent board subcommittees

III. Faculty

In response to the commitment of Synod 2000 to create and to fund a new position at the seminary filled by an ethnic-minority appointee, the board recommends for ratification the appointment of Dr. Mariano Avila as assistant professor of New Testament for three years following a successful interview by synod. His curriculum vitae appears at the end of this report as Appendix B. Dr. Avila will contribute toward the leadership-training needs of Hispanic churches in cooperation with Christian Reformed Home Missions and local training programs.

The board also presents for ratification the appointment of Rev. Pieter C. Tuit as assistant professor of world missiology for three years following a successful interview by synod. His curriculum vitae appears at the end of this report as Appendix C.

The following reappointments are presented to synod for ratification. Italics indicates advancement in rank:

Dean Deppe, *Associate Professor* of New Testament for two years, 2001-2003;
Ronald J. Nydam, *Associate Professor* of Pastoral Care for two years,
2001-2003.

The board approved a number of part-time teaching arrangements.

Finally, the board reports for information that the following leaves have been granted:

Ronald J. Nydam, sabbatical for spring and summer, 2001-2002 academic year;

Jeffrey A. D. Weima, publication leave for the winter, spring, and summer quarters of the 2001-2002 academic year.

IV. Curriculum and programs

The board approved a new course, modifications in the master of divinity curriculum, adjustments in core courses of the master of divinity and master of theological studies programs, and endorsed several revised course descriptions. The major change was in reducing the number of core course hours in church history and adding hours in pastoral care and Christian worship to the master of divinity curriculum.

V. Students

The composition of the seminary's student body indicates a growing national and ethnic diversity. The following statistics suggest the impact our school is having beyond the Christian Reformed Church.

Christian Reformed students: 164

Non-Christian Reformed students: 100 (49 denominations)

Non-U.S. and non-Canadian students: 55 (22 countries)

Caucasian students: 206

Non-Caucasian students: 58

Programs:

M.Div.: 128

M.A.: 19

MTS: 25

Th.M.: 36

Ph.D.: 30

Unclassified: 15

Male students: 203

Female students: 61

The seminary was saddened in December when first-year student Heidi De Vries lost her husband, Layton, in a tragic automobile accident en route to his teaching responsibilities at Lansing, Michigan, Christian School. The seminary community rallied in support of Heidi and both families as they waited several days before Layton passed away. The seminary faculty and student body were involved in planning and participating in the funeral service in Grand Rapids.

VI. General matters

The seminary building is forty years old and in need of substantial renovations. Additional space is needed for a student center that will include offices for those engaged in student services, for distance learning and an expanded computer laboratory, for handicapped elevators, for administrative offices, and for a board-faculty-conference room. A committee designated by the board has refined the design and is guiding the process that will lead to actual construction once funding has been committed and half the amount is in hand. The board is grateful to Synod 2000 for endorsing a special offering in our

churches to defray the project costs of \$5.4 million. A number of churches and classes have indicated their participation in this effort.

On March 15, 2001, the seminary realized its 125th anniversary. A committee planned a joint worship service of celebration with Calvin College, commissioned a number of commemorative publications, and cooperated with churches and classes throughout the denomination in holding services of thanksgiving and praise for the seminary's years of service.

The "Facing Your Future" program for high school juniors and seniors again generated wide interest. In the spring of 2000, one-hundred-twenty nominations were received from local leaders, and thirty-five students participated in the month-long program last summer. The funding provided by the Lilly Endowment, Inc. will cover the costs of the program for the coming summer. Additional grants from other sources will enable the seminary to continue the program in 2002 and possibly in 2003. The program is designed to expose young people to ministry and theology and to deepen the call to ordained ministry.

The faculty and staff of the seminary continue to be involved in the antiracism program adopted last year as well as participating in denominational antiracism efforts. Faculty and staff devoted hundreds of hours to antiracism meetings and workshops.

The academic office has completed surveys of graduates from two and from five years ago. This will be an annual process to determine the effectiveness of the school's programs and to consider adjustments suggested by these instruments. The faculty reviewed the first-year results at its annual retreat.

For a number of years synod has approved for special offerings in our churches the seminary's operating fund and the seminary revolving loan fund. These have been important revenue sources for the seminary and its students, and the board asks that these two causes again be approved for offerings.

VII. Recommendations

A. That the Rev. Norman Meyer, chairman, and Mr. Sidney Jansma, Jr., secretary, be given the privilege of the floor when seminary matters are presented.

B. That the following board elections and appointments be approved:

Mr. Gerald Baas (trustee)	Region 9 (formerly Central U.S. I)
Mr. Leonard Reedyk (alternate)	
Mr. John Barnstead (trustee)	Region 3 (formerly Eastern Canada III)
(alternate position open)	
Rev. Herb de Ruyter (trustee)	Region 1 (formerly Western Canada I)
Rev. Jack Hielema (alternate)	
Mr. Sidney Jansma, Jr. (trustee)	At-large
Mr. Bernard te Velde, Sr. (alternate)	
Rev. Norman Meyer (trustee)	Region 11 (formerly Central U.S. IV)
Rev. John Steigenga (alternate)	
Dr. Margaret Toxopeus (trustee)	At-large
Rev. Mary Antonides (alternate)	

C. That following a successful interview by synod, Cornelius Plantinga, Jr. be appointed as president of Calvin Theological Seminary, effective January 1, 2002 through the 2004-2005 academic year, and that he be reinstated as professor of systematic theology with permanent tenure.

D. That Professor Henry Zwaanstra be given the title of Professor of Church History, *Emeritus*.

E. That Pieter C. Tuit be appointed as assistant professor of world missiology for three years, 2001-2004.

F. That Mariano Avila be appointed as assistant professor of New Testament for three years, 2001-2004.

G. That the following reappointments be ratified. (Italics indicates advance in rank.)

Dean Deppe as *Associate Professor* of New Testament for two years, 2001-2003;

Ronald J. Nydam as *Associate Professor* of Pastoral Care for two years, 2001-2003.

H. That offerings for general operations and for the seminary revolving loan fund be approved.

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

Appendix A Curriculum Vitae

Cornelius (Neal) Plantinga, Jr.

Position: Dean of the Chapel, Calvin College

Birth: February 14, 1946
Jamestown, North Dakota

Spouse: Kathleen F. (Talsma) Plantinga
A fifth grade teacher, Kelloggsville Christian School

Children: Nathan D.
July 21, 1972
An attorney with Miller, Johnson, Snell, & Cummiskey, PLC
Grand Rapids, Michigan

Adam J.
July 9, 1973
A security officer at Marquette University
Milwaukee, Wisconsin

Ordination: Christian Reformed Church in North America, 1971

Education: Calvin College 1963-65
 Yale University 1965-66
 Calvin College 1966-67 A.B. 1967
 Yale University 1967, *Woodrow Wilson Fellowship, English*
 Calvin Theological Seminary 1967-71 B.D. 1971
 Princeton Theological Seminary 1975-79 Ph.D. 1982, *magna cum laude*
 (Dissertation: The Hodgson-Welch Debate and the Social Analogy of the Trinity)

Pastoral Experience:

Pastor, Webster Christian Reformed Church, Webster, N.Y., 1971-75
 Stated Supply Preacher, Cliffwood Beach Presbyterian Church, Cliffwood Beach, N.J., 1978-79

Teaching Experience:

Princeton Theological Seminary Preceptorship, 1976-78
 Fuller Theological Seminary, 1985, 1987 (Adjunct Faculty)
 Regent College, 1997 (Visiting Faculty)
 Calvin Theological Seminary, 1979-1996
 Calvin College, 1996—

Books:

A Place To Stand, 1979
Beyond Doubt, 1980
A Sure Thing, 1986
Trinity, Incarnation, and Atonement: Philosophical and Theological Essays, edited and introduced (with Ronald J. Feenstra), 1989
Assurances of the Heart (a revised edition of *Beyond Doubt*), 1993
A Chorus of Witnesses, edited and introduced (with Thomas G. Long), 1994
Not the Way It's Supposed to Be: A Breviary of Sin, 1995

Articles: (Approximately 115 as of January 2001) in:

<i>Books & Culture</i>	<i>Journal of the Evangelical Theology Society</i>
<i>Calvin Seminary Forum</i>	<i>Reformed Journal</i>
<i>Calvin Theological Journal</i>	<i>Reformed Worship</i>
<i>Christianity Today</i>	<i>The Banner</i>
<i>First Things</i>	<i>The Christian Digest</i>
<i>Theology Today</i>	<i>The Christian Courier</i>
<i>The Thomist</i>	<i>The Living Pulpit</i>
<i>The Christian Century</i>	<i>Perspectives</i>

Dictionary Article: "Trinity," *The International Standard Bible Encyclopedia*

Book Chapters:

"Images of God." *In Christian Faith and Practice in the Modern World*. Edited by Mark Noll and David Wells. (Grand Rapids: Eerdmans, 1988).
 "Reformed Views of Religion and the Schools." *In Partners in Peace and Education*. Edited by Eugene Fisher and Ronald White. (Grand Rapids: Eerdmans, 1988).

“Social Trinity and Tritheism.” In *Trinity, Incarnation, and Atonement*. Edited by Feenstra and Plantinga. (Notre Dame: University of Notre Dame Press, 1989).

“The Fourth Gospel as Trinitarian Source: Then and Now.” In *Biblical Hermeneutics in Historical Perspective*. Edited by Mark Burrows and Paul Rorem. (Grand Rapids: Eerdmans, 1991).

“Sin and Addiction.” In *Limning the Psyche: Explorations in Christian Psychology*. Edited by Robert C. Roberts and Mark R. Talbot. (Grand Rapids: Eerdmans, 1997).

“Inquiring after God in Preaching.” In *Inquiring After God*. Edited by Ellen Charry. (London: Blackwell, 2000).

Book Reviews:

Calvin Theological Journal

Christianity Today

Modern Theology

Perspectives

Princeton Seminary Bulletin

Reformed Journal

The Banner

Theology Today

Honors:

Calvin College Alumni Scholarship

Yale University Fellowship

Yale Ranking Scholar

Woodrow Wilson Fellowship, Yale University

Princeton Theological Seminary Fellowship

Associated Church Press Award of Merit (first place), 1976, for “Doing What We Are Told to Do,” *Reformed Journal*, January, 1975

Associated Church Press Award of Merit, 1984, for “A Christmas Reflection,” *The Banner*, December, 1983

Evangelical Church Press Editorial Award, 1987, for “A Love So Fierce,” *Reformed Journal*, November, 1986

Evangelical Church Press Editorial Award (first place), 1989, for “Like a Shot to the Heart,” *Reformed Journal*, January, 1988

Major grant from the Pew Charitable Trusts (with Mark Noll and David Wells), 1989, to publish books (one each) in a project called “Toward the Revitalization of Evangelical Theology”

Christianity Today Book of the Year Award, 1996, for *Not the Way It's Supposed to Be: A Breviary of Sin*

Evangelical Church Press Biblical Exposition Award, 1999, for “Can God be Trusted?” *Christianity Today*, June 15, 1998

Christian Faith and Life Grant, Louisville Institute, 1999

Member, Center of Theological Inquiry, Princeton, N.J., 1999-2000

Evangelical Church Press Essay Award, 2000 (first place), for “Dancing the Edge of Mystery,” *Books & Culture*, September/October, 1999.

Positions:

Board of Editors, *Books & Culture*, 1997-

Board of Editors, *Reformed Journal*, 1986-1991

Board of Editors, *Perspectives*, 1991-94

Editor, *Calvin Theological Journal*, 1982-85

Visiting Scholar, St. Edmund's College, University of Cambridge, 1986

Member, Catholic/Reformed Consultation on Theology, North American and Caribbean Area Council of World Alliance of Reformed Churches, 1982-86
Concertmaster, Grand Rapids Symphony Orchestra, 1968-70

Pastimes: Swimming, biking, golf, travel, reading, listening to music, thinking about violin playing

Appendix B

Curriculum Vitae

Mariano Avila

Birth June 4, 1952, Mexico City.
Married to Rosa Maria Robles on December 18, 1976.

Children: Mariano Israel (March 11, 1978).
Luis Emanuel (October 24, 1981).

Ordination and Ecclesiastical Membership:

Ordained in January 1983 by the H. Presbiterio del Distrito Federal of the Iglesia Nacional Presbiteriana de México.

Member of the Presbiterio del Distrito Federal of the Iglesia Nacional Presbiteriana de México (1983-1995).

Member of the Presbiterio “Berea” of the Iglesia Nacional Presbiteriana de México (1995-1998).

Member of the Presbytery of Southern Florida, PCA (1999-to the present).

Education:

Music

Conservatorio Nacional de Música México D.F. (1970).

Computing Programmer

UNIVAC de México (1971).

Licenciatura en Teología B.A.Th.:

Seminario Teológico “Juan Calvino” Coyoacán, México D.F. (1971-1975).

Graduate Studies:

Master in Theology (Th. M.)

Calvin Theological Seminary, Grand Rapids, Michigan, U.S.A. (1978-1980).

Master in Arts (Social Theory and Third World History) (MA. His.)

Temple University, Philadelphia, Pennsylvania, U.S.A. (1989-1991).

Doctor of Philosophy—Hermeneutics and Biblical Interpretation (Ph.D.)

Westminster Theological Seminary, Philadelphia, Pennsylvania, U.S.A. (1987-1996).

Doctor in Social Sciences (Ph.D. Candidate)

Universidad Autonoma Metropolitana, Xochimilco, México D.F. (February 1995 to the present)

Academic Awards:

Licenciatura En Teologia

Academic Excellence Award “J. Jerry Pott.” (1975).

Masters in History

“Arthur Cook Award” Outstanding Graduate Student in Non-American Studies in History (1991)

Publications:

Translations:

La Confesión de Fe de Westminster, co-translator (1976)

Texto Programado de la Confesión de Fe de Westminster by W. Keller (3 vols. from Portuguese).

Sirviendo al Señor. ed. Richard de Ridder (14 booklets on several subjects of Reformed life, doctrine and church government) published by CITE: Grand Rapids, 1988-1996.

El Alcohol y otras Drogas. Una guía de estudio y acción. Temas controversiales de la vida cristiana, by William R. Lenters. CITE-CRC: Grand Rapids, 1995.

Books:

Historia Social y política de la Iglesia Evangélica en México. Kyrios: México. 1991.

La Comunidad en que Vivo. FLET: Universidad Miami, 1992.

Jesucristo es el Señor. El profesional cristiano y su ministerio en América Latina. Exposiciones Bíblicas para la reflexión y acción del universitario y profesional cristianos. (to be published by CITE: Grand Rapids).

Conversión y Discipulado. Serie Espiritualidad y Misión. comp. Mariano Avila and Manfred Grellert. Visión Mundial: Costa Rica, 1993.

Análisis Exegético de los Evangelios. FLET, Universidad: Miami, 2000.

Articles:

Regular contributor to *Revista El Faro* (Publishing house of the Presbyterian Church in Mexico); and *Lectura Alternada* “La Vigencia de la Cosmovisión Calvinista para la Iglesia y el Mundo hoy.” In *Calvino Vivo*. El Faro: México, 1987. “Ministering in Nezahualcoyotl: The community as the resource.” *Urban Mission* vol. 6 (November 1988): 33-42.

Articles on Spirituality and Missions in the *Revista Misión*. (3 in 1993).

La reforma calvinista y su vigencia para una educación liberadora. *Boletín Teológico Fraternidad Teológica Latinoamericana* vol. 52 (1993): 227-37.

Desarrollo de temas teológicos en el Evangelio de Mateo: La internacionalización del pueblo de Dios: Particularismo-rechazo-universalismo. *Oikodomein Comunidad Teológica de Mexico* Año 2, 3 (1996): 33-47.

“La vocación profética: Un acercamiento misionológico.” In *Bases Bíblicas de la Misión*. Perspectivas Latinoamericanas. Nueva Creación: Buenos Aires y Grand Rapids, 1998.

“Urban Mission in Mexico City: A Changing Context.” *Urban Mission* vol. 16 (September 1998): 48-52.

“Nuestra memoria: raíces históricas y culturales de la tradición reformada,” “La actualidad de la doctrina reformada” and “Una perspectiva reformada del culto y de la adoración.” In Calvin Seminary Missions Institute. *Ponderings. Occasional Papers*. Issue 2, (summer 1999), 1-35. Calvin Theological Seminary.

Projects in Preparation:

A commentary on Ephesians, for the series *Comentario Bíblico Hispanoamericano*.

Contributor to *Una Introducción Latinoamericana al Antiguo Testamento*.

Theses and Dissertations:

Licenciatura en Teología (Bachelor's degree)

"La epistemología de Juan Calvino en su Institución de la Religión Cristiana." 1975.

Master of Theology (Th.M.)

"The *Parousia* of the Son of Man, and the End of the Age: An Interpretation of Crucial Verses in Matthew 24." 1980.

Master of Arts History (M.A.His.)

"An Analysis of Modernization Theory and Dependence Theory as Paradigms for the Interpretation of Latin American Reality." (1991).

Doctor of Philosophy in Hermeneutics and Biblical Interpretation (Ph.D.)

"Towards a Latin American Hermeneutics: A Critical Examination of the Hermeneutics of the *Latin American Theological Fraternity*."

Doctor in Social Sciences (Ph.D.) candidate.

"The Relations Between Evangelical Churches and the Mexican State, Since the 1992 Constitutional Changes." (in preparation).

Work Experience:

1968

Assistant in Aurrera Universidad. Mexico D.F.

1970

Office boy in the Federacion Mexicana de Foot Ball soccer, México D.F.

1970

Assistant in the Mens Departament Aurrera Buenavista. México D.F.

1971

Programmer in Muebleria Backal. Mexico D.F.

1971-1975

Pastor-seminarian in the Iglesia Presbiteriana "Jesucristo" in Jojutla, Morelos. México.

1975-1978

Editor and translator of programmed texts for Educación Teológica por Extensión in the Comisión Internacional de Teología y Educación (CITE-CRC). Coyoacán, México.

1975-1978

Pastor of the Presbyterian Church in Ojo de Agua, Estado de México.

Professor in the Instituto Biblico Abierto Reformado (IBAR-CRC). México D.F.

1977-1978

Interim Director of IBAR

1978-1980

Voluntary assistant pastor in the Iglesia Cristiana Reformada Hispana. CRC-Wyoming, Michigan.

1980-1983

Pastor of the Iglesia Nacional Presbiteriana "Berith," Coyoacán, México.

1981-1986

Professor of New Testament and Hermeneutics in the Seminario Teológico Presbiteriano de México (STPM).

1981-1985

Professor and lecturer for the Facultad Latinoamericana de Estudios Teológicos (FLET) in México and Central America.

1983-1984

Translator for World Vision México.

1983-1986

Pastor of the Iglesia Nacional Presbiteriana “Eben-Ezer,” San Juanico, Tacuba. México D.F.

1984-1985

Academic dean of the STPM

1986

Interim president of the STPM

1986-1987

Coordinator of urban ministries in Mexico. Mexico D.F.

1991-1993

Academic dean of FLET

1991-1993

Pastor of the Congregación Presbiteriana “Jesucristo Viene,” Ex-ejidos de San Francisco Culhuacán. México.

1991-1994

Advisor in text production for CITE-CRC. México D.F.

Advisor in church relations for World Vision México. México.

March 1993- February 1997

Pastor in the Iglesia Nacional Presbiteriana “Puerta de Salvación.” Chimalistac, México D.F.

1993-1998

New Testament professor in the Instituto Internacional de Estudios Superiores, San Jerónimo, México.

1993-1998

Translator for the United Bible Societies of the Biblia en Lenguaje Sencillo (contemporary English version). From Aramaic (Daniel and Ezra), from Hebrew (Leviticus, Numbers, 1 and 2 Samuel, 1 and 2 Chronicles, Ezra, Nehemiah, Ezekiel, Minor Prophets), from Greek (deuterocanonical books, except Wisdom and Ecclesiasticus), James and Jude.

Sept 1994-December 1996

Professor of New Testament in the Seminario Teologico Presbiteriano de México.

November 1996-1998

Member of the Bible Translation Committee in the International Bible Society of the Spanish New International Version: *Nueva Versión Internacional*.

November 1996-to the present

Reviewer of the *Nueva Biblia al Día* (New Living Translation), OT books: Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 1 and 2 Chronicles, Ezra, Nehemiah, Minor Prophets, and all the NT.

January 1999-August 2000

Senior pastor, Iglesia Presbiteriana el Redentor, PCA, Miami, Florida.

February 2000-present

Contributor of the notes for 14 OT books for the Biblia de Estudio (Study Bible), of the Nueva Version Internacional.

May 2000-present

Professor of hermeneutics and biblical studies for the “Adelante” program for the CRC Spanish churches of Florida to train their evangelists, elders, deacons and leadership.

August 2000

Lecturer at Calvin Theological Seminary, Grand Rapids, Michigan, on the course “Studies on Matthew’s Gospel”

Membership:

Fraternidad Teológica Latinoamericana (Latin American Theological Fraternity FTL), since 1990.

President of the Mexican chapter of the FTL, 1994-1995.

Consejo Interreligioso de Mexico (Inter-religious Council of Mexico: an organization of the leadership of the living world religions with social, humanitarian, and ecological goals), 1994-1998.

Member-at-large of the Spanish Literature Ministries Committee of the Christian Reformed Church of North America, 1993-1996.

Appendix C

Curriculum Vitae

Pieter Cornelius Tuit

Birth: December 31, 1950 to Jacobus Tuit and Catharina Tuit-Vorlijk in Scheveningen, The Netherlands.

Marital Status: Gail Barbara Elizabeth Tuit, May 28, 1977.

Children: Catharine J. (May 21, 1978), Jacobus M. (July 14, 1979), Heidi E. (April 18, 1981), (All living in Australia.)

Citizenship:

Australian (Wife and children are Australian and U.S.A. citizens; In possession of alien registration number and working towards obtaining a greencard.).

Church Membership:

Christian Reformed Church of Ulverstone, Tasmania, Australia, which is part of the Christian Reformed Churches of Australia formerly known as Reformed Churches of Australia. My ministerial credentials are with the consistory of this congregation. I am an associate member of Alger Park CRC Grand Rapids. I am also an ordained minister of the Gereja Masehi Injili Di Timor (Protestant Evangelical Church of Timor), a denomination in Indonesia.

Personal Interests:

Working in a cross-cultural setting.

Preaching and Teaching.

Family genealogy.

Places and Countries lived:

1950-1969	The Netherlands.
1969-1970	Canada Note: From 1996-1970 I worked as a market gardener in The Netherlands and Canada. In Canada I joined the CRCNA upon profession of faith and was a member of CRCNA congregations in Canada and U.S.A. until 1977.
1970-1974	U.S.A. Grand Rapids.
1974-1977	Jackson Mississippi.
1977-1984	Australia.
1984-1991	Indonesia.
1991-1999	Philippines
1999-present	U.S.A. (Grand Rapids, MI).

Education:

Reformed Bible College, 1970-1979; B.R.E.
Reformed Theological Seminary, 1974-1977; M.Div.
Evangelism Explosion III International Discipleship Training Ministry,
Certified Teacher/Trainer, 1982.
Calvin Theological Seminary, 1999-2000; Th.M. Course work and thesis completed.
PH.D. candidate at the Theological faculty of the University of Utrecht, the
Netherlands with Dr. Jan Jongeneel Professor of Missiology as promotor

Th.M. Dissertation Topic:

*A Study and Comparison of the Relationship Between Church and Kingdom in the
Missiologies of J.H. Bavinck and D.J. Bosch.*

Scholarships and Awards:

Reformed Bible College:
Baker Book House Award, 1974.
Elected as member to the Delta Epsilon Chi honor society of The American
Association of Bible Colleges, 1974.
Elected to Who's Who Among Students in American Universities and
Colleges, 1973-1974.
H.J. Kuyper Award, 2000. Reformed Bible College.

Church Service:

Summer Assignment Collinsville Presbyterian Church, Collinsville, Alabama,
1975.
Summer Assignment Leakesville Presbyterian Church, Leakesville,
Mississippi, 1976.
Minister of the Christian Reformed Church of Ulverstone, Tasmania,
Australia, 1977-1984.
Interim Pastor of the Christian Reformed Church of Blaxland, N.S.W.
Australia, January-June 1991.
Pulpit Supply CRCNA congregations in Michigan while student at Calvin
Theological Seminary, 1999-2000.

Missionary Service:

Indonesia, 1984-1990. Fraternal worker with the Gereja Masehi Injili Di Timor (Protestant Evangelical Church of Timor) an 800,000 member, 1,500 congregation denomination.

Philippines, 1991-1999. Working with Christian Reformed World Missions and the Christian Reformed Churches of the Philippines as church planter, church developer, theological educator and mentor.

Ecclesiastical Experience:

Church Visitor, Classis Tasmania of the Christian Reformed Churches of Australia (CRCA) 1979-1982.

Delegate from Classis Tasmania to the Synod of the Christian Reformed Churches of Australia, 1982.

Advisor to the Synod of the Christian Reformed Churches of Australia, 1994, 1997.

Representative Classis Tasmania of the Overseas Mission Board of the CRCA, 1979-1984.

Representative Classis Tasmania to the Synodical Book of Worship Committee, 1982-1984.

Advisor to the Classical Refugee Resettlement Committee CRCA, 1982-1984.

Convener Synodical Study Committee on Missionary Agencies, 1979-1982.

Convener Synodical Study Committee on Ecumenical Relationships, 1982-1984.

Corresponding Member Women in the Office of Deacon Synodical Study Committee, 1997-2000.

Fraternal delegate of the Christian Reformed Churches of Australia to the Synod of the Christian Reformed Churches of the Philippines, 1996, 1999.

Fraternal Delegate of the CRCA to the Synod of the Gereja Masehi Injili Di Timor, 1987.

Fraternal Delegate of the CRCA to the Synod of the CRCNA, 2000.

Administrative Experience:*In Australia:*

Editor of CONTACT, monthly newspaper of Classis Tasmania of the CRCA, 1980-1982.

Chairman or Secretary, Ministers' Fraternal Ulverstone, Tasmania, 1978-1984.

Chairman, Consistory of the CRCA of Ulverstone Tasmania, 1978-1984.

In Indonesia:

Chairman, Komisi Perlengkapan Jernaat (Committee for Congregational Development, Leadership Training and Field Education.) This Synodical Committee was responsible for: a) All leadership and member training in the denomination at all levels; b) Preparation of curriculum; c) Field education, including internships of Theological Students (about 50 each year); d) Mentoring of pastors under discipline; e) Women's work, 1986-1990. As Chairman, I was responsible to the Synodical Executive Committee.

Representative of the World Relief Committee of the CRCA in Timor.

In the Philippines:

Representative for the Bible League's Church Planters Program and Training in Mindano 1993-1994.

Member, Philippine Field Executive Council CRWM/CRWRC 1992-1993.

Member of various Field Council committees such as strategy; personnel and finance, vision and planning, budgeting principles etc., 1991-1999.

Academic Dean INLAP, (Institute for Training of Leaders and Pastors), later Christian Reformed Theological Seminary, the theological and training institute of the Christian Reformed Church of the Philippines, 1996-1999.

Ex-officio Board member INLAP, 1996-1999.

Classis Metro Manila representative for the CRCP churches in Pangasinan.

Teaching Experience:

In Australia:

Catechism, Bible Studies and Evangelism Explosion III, 1977-1984.

In Indonesia:

Teacher of Old Testament, Theological Faculty of the Christian University of Kupang, Timor, Indonesia, 1985-1986.

Leadership training seminars for Sunday school teachers, Youth leaders, Elders and Deacons, Ministers, members of prayer groups and Interns, 1984-1990.

Chaplain, Yayasan Alpha Omega, the Diaconal and Development arm of GMIT, 1986-1990.

Evangelistic Preaching, 1988-1990.

In the Philippines:

Teacher/Trainer for the Bible League's Church Planters Training Institute in co-operation with CRWM Philippines, 1992-1994.

Leadership Training Seminars for Ministers, Elders, Deacons and other leaders of the CRCP in Luzon, 1994-1999.

Instructor at the Lingayen Bible Institute in cooperation with the Korean Presbyterian Church. Courses taught: Old and New Testament, Church History, Missions and Homiletics, 1994-1995.

Instructor at INLAP (Institute for Training of Leaders and Pastors) Courses prepared and taught (Each course 12 x 2.5 hours): 1. Old Testament I; 2. Old Testament II; 3. The World and Message of the Prophets; 4. The Theology of Paul; 5. Doctrine of God; 6. Doctrine of Salvation; 7. Doctrine of the Church; 8. Missions; 9. The History of the Church; 10. Reformed Perspectives; 1996-1999.

In the U.S.A.

Part-time instructor at Calvin Theological Seminary Fall Quarter 2000. Taught Gospel and World Religions

Special Areas of Interest

Theology and ecclesiology of missions; relationship between creation and redemption; relationship between church and kingdom; the place of the Word in missions; relationship between Word and deed. Missions to Islam.

Service and Non Professional Positions:*Australia:*

Member of the Rotary Club of Ulverstone, Tasmania, 1982-1984.

Philippines:

Member of the Rotary Club of Cagayan De Oro City, 1992-1994 (Became president-elect but was transferred to another area of the Philippines.)

Publications:*Training materials*

Indonesia: 1984-1990

The following materials mentioned were published in-house: Bahan Pembinaan Guru KAKR (Training materials for Sunday school teachers.)

Bahan Pembinaan Anggota-Anggota Majelis (Training materials for Office Bearers.)

Bahan Pembinaan Guru-Guru Katekisasi (Training materials for Catechism teachers.)

Bahan Pembinaan Para Pemimpin Pemuda (Training Materials for Youth Leaders.)

Kurrikulum Guru Guru Sekolah Minggu (Sunday School curriculum.)

Philippines: 1991-1999.

Complete copies of prepared courses taught at INLAP are at the CRCP office, for in-house use only.

Articles

Australia: 1978-1999

In "Trowel and Sword" the Magazine of the Christian Reformed Churches of Australia:

"Reformed or Evangelical," June 1980, Vol.26, No.8.

"Refugee Resettlement Work in Tasmania," September, 1982, Vol.28, No. 11.

"Kingdom Workers in Luzon," March, 1995, Vol.43, No.2.

"Reflections on Furlough," March 1997, Vol.43, No.3.

"The Missionary: Culture and Custom," December, 1997, Vol.43, No.12.

"Helping People in the Name of Christ Help Themselves," August, 1998, Vol. 44, No. 8.

"HP+CP+CC=MI," December, 1999, Vol. 45, No.12.

"Willow Creek: An Evaluation," January/February, 2000, Vol.48, No.1,2.

United States of America:

"The Protestant Evangelical Church of Timor," Missionary Monthly, August/September, 1990 Vol.97.

Languages:

Speak, Write, Preach and Teach: Dutch, English and Indonesian.

Cultural acquaintance: Tagalog and Cebuano (Filipino Languages).

I. Introduction

The mission of CRC Publications, as adopted by the CRC Publications Board in 1998, is

To provide resources that help followers of Jesus Christ to understand, experience, and express the good news of God's kingdom.

The following core values guide the ministry of CRC Publications:

- That CRC Publications resources are biblical, relevant, high quality, and stewardly.
- That CRC Publications resources will faithfully reflect the worldview and interpretation of Scripture that are articulated in the Reformed confessions and expressed in *Our World Belongs to God: A Contemporary Testimony*.
- That CRC Publications board and staff will treat each other and those we serve with love and respect.
- That CRC Publications organizational structure, working environment, and resources will consistently reflect an antiracist perspective.

These statements undergird our work as we attempt to develop and distribute resources that serve the Christian Reformed Church and the church of Jesus Christ worldwide. The ministry of publishing is becoming an ever-greater challenge as we work in a contemporary world that reflects the following trends:

- growing postmodernism with its attendant emphasis on "truth is relative"
- increasing anti-intellectualism
- decreasing loyalty to denominations and all institutions
- escalating expectations for choices in all areas of life
- expanding diversity in all denominations
- continuing explosion of new technology
- mushrooming needs for Christian literature throughout the world

During the past several years, CRC Publications has gone through a time of extensive research in an attempt to ensure that we respond to the rapidly changing needs of our churches and their members. Two major projects carried out by outside professional researchers for *The Banner* and for a children's curriculum are noteworthy. During the past year we have focused on responding to the findings of the research studies.

CRC Publications is going through a difficult time financially. This is due to a larger-than-anticipated sales decline, especially in our core curriculum. Strategies to respond to this development have included some staff restructuring and layoffs, program cuts, and so forth. The following report is a summary of the work, governance, and administrative duties of our ministry during the past year. We look to synod for suggestions that may help us provide better service to CRC churches so that they can enhance their ministries.

II. Board organization, membership, and governance and other administrative matters.

A. Organization

A board of fifty delegates, one nominated by each of the forty-seven classes and three at-large delegates elected by synod, governs CRC Publications. The board ordinarily meets annually in February.

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

B. Officers

The officers of the CRC Publications Board through June 2001 are: Mr. Fred Herfst, president; Ms. Carol Veldman Rudie, vice president; Dr. Ineke Neutel, secretary; and Mr. Dennis Bergsma, treasurer.

C. Fraternal delegate

Mr. Jeffery Japinga has ably served on the CRC Publications Board for two terms as a fraternal delegate representing the Reformed Church in America. Mr. Japinga is the director of congregational services and the ministry for education and faith development for the RCA.

The CRC Publications Board asks that synod appoint Mr. Jeffery Japinga to another three-year term as fraternal delegate to that board representing the Reformed Church in America.

D. Long-range planning

The CRC Publications Board discussed the annual edition of CRC Publications' long-range plan, developed by staff, and the vision statements developed by each of the ministry areas. The plan incorporates, where appropriate, strategies necessary to implement the denominational long-range plan.

E. Relationship with the denominational structure and denominational ministries plan

CRC Publications has been a strong supporter of the denominational ministries plan. Staff members from our agency either co-chair or chair three of the five cross-agency teams that have been appointed to carry out the plan.

Perhaps more importantly, as Publications' staff does its planning for new resources, it does so with careful attention to the goals and strategies incorporated in the denominational plan, particularly, for example, in the Nurture and Worship sections.

In addition to this work directly associated with the denominational plan, CRC Publications works closely with other CRC agencies and related organizations to assist them in their ministries. For example:

- The Education, Worship, and Evangelism Department provides all the CRC-developed English publishing resources needed by Home Missions to carry out its ministry. We do the same, although on a smaller scale, for CRWRC.
- The World Literature Ministries area of CRC Publications works closely with the mission agencies to provide publishing support for their foreign-language literature needs.

- *The Banner* regularly publishes information about the ministries of the various CRC agencies and institutions.

F. Use of CRC Publications resources by CRC churches

Most CRC churches make extensive use of the many resources offered by CRC Publications. In fact, over 90 percent of CRC churches are on our customer list. Furthermore, in response to a survey by the Protestant Church-Owned Publishers Association several years ago, 94 percent of the CRC church leaders responding to the survey agreed with the statement that “the resources from my denomination have improved in recent years,” the highest percentage of all the twenty-nine denominations surveyed.

However, there are a few trends that do provide cause for some concern. For example:

- The percentage of CRC churches that use our children’s curriculum has declined in recent years (we are developing a new curriculum as a result of the survey mentioned above).
- Many churches seem to make decisions about resources without thinking about whether they are written from a Reformed perspective.
- Many churches are hiring staff for children and youth ministry positions who have little or no background or appreciation for a Reformed view, for example, of interpreting Scripture.
- Many pastors, who might be more appreciative of this issue, have delegated to their staff or appropriate committees the selection of resources for use in their church school.

Accordingly, the CRC Publications Board asks that synod recommend to the churches that they strongly consider the resources of CRC Publications for their ministries.

Grounds:

1. These resources have been developed for and specifically targeted to, Christian Reformed churches using the unique capabilities of Reformed authors and editors.
2. It is especially important that the uniqueness of the Reformed interpretation of Scripture be integrated into the curriculum offered to the children and youth of our churches.

G. Relationships with other organizations

During the past few years, CRC Publications has placed an increased emphasis on developing relationships with other Christian organizations in an effort to increase the impact of our ministry and to enable us to broaden the range of resources we offer. Many of these relationships have proven to be very helpful. Some of the more significant relationships are these:

- Youth Unlimited – During the past year CRC Publications entered a relationship with Youth Unlimited whereby we became the exclusive distributor of their materials. We also copublish a variety of their resources.
- GEMS – We are developing a partnership with the GEMS organization. Earlier this spring, we sponsored a children’s ministry conference with GEMS and Home Missions in West Michigan. We have copublished some projects with GEMS.

- Reformed Church in America – The LiFE curriculum was developed cooperatively with the RCA. They are also planning to provide input into the new curriculum we are planning. We have an exclusive arrangement with this denomination whereby it carries and promotes virtually all our products to RCA churches.
- Evangelical Presbyterian Church – We recently began significant cooperation with the Evangelical Presbyterian Church (EPC). Our entire catalog, along with an endorsement letter from the general secretary of the denomination and numerous other promotional materials, is sent to the churches of this denomination.
- Presbyterian Church in Canada – We recently firmed up an agreement with the Presbyterian Church in Canada similar to the one mentioned above with the EPC.
- Christian Schools International – We meet regularly with staff members from this organization to discuss shared resources, plans, and other pertinent issues.
- W.B. Eerdmans Publishing Company and Baker Book House – We periodically copublish resources with these Christian publishers each year.
- Friendship Series – We have been increasingly successful in getting this series into the catalogs of other denominational publishers. Currently the publishing houses of the Assemblies of God, Church of God, and the Wesleyan Churches promote these resources. Augsburg Fortress Publishing House is considering working with us in doing the revision of this curriculum.

H. CRC Publications and the environment

At its 1990 meeting, the CRC Publications Board adopted a report of the Task Force on CRC Publications and the Environment. That report contained several goals regarding CRC Publications' use of recycled paper. Because of reductions in the price difference between recycled and nonrecycled paper, CRC Publications is now essentially achieving the goals of that report. About 98 percent of CRC Publications' materials were printed on recycled paper during 2000. Both *The Banner* and the LiFE curriculum are printed on recycled paper.

I. Antiracism

CRC Publications has been an active participant in the coordinated effort of the denominational agencies to respond to synod's directive to initiate a significant response to the issue of racism in the CRC. The CRC Publications Board has approved an extensive antiracism plan that was developed by staff. This plan resulted from an analysis of the history of our agency and of our current structure and policies in relation to the influence of "white power."

The twenty-year vision of this plan is that CRC Publications will be widely known as an antiracist agency because it is accountable to people of color and enjoys the richness of diversity. All resources will be consistent with our antiracist perspective and our customer base will reflect the diversity of God's people.

The CRC Publications staff Antiracism Team meets regularly to work on the goals and strategies of the antiracism plan. The board also gave significant attention to how it can become "antiracist."

J. Web site

A year ago CRC Publications’ entire catalog was placed on our web site with full shopping-cart capabilities. A second expanded and enhanced software version will be installed by the time synod meets. Currently about 6 percent of our sales are through the Web; about 40 percent of the “hits” and 20 percent of our sales are from new customers.

K. New brand name

At last year’s meeting the CRC Publications Board adopted a motion that a new brand name—Faith Alive—be adopted as a designation for all the resources of the Education, Worship, and Evangelism Department. Implementation of this decision took place in April of this year. The reason for this change is to facilitate the promotion of our materials to other denominations.

L. Salary disclosure

CRC Publications, in accord with the action taken by synod, submits the following annual compensation data:

Job level	Number of positions	Compensation quartile (includes housing allowance)
18	1	3rd
17	2	2nd
15	1	1st

III. CRC Publications’ ministry

A. Periodicals Department

1. The Banner

The synodically adopted mandate for *The Banner* is to “inform readers about what is happening in the CRC, as well as in the church at large, to provide articles that edify and encourage Christian living, and to stimulate critical thinking about issues related to the Christian faith and to the culture of which Christians and the CRC are a part.”

The biggest development during the past several years in *The Banner’s* ongoing attempt to continuously improve its ability to fulfill its mandate was a redesign, which was implemented in January of 2000. This redesign not only incorporated a “new look,” but changed columnists, added columns, and so forth. Several additional contributing editors, among them Nick Wolterstorff, Shiao Choong Chong, David Feddes, Manny Ortiz, and Helen Sterk, were added in an attempt to span the whole range of acceptable CRC perspectives and add intellectual depth to *The Banner*.

Two specific developments during the past year are worthy of note. *The Banner* filled synod’s mandate to publish an article or series of articles on the issue of homosexuality with the August 14 issue. Most responses to this special issue from readers were that it seemed to strike the right balance between affirming the denominational position while at the same time giving voice to those who either take issue with it or who have been hurt in spite of our denominational ideals of love and compassion.

The other item of note was the change in the coverage of the annual youth issue from almost exclusive coverage of the Youth Unlimited Convention to a broader coverage of a variety of youth activities all around North America. This change was well received.

We are happy to report that, for the first time in sixteen years, the number of subscriptions to *The Banner* increased during the past year. This was partially due to the changes described above; however, the factor that probably had the most significant impact on subscriptions was the decision to use telemarketing to try to obtain more subscribers. This effort has been very successful.

Banner staff are currently considering some changes and/or improvements. For example:

- Replace some of the contributing editors by the end of 2001. *Banner* editor Rev. John Suk is looking for ideas for whom he should consider for these slots.
- Include more articles on practical topics of interest to church leaders and, also, more articles from evangelicals who are leading voices in other denominations.
- Make *The Banner* a bimonthly magazine, with twenty-four issues a year. This decision has been made and is being implemented in 2001.

The *Banner* staff is currently going through a visioning process to try to set out a vision for the magazine for the next five years. The results of this process will guide many of the changes that will take place in the future.

In an attempt to cover developments in the entire denomination adequately, *The Banner* has established a network of *Banner* news correspondents. During the past year Jennifer Parker was hired to assume responsibility for this network and for the news section of *The Banner*.

2. *CRC Source*

For the past several years, responsibility for *CRC Source*, a news magazine about the agencies of the CRCNA, was part of CRC Publications' Periodical Department's responsibilities. This periodical is produced three times a year and was given free to all CRC members. As of 2001, responsibility for this publication was given to Henry Hess, the communications coordinator for the CRCNA.

3. *Ministry Now* magazine

Late in 1999, the Ministries Coordinating Council approved a four-issue pilot test for *Ministry Now*, a newsmagazine for church leaders. This magazine was intended to "present church members with imaginative ideas and practical instruction about ministries that will inspire them to better love neighbors in word and deed."

Four issues of this magazine were produced during the past year under the leadership of editor Rev. Stan Mast and project editor Ms. Karen De Vries. Part of the intention of this publication was to help fill the goal of the denominational ministries plan that calls for the agencies to provide training and resources for church leaders. Responses to the four-issue pilot test were mixed. The planning team for this publication decided that other strategies needed to be developed to accomplish the worthy goals of this

publication. Current discussions are focusing on a leadership web site, which would contain and refer to a variety of resources for church leaders.

4. *Voice of the Reformed*

For the past several years synod has helped fund the *Voice of the Reformed*, a monthly periodical published by the Korean CRC community through a ministry-share allocation to CRC Publications. The purpose of this publication is to provide a bridge between the Anglo and Korean CRC communities. Accordingly, the content of the magazine often includes translations of articles and news stories from *The Banner*.

During the past year the support for *Voice of the Reformed* on the part of the Korean churches has increased. For example, financial support now comes from twenty-seven churches rather than the eleven that supported it a year ago.

B. *Education, Worship, and Evangelism Department (EWE)*

This department has been most impacted by the sales decline mentioned in the opening of our report. Sales have been flat or declining for a number of product lines for several years. However, this decline has accelerated this year, especially for our core curriculum for children. Sales of this curriculum have declined for several reasons:

- The number of children in the CRC continues to decline. For example, the number of five-year olds has decreased from sixty-three hundred in 1985 to a projected thirty-four hundred in 2005.
- The number of churches who have dropped our LiFE curriculum continues to grow. Many churches love LiFE. However, a number of them have found it difficult to find teachers who readily adapt to the faith nurture/faith modeling approach that this curriculum incorporates.
- A number of new curricula from other denominations and parachurch organizations came out this past year.
- Churches more and more are looking for “something new” in church-school curriculum every few years.
- Some churches no longer hold a “Reformed perspective” as a high value in choosing curriculum.

Some of CRC Publications’ responses to these sales declines have been to

- continue the process of identifying product series that we can no longer afford to publish. During the past several years, we have stopped publishing in almost twenty series, such as devotions for all ages, adult intensive Bible studies, adult issues, Scripture dramas, and so forth.
- restructure and decrease our staff. This work has particularly focused on the Marketing Department, in which we eliminated three positions. Also, we have not filled an editorial position that was recently vacated due to retirement.
- eliminate our church education consultant program (including the staff position assigned to this program and the regional church education consultants) and our church representative program.
- develop a new curriculum to respond to the needs of the churches. Ask for supplementary ministry share support for this new curriculum, since

recent sales declines have not allowed a sufficient build-up of cash reserves to pay for development costs of the new curriculum.

The work of the Education, Worship, and Evangelism Department is carried out through four offices:

1. Curriculum Office

Developing and producing church-school curriculum materials (for Sunday school, catechism classes, youth groups, adult small groups, and so forth) continues to be the major activity of this department.

a. For younger students

Many churches from both the CRC (over 550) and from other denominations (about 450) continue to use and appreciate the LiFE curriculum. However, as noted above, many of them have dropped this curriculum for others. Also, many CRC churches (about 150) still use the Bible Way curriculum. Almost 450 churches from other denominations still use that curriculum.

Last year we engaged a professional research firm to help us identify the needs of our current and past curriculum customers to try to ascertain what we should do to best help our churches. We found that we have a deeply segmented market focused on the characteristics of the two curricula that we currently carry. We are not a large enough publisher to indefinitely carry two curricula. So we decided that we need to develop a new curricula that will respond to the needs of most of the churches that we currently serve. At its February 2000 meeting, the CRC Publications Board approved a recommendation that staff develop plans for this new curriculum. To guide this development, staff used input from a variety of sources:

- The Scanland report (the professionally developed research report based on surveys of our customers).
- Visits to large-, medium-, and small-sized churches.
- An expert panel of church curriculum experts.
- An extensive review of curriculum offered by other publishers.
- Advice from a panel of church-education teachers drawn from diverse locations and backgrounds.

Based on this input, staff developed specific plans for a new curriculum for children and middle-school students. At its February meeting, the CRC Publications Board approved the following motion:

That the CRC Publications Board approve development of a new curriculum for age 4 through grade 8 as outlined in "Plans for a New Curriculum" (an extensive document developed by staff).

Grounds:

- a. A new curriculum is required to serve the needs of the churches.
- b. The uniqueness of Reformed doctrine and the Reformed interpretation of Scripture need to be incorporated and integrated within the entire curriculum, making adaptation of curricula from other publishers insufficient to meet the needs of our churches.
- c. A new curriculum will be required to appropriately advance the goals of the Nurture section of the denominational ministries plan.

The CRC Publications Board also discussed at length the lack of cash reserves to pay for the development costs of the new curriculum. CRC Publications has not been able to build up these reserves primarily because of the sales decline mentioned above. Also, we need to develop a new curriculum sooner than expected because of the declining sales of LiFE and Bible Way. Accordingly, the CRC Publications Board passed the following motion:

That the CRC Publications Board request from synod supplementary ministry share funding of \$5.00 for four years for development of the new curriculum.

Grounds:

- a. CRC Publications does not have sufficient cash reserves to fund the development of the new curriculum.
- b. There is historical precedent for such a request—synod granted ministry share for the development of the BIBLE WAY curriculum and for the *Psalter Hymnal*.

We plan to publish this new curriculum in 2004.

During the past year, staff has also been making improvements in the LiFE curriculum to make it more “user friendly.” For example,

- a redesign of the leader guides to make them easier to follow and less “print heavy.”
- inclusion of a “lesson at a glance” chart.
- addition of leader tips (e.g., for small churches).

One other project that will be released this coming year is a handbook for church school superintendents called *How to Have a Great Sunday School*.

b. For youth

The primary work for junior high age is the continued addition of products in the Discover Series. Additions during the past year include: *Discover Your Church and Why You Need Each Other*, *Discover How To Grow Spiritually and Why It Matters*, and *Discover Your Faith and Learn How to Live It*.

Staff is continuing its “overhaul” of resources for senior high students. The most significant developments include the following:

- A new course on the Heidelberg Catechism to replace *Landmarks* called *Questions Worth Asking*. This course, developed by two people who are teaching the lessons as they develop them, will incorporate a wide variety of interactive activities. The first year of this two-year course will be completed this summer.
- A new version of *What We Believe*, from the highly acclaimed Lew Vander Meer course for high schoolers based on the Belgic Confession.
- A reformatted version of several items in the LifeWise series, combining separate leader/student pieces into one product.
- Development of a new course on the different major denominations in North America, patterned after the very successful *Which Way to God*—a course on world religions.

c. For adults

Perhaps the most significant development in this office this past year was the publication of the first products in the revamped Revelation series, now called Word Alive. This revamp is intended to make this advanced Bible study series more accessible and marketable to adults within our churches. Several products have been published in this series, including studies of David, the book of Revelation, and the book of Judges.

Other notable products published during the past year for adults include the following:

- *Beyond the Agenda* (a resource for those who wish to “turn committees into spiritual communities”)
- *Guiding God’s People* (a leader’s guide for the popular book for elders)
- *Servant Leaders: A Practical Guide for Deacons*
- *Faith and Finances: Helping People Manage Their Money*

During the coming year several notable planned products include the following:

- *Living Well, Dying Well* (an accessible version of the synodical report on end-of-life issues)
- *Calling a Youth Pastor*, second edition
- *Our Only Comfort: A Comprehensive Commentary on the Heidelberg Catechism* by Fred Klooster.

d. For people with mental impairments

The Friendship Ministries Board continues to fund minicourses to support the basic three-year curriculum.

Based on a very successful fundraising effort by this board, full funding for the revision of the basic three-year core curriculum has now been raised. Total costs for this curriculum will be \$1.2 million. The CRC Publications Board approved a motion that this revision proceed.

e. For people with visual impairments

Working with a ministry in Minneapolis, we continue to expand the list of resources available in Braille. A small ministry share is allocated for this work.

2. Evangelism Office

Our partnership with Home Missions continues to provide the basis for most of the publishing we do in this area. CRC Publications and Home Missions staff meet regularly to chart our course together in terms of the resources that Home Missions needs to accomplish its strategies for serving the churches.

Much of the publishing work is focused on developing the Bible studies needed to support the Coffee Break and Men’s Life programs. In addition, some of the significant products released during the past year, or planned soon as a result of this cooperation, are the following:

- *FAITH Unfolded: A Fresh Look at the Reformed Faith* (based on a new acronym for TULIP)
- *God's Message to You: A Six-Session Guide to the World's Greatest Book* (for seekers and those new to the faith)
- *The Praying Church Idea Book* (a follow-up to the very successful *Praying Church Sourcebook*)
- *Alpha from a Reformed Perspective* (a guide for using this increasingly popular program within a Reformed/Presbyterian setting)

3. Worship Office

The major staffing change in the Worship Office this past year was the addition of Mr. Ron Rienstra as Associate Worship and Music Editor. Ron is the director of the LOFT worship service at Calvin College.

a. *Reformed Worship*

This quarterly periodical continues to be the principle resource published by this office. Subscriptions to this periodical continue to climb past the forty-five hundred mark. Key developments this past year include two new columns by Ron Rienstra (What's on the Web and Notes from the LOFT), an expanded web site that now enables people to listen to all the music published in *RW*, and a listserv called *RW Exchange*.

b. *Sing! A New Creation*

This project is a copublishing effort with the Reformed Church in America and the Calvin Institute of Christian Worship. The songs were chosen by a committee of ten from the CRC and the RCA from the best of contemporary writers, global sources, and such diverse sources as Iona, Maranatha, Taize, and Word. Every song has been written in the past fifty years, a period of the greatest outpouring of worship songs in all of history. A leader's edition will also be published.

c. Worship Commission

The CRC Worship Commission has now met twice. Its first meeting focused on analyzing the results of an extensive worship survey. At the second meeting, in January of this year, the group began a study of the sacraments and their role in spiritual formation. Members of this commission are Dr. Wayne Brouwer, Ms. Vicki Cok, Dr. Lisa De Boer, Dr. David Diephouse, Rev. Chris Y. Oh, Dr. Joachim Seeger, and Rev. Len Vander Zee. Dr. Emily Brink and Dr. John Witvliet serve as continuing members.

d. COLAM 2001

The Worship Office works closely with the Calvin Institute of Christian Worship in a number of areas. One of the most visible areas is in cosponsoring the Conference on Liturgy and Music. The 2001 event will be held at Wheaton, Illinois, in July.

e. Consulting and other conferences

The head of the Worship Office, Dr. Emily Brink, spends a significant amount of time responding to requests for assistance from churches and leading retreats and conferences for local churches and classes.

4. Training and Consulting Office

The work of this office has been closely related to our LiFE curriculum in that it provides training and advice from a network of church-education consultants (CECs) for local churches that avail themselves of their services. Unfortunately few churches made use of the services of this talented group of people—only about 3 percent each year for the past three years. Accordingly, when tough decisions needed to be made this past year due to our budget crunch, staff decided to eliminate this program.

C. *World Literature Ministries*

1. Introduction and overview

World Literature Ministries supports the efforts of the various CRC agencies in publishing and distributing biblical Christian literature in a variety of languages. The literature is intended to introduce its readers to and nurture them in a Reformed view of faith and life.

With the enormous growth in population among Hispanics and other ethnic groups that the United States is experiencing, many publishers across the country have to re-strategize their approach to publishing and marketing. The future success of World Literature Ministries will rely heavily on our ability to target multicultural/multiethnic audiences in North America and the world. Fortunately, World Literature Ministries has a head start, especially in the Hispanic market. As the largest Reformed publisher of Spanish materials, we have published materials specifically targeted for Christians in Spanish-speaking communities around the world.

We plan to model, although on a much smaller level, what we have done in Spanish in several other world languages—for example, in Korean, Russian, Khmer, Creole, Vietnamese, and other languages. It is important, however, that our strategies stay current with the ever-changing world markets.

World Literature Ministries continues to work with CRC agencies, especially the mission agencies, to identify potential publishing projects. This interaction is brought about mainly through efforts to implement the denominational ministries plan. Non-English literature ministry needs and opportunities far exceed the ability of World Literature Ministries to respond appropriately to all requests, given our current revenues and staffing. Nonetheless, WLM continues to respond to these needs as best it can with its limited resources.

2. The publishing work of World Literature Ministries

a. Spanish literature

The Spanish publishing work, under the brand name *Libros Desafío*, is, by far, the most significant publishing work of this department. Most of the resources are intended as theological or leadership resources for church leaders throughout Latin America and North America.

Significant works recently completed or in process include the following:

- *New Testament Commentary: II Corinthians* by S. Kistemaker
- *Redemptive History and the New Testament Scriptures* by H. Ridderbos

- *Basic Ideas of Calvinism* by H. Henry Meeter
- *Not the Way It's Supposed to Be: A Breviary of Sin* by C. Plantinga
- *A Handbook for Elders: Guiding God's People in a Changing World* by L. Tamminga
- *Transforming Mission* by D. Bosch

b. Korean literature

The Korean Coffee Break materials continue to be the primary resources available. These will be revised soon. Plans are also moving forward to publish an extensive Korean ministry manual, which will contain many of the resources needed by Korean CRC pastors.

c. Vietnamese literature

A translation of the Heidelberg Catechism is underway.

d. Khmer/Cambodian literature

A revision of the Heidelberg Catechism is planned.

e. Russian/Eastern Europe literature

A translation of *Our World Belongs to God* into Hungarian is underway.

D. Marketing Department

The functions performed by the Marketing Department include customer service, promotion, public relations and communications, sales of *Banner* ads and subscriptions, market research and analysis, and sales forecasting. The executive director has been serving as marketing director for the past several years.

As can be seen from the chart below, the CRC's publishing ministry is much broader than our own denomination; more than half of CRC Publications' accounts and sales for our English-language products are to non-CRC churches. This fact, we believe, speaks highly of the quality of the products produced by the Christian Reformed Church.

Denomination	Active Customers	%	Sales	%
CRC	908	17	\$1,465,000	42
Other denominations	3502	65	\$1,885,000	54
Bookstores/schools/distributors	943	18	\$150,000	4
TOTAL	5353	100	\$3,500,000	100

The Marketing Department uses a variety of strategies to promote the products of the Education, Worship, and Evangelism Department to the churches. The chief vehicle is our annual catalog. Other important methods include several minicatalogs, flyers, displays at conferences (including Days of Encouragement events), *Banner* ads, and "consultative selling." The most recent strategy that seems to have great potential is our web site.

Most of the World Literature Ministries products are sold through distributors throughout Latin America. Since they require a 60 percent discount, it is difficult for these products to cover costs.

The Banner has traditionally been promoted through direct mail to nonsubscribers. However, this past year we have found that telemarketing is a very cost-effective way to gain more total new subscribers.

E. *Personnel matters*

The CRC Publications staff team is made up of forty employees. Our staff is organized into five departments and an administrative office.

The staff council is a management group made up of the executive director—Mr. Gary Mulder—the department heads, Dr. John Suk, Periodicals Department (*The Banner*); Rev. Robert De Moor, EWE Department; Ms. Darlene Serrano, World Literature Department; Mr. Michael Dykema, Financial Services; and other individuals appointed in an attempt to provide for more diversity of input: Rev. Alejandro Pimentel and Ms. Ann Koning.

F. *Finances*

The CRC Publications Board remains firmly committed to the goal that CRC Publications' ministry should be, as nearly as possible, financially self-supporting. However, it recognizes that there may always be projects undertaken (either because our board believes they are necessary or because synod requests them) that cannot be financially self-supporting. As mentioned earlier, this situation is particularly true for our World Literature Ministries Department.

Earlier in this report the current financial difficulties were identified. It is anticipated that if synod approves the ministry share request for the new curriculum, our financial situation will stabilize.

CRC Publications submits for synod information-audited financial statements for the fiscal year that ended June 30, 2000, and budgets for the fiscal years 2001 and 2002. These reports have been submitted to the denominational financial coordinator for placement in the *Agenda for Synod 2001—Financial and Business Supplement*.

The CRC Publications Board formally requests synod to recommend Friendship Ministries (United States) and Friendship Series Charities (Canada) to the churches for financial support in 2001.

IV. **Recommendations**

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

For the board

- Mr. Fred Herfst, president
- Ms. Carol Veldman Rudie, vice president
- Mr. Gary Mulder, executive director

For *The Banner*

- Dr. John Suk, editor in chief

For Education, Worship, and Evangelism

- Rev. Robert De Moor, editor in chief

For World Literature Ministries

- Ms. Darlene Serrano, director

B. That synod appoint Mr. Jeffrey Japinga to a three-year term as fraternal delegate to the CRC Publications Board.

C. That synod recommend to the churches that they strongly consider using the resources of CRC Publications for their ministries.

Grounds:

1. These resources have been developed for and specifically targeted to Christian Reformed churches using the unique capabilities of Reformed authors and editors.
2. It is especially important that the uniqueness of the Reformed interpretation of Scripture be integrated into the curriculum offered to the children and youth of our churches.

D. That synod approve a supplementary ministry share funding of \$5 for four years for development of a new curriculum for children.

Grounds:

1. A new curriculum is required to serve the needs of the churches.
2. CRC Publications does not have sufficient cash reserves to fund the development of the new curriculum.
3. There is historical precedent for such a request—synod granted ministry share for the development of the Bible Way curriculum and for the *Psalter Hymnal*.

E. That synod recommend Friendship Ministries (United States) and Friendship Series Charities (Canada) to the churches for financial support in 2002.

CRC Publications

Gary Mulder, executive director

I. Introduction

Christian Reformed Home Missions is privileged and blessed to lead and support the Christian Reformed Church in our mutual service of God's mission in Canada and the United States. We pray that reading this story about new and established church development, campus and educational mission, and ministry financial support proves to be overwhelming, not because of what we in the Christian Reformed Church are doing, but because of what God is doing in his great mission through and with us.

A. Renewing the vision for our role in God's mission: Progress on revising CRHM core values and goals.

1. For many years Christian Reformed Home Missions has been guided by its synod mandate, "to lead the church in its task of bringing the gospel to the people of Canada and the United States and drawing them into fellowship with Christ and his church." This mandate contains three goals:
 - a. Encourage and assist churches and classes in their work of evangelism.
 - b. Initiate, support, and guide new-church development in cooperation with local churches and classes.
 - c. Initiate, support, and guide other evangelistic ministries (i.e., campus ministry and Christian-schools ministry in New Mexico) with local churches and classes.

(Home Missions Order, Art. 2, 1992, 1979)

Since 1988, Home Missions has fulfilled its mandate by using the core values of *Gathering* and focussing work on five goals: prayer, established-church development, new-church development, other disciple-making ministries such as campus ministry and Christian education ministries in New Mexico, and resources.

2. In 1999, Home Missions began to review and revise its mandate, core values, and goals. As reported to Synod 2000, Home Missions undertook this work for these reasons:
 - To renew mission vision in a new century.
 - To clearly locate Home Missions' ministry within the mission of God.
 - To better express unity with local CRC partners, with the CRCNA denominational ministries plan, and with other agencies.

The following revised CRHM core values and transforming goals reflect the work to this point by the board and leadership team of Home Missions. They are presented here as a work in progress, for review and comment by synod's mission committee. They will be presented to synod in final form after review and approval by the Board of Home Missions and the CRCNA Board of Trustees. The current core values and goals are in Section D below.

Home Missions Core Values

The core values of Christian Reformed Home Missions are anchored in the Word and works of God and are affirmed by our confessional

statements. As God's people gather God's growing family, these values capture our hearts and minds, and direct our passions and plans.

1. The mission of God inspires our mission.
(*Our World Belongs to God*, articles 5, 19, 32a, 36; John 3:16; Acts 2)
2. Praying is the first work of our mission.
(*Our World Belongs to God*, article 38; Acts 4:31; Col. 1:3-14)
3. Congregations and related mission communities display and carry out the mission of God.
(*Our World Belongs to God*, articles 36b, 37; 1 Peter 5:8-11; Matt. 16:13-19)
4. Missional leaders are crucial for implementing God's mission.
(*Our World Belongs to God*, article 6a; Eph. 4:11-13)
5. The cry of Word and Spirit, "Make disciples!" is central to our mission.
(*Our World Belongs to God*, article 44; Matt. 28:18-20; Acts 1:8)
6. Working for diversity, justice, and unity in Christ expresses the heart of God.
(*Our World Belongs to God*, article 43b; John 17:22, 23; Rom. 15:7; Gal. 3:28; Eph. 2:15b)
7. God provides resources for mission through all the gifts of God's people.
(*Our World Belongs to God*, article 7; Ps. 24)

Home Missions Transforming Goals

*Gathering God's growing family –
loving and serving all our neighbors,
learning to follow Jesus together,
all for God's glory.*

Christian Reformed Home Missions, in partnership with congregations, classes, and others, serves the mission of God by way of these goals:

1. Prayer
Encourage all Christian Reformed believers and congregations to pray persistently for the salvation of family members, friends, neighbors, and others, and for obedience to God's reign in every area of life.
2. Congregational development and reproduction
Encourage and support congregations and their leaders to:
 - a. Witness for Jesus in every area of life.
 - b. Disciple new believers and enfold them into God's church.
 - c. Train and equip new leaders to help others follow Jesus.
 - d. Participate in a church-planting movement that starts thirty to forty new, reproducing congregations annually.

3. Church-related mission communities

Encourage and support mission communities in educational institutions and other settings to:

- a. Witness for Jesus in every area of life.
- b. Disciple new believers to follow Jesus.
- c. Mentor emerging leaders for serving Jesus everywhere.

4. Financial support for mission

Develop financial partnership among classes, congregations, members, and others, with a view to accomplishing the above mission goals.

B. The CRC denominational vision and goals approved by Synod 1997

Synod 1997 approved the denominational Vision and Mission Statement and gave “concept endorsement” to the goals and strategies of the denominational ministries plan. Home Missions, along with CRWRC, gives leadership to the North American Outreach section of the CRC goals and strategies:

1. Agencies assist congregations so that, by 2002, at least 90 percent of members are able to express Christian faith and 50 percent are involved in an intentional and evangelistic relationship with a person who is not a believer.
2. Agencies assist congregations and classes to start and develop up to forty new disciple-making churches annually by 2002, all of them are to be sponsored by parent churches, and all of them ministering wholistically within their diverse cultural contexts.
3. Agencies assist congregations so that, by 2002, 70 percent of congregations are involved in at least two community ministries to the poor and/or disadvantaged so they can experience the fullness of God’s grace.
4. Agencies will assist so that, by 2002, thirty classes will have a visionary outreach ministry plan in place.

(Agenda for Synod 1997, pp. 58-59, Goal 2 amended 1998)

C. Evangelizing progress in 2000

By God’s grace, the Christian Reformed Church has grown through evangelism by 34,641 persons since it initiated *Gathering God’s Growing Family* in 1988. In the 2000 reporting period, 3,005 persons were added through evangelism (compared with 2,462 persons in 1999). The CRC was more active in God’s harvest in the last decade with an average of 2,700 persons being added through evangelism each year, compared with an average of 2,000 persons in the 1980s and 1,500 persons annually in the 1970s. Since 1989, new congregations accounted for 8,014 persons added through evangelism. In 2000 at least 496 people were added through evangelism in new and emerging churches (based on reports of 50 churches).

Praise God that in 2000 total reported CRC membership increased to 279,068 persons, up from 276,376 the year before, an increase of 2,692 persons. Last year the number of congregations increased from 982 to 991.

D. Current Home Missions core values and goals

1. The core values of *Gathering*

- a. Care: The church cares passionately for the salvation and discipling of lost people, as God calls us to do.

- b. Prayer: Prayer is essential to fulfilling God's mission to lost people.
 - c. The church as God's mission instrument: The local church is the primary agency for carrying out God's mission in the great harvest field of North America.
 - d. Growth: The increasing growth and diversity of the Christian Reformed Church are essential to the effectiveness of this mission.
 - e. Flow: Wherever and whenever we, God's people, exercise vision and faith, God provides resources for his work.
2. Goals of Christian Reformed Home Missions
- a. Prayer: Mobilizing the Christian Reformed Church in focused prayers for its ministry of seeking the lost and discipling the found.
 - b. Established-church development: Encouraging and equipping established churches to seek the lost and disciple the found.
 - c. New-church development: Initiating, supporting, and guiding the development of new churches for disciple making in cooperation with partner churches and classes.
 - d. Other disciple-making ministries: Initiating, supporting, and guiding campus ministries and Christian-education ministries in New Mexico in cooperation with partner churches and classes. (In 1999, the Board of Trustees requested and the Board of Home Missions agreed in principle that Chaplaincy Ministry will become part of Christian Reformed Home Missions. A CRC chaplaincy-ministry task force has begun to identify the mandate and vision of Chaplaincy Ministry in order to fit Chaplaincy Ministry under this goal.)
 - e. Financial resources: Developing partnerships that provide financial resources to support the goals of *Gathering*.

II. Board and executive committee

A. Board

The Board of Home Missions is the agent of synod charged with guiding and carrying out the denominational home-missions program. The board has fifty members. Forty-seven members are chosen by their respective classes; three are members-at-large who have special expertise. Twelve board members are from Canada and thirty-eight from the United States.

B. Board officers

The officers of the Board of Home Missions are Rev. Al Gelder, president; Rev. Emmett Harrison, vice president; Rev. John Rozeboom, secretary (executive director); Rev. Karl House, recording secretary; and Mr. Harvey Jansen, treasurer.

The officers of the Christian Reformed Board of Home Missions of Canada are Rev. Karl House, vice president; Rev. Evert Busink, secretary; and Rev. Dan Tigchelaar, assistant treasurer. The office of president is currently vacant.

C. Executive committee

The executive committee meets in January and September. It is made up of elected delegates from the following regions.

Region	Classes	Delegates
Western Canada	British Columbia NW, British Columbia SE-Alberta North, Alberta South and Saskatchewan	Rev. Phil Stel
Central Canada	Chatham, Huron, Niagara	Rev. Dan Tigchelaar
Eastern Canada	Hamilton, Toronto, Quinte, Eastern Canada	Rev. Karl House
Northwest U.S.	Pacific Northwest, Columbia, Central California, Yellowstone	Rev. Virgil Michael
Southwest U.S.	California South, Greater Los Angeles, Arizona, Pacific Hanmi, Red Mesa	Mr. Harvey Jansen
Midwest U.S.	Rocky Mountain, Iakota, Minnkota, Heartland	Rev. Clair Vander Neut
Central U.S.	Lake Superior, Northcentral Iowa, Pella	Rev. Evert Busink
Chicago	Northern Illinois, Chicago South, Illiana, Wisconsin	Rev. Tim Douma
Eastern U.S.	Atlantic Northeast, Hudson, Hackensack, Southeast U.S.	Rev. Al Gelder
Out-state Michigan	Northern Michigan, Muskegon, Kalamazoo, Lake Erie	Rev. Emmett Harrison
Ottawa County	Holland, Zeeland, Georgetown, Grandville	Rev. Jim De Vries
Grand Rapids	Grand Rapids East, Grand Rapids North, Grand Rapids South, Thornapple Valley	Rev. Bill Vanden Bosch
Members-at-Large	For Finance For Advancement For Intercultural Ministry	Mrs. Lynne Heyne Rev. Jack Stulp Mr. Charles Brown

D. 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	3rd quartile
15	1	2nd quartile

III. Home Missions' ministries

A. Established-church development

1. The ministry of Home Missions reaches into every congregation and classis and directly influences most churches and classes as Home Missions seeks to make a passion for seeking the lost and discipling the found integral to the calling of every member, every church, and every classis.

2. This ministry in support of established churches is accomplished through
 - a. Assisting and encouraging churches to pray (as a foundational element in *Gathering*) that the CRCNA may be increasingly and effectively used by God to reach the lost and to disciple the found.
 - b. Planning and consulting with churches and classes so that they effectively find the lost and disciple the found.
 - c. Developing leadership through networks, conferences, and teaching churches so that pastors and other church leaders grow in their ability to lead *Gathering* churches and classes.
 - d. Training in small-group evangelizing so that local churches are assisted in their work with small-group, life-changing *Gathering* ministries.
 - e. Resourcing churches and classes with partnership grants and materials to help them become mission-shaped churches and classes.
3. The results prayerfully envisioned and worked for in established churches are these:
 - a. A praying church: All the members, churches, and classes mobilized in prayer for the Spirit's blessing on the witness of the CRCNA to bring an increasing number of people to faith and disciple them as followers of Jesus.
 - b. A focused church: Healthy churches and classes that know their purpose and vision and are growing in every way—including size—while effectively ministering where God has placed them.
 - c. A committed people: They are part of God's family, growing daily in the grace and knowledge of Jesus Christ, and contributing to and participating in the mission of God and the ministry of the church.
4. The strategies and activities used in working for these results may be summarized as follows:
 - a. Mobilizing prayers for the lost: Implementing a plan for congregational and classical prayer leaders to encourage churches, classes, and denominational agencies to pray for effective *Gathering*. This includes *The Prayer Paper*, a newsletter to classical and congregational prayer coordinators, an annual training opportunity for classical prayer coordinators, training Christian Reformed participants at Willow Creek and Saddleback conferences, and regional prayer events.
 - b. Promoting intercultural ministries: Working with CRHM's New-Church Development Department and three intercultural ministry directors to help the CRCNA grow in its multicultural, multiethnic character and ministry.
 - c. Collaborating with (1) Calvin Theological Seminary by participating in teaching courses on church development subjects and theology of mission; with (2) CRC Publications by mutually planning and publishing evangelistic resources; and with (3) Youth Unlimited, CRWRC, and CRWM by providing a developmental pathway of ministry experiences

for young people and providing short-term student volunteers for churches, community-development ministries, and world-mission settings. In addition, representatives from the Established-Church Development Department serve on cross-agency teams that seek to implement the denominational vision and plan.

- d. Focusing Church Networks: (1) Developing interconnected leadership networks of pastors and church leaders, and (2) enabling Focusing Church Networks involving fifty-four churches and trained facilitators.
 - e. Focusing Ministry: Helping twenty-five churches define their ministries and draw up specific ministry plans by means of several discernment processes, including merger planning, planning during a pastoral vacancy, and leading leadership retreats.
 - f. Promoting small-group evangelism strategies/ministries and providing resources: Nearly 8600 persons participated in small groups/Coffee Break/Story Hour/Little Lambs leadership training events and consultations. This includes working with pastors, councils, and ministry-team leaders and a variety of small-group leaders to model and promote renewed vision and relationship-based ministry. Small-group representatives throughout the United States and Canada also offer a lifestyle evangelism workshop and prayer retreats. In addition to the 8600 people participating in leadership events, 1089 people attended the biennial Coffee Break/Story Hour Convention held in July 2000 at the Amway Grand Plaza Hotel in Grand Rapids, Michigan.
 - g. Sponsoring *Gathering* conferences in connection with Willow Creek Community Church and Saddleback Community Church: ninety-seven leaders representing twenty-two churches participated in the Willow Creek conference in October 2000. One hundred two leaders representing twenty churches participated in the Saddleback conference in May 2000.
 - h. Making Partnership Assistance Grants: Providing financial grants for eighty-five established churches and classes to help them advance their ministries.
5. Assistance for smaller churches

Synod 1999 decided to bring the long-time ministry of the Fund for Smaller Churches (FSC) to an end and incorporate it into Christian Reformed Home Missions. Home Missions worked with FSC to effect a smooth transfer. This took place September 1, 2000. The decisions of Synod 1995 for churches currently receiving FSC salary funding will be honored as long as these churches qualify under the annually diminishing subsidy system. For the calendar year 2000, forty-two churches received or were eligible to receive a FSC salary subsidy for their pastors. As of January 1, thirty churches were approved for subsidy in calendar year 2001, with several applications still being processed. In addition, Home Missions has initiated a system of assistance for smaller churches (those with 150 members or fewer) that includes provisions for program funding, conferences, consultation, continued education, and helping smaller churches have access to the Internet.

6. Summary

All the work Home Missions does with established churches is carried out for the purpose of empowering churches and classes to be effective signs and instruments of God's kingdom and harvest. In all of this there is a prayerful expectation that God will continue to add new people to his churches and set them free to minister as members of the new community in keeping with the spiritual gifts the Spirit has given them.

B. New-church development

1. A decade of new-church starts, 1991 to 2001

Christianity always has expanded through the multiplying of churches. Every Christian today is a Christian because those who preceded us faithfully multiplied their churches by planting new churches. Over the past decade, God has used the Christian Reformed Church to start approximately twenty new churches annually (see table below). With our denomination numbering close to a thousand congregations, this reflects a start ratio of 2 percent annually. We thank and praise God for each new planter who goes out to plant, and for each new church that is planted and takes root. From a denominational perspective, the Christian Reformed Church needs to plant twenty churches a year simply to replace those that close or leave. From a "harvest" perspective, however, the Christian Reformed Church needs to plant thirty and even forty new churches a year—if it is going to have an impact on the huge North American harvest field.

Illustration: New Church Starts –1991-2001

Ministry Year	Predominantly Anglo Starts	Ethnic and Multiethnic	All Starts Total Starts	Total Today
1991	5	6	11	7
1992	5	5	10	7
1993	7	13	20	13
1994	8	12	20	10
1995	8	18	26	17
1996	9	11	20	16
1997	9	3	12	11
1998	12	10	22	18
1999	7	9	16	15
2000	4	5	9	8
2001**	4	13	17**	17

**Total starts from 9/1/00 through 1/1/01

2. Church planting goal and key objectives

Since 1997, CRHM has prayed and worked to carry out the following denominational goal for church planting in North America: "That agencies assist congregations and classes to start and develop up to forty new disciple-making churches annually by 2002, all of them are to be sponsored by parent churches, and all of them ministering wholistically within their diverse cultural contexts." More specifically, the CRHM new-church development department organizes and implements its work in keeping with the following four key objectives:

- a. Mobilizing prayer for new churches: Encourage and equip leaders and churches to intercede for the evangelizing and discipling of persons through a new-church development ministry (Matt. 9:38; Luke 18:1-8; Eph. 3:20-21, 6:19).

Each January, prompted by Jesus' command to "ask the Lord of the harvest to send forth harvest workers" (Matt. 9:38), congregations and members are invited to pray for church planters. The materials are developed in collaboration with World Missions and request prayer for God to provide church planters for various locations in Canada, the United States, and various countries around the world. In January 2001, more than 340 congregations requested Lord of the Harvest materials.

Home Missions assists parent churches and new churches with developing intercession strategies for planters, for new-church starts, and as soon as possible, for the new churches themselves. To further encourage church planters and their local partners, Home Missions' circulates the PowerLINK prayer letter both weekly and monthly. In addition, Home Missions' regional and intercultural directors convene prayer retreats in various North American locations for the encouragement of local leaders, their families, and their ministries.

- b. Vision and planning for new churches: Cultivate shared vision and passion for *Gathering* through "helping churches plant churches," supported by planning and administration (Prov. 29:18; Luke 14:27-28).

The Wooddale-Bridgewood Story on video, consisting of four fifteen-minute teaching segments, is now available through Home Missions' regional and intercultural directors. Based on the experience of Wooddale Community Church in Eden Prairie, Minnesota, and its sponsorship of "our own" Bridgewood Community Church in Savage, Minnesota, this video is designed to help parent churches and classes cast the vision for churches planting churches. Another video is currently being developed to help tell stories of Christian Reformed congregations' planting new churches in California.

A primary planning strategy for 2001 is to partner with Home Missions' regional and intercultural directors in developing church-planting teams that give leadership and assistance to church-planting initiatives in classes and regions. A first planning meeting was scheduled for the Los Angeles area in March, with subsequent meetings projected in at least two other regions in 2001.

- c. Resource leaders for new churches. Help leaders of churches and institutions to raise up disciple-making leaders for new churches and equip them through training, networking, and coaching (Matt. 9:38; 2 Tim. 2:2; Eph. 4:11-13, 16).

One of the greater challenges in church planting is the need for more disciple-making leaders. The challenge involves identifying potential disciple-making leaders, supporting their development in multiple training programs, providing early and on-time assessment, placing approved leaders with specific ministries, providing intensive orientation, and arranging for ongoing training and coaching.

In addition to leaders trained through the traditional master of divinity degree, Home Missions has been collaborating with Calvin

Theological Seminary in revamping its masters in missions program, with classes scheduled to begin September 2001. Home Missions also partners with congregation-based local “leadership development networks” for training evangelists to serve as church planters.

The new-church development team has begun to convene and facilitate a number of next-step forums with various groups of new and emerging churches. One series of sessions has been with the leaders of several of our largest new churches. Other forums are scheduled for churches in the third to fifth year after their grand opening. The primary purpose of these meetings is to provide an opportunity for the leaders to encourage and challenge one another in the continuing development and strengthening of their churches and ministries.

- d. Resource parent churches and new churches. Serve parent churches and new churches with guidance, consultation, and financial assistance for planning, staffing, programming, and facilities (Acts 13:1-3; 1 Cor. 9:22b-23; Matt. 10:10b; Phil. 1:5).
- e. Recruiting and assisting churches to serve as parenting churches: Another major challenge is the resourcing of a church-planting ministry. In addition to video helps and other published materials, Home Missions’ regional and intercultural directors—and central office personnel—are eager to provide consultation and guidance on parenting. Home Missions also provides financial assistance to parent churches during the first two years of life of the daughter church.

3. Partnering with new and emerging churches in 2000-2001

Home Missions partners financially with about 120 new and emerging churches annually. Approximately fifteen additional locations are approved for opening when suitable missionary pastors are available. New-church starts and funding conclusions for the following reporting periods are listed below.

a. New-church starts from September 1999 through August 2000

Location/Name	Personnel	Began
Ewa Beach, HI/Anuenue Christian Church	Hugo Venegas	9/99
Fort Wayne, IN/Laotian	Phonh Sinbondit	9/99
Honolulu, HI/Hope Metro	Hugo Venegas	9/99
Orlando, FL/The Journey	John Aukema	9/99
Passaic, NJ/NCD	Sonia Estrella	9/99
Portland, OR/Zion Korean	Jim Namkoong	9/99
Rockford, MI/River Rock	Jon Huizenga	1/00
S. Orange Co, CA/S. Orange Co. NCD	Michael Bischof	7/00
Sun Valley, CA/Garden Community Church	Greg De Young	9/99

b. New-church starts from September 2000 through January 2001

Location/Name	Personnel	Began
Atlanta, GA/Comunidad San Pablo	Pedro Toledo	9/00
Barrow, AK/Barrow Korean NCD	Gui Je Park	9/00
Central Maine/Central Maine NCD	Bill Johnson	9/00
Chicago, IL/Living Spring Community	MunChul Kim	9/00
Crenshaw, CA/New Ground Harvest	Ron Black	9/00

Diamond Bar, CA/Body of the Lord	Myung Soo Lee	9/00
Grand Rapids, MI/Abundant Life	Arthur Bailey	9/00
Hamilton, ON/Hamilton Asian NCD	Salim Arthur	1/01
Las Vegas, NV/Desert Harbor	John Wanders	9/00
Los Angeles, CA/JourneyChristian Fellowship	Charles Kim	9/00
Los Angeles, CA/Home Korean	Ken Choe	9/00
Mill Creek, WA/Garden of Grace	Gilbert Kim	9/00
Muskegon, MI/Applewood Community	Jeffrey Hough	9/00
North Natomas, CA/The Gathering	Ron Vanderwell	11/00
San Diego, CA/Monte Sion	Jose Ybarra	9/00
Sioux City, IA/Rebirth NCD	Verlyn Schaap	9/00
Williams Lake, BC/Caribou Community	Paul Lomavatu	9/00

c. Funding conclusions September 1999 through August 2000

Location/Name	Personnel	Began
Austin, TX/North Austin Community	Ken Rip	9/98
Bellflower, CA/Grace Filipino	Elmer Tandayu	9/94
Chicago, IL/Grace & Peace Fellowship	Pedro Aviles	9/94
*Cleveland, OH/Cleveland NCD	Rayfield Benton	9/98
*Darien, IL/Rhythms Ministries	Daniel Maat	2/98
*Edmonton, AB/So-Mang	Woon Joung	12/97
Franklin Lakes, NJ/New Life	Howard Vugteveen	6/95
Jersey City, NJ/Jersey City Mission	Edwin Arevalo	9/89
Langley, BC/Bridge Community	Joel DeBoer	9/97
Las Vegas, NM/Yung Kwang Presbyterian	Myung Soo Lee	9/97
Mississauga, ON/Bethel Chinese	Timothy Chang	6/90
*New Westminster/New West Community	Bill Tuininga	9/97
*Orlando, FL/The Journey	John Aukema	9/97
*Sun Valley, CA/Garden Community	Greg De Young	9/99
Toronto, ON/The Barnabas Network	Tim Berends	9/96
*Unscheduled Conclusions		

d. Funding conclusions September 2000 to January 2001

Location/Name	Personnel	Began
*Durango, CO/Sunrise Community	Doug Hunderman	8/96
*Unscheduled Conclusions		

4. Vision for a church-planting denomination

In January 2001, the interagency North American Outreach Team, with representatives from all major program agencies hosted a 24-hour church-planting conference with key leaders from all denominational agencies and all denominationally related institutions of higher learning. The purpose of the conference was to present the vision for a church-planting denomination and to challenge these partners to identify and develop specific ways and means of contributing to this vision. Much of the dialogue was centered around the following draft statement:

Characteristics of a Church-Planting Denomination

A mission people

CRC leaders and members possess a deep commitment and passion to be used by God in announcing the good news of Jesus to seekers and others in need, and in gathering them into new Christian community where they are

helped to worship God, *love and encourage one another, grow spiritually as disciples of Jesus, and serve him faithfully in his church and world out of their giftedness and calling.*

Biblical, Reformed, and culturally relevant

The leaders and members of Christian Reformed congregations and ministries and agencies and educational institutions are committed to being biblical, Reformed, and culturally relevant in their lives and witness for Christ.

Congregational reproduction

CRC leaders and members affirm and invest sacrificially in congregational reproduction and other church-planting efforts as essential to effectively gather the great North American harvest.

Local ownership and empowerment

CRC classes, in collaboration with racial/ethnic and other planning groups, provide leadership and support in envisioning, encouraging, and empowering congregational reproduction and other church-planting efforts, with all appropriate assistance from CRC agencies and educational institutions.

Leadership development

CRC congregations, in partnership with classes, other planning groups, agencies, and educational institutions, raise up qualified, committed disciple-making leaders for missional churches and their ministries by way of multiple-training tracks.

These five draft statements were supported by a series of suggested strategies and indicators for each, all with a view to prompting representatives of the various agencies and educational institutions to begin to identify and develop the specific contributions of each toward fulfilling the vision, characteristics, and goals of a God-glorifying, kingdom-enlarging, church-planting denomination.

C. Other disciple-making ministries

1. Partnering with campus ministries

a. The *VISION* statement for CRC campus ministry states that

We see places of higher education
As institutions where people seek truth;
As providers of knowledge, discovery, and future leaders;
As centers that shape society's values, attitudes, and trends;
As gatherings of students, faculty and staff
Who share in the brokenness of humanity
And who need God's Good News of
Wholeness, reconciliation, compassion, and community.

We gratefully and obediently pursue [campus] ministry
To listen on behalf of the church;
To extend God's reign of compassion, truth and justice
In a broken and sinful world;
To proclaim God's word of reconciliation;
To gather people in community
To be encouraged in the pursuit of truth,
To be nourished by the Word and Sacraments,
To be strengthened in faith, hope, and love.

The Christian Reformed Church is uniquely gifted for this work because of its theological heritage and educational fervor. Institutions of

higher education are a primary means by which our culture claims the hearts and minds of the next generation. The power of the gospel to transform, redeem, and renew the world needs to take root and flourish at this threshold of social and intellectual change too.

Our campus ministries seek to influence the entire university. They encourage students, faculty, and staff to love God with heart, soul, strength, and mind. They challenge social and intellectual centers of power with a prophetic call to be merciful, just, and generous in their institutional habits and hopes. Recognizing that the church is made up of many denominations and traditions called together to herald the coming of God's reign, we celebrate our unity in Christ, partnering with others on campus who confess his name.

An expanding set of foundational documents outlines Home Missions' understanding of, and expectations for, CRC campus ministry. To date, these documents include VISION, our statement of intent (1989), *To Pursue the Mission* (1995), *Guidelines for Campus Ministries* (1998), *Educational Requirements for Campus Ministry Personnel* (1998), *Making Disciples-Developing a Campus Movement: A Strategic Plan* (1999), *Stewards of God's Mysteries: Measuring Ministry Effectiveness* (2000), and an *Ideal Campus Minister Profile* (1999). Currently being drafted are documents relating to an "ideal profile" for campus committee members, templates for a set of governing by-laws appropriate to U.S. and Canadian contexts, and a renewed set of missional goal statements. These documents have been compiled into a Campus Ministry Resource binder (available for purchase from the office of the Campus Ministry Director, c/o Christian Reformed Home Missions), and are also posted on the web site (www.crcna/hm/hmcm.org). In addition, the Home Missions campus ministry web site has posted a current listing of CRC campus ministry locations and a listing of the personnel serving in those locations.

- b. The Christian Reformed Church is involved in campus ministry on more than forty campuses in Canada and the United States. As of September 2000, twenty-five campus ministries are supported by Home Missions partnership assistance grants. These are:

University of Alberta
University of New Brunswick
McMaster University
Wilfrid Laurier University
Wayne State University
Iowa State-Korean
University of Iowa
University of New Mexico
University of Toronto
Eastern Michigan University
Michigan State University
University of Michigan
Passaic County Community College

University of Western Ontario
William Paterson University
University of Guelph
Waterloo University
Ferris State University
Iowa State University-Anglo
Queen's University
S.W. Indian Polytechnic Institute
Brock University
Fanshawe Community College
Western Michigan University
Dalhousie University

In addition, Journey Christian Fellowship, a multiethnic new-church plant seeking to serve the University of California-Los Angeles campus population, has begun under the leadership of evangelist Charles Kim. New campus ministries have been approved for York University and the University of Northern British Columbia. Personnel searches are

currently underway with an expected ministry kick-off in the fall of 2001. And finally, this past year four emerging campus leaders tested their missional skills and calling (a part-time, internship model), expanding the missional reach of our campus ministries at the University of Waterloo, Brock University, Central Michigan University, and the University of Toronto.

New, or refocused and expanded, campus-ministry initiatives are currently being explored for:

University of Calgary	New Jersey City University
Chicago (downtown schools)	(Hispanic)
Central Michigan University	Akron University and surrounding
San Juan College and Fort Lewis College	colleges
(Native American concentrations)	

The regular program of activities for our campus ministries includes weekly Bible studies for students and faculty, one-on-one counseling, large-group worship/teaching events, small-group discussions, social activities, leadership formation, special lectures and retreats, and occasionally a Sunday student-worship service on campus. Though many of these gatherings are small, some do swell to include hundreds of students. For each event, the goal is both to move people toward their baptism (make disciples) and to spur people forth from their baptism (living for Jesus in every dimension of life).

- c. The campus ministry director consults with Christian Reformed Church campus ministries across North America, administers partnership-assistance funding, develops ministry standards and evaluation tools for campus ministries, and marshals denominational (and other) resources to further aid our campus ministries. Calvin College partners with CRHM-Campus Ministry to cosponsor an annual academic/missional lecture tour on major university campuses throughout North America. Calvin Theological Seminary's Mission Institute has partnered with CRHM-Campus Ministry to conduct a two-year consultation on evangelism. With the assistance of the Christian Reformed Campus Ministry Association, the campus ministry director's office supports a campus-ministry journal, Footnotes; annual campus-ministry conferences; regional campus-ministry gatherings; and other leadership-development activities. In conjunction with the Association, the campus ministry director's office convenes, semiannually, a campus ministry-planning team to track campus-ministry trends, to explore campus-ministry issues and concerns, and to help set the course for our ongoing mission in higher education.

The generous commitment of prayer, volunteers, and funding support of local congregations, classes, and the denomination for this vital mission is deeply appreciated. The grace and wisdom of God has been poured out on individuals and institutions alike with life-changing results.

2. Partnering with Red Mesa schools and the Rehoboth-Red Mesa Foundation
In 1997, Classis Red Mesa churches and schools officially established the Red Mesa Foundation. The foundation was formed to serve the Red Mesa schools and churches primarily by developing financial resources—

especially through land sales, lease arrangements, and development uses—to complement other sources of support for Red Mesa ministries. With this purpose in mind, already in 1996 Home Missions agreed to transfer title of the nine hundred-acre Rehoboth Christian School campus and surrounding area to the foundation. This transition was finalized in December 2000.

Home Missions also assisted the Red Mesa schools in the formation of the Christian Schools Association. In addition to its role on the foundation, the association seeks to establish and foster mutually beneficial programs of support (internal and external—staff development, donor development, and so forth) for all of the Red Mesa schools. Dennis VanAndel has been appointed the first executive director of the Association.

As the schools continue to renew and revise their missional and educational goals for this new millenium, Home Missions is privileged to continue to journey with them in partnerships that demonstrate declining denominational subsidies matched by increasing local ownership.

D. Finance and advancement

1. Resources

a. Financial resources

Through strong giving from churches, individuals, and businesses, God provided abundantly in fiscal 2000. Total gift income exceeded the projected 2000 budget, and the ministry was able to fund all programs as planned. The number of first-time direct donors continues to increase by approximately nine hundred per year. The 2001 Home Missions ministry-share request was increased 2 percent over the 1999 request.

b. Personnel resources

Home Missions also gratefully notes that volunteers donate their time and various talents in both the central office and field ministries and continue to provide numerous benefits to Home Missions and affiliated ministries.

c. Missionary prayer and financial partnerships

God is blessing the Christian Reformed Church with gifted leaders from various ethnic groups who are leading a wide variety of ministries. This outreach is recognized as an outflow of Christ's love for all God's children. There are more than sixty Korean Christian Reformed congregations and numerous Hispanic, Vietnamese, and Laotian congregations. The increased interest in and support of local churches for these ministries is deeply appreciated.

d. Information resources

This year, for the sixth time, Home Missions celebrated Reformation Sunday with more than 300 churches participating in this observance. Nearly half of these churches took a special offering for the cause of Home Missions. Home Missions again offered Easter bulletins and devotional materials. Nearly 600 congregations participated, and more than 250 scheduled an Easter offering for Home Missions.

Home Missions participated with other CRC agencies in several cooperative projects. In the United States, this included activity with Barnabas Foundation and Women's Missionary Union speaking tours,

along with a January “Lord of the Harvest” prayer emphasis. In Canada, Home Missions participated with other agencies on a volunteer project called ServiceLink, and Christian Stewardship Services. In both countries, we worked jointly on *Prayer Guide*, *Intermission*, *CRC Source*, and the December 2000 Urbana missions event.

IV. Recommendations

A. That synod grant the privilege of the floor to Rev. Alvern Gelder, Home Missions board president, and Rev. John Rozeboom, executive director, when matters pertaining to Home Missions are discussed.

B. That synod encourage all Christian Reformed churches to recognize Easter Sunday and Reformation Sunday as significant opportunities to take an offering for Christian Reformed Home Missions.

Home Missions is blessed, privileged, and profoundly challenged in serving the Lord and the church through *Gathering*.

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

I. Introduction

World Missions is a servant of the Christian Reformed Church in North America. It works in multiple partnerships to provide for the fullness of God's grace in a broken world, and it seeks to bring glory to God. World Missions is very thankful that the support for "bringing salvation to the ends of the earth" is a vision that has gripped many. That vision continues to challenge us as world population has now surpassed six billion souls.

As one of the outreach-oriented agencies of the Christian Reformed Church in North America, Christian Reformed World Missions (CRWM) has sought to fulfill the following mandate:

- A. Proclaim the Gospel of the growing kingdom of God.
- B. Call people of the entire world to repentance, faith in Jesus Christ, and obedience to God in their personal lives and societal relations.
- C. Build the Church of Christ. Develop peoples who are gathered for worship, training their own membership for leadership, and dedicated to service in and beyond the communities in which they live.
- D. Relieve suffering and minister to human needs through programs of Christian education and development, with the help of CRWRC and/or local diaconal organizations wherever possible.
- E. Encourage and enable the congregations of the CRCNA to call and commission missionaries and to provide cooperatively for their support.

(Missionary Manual, Section 109)

The tasks, however, are not ones to be done alone. World Missions joins other agencies of the church that have likewise been attempting to fulfill their mandates. Many local CRC congregations have found opportunities to reach "to the ends of the earth" through short- and long-term outreach programs. In many of the far-flung reaches of the earth, World Missions joins company with Christian churches that are growing and developing their own programs of reaching the ends of the earth with the gospel. World Missions has entered an exciting time, wherein the task of spreading the gospel is best done in partnership with others. As a result, World Missions plans and implements those plans—committed to taking the good news of salvation to the ends of the earth by working with partners.

II. Elements in partnership

A. *With the CRCNA*

World Missions has built both its plan and its budget on the conviction that its most basic partnership exists with the congregations of the CRCNA. This involves 94 long-term missionaries (plus their spouses), along with 169 partners, interns, and associate missionaries who receive their support from the congregations in North America. The support comes in many ways, all of which are vital to the ongoing ministries represented in the fields and projects around the world. Currently, 80 percent of all the CRCs give direct, above-ministry share financial support to one or more missionaries. If giving were measured by ministry shares alone, then it could be said that nearly all CRCs financially support CRWM.

There are several unique features to the partnership between World Missions and the CRCNA. First, World Missions has begun to work with

classes. For example, the congregations of Classis Wisconsin are partnered with the work among the Waray people in the Philippines, and the churches of Classis Alberta North are involved in an effort to generate meaningful support for the Christian Reformed Church of Cuba. We hope this is a growing trend.

Second, by forming “clusters” (classes) of churches, missionaries are able to limit their deputation travel, and clustered churches can cooperate to promote field projects and programs; thus gaining “ownership” of these activities.

Third, the partnership plan calls for a network of twenty-six regional representatives who span the continent and whose regions are geographically aligned with those approved by Synod 1999. These regional representatives, in turn, work with an even larger network of local, church-related representatives, whose task is to keep the outreach ministries before the churches.

Fourth, the evidence of this partnership manifests itself in the representatives, designated by their classes, who serve on the World Missions Board under the direction of the synod of the CRCNA.

Finally, the plan has been reviewed by the CRCNA and judged as to its consistency with the overall vision of the denomination.

B. With other agencies of the CRCNA

The World Missions’ plan reflects an increasingly positive and proactive partnering with the other CRC agencies. There are program plans for joint efforts in the Dominican Republic, Haiti, Central America, Nigeria, the Philippines, and eastern Europe. New cooperations are being formed in Mexico, Cambodia, and Bangladesh. These plans are coordinated both at the field level and with the Ministries Administrative Council (MAC).

C. With churches overseas

In the past, church-planting ministries have included the establishment of CRC-like churches in many countries, especially within Latin America, Nigeria, and the Philippines. More recently the strategies for the agency have shifted to a church-development strategy because World Missions recognizes a maturing leadership in the partner churches. Likewise, these partner churches have a growing vision for outreach. In particular, the partner churches in Mexico and the CRC-Philippines will figure in the development of the new ministries in Mexico and in southeast Asia respectively. The church-planting and development work in Nigeria includes staffing from partner churches.

III. Report on mission fields and projects

During the past year, World Missions gave support to twenty-nine Reformed and Presbyterian churches, which are attended by approximately two million people. It also contributed staff and grants to twenty other agencies and leadership-training institutions. World Missions’ activities in specific mission fields are briefly described below.

A. Africa

1. *Sierra Leone.* Rebels have destroyed the entire infrastructure for our ministry among the Kuranko. National staff members have all relocated to Freetown, the capital city, where they participated in food distribution and evangelism among displaced people. In spite of the difficulties, the nationalization plans are moving forward.

2. *Liberia*. Though civil war forced the evacuation of missionaries from Liberia in 1990, ministry has continued through grants to our partner organization. Liberian translators completed work on the Bassa Bible in 2000. Our partner organization also reports that both their Theological Education by Extension and their Health programs are running well.
3. *Nigeria*. Through partnerships with churches in Nigeria, Nigerian evangelists worked with the church-planting team and extended the witness in the Kambari region. Joint work with CRWRC in urban areas established Christian communities in Jos, Abuja, and Lagos. In the emerging churches among both the Kambari and the Dakka, baptized membership increased from three hundred to four hundred. New initiatives include working with churches to respond to the AIDS crisis as well as a ministry to Muslims.
4. *Mali*. Work continued among the Fulbe in Mali. Each missionary now works with individuals or small groups of believers both in village settings and in Bamako, the capital city. The number of Fulbe Christians directly resulting from CRC ministry increased from nine to fourteen.
5. *Guinea*. Seventy Fulbe attended the Fulbe Christian Conference and five were baptized. The translation team completed work on the New Testament. Team members participated in friendship evangelism and prison ministries, and they sought opportunities to establish Bible studies. Missionaries also shared the leadership of Pular worship in the towns of Labe and Dalaba.

B. *Asia*

With its enormous population, wealth of culture, depth of history, and variety in its religious heritage and practices, Asia offers a tremendous challenge to, and opportunity for, the Christian church. Increasingly, Asians are not only “out there” but also are our fellow CRCNA members as significant numbers of Asians settle in North America and join the CRCNA. It is CRWM’s honor to have been given a small but important role to play in the extension of God’s kingdom and his church in Asia and in partnership with Asian churches and peoples.

CRWM’s ministries in Asia are focused largely on Bangladesh, Cambodia, China/Taiwan, Guam/Micronesia, Japan, and the Philippines.

1. *Bangladesh*. Our intent is to provide a faculty member to the College of Christian Theology in Bangladesh (CCTB) to enhance the development of Christian leadership in that country. Our personnel would work closely with the CRWRC team and partners by providing theological grounding for, and training in, holistic ministries by churches and Christian agencies. We also hope to provide short-term assistance to the development of CCTB’s library.
2. *Cambodia*. We will focus on working under the Evangelical Fellowship of Cambodia (EFC), of which CRWRC-Cambodia is a member, in developing Christian leadership training and education ministries. Expected also is a study of additional ministry opportunities that we may become involved in later. We are particularly interested in partnering with the CRC in the Philippines for ministry in Cambodia. There may also be teaching opportu-

nities at Phnom Penh Bible College. Short-term teaching positions for partners are also being planned.

3. *China/Taiwan.* CRWM ministries in China and Taiwan include many facets such as church-leadership development, organizational-capacity building of churches and other Christian institutions, evangelism among university students and faculty, youth-work development, and assistance in Calvin College's off-campus program. The primary focuses are on Christian-leadership training in China and on Taiwan and evangelism in China.
4. *Guam/Micronesia.* We own and operate two outlets of Faith Bookstore on Guam. The stores provide a variety of literature needs for the Christian community throughout Micronesia. The Christian Education Enhancement program provides resources to Christian schools on the islands in terms of qualified teachers, curriculum design, and administrative inputs. We work with approximately ten schools in the area. We also have a number of partners who work in ministries related to Pacific Islands Bible College or Faith Church.
5. *Japan.* In Japan, our ministry focuses on planting churches in partnership with the Reformed Church in Japan (RCJ). We are currently involved with eleven mission congregations. We work closely with the Back to God Hour's Japanese ministries. We are also part owner of the Christian Academy of Japan (CAJ), a Christian school that many of our missionary children attend. In the next few years, we plan to expand into involvement in youth ministries through the RCJ.
6. *The Philippines.* The focus in the Philippines is on Christian-leadership development, church organizational-capacity building, and church planting ministries. We work mostly in partnership with the CRC in the Philippines. We are also investing in providing resources to the larger Asian community's need for leadership training and the CRC-Philippine's desire to develop its own mission program.

C. *Europe*

1. *France.* Through an agreement with the Evangelical Reformed Church in France, we placed a professor at the church's seminary to teach practical theology and administer an extension-training program for African church leaders.
2. *Hungarian Ministries.* Leadership training and placement of teachers in church-run schools has been CRWM's strategy in this field. We consider it a privilege to give support to the Hungarian Reformed Church as it continues to rebuild after years of communism. We have also responded to the church's request to work together in Russian-language outreach in Trans-Carpathia.
3. *Russia.* Our work is part of an interagency ministry effort. Much of our ministry is centered around three reading rooms. More than three thousand people have registered to use these facilities and more than thirty have made decisions for Christ.

D. Latin America

1. *Central America.* The work of World Missions in Central America encompasses the countries of Costa Rica, El Salvador, Guatemala, Honduras, and Nicaragua. In these countries, World Missions supports evangelism and theological-education efforts by the national churches. World Missions also supports the efforts of the national Christian Reformed Churches in El Salvador, Honduras, and Nicaragua to strengthen the new church plants that have recently begun. The development of Christian Reformed churches and a Christian-school system in Costa Rica, Honduras, El Salvador, and Nicaragua are made possible through grants and the deployment of World Missions staff.
2. *International Fellowship of Evangelical Students (I.F.E.S.).* Due to Ruth Padilla (Eldrenkamp) DeBorst's recent marriage, she has moved from Argentina to El Salvador. She continues her ministry of publishing solid Christian books in Latin America as a support to Christian university students, this work includes production of materials and management of Ediciones Certeza (the publishing house of International Fellowship of Evangelical Students in Latin America).
3. *Cooperative International Theological Education (CITE).* World Missions provided one missionary to CITE for work in Cuba and Mexico during the past year. Leadership-training workshops, distribution of theological textbooks, and the editing of Spanish materials were major components of the work of CITE.
4. *Cuba.* The Christian Reformed Church in Cuba continues to experience growth, showing its vitality as new members joined the churches, capable young leaders sought training, and the number of summer youth camps increased. World Missions provided grants to the Christian Reformed Church of Cuba, organized and gave leadership-training seminars, and facilitated short-term visits to Cuba by missionaries from other countries. World Missions also sent an associate missionary for three months to help set up a theological-education program by extension in local churches.
5. *Dominican Republic.* World Missions reports the encouraging way in which the national church leaders are making progress in their diaconal and theological-education programs. Formal education continues to be provided through the Association of Reformed Christian Schools, which includes twenty-one active Christian schools. The level of education provided by these schools has increased substantially.
6. *Haiti.* World Missions and CRWRC continue working together as Sous Espwa (meaning "fountain" or "source of hope"). World Missions also works through national partner organizations to develop educational programs and materials, which helps participants attain a higher level of spiritual, social, and/or professional maturity.
7. *Mexico.* In Mexico, World Missions focuses on church planting and development, with a heavy concentration on church-leadership development. The mission plans to expand its ministries to more urban centers in partnership with The Back to God Hour, World Literature Ministries, and Home

Missions. Leadership training and the development of churches for the Reformed Presbyterian Church and National Presbyterian Church of Mexico continues through grants and the deployment of staff. World Missions continues in its support of a developing Christian school in Belize.

8. *Puerto Rico*. Three newly planted churches are growing well. When the regular missionary finished his service in Puerto Rico in January 2001, World Missions' decreasing grant to that country also came to an end.

IV. Ministry in Canada and in the U.S.A.

Whereas World Missions International's major focus is on the field and project ministries, World Missions-U.S.A. and World Missions-Canada are focused on challenging members of the CRC to support the international mission-outreach vision. Developing a strong, prayerful, financial and caring connection between the CRC, its missionaries, and their fields/countries is integral to achieving this vision. Modern technology, such as e-mail, makes contact between the missionaries and the church much easier.

There continues to be significant variations in the levels of passion for international outreach among our church members. Some, particularly the elderly, continue to be very loyal and very mission-minded. The younger generation tends to be more supportive of ministry that they can be directly involved with; ones that they perceive will make a difference. New avenues of partnering with regions and individuals and developing opportunities for ministry involvement are being explored to respond to that desire.

World Missions-U.S.A. and World Missions-Canada continue to support each other through a joint-venture agreement. Both offices use a network of regional and local representatives to make the needs and opportunities for ministry known and to nurture the churches' passion for the lost and suffering outside our borders. These efforts are increasingly conducted in collaboration with the other agencies and institutions of the denomination.

V. Program report for recruitment and training

Training programs prepared approximately nine long-term, thirty short-term, and thirty summer-mission-program participants.

	FY1999-2000 Actual	FY2000-2001 Plan	FY2001-2002 Plan
Long-term missionaries	97	99	94
Missionary spouses	81	82	75
TOTAL:	178	181	169
Partner missionaries	67	76	86
SMP volunteers	46	41	42
Other volunteers	20	25	20
Seminary interns	6	3	2
Associate missionaries	<u>27</u>	<u>24</u>	<u>19</u>
TOTAL:	166	169	169
GRAND TOTAL:	344	350	338

World Missions needs approximately \$74,000 to send and keep a long-term missionary family overseas for one year. About one-half of this support comes

from denominational ministry shares. An average of eleven sending and supporting churches supply most of the other half through faith-promise and other above-ministry share support. Individuals can also support missionaries directly rather than through their local churches. Short-term partner missionaries, associate missionaries, and summer-mission participants usually serve for one to two years and do not receive salaries from World Missions. They raise their own support (travel and living allowance) from churches and friends, support themselves, or, in the case of many partner missionaries, are supported by jobs in the countries to which they go.

All of World Missions' fields and projects and 96 percent of its three hundred missionaries are connected via the Internet to the office and to each other. This connection greatly increases the mission's capacity for communication and distribution of mission news.

The names and addresses of our missionaries and regional representatives can be found on the back pages of the World Missions calendar. They are also listed in the Directory of Agencies and Committees in the CRC *Yearbook*, as are the names of World Missions' administrators.

Each year World Missions pays tribute to missionaries and office staff who are celebrating significant anniversaries of service. In 2000, World Missions honored the following for five to twenty-five years of service to the CRC through World Missions:

Rev. Carl and Mrs. Janice Afman (Taiwan, Philippines) 15 years
Jana Brassler (China) 5 years
Dr. Harvey Bratt (Nigeria, Home Office) 10 years
Mr. Stephen and Mrs. Sandra Brauning (Dominican Republic) 10 years
Dr. Kornelis and Mrs. Janneke de Blois (Netherlands) 5 years
Mr. Ron Geerlings (Nigeria, Liberia, Home Office) 20 years
Rev. Jeong and Mrs. MiSook Gho (Japan) 5 years
Mr. Joel and Mrs. Jeannie Huyser (Nicaragua) 5 years
Mr. Hans and Mrs. Joanne Kater (Central America) 5 years
Miss Rosalie Konynenbelt (China) 5 years
Rev. Paul and Mrs. Mary Kortenhoven (Nigeria, Sierra Leone) 25 years
Mr. Dennis and Mrs. Rosemari Kroll (China) 10 years
Miss Dorothy Meyer (Belize) 20 years
Mr. Scott Miedema (Dominican Republic) 5 years
Rev. James and Mrs. Young Park (Japan) 10 years
Mr. Tom and Mrs. Michelle Postema (Japan) 10 years
Rev. Lawrence and Mrs. Ruth Spalink (Japan) 20 years
Rev. Dwayne and Mrs. Gladys Thielke (Philippines) 10 years
Mr. Larry and Mrs. Ann Vanderaa (Liberia, Mali) 25 years
Rev. Mike and Mrs. Lois Vander Pol (Taiwan, Philippines) 25 years
Rev. Jan and Mrs. Darlene Van Ee (Mexico) 25 years
Mr. James and Mrs. Kristen Vreeke (Nigeria) 5 years
Mrs. Dorothy Wallinga (Home Office) 15 years
Mr. Mark and Mrs. Eileen Wiersma (Haiti) 10 years
Mr. Donald and Mrs. Mae Wunderink (Honduras, Costa Rica, Dominican Republic) 5 years

VI. Collaboration with other CRCNA agencies

In the international outreach effort, World Missions collaborates with The Back to God Hour, CRC Publications/World Literature, CRWRC, Calvin College, and Calvin Theological Seminary. Especially noteworthy have been the research efforts by all these agencies into new outreach in Latin America (Mexico) and southeast Asia. Calvin Seminary made a vital contribution in the orientation of new missionary candidates. All are working together in support of ministries in various parts of eastern Europe.

VII. Governance and administration

CRWM Joint International Committee held its annual meeting in Grand Rapids, Michigan, May 1-4, 2001. At that gathering, the committees of World Missions-USA and World Missions-Canada met separately to attend to mission matters peculiar to the Canadian and the U.S. contexts. They met jointly to attend to the common task of governing and overseeing the mission fields and projects. In addition, the executive committees met jointly and separately in February, September (Canada), and December. In September 2000, a joint meeting was held with the Board of Trustees of the CRCNA. Another of those meetings is anticipated in the future.

VIII. Long-range plan and fiscal 2001-2002

Copies of World Missions' Long-Range Plan are available on request. This plan describes our vision, mission, purpose, values, mission task, design of fields and projects, deployment guidelines and plans, strategic issues for effective mission, and the force for mission provided by the CRCNA. This plan is used to give shape to our annual plan and budget and has entered a phase of significant review. Efforts have begun to integrate more closely World Missions' plan with that of the CRCNA. World Missions also intends to make the document more normative for field and project plans.

With the proposed budget for fiscal year 2001-2002, World Missions will support 94 long-term missionaries (75 spouses who volunteer much time to ministry) and 169 short-term missionaries (including spouses) for a total of 338 active missionaries, accompanied by many children. They will be supported by an international administration and program staff of 18 full-time and 4 part-time persons, based in Grand Rapids and Burlington. Twenty-six regional representatives and their spouses, based in North America, offer much support.

The budget from July 1, 2001, through June 30, 2002, will be \$13,760,278. North American administrative and promotion expenses will be 11.1 percent of the budget. Budget details will be provided in the *Agenda for Synod 2001-Financial and Business Supplement*.

IX. Salary information

Job level	Number of positions	Compensation quartile (includes housing allowance)
18	1	2nd quartile
17	2	2nd and 3rd quartiles
16	3	2nd and 3rd quartiles

X. Recommendations

World Missions-Canada and World Missions-U.S.A. respectfully recommend the following:

- A. That the president of World Missions-Canada, Rev. Carel Geleynse; the president of World Missions-U.S.A., Rev. William Vis; and the World Missions executive director be given the privilege of meeting with appropriate advisory committees of synod and represent World Missions to synod when synod deals with matters related to this agency.
- B. That the Board of Trustees and synod continue World Missions on its list of denominational agencies recommended to the churches for one or more offerings.
- C. That the Board of Trustees and synod encourage all Christian Reformed churches to recognize Pentecost Sunday as a significant opportunity to take an offering for Christian Reformed World Missions.

Christian Reformed World Missions

David A. Radius, interim executive director

I. Introduction

“I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me” (John 17:22-23 NIV).

The millennium brought with it a new year of grace and gratitude as CRWRC celebrated thirty-eight years of ministry with this world’s poor. How grateful we are to share in God’s transforming work with you! From Korea to Kosovo, CRWRC has developed an integrated vision, strategy, program plan, and partnership approach. This unique integration has resulted in a multifaceted organization that really knows how to love its neighbors.

CRWRC is building global hope through collaborations that emphasize exchange and partnership. We are developing organizations and church ministries, responding to disasters, and teaching biblical justice. Our communities suffer the effects of sin, exploitation, and poverty. CRWRC helps facilitate the restoration of our partners and participants to God’s original intention for them. Honesty, transparency, respect, service, justice, righteousness, humility, cheerfulness, and integrity are qualities we build into local organizations—and promote in the communities where we work.

CRWRCs uniquely integrated approach involves loving our neighbors and promoting change based on biblical values—reconciliation, stewardship, gratitude, justice, and integrity—to transform the communities in which we live. However, the most important aspect is to really love our neighbors and to present them with the whole gospel—in word and in deed. For this, and many other opportunities to be obedient to God’s call, we are grateful.

In development, CRWRC was building global hope in thirty of the world’s poorest countries in the year 2000. Our integrated community-development programs in adult literacy, health education, income earning, and agriculture brought wholeness and growth to people in need. The ministry provided through 146 local Christian partner groups directly impacted the lives of more than 175,000 individuals. Praise God from whom all blessings flow!

Carried on a wave of support from our constituency and sister organizations, CRWRC Disaster Response Services (DRS) reached multitudes struck by disaster. Floods in Orissa, India, and Mozambique, where thousands lost their lives, were the main foci internationally. Rebuilding after the flooding in Cuero, Texas, and Grand Forks, North Dakota, drew much attention on the home front. Disaster relief is a wonderful blend of building new relationships, meeting new challenges, and seeing God’s marvelous grace every day. What a privilege it is to serve people in disaster-affected communities. CRWRC-DRS now provides a new service—consultation to Christian organizations to enhance their ability to respond to their communities. The organizations are concerned about the root cause of vulnerability to disaster—poverty. Pray that CRWRC’s relief efforts will continue to transition into development programs in needy communities.

In justice education last year, giving to world hunger through churches, classes, and the Peter Fish totaled more than \$425,000. CRWRC thanks you for every dollar or looney that this amount represents. World Hunger 2000

embraced the theme of “Real Problems, Real People, Real Change.” By revealing the *real* problems that cause hunger and affect *real* people, we continue to join together—in North America and around the world—to help bring *real* and positive change in Christ’s kingdom. Through world-hunger awareness, study, service learning, and direct programming, CRWRC’s justice education and advocacy program brings hope to God’s people in community.

II. Board matters

A. Board Leadership

The primary function of the board is to provide direction for the holistic ministry program of the agency and to encourage the vision of the organization as a whole.

The CRWRC governance structure is composed of representatives from each of the classes of the Christian Reformed Church and several members-at-large. The board is organized into two divisions, one for Canada and one for the United States. The officers for the respective boards are listed below:

1. Officers of CRWRC-Canada

Ms. Margaret Spoelstra, president
Ms. Barb Hoekstra, vice president
Ms. Anna Feddes, secretary
Mr. Lawrence De Graaf, treasurer
Mr. Jack Feenstra, vice all
Rev. John Koster, pastoral advisor

2. Officers of CRWRC-U.S.A.

Ms. Carol Van Ess-Dykema, president
Mr. Terry Woodnorth, vice president
Mr. Greg Geels, secretary
Mr. Paul Wassink, treasurer

B. Board nominees

CRWRC requests Synod 2001 to re-elect the following two people for their second and final terms:

Member at Large: Pastoral Advisor

Rev. Gilbert Varela (incumbent) has served the Christian Reformed Church in ministry at the Sol del Valle Church in Sun Valley, California, since 1995. He has served as a delegate to CRWRC from Classis Greater Los Angeles, and was elected alternate pastoral advisor to CRWRC by Synod 1998. Rev. Varela was born in Costa Rica and received his education at the National University in Costa Rica, the Metropolitan University (Mexico), the Presbyterian Theological Seminary (Mexico), the International Institute of Higher Studies (Mexico), the International Theological Seminary in Pasadena, and Calvin Theological Seminary, where he received a masters degree in theology. Rev. Varela and his wife Elizabeth Espinosa de Varela are the parents of two children.

Rev. Sam Reeves (alternate), 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. Pastor Reeves received a bachelor of theology degree from the Liberian Baptist Theological Seminary and a master of divinity degree from Princeton Theological Seminary. He is presently a candidate for the doctor of ministry degree at Princeton. He has served the Samaritan Baptist Church in Trenton, New Jersey, the New Zion Baptist Church in Elizabeth, New Jersey, and the Galilee Baptist Church in Trenton, New Jersey. He also served the First Liberian Baptist Church in Trenton, New Jersey, as associate minister for training.

III. CRWRC's programs and ministries

Note: CRWRC's definition of a participant is a person in a particular program such as health or literacy. Thus, a person who participates in more than one program will be counted more than once.

A. Development regions

1. Asia

In Asia, CRWRC brought help and hope to 51,433 participants in poverty in Bangladesh, India, Indonesia, the Philippines, Cambodia, and Laos. Community-based programs are carried out through more than sixteen local partner groups, in health, income generation, adult literacy, deacon training, and justice. CRWRC's Cambodia Team expanded its ministry efforts into Laos where development programs are now being built on the foundations of the refugee relief efforts there. We are thankful that God accomplishes more than we can ask or imagine.

2. Eastern and southern Africa

In East and South Africa, CRWRC embraced 66,867 people living in poverty through more than twenty Christian partner groups in Kenya, Malawi, Rwanda, Tanzania, South Africa, Uganda, and Zambia. CRWRC's expatriate and national staff in this region coordinate programs in food production, environmental conservation, health education, income generation, literacy, justice, AIDS prevention and deacon training. Due to the alarming rise in HIV/AIDS, programs in Kenya and South Africa have incorporated AIDS education into their existing health programs. In South Africa, CRWRC is working with an international coalition of Reformed churches to strengthen development programs, forge connections among South African organizations, and create employment among the poor through job-skills training.

3. Eastern Europe

In eastern Europe, CRWRC is active with 8,617 participants in Romania through pregnancy-resource centers; orphan, disability, and substance-abuse ministries; and small-business development. New this past year was the interagency initiative in the Ukraine with the Reformed Church in Trans-Carpathia.

4. Latin America

In Latin America, 16,902 participants improved their lives and livelihoods in the Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, and Nicaragua. They worked toward positive, permanent change through deacon training, health care, income earning, literacy,

justice, and food-production programs. Relief efforts in the wake of Hurricanes Mitch and Georges continue, especially in the area of housing.

5. North America

In North America, 11,717 people living below the poverty level were helped with diaconal consultation and training, refugee resettlement, language classes, family mentoring, youth education, tutoring, and education; prison, handicapped, and substance-abuse ministries; and income-generating projects. In the West Michigan area, City Vision is a developing umbrella organization for CRWRC's local partner groups. CRWRC's partner in the Chicago area was honored by the Housing and Urban Development Agency of the U.S. government for its individual development accounts (IDA) initiative and asset-building program for low-income people.

6. West Africa

In the West African countries of Mali, Niger, Nigeria, and Senegal, CRWRC's mission of mercy reached 45,017 people through income-earning, evangelism, health, literacy, food-production, AIDS-prevention, justice, and environmental-protection programs. While efforts in Sierra Leone had to be drastically changed due to civil unrest, we continue to pray and work for peace in this war-torn country. Due to CRWRC Senegal's expertise in AIDS prevention, one of our partner staff traveled to Bangladesh to give training to partners there. Nigeria's country team continues their AIDS-prevention efforts in collaboration with World Mission counterparts.

B. Partners for Christian development

In 1996, CRWRC helped birth and form an affiliate organization, Partners for Christian Development (Partners). Partners is a membership organization comprised of visionary Christian business and professional people. Its members want to make a serious and lasting impact on our world by bringing the unique skills and experience of business people into partnership with CRWRC in order to build healthy caring communities in Jesus' name.

Partners envisions a world where the love of Jesus is expressed through business and everyone has the opportunity for meaningful, productive employment.

1. Partners for Christian Development works toward this vision by

- a. Promoting, affirming, and celebrating business and entrepreneurship as an outstanding Christian calling, vital for God's kingdom to be fulfilled.
- b. Networking together with our members in order to better develop God's resources and be faithful stewards of them.
- c. Providing opportunities for our members to become personally involved in creating jobs and economic opportunities for the poor.

2. These three thrusts result in specific programs:

- a. Partners for Christian Development sponsors an annual national business conference and local dinner programs that motivate, encourage, and refresh business people in their calling.

- b. In 2000, Partners for Christian Development supported CRWRC in raising \$3.3 million for community-development programs through its major-gifts development program.
- c. Partners for Christian Development currently has four hundred dues-paying and active members in thirty-two business-building partnerships. These partnerships are built between North American business people and people in the nineteen countries in which CRWRC is working. Last year, these partnerships raised \$1.2 million and served twenty-seven thousand people in need, offering them consultation, access to available markets and technology, capital, and encouragement.

We praise God for the way he is working in and moving among business people for his glory. He is truly bringing rich and poor together in ways that are transforming everyone.

C. *Justice education, advocacy, and service learning*

In a world filled with injustice, the Bible calls us to the action of *putting things right*. Isaiah 56:1 says, “Maintain justice and do what is right.” What does it take to put things right? CRWRC takes this question seriously. We have learned that to put things right is not just a matter of providing just the right teaching, digging just the right number of wells, or starting just the right number of small businesses. To put things right also requires us to examine structural issues and to advocate for the oppressed.

The ministry of justice and advocacy has taken on an increased urgency for the Christian Reformed World Relief Committee. We have expanded local ministry activities to include advocacy and education. We are working with lawyers and poor communities to develop policies that help poor people. We are working with organized communities to hold their lawmakers accountable for practicing good laws that they have already made. We now have justice coordinators, experts in each regional team, to help us understand and then act locally, regionally, and globally on issues of injustice.

As we work daily with communities around the world, we gain special insights into the lives of the poor and hurting in this world. We are invited into homes, schools, and churches; into the fabric of the lives of communities. When we survey crops with farmers in El Salvador, we learn the importance not only of good crop yields but also access to land. We learn that a successful small business started by a woman in Bangladesh may not meet all her families needs, and her children as young as seven may still have to work in a factory to help the family survive. We learn that a child born healthy in Zambia may succumb to common diseases as a result of the country’s over-powering international debt that limits resources for health care in local villages.

We believe that God has put us in a special position to work at putting things right. We have been given a window on the world that helps us see what the church can do to put things right. God has called us to strengthen the voices too faint to be heard: the hungry, the poor, the powerless. To accomplish this goal, CRWRC works to educate and empower the people of a community. Our field workers help people to understand the laws of their governments, to ensure the protection of their rights, and to recognize structural barriers that perpetuate poverty.

The benefits of this community development extend beyond those folks directly involved in the programming. When people are empowered to make meaningful changes in their communities, the entire community is touched. When people understand the operations of their government and community, they are able to work for structural change in their larger society.

CRWRC also applies its gifts to create change at this larger societal level. Our partner groups around the world work for changes in laws and behaviors at national levels and organize people into citizen groups. We have formed coalitions with local and national groups to advocate for positive policy decisions, and we are working at national and international levels to encourage equity and justice in each of the countries in which we work. By addressing issues such as human rights, gender rights, land rights, and child rights, CRWRC partners hope to impact the lives of millions who suffer in unjust situations. While we at CRWRC may never have a personal relationship with all these people through a given development project, we can impact their lives through the work we do at local, national, and international levels. We work at these different levels because we know it is the best way to reach into entire communities to create change and impact lives around the world.

In **Bangladesh**, we are educating adolescent girls and their families about the dangers of early (before age 18) marriage. Recently, one group of young women wrote, directed, and role-played an early marriage scene that depicted the all-too-common occurrence of early pregnancy and maternal death. Helping young girls and their families understand these issues will help create an improved and just future for generations of women.

In our work for land rights in **Indonesia**, not only are we helping farmers increase their yield through improved agricultural techniques, we have also provided a lifetime of security through land-ownership protection—helping farmers understand the importance of registering their land and protecting it from land-grabbers.

In **Nicaragua** we are working to purchase land for landless families in order to provide the kind of ongoing security that is so important in an agriculturally based economy.

In an effort to fight corruption in government, we are using Christian radio stations in **Mali** to broadcast messages about how the new Malian decentralized local government operates. These messages accompany a civic-education booklet that was produced for our community library boxes.

In many areas—internationally and in North America—we are working to fight the hatred and conflict that arises from ethnic and racial discrimination.

CRWRC fosters this community of hope through the active participation of volunteers, work groups, and tour participants. CRWRC gives North American Christians the opportunity to meet their brothers and sisters in the two-thirds world—to sit face-to-face with a struggling fruit-stand operator in Manila; to meet mothers of child factory workers. Forging relationships across borders and cultures provides lessons and hope for everyone involved.

Putting images of hopelessness and bleak despair aside, we press on together as citizens of God's kingdom—rich and poor alike—to build God's kingdom: the kingdom that offers hope to every one of its citizens. Through study, service learning, and direct programming, CRWRC helps to create a new community—a community that is united not by human boundaries but by Christ.

D. Disaster relief

In North America, CRWRC’s Disaster Response Services (DRS) repaired and rebuilt homes in seven communities in the United States during 2000. Needs-assessment teams of DRS volunteers visited twelve communities damaged by tornadoes and floods. A total of 143 houses were repaired or rebuilt, and more than 750 volunteers spent 119,279 hours in needs assessment, rebuilding, rehabilitation, advocacy, and training.

Internationally, the rehabilitation of the victims of Hurricane Mitch is continuing in Honduras—more than one thousand houses are being rebuilt, land is being redeveloped, and village banking groups are being established. More than thirty thousand people will have been assisted before the job is completed.

During the Kosovo crisis, CRWRC distributed food in Albania, and as the refugees returned, we went with them to the destroyed villages. The Lord used our efforts to show his love when, together with four partners, we assisted in rebuilding houses, restarting agricultural activities, reestablishing health clinics, and providing psychosocial counseling.

In Mozambique, we, along with the Presbyterian and Reformed churches of Mozambique and with Dorcas Aid, are active in the two areas damaged by flooding. We are restocking villages with goats and oxen, providing seed for replanting, and rebuilding houses and schools.

We are thankful for the establishment of the Foods Resource Bank (U.S.A.). Structured after the Canadian Foodgrains Bank, it was already instrumental in providing seeds to Tanzania, and milk powder to Chechnya. We pray that this organization may become a powerful “Christian Response to Hunger.”

CRWRC’s participation in the thirteen-member Canadian Foodgrains Bank has been richly blessed. CRWRC was the lead partner in programming food in eight countries for a total of \$6.7 million (Can.), a total of 11.300 metric tons of food. Put end to end, these 595 containers filled with food would stretch 3.5 km, or 2.3 miles.

We are thankful for the support of our church partners. Where sisters and brothers in the Lord come together to do this work, God’s blessings flow.

CFGB Activity for the Fiscal Year ending June 30, 2000 (in Canadian \$)

Location	Metric Tons	Project \$ Value	CRWRC's \$ Commitment
Ethiopia	6,400	\$3,236,828	\$73,549
Honduras	829	569,510	56,951
Kenya	2,229	1,330,282	133,432
Kosovo	441	583,680	13,083
Orissa, India	585	295,769	41,654
Philippines	131	98,977	19,795
Sierra Leone	585	515,847	51,585
Uganda	<u>105</u>	<u>51,688</u>	<u>10,338</u>
Projects Managed by CRWRC	11,331	\$6,732,774	410,426
Supporting other projects Korea, Mozambique, Eritrea			105,497

We thankfully acknowledge the contributions of our CFGB partners: the Presbyterian Church of Canada, World Relief Canada, Christian and Missionary Alliance, Canadian Baptist Ministries, United Church of Canada,

Evangelical Missionary Church, Mennonite Central Committee, and the Salvation Army. We also thank the Canadian International Development Agency, Canadian Reformed World Relief Fund, and Dorcas Aid International of Andijk, Netherlands.

E. Community services

CRWRC–Canada continues to be involved with ServiceLink, a program that links members of the CRC in Canada to various volunteer ministry opportunities. This program continues to encourage the expansion of volunteers as well as volunteer projects and opportunities. Currently there are eight regional coordinators of volunteers, a national coordinator (staff), and an administrative assistant (staff) who provide a “one-stop information resource” to groups and individuals who wish to use their gifts/skills with any CRC agency or their partners.

CRWRC–U.S.A. has now also launched a ServiceLink program for the CRCs in the United States, working with the same objectives to encourage volunteers in ministry and to identify more opportunities for service. There are several areas in which opportunities are being identified and volunteers are being placed. There are discovery tours, internships, long- and short-term volunteers, and work groups. We are looking forward to continued growth in this area and interagency collaboration. Both programs are working diligently on coordination to create a binational “one-stop shop” for all individuals.

During the 1999/2000 year, 354 volunteers served with a combined total of 27,529 hours for agencies including CRWRC, World Missions, The Back to God Hour, Home Missions, Diaconal Ministries, and Youth Unlimited. Of these, there were 268 new volunteers giving of their time and twenty groups consisting of approximately 225 members. Although there were fewer volunteers this year, the hours they served was quite significant with 4200 more hours than during 98/99.

For the first six months of 2000–2001, 550 volunteers have already served 8,945 hours. Included in these statistics is a group of adults from London who served for two weeks in Honduras this past summer. The high number of volunteers at this time reflects a special project taking place in Edmonton, Alberta, where many adults and teenagers from local churches are volunteering at the Mustard Seed Church—a ministry to homeless people in that city.

IV. Finance

A. Financial history

This table displays CRWRC revenues and expenses from 1993 to 2001 (projected).

(A = 10 months, B = Budget)

	93/94A	94/95	95/96	96/97	97/98	98/99	99/00	00/01B
Revenue	8,162	9,513	9,290	11,056	11,113	14,121	13,344	11,258
Overseas	4,312	5,977	5,491	5,548	5,000	5,488	6,320	6,878
North America	917	1,317	1,165	1,005	872	1,144	1,313	1,474
Dis. Resp. Serv.	1,288	1,849	876	1,674	1,822	2,371	3,214	745
Resource Devel.	743	1,086	1,026	983	1,053	1,206	1,363	1,096
Administration	751	987	894	932	1,183	1,140	1,231	937
Total Expenses	8,011	11,216	9,452	10,142	9,930	11,349	13,441	11,130
Net rev./(exp.)	151	(1,703)	(162)	914	1,183	2,772	(97)	128

B. Salary disclosure

In accordance with synod's mandate to report the executive levels and the percentage of midpoint, CRWRC reports the following:

Job Level	Number of Positions	Compensation quartile (includes housing allowance)
18	2	2nd quartile
17	0	
16	1	1st quartile

C. Detailed financial information

Detailed financial information and budgets will be submitted to synod by way of the *Agenda for Synod 2001—Financial and Business Supplement*.

V. Resource development

Support for CRWRC continued to grow during 1999–2000. We are continually grateful to God for the way people and the resources to support them are made available to carry out ministry on behalf of the Christian Reformed Church in North America.

The largest percentage of CRWRC support continues to come from Christian Reformed churches and individuals connected with the CRC, although people and congregations other than CRC are an important minority. Sixty percent of all revenue came from churches and individuals in 1999–2000.

Other cooperating agencies continue to be important in the financial support of CRWRC. More than \$4 million worth of grain and other gifts-in-kind were made available through the Canadian Food Grains Bank. In excess of \$1.5 million was contributed in cash by World Relief Canada, the Mennonite Central Committee, and Partners for Christian Development (PCD). PCD is the largest of these, and this contribution also represents strong support from people based in the CRC. Government grants contributed \$850,000, with most of this income coming from Canada.

Estate bequests and planned gifts (usually stocks) are an increasingly important part of the resource base for CRWRC ministry. These gifts are placed in the Joseph Fund and are made available for programs over a seven-year period. Almost \$480,00 was contributed to the 1999–2000 budget from this source. This represents a 25 percent increase over the previous year.

Bringing people together is a growing part of the way CRWRC supports ministry to people in poverty and makes this work more real for people in North America. Staff from CRWRC's overseas partner organizations made visits to North American churches and individuals to share about the work they do. This encourages better understanding, more informed prayer, and a greater commitment to the work of the church.

VI. Recommendations

A. That synod grant the privilege of the floor to Mrs. Carol Van Ess-Dykema, president of CRWRC-U.S.A.; Mrs. Margaret Spoelstra, president of CRWRC-Canada; Mr. Andy Ryskamp, director of CRWRC-U.S.A.; and Mr. Wayne deJong, director of CRWRC-Canada, when CRWRC matters are discussed.

B. That synod re-elect Rev. Gilbert Varela and Rev. Sam Reeves for their second and final terms.

C. That CRWRC missionaries who are presently in North America be presented to and acknowledged by synod.

D. That synod commends the work of mercy carried on by CRWRC and urges the churches to take at least four offerings per year in lieu of ministry-share support.

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

I. Introduction

The Christian Reformed Church Loan Fund, Inc., U.S. was organized by Synod 1983 with a directive to assist organized Christian Reformed churches in the financing of capital improvements. The Loan Fund operates exclusively in the United States; Canada having its own, similar fund. The board of directors, responsible to synod, oversees the loan approval process and the determination of interest rates. The board also establishes interest rates for securities sold, primarily to members, classes, and churches of the Christian Reformed Church in North America.

II. Board of directors

The terms of Ms. Jany Admiraal-Nykamp and Rev. Gerard Dykstra expire on June 30, 2001. Both Ms. Admiraal-Nykamp and Rev. Dykstra have served on the board for two terms. The board requests synod to appoint two board members from the following nominees for terms as stated:

A. Position 1 - select one for a three-year term through June 2004

Rev. Julius T. Medenblik is pastor of New Life Church, New Lenox, Illinois. He presently serves on the boards of the Chicago Christian Counseling Center and the New Lenox Chamber of Commerce. Rev. Medenblik is a graduate of Trinity Christian College, the University of Florida School of Law, and Calvin Theological Seminary. He was a practicing attorney prior to entering the pastorate.

Rev. Jack Stulp, a member of Prospect Park CRC, Holland, Michigan, is a retired CRC pastor who has served various Christian Reformed churches during a 43-year pastorate. He has served as a delegate to synod three times and is presently a member of the Board of Home Missions and stated clerk of Classis Holland. Rev. Stulp is a graduate of Calvin College and Calvin Theological Seminary.

B. Position 2 - select one for a three-year term through June 2004

Ms. Diane Apol, a member of Bellevue CRC, Bellevue, Washington, has served as bookkeeper and member of the finance committee of her church. Ms. Apol is a graduate of Calvin College and a Certified Public Accountant. She presently works as a part-time CPA at Benton & Bray P.S., Bellevue, Washington, and as a full-time mother for her two children.

Ms. Julie Voskuil, a member of Creston CRC, Grand Rapids, Michigan, has served as a Sunday school teacher, youth group leader, and member of the finance committee. Ms. Voskuil is a graduate of Calvin College and a Certified Public Accountant. She is presently employed as professor of accounting at Calvin College.

The remaining members of the board of directors are Mr. James Fredricks (2002), Ms. Arlissa Joseph (2002), Mr. Curtis Witte (2003), and Mr. Arie Leegwater (2003).

III. Growth of operations

A. The Loan Fund is qualified to sell notes to investors in twenty-seven states and in the District of Columbia: Alabama, Alaska, California, Colorado, Connecticut, Hawaii, Idaho, Illinois, Iowa, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, Ohio, Rhode Island, South Dakota, Texas, Vermont, and Washington. Efforts continue to add other states with CRC populations if cost of registration is reasonable. Indiana and Florida are expected to be added during this year.

B. At the close of the fiscal year (June 30, 2000) a total of \$9,835,018 of interest-bearing notes held by investors was outstanding. Maturities range from one year to ten years, and interest rates vary from 5 percent to 7.5 percent, with a time-weighted average of 6.439 percent. The variances in interest rates reflect market conditions at the time the notes were issued.

C. To date, over three hundred requests for loan information have been received from various Christian Reformed churches in the United States; more than one hundred loan applications have been approved. As of June 30, 2000, a total of \$11,057,883 (U.S.) was outstanding. Loan delinquencies do occur from time to time, but they are monitored and are minimal. As of June 30, 2000, one loan was seriously delinquent and could result in a loss to the Loan Fund. However, the Loan Fund maintains a loan loss reserve that is adequate to cover any potential losses.

D. Growth of operations is also reflected in the following data (U.S. and Canada consolidated):

	1998	1999	2000
Cash and equivalents	\$2,313,299	\$ 2,738,069	\$2,465,514
Loans and accounts receivable	\$10,306,190	\$10,410,442	\$11,099,786
Deposit on Software		\$15,995	
Equipment & software, less depreciation			\$25,619
Total assets	\$12,619,489	\$13,164,506	\$13,590,919
Notes and accounts payable	\$9,302,485	\$9,630,286	\$9,835,018
Net assets	\$3,317,004	\$3,534,220	\$3,755,901
Total liabilities and net assets	\$12,619,489	\$13,164,506	\$13,590,919

E. An audited financial report as of June 30, 2000, appears in the *Agenda for Synod 2001—Financial and Business Supplement*.

IV. Sources of funding

Funds for the Loan Fund operations are derived from the following sources:

A. The sale of notes in those states where legal approval to offer has been obtained.

B. The gradual liquidation of noninterest-bearing notes of the former Christian Reformed Church Help Committee, which was dissolved December 31, 1983. All of these notes were liquidated during this past fiscal year.

C. Gifts and bequests made to the corporation.

D. An unsecured line of credit with a bank, which permits borrowings of up to \$2,000,000. The Loan Fund currently does not have any amounts outstanding on this line of credit.

V. Staff

The Loan Fund is served by Mrs. Ethel Schierbeek (75 percent of fulltime), and Mr. Carl Gronsman, who also provides support to CRC Home Missions as a member of the CRCNA Financial Services staff.

VI. Recommendations

A. 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.

B. That synod elect two board members from the nominees provided to serve on the board of directors of the Christian Reformed Loan Fund, Inc., U.S.

Christian Reformed Church Loan Fund, Inc., U.S.
Carl A. Gronsman, executive director

I. Introduction

The Christian Reformed Church maintains employee benefit programs that provide retirement benefits as well as health, life, and disability insurance for employees of denominational agencies, local churches, and other CRC organizations.

Administration of these programs is handled jointly by the denomination's Office of Personnel and Office of Finance and Administration. The responsibilities of the Office of Personnel include communication, enrollment, and record keeping; the Office of Finance and Administration handles financial administration, accounting, control, and investment management.

II. Board matters

The ministers' pension plans, special-assistance funds, and the employees' retirements plans are governed by the U.S. Board of Pensions and Insurance and the Canadian Pension Trustees. These boards meet two to four times per year, usually in joint session. Separate meetings of the boards are held as needed to address matters unique to the responsibilities of the U.S. or Canadian trustees. The U.S. Board of Pensions and Insurance has five members and is chaired by Mr. Wilbert Venema. Similarly, the Canadian Pension Trustees are five in number and are chaired by Mr. John Woudstra.

The responsibilities of the boards include long-term planning, benefit-related decision-making, and policy definition, as well as oversight of fund assets and investment returns. The U.S. board monitors the investment activities of the funds through a subcommittee made up of trustees and additional members recruited for their special expertise in investment-related matters. The Canadian board provides investment oversight within the context of the full board.

III. Benefit-program activities

A. *Ministers' pension plans*

The ministers' pension plans are "defined-benefit" plans. This means that the benefits paid by the plans are defined (by formula) and the funding of the plans is determined by actuarial calculations of the amount of money needed to fund the defined benefit. Defined-benefit plans place market and mortality risk with the plan and the sponsoring organization. So, if markets fall and members live longer than expected, the plan and the sponsor pick up the cost. The defined-benefit form is preferred over the defined-contribution form by a significant majority of plan participants, as confirmed by a recent survey of all active and retired members.

In this connection, it is worthwhile noting that the trustees have compared the plans to over forty other denominations in the United States and Canada. This disclosed that some form of defined-benefit design is used by a majority of these organizations and that there is no discernable movement away from this form. It is also interesting to note that retirement benefits received by CRC pastors retiring in the year 2000 were approximately 80 percent of the average amount received by pastors in all the denominations with which comparisons were made. This "80 percent" would have been approximately 104 percent

had the changes to the plans proposed to this synod been in effect in 2000, and approximately 120 percent if the proposed enhancements and those approved by the 1999 synod were fully in effect.

While the primary purpose of the plans is to provide retirement benefits, the plans also provide benefits to members who have experienced long-term disability, to the spouses of participants who die while in active ministry, and to the orphans of deceased members. Research has indicated that the long-term disability protections provided by the plans to its eligible members are not available in the commercial marketplace and that plan participants overwhelmingly support the inclusion in the plans of these benefits. The cost of nonretirement-related benefits serves to diminish the amount of funds that might otherwise be available for payment of retirement benefits. In fact, the actuaries estimate that over the course of a full career for every dollar of retirement “value,” one needs to add approximately 29 cents for the value of these protections.

The following is a summary of participant counts as of June 30, 2000, for each plan and in total. Participants having an interest in both plans appear only once in the “total” column.

	U.S.	Canada	Total
Active ministers	872	221	1,093
Retired ministers	378	130	446
Spouses and dependents	125	41	138
Withdrawn participants with vested benefits	69	15	84
Total	1,444	407	1,761

Ordinarily, every three years independent actuaries are employed to do a valuation of the plans. A valuation was made in January 1999, and, because an actuarial valuation was needed in connection with a study requested by synod of changes in the design of the plans, another valuation was performed as of June 30, 2000. This valuation was performed to understand the cost of the anticipated changes effective June 30, 2001. These are discussed in the plan review section of this report.

1. Basic assumptions and priorities.

- a. The denomination and the plans are binational. In 1982, synod indicated that the church’s total pension obligation to ministers and their dependents is an across-the-board denominational responsibility, requiring joint financing (*Acts of Synod 1982*, p. 50).
- b. The plans are to be administered on an actuarially sound basis, and are not to be administered on a cash-in, cash-out basis. Synods of 1969 and 1979 affirmed the concept of advance funding. “An actuarially sound plan is based on the principle that the cost of funding a pension for a person is incurred while one is actively employed. Therefore, an amount is set aside each year during one’s career so that at retirement there will be sufficient monies to pay the pension benefits in accordance with the terms of the plan” (*Acts of Synod 1969*, p. 451).

- c. Synods, in their approval of the basic design of the plans, have thoroughly embraced the notion that all pastors retiring in a given year and having the same years of service should receive the same benefit regardless of differences in preretirement salaries. This notion of benefit equality is heavily supported by members, as established by a survey performed in connection with a review of the design of the plans.
- d. The value of housing, whether paid in cash or as a church-furnished home, is reflected in the design of the plans' benefit formula. This is accomplished by including housing in an income-replacement target that is made up of a combination of the amounts paid by the denomination's plans and by governmental plans—the Social Security Administration in the United States and Canada Pension Plan and Old Age Security in Canada. Retirement income from the plans and from governmental plans was targeted at 60 percent in 1992 and was increased to 70 percent in 1999. The plans' benefit formulation reflects these targets.
- e. Currently, the formula for pension determination is 1.1 percent of the final average salary multiplied by the retiree's years of credited service for service through December 31, 1999 and 1.46 percent for service thereafter. The plan review section of this report should be referred to for a description of recommended changes to the application of these factors.
- f. The calculation of the funded position of the plans, including the actuarial accrued liability, is based on several significant, actuarial assumptions. These assumptions are reviewed and approved regularly by the U.S. and Canadian trustees and are based on historical data and expectations for future trends. Because pensions are based on the final average salary in the year of retirement, expectations concerning increases in salaries enter very significantly into the determination of the funded position of the plans.
- g. The trustees have placed high value on the availability of information concerning the plans and the interest of each participant. This is accomplished by a variety of means. For example, during the last fiscal year, the plans' communication activities have included the following:
 - January 2000—Statements of benefits were sent to all active participants. Also, information regarding operations of the plans, their governance, and related matters was furnished to all active and retired members.
 - May 2000—A revised plan brochure was distributed to all participants. This was accompanied by a report on the results of a survey of all active and retired members concerning matters of plan design.
 - May 2000—All churches were requested to share their views regarding matters of plan design and financing.
 - September 2000—A summary of the trustees' tentative recommendations to Synod 2001 regarding changes to the plans was sent to retired and active participants.
 - January 2001—Statements of plan benefits and related matters were furnished to all active and retired participants.

Persons interested in the financial position and operations of the plans may consult the annual *Agenda for Synod* and the *Acts of Synod* for summarized information concerning the plans. Each year classical treasurers are furnished copies of the complete audited or reviewed financial statements of the denominations' agencies and institutions, including those of the benefit plans, with the request that these be made available for examination by interested parties. Representatives of the plans frequently are invited to make presentations to groups of members and classes, and, if possible, all such invitations are responded to affirmatively. Finally, members of the plans and others have been invited by a variety of means to direct questions to the pension office. That office is able to furnish an informed response to nearly any question concerning the plans.

2. Plan review

Several years ago the Canadian Pension Trustees, and the U.S. Board of Pensions and Insurance authorized a complete review of the design of the Ministers' Pension Plans (the plans) to determine whether the plans continue to meet the needs of the participants within existing and anticipated financial resources and constraints. This committee formulated a series of recommendations that were processed and approved by the joint pension trustees and, in turn, were recommended by them to synod. In June 1999, synod approved the recommendations of the pension trustees.

In connection with its consideration of these recommended changes, Synod 1999 approved the following recommendation from its finance committee:

That synod instruct the pension trustees to review and seriously consider the following two general concerns:

- a. The level of postretirement income is inadequate and must be raised.
- b. The level of survivors' benefits paid to the spouses of participants should be raised.

These two general concerns lead to the following considerations:

- a. That the length of a "normal career" be adjusted downward from thirty-seven years.
- b. That the increase in benefits may require an increase in assessments for the pension funds.

(*Acts of Synod 1999*, p. 569)

The trustees welcomed this instruction as supportive of their ongoing efforts to improve the plans in a manner that best suits the interests of the pastors, spouses, widows, and dependents who rely on the plans to furnish a significant portion of their financial needs during periods of retirement, disability, or loss. In this connection, the trustees wanted a good understanding of the wishes of plan members concerning whether the defined-benefit or the defined-contribution form is preferred.

To obtain a clear idea, the trustees authorized a survey of all active and retired plan participants. It was found that there is little support for changing the plans to the defined-contribution form and that those in favor of doing so comprise a small minority of the total participant population. Even when one considers only the responses received from active ministers, the support for the defined-benefit form is overwhelming. Accordingly, the

trustees concluded that the defined-benefit plan form should be continued and that efforts to improve the plans should be made in that context.

Actuarial estimates of cost were reviewed for a variety of options. These included changes that would benefit those long retired, those recently retired, those expected to retire in the relatively near future, and those for whom retirement is yet a long way off. However, it did not appear possible to make significant improvements to the plans that would benefit all of these constituencies without creating significant, unfunded liabilities. The trustees focused on changes that would bring the most immediate and significant benefit to persons presently retired and to those who are expected to retire in the relatively near future.

It is against the background of all of the foregoing that the trustees offer the following recommended changes, all of which are to be made effective July 1, 2001:

a. That several benefit forms be made available at the point of retirement:

Members will be given an opportunity to choose between several benefit alternatives having the same approximate economic value as offered by the plans' "normal benefit." The normal benefit is "life and 66 2/3 percent," meaning the life of the member coupled with a survivor's benefit equal to 66 2/3 percent of the benefit received by the member while living. The plan will not require any reduction in the normal benefit amount for age differences between member and spouse, unless the spouse is more than ten years younger than the member. Benefit forms will include the following:

– Single Life:

A benefit paid only for the life of the participant, with no survivor benefit available to a surviving spouse or any other party.

– Joint and 100 percent:

This benefit form will require payment for life to a surviving spouse of an amount equal to the benefit payment received by the participant during his lifetime. Variations of this benefit form will also include joint and 50 percent and joint and 66 2/3 percent (the normal benefit).

– Term certain:

This option will be offered in connection with each of the above options. Choice of this option will guarantee payment of the retirement benefit for a specified period of years regardless of the death of the retiree. Term-certain options will be offered for ten and fifteen-year periods and the amounts paid under these options will be actuarially determined equivalent of the plan's normal benefit.

b. That, at the point of retirement, plan administrators will inform retiring participants of each option available to them.

Among other things, participants will be given to understand that the choices they make at retirement will be binding on the plans, on them, on their spouses, and on their heirs. Also, they will be advised to consider seeking outside legal and financial advice to assist in making their choice.

- c. That, effective July 1, 2001, the plans' formulation for the determination of benefits be modified as follows:
- The final average salary for the year 2001 will be used to adjust the pension benefits received by all current retirees.
 - A multiple of 1.46 percent will be used for all service beginning January 1, 1985.
- d. All options at retirement and all enhancements to the plans will be extended to active and retired members of the plans with the exception of retired and nonretired "frozen" participants.

3. Portfolio balances and performance

Plan assets are invested in balanced portfolios under the management of professional investment-management firms. These firms are required to adhere to the denomination's investment guidelines approved by synod in 1997, and their performance is measured against established benchmarks and regularly reviewed by the trustees. Their primary goal, set for them by the pension trustees, is to provide an above-average return and at the same time preserve principal. In significant part, the plans' financial performance and present financial condition have made it possible to enrich current and future benefits, including those proposed in the preceding section of this report.

The plans' actuaries have informed us that as of June 30, 2000, the actuarial liability totaled \$92,000,000 for the U.S. plan and \$29,200,000 for the Canadian plan. These amounts reflect the cost of the changes described in the plan review section of this report and represent the obligations that the plans have to the nearly 1,761 active, disabled, and retired pastors, widows, and dependents.

Market value of the portfolios is summarized as follows:

	December 31, 2000	December 31, 1999
United States (U.S. \$)	\$95,800,000	\$96,752,000
Canada (Can. \$)	\$25,100,000	\$25,663,000

Total portfolio performance is summarized as follows:

Plan	2000	1999	1998	1997	3 yrs.	5 yrs.	10yrs
Canada	-0.9%	13.6%	7.2%	21.0%	6.5%	11.5%	11.7%
U.S.	1.0%	10.7%	13.8%	22.2%	8.1%	12.1%	12.7%

Dividends, interest, and appreciation in the value of the plans' holdings are used to provide a significant portion of the resources needed to meet the plans' obligations to its active participants and to fund payments to retirees and beneficiaries. As portfolio performance statistics indicate, the plans have participated in market upturns and have not been immune to market downturns. On balance, the pension trustees are grateful for portfolio performance and are mindful of both the long-term nature of the plans' obligation to pay retirement and other benefits to participants and the long-term nature of investment policies and objectives.

4. Funding strategy

Through December 31, 1997, the plans were funded by a combination of ministry shares and direct billings. Ministry shares paid for the pension benefits of ministers serving churches (one pastor in cases of churches having multiple-staff ministries). The underlying concept has been that ministers serve several congregations during the course of their careers and in so doing serve the entire CRC. The cost of pension benefits for these ministers has been spread among all the members of the CRC. Regardless of whether one attends a large church or a small church, the pension cost to be paid by each member is the same.

Each ministry that employs a minister as a missionary, professor, teacher, or in any capacity other than first or only pastor is required to pay the annual cost of participation in the plan. These costs are billed quarterly, \$950 (\$3,800 annual) in the United States and \$1,150 (\$4,600 annual) in Canada, and cover the pension costs of approximately one-fourth of all active participants.

Synod 1997 approved a new method of funding the pension costs of all first/only pastors and chaplains. Under this method, pension costs associated with these pastors are funded by an assessment on each professing member of the denomination age 18 or older. The amount of the assessment for 2001 is \$18 per member in Canada and \$16 in the United States. These amounts are collected by means of quarterly billings to each church, based on each church's reported membership statistics. As with ministry shares, this funding method spreads the pension cost evenly among all members of the CRC.

B. Employees' retirement plans

The employees' retirement plans are defined-contribution plans covering unordained employees of denominational agencies, committees, and churches. Contributions are paid to the plan on a quarterly basis by participating groups in an amount equal to nine percent of the compensation of the unordained employees who are participants in the plan. Each quarter, participants receive a statement indicating the dollar amount credited to their accounts, the total value of their accounts, and the vested percentage in their accounts.

Individual participants direct the investment of their account balances among seven investment alternatives in the United States and Canada, including fixed-income and equity funds. The investment alternatives are currently managed for U.S. participants by Bank One, N.A. Trust Division, which also serves as custodian of the plan's assets, and for Canadian participants, by Clarica Life Insurance Company.

At December 31, 2000, the balances in these plans totaled \$15,574,000 in the U.S. and \$1,373,000 in Canada, and, as of that date, there were 414 participants in the U.S. plan and 68 in the Canadian plan, categorized as follows:

	U.S.	Canada
Active	288	48
Inactive	126	20

C. Consolidated Group Insurance

Consolidated Group Insurance is a denominational plan that offers life, health, and dental coverage in the United States and Canada to ministers and employees of local congregations and denominational agencies. Currently there are 1,254 participants in the program. The most significant categories of participants include 592 pastors and employees of local churches, 343 employees of denominational agencies, and 319 retirees. The plan in Canada is a fully insured plan purchased through a major health-insurance provider. The coverage in Canada is supplemental to health benefits available through government health programs. In the United States a trust has been established to fund benefits and expenses of the plan.

In the United States, the plan has been significantly affected by increasing costs of health care and changes in systems available to self-insured plans for the administration of claims and for obtaining discounts through provider networks. Premiums charged by the plan are based on overall expectations of claims and administrative expenses. Due to constantly increasing costs of health-care services, it has been necessary to increase premiums in each of the last three years.

The pension trustees have asked the BOT to assume the governance responsibility for the medical plans in the United States and Canada by assigning such responsibility to its standing committee on compensation. The pension trustees made this request primarily based on their view that matters concerning the medical plans are more closely related to matters of compensation and employment than they are to matters concerning retirement, which is the primary focus of the trustees.

D. Financial disclosures

Audited financial statements of the plans, and of all of the agencies and institutions, are sent each year to the clerk of each classis with the request that they be made available to any interested party. In addition, beginning in 1999, summary financial statements are included in the *Acts of Synod*. Individualized statements are furnished to members of the ministers' pension plans and the employees' retirement plans.

IV. Recommendations

A. That synod grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Board of Pensions and Insurance and to Mr. Kenneth J. Horjus when insurance matters and matters pertaining to pension plans for ministers and employees are discussed.

B. That synod designate up to 100 percent of a minister's early or normal retirement pension or disability pension for 2000 and 2001 as housing allowance for United States income-tax purposes (IRS Ruling 1.107-1) but only to the extent that the pension is used to rent or provide a home.

C. That synod approve the recommendations concerning changes in the design of the plans as set forth in Section III, A, 2 of this report.

D. That synod elect one member to the U.S. Board of Pensions and Insurance for a three-year term beginning July 1, 2001.

Mr. Thomas Waalkes is completing his first term of office and is eligible to serve a second term. According to the Rules for Synodical Procedure his name is being submitted as a single nominee.

Mr. Thomas Waalkes, of Holland, Michigan, is a member of Sunshine CRC in Grand Rapids, where he has served as an elder. He has also served on the board of the Barnabas Foundation. He is a partner in the law firm of VerSpoor, Waalkes, Lalley, Slotsema and Talen and has been in the practice of estate planning and taxation for nearly thirty years.

E. That synod elect two members to the Canadian Pension Trustees for three-year terms beginning July 1, 2001.

1. One member for a three-year term from the following nominees:

- a. *Mr. Dan Van Leeuwen*, of Calgary, Alberta, is a member of Covenant CRC in Calgary, where he has served as treasurer and currently serves as chairman of their Committee of Administration. Mr. Van Leeuwen is a Chartered Accountant and administers a charitable foundation. He has served with the Denominational Loan Fund, the CRC Registered Retirement Savings Fund, and the Christian Stewardship Committee. Also, he has been a delegate to synod and has served on the Audit Committee as well as the Interim Committee.
- b. *Mr. Gordon Vlieg*, of St. Albert, Alberta, is a member of St. Albert CRC, where he has served as elder and chair of council. Mr. Vlieg has been an investment counselor with RBC Dominion Securities for twelve years where he advises a number of charitable endowments and trusts. He has served as chairman of the board of the Christian Credit Union in Edmonton and currently serves as a member of the Investment Committee of the TKC Foundation.

2. Mr. John Knibbe is completing his first term of office and is eligible to serve a second term. According to the Rules for Synodical Procedure his name is being submitted as a single nominee.

Mr. Knibbe, of Calgary, Alberta, is a member of First CRC of Calgary where he served as chairperson of the deacons. He is a lawyer in general practice and has served as a member of the Board of Governors of The King's University College and currently serves as a member of The King's University College Foundation. Also, he has served on boards and committees for several organizations, including Citizens for Public Justice, Telecare, and Calgary Christian School.

Pensions and Insurance
Kenneth J. Horjus, director of finance
and administration

I. Introduction

This report is an overview of youth ministry in the Christian Reformed Church in 2000 and provides a sampling of how the Youth-Ministry Committee (YMC) is supporting and encouraging the denomination's ministry to youth. The committee as a whole has met twice since its report to Synod 2000. The mandate of the YMC calls it to "be the denominational conscience continually emphasizing the paramount importance of ministry among our youth," and the activities summarized below flow from this mandate.

II. Promoting the work of Dynamic Youth Ministries

A major part of our work is to embrace, affirm, and monitor the work of the three ministry divisions of Dynamic Youth Ministries (formerly known as United Calvinist Youth). The committee endorses the work of Dynamic Youth Ministries as the denominationally related youth-ministry source and believes that all CRC churches could benefit from participation in Dynamic Youth Ministries' programs and resources.

III. Evaluations

The YMCs mandate requires biennial written reports of the programs of each ministry of Dynamic Youth Ministries. After consultation with CRC Publications, it was also agreed that the committee would provide written advice concerning the publications for youth that are available through CRC Publications. Evaluations of the ministries of Youth Unlimited and GEMS will be ready for Synod 2002, and an evaluation of the Cadets' ministry will be available at Synod 2003. The advice given to CRC Publications will not become part of our reports to Synod because this project is not part of the committee's synodical mandate, and CRC Publications has its own assessment process.

IV. Classical Youth Ministry Consultant/Coordinator

The committee's mandate also calls upon the committee to assist the Christian Reformed Church in implementing guidelines for youth ministry by giving advice concerning the hiring of youth-ministry staff at the classical level. The committee is aware of several classes that have taken this step. Together with Dynamic Youth Ministries and CRC Publications, the committee is preparing a report for Synod 2002 that describes the shape of such ministry and provides encouragement for more classes to take this step.

V. Classis Chatham Overture re Youth Unlimited

This past winter, Classis Chatham adopted an overture (which is before this synod) "to instruct the board of trustees to initiate a process by which Youth Unlimited becomes a denominational agency." The youth-ministry committee was formed by synod to serve as a liaison between the denomination and the ministries of DYM, which includes Youth Unlimited. At the time of this report, our committee has not had an opportunity to discuss this overture. However, we will discuss it at length at our spring meeting. We believe that this consti-

tutes a highly significant matter, and we request the privilege of the floor of synod when this overture is dealt with.

VI. Youth Pastors

Every year the number of youth pastors (or paid youth-ministry staff) in the denomination increases dramatically. The committee is concerned that a structural vacuum exists in this area. There is very little in the way of common standards regarding ministry training, ministerial status, hiring criteria, congregational accountability concerning who is hired, support services, or a theologically grounded vision for youth ministry. The committee is beginning to deal with these issues and will present a report to Synod 2002 or 2003.

VII. Nominations for Youth-Ministry Committee

Several committee positions need to be filled. Since Synod 1998 gave permission for committees to present a single nominee (an incumbent) for a second term, we would like to present the following names as single nominees:

A. Western United States

Mr. Scott Elgersma is presently the youth pastor at First CRC in Visalia, California.

B. Ethnic representative

Mr. Augie Aswan works in sales and marketing for a pharmaceutical company in Toronto. He attends Clarkson CRC in Mississauga, Ontario.

For the GEMS' representative position, in which the incumbent is not willing to serve again, the committee is pleased to present the following pair of nominees:

C. GEMS (Girls Everywhere Meeting the Savior) representative

Mrs. Ruth Cook attends East Saugatuck CRC in Holland, Michigan. She has served as a GEMS counselor for eight years and as Club Coordinator for four years. Currently, she is serving as president of the Holland council for GEMS.

Mrs. Ruth Frederick attends Heritage CRC in Byron Center, Michigan. She was a GEMS counselor for two years and Club Coordinator for five years. Ruth is a school teacher at Grandville Christian School. She is married to Ken and they have two children.

VIII. Recommendations

A. That synod grant the privilege of the floor to the Youth-Ministry Committee chairperson, Dr. Syd Hielema, and the secretary, Mrs. Glenda Tebben.

B. That synod grant the privilege of the floor to members of the Youth-Ministry Committee when the overture from Classis Chatham re Youth Unlimited is dealt with.

C. That synod approve the single nominees for western United States and for ethnic representative for three-year terms on the YMC.

D. That synod select one of the nominees for the GEMS' position to serve a three-year term on the YMC.

E. That the three divisions of Dynamic Youth Ministries—Cadets, GEMS, and Youth Unlimited—be placed on the recommended-causes list.

Youth-Ministry Committee
Syd Hielema, chairperson
Glenda Tebben, secretary

Dynamic Youth Ministries: GEMS Girls' Clubs

With clarity of vision and purpose, GEMS (Girls Everywhere Meeting the Savior) Girls' Clubs continue to reach more girls—girls within our churches and girls within the communities around our churches. With an emphasis on evangelism and discipleship, GEMS is now having an impact on the lives of some twenty-one thousand girls. "*Danger Ahead: Join the Rescue Squad!*"—the annual theme for the year—is based on the Great Commission and has taught girls and counselors how to share the ABCs of salvation and their own faith stories with others.

The training of counselors continues as a high core value for the ministry with over seventy councilwide training events, six regional training events, and the annual counselor's convention that attracted nearly six hundred to its West Palm Beach, Florida, location.

Scheduled for the summer of 2001 will be the second Get Connected! Camp, created especially for sixth-, seventh-, and eighth-grade girls. The location for this international camp will be north-central Ontario at Bark Lake Leadership Conference Center.

God's hand of blessing continues on our collective efforts to bring girls to Christ. For this we are ever so grateful.

GEMS Girls' Clubs
Jan Boone, director

Dynamic Youth Ministries: Calvinist Cadet Corps

"Helping boys to grow more Christlike in all areas of life," the new mission statement of the Cadet Corps was adopted at our January 2001 board meeting. The mission statement, like the goal of cadeting, is based on Luke 2:52, "And Jesus grew in wisdom and stature, and in favor with God and men." The intent of the Cadet Corps is to help boys grow physically, mentally, spiritually, and socially—to grow as Christ grew.

Boys were reminded this year that God is a sure and solid rock, stronghold, and refuge in accordance with the theme, "The Rock, My Rock." Based on Psalm 71:3 and celebrated throughout North America on Cadet Sunday, this theme was introduced at the Cadet Corps' international convention last summer in beautiful Harrison Hot Springs, British Columbia. That convention, which drew 210 people (counselors and their families) to the Pacific

Northwest, set the tone for the coming season and provided the inspiration, fellowship, and training so essential for leaders as they went out to undertake another season of kingdom work.

As that season began, we found that the number of clubs remained virtually unchanged at 640. The clubs are scattered throughout North America with the heaviest concentration in Ontario and Michigan. About 79 percent of them are Christian Reformed, but growth is also occurring in other Reformed and Presbyterian denominations.

By the time synod meets, the finishing touches will have been applied to our 2001 counselors' convention. This time it is in Angola, Indiana, in mid-July. Again, counselors and their families will be in attendance, and programming is provided for the whole family.

Plans for the next international camporee, scheduled for the summer of 2002, are progressing well. It promises to be a memorable event, and we will not be surprised if the numbers reach two thousand, which is incredible for a wilderness-style camping experience. The 2005 camporee is also in the planning stages and will be held in Iowa between Pella and Des Moines. These events have always proved to be life-changing experiences for many boys and men, and we praise God that he continues to use this organization as an effective part of his kingdom work.

Calvinist Cadet Corps

G. Richard Broene, executive director

Dynamic Youth Ministries: Youth Unlimited

Youth Unlimited is committed to helping churches develop effective youth-ministry programming. Since the formation of the first Reformed Young Men's Societies in 1919 and the first American Federation of Reformed Young Women's Societies in 1932, churches of the Christian Reformed Church have joined together to foster youth ministry in the local church. Youth Unlimited continues to meet the needs of today's changing youth culture. SERVE projects were introduced in 1989; the name Young Calvinist Federation became Youth Unlimited in 1991; and in 1999, Youth Unlimited introduced a significant tool to help churches improve the quality of their youth ministry: Compass 21.

The board of Youth Unlimited introduced its new executive director in the summer of 2000. Rev. Brian Bosscher, executive director since 1990, resigned to begin pastoring at Sunshine CRC in Grand Rapids, Michigan. Mr. Barry Foster, then serving as programs manager, was appointed as the fifth Youth Unlimited executive director. Mr. Kel Blom was recently hired as the leadership development specialist. He will continue to develop Compass 21, offer leadership training events, and develop a network of support for professional youth workers.

Today there are many youth organizations, resources, events, and people eager to help your church in its efforts to reach students. For that reason, the Youth Unlimited board recently adopted four key principles that articulate who we are, help shape our vision, and depict how we plan to assist the

Christian Reformed Church. These principles, which say volumes about who we are and what we believe to be important for youth ministry, are:

1. To help youth know Jesus Christ and grow in their faith
2. To encourage, train, and promote the work of the volunteer and/or professional youth worker in the local church
3. To connect youth with the local church
4. To emphasize our distinct Reformed heritage

Each summer Youth Unlimited offers opportunities for teens to grow in their faith. The 2001 Convention, "Broken and Built Up," will be held in Knoxville, Tennessee. There are thirty SERVE locations, six Project Bridge locations, and SWIM and Advance SWIM locations to consider for teens who feel the need for an even deeper spiritual challenge. We are also working with CR Home Missions to develop a comprehensive leadership-development program to replace SWIM by 2002.

We covet your prayers and financial support. We seek opportunities to partner with you and your church to develop quality youth ministry.

Youth Unlimited

Barry Foster, executive director

I. Introduction

The Historical Committee is a standing committee of the Christian Reformed Church that oversees the work of the denominational archives and promotes publication of denominationally related historical studies. The committee's members are Dr. Harry Boonstra (chair), Rev. Michael De Vries, Mrs. Swenna Harger, Dr. Henry Zwaanstra, and Dr. Richard Harms (ex officio, secretary).

II. Archives staff

Richard Harms is the curator of the denominational archives, which are housed in Heritage Hall at Calvin College. He also serves as the archivist of Calvin Theological Seminary and Calvin College. Other staff include office manager Mrs. Hendrina Van Spronsen; library assistant Mrs. Wendy Blankespoor; departmental assistants Mrs. Boukje Leegwater and Ms. Betsy Verduin; field agent and assistant archivist Dr. Robert Bolt; student assistants Ms. Heather Bosma and Ms. Susan Potter; adjunct field agent Dr. Henry Ippel; and volunteers Mr. Floyd Antonides, Rev. Henry DeMots, Mrs. Margaret Eshuis, Mr. Ed Gerritsen, Mr. Fred Greidanus, Mr. Hendrick Harms, Mrs. Helen Meulink, Mrs. Janice Overzet, Rev. Gerrit Sheeres, Mr. Ed Start, Rev. Leonard Sweetman, and Mr. Cornelius Van Duyn.

III. Archival work during 2000

A. Maintained contact with forty-one of the forty-seven classes via regional representatives who serve as contact people for the archives in each classis. Six classes (Hackensack, Hamilton, Muskegon, Northern Illinois, Pacific Hanmi, and Thornapple Valley) are without a regional representative. In these cases all correspondence is directed to the stated clerk.

B. Acquired archival records from seventy-five CRCNA congregations, forty-four classes, and three Christian school organizations. Three classes (California South, Northern Illinois, and Pacific Hanmi) sent no year 2000 minutes to the archives.

C. Microfilmed minutes, reports, and other records from seventy CRCNA congregations and other agencies. Received material from organizations or other groups associated with the denomination's ministries, congregations, or agencies.

D. Published the twentieth newsletter, which was distributed to all regional representatives, stated clerks of classes, the Dutch American Historical Commission, relevant periodical editors, and other interested people in the denomination.

E. Completed proofing historic data on the 2,678 individuals who have served as ordained ministers in the denomination and the 1,294 congregations and missions that are, or have been, part of the CRCNA. We are now working on adding the various mission stations to the congregational database.

F. Continued the translation project for early denominational and congregational *minutes*, and completed the Acts of Synod 1924.

G. Worked with staff of the Hekman Library to begin scanning frequently used material into digital formats to be available via the internet.

H. Involved in a number of efforts to celebrate the 125th anniversaries of Calvin Theological Seminary and Calvin College.

IV. Publications

The Historical Committee continues to work with the author of the Van Raalte manuscript and has received information that a manuscript about the CRC in Canada is well underway. The committee is currently seeking funding for this history, as well as a history of the relationship between Calvin College and the CRCNA, a historical directory of ordained ministers and congregations, and the newly translated minutes of the CRC General Assemblies (now synods) of 1857-1880.

V. Historic sites

The committee has been assisting the congregation at Graafschap, Michigan, in developing a plan to tell the history of that congregation and the origins of the CRCNA for a large display area the congregation has allocated in its facility now under construction.

VI. Recognition

A. On behalf of the denomination, the committee acknowledges six years of service by Mrs. Swenna Harger and Dr. Henry Zwaanstra and thanks them for their many contributions as they retire from the committee.

B. We acknowledge the following individuals who will celebrate significant anniversaries in the ordained ministry:

71 years	Gareth S. Kok
68 years	John Schaal
67 years	Morris H. Faber Richard H. Wezeman
66 years	Elco H. Oostendorp J. Jerry Pott Henry Radius John O. Schuring
65 years	George Stob
63 years	Henry De Mots
62 years	John Blankespoor William Dryfhout Garrett D. Pars Tennis C. Van Kooten

61 years	Lambert Doezema Repko W. Popma
60 years	Eugene Bradford Harold Petroelje Gerrit H. Polman Gysbert J. Rozenboom Garrett H. Vande Riet Peter Van Tuinen
55 years	Jacob D. Eppinga (ordained in 1945 but was erroneously omitted from last year's report; the committee apologizes for this) Henry Bajema Richard R. De Ridder Bernard T. Haan David B. Muir Walter Tolsma
50 years	Isaac J. Apol Gerard Bouma Willis P. De Boer Jacob Hekman Leonard J. Hofman Tymen E. Hofman Jacob Kuntz Myung Jae Lee John T. Malestein John C. Medendorp Leonard Sweetman, Jr. Herman J. Teitsma Willard Van Antwerpen Lubbert W. Van Dellen Jack Van Dyken, Sr. Albert J. Veltkamp Clarence J. Vos Wilmer R. Witte

C. The committee also reports on the following anniversaries of congregational organization:

100 years	Ellsworth, MI Rudyard, MI Zillah, WA – Faith Community
75 years	Chatham, ON – First Vancouver, BC – First Wyoming, MI – Lee Street

50 years	<p>Brandon, MB – First Dresden, ON Exeter, ON Grand Rapids, MI – Plymouth Heights Holland, MI – Holland Heights Listowel, ON – Bethel Lynden, WA – Bethel Maple Ridge, BC Monroe, WA Niagara Falls, ON – Rehoboth Port Alberni, BC – First Red Deer, AB – First Renfrew, ON – Hebron Rock Valley, IA – Calvin Stratford, ON Strathroy, ON – East Strathroy Taber, AB – First Wallaceburg, ON Wellandport, ON – Riverside</p>
25 years	<p>Ancaster, ON Belding, MI – Oakwood Burke, VA – Grace Coquitlam, BC – Mundy Park Cutlerville, MI – Providence Edmonton, AB – Glad Tidings El Paso, TX – Sunshine Community Holland, MI – Gibson Kennewick, WA – Tri-Cities Mount Brydges, ON St. Catharines, ON – Covenant Wyoming, MI – West 44th Street</p>

VII. Reminders

A. The denomination's sesquicentennial is in 2007.

B. We urge congregations that have observed or soon will observe anniversaries to send copies of commemorative materials (booklets, historical sketches, video tapes, photographs, and so forth) to the archives. This is a convenient means for keeping a duplicate set of such materials in a secure location.

C. Of the 830 organized congregations, 651 (78 percent) have sent their minutes to the archives for microfilming. Due to the ongoing and frequent reports of lost or misplaced minutes, the committee urges the remaining 179 congregations to utilize this very inexpensive means to produce a backup copy that will be stored in a secure environment with absolute confidentiality.

VIII. Recommendations

A. The committee designates Dr. Harry Boonstra (chair) and Dr. Richard Harms (secretary) as its representatives when matters pertaining to its mandate come before synod.

B. The committee suggests that two candidates, one from each of the following pairs, be elected to the committee for a three-year term to replace Mrs. Swenna Harger and Dr. Henry Zwaanstra, who have served the maximum of two terms. The candidates for the first position are: Mrs. Janet Sheeres or Mrs. Mary Vos; and for second: Rev. Lugene Schemper or Dr. Robert Swierenga.

Mrs. Janet Sheeres grew up in Canada and has lived in West Michigan and Washington. She is a careful student of history and genealogy and has published articles for professional periodicals and congregational newsletters.

Mrs. Mary Vos is a resident of Holland, Michigan, who is active in her church and community. She has been particularly active in a number of celebrations of historical events and is an employee of the Netherlands Museum in Holland.

Rev. Lugene Schemper is the theological librarian at the Hekman Library at Calvin College and Calvin Theological Seminary. He is well acquainted with history in general and the history of the CRCNA in particular.

Dr. Robert Swierenga is the scholar in residence at the Van Raalte Institute and author of a number of books and many articles having to do with the Dutch in North America. He grew up in Chicago and has an international reputation for his research.

C. The committee asks that synod urge those classes that have not sent copies of minutes to the archives to do so, so that existing gaps in the archival holdings may be filled. Further that all classes add the archives to their mailing lists (surface or electronic) as the most expedient means to prevent gaps from occurring in the future.

Historical Committee

Harry Boonstra, chair

Michael De Vries

Swenna Harger

Richard Harms, secretary (ex officio)

Henry Zwaanstra

I. Membership

The members of the restructured Interchurch Relations Committee (IRC), along with the general secretary, Dr. David H. Engelhard, and the Canadian ministries director, Rev. William C. Veenstra (members ex officio), with the years in which their terms expire are:

- From Canada: Mr. Johannes De Viet (2002); Mrs. Claire Elgersma (2001); Rev. Robert Haven (2001); Rev. Richard Vander Vaart (2003); Rev. Michael Veenema (2002); and Rev. Michael Winnowski, vice president (2003)
- From the United States: Dr. Lyle Bierma (2003); Rev. Peter Brouwer (2001); Rev. Jason Chen (2003); Rev. Michiel De Berdt (2002); Rev. Leonard J. Hofman, administrative secretary (2001); and Dr. Henry Zwaanstra, president (2002).

At its organizational meeting the following modus operandi was adopted:

- That in electing officers for our binational IRC, the president be chosen from one country and the vice president from the other, with the understanding that the vice president will assume the office of president the following year.
- That the IRC meet four times each year—in September, December, February, and April.
- That the IRC (ordinarily) meet twice each year in Burlington, Ontario, and twice each year in Grand Rapids, Michigan.

II. Information regarding ecumenical relations

A. Fraternal delegates

The IRC appointed the following fraternal delegates to the assemblies of churches with which the Christian Reformed Church in North America (CRCNA) is in ecclesiastical fellowship:

1. To the Reformed Church in America, meeting in Hempstead, Long Island, New York, June 9-12, 2000, Rev. John Algera.
2. To the Reformed Church of Japan (RCJ), meeting in October 2000, the fiftieth anniversary of the CRCNA's ecclesiastical relationship with the RCJ, Rev. Theodore Boswell.

B. Representatives and observers to ecumenical organizations

In accordance with the mandate of the Ecumenical Charter of the CRCNA, the IRC appointed representatives and observers to various ecumenical organizations. These appointees report to the IRC.

1. Dr. David H. Engelhard serves as the CRC's representative on the board of directors of the National Association of Evangelicals (NAE).
2. Dr. George Vandervelde serves as the IRC observer on the Faith and Order Commission of the National Council of Churches. He attended the Faith and Order Commission meeting October 13-14, 2000, in Chicago, Illinois. The commission has three subgroups, one dealing with the significance of

“full communion” among churches and the other two with issues of authority. Dr. Vandervelde is a part of the group that deals with authority as it is exercised *within* the church. The commission addressed two major issues: (1) the reorganization of NCC, seeking to foster a more inclusive membership, and (2) an ecumenical Mobilization to Overcome Poverty. Plans are being made for a North American Conference on Faith and Order in 2003.

3. Dr. Henry Zwaanstra serves as the IRC observer to the Theological Commission of the Caribbean and North American Area Council (CANAAC) of the World Alliance of Reformed Churches (WARC).

III. Multilateral relationships—ecumenical organizations

A. North American Presbyterian and Reformed Council (NAPARC)

The twenty-sixth annual meeting of the North American Presbyterian and Reformed Council (NAPARC) was held at Los Angeles, California, November 14-15, 2000, hosted by the Korean American Presbyterian Church. The CRCNA delegates were Rev. Peter Brouwer and Dr. David H. Engelhard, along with Rev. Jason Chen and Rev. Tong Park who were in the area at the time of the council meeting and participated in some of the meetings.

As a suspended-member church, the CRCNA is permitted to send delegates to the meetings, and they may speak on matters being discussed by the council, but they may not vote. The CRCNA may not be represented on NAPARC’s interim committee and is not expected to pay dues to the council.

Delegates from each member church, as well as observers representing nonmember denominations, presented reports about the ministry of their churches and significant decisions made at their most recent synods or general assemblies. Prayer was offered for the ministry and needs of each church after its report was received.

The member churches of NAPARC, in keeping with its 1999 decision, presented papers describing “those issues of belief, practice, and government that distinguish them from other NAPARC Churches” (Minutes of NAPARC 1999). A document outlining distinctive features of the CRCNA was presented and precipitated a spirited discussion.

NAPARC considered a motion from the Presbyterian Church in America (PCA) to terminate CRCNA membership in NAPARC and to refer the decision to the assemblies of the member churches for adoption. However, after the point was established that the PCA motion to terminate was presented without grounds, the matter was referred to the PCA to provide grounds.

The IRC continues to reflect on the CRCNA’s status as a suspended-member denomination. It believes that the CRCNA should be a member of this Reformed ecumenical council, and that it is better for us to be a part of its dialogue than to absent ourselves from the discussion.

B. Reformed Ecumenical Council (REC)

The assembly of the Reformed Ecumenical Council (REC) met in Yogyakarta, Indonesia, July 14-28, 2000. The chosen theme for this quadrennial assembly was “Making All Things New.” Those who represented the CRCNA were Rev. Jason Chen, Dr. David H. Engelhard, and Mrs. Claire Elgersma as voting delegates, and Rev. Leonard J. Hofman, Rev. Ruth M. Hofman, and Rev.

Richard E. Williams as nonvoting delegates/alternates. Dr. Peter Borgdorff attended as an adviser.

The officers elected at the assembly were Dr. Kadarmanto Hardjowasito, of the Javanese Christian Churches, Indonesia, president; Dr. Douwe Visser of the Reformed Churches of the Netherlands, vice president. The clerks of the executive committee are Prof. Pieter Potgieter, of the Dutch Reformed Church, South Africa, Mrs. Claire Elgersma, of the CRCNA, and Rev. Nuhu Idzi, of the Evangelical Reformed Church of Christ, Nigeria. The assembly appointed three advisers to the executive committee: the Right Rev. C. L. Chimkoka, of the Church of Central Africa Presbyterian—Nkhoma Synod, Malawi; Dr. David Engelhard, of the CRCNA, and Rev. Kardinah Anggraini, of the Southern Part Sumatra Christ Church, Indonesia.

Nearly 200 people participated in the assembly in one way or another. Member churches were represented by 102 official delegates and advisers. Another 10 persons represented fraternal organizations and observing churches. The local organizational committee made thorough preparations and functioned very well, helping REC 2000 to be a smoothly run assembly.

The assembly gave the CRCNA delegation an excellent opportunity to meet with representatives of churches in ecclesiastical fellowship and other churches seeking to establish an ecclesial relationship with the CRCNA.

Resolutions adopted by REC 2000 are included with this report as Appendix A.

The IRC has recommended through the budget process that the CRCNA's contribution to REC increase by two percent (2%) per year for the next four years. The REC has been placed on the list of causes recommended for financial support. Its status as a charitable cause in Canada is currently being explored.

C. National Association of Evangelicals (NAE)

The National Association of Evangelicals (NAE) convention was held on March 5-7, 2001, in Dallas, Texas, under the theme, "Know God and Make Him Known." Dr. David Engelhard, Rev. Leonard J. Hofman, and Rev. William Veenstra, represented the CRCNA at the meeting.

A number of issues and resolutions were addressed and will be included in IRC's supplementary report to synod.

D. Evangelical Fellowship of Canada (EFC)

Rev. William Feenstra was appointed to serve as delegate to the Evangelical Fellowship of Canada (EFC). He will advise the Canadian subcommittee of IRC re the number of delegates normally invited by the EFC.

E. Canadian Council of Churches (CCC)

The Canadian subcommittee of IRC reported on significant changes/emphases in the Canadian Council of Churches (CCC) Constitution and Bylaws, indicating that the basis of the constitution has been preserved while standards of practice for each member church functioning as part of the CCC forum have been sharpened.

F. World Alliance of Reformed Churches (WARC)

1. In its report to Synod 1999 it was noted that "the IRC decided to complete its review and revision of the Ecumenical Charter prior to presenting a

recommendation relative to membership in WARC” (*Agenda for Synod 1999*, p. 190). Synod 2000 approved a new Ecumenical Charter. At its February 12-13, 2001, meeting the IRC revisited the subject of membership in World Alliance of Reformed Churches (WARC). It was observed that there have been several contacts with WARC personnel in recent years. In October 1998, the IRC delegation to the DRC synod met with Dr. Milan Opocensky, general secretary, and members of the WARC executive committee. In July 2000, the REC delegation visited with the new WARC general secretary, Dr. Setri Nyomi. IRC receives *UPDATE*, a quarterly publication of WARC. Several member denominations of the REC are also members of WARC. The IRC also took note of Overture 29, which was referred to it by Synod 1997.

In light of the above, the IRC appointed an ad hoc committee to review its own documents relating to WARC and to consider more recent information with a view to presenting a recommendation to Synod 2002.

2. Caribbean and North American Area Council of WARC. The IRC has appointed Dr. Lyle Bierma, Rev. Michael Winnowski, and Dr. Henry Zwaanstra to attend the March 8-11, 2001, meeting of CANAAC at Crieff Hills Conference Centre, in Crieff, Ontario. The report of this delegation will assist the IRC in its consideration of a recommendation regarding membership in WARC.

G. *World Council of Churches (WCC)*

In the *Agenda for Synod 2000*, the IRC reported that plans were being made for a consultation to be held at Fuller Theological Seminary in September 2000 and that IRC was considering participation in that meeting. Dr. David H. Engelhard and Rev. Leonard J. Hofman attended the consultation. The idea for such a consultation arose in conversations within the World Council of Churches (WCC), but was called by an independent committee to explore the concept of a Global Christian Forum where a wide range of traditions may have a common platform to discuss issues of mutual concern. Some thirty church leaders from throughout the world gathered September 9-11, 2001, to discuss what might be the contours of a future forum. Another consultation made up of members of churches who are not now members of the WCC may be invited to carry the discussion further. Dr. George Vandervelde participated in making arrangements for the September meeting.

IV. **Bilateral relationships—international**

A. *Reformed Churches in the Netherlands (RCN)*

The IRC reported to Synod 2000 that, following discussions with a delegation from the Reformed Churches in the Netherlands (RCN) in December 1999, “representatives of both churches believe that intensive discussions have been carried on as long as necessary” (*Agenda for Synod 2000*, p. 197). However, contact has been maintained between the IRC and the RCN.

At REC 2000 in Indonesia the CRCNA delegation met with the RCN delegation to discuss matters of mutual interest and concern. Although the relationship was cordial, the representatives of the RCN expressed deep regret that the IRC had chosen not to recommend to Synod 2000 a change in the

ecclesial relationship of our two churches. Questions were asked relating to the writings of Dr. C. J. Den Heijer and the RCN handling of that matter.

Since that time, the decisions of the RCN re Den Heijer have been translated and copies have been received. The IRC appointed a subcommittee to review the RCN's handling of the Den Heijer matter and its implications relative to ecclesiastical fellowship between the RCN and the CRCNA.

Because the address of the RCN to the matter of concern is ongoing, the IRC decided to request from Ds. Jan Willem Doff, the president of the RCN, up-to-date and accurate information as to what is currently being done with the Den Heijer matter, and/or what action is being contemplated by the church. A reply explaining the actions of the RCN synod was received, indicating that a final decision will be made in April 2001.

The trio synode of the Samen op Weg churches received and adopted a document that speaks their convictions regarding atonement and reconciliation in Jesus Christ. The document is entitled "Jesus Christus, onze Heer en Verlosser" ("Jesus Christ, our Lord and Redeemer"). We quote an excerpt here from chapter 3 of the document dealing with Jesus who "died for our sins":

3.3 'died for our sins'

The New Testament proclaims to us the good news that God in Jesus Christ has liberated us from our guilt. God himself has restored the severed communion with him and renewed our existence in such a way that we can and will live in a new obedience to his will. "God in Christ was reconciling the world to himself" (2 Cor. 5:1-9). Jesus Christ died for our sins (1 Cor. 15:3). Paul proclaimed a crucified Christ (1 Cor. 1:23; 2:2). On the cross, symbol of curse and shame, Christ has ransomed us from the curse of the law (Gal. 3:13-14). In the Christian tradition the cross is the symbol of salvation. In a similar way we call the day on which we remember the death of Christ Good Friday. Paul so strongly "zooms in" on the decisive happening of the cross and resurrection that the life of Jesus retreats into the background. He attempts by this zooming in to put sharply into focus that in the death of Jesus a decisive thing has happened. It does not mean that we can separate Jesus' death from his life. The willingness of Jesus to die is in line with and a sequence of his way of life. In that sense his death is the outcome of what he has otherwise said and done. In his death he has brought his life's calling to its final completion. He died for others in the same way as he lived for others. In his death he himself did what he proclaimed (Mark. 8:35). He served to the end and gave his own life as ransom (Mark. 10:45).

In the proclamations of his suffering, dying, and rising again (Mark. 8:31; 9:31; 10:33, 34), Jesus speaks about his approaching death but says nothing about its significance. That Jesus saw his approaching death as belonging to his task is clear from the parable of the unfaithful tenants (Mark. 12:1-9). An indication that he understood his dying as a saving act, is found in the words at the Last Supper (1 Cor. 11:25; Matt. 26:28). It is also quite possible that he recognized his path in the form of the suffering servant of the Lord from Isaiah 53 (Mark. 10:45). Historically speaking, this is how far we can go.

Here we encounter the same reflections as with Jesus' sonship. The historical question as to what Jesus himself felt beforehand or predicted about the meaning of his approaching death is not of decisive importance for the message that he has died for us. The proclamation of the apostles and evangelists is based on their encounter with Jesus before and after Easter and on the work of his Spirit who opened their eyes to him. Our faith is based on their proclamation to which the Spirit opens our hearts. Our faith depends on the encounter in the Spirit with our Lord and Redeemer who lives and who lived on this earth. By comparison to this, the question of whether all parts of the gospel story can be proven in a historical scientific way is of secondary importance.

In the proclamation of the New Testament the cross is an essential part of the salvation that from God's side took place in Jesus' life, death, and resurrection from the dead. His death is more than the consequence of a criminal human action, although it is also that. In his death, more is at stake than his personal relation to God, even though that, too, is the case. God, in a wonderful way, is involved actively in this happening, and this happening is decisive for God's relationship to the world and our relationship to God. This reality is the point of departure for the proclamation of the New Testament.

The reality of atonement/reconciliation (*verzoening*) is a mystery. We cannot completely clarify or fathom how through the death of Jesus our broken relationship with God is restored. The New Testament does not do that either. But the miracle of atonement is being "pictured," not through one image but through many images and/or metaphors. The different images clarify the atonement in different ways and illuminate for us the different aspects of atonement. Through these images, we can trace the mystery of atonement and approach it in a thoughtful way. But no single image represents the richness of the atonement in a comprehensive and exhaustive way. Therefore, we are not allowed to equate one of the images with the complete reality of atonement.

B. Christian Reformed Churches in the Netherlands (CRCN)

In 1995, the Christian Reformed Churches in the Netherlands (CRCN) severed ecumenical ties with the CRCNA. In December 1999, the IRC sent a letter to the ecumenical committee of the CRCN requesting a face-to-face meeting in the Netherlands with representatives of their committee to discuss ecumenical possibilities within the framework of our revised Ecumenical Charter. The IRC explained that the CRCNA continues to experience deep sadness and regret in connection with the break in ecclesiastical fellowship between our two churches and that the new Ecumenical Charter may accommodate a rekindled relationship. The IRC was pleased to receive a reply expressing a willingness on the part of the CRCN ecumenical committee to meet with members of the IRC.

The IRC has decided to arrange for meetings with the CRCN when a fraternal delegation is in the Netherlands, possibly in May 2001, to attend the assembly of the Netherlands Reformed Churches (NRC).

The IRC has chosen Dr. Lyle Bierma, Dr. David H. Engelhard, and Rev. Richard Vander Vaart to serve as fraternal delegates.

C. Reformed Churches of South Africa (RCSA)

Recognizing that some tensions remain among the separate synods of the Reformed Churches of South Africa (RCSA), the IRC decided that a letter be sent to the ecumenical committees of the three RCSA synods—Middelande, Potchefstroom, and Soutpansberg—expressing appreciation for the efforts being put forth to bring about a better working relationship among the three synods, encouraging them to make every effort to bring about a resolution of existing difficulties, assuring them of our prayers, and offering our assistance in any way they would consider to be helpful.

D. Dutch Reformed Church in South Africa (DRC)

The IRC has kept synod informed of contact with the Dutch Reformed Church in South Africa (DRC) in recent years, especially since 1996. Because of a fundamental change in the official position of the DRC pertaining to apartheid and progress being made in ecumenical communication and exchanges, the IRC believes that the time has come to establish an official ecclesiastical relationship with the DRC. A summary of interchurch activities

relating to the DRC and leading up to this decision is included with this report as Appendix B.

Recommendation: That the CRCNA enter into ecclesiastical fellowship with the DRC.

Grounds:

1. This is in keeping with the provisions of our Ecumenical Charter that the CRCNA “promote and maintain a bilateral relationship with churches which confess and maintain the Reformed faith.”
2. The DRC has repeatedly requested the CRCNA to establish ecclesiastical fellowship with the DRC.
3. We rejoice that the 1998 General Synod of the DRC adopted a *Joint Resolution* drawn up by DRC leaders and the leadership of the World Alliance of Reformed Churches, declaring without qualification that it “rejects apartheid as wrong and sinful, not simply in its effects and operations, but also in its fundamental nature.” This removed the primary obstacle for the CRCNA to enter into ecclesiastical fellowship with the DRC.

E. Dutch Reformed Church in Africa (DRCA)

The Dutch Reformed Church in Africa (DRCA) has been a church in ecclesiastical fellowship with the CRCNA since 1983. In recent years it has been listed with the Dutch Reformed Mission Church in South Africa as one of the two churches that merged to become the Uniting Reformed Church in Southern Africa (URCSA). The latter is also a church in ecclesiastical fellowship with the CRCNA.

However, not all the congregations of the DRCA agreed to become a part of URCSA. In fact, some who had made the change returned to the DRCA. This denomination is recognized as a legal entity in South Africa and testifies that it has never changed its ecclesial relationship with the CRCNA.

In light of the above, the IRC informs synod that it will again identify the DRCA as a church in ecclesiastical fellowship.

Grounds:

1. The CRCNA was a church in ecclesiastical fellowship with the DRCA prior to its merger with the Dutch Reformed Mission Church in South Africa to form URCSA.
2. The remaining members of the DRCA, together with those who returned, legally constitute a denomination.

F. Christian Reformed Churches of Australia (CRCA)

Synod 2000 adopted the revised report and the recommendations of the Committee to Study the Materials from the Christian Reformed Churches of Australia (CRCA) re the reference in the Apostles’ Creed to Christ’s descent into hell (*Acts of Synod 2000*, p. 673). Although no formal response has been received, CRCA delegates to REC 2000 expressed deep appreciation for the thorough study of the IRC subcommittee and its report. The report has been referred to the CRCA study committee dealing with the original gravamen that occasioned their request for assistance.

G. Iglesia Cristiana Reformada en Cuba (Christian Reformed Church in Cuba) (ICRC/CRCC)

A delegation from the Christian Reformed Church in Cuba (CRCC) visited Synod 1999 in Ancaster, Ontario. There they were greeted over lunch by the officers of synod and met with Revs. Edward Van Baak and Leonard J. Hofman of the IRC. They expressed a strong interest in a formal relationship with the CRCNA.

In September 2000, Revs. Tom De Vries and Jacob Eppinga, representing the Cuban Committee of the Henry Beets Mission Society of the LaGrave Avenue Christian Reformed Church, presented a request from their committee that the CRCNA consider entering into some kind of ecclesiastical relationship with the CRCC.

Following discussion and an exchange of information, the IRC decided to inform the CRCC of its interest in moving toward an ecclesial relationship and invited the CRCC to formally indicate its interest in establishing ecclesiastical fellowship with the CRCNA.

A letter conveying this message was formulated by the administrative secretary and was hand carried to the CRCC by the general secretary who visited Cuba along with Rev. Tom De Vries and members of the LaGrave Avenue Henry Beets Mission Society. Dr. Engelhard reported to the IRC on his visit with members of the CRCC and their continuing interest in a close relationship with the CRCNA (see Appendix C).

Following consideration of the CRCC's desire to enter into ecclesiastical fellowship that dates back to 1982, and recognizing the CRCC as a church that is Reformed in faith and practice, the IRC is recommending to Synod 2001 that the CRCNA establish ecclesiastical fellowship with the CRCC.

V. Requests for ecclesiastical fellowship with the CRCNA

The IRC is in correspondence with the following churches in response to their requests for an ecclesiastical relationship with the CRCNA:

- The Church of Christ the Lord – Indonesia
- The Confessing Reformed Church in the Congo
- Christian Reformed Church of East Africa – Uganda
- Independent Evangelical Reformed Church of France
- Reformed Church of East Africa – Kenya
- Christian Reformed Church of Myanmar (currently a church in corresponding fellowship)
- The Reformed Church of Christ – Nigeria [*Note: Consideration of this request is being done in consultation with the Church of Christ in the Sudan Among the Tiv (NKST) and the Christian Reformed Church of Nigeria (CRCN)*]

VI. Bilateral relationships—North America

The CRCNA maintains ecclesiastical fellowship with four churches in North America. They are the Associate Reformed Presbyterian Church (ARPC), the Evangelical Presbyterian Church (EPC), the Reformed Church in America (RCA), and the Reformed Presbyterian Church in North America (RPCNA). Fraternal delegates are exchanged with these churches on a regular basis. Although the CRCNA is in ecclesiastical fellowship with the ARPC and

the RPCNA, both churches are among those member denominations of NAPARC that voted to suspend the CRCNA's membership in NAPARC.

From time to time conversations are held with the EPC and the RCA. A meeting of the IRC with the ecumenical committee of the RCA is scheduled for September 2001. Matters of mutual interest and concern as well as areas of joint ministry and cooperation—such as the recently approved provision for union churches—are subjects that can be addressed in such meetings with churches with whom the CRCNA has a long and treasured history of ecclesial fellowship.

VII. Dialogue with leadership of the Roman Catholic Church (RCC)

The delegation that held discussions with representatives of the Roman Catholic Church (RCC) (see *Agenda for Synod 1999*, p. 194, and *Acts of Synod 1999*, p. 492) has completed its report and submitted it to those members of the RCC with whom they met to determine whether the report accurately reflects the position of the RCC. To date, they have received no response. In the event that no reply has been received by April 2001, it will be presented to IRC for a first reading prior to sending it to the churches.

VIII. Nominations for IRC Membership

Mrs. Claire Elgersma and Rev. Robert Haven (Canadian IRC members), and Rev. Peter Brouwer and Rev. Leonard J. Hofman (U.S. IRC members), have completed a second three-year term plus a one year extension.

The following names are submitted to Synod 2001 as nominees for IRC membership:

A. Canadian nominees

Position 1

Mr. Victor Chen is a member of Immanuel CRC, Richmond, British Columbia. He attended universities in India and Guelph, Ontario, and holds a degree in English. He is semiretired, runs his own small business, and is active in his church.

Rev. Simon Wolfert is the Port Chaplain for the CRC's Ministry to Seafarers in Vancouver, British Columbia, and is a member of Maple Ridge CRC. He is a graduate of Calvin College, Calvin Theological Seminary, and the Free University of Amsterdam. He has been a delegate to synod two times and has been deeply involved in ecumenical activities as a CRC missionary in South America and as a CRC pastor and chaplain in North America.

Position 2

Ms. Louisa Bruinsma is a member of Fellowship CRC, Edmonton, Alberta. She is a graduate of Trinity Christian College and is currently Director of Development for Cornerstone Counselling Centre in Edmonton. She has served on the board of The King's University College, the Association of Independent Schools and Colleges of Alberta, and has chaired the pastoral committee of Fellowship CRC. She also served six years on the Committee for Contact with the Government.

Grace Van Staaldunen is a member of Fellowship CRC, Ancaster, Ontario. She is a registered nurse, and expects to complete a Master of Theological

Studies degree at Waterloo Lutheran Seminary this year. She has served on the board of directors of Homestead Christian Care in Hamilton, Ontario, and has served as a pastoral elder in Fellowship CRC, Ancaster, Ontario, and deacon in Calvin CRC, Ottawa, Ontario.

B. U.S. nominees

Position 1

Rev. Ruth Hofman graduated from Calvin College with a degree in Music Education and taught in Christian elementary schools in Michigan. She has served on the staff of an ecumenical fellowship for missions and renewal in England, was Director of Education at River Terrace CRC in Lansing, Michigan, and studied at Fuller Theological Seminary and graduated with an M.Div. degree from Calvin Theological Seminary in 1992. She was called to parish ministry at First CRC of Toronto, Ontario, in 1993 and was ordained in 1996. She is presently serving with her husband, Steven Venhuizen, at Grace CRC in Grand Rapids, Michigan. Ruth has served on the board of Home Missions, on a synodical study committee, and as a member of the CRC delegation to REC 2000.

Ms. Teresa Renkema, born and raised in Canada, received a bachelor of arts degree in secondary education from Calvin College in 1974, and a master's degree in teaching English as a second language from Inter American University in Puerto Rico. She and her husband served as missionaries for sixteen years in Argentina, Central America, and Puerto Rico. Since her return to North America in 1994, she has been employed by Davenport University and Reformed Bible College in Grand Rapids, Michigan, as adjunct faculty teaching English and English as a second language. She also is International Student Services Coordinator at RBC. Teresa is a member of Calvary CRC in Lowell, Michigan.

Position 2

Rev. Philip De Jonge has served pastorates in Holland and Jenison, Michigan. He served three years in Amman, Jordan, and six years with CRWM in Japan. He is a graduate of Calvin College and Calvin Theological Seminary (1976). He received a master of theology degree from Calvin Theological Seminary and a doctor of ministry degree from Western Theological Seminary, Holland, Michigan. He currently serves as pastor of the Christian Reformed Church in St. Joseph, Michigan.

Rev. Eliot Vander Lugt has served as pastor of the Stephenville CRC in Stephenville, Texas, and as reserve chaplain for the U.S. Navy. He has worked with other pastors in ecumenical campus ministry at Tarleton State University. He is a graduate of Calvin College and Calvin Theological Seminary (1994). He currently serves as pastor of the First CRC, Ripon, California.

IX. Representation at synod

Dr. Henry Zwaanstra (president), Rev. Michael Winnowski (vice president), and Rev. Leonard J. Hofman (administrative secretary) have been appointed to represent the IRC at Synod 2001, along with other IRC members as necessary.

X. Recommendations

A. That Dr. Henry Zwaanstra (president), Rev. Michael Winnowski (vice president), and Rev. Leonard J. Hofman (administrative secretary), along with other IRC members as necessary, be given the privilege of the floor when matters relating to IRC are being discussed.

B. That the CRCNA enter into ecclesiastical fellowship with the Dutch Reformed Church in South Africa (DRC) (see Section 4, D and Appendix B)

C. That the CRCNA enter into ecclesiastical fellowship with the Christian Reformed Church in Cuba (CRCC) (see Section 4, G and Appendix C)

Interchurch Relations Committee

Lyle Bierma

Peter W. Brouwer

Jason Chen

Michiel M. De Berdt

Johannes De Viet

Claire Elgersma

David H. Engelhard (ex officio)

Robert J. Haven

Leonard J. Hofman (administrative secretary)

Richard T. Vander Vaart

Michael L. Veenema

Michael Winnowski (vice president)

Henry Zwaanstra (president)

Appendix A

Resolutions¹ of the Assembly of the Reformed Ecumenical Council Yogyakarta, Indonesia, July 14-28, 2000

I. Membership

A. By acclamation the following churches were accepted in membership wholeheartedly:

- a. Reformed Church of Mozambique
- b. Philippines Christian Reformed Church
- c. Evangelical Reformed Church of Christ in Nigeria (ERCC)
- d. Church of Central Africa Presbyterian (CCAP)—Zambia Synod
- e. Christian Reformed Church in the Dominican Republic
- f. Presbyterian Church of Nigeria (PCN)
- g. Swaziland Reformed Church (Art. 6)

B. The Moderamen announced the acceptance of the Toraja Church (Gereja Toraja) as a new member. Their membership will be ratified at the 2004 Assembly (Art. 16).

¹Text of all recommendations adopted by the Assembly of the Reformed Ecumenical Council Indonesia 2000. References are to Article numbers in the Assembly minutes.

C. The DRCA. The previous Interim Committee resolved that the REC should acknowledge that this body was a remnant, but nevertheless a continuation of the DRCA, and therefore is entitled to all the privileges and obligations of membership in this body. This Assembly agreed “that the Assembly receive this decision for information” (Art. 44).

II. Constitutional changes

A. *Suspension of membership*

That the Constitution, Article IV.3 be amended to read as follows:

3. Suspension or termination of membership shall be
 - a. by decision of the member church to suspend or terminate its own membership
 - b. by the decision of the Council’s Assembly by a two-thirds majority of ballots cast, subject to the following conditions:
 - 1) Such action shall be proposed by one or more member churches to the Council, after such church or churches have previously presented their concerns to the church in question. Such a proposal should come at least one year prior to an Assembly of the Council.
 - 2) The Council shall respect a member church’s affirmation that it holds to the authority of the Scriptures and the Reformed faith and shall take no action until the church has been given sufficient opportunity to defend itself.
 - 3) An Assembly that has received a proposal for suspension or termination may direct its executive committee, with its advisors, to conduct an investigation of these charges. Only after such an investigation, the executive committee may recommend to the next Assembly either suspension or immediate termination of the member in question.
 - 4) Such action shall be taken only when the Council is convinced by adequate evidence that the member church’s expression of allegiance are not true to fact.
 - 5) When a member is suspended at one Assembly, that suspension may be lifted or the membership terminated at any subsequent Assembly, on recommendation of the current executive committee. The executive committee(s) shall, therefore, maintain communication with that member about the matters related to the cause for suspension.
 - 6) A suspended member may send observers to Assemblies and other events of the council, but shall not have the right to vote or address the Assembly, except by extraordinary permission of the moderator. A suspended member shall not have financial obligations to the Council. (Art. 34)

B. *Executive committee*

1. The name of the Interim Committee shall be changed to Executive Committee. The words *Executive Committee* shall replace the words *Interim Committee* in the Reformed Ecumenical Council constitution, Articles IV.2; IV.3.b.3); VI.8; VI.9; VI.10; VIII; IX; X.1; X.2; and XII (Art. 31).
2. The words *Executive Committee* shall also replace the words *Interim Committee* in the bylaws of the Reformed Ecumenical Council wherever they occur (Art. 31).

Grounds:

The name *Interim Committee* is a term from synodical governance. It is little known outside of church officialdom. *Executive Committee* is a clear and

widely understood designation. This change will ease the communication of the work and mission of the Reformed Ecumenical Council.

3. The following sentence shall be added to the end of Article VII, "No officer shall serve more than three consecutive terms and no more than two consecutive terms in the same office" (Art. 49).

III. Office and miscellaneous

A. The Moderamen presented the following resolution of sympathy for the family of Paul Schrottenboer:

Two years ago this week, our former General Secretary, Dr. Paul G. Schrottenboer passed on to be with God after a long struggle with cancer. Dr. Paul Schrottenboer ably shepherded this council for 25 years. Through his leadership the REC expanded its ecumenical horizons. He helped steer the organization from a synod to council, and brought many social and theological issues to our churches' attention.

Through his extensive travels, he became well-known and well-loved in many of our member churches. This week Paul's widow, Bernice, has been with us, and we take this opportunity to express our sympathy to her and her family and to encourage them with our conviction that our brother Paul is indeed wearing his crown of glory with our heavenly Father, this day and always (Art. 21).

B. That the assembly instruct the secretariat to request a clear, timely, four-year commitment from each member to contribute a fair share to the budget of the REC, as each member is able (Art. 45).

C. To reappoint Lester Ippel as Treasurer of the REC (Art. 46).

D. That the Assembly expresses its sincere gratitude to Richard L. van Houten for the way he has carried out his task during the last four years and reappoint him for another four-year term as General Secretary of the Reformed Ecumenical Council (Art. 47).

E. That the REC office not be moved to Africa at this time.

Grounds:

1. All member churches will be more involved in the REC as each member church is asked to have a representative on each of the REC commissions.
2. With increased globalization and communication technology it is possible to communicate with member churches quickly.
3. There are no clear cost savings arguments that justify moving at this time.
4. There are high costs with moving an office and the REC is not in a position to afford these additional costs at this time (Art. 62).

F. That the assembly accept the invitation of the Reformed Churches in the Netherlands to hold the next assembly in 2004 in the Netherlands (Art. 82).

G. REC periodicals

1. That the assembly combine its current periodicals into one (Art. 83).
2. That they add a fourth category, viz Human Relations (Art. 83).
3. Publish four issues per year, each on one of the four fields, and each edited by a person appointed by the Executive Committee (Art. 83).
4. That the General Secretary will be the general editor (Art. 83).
5. That the general editor and the four editors will be the editorial committee (Art. 83).
6. That the Executive Committee be mandated to determine a name for the new journal and to create a common imaging for the journal (Art. 83).

H. Finances and budget

1. That the Assembly receive these financial reports for information (Art. 85).
2. That the Assembly adopt this attached budget for the Reformed Ecumenical Council for 2001-2004 (Art. 85).
3. That the Assembly authorize the executive committee to adjust the budget annually to account for cost of living changes in the United States (Art. 85).
4. That churches who need subsidies for travel to the next assembly apply to and be approved by the General Secretary (Art. 85).
5. That churches who do not keep their financial commitments to the REC current will not be eligible for Assembly travel subsidy (Art. 85).
6. That the Executive Committee continue its review of the salary and benefits of the General Secretary (see *Agenda*, pp. 23-24) and be authorized to make adjustments as required (Art. 85).

I. Thanks: That we express our thanks to Esther and friends and stewards for their work in helping to make the Assembly an enjoyable experience (Art. 88).

IV. Solidarity actions

A. Indonesia: That the Assembly adopt the following letter to be sent to the indicated persons:

Yogyakarta, 26 July 2000

To: President Abdurrahman Wahid in Jakarta
Ketua Dewan Perwakilan Rakyat Republik Indonesia, Mr Akbar Tandjung in Jakarta
Secretary-General of the United Nations, Mr. Kofi Anan in New York

Subject: The situation in Eastern Indonesia, especially the Moluccas

Dear Sirs:

The Reformed Ecumenical Council (REC), meeting in its Assembly at Yogyakarta, wishes to express its deep concern with the human tragedy in Indonesia, especially in Ambon and Halmahera (Maluku), and Poso (Sulawesi).

The Reformed Ecumenical Council is an international body of Christian churches from 24 countries, including six member denominations from Indonesia. In our

assembly over 150 representatives of Reformed Churches from all over the world have come together, and we have learned from our Indonesian brothers and sister about the present situation in Indonesia.

Almost one month after the declaration of the state of Civil Emergency in Ambon by the Indonesian government, we do not see any improvement of the situation. The continuing violence, violations of human rights and crimes against humanity threaten the life of all inhabitants. Moreover, the recent attacks by armed civilians from outside the Moluccas have done great violence against Christians and forced many of them from their homes. Indonesian military personnel who have the responsibility to ensure the safety and security of the citizens and their properties have failed in the discharge of their duties. Some members of the security forces are alleged to have joined hands with the intruders in attacks against Christians, while others have joined Christian forces. Many Indonesian citizens are desperately taking shelter, and they find that the government has not been able to protect them. Many of the people who are in the care of the Indonesian government are dying or fleeing.

We are deeply shocked by the misuse of religion by both Christians and Muslims in committing grave acts of violence against humanity. We believe that this is against the essence of both faiths, since both advocate peace and harmony for all peoples, regardless of religious affiliation.

We appeal to the government of Indonesia to intervene to stop the killing and destruction. We also appeal to the DPR of the Indonesian Republic to fulfil its responsibility to help solve this crisis. We request the United Nations to urge the Indonesian government to protect its citizens.

More specifically, we urge:

- The opening of the conflict area to journalists and international humanitarian and faithbased relief agencies.
- The provision of protection and aid to victims in the conflict area and the many who have fled from there.
- The creation of an international factfinding commission with power to investigate and report on the situation in the Moluccas and Poso.

Finally we hope and pray for the restoration of the harmonious relations between Christians and Muslims, as has been the case for so many years in this country. We believe that this restoration is absolutely necessary for the ongoing democratic development of Indonesia. It is our sincere prayer to God that peace and stability may reign throughout Indonesia.

On behalf of the REC Assembly

Dr. Kadarmento Hardjowasito (Indonesia) - President

Dr. Douwe Visser (Netherlands) - VicePresident

Dr. Pieter Potgieter (South Africa) - First Clerk

Ms. Claire Elgersma (Canada) - Second Clerk

Rev. Nuhu Idzi (Nigeria) - Third Clerk

Dr. Richard van Houten (United States) - General Secretary

cc: Major Christian and Muslim religious groups in Indonesia
The International Commission for Religious Freedom (Art. 54)

B. Nigeria

With gratitude and appreciation the Assembly takes note of the political changes in Nigeria, and for the sake of the national churches and the people in that country the Assembly expresses the hope that the new situation of stability will continue (Art. 75).

C. International debt

1. The Assembly endorses the resolution of the Interim Committee of 23 June 1998, in which the REC called on its member churches to support international efforts to reduce or forgive international debt for highly indebted poor countries in the world (Art. 75).
2. The Assembly gives a mandate to the present Executive Committee to continue working in the same direction, while urging them to strengthen their case by seeking cooperation not only with other ecumenical bodies, but also on an interfaith basis (Art. 75).
3. The Assembly encourages the Member Churches, where they have the ear of their national governments, to speak out about (a) the danger of mounting debt, and (b) injudicious spending which curtails health and education services (Art. 75).

D. AIDS

1. The Assembly urges all Member Churches to provide loving counseling to all AIDS sufferers and their families (Art. 75).
2. The Assembly urges all Member Churches to continue preaching and teaching the godly life (Art. 75).
3. The Assembly requests Churches to implement educational programs with the cooperation of other churches, NGOs and government departments (among others) (Art. 75).
4. The Assembly encourages Churches to use all possible resources and form all possible partnerships in an effort to counteract the spread of the disease (Art. 75).
5. The Assembly advises Churches to offer information on AIDS to the REC for dissemination to interested parties (Art. 75).
6. The Assembly mandates the CMD to consider the distribution of educational programs and materials to missionaries and others through the Mission Bulletin (Art. 75).
7. The Assembly deplores the unwillingness of the U.S.A. pharmaceutical companies, backed by the U.S. government to allow drugs for alleviating the suffering of AIDS victims to be produced as generic medicines at greatly reduced cost.

Therefore the Assembly appeals to those concerned to allow for a change in this respect (Art. 75).

8. The Assembly encourages member churches to establish centers or improve care centers toward orphans and individual families to help in assisting AIDS victims (Art. 75).

E. Sharing resources in the REC: Leadership development

1. The Assembly advises that the CCA Program in its present form be discontinued (Art. 75).

2. The Assembly urges that while there should be a strong focus on Leadership and Community Development, the aspect of Discipleship continue to be given its proper place (Art. 75).
3. The Assembly authorizes the Executive Committee to take steps to establish a Leadership Institute from whence a focus on Leadership Development may emanate. It is advised that every care be taken to put criteria in place (e.g., the use of local resources, transparency, accountability) (Art. 75).

F. Natural disasters in Africa

1. The Assembly urges member churches to make every effort to support the people in those regions suffering from natural disasters to afford some relief in what is a desperate situation (Art. 75).
2. The Assembly urges the Executive Committee to regard the situation in East Africa and the Horn of Africa as urgent and to act as a channel for such funds as are donated by member churches (Art. 75).

G. Situation in Sierra Leone

The Assembly encourages member churches who are involved in Sierra Leone to continue their support of the local people (Art. 75).

H. Uganda

1. The Assembly empathises with the plight of the people in Uganda and supports the desire for a democratic society (Art. 75).
2. The Assembly suggests that the churches seek support for their cause from other churches in Uganda, and then approach the government as a united group (Art. 75).
3. If the Executive Committee sees a need for further action, they are mandated by the Assembly to gather information and act appropriately (Art. 75).

I. Zimbabwe

1. The Assembly empathises with the plight of the people in Zimbabwe and supports the desire for a just democratic society, especially with relation to the land distribution issue (Art. 86).
2. The Assembly suggests that the churches seek support for their cause from other churches in the region and then approach the government as a united group (Art. 86).
3. If the Executive Committee sees a need for further action, they are mandated by the Assembly to gather information and act appropriately (Art. 86).

J. The Assembly encourages member churches to continue their moral support for the churches involved in these difficult issues and to keep praying for them (Art. 86).

V. Ecumenical relations

A. *The World Alliance of Reformed Churches (WARC)*

1. That the Assembly receive this information [about contacts with the WARC], and that the next Executive Committee be asked to continue the conversations with the WARC (Art. 63).
2. That the Assembly authorize the Executive Committee to appoint a person to join/observe in the Reformed-Pentecostal dialogues organized through the WARC (Art. 63).

B. *World Evangelical Fellowship*

That the assembly request the next Interim Committee to evaluate the possibility of associate membership in the WEF (Art. 64).

C. *World Council of Churches*

That the REC maintain contact with the WCC through its secretariat (Art. 65).

D. *Forum of Christian Churches and Ecumenical Organizations*

That the REC participate in the Forum of Christian Churches and Ecumenical Organizations as it is able (Art. 66).

E. That the assembly instruct the following Executive Committee to examine the benefits of intercommunal dialogues, to develop a strategy for such dialogues, and to reconsider the mandate to talk with the Seventh Day Adventist church in the light of their findings (Art. 87).

VI. Racism

A. The Assembly recommends the reading by member churches of Chapter 11, "Dealing with a Racist Legacy: South Africa" (p. 72) of the Report on *Strategies to Combat Racism* for a better understanding of the South African situation (Art. 70).

B. The Assembly encourages the new Executive Committee to continue the work of the previous Interim Committee in taking initiative toward the leaders of URCSA in the hope that they might reconsider membership in the REC (Art. 70).

C. The Assembly expresses its appreciation for the work done by members of the *Report on Strategies to Combat Racism* and recommends it for wider distribution within our member churches (Art. 70).

D. That the REC create a new commission to be named Commission on Human Relations of the Reformed Ecumenical Council (Art. 71).

E. That the Commission on Human Relations include the following categories as guidelines in formulating its strategies: (1) Personal, (2) Institutional, (3) Exposure, (4) Awareness, (5) Training, (6) Support, (7) Alliances, (8) Prophetic, and (9) Study (Art. 71).

F. That the membership of the Commission on Human Relations include two representatives from each of the following five regions for a total of 10: (1) Europe and the Americas, (2) Australia, (3) Southern Africa, (4) East/West Africa, (5) Asia (Art. 71).

VII. Commission for theological education and interchange

A. The library and textbook program

1. That the Executive Committee seeks ways to establish a list of recommended basic textbooks (including topics discussed at this Assembly) and distribute this list to academic institutions of member churches, using electronic means wherever possible (Art. 72).
2. That the Executive Committee request academic institutions of member churches to supply titles to be included on the list (Art. 72).
3. That the Executive Committee request academic institutions of member churches to submit a list of textbooks needed by them, indicating the best language medium for such textbooks (Art. 72).
4. That the Executive Committee extend the LAT Program to include languages other than English, and, where possible, to provide English abstracts (Art. 72).
5. That the Executive Committee extend the list of publishers to include others such as: Banner of Truth, Great Commission, Christian Focus, Indonesian Publishers, etc. (Art. 72).
6. That the Executive Committee request the academic institutions of member churches to be responsible for ensuring that pastors are receiving maximum assistance through the LAT Program and, as far as possible, to provide sufficient funds for this to happen (Art. 72).
7. That the Executive Committee encourage member churches to network through the LAT Program in order to put demand in contact with supply in a way that will minimise freight charges (Art. 72).

B. Gravamen on Apostles' Creed

1. That the Assembly inform the Reformed Churches of Australia that the REC acknowledges the following important principles:
 - a. The original text of the Apostles' Creed is foundational.
 - b. There is a universal acceptance of the original text of the Apostles' Creed among Christian communions and therefore any departure from it should not be unilateral.
 - c. The problem is more a matter of language than doctrine.
 - d. Churches using a common language should endeavor to use an agreed version.
 - e. Use of the Apostles' Creed should always be related to biblical exposition (Art. 72).
2. That the Secretariat include the CRCNA response in the *Acts* of this Assembly (Art. 72).
3. That the Assembly take no further action (Art. 72).

C. Sanctity of life

1. Request member churches to make use of *Theological Forum* (or its successor) to disseminate and receive information concerning current issues such as genetic engineering (Art. 72).
2. Encourage member churches to make use of the Internet and e-mail facilities for sharing of ideas on current issues (Art. 72).

D. Commission work

1. That the Executive Committee give some direction in the determination of appropriate regions for mutual support and encouragement (Art. 72).
2. That CTEI encourage and support Regional Conferences whenever requested to do so (Art. 72).
3. That CTEI encourage academic institutions to maintain contact with member churches in their region with a view to giving assistance for education, either by receiving and assisting students or by sending out lecturers for short-term assignments (Art. 72).
4. That CTEI encourage member churches to see the value and importance of sharing ideas and understandings through the REC publication (Art. 72).
5. That the CTEI and Commission on Human Relations study and report on the relationship between the Church, the State, and the Kingdom of God with reference to the Scriptures of the Old and New Testaments and the Reformed Creeds and report to the 2004 Assembly with particular reference to points 1, 2, and 4 [noted in the advisory committee report] in the submission from the Workshop on Religious Pluralism, and in consultation with member churches (Art. 84).
6. That the CTEI study and report on the matters regarding clerical and lay leadership and their implications for theological education as raised by the Workshop on Leadership (Art. 84).
7. That the CTEI study and report on the issues relating to theological training in a pluralistic society (Art. 84).

VIII. Commission for mission and diakonia

- A. That REC encourage delegates to provide written feedback on the Yogyakarta Assembly 2000 in the Mission Bulletin (Art. 78).
- B. That REC seek formal participation in the Committee for World Mission and Evangelism and that the Executive Committee take the needed action to implement that decision (Art. 78).
- C. That the REC, through the CMD, continue participation in the Mission in Unity process (Art. 78).
- D. That the REC initiate an informational database for the purpose of assisting REC member churches in understanding the bilateral and multilateral relationships that exist within the REC family, and alert REC member churches

to existing partnerships and current mission and diaconal needs that exist, for which new partnerships among REC members are being encouraged (Art. 78).

E. Committee on sharing resources

That using the REC informational data base on bilateral and multilateral relationships and partnerships, CMD be mandated to facilitate an exchange of diaconal and community development needs as well as networking and sharing in respect to such needs (Art. 78).

F. Committee for communications and media

1. That the CCM be continued (Art. 78).
2. That the CCM assist the secretariat to maintain up-to-date communications (Art. 78).
3. That the REC, through its members, help facilitate the obtaining of equipment so that all REC member churches could have access to e-mail and world wide web communication (Art. 78).
4. That the CCM continue to share practical information about emerging communication technology with our member churches, using the REC web site and Mission Bulletin where appropriate (Art. 78).

G. Religious pluralism

1. That the following areas of study be referred to the Executive Committee and that the Executive Committee assign them to the appropriate commission(s), to be reported on at the 2004 REC Assembly:
 - a. a clarification of terms used in the discussion on religious pluralism (cf. 1 above)
 - b. the biblical view of religions (cf. 2 above)
 - c. an exploration of the possibilities within the Reformed tradition of God's involvement with people of other religious traditions, using the concepts of general revelation and pneumatology (cf. 2 above)
 - d. the themes of witness and interreligious dialogue and the relation between them (cf. 3 above)
 - e. the area of contextualization and/or inculturation (cf. 4 above)
 - f. the theme of ancestors and the attitude of Christians toward them (cf. 5 above). *Note:* references are to paragraphs in the advisory committee report (Art. 78).
2. On preparing brochures: That this mandate be withdrawn by this Assembly (Art. 78).
3. Guidelines for public conduct.

That these revised guidelines be accepted by the Assembly and that the guidelines be referred to member churches for their consideration:

 1. In all situations, show sensitivity for the persons present. Whether these be persons of another faith or Christians, they deserve our care, our concern and our prayers.
 2. In public gatherings where compassion or solidarity is the primary purpose, Reformed Christians should not hesitate to participate. Our

reluctance to be identified with persons of other faiths should not overrule our obligation to show mercy and to stand with those who have suffered.

3. In formal public rituals of celebrations or inauguration, Reformed Christians may participate where their witness is not unduly restricted (Art. 78).
4. That the material in the report on Religious Pluralism, and the material generated from the delegate discussions as mentioned in the above Advisory CMD report, be referred to the churches for evaluation and response during the interval until the following assembly in 2004 (Art. 78).

H. Leadership development and partnership issues

That REC refer these issues [as discussed in the advisory committee report] to CMD for further reflection and to all member churches for consideration by the relevant commissions or agencies responsible for mission, witness, and development, as well as educational institutions (Art. 78).

IX. Commission on youth and Christian nurture

A. That the Assembly expresses its sincere gratitude to Jim Lont for the way he has carried out his task during the last four years (Art. 79).

B. That the Assembly instruct the following Executive Committee to develop a plan for the work of the Secretary for Youth and Christian Nurture and determine whether the position should be funded separately or included in the overall REC budget (Art. 79).

C. That for the Commission's activities to embrace the holistic concerns of Christian nurture for all ages and genders it should be named the "Commission for Youth and Christian Nurture," which should draw membership and participation from every REC member church (Art. 79).

D. That all written contributions/publications on the development of REC Youth and Christian Nurture (in *Reformed Youth Arena* and *REC Youth News & Views*) since 1980 be summarized into a booklet and circulated to member churches for proper update (Art. 79).

E. That there should be an extract of all relevant publications on youth and Christian nurture on the Internet to REC member churches with Internet chat rooms. The need to facilitate the empowering of REC member churches without e-mail and Internet communication facilities cannot be taken lightly in view of simplicity and efficiency (Art. 79).

F. That the Assembly recommends that the REC:

1. Reaffirms its desire to be a low-cost, nonfunding ecumenical Council (Art. 79).
2. In this respect, concentrate on relationships among member churches and through these relationships to connect potential students with appropriate universities or seminaries and possible funding sources (Art. 79).

G. The Assembly recommend that Appendix A and B [of the advisory committee report] be referred to the Commission on Youth and Christian Nurture (Art. 79).

H. The 1996 REC Assembly requested that all member churches report to the next Assembly how the recommendations on Baptized Children at the Lord's Supper have been implemented (Art. 79).

Appendix B

Dutch Reformed Church in South Africa (DRC)

Nederduitse Gereformeerde Kerk in Suid Afrika (NGK in SA)

I. Background information

In 1978, the Dutch Reformed Church in South Africa (DRC) decided to seek ecclesiastical fellowship with the Christian Reformed Church in North America (CRCNA). However, synods following 1978 did not act on that request. In the meanwhile, the Interchurch Relations Committee (IRC) was attempting to evaluate the situation in the DRC and its relationships with its daughter churches: the Dutch Reformed Church in Africa (DRCA - black), the Dutch Reformed Mission Church (DRMC - coloured), and the Reformed Church in Africa (RCA - Indian). There was considerable tension between the DRC and its daughter churches.

In March 1981, the IRC sent Rev. Clarence Boomsma and Dr. John Kromminga to South Africa. They were to investigate

- the sisterly relationship of the DRC family of Reformed churches,
- access to the table of the Lord irrespective of race,
- the status of the declaration Human Relations in the South African Scene in Light of Scripture (1974), and
- participation in oath-bound commitments that interfere with brotherly relations in the body of Christ.

Synod 1981 took note of the special difficulties that the IRC faced relative to South African Reformed Churches, and asked the churches for prayer as the IRC prepared its report for Synod 1982 (*Acts of Synod 1981*, p. 101).

Following a lengthy report from the 1981 South African delegation (*Acts of Synod 1982*, pp. 337-61) synod adopted the IRC's recommendation "that synod not enter into ecclesiastical fellowship with the Dutch Reformed Church in South Africa (DRC) at this time."

Grounds:

- a. Entering into ecclesiastical fellowship with the DRC in SA now would seriously compromise our witness against racial discrimination and suggest an indifference to the plight of millions of South Africans, including the black Reformed Christians, who suffer under the system of autogenous development which is supported and abetted by the DRC.
- b. The Christian Reformed Church ought not ignore the steadfast refusal of the DRC to seriously reconsider its position and to recognize the evil results in human tragedies that this policy has worked in family life, in

personal lives, and in creating a society that engenders hate and foments violence (*Acts of Synod 1982*, p. 60).

Synod 1982 also adopted a recommendation that synod take up the matter of ecclesiastical fellowship with the DRC after the Christian Reformed Church had received the requested response to our report and after the DRC demonstrated genuine concern and action to undo both the system and the evils of apartheid in the society in which it is strategically powerful (*Acts of Synod 1982*, p. 60).

Synod 1982 decided to “keep the door of communication open as we hope and pray with and for the DRC in its difficult circumstances,” recognizing its confessional creeds, its historical origins, its piety and moral sensitivity in so many respects, its exemplary mission consciousness and success in evangelism among nonwhites of South Africa, and its institutions of mercy (*Acts of Synod 1982*, p. 60).

In 1982, the DRC took note of the report concerning the DRC adopted by our 1982 synod. In 1983, Rev. Clarence Boomsma met with some leaders of the DRC while in Africa to bring greetings to the DRCA, its black daughter church. The DRC was asked to rethink its position on race in the light of Scripture.

The IRC noted the October 1983 statements of the Synod of the Western Cape DRC that showed some movement in the attitude of the DRC toward apartheid. These are printed in the *Agenda for Synod 1984*, pages 170-72.

In 1985, the IRC reported that it had no official contact with the DRC since “in 1982 our synod decided not to enter into ecclesiastical fellowship with them until we saw considerable progress in their position on race relations and their practice” (*Acts of Synod 1985*, p. 200).

The IRC sent a letter to the DRC urging it not to suspend its membership in the Reformed Ecumenical Synod (RES), as decided by their moderator in January 1985, subject to the decision of the DRC General Synod in 1986. Reasons for urging reconsideration were that

- the Reformed churches should manifest their unity,
- the Reformed churches need to remain in communication in spite of grave differences, and
- the DRC needs continuing ecumenical contact with other Reformed bodies (*Acts of Synod 1985*, p. 200).

Contacts with the DRC after 1982 were primarily through our common membership in the RES.

The General Synod of the DRC, meeting in October 1986, adopted a new report on race relations entitled *Church and Society* that was widely hailed by some as a major shift away from the church’s previous defense of apartheid, though others said it did not go far enough in reviewing its earlier stance. A letter received from Dr. P. Rossouw, chief executive officer for Ecumenical Affairs, invited the CRC to resume dialogue with the DRC in light of its new position. The IRC reported its intention “to study the document, and, if possible, report to Synod 1988 what implications the new statement may have for CRC relationships with the DRC” (*Agenda for Synod 1987*, pp. 166-67).

The IRC studied and critiqued the document and then learned that the DRC was presenting a completely revised edition of *Church and Society* to the DRC General Synod in 1990. The critique was sent nevertheless.

In 1991, the IRC reported that it was waiting for an English translation of the revised *Church and Society*. In 1992, the IRC reported that an English edition of *Church and Society* was available, and the IRC was studying it with a view to future relations with the DRC.

No mention is made in the *Acts of Synod* in the years following, more than likely because the primary focus of IRC and synod was on the Reformed Churches of South Africa (RCSA/GKSA).

In 1995, Prof. Pieter Meiring, director of information and ecumenical affairs for the DRC, present as observer at our synod representing the DRC, expressed the desire of his denomination to become a church in ecclesiastical fellowship with the CRCNA. Later that year, a letter was received from the office of Dr. W.J. Botha, director of ecumenical affairs and information of the DRC, expressing “high regard for the CRCNA, for its ministry, and witness in North America as well as in many parts of the world.” He made formal request that fraternal relations be established between the CRCNA and the DRC. In response, the IRC invited the DRC delegates to REC 1996 to meet with members of the IRC to discuss issues pertaining to an ecclesiastical relationship between our denominations (*Agenda for Synod 1996*, p. 190).

Six members of the DRC met with members of the IRC at the Calvin Fine Arts Center during REC 1996. They provided an update on developments in the process of church unification in the family of Dutch Reformed churches in South Africa, recent statements and decisions on the issue of apartheid, and a brief report on the DRC’s involvement in the process of dismantling apartheid (*Agenda for Synod 1997*, p. 229).

II. DRC synod of 1998

Following these talks, and with strong encouragement from the DRC representatives, the IRC appointed Dr. David H. Engelhard, Rev. Leonard J. Hofman, and Rev. Richard E. Williams to serve as observers at the quadrennial synod of the DRCSA meeting at the Nederduitse Gereformeerde Kerk Synodaal Centrum in Pretoria in October 1998.

At the assembly attended by our CRC observers, the DRC adopted a joint resolution drawn up by DRC leaders and the leadership of The World Alliance of Reformed Churches (WARC). By means of this resolution, the DRC declared without qualification that it “rejects apartheid as wrong and sinful, not simply in its effects and operations, but also in its fundamental nature.” The adoption of this resolution was required before WARC would lift the suspension it had imposed on the DRC in 1982. Just as importantly, it removed the primary obstacle for the CRCNA to enter into ecclesiastical fellowship with the DRC.

Although the DRC took a positive step relative to the rejection of apartheid, tension remains between the Uniting Reformed Church in Southern Africa (URCSA) and the DRC. The URCSA, a church with whom the CRC enjoys ecclesiastical fellowship, places great value upon its Belhar Confession, adopted by the Dutch Reformed Mission Church in 1986. It was adopted as one of the confessions of the URCSA when it organized in 1994 as a merger of the Dutch Reformed Mission Church and a majority of the congregations of the Dutch Reformed Church in Africa. URCSA believes it is necessary that the

Belhar Confession be accepted into the confessional basis of a new unified church in South Africa. The leadership of URCSA was less than pleased with the following 1998 decision of the DRC synod:

1. The synod declares, on the basis of the commentary from church members and church meetings, that the Belhar Confession cannot be adopted as a fourth basic confession at this moment.
2. The synod accepts that the Belhar Confession is not itself in conflict with the Three forms of Unity [namely, the Belgic or Netherlands Confession, the Heidelberg Catechism, and the Canons of Dort].
3. The synod accepts the essential content of the Belhar Confession, for the sake of the unification process and for its own witness.”

The above decision, however, does open the way for deeper unity discussions. Synod 1990 of the CRCNA endorsed a similar evaluation of the Belhar Confession when it said that it “is in harmony with the Reformed faith as a body of truth articulated in the historic Reformed confessions and is in basic agreement with REC and CRC decisions on race made over the past decades” (*Acts of Synod 1990*, p. 625).

In light of the above, the IRC delegation to the DRC General Synod of October 1998 recommended that the following steps be taken toward the establishment of ecclesiastical fellowship with the DRC:

1. That the IRC request documents from the DRC—in English—that reflect the denomination’s position on:
 - Hermeneutics and the authority of Scripture
 - Apartheid
 - Such ethical issues as abortion, homosexuality, euthanasia
 - Ecclesiastical office and ordination
 - The admission of women to ecclesiastical offices
 - Children at the Lord’s Supper
2. That the IRC monitor the relationships between South African churches in the Reformed family, between those churches and the CRCNA, and the effect that establishing ecclesiastical fellowship with the DRCSA may have on those relationships.

Grounds:

1. The DRC has repeatedly requested that ecclesiastical fellowship be established with the CRCNA.
2. The basic objection, namely the DRC position on apartheid, has been removed by official decision.
3. There is time to continue important and necessary communication between the CRCNA and the DRC prior to the DRC’s next general synod in 2002.

The IRC adopted the above recommendations and reported them to Synod 1999 (*Acts of Synod 1999*, pp. 200-201).

III. More recent developments

In January 2000, while serving as fraternal delegates to Synod Potchefstroom of the Reformed Churches of South Africa (RCSA), Rev. Jason Chen and Rev. Leonard Hofman met in Pretoria with three leaders of the DRC: Dr. Willie Botha, Dr. Pieter Meiring, and Dr. Pieter C. Potgieter, moderator. Matters of mutual interest and concern were discussed. The CRC delegation expressed both appreciation for the documents that were sent and substantial agreement with the content of the documents. The South African leaders

spoke of the stress their denomination is experiencing with respect to the unification process among the Reformed churches, charismatics in the church, and pastoral care of pastors. They requested a copy of the CRCNA reports on neo-pentecostalism and on pastoral care. They are exploring ways in which their church can offer servant leadership in the changing ecclesiastical and political world in which they find themselves.

Because the DRC has officially and repeatedly requested that the CRCNA enter into ecclesiastical fellowship with that church, it was agreed that the CRCNA would take the next step toward establishing ecclesiastical fellowship.

During 1999, the IRC did an in-depth study of the DRC documents relating to the authority and use of Scripture, church and society, decisions on apartheid, abortion, homosexuality, euthanasia, women in ecclesiastical office, and children at the Lord's Table. The subcommittee that did the review observed that although there is a large amount of agreement between the CRCNA and the DRC on these issues, they recommended that the IRC proceed carefully and that it not enter into full ecclesiastical fellowship with the DRC at this point. The committee believed that clarification and further examination of later decisions of the DRC synod than the ones we received should help us toward that goal.

The IRC decided that the administrative secretary correspond with Dr. Willie Botha of the DRC, expressing appreciation for the documents received and stating that a few questions remained relating to our desire for clearer understanding. These included such questions as:

- Have there been any developments in official DRC decisions re abortion since 1982?
- Do the "opportunities to serve the Kingdom of God" extended to homosexual members of the church include participation in the offices of the church by practicing homosexuals?
- Is it appropriate for us to understand that "baptized children who believe in Jesus" and who are admitted to the Lord's Table are required to give expression to a testimony of their faith in Jesus Christ?

Through correspondence it was agreed that these matters could be discussed by ecumenical representatives of both churches at the assembly of the Reformed Ecumenical Council in Indonesia.

In July 2000, the REC delegation representing the CRCNA met with the delegation of the DRC in Yogyakarta, Indonesia. The matters of concern expressed to the DRC and our request for clearer understanding relating to questions that were communicated to the DRC were discussed. In a fruitful discussion, the participants learned that our two churches are in agreement with respect to the matters in question.

In personal contact with representatives of other Reformed churches in South Africa with whom we share ecclesiastical fellowship (the Reformed Church in Africa, the Dutch Reformed Church in Africa, the Uniting Reformed Churches in Southern Africa, and the Reformed Churches in South Africa [Potchefstroom Synod]), members of IRC have asked whether these churches have any serious objections to our establishing ecclesiastical fellowship with the DRC. In each instance it was judged to be the prerogative of the CRCNA to establish its own ecumenical relationships. The RCA, the DRCA, and the

URCSA are daughter churches of the DRC, though some tension exists among them. They believe that the CRCNA possibly could assist in the uniting process of Reformed churches in South Africa. The RCSA does not have formal ecclesiastical ties with the DRC.

At its February 2001 meeting, the IRC adopted a motion to recommend to Synod 2001 that the Christian Reformed Church in North America enter into ecclesiastical fellowship with the Dutch Reformed Church in South Africa.

Appendix C

Christian Reformed Church in Cuba

On August 4, 2000, members of the Cuba subcommittee of the Henry Beets Mission Society of the LaGrave Avenue CRC met with Dr. David Engelhard to talk about the relationship between the CRCNA and the CRC Cuba. The LaGrave Avenue CRC has been involved with the church in Cuba since the mid-1950s and continues today with two work teams each year through whom they also send financial support for specific projects and purchases.

Christian Reformed World Missions also supports the work in Cuba with a yearly grant in the neighborhood of \$40,000. The church in Cuba is not large, but it is reported that its leadership is well respected and increasingly gaining recognition within the country.

The representatives from LaGrave CRC were hopeful that IRC would decide to enter into ecclesiastical fellowship with our brothers and sisters in Cuba. They think that this would be a great encouragement for the CRC in Cuba. Because of the strong ties with CRC members and congregations in both the United States and Canada and trusting that IRC would look favorably upon a request for a relationship with the CRC in Cuba, Rev. Jacob Eppinga met with the IRC committee on September 22, 2000, to tell the story of his and LaGraves's relationship with the CRC in Cuba and to answer questions.

The recent publication, *The Reformed Family Worldwide* (Grand Rapids: William B. Eerdmans Publishing Company), provides the following summary description of the CRC in Cuba:

Christian Reformed Church in Cuba

In 1940 a young woman from the Christian Reformed Church, Bessie Vander Valk of Paterson, New Jersey, decided to follow the Lord's call to work in Cuba. At first she worked with the Cuban Evangelical Association, which had mission stations in the province of Matanzas. Most of her 22 years in Cuba were spent in Jahuey Grande. There she married a young Cuban pastor, Vicente Izquierdo. In 1944 the Cuban Evangelical Association was dissolved for lack of funds. The newly married couple continued their work as faith missionaries, receiving help from the United States, especially from Christian Reformed members and congr. They established the Interior Gospel Mission, which was officially adopted by the Christian Reformed Church in North America (cf. United States) in 1958. A missionary with his family was sent in 1958; however, because of the political situation after the Cuban revolution in 1959, they left Cuba in 1960. The national Iglesia Cristiana Reformada continued to grow, and by 1974 there were eight pastors and twelve churches. The work is basically centered in the provinces of La Habana and Matanzas. In addition to the 12 congr there are at least 26 active Bible groups.

TM: 1,143 BM: 496 Congr: 12 PStations: 24 OrdM: 4 Eld: 20 Deac: 20 EvgHome: nc Mission: nc Women Ord: no ChurchOrg: local consistory, central consistory

Off/otherLang: **Spanish** DoctrB: **nc** Infant or believer's baptism: **believer** Close relations with: **Christian Reformed Church in North America (CRCNA)** NatRel: **Ecumenical Committee of Cuba** RegRel: **none** IntlRel: **none** TheolSchool: **Evangelical Theological Seminary (Matanzas)**

Address: Iglesia Cristiana Reformada en Cuba, APDO 19, Jagüey Grande, Matanzas, Cuba, Fax: +53 7 331-788

(The Reformed Family Worldwide, pp. 145-46)

On November 29, 2000, Dr. David H. Engelhard, along with four representatives from La Grave Avenue CRC, went to Cuba to meet with the leadership of the CRC in Cuba. The delegation was assured in conversation as well as in writing that the CRC in Cuba desires a closer, working relationship with the CRCNA. In fact, they informed us that they had requested a relationship with us in 1982, but that nothing eventuated from that request. Even though synod has never formally entered into a relationship with the church in Cuba, many CRCNA congregations in Canada and the United States have developed close relationships with the Cuban CRC.

The CRC in Cuba subscribes to the Three Forms of Unity and to the Westminster Standards. While they have not issued any doctrinal or ethical position statements, they regularly teach and preach about certain topics. Their general life-principle is that no practice may be undertaken that "hinders the body/temple of the Holy Spirit," and thus smoking, use of liquor, and abortion are prohibited. Furthermore, homosexual practice is prohibited on the ground that the Bible teaches that those who engage in such practices are not welcome in the kingdom of heaven.

Ecumenically the CRC in Cuba is a member of the Council of Churches in Cuba and has been quite active on the council's executive committee. They made it clear that even though they do not always agree with the theology and practice of other churches in Cuba, they believe that cooperative relations and endeavors are vital for the church's role in Cuba. They presently have no bilateral relationships with other denominations.

The church's polity and governing structure include church council, classis, and synod. There is presently no complete church order regulating their life together. They have drafted and reached consensus on several articles, but for political reasons it is very difficult to finalize a constitutional document regulating church polity. They continue to operate by consensus and with respect for senior leadership.

The CRC in Cuba has been very active in establishing new churches and finding opportunities to begin Bible studies and prayer meetings in various locations. They have 14 officially organized congregations, about 20 preaching stations (emerging churches), and 150 house churches. They have discovered that "friendship evangelism" is the most effective way to live within their communities. Through this means, they have provided Bibles to many members of their communities.

In addition to oral witness, the church has involved itself in what might be called holistic ministry. The church in Agromonte, for example, has a large kitchen and dining area where they feed over twenty poor and aged people of that community each day. This type of ministry has altered the community's view of the church and has given them many openings into people's lives that were not previously available to them.

They have also participated in, and taken the lead in, an ecological project that will make biogas available to the community around Jagüey Grande. The biogas plant is located in the village of Australia (just outside Jagüey Grande) and will provide power for the whole region. This project is done cooperatively with the Council of Churches in Cuba and is being funded in part by a church in Germany. The plant is expected to be open and producing by June 5, 2001.

Several CRCNA members have played a significant role during the past fifty years in our relationship with the CRC in Cuba. Recognizing the risk of missing some names, the following names should be mentioned:

Rev. James Dekker
Rev. Merle Den Blyker
Rev. Thomas De Vries
Rev. Timothy De Vries
Rev. Bernie Dokter
Rev. Jacob Eppinga
Rev. Henry Evenhouse
Dr. Roger Greenway
Ms. Winabelle Gritter
Dr. Arie Leder

Rev. Clarence Nyenhuis
Dr. Gerald Nyenhuis
Dr. Derk Ostendorp
Rev. William Renkema
Dr. Sidney Rooy
Mr. Gary Teja
Ms. Bessie Vander Valk
Many from the Henry Beets Missionary
Society of LaGrave Avenue CRC

Sermons for Reading Services Committee

I. Brief overview

In 2000, the committee published twenty-seven sermons in three booklets—nine sermons in each booklet. The committee serves 152 churches by yearly subscription. In addition, sixteen vacant churches purchased a number of back copies at half price. Subscription rates for the year 2001 remain at \$65.00 (U.S.) and \$90.00 (Can.). Back copies are available at half price. The committee is also investigating making the sermons available via modern electronic means.

The committee is composed of Rev. Paul Stadt (2002), chairman; Rev. Hendrik Bruinsma (2001); Rev. Gerrit Bomhof (2002); Rev. Jack Westerhof (2003); and Mr. Ray Vander Ploeg (2003), secretary-treasurer. The committee proposes that synod reappoint Rev. Hendrik Bruinsma, alternate, for a second term.

II. Recommendations

- A. That synod approve the publication of *The Living Word* for 2002 to provide sermons for reading services for the churches.
- B. That synod encourage the churches to subscribe to this service for the benefit of churches and individuals.
- C. That synod approve the reappointment of Rev. Hendrik Bruinsma as alternate for a second term of three years.

Sermons for Reading Services Committee
Gerrit J. Bomhof
Hendrik P. Bruinsma, alternate
Paul D. Stadt, chairman
Ray Vander Ploeg, secretary-treasurer
Jack Westerhof

DENOMINATIONALLY RELATED AGENCIES

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I. Living the vision

The Lord has never stopped blessing Dordt College since its doors opened in 1955. Forty-six years after the first classes began to meet, we have crossed the millennial time line and look to the future with gratitude and confidence. We began with a vision, we articulated that vision, and we try, humbly, to live that vision. The basis of that vision may be summed up with words from *The Educational Task of Dordt College*:

[Dordt] seeks to . . . develop and implement an understanding of the entire creation in the liberating light of the Scriptures. Dordt College [is] an institution of Christian learning for the benefit of both the attending student body and the entire Christian community, so that the Lord's Kingdom may come to greater expression.

II. Vision and growth

Dordt College began as a two-year college with one small classroom building that also provided space for a meager library, a dining room with a few folding tables, five small offices, thirty-five students, and a bare-bones curriculum that was deliberately designed to prepare students with a kingdom vision for teaching.

Teacher education, still the largest program at Dordt College, is now supported by a master's degree that currently enrolls 32 graduate students and by more than 40 academic majors or programs moored to our 50-year-old vision. The increase in enrollments have been dramatic over the years, with 500 students enrolled by 1965 and over 1000 by 1976. As enrollments increased, so did the academic quality of the college. Seventy percent of the full-time faculty now hold the highest academic degree awarded in their disciplines, and enrollment in the fall of 2000-2001 stood at nearly 1450. More than 85 percent of the student body lives on campus, making Dordt one of the most residential colleges in North America.

Dordt makes a concerted effort to enhance the work of the faculty and to support its residential student body. The college offers faculty a generous development program, which encourages them to present academic papers, to publish, and to renew their teaching strategies. Samples of these development results are regularly reported in *The Voice*. For the resident students, Dordt College sponsors a variety of recreational and cultural activities. In these ways, too, Dordt's vision is renewed, tested, and shared.

For example, our new recreation center is busy nearly around the clock, with exercise rooms, game rooms, racquet and handball courts, an indoor track, volleyball courts in use, and intramural sports going on. With the exception of football, Dordt supports a full range of intercollegiate sports and was proud to send its women's volleyball team to Florida last fall in national competition.

The B. J. Haan Auditorium is scheduled to capacity with concerts, recitals, lectures, and chapel services. In addition to the many concerts, art shows, and theater productions on campus, the art, music, and theater departments schedule trips for students and faculty to the Twin Cities, Omaha, and other cultural centers to attend theater productions, concerts, and art galleries—

always with an eye to testing, sharpening, and affirming the vision of the classroom.

Testing, sharpening, and affirming the vision also takes place on campus in cocurricular ways. For example, the Northwest Iowa Symphony, a ninety-piece orchestra that includes Dordt's chamber orchestra, offers three concerts on campus each year. In addition, many guest lectures and guest artists, sponsored by departments and the Cocurricular Committee, fill Dordt's academic calendar. The roster of speakers and performers is always sprinkled with a number of alumni who have devoted their lives to kingdom services as diverse as law, health care, education, engineering, the arts, business, industry, or homemaking.

As Synod 2001 meets, new construction is underway to greatly expand and modernize facilities for student services and the library. The emerging building is called the Campus Center and will include a lounge, bookstore, snack bar, coffee house, and an art gallery. It will also provide sheltered access to an expanded library; a business center for the business administration faculty; a board room; and administrative offices for the president, student services, admissions, and academics. Construction, which will cost \$12.3 million, is on schedule for completion by fall 2002.

Buildings and technology derive their value and vision from the faculty and students who use them. Here, too, Dordt has been generously blessed. Undergraduate enrollments continue to hold steady at more than fourteen hundred students. As faculty members retire, they are followed by peers of academic stature who embrace the Reformed biblical vision of the college. Maintaining a faculty/student ratio of 1:15, Dordt continues to foster a challenging academic community, where faculty can give students personal attention. It is with measured satisfaction that we cite the *U.S. News & World Report's* ranking of Dordt College among the top twenty Midwestern regional liberal arts colleges.

New curricular options are being added to the catalog or are in serious stages of discussion, such as a health science major, a human resources management major, and more opportunities to meet our new cross-cultural component off campus. Teams of students have caught the vision of service-learning, another of Dordt's initiatives, in such places as Ukraine and Nicaragua, where students are engineering irrigation systems and developing technology to extract nutrients from soybeans.

III. A jubilee vision

As Dordt College approaches its fiftieth anniversary, we prayerfully anticipate continued blessings of growth and renewal. We anticipate renewed accreditation from North Central. The process is underway. We anticipate a fully utilized Campus Center.

We also anticipate a fully enrolled health care program. The new health science major, to be offered in cooperation with St. Luke's College of Nursing and Health Sciences in Sioux City, promises to fill an educational niche at Dordt and a greatly needed service in both rural and urban communities. Students will graduate with a four-year bachelor's degree that combines a health science major with an associate of science degree in nursing.

Between now and Jubilee, Dordt College hopes to introduce a criminal justice program, programs in computer networking administration, and a

sampler of distributive (distance) learning. We anticipate a fully instituted program of service learning, integrated across the curriculum, along with fully realized crosscultural and offcampus programs that send students to places such as Belize, China, Costa Rica, and Kenya for a semester.

Anticipating Jubilee also means spending more time and resources building relationships with Dordt's alumni, now approaching ten thousand. A small number when compared with older colleges our size, Dordt's alumni already provide a steady stream of support, goodwill, and service with vision. With 44 percent of Dordt's alumni giving to their alma mater, and with 32 percent of Dordt's first year students coming from alumni parents, the alumni, along with other loyal and committed constituents, deserve a new and revitalized message of thanks and encouragement, and a message that says with integrity, "The earth is the Lord's, and the fullness thereof . . . Thy kingdom come."

In 1955, Dordt's history was closely allied with the Christian Reformed Church. That alliance has not changed, reflected, in part, by enrollments. Today about 70 percent of Dordt students come from Christian Reformed churches. The Christian Reformed Church community continues to expect and continues to encourage us to be faithful to our historic Reformed vision. Dordt College is grateful for the privilege of educating the young men and women from homes and churches where the Word of the sovereign Lord stimulates a vision for scholarship, teaching, learning, and service in God's Kingdom. *Soli Deo Gloria.*

Dordt College
Carl E. Zylstra, president

The Institute for Christian Studies (ICS) is a graduate school that provides creative, biblical, and thoughtful academic leadership to students and the global Christian community. ICS is an affiliate member of the Toronto School of Theology at the University of Toronto. In addition to its own master's degrees, ICS offers a doctor of philosophy degree (Ph.D.) in cooperation with the Vrije Universiteit in Amsterdam, Netherlands.

Along with its regular program of academic research and graduate-level teaching, ICS has begun implementing a recently adopted "Directions" statement that outlines a vision for the development of ICS over the next ten years. This statement includes a commitment to securing fiscal and other resources needed to implement the vision. To that end, ICS staff developed an extensive business plan to ensure that all our activities, including student recruitment, publishing, book sales, fundraising, and program development, are guided by our central mission. ICS staff has been reorganized into teams to work on key strategies in the plan.

Our enrolment is up for the 2000-2001 academic year. Over one hundred students have benefited from ICS master's and doctor of philosophy courses over the past year, including thirteen new full-time students who began their studies in the fall of 2000. The majority of these new full-time students are graduates of CRC-supported colleges.

ICS continues to value the cooperation it experiences with many partners. In partnership with the National Institute for Christian Education (NICE) in Australia, ICS offers graduate-level courses to teachers across North America. Distributed learning techniques allow participants to access courses that are normally out of their reach. ICS is also involved with the International Association for the Promotion of Christian Higher Education (IAPCHE), and the Association of Reformed Institutions of Higher Education (ARIHE) of which ICS president Harry Fernhout is the chair. ICS looks forward to continued valuable interaction with its many partners.

Faculty members at ICS are at work on a project that addresses the challenge of Christian scholarship in today's world. We have identified key issues facing Christian scholars, and we are examining how our academic community, drawing on the resources of the Reformed intellectual tradition, can best make a contribution. Involvement in this project has led to a deep sense that we are working together with others to witness to Christ as Lord of learning.

In the spring of 2000, Ontario's Minister of Training, Colleges, and Universities announced a new policy framework that will allow privately funded institutions to apply for normal degree-granting authority. The government will also create a mechanism to ensure that these degree-granting institutions meet and maintain appropriate academic standards. The old policy restricted the right to grant standard degrees to secular, publicly funded universities. While the new policy fails to address the issue of funding equity—capital and operating grants continue to be restricted to the current publicly funded universities—it is clear that it creates new opportunities for ICS. In the next year, we will explore these opportunities.

God has richly blessed ICS with a spirit of unity and creativity as we carry out our institutional vision. God has also given us a very full agenda, one that

fills us with joy and anticipation. Voluntary income makes up 75 percent of the ICS budget, and about 80 percent of that is provided by CRC members and churches. The faculty, staff, and students at ICS are grateful for the prayer and financial support of the Christian Reformed Church, and we continue to depend on your support.

Thank you.

Institute for Christian Studies
Harry Fernhout, president

It is with gratitude to our faithful God that we look back on another year of blessings and growth at The King's University College. The past year saw significant progress in program development, continued enrollment growth, strong community support, and a number of successful campus events.

I. Program development

The college launched six new four-year degree programs in September 2000. Three new bachelor of science programs, in biology, chemistry, and computer science, were accredited by Alberta's Private Colleges Accreditation Board. The programs in biology and chemistry represent extensions of existing three-year degrees to four years, while the program in computer science is the first offered by the college in that area. It is supported by a special grant from the government of Alberta. In addition, accreditation was obtained for a new four-year bachelor of arts program in music, as well as a highly specialized bachelor of music program. Finally, the college also launched a new bachelor of commerce program. The addition of these six programs brings the number of four-year majors offered at King's to ten. In addition the college offers eleven three-year degree programs, as well as a five-year program in education.

II. Staffing

In order to serve this significant program expansion, and also to replace a number of faculty members who retired, the college had to fill seven vacancies this past year. We were pleased to be able to fill all these positions with dedicated Christian professors. This is reason for gratitude, since it is becoming increasingly difficult to fill academic positions at colleges and universities in North America. Many professors hired in the 1960s and the 1970s are now retiring, and, especially in areas such as computing, science, and business, there is strong competition for people who are qualified to teach in a higher education setting. The challenge is even greater when, in addition to being a good teacher and scholar, candidates for teaching in a Christian college must also have a good understanding of what it means to be a Christian academic. In this context, King's, together with other Christian colleges, is placing increasing emphasis on faculty development, particularly as it relates to developing a strong Christian perspective on the discipline being taught.

III. Growth in enrollment and support

The college's enrolment grew by about 4 percent this academic year, to about 530 students averaged over two semesters. With the launching of the new degree programs, we look for significant growth and increased retention of students in the years to come. Financial support for the college grew as well, with total donation income for the calendar year 2000 about 10 percent higher than in 1999. The college is grateful for the faithful individual support of several thousand members of the Christian Reformed Church, as well as for the ministry-share support from congregations in western Canada. This support also increased by about 10 percent in the past year. While the college still faces significant financial challenges, particularly in terms of the debt on

its new campus, we praise God for providing the resources required to meet these challenges year after year.

IV. Special events

This past year, the college sponsored two three-day interdisciplinary studies conferences for all students and faculty. Classes were cancelled, and all students were expected to attend and to write a paper on the topics covered. In October 2000, Elaine Storkey, well-known British author and broadcaster, presented a biblical view on personal identity and gender issues. In January 2001, we held a similar conference, around the topic of food. This conference featured a number of speakers, including Brewster Kneen, who has written and spoken widely on biotechnology and genetic modification of foods. The conference focused on many issues related to food, such as its production; its just distribution in the world; and religious, cultural, and psychological issues related to food and its consumption, as well as issues of genetic modification and associated biotechnology. Our intent is to insert similar interdisciplinary conferences into our curriculum each year. Both conferences were very successful, and were highlights of their academic years.

V. Conclusion

As it enters the third decade of its existence, King's continues to mature and grow. We request the prayers of synod and the continued support of the CRC community as the college strives to fulfill its important mission as a Christian institution of higher education in western Canada.

The King's University College
Henk Van Andel, president

If the history of an institution can be compared to a human life, then Redeemer University College and its many friends and supporters in the Christian Reformed Church in North America may someday look back on the year of our Lord, 2000, as being a time of achieving maturity and acceptance in the broader community, much as a young adult comes to be viewed as a contributor to society by taking his or her place alongside other members. Challenges remain, but the evidence of growth and development are clearly there.

The past year saw Redeemer receive provincial approval to change its name to Redeemer University College. The new name underscores Redeemer's status as an undergraduate university and the recognition we received three years ago to grant the bachelor of arts and the bachelor of science degrees. A second successive year of record enrolment has seen the student body grow to 675 students. To accommodate this growth, a new student residence was completed in time for the arrival of students last fall. This was the first new campus construction in a number of years and we extend our heartfelt thanks to our supporters whose gifts fully funded the construction of the new residence.

A few highlights from the last year include:

- Record enrolment of 675 students from 9 Canadian provinces, 11 states, and 9 other countries.
- An international hermeneutics conference, "The Open Book and Scholarship," the second such conference hosted by the college in two years.
- The appointment of Dr. M. Elaine Botha to the position, Director of Research and Faculty Development.
- The undertaking of thorough reviews of academic departments by representatives from other Ontario universities, ensuring compliance with the high standards of Ontario universities.
- A signed agreement with Tyndale College, a Bible college in Toronto, allowing students who have followed a prescribed program to finish their studies here and receive Redeemer's degree.

Ongoing needs and challenges for the future:

- Managing growth: With a growing campus population, student residences and academic facilities are used to capacity or near capacity. Responsible planning is required for campus expansion, both in terms of the structures and the financing of any building projects.
- Maintaining facilities: Since it has already been fifteen years since the campus was constructed, infrastructure renewal is becoming necessary. Routine maintenance and improvements to the existing facilities are part of our ongoing needs.
- Recruitment of faculty: Qualified and committed faculty are the strength of Redeemer University College. It is our prayer that the Lord will raise up the men and women needed to fill new positions and to replace retiring professors.
- Vision Statement: We will be developing a fresh statement of the hallmarks of our educational vision, the worldview that informs our aca-

democratic work at Redeemer University College. Such a process is vital in order to remain faithful to our Reformed Christian basis as we reach out to the wider Christian community.

- Debt reduction: Redeemer's long-term debt is held entirely by the support community. Renewed efforts to reduce this debt are being initiated. The generosity of the members of the Christian Reformed Church has been encouraging as we begin our plans for eliminating this debt.

Supporting Christian Reformed Churches contributed over one-half million dollars to Redeemer in the last fiscal year. We value that financial commitment to our mission, but the true sense of commitment members of the CRCNA demonstrate to the college goes beyond monetary support. The interest of churches in the activities of faculty and students; the hundreds of volunteer hours given to committees, boards, and related activities; and the many messages of prayer and encouragement regularly remind us that we are richly blessed and part of a greater Reformed witness to the world.

Redeemer University College
Justin D. Cooper, president

There are certain hallmarks or rallying cries that characterize a college during any given era of its existence. At RBC we have actively—and enthusiastically—engaged in discussion regarding what efforts we are giving specific attention to or focusing our efforts around. In all these efforts we are keeping three emphases before us:

- Quality*—from academic programs to student services to hosting the public.
- Accessibility*—enabling people in remote or restricted locations to benefit from RBC courses and interaction with faculty.
- Ministry focus*—maintaining our emphasis on locating, encouraging, training, and sending people to fill positions in kingdom-related occupations.

Four areas where we are intentionally applying these emphases are:

- *Youth ministry.* Prior to this year, courses in this area were taught by a number of faculty, only one of which is a specialist in youth ministry. The college has now added a full-time professor to concentrate on developing the program to a deeper and more professional level.
- *Social work.* Six new courses have been added in this major as we proceed toward accreditation of the program and the offering of a bachelor of social work degree. A second full-time professor has been hired, and plans for further program expansion are underway.
- *Gender and racial diversity.* The board of trustees has specifically declared that tangible results are expected from our discussions, studies, and efforts toward appropriate diversity. RBC is to reflect the diversity in Christ's church, and so we have focused on increasing diversity at the board level, amongst employees, and within the student body. We praise the Lord for growth in this area.
- *Strategic planning.* RBC is experiencing greater corporate ownership of the planning process that guides our activities into the future. We are also currently studying our bylaws and articles of incorporation to ensure that we are operating as correctly and effectively as we should be. There is a sense of freedom in the planning that is taking place since it is motivated out of a conviction to improve rather than simply to meet obligations for planning.

This is a very exciting time for us as RBC becomes more focused and effective and takes on the responsibility to have an even greater impact in the church. We are convinced that God has given us the calling, opportunity, and resources to provide his people with deeper understanding, greater insight, and clearer motivation in responding to him through lives of ministry and witness. Thank you for walking alongside us with your encouragement, advice, prayers, and support. We are grateful for the partnership of the Christian Reformed Church in fulfilling our mission.

Reformed Bible College
Nicholas V. Kroeze, president

As this report is being written, we rejoice to be dedicating the new Martin and Janet Ozinga Chapel/Performing Arts Center in February 2001. This new 1,200-seat facility provides a common meeting place for the entire student body and for the Christian community of the Chicago area. The well-designed building provides the music program with practice and rehearsal rooms as well as the spacious Van Namen Recital Hall. A new pipe organ will be installed over the coming summer. The grand lobby will be a superb place for meetings and banquets beneath a striking stained-glass window designed specifically to celebrate Trinity's mission in Christian higher education. The chapel program, meeting three times per week under the leadership of newly appointed chaplain, Rev. Tim Hoekstra, is off to an exciting start in the new locale. The entire Trinity community is thankful to God for blessing us with this new resource to worship as we build the kingdom.

Even as we dedicate a new chapel, the contours of a new science-technology building can be seen rising from the winter landscape. It will be completed in the spring of 2002 and will provide much improved and expanded space for the chemistry, biology, and physics programs, as well as additional computerized classrooms for a variety of learning activities. This building will complete a quadrangle that creates a new focal point for the campus. We praise God that, through the generous support of his people, Trinity has experienced growth in students, in programs, in facilities, and in the quality of education. And we are grateful for synod's continued recognition of Trinity's contributions to the life and development of the greater Reformed community.

In the current academic year, Trinity is serving 731 traditional-aged students, over 95 percent of whom are full-time. Two-thirds reside on campus, creating a temporary housing crunch. Plans are in process to purchase two apartment buildings in the area for student housing until a new residence can be built on campus. The Trinity Adult Education Completion Studies program (or TRACS) serves another 112 adult students, offering programs in organizational management, teacher education, and nursing-degree completion for registered nurses. In addition, fifty-six students representing thirty-two different colleges and universities are studying at Trinity's Semester in Spain campus in Seville. Clearly, Trinity has been blessed by enrollment growth this year, and the inconvenience of crowding in student housing is offset by the joys of witnessing new construction. But our overwhelming joy is the wonderfully cooperative attitude of the students, Trinity's greatest asset.

Currently, the largest major program is teacher education, about one-third of all students this year, followed by business and nursing. New programs in the past year include business communication and Spanish, and the foundational work is under way to offer an accredited bachelor of social work program within the next three years. The recently implemented program for honors students is experiencing wide support from students and faculty, and increased endowment for scholarships to students with talents in leadership and academics has brought a growing spirit of academic excellence to the campus. The Cooper Career Center is filling an important role in serving the vocational counseling needs of students by providing career counseling, internship placement, and alumni networks, with the goal of helping students

find the match of talents and vocations that best serves their needs. Trinity is fortunate to have this facility available to guide students in making these important decisions.

Trinity continues to struggle with the increasing pressure to raise tuition, as middle-class families feel the great burden of the cost of higher education, a burden especially heavy for those who envision their children attending an excellent Christian college in the Reformed tradition. Our fiscal stewardship as a college includes provision for increased assistance directly to families with financial need. A powerful symbol of fiscal responsibility came last summer in the announcement that a stubborn deficit in the general fund was finally wiped out after nine years of careful spending and sacrifice. Trinity's commitment to provide quality education at a reasonable cost goes hand in hand with efforts to increase endowment, promote controlled growth in student enrollments, and partner with friends to provide gifts in support of our mission.

The mission of Trinity is to graduate students who combine excellence in academic preparation with a commitment to practice Christlike service toward others in their personal and professional lives. Churches are an essential element of support to provide the faculty, facilities, programs, and services necessary to attain that mission of equipping students for lives of meaningful service. Over 60 percent of Trinity students come from families who are members of traditionally Reformed churches, 46 percent from the CRC. During the last fiscal year, churches contributed \$146,643 in unrestricted gifts, over 12 percent of total annual unrestricted giving. We respectfully request that synod continue to urge area classes to faithfully support the work of their regional colleges.

Trinity Christian College is blessed to serve young people of Christian faith and charged to nourish them spiritually, intellectually, and physically to the glory of God. The campus community gratefully acknowledges the generous support of the Christian Reformed Church and its members in sustaining us through prayers and gifts. We pray that our partnership may continue to flourish for the benefit of the kingdom of God.

Trinity Christian College
A.J. Anglin, president

STUDY COMMITTEE

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I. Introduction

A. Questions about leadership

In recent years the Christian Reformed Church has faced a number of issues related to leadership in the church. Among them are the following:

1. The need for various types of leaders

Congregations within the denomination are less similar to one another than they once were. There are large congregations and small congregations, congregations with staff ministries and congregations with bivocational pastors, congregations in urban settings and congregations in rural settings, wealthy congregations and poor congregations, congregations that minister to African-Americans or European Americans or Hispanic Americans or Korean Americans or Native Americans. These various congregations not only need leaders with different kinds of training, but they have different ideas about what constitutes good leadership.

2. The desire for denominational standards

The very issues raised above with respect to the need for different kinds of leaders point to a concern about unified denominational standards. What holds the denomination together? What standards for leadership should be universally applied?

For many years the denomination developed its clergy at a single institution, Calvin Theological Seminary. Ministers were trained in one way. They had experiences and teachers in common. They came to know each other informally. This common academic history, together with a common ethnic heritage, helped ensure denominational unity. The loss of these sorts of bonds should not alarm us, but it does raise this question: where, apart from these ethnic and experiential commonalities, can the leadership of the Christian Reformed Church find unity? What qualities of training and perspective should we seek in our leaders?

3. The understanding of the nature of church leadership

The subtext of these discussions about diversity and quality in church leadership is a latent argument about the nature of church leadership. How is leadership defined in the Bible? What is church office? Which gifts are given to which offices? When is ordination proper and when not? These are questions related to the very idea of church leadership, the theology of church office.

In addressing these concerns, recent synods have appointed not one but three committees. To the Committee to Examine Alternate Routes Being Used to Enter the Ordained Ministry in the CRC were given a number of concerns

having to do with diversity and uniform standards in the training of leaders, particularly ordained ministers. This committee reported to Synod 2000 (see *Agenda for Synod 2000*, pp. 271-350). Synod 2000 heard the report, as well as several responding overtures and communications (*Agenda for Synod 2000*, pp. 150-56, 489-93; *Acts of Synod 2000*, p. 557), and took several actions.

First, synod affirmed two governing principles with regard to standards for ministry:

1. The Reformed confessional heritage is the basic foundation for all ministry-staff job descriptions. A "principle of proportionality" should be thoughtfully applied to all persons who fill staff positions in any Christian Reformed Church. The degree of understanding and skill required to apply the confessional tradition is proportional to the level of ministry responsibility assigned. As one's sphere of authorized service extends, so should one's capability for understanding, articulating, and discipling others in the Christian faith and Reformed confessional tradition.
2. The CRC is committed to a theologically well-trained ministry and to maintaining the expectation that "the completion of a satisfactory theological training shall be required for admission to the ministry of the Word" (Church Order Art. 6-a).

(*Acts of Synod 2000*, p. 702)

Special note should be taken of the principle of proportionality, articulated in the first of these principles. We will return to it below.

Second, Synod 2000 affirmed a set of general standards covering the areas of character, knowledge, and skills for persons who serve on church staffs (see Appendix of this report). Although these standards are specifically targeted at persons who, whether ordained or not, are employed by churches, they provide a general framework of expectations for those who serve in any of the offices, again, subject to the proportionality principle.

Finally, Synod 2000 appointed a new committee to "further explore and build on the implications of the report [of the] Committee to Examine Alternate Routes Being Used to Enter Ordained Ministry in the CRC by positively identifying flexible routes to credential those who seek entrance to the ordained ministry" (*Acts of Synod 2000*, p. 704). The new committee is slated to report to Synod 2003.

The Alternate Routes Committee considered and the new committee will consider matters having to do with diversity and standards in the training and credentialing of church leaders. Our committee has been given the task of considering the nature of office and ordination. Because these three committees were appointed by different synods (1996 for the original Alternate Routes Committee, 2000 for the new Alternate Routes Committee, and 1995 for the original appointment of our committee), their mandates were neither entirely discrete nor, taken together, comprehensive of the questions about leadership that face the denomination. But to gain an understanding of the state of the discussion about leadership in the Christian Reformed Church until now, it is necessary to consider all these committees and discussions.

B. The original mandate of the Committee to Study Ordination and "Official Acts of Ministry"

The particular questions that gave rise to our committee came from three directions and raised three concerns:

1. The issue of boundaries

To whom and to which offices should be given the right to perform certain officially undefined “acts of ministry”? This concern was raised by Classis Alberta North, which overtured synod to identify the “official acts of ministry” to guide churches as they develop staff ministries (Overture 3, *Agenda for Synod 1995*, p. 324).

2. An issue of recognition

The Youth-Ministry Committee asked synod to appoint a study committee to consider how the 1973 synodical actions on office and ordination apply to “persons engaged in youth ministry and in other specialized ministries” (*Agenda for Synod 1995*, p. 209).

3. The issue of need

The third concern came from Classis Red Mesa and addressed a long-standing issue of need—the need in some churches of this classis to be able to develop bivocational leadership and to give bivocational leaders not only the right to preach but also the right to administer the sacraments. Classis Red Mesa therefore asked synod to change Church Order Article 55 so that persons properly authorized to bring the Word may also administer the sacraments (Overture 7, *Agenda for Synod 1995*, p. 330).

Since all three of these concerns involve both an understanding of “official acts of ministry” and an interpretation of the 1973 synodical action on office and ordination, Synod 1995 decided to place the concerns together and to appoint a study committee with the following mandate and grounds:

That synod appoint a study committee to consider the matters of ordination and “official acts of ministry” (Church Order Art. 53-b) as these apply to youth pastors and persons in other specialized ministries who attain their positions by pathways other than the M.Div. degree.

Grounds:

- a. Synod 1973 adopted a report on office and ordination, the conclusions of which invite a consideration of this matter. In that report ordination is seen as a “setting apart” of a certain person for a particular ministry within the church (*Acts of Synod 1973*, p. 63).
- b. Increasingly congregations are calling and/or employing persons who are gifted and trained for a particular ministry in the church. This development ought to be considered by the denomination in the light of biblical and confessional material and synodical decisions (see *Agenda for Synod 1995*, p. 324; Overture 3 shows that this is not an isolated concern).
- c. If the proposed study would lead to the ordination of youth pastors, appropriate guidelines should be developed to increase the effectiveness of those whose career is to serve the churches in that capacity.
- d. This proposed study extends beyond the scope and capacity of the Youth-Ministry Committee as mandated by Synod 1991. The YMC does not have available the time and expertise needed for this study.

(*Acts of Synod 1995*, p. 744)

C. *Revised mandate*

The committee reported to Synod 1999 (*Agenda for Synod 1999*, pp. 281-303) with recommendations pertaining to the “official acts of ministry,” bivocational pastors in Classis Red Mesa, and persons involved in the educational ministries of congregations. The report recommended the establishment of two ways of recognizing educational ministry staff: a nonordained position

called “associate in educational ministry” and a new ordained office called “minister of education.”

Synod 1999, influenced by a number of overtures (Overtures 6-11, *Agenda for Synod 1999*, pp. 395-408; Overture 30, *Acts of Synod 1999*, pp. 500-01), was not persuaded to adopt the committee’s recommendations. The report was sent back to the committee, the committee was augmented, and its mandate was further clarified:

That . . . the study committee . . . continue its work and, in addition to the matters considered and reported on thus far, . . . define the essence and nature of “official acts of ministry,” exploring the relationship between “official acts of ministry” and the nature and function of office and ordination, identifying practical implications for church ministry today, providing guidelines to help the church deal with matters of ordination and office, and being sensitive to the various cultural and ethnic communities in which our churches minister.

In recommending that the report be recommitted to the committee, the advisory committee of synod also raised the following specific questions:

- What acts of worship and ministry call for ordination and why?
- Who should be ordained and why?
- What is the relationship between ordination and a person’s spiritual gifts, God’s call, and the church’s need?
- What is the basis for the academic standards maintained for some but not other offices?
- How can we define and specify the “official acts of ministry”?
- May the church create and terminate offices at will? Why? How?
- Ought elders in churches without pastors preach and administer sacraments?
- What is the ecclesiastical status of nonordained persons who in various ways serve in congregational ministries, such as worship and music leadership, youth work, evangelism, church administration, congregational life, counseling, pastoral care, and chaplaincies?
- What is the difference between ordination, commissioning, and appointment of staff?
- How can the needs of the organized and unorganized churches of Classis Red Mesa be met by bivocational pastors?
- How can the recommendation that licensed exhorters in Classis Red Mesa be ordained as elders apply in an unorganized church setting and within the context of limited tenure provisions in our current church polity?

(*Acts of Synod 1999*, p. 626)

The questions raised by the advisory committee are broad and difficult. They point out a sense of confusion in the denomination about the meaning, limits, and regulation of ordination. In the report that follows, we will attempt to answer these questions as well as we can. But before turning to the matter of ordination itself, we will attempt to set in historical perspective the questions that have arisen in the past few years.

II. History

A. *The development of the office of evangelist*

The questions raised by the advisory committee of Synod 1999, as well as the original and revised mandates given to our committee, must be seen as part of a larger discussion about office and ordination in the Christian Reformed Church. This discussion originally arose in reference to what were once called “layworkers in evangelism,” most of whom were persons without seminary training who worked in founding new congregations. Over a long

period of time, stretching back to the early years of the past century, it became evident to the Christian Reformed Church that these lay pastors were engaged in important pastoral work and ought to be recognized officially by the denomination. The question was how.

Beginning in 1946, the question of how to recognize lay evangelists was debated actively at the denominational level. Synods noted or took action on the debate in 1946, 1947, 1948, 1954, 1965, 1967, 1969, 1972, 1973, 1974, 1976, 1978, 1979, and 1994. Various solutions were offered and rejected, including ordaining lay evangelists as elders and ordaining them as ministers of the Word but restricting the office in various ways. A solution was finally found in 1978, when synod created a new office of evangelist (*Acts of Synod 1978*, pp. 74-78). Synod 1979 approved the required changes in the Church Order (*Acts of Synod 1979*, pp. 64-68). Since then, the office of evangelist has been recognized as a fourth ordained office in the CRC, along with elder, deacon, and minister of the Word.

The addition of a fourth office in the polity of the Christian Reformed Church represented a substantial change. It abandoned a long-held assumption that there were just three kinds of offices, each representing one aspect of the threefold office of Christ: prophet (ministers), priest (deacons), and king (elders). *The Revised Church Order Commentary* by Idzerd Van Dellen and Martin Monsma (1965) claims,

... Our fall into sin was three-fold, in keeping with man's essential being as God's image-bearer. Consequently, we must be saved in a three-fold sense and restored in a three-fold sense, i.e., as prophets, priests, and kings. (P. 24)

... The Old Testament knew three primary offices; no more; no less: prophets, priests, and kings. They were representatives of the Christ to come. For this same reason the New Testament has three primary offices; no more; no less; ministers, deacons, and elders, representing Christ respectively as Prophet, Priest, and King of His Church. (P. 24)

However, the idea that there are just three offices and that there is a formal analogy between the offices of ancient Israel and the offices of the church is not directly based on the Bible and can be misleading. Take, for example, the office of pastor (minister of the Word). Pastors do announce the Word of God. In that sense they are like the ancient prophets, although there are also many differences. For example, pastors usually receive the Word of God through reading and studying the Scriptures, whereas prophets often received the Word directly from God. But pastors are not only like prophets; they are also like priests. They preside over the liturgy and offer prayers and spiritual guidance for the people of God. In addition, pastors are at times like kings: they have ruling functions in the church. To focus the office on one of these functions, say, prophecy, tends to distort the office. It suggests that pastors ought above all to be good preachers rather than gentle shepherds or effective administrators.

The same could be said of the other offices. To suggest that elders are rulers (kings) first of all tends to distort the perception in the church of what elders should do. Elders do have ruling responsibilities, along with pastors and deacons, but they also have responsibilities to care for and pray for the people (priestly responsibilities) and to announce the Word of God (prophetic responsibilities). If all elders do is make decisions, they have failed to fulfill the full responsibilities of their office. So, too, for deacons, who are not only priests but

also at times rulers and prophets (see the ordination form: “prophetic critics of the waste, injustice, and selfishness of our society,” *Psalter Hymnal*, p. 1005).

For this reason, creating a new office, the office of evangelist, was an important step. By doing so, the Christian Reformed Church freed itself to see church office in different, more functional terms. By doing so, it also opened the question of who should be ordained and why. Many of the questions taken up in this report are a direct result of the decision to create the office of evangelist.

B. *A broadening of the office of evangelist*

Synod 1994 changed the regulations pertaining to the office of evangelist in a number of important ways. One of the most important of these changes permitted evangelists to serve in organized congregations along with a minister of the Word (*Acts of Synod 1978*, p. 488; Church Order Art. 23-c). This change introduced two new elements into the office of evangelist. First, the office is no longer limited to the persons who occasioned the creation of the office—those lay workers in evangelism who worked by themselves in small chapels. Now the office has a place in staff ministry. The overture requesting this change had explicitly raised the issue of staff ministry and the need for recognizing persons with specialized training:

Increasingly, congregations are recognizing that the effectiveness of their ministry is enhanced by the addition of staff called to minister to specific ages/groups of people. Some are adding staff to assist them fulfill the mandate of Church Order Article 74-a. . . .

In so doing, congregations are discovering that people gifted for this ministry do not have a Master of Divinity degree.

Second, the change suggests a *relationship* between the minister of the Word and the evangelist working in an organized congregation. By saying that an evangelist may work in an organized congregation only if there is also a minister of the Word present, the Church Order protects an important and traditional value: the value of an educated, seminary-trained clergy. But the Church Order now also allows a person other than a minister of the Word to serve, to preach, to administer the sacraments—in short, to serve as a pastoral presence.

In this relationship the office of evangelist is much closer to the understanding of the office of deacon in some other traditions, especially the Roman Catholic and Anglican communions, where deacon is a clerical office distinct from the office of priest. Deacons in these communions preach, assist (but usually do not preside) in the sacramental liturgy, and serve in a variety of other pastoral roles. Usually they are not given primary responsibility for a congregation but serve with and under a priest.

This office of pastoral assistant and the use of the word *deacon* to name the office are very ancient. Ignatius of Antioch, writing at the very beginning of the second century A.D., instructs the church of Philadelphia to send a deacon as its official representative to the church of Antioch:

. . . It is becoming to you, as a church of God, to appoint a deacon to go thither as God's ambassador, that he may congratulate them [the church at Antioch of Syria] when they are assembled together, and may glorify the Name. Blessed in Jesus Christ is he that shall be counted worthy of such a ministration. . . .

Here, as in several other places in the letters of Ignatius, *deacon* identifies a pastoral assistant, a person serving in a variety of capacities to extend and enhance the work of the bishop. The office of evangelist in the Christian

Reformed Church is also an office of pastoral extension; in some respects it resembles the ancient office of deacon.

We will return to the functions and possibilities of the office of evangelist below, but before we move on, we need to look more closely at the understanding of office that undergirded the decisions of synod with respect to evangelists, the understanding that permitted synod to move away from the idea that there may be only three offices.

C. *A new understanding of office: Report 44 of 1973*

As synod after synod was engaging in the discussion about how to properly recognize lay evangelists that eventually led to the decision to create a new office, the need was expressed for a theological study of the “nature of ecclesiastical office and the meaning of ordination.” A committee for the purpose of studying these matters was appointed in 1969 (*Acts of Synod 1969*, p. 85). It reported for the first time in 1972 with a biblical and historical study of ecclesiastical office and ordination. The committee reported a second time in 1973. This report, Report 44 of 1973 (*Acts of Synod 1973*, pp. 635-716) remains the major synodical statement on ordination and office.

Report 44 begins with a biblical and historical study of the terminology and theology of ordination and office, taking up first the vocabulary, concept, and rituals of ordination. The report begins with the word *ordain* itself. It observes that *ordain* corresponds to no single biblical word, or at least to no New Testament word. Noting this, the report raises the question whether ordination is a biblical concept at all. Does the concept of ordination arise out of the Bible, or is it imposed on the Bible? The report notes that, though the King James Version uses *ordain* thirty-five times to translate several different Hebrew and Greek words, modern translations use the term far less often, preferring *appoint* in many contexts.

Though this is true, it should be noted that the word *ordain* has itself undergone changes. It does not mean quite the same thing now as it did when the King James Version was being prepared. In general, it has lost something of its breadth of meaning. Though it retains something of the basic meaning of “to set in order” (the word being derived from the Latin *ordinare*), it has mostly lost its senses of “to deploy” (as an army), “to arrange,” and even “to prepare.” In our time the word has come to be specialized as an ecclesiastical and theological term. The less extensive use of *ordain* in modern versions is probably more a result of internal changes in English than of a new understanding of the text.

That having been said, the report is correct in suggesting that the words which are translated by *ordain* in the New Testament do not represent a specialized vocabulary of church office. The terms are general terms meaning “to appoint, put in charge, elect, and choose.” The report does not take up the Old Testament terminology, especially *mille' et-yad*, “to fill the hand,” which is clearly an ancient technical term for something like ordination (see Milgrom, *The Anchor Bible: Leviticus 1-16*, New York: Doubleday, 1991, pp. 538-40). What is more surprising is that the report does not consider another set of biblical words that are key for understanding office and ministry, the vocabulary of holiness or consecration.

From considering the word *ordain*, Report 44 (1973) moves on to the Old and New Testament ceremonies having to do with office. The first is the Old

Testament ritual of anointing. Key here is the relationship between the Old Testament anointing rituals and the New Testament. Report 44 holds (correctly, in our opinion) that there is no New Testament support for anointing to special office. What the report does not take account of is the possibility that the New Testament church, at least in some places, did anoint new Christians to the office of believer at baptism, a custom certainly attested in the early church after the New Testament era. Paul hints at baptismal anointing in 2 Corinthians 1:21-22: "Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come." First John 2:20, 27 may refer to the same practice. It is also possible that these references are metaphorical and that baptismal anointing developed later. In either case, the basic sense of the New Testament on anointing is clear: Jesus is the anointed one, the one and only Christ (messiah), and Christians share in his anointing (see Heidelberg Catechism, Q. 31 and 32).

The report turns next to a ceremony that does appear to be a New Testament ordination rite, the laying on of hands. Laying on of hands is not exclusive to the New Testament; it is also attested in the Old Testament. Noteworthy are references in Exodus (29:10) and Leviticus (1:4; 4:4) to laying hands on sacrificial animals, a reference in Numbers 8:10 to laying hands on a group of Levites, and a reference in Numbers 27:15-23 to Moses laying hands on Joshua to designate Joshua as his successor. Also important is Deuteronomy 34:9, where it is said of Joshua that he "was filled with the spirit of wisdom because Moses had laid his hands on him." It appears that the ceremony of laying on of hands in the Old Testament could convey a solemn setting aside for sacrificial service, succession, and spiritual endowment.

The ritual of the laying on of hands also appears in several key places in the New Testament, including Acts 6:1-6, Acts 13:3, and the epistles of Timothy (1 Tim. 4:14; 5:22; 2 Tim. 1:6). These passages equally convey the ideas of a solemn setting aside, of succession, and of spiritual endowment for the persons receiving the laying on of hands. It is surprising, therefore, that Report 44 concludes its lengthy discussion of the laying on of hands with the following paragraph:

The ceremony of the laying on of hands symbolizes the appointment of a person as the representative of a group which has laid hands on him. After such a ceremony the person appointed acts in behalf of this group and on the authority of the group. The group has empowered him to use in their name certain divinely bestowed gifts which they recognized in him.

(Acts of Synod 1973, p. 649)

This conclusion seems to back away from the biblical significance of the ceremony of the laying on of hands. The laying on of hands is more than a mere "appointment . . . as a representative of a group," as if those on whom hands were laid were elected officials in a democratic political order. Rather, the sense conveyed in the biblical passages, both Old and New Testament, is that the laying on of hands endowed new leaders with spiritual gifts, gifts for which they were responsible to God (2 Tim. 1:6). The conclusions of Report 44 step away from the awesomeness associated in the Scriptures with the setting aside of a person for special service.

From ordination, Report 44 turns to office. Again, there is a problem here of alignment between the Bible's words and the report's words. For *office* it

suggests that the closest biblical word is *diakonia*, “service” or “ministry” (*Acts of Synod 1973*, p. 650). The report appears to be unaware that “service” was once the primary meaning of the word *office*. But the authors of the report are right in thinking that the modern word *office* has something else in mind, not just a service, but a specific appointment to a specific service. Thus, every Christian is called to service, but not every Christian is appointed to service as an elder. Or, alternatively and better, every Christian is appointed to the office of believer, but not every Christian is appointed to the office of elder.

With respect to the offices (in the sense of special appointments) mentioned in the Bible, Report 44 draws three broad conclusions. The first is that the Old Testament pattern of prophet, priest, and king is not “a normative pattern for ecclesiastical office and ordination in the church today” (*Acts of Synod 1973*, p. 652). The second is that the New Testament does not present a definitive pattern or a certain number of offices that must be followed by the church for all time (*Acts of Synod 1973*, p. 673). The third conclusion is that the assumption of certain functions by one office does not exclude others from performing the same functions. Not every baptism was performed by an apostle; not every sermon was given by someone ordained to preach (*Acts of Synod 1973*, pp. 662-69).

The second major part of Report 44 treats the development of office and ordination in the history of the church. The report adopts a two-part approach, concentrating on the ancient church and the church of the Reformation. This approach runs the risk of distorting the data by presenting the ancient church as moving toward clericalism and hierarchism and the Reformation church as returning to a functional and pragmatic view of office, when, in fact, both points of view are represented in all eras of the church. Thus, the report concludes its historical survey in this way:

In summary we may observe that the Reformation emphasis on the priesthood of all believers—or, more broadly, on “universal office-sharing”—means that “office” is primarily committed to the whole church, and that the task of ministry is assigned to *all believers*, not simply to a special, professional class.
(*Acts of Synod 1973*, p. 686)

The Reformation view of these special offices is quite functional and pragmatic.
(*Acts of Synod 1973*, p. 686)

This view of the Reformation is one-sided. While there was a reaction against certain forms of hierarchism and, especially, the abuse of office, Calvin, at least, seems to hold a high view of ordained office. In speaking of pastors, he quotes from 1 Corinthians 4:1: “So then, all ought to regard us as servants of Christ and as those entrusted with the secret things of God” (*Institutes of the Christian Religion* IV.iii.6). Or again, in regard to office, he speaks of God taking “some to serve as his ambassadors in the world, to be interpreters of his secret will and, in short, to represent his person” (*Institutes of the Christian Religion* IV.iii.1).

Throughout the report, then, the authors insisted on two things: first, that all Christians are equally called to service and, second, that the special offices should be understood as pragmatic and functional accommodations to the needs of the church. The first of these claims is undoubtedly true; the second idea and its implications were less readily accepted. When the committee brought its report to Synod 1972, the synod was not entirely persuaded of the

committee's approach (*Acts of Synod 1972*, pp. 94-95). It sent the report back to the committee with additional questions and instructions:

- A. To address itself to such (inter-related) questions as these:
 1. To whom does the exalted Christ delegate his authority (Matthew 28:19f.), to the church as a whole, to special offices within the church, or to both?
 2. What is the nature of the authority involved in the special office in its relation to what is known as "the office of all believers"?
What is the relationship between the task and authority of the apostles and that of other offices (ministries) in the church?
 3. To delineate the comparison between its conclusions and Articles 30, 31 of the Belgic Confession as well as the forms used for installation/ordination of office bearers presently used in the Christian Reformed Church. . . .
(*Acts of Synod 1972*, p. 95)

In 1973 the committee reported a second time. It did not substantially revise its 1972 report, but it added to its exegetical and historical study a new section addressing the questions of Synod 1972. With regard to the question about authority in the church, the committee held its ground, concluding that

the church . . . is neither a hierarchy nor an aristocracy, oligarchy, or democracy. It is rather a "Christ-ruled brotherhood." The rule of Christ is represented in the special ministries in order to guarantee the growth of the brotherhood. It is also represented in the office of all believers, as they engage in mutual service and service to the world. At the same time, both special ministries and the universal ministry remain subject to the rule of Christ, the only Lord of the Church.
(*Acts of Synod 1973*, p. 693)

For the rest of the questions, the committee kept coming back to the idea that all authority belongs to Christ and that this authority is found not so much in offices as in the gospel:

Authority does not exist abstractly in an "office" or "position" as such. It exists concretely in the gospel of Jesus Christ; it is channeled through appointment by his body; and it is verified, recognized, and accepted in connection with the serving work and godly example of the office bearers.
(*Acts of Synod 1973*, p. 707)

We will have occasion to deal further with Report 44 below when we reconsider ordination and office, but even from our brief review, the tenor of this extensive and powerful report is obvious. The authors were concerned about hierarchy, about a superstitious elevation of church office, about the authority of the clergy. The question is whether, in their concern for these matters, they lost an important part of the biblical and traditional understanding of church leadership. This was the question that Synod 1973 wrestled with. That synod eventually did two things: first, at several key points it modified the conclusions reached in Report 44, and, second, it adopted a six-part framework to guide the interpretation of these conclusions or guidelines. It is important to note that Synod 1973 did *not* adopt the report itself. What was adopted was the six-part framework and the modified twelve conclusions presented as guidelines for the church.

The points at which Synod 1973 significantly changed the guidelines recommended by Report 44 were in Guidelines 5 and 10. In Guideline 5 the synod was concerned that the authority of the offices not be lost. The sentence "The authority which is associated with the special ministries is an authority defined in terms of love and service" was replaced with "These ministries function with Christ's power and authority, a power and authority rooted in

obedience to his Word and expressed in loving service. In turn, those who are served are to respond with obedience and respect.” In Guideline 10 synod corrected a too strong denial of the sanctity and spiritual power of office by deleting from the first sentence of the original the following, “[The ceremony of the laying on of hands] . . . does not create a special priestly order in the church, and does not confer sacramental graces or mystical powers upon the one ordained” (*Acts of Synod 1973*, p. 64; see also p. 715). The framework and guidelines as adopted by Synod 1973 are as follows:

1973’s Framework for Understanding the Guidelines:

1. Although in the New Testament the organization of the church is not as clear as has sometimes been assumed, nevertheless there is an insistence that the church shall have organizational structure, and that this organizational structure shall include designated leaders to whom respect and submission are due.
2. Nowhere in the New Testament is there a conflict between authority and service, or between ruling and love. Christian service involves authority in the name of the authoritative Christ, and Christian service involves authority in the name of the serving Christ. Both before and after his ascension as our victorious Lord, Jesus is the authoritative Son of God who serves the Father and those whom the Father has given him.
3. Christ is the only Lord of the church, and no one may presume to rule in his place. Service and authority exercised in the church are in his Name and according to his Word.
4. Because God is a God of order, and because the people of God are subject to many weaknesses and errors and in need of spiritual leadership in the face of a hostile world, Christ grants, by this Holy Spirit, gifts of ruling service and serving authority (service and authority) to particular people whom the church must recognize, in order that their gifts may be officially exercised for the benefit of all.
5. The office bearers, i.e., certain people appointed to particular tasks, are not appointed without the call and approbation of the church. When they are so appointed, however, they are recognized by the church to be representatives of Christ in the special function for which they have been appointed. As such they serve both Christ and the church, and are worthy of honor, especially if they serve and rule well.
6. These guidelines are intended to offer helpful direction to the churches as they continue to seek practical solutions to the questions pertaining to the status and function of “layworkers in evangelism” and related questions. These guidelines do not re-define the basic types of service currently assigned to deacons, elders and ministers. . .

1973’s Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination

(Comprehensive Ministry: “Office of all believers”)

1. The general term for “office” in the Greek New Testament is DIAKONIA, meaning “service” or “ministry.” In this basic sense ecclesiastical office is one and indivisible, for it embraces the total ministry of the church, a ministry rooted in Christ.
2. This comprehensive ministry (office) is universal, committed to all the members of the church, and the task of ministry is shared by all. The ministry of the church is Christ’s ministry, and as Christ’s ministry it functions with the power and authority of Christ the Lord. This ministry is shared by all who are in Christ.

(Particular Ministries)

3. It is not inconsistent with this universal office-sharing and is in keeping with apostolic practice that some individuals, in whom the church has discerned the required gifts, be appointed to special tasks. The Scriptures report a setting apart to particular ministries or services. Both in the Old and New Testament God calls certain people for particular tasks.
4. From the beginning these particular ministries were functional in character, arising under the guidance of the Spirit in the interests of good order and efficiency in the church, to enable the church to carry out Christ's work in the world most effectively.
5. The particular ministries are characterized by service, rather than status, dominance or privilege. These ministries function with Christ's power and authority, a power and authority rooted in obedience to his Word and expressed in loving service. In turn, those who are served are to respond with obedience and respect.
6. The particular ministries are to be distinguished in function, not in essence, from the comprehensive ministry shared by all believers, and the distinctions also are functional. Since all members are commissioned to serve, there is only a difference in the kinds of service of deacons, elders, ministers, and all other members.

(The Word and Sacrament)

7. The tasks of preaching of the Word and of the administration of the sacraments have been given by Christ to the church. Although in the Scriptures these tasks are not explicitly limited to special office-holders, historically they have been assigned to and carried out by those whom the church has appointed on Christ's authority.
8. There is no valid biblical or doctrinal reason why a person whom the church has appointed to bring the Word may not also be appointed to administer the sacraments.

(Appointment to Particular Ministries)

9. "Ordination" should be understood as the appointment or setting apart of certain members of the church for particular ministries that are strategic for the accomplishment of the church's total ministry. In this sense of appointment or setting apart, ordination has biblical precedent, and is valuable for the good order and well-being of the church.
10. The ceremony of laying on of hands is not a sacrament but a symbolic act by which the church may publicly confirm its call and appointment to particular ministries. As such it is useful but not essential.
11. To invite only ministers, and not elders also, to participate in the laying on of hands is a departure from biblical example. Furthermore, there is no biblical warrant for limiting the laying on of hands to the occasion of setting apart for the particular ministry of the Word and the sacraments.
12. Because the Scriptures do not present a definitive, exhaustive description of the particular ministries of the church, and because these particular ministries as described in Scripture are functional in character, the Bible leaves room for the church to adapt or modify its particular ministries in order to carry out effectively its service to Christ and for Christ in all circumstances.

(Acts of Synod 1973, pp. 62-64)

In the light of these guidelines and the discussion that surrounded them, as well as our own reading of Scripture and the history of the church, we now turn to a reexamination of the meanings of ordination and church office.

III. The meanings of ordination and church office

A. Introduction

The heart of our report is a reconsideration of ordination and church office. While in many respects our analysis depends on Report 44 of 1973, in some other respects it takes a new direction. It may be helpful briefly to outline the differences between the direction taken in this report and the direction taken in Report 44. Doing so may also help to clarify the flow of the argument in the following sections.

Report 44 takes a “functional and pragmatic” approach to office and ordination (*Acts of Synod 1973*, p. 686). The logic of this approach is outlined in the conclusions proposed by the committee and adopted with a few changes (see above) by Synod 1973 as “guidelines for understanding the nature of ecclesiastical office and ordination” (*Acts of Synod 1973*, pp. 62-64, 713-14). Foundational to this approach is the understanding that the central ministry of the church is *diakonia*, “service.”

Report 44 understands *diakonia* as an office—the office of all believers (*Acts of Synod 1973*, p. 650). This office “is committed to the whole church, not to a select group of individuals within the church.” In this sense, for Report 44, there is only one office, but, in support of this central ministry of the church, some individuals are “appointed” to “certain special tasks.” These appointments are “functional in character,” “primarily in the interests of good order and efficiency,” and “characterized primarily by service, rather than status, dominance, or privilege.” These “special offices” (elder, deacon, and minister of the Word, at the time of the report) are said to be different from the universal office of believer and from each other only in function, not in essence (*Acts of Synod 1973*, p. 713).

Given this argument, ordination as a status conferred on certain people takes a secondary place. Report 44 does not reach the subject of ordination until the ninth conclusion and understands ordination as “the appointment or setting apart of certain members of the church for special ministries.” The emphasis is on function, and the terminology that Report 44 employs is consistently the terminology of good order rather than spiritual endowment or consecration. Thus, the ceremony of the laying on of hands is said to symbolize the church’s “call and appointment [of persons] to special ministries” and not to create “a special priestly order” nor to “confer sacramental graces” (*Acts of Synod 1973*, p. 714).

We believe that the functional approach taken by Report 44 leaves some questions unanswered, such as who should be ordained and why? How many offices are there? To which offices are given what rights and responsibilities? For reasons given below, we believe that it is better to approach ordination and office in a different way—relationally rather than functionally.

Key in what follows is what we mean by *relational*. We will suggest that church leadership (ordained church leadership in particular) is characterized in the first place by certain relationships of trust and responsibility. Leaders are entrusted by Christ with responsibility for and to the community. They represent Christ to the community. In addition, leaders are entrusted by the community to bring its cares, concerns, joys, desires, gifts, and ministries to Christ. They re-present the community to Christ. In these relationships,

leaders serve and enable the church as a whole to serve the mission to which Jesus Christ has called us.

The above understanding has the effect of highlighting the importance of ordination. Ordination, in our view, is the consecrating of leaders into these relationships of trust and responsibility. If ordination is primarily a matter of relationship and not function, then it is the whole person of the leader that is being claimed by Christ and the community. Ordained leaders are set aside for the Lord's use. Ordination requires the giving of oneself for the Lord and the church; it sets over the leader the sign of the cross. Jesus was speaking to leaders when he said, "If anyone would come after me, he must deny himself and take up his cross and follow me" (Matt. 16:24).

From this discussion of ordination, our report moves to the "official acts of ministry." These pastoral acts (traditionally the sacraments, the liturgical blessings, ordination itself, and the official reception and dismissal of members) are the acts that most clearly symbolize and embody the relationships of leader and community that are recognized by ordination. Therefore, ordination and these acts belong together.

The above observations, in turn, help us to answer who should be ordained and why. Our answer is that those whose ministries incorporate the relationships signified by the "official acts of ministry," that is, those who are looked to by a community of Jesus Christ for these central pastoral acts, should be ordained. Further, we argue that no community of Jesus Christ should lack persons to whom it can look for these pastoral acts, which are gifts of Christ to his church.

After working out in some detail a relational understanding of ordination, this report moves to the specific offices. We suggest that these offices—deacon, elder, evangelist, minister of the Word—are jointly responsible to Christ and community for the overall health and direction of the community. The offices share in all the responsibilities of leadership. But within these broad responsibilities, each office has its own particular set of core functions. In this we agree with the conclusions of Report 44, which says that "the Bible leaves room for the church to adapt or modify its special ministries in order to carry out its service to Christ effectively in all circumstances" (*Acts of Synod 1973*, p. 714).

Finally, in response to the current needs of the church and so that it can "carry out its service to Christ effectively," we suggest a broadening of the understanding of the office of evangelist to recognize leaders serving in a variety of ministry settings where ordination is appropriate. By taking this route, we avoid the need to multiply offices beyond the four presently recognized by the Christian Reformed Church.

With this broad outline in mind, let us turn to the task at hand, beginning with the mission of the church, for all understandings of ordination and office should be rooted in a clear understanding of mission.

B. Mission

The mission of the church first, foremost, and always belongs to God. It does not belong to us. It is bigger than the church. We participate in it, but we do not own it. The Lord has gone before us to redeem the world that he created. The Lord calls the church into being as part of that mission. In Romans 16:25-26, the apostle Paul speaks of "the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of

the eternal God, so that all nations might believe and obey him. . . .” This is not the place to spell out all the dimensions of the mission of God or all the ways that Christians participate in it. Our topic is narrower, not the whole of God’s kingdom, but one important part of it: the church. God calls the church to be part of this great mission. The theologian Douglas John Hall says, “. . . Christian mission is premised upon the belief that the triune God is already present and active in the world and that the church can only *follow*, so far as possible, this prior, extensive, and only partially comprehensible mission of God” (*Confessing the Faith*, Minneapolis: Augsburg Fortress, 1996, p. 153).

The nature of the church’s mission and the role of God’s people within it are frequently foreshadowed in the Old Testament. Especially relevant for our purposes is Exodus 19:3-6, a part of the narrative describing the great covenant meeting between God and the people of Israel at Mount Sinai:

Then Moses went up to God, and the Lord called to him from the mountain and said, “This is what you are to say to the house of Jacob and what you are to tell the people of Israel: ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”

In this short passage the Lord describes his people in three ways: as a “treasured possession,” as a “kingdom of priests,” and as a “holy nation.” These three belong together: the people of Israel belong to God for the purpose of being a holy presence in the world. Even the seemingly parenthetical remark about the whole earth belonging to God is part of this mission. Terence Fretheim translates, “*Because all the earth is mine, so you, you shall be to me a kingdom of priests and a holy nation*” (emphasis original). He adds,

one of the keys . . . is the phrase “All the earth is mine.” This creational theme is too important in Exodus to be considered a disturbing parenthesis or simply the grounds for God being able to choose Israel rather than some other nation.

This [phrase] suggests that the phrases [“kingdom of priests” and “holy nation”] relate to a mission that encompasses God’s purposes for the entire world. *Israel is commissioned to be God’s people on behalf of the earth which is God’s* [emphasis original].

(*Exodus: Interpretation: A Bible Commentary for Teaching and Preaching*, Louisville: John Knox Press, 1991, p. 212)

“God’s people on behalf of the earth”—this apt phrase captures the important relationships here: God’s people are called out in order to serve God *and* all God’s creation, manifesting and proclaiming the heart of God.

Isaiah 61:6 picks up this theme in a context of messianic promise, in the context, in fact, of the very passage Jesus uses when he announces his own mission (Luke 4:18-19):

And you will be called priests of the Lord,
you will be named ministers of our God.
You will feed on the wealth of nations,
and in their riches you will boast.

Here, in a passage announcing the restoration of God’s people, the Lord promises that they will serve as a priestly presence for the whole world. They will be endowed with the wealth of nations so that they will be free to perform the holy duties to which they have been called.

The language of Exodus 19:6 is applied to the church in the New Testament. The epistle of Peter develops this thought in a passage of central importance for understanding the church: “You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet. 2:4-5). And, “You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Pet. 2:9).

These passages emphasize the role of the church as a sign of God’s saving presence in the world. The existence of the community of God’s people throughout history proclaims, symbolizes, and mediates the presence of God and of God’s salvation in the world. The church is the body of Christ. In this role, the priestly calling of the people of God is in the forefront, as it is in the life of Jesus. He comes to us first of all as the one who sacrifices his own life for the sake of his people. But Jesus is also Lord, the one who sits at the right hand of God, and prophet, the one who proclaims the good news of God.

In an elegant chapter of *The Institutes of the Christian Religion*, John Calvin meditates on the theme of the threefold office of Christ (II.xv). He notes with regard to the threefold office of Christ that the Lord not only carries out these offices himself but also gives spiritual power to the Christian community so that these offices are continued even though he is not physically present. Calvin says, speaking of prophecy, that the Lord “received anointing, not only for himself . . . but for his whole body that the power of the Spirit might be present in the continuing preaching of the gospel” (II.xv.2). In the same way, speaking of the kingly rule of Christ, Calvin says that the Lord “arms and equips us with his power, adorns us with his beauty and magnificence, enriches us with his wealth” (II.xv.4). And, finally, speaking of us as priests, Calvin says, “we who are defiled in ourselves . . . freely enter the heavenly sanctuary that the sacrifices of prayers and praise that we bring may be acceptable and sweet-smelling before God” (II.xv.6).

We should not understand this simply as a passing on of the offices of the Old Testament to the New Testament people of God. In Christ the offices are fulfilled *and* transformed. What is given to the new community of Christ is one, new, threefold office—the office of believer—which has all the aspects of the offices of the Old Testament. The Heidelberg Catechism captures this idea succinctly in Q. and A. 32:

- Q. But why are you called a Christian?
A. Because by faith I am a member of Christ
and so I share in his anointing.
I am anointed
to confess his name,
to present myself to him as a living sacrifice of thanks,
to strive with a good conscience against sin and the devil in this life,
and afterward to reign with Christ
over all creation
for all eternity.

The book of Revelation develops and portrays these themes in a fresh way. Of particular importance in Revelation is the relationship of glory and triumph to self-sacrifice. The opening doxology captures this plainly: “To him who loves us and has freed us from our sins by his blood, and has made us to be a

kingdom and priests to serve his God and Father—to him be glory and power for ever and ever! Amen” (Rev. 1:5-6).

The idea that sacrifice is the way to glory is forcefully presented in the famous fifth chapter of Revelation. The scene is the throne room of heaven. In the hand of God is a scroll, written on both sides and sealed with seven seals. The scroll contains and proclaims human destiny. The call goes out in heaven for someone worthy to open the sealed scroll, but no one is found worthy. The imagery here is prophetic, alluding to such passages as Deuteronomy 18, Isaiah 6, and Ezekiel 3.

When no one is found worthy, John begins to weep, but one of the elders in heaven assures John that there is one worthy, “the Lion of the tribe of Judah.” Note how prophet and king have come together. So now we expect a king, a proper messiah, but when John looks, again he is surprised. He sees a lamb looking as if it has been slain (Rev. 5:6). The scroll is given to the wounded lamb, and to the lamb the chorus of heaven sings its encomium: “Worthy is the Lamb, who was slain to receive power and wealth and wisdom and strength and honor and glory and praise” (Rev. 5:12).

Here the priestly office of Christ is joined to the prophetic and kingly offices. Or, rather, the three offices of the Old Testament have been transformed by Christ into one new, threefold office. Call it the office of the Lamb of God. This new office retains all the features of the older offices—the Lamb proclaims, rules, and sacrifices—but at the same time it is new. What is new is that the suffering of Jesus on the cross fulfills and transforms each of the ancient offices. The cross is not so much the way to power and authority as it is, in itself, powerful and authoritative. It is not so much a symbol or an instance of the gospel; it is gospel. It is not so much a kind of sacrifice; it is *the* sacrifice. The triumph of Christ is through the cross. As the apostle Paul put it in Colossians 2:15, “And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.”

This was surely instructive for the martyr church of John’s day. The promise is that the church will triumph—not in spite of its suffering, but through its suffering, in its suffering. The church is welcomed to “the suffering, and the kingdom, and the patient endurance that are ours in Jesus” (Rev. 1:9) and assured that Christ has “made [us] to be a kingdom and priests to serve our God, and [we] will reign on earth” (Rev. 5:9-10).

If John’s words were instructive for the ancient martyr church, they are even more instructive for the triumphalist church of our day. We are invited both into the mission of Christ and into the manner of Christ: “If anyone would come after me, he must deny himself and take up his cross and follow me” (Mark 8:34). We are called together to be a sacrificial presence in the world.

To encapsulate this idea, Report 44 of 1973 quotes a prayer of John Calvin found in his commentary on Malachi 2:9:

Grant, Almighty God, that since thou has deigned to take us as a priesthood to thyself; and has chosen us when we were not only in the lowest condition, but even profane and alien to all thy holiness; and has consecrated us to thyself by thy Holy Spirit; that we may offer ourselves as holy victims to thee.

Grant that we may bear in mind our office and our calling and sincerely devote ourselves to thy service. May we so present to thee our efforts and our labors that thy name may be truly glorified in us, that men may know that we have been ingrafted into the body of thine only begotten Son.

As he is the chief and the only true and perpetual priest, may we become partakers of that priesthood with which thou hast been pleased to honor him; so that he may take us as laborers with him. Thus may thy name be perpetually glorified by the whole body as well as by the Head. Amen.

(Acts of Synod 1973, pp. 680-81)

In this eloquent prayer Calvin captures well the themes that we have been considering. First, the church as sacrificial victim, called to the altar of divine love, to “offer our bodies as living sacrifices, holy and pleasing to God” (Rom. 12:1). This, as the apostle says, is our *liturgy*—our public work. Second, the church as the body of Christ, representing Christ to the world (Eph. 4:4-13). Third, the priesthood of the church. “As he is the chief and the only true and perpetual priest, may we become partakers of that priesthood with which thou hast been pleased to honor him; so that he may take us as laborers with him” (Acts of Synod 1973, p. 680).

C. *The priesthood of all believers*

Here, then, in the priesthood of all believers, we find the first and most important Reformation theme with respect to ordination and office. We are called and anointed by the Spirit to the office of believer. We are called together to be a Christlike presence in a sad and sorry world. It is to this office that we are appointed by Christ and anointed: “He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come” (2 Cor. 1:21-22).

All the complexities of the church are mere articulations of this one central relationship—a relationship that involves not one other party, but two: Christ and the world. If “For God so loved the world that he gave his one and only Son . . .” is a central statement of the gospel, it is also true that God gives, in the same sacrificial sense, each Christian as part of his love for the world. Paul says that “the grace God gave [him] to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God so that the Gentiles might become an offering acceptable to God . . .” (Rom. 15:16). It is this mission that jointly and severally we are called to engage in.

As Douglas John Hall suggests (*Confessing the Faith*, pp. 185-86), we participate in this mission in two ways. One way is by imitation of Christ, by following the one who has gone before. This theme is illustrated in Hebrews 12:1-3:

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.

Imitation of Christ is the voluntary part of what we are called to, what we, in obedience to Christ, can do with the help of the Holy Spirit. But in addition to the imitation of Christ, we are by the power of the Spirit being conformed to Christ. This conformation is not something that we do so much as something that happens in us and through us. Paul speaks to this in Ephesians 1:11-12:

In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory.

Both in imitation of Christ and in conformation to Christ, we become the instruments of the mission of God.

It must be kept in mind that the mission of God is broader than the church and so are the various missions of God's people. The missions given to Christians include all the ways that creation is redeemed and renewed through the Spirit working within us. But our focus here is on the church and in particular on leadership within the church. The two ways in which ordinary people come to be the body of Jesus Christ are also constitutive of leadership in the church. Leaders, particularly ordained leaders, must also seek to imitate Christ, to represent Christ as well as they can. But beyond any ability a leader may have to imitate Christ, the Spirit of God takes leaders and uses them, conforming them to the will of God and shaping them to serve the purposes of God. In our eagerness to *be* the church or to *be* leaders, we should not forget that God is able to take who we are and what we do and use all things for his purposes. It is to the leadership of the church that we now turn.

D. Leadership

For the sake of God's mission, the church needs and Christ provides leadership. The church has always had leaders. Christ himself, our head, *the* anointed one, trained and authorized a core of leaders—his disciples. The leadership of the church is given a role with respect to the Christian community that is similar to the role that the church as a body is given with respect to the world: Christian leaders are called to give of themselves sacrificially so that the presence and power of Christ may be brought to the Christian community and the cares, concerns, joys, and ministries—in short, the entire life of the Christian community—may be brought to Christ.

Jesus models this role for us in his sacrificial life. He presents the Father to his followers (John 14), and he brings his followers before the Father in prayer (John 17). Paul in several places presents his own ministry along similar lines. He is, the apostle says, “being poured out like a drink offering” (Phil. 2:17) for the sake of the church. His first concern is to present Christ to the church (1 Cor. 2:2). He uses the analogy of being an ambassador: “We are therefore Christ's ambassadors, as though God were making his appeal through us” (2 Cor. 5:20).

This apostolic ministry is now given to the leaders of the church. This is not to say that anyone individually occupies the office of apostle. By tradition, the office of apostle was granted only to those who were directly authorized by Jesus, but leadership of the church is apostolic in at least three senses: it is built on the foundation of the apostles, it should be modeled after the pattern of the apostles, and it is in the line or succession of the apostles.

There are two key elements involved in our understanding of leadership. The first is a specific set of relationships with Christ and the community of Christ, and the second is the fostering of the mission of Christ. What defines leadership is not first of all a set of specific functions (preaching, teaching, counseling, and so forth), but relationships of trust and responsibility among Christ, the community of Christ, and a given leader, as well as the mission to which the church and leader are called.

When a person enters leadership, that person is granted a certain status and assumes a certain role. In this respect the relationship of the leader to the church resembles the relationship of the church to the world. Like God's

people as a whole, leaders are called to a position and given a role, not because of who they are, not for their own sake, but for the sake of others. This role entails both trust on the part of the church and responsibility on the part of the leader. Trust is necessary in the granting of authority. The leader is entrusted with acting on behalf of the Lord and the community. Responsibility includes accountability, among other things. The leader is accountable to Christ first of all but also to the church.

The second key element in church leadership is mission. The purpose of leadership is to foster Christ's mission in the world. That mission requires the health of the community that represents Christ in the world. To carry out Christ's mission to the world, therefore, leadership also works for the health of Christ's body, the church.

With respect to these two key elements, our committee believes that the authors of the 1973 report took a slight misstep, one with important consequences. The 1973 report defines office in what it calls "functional" terms: certain functions are recognized by the church as requiring ordination; other functions are not so recognized. The problem with this sort of definition is that the line between functions for which ordination is required and those for which it is not required often seems arbitrarily drawn. Why do some functions require ordination and others not? This defining of office in terms of function leads to a lack of clarity about the meaning of ordination and the appropriateness of ordination in various cases. Do the functions of the education director of a local church require such a person to be ordained? Why or why not?

What we have done in this report is to step away from the functional definition of church leadership (and ordination, as we shall see) to a relational and missional definition. Leadership involves being responsible for the mission and the health of the church. It is a pastoral calling, and, as shepherds, the leadership of the church is held responsible for the church (Ezek. 34; Heb. 13).

E. Ordination: recognition by the church of a pastoral relationship among Christ, the church, and a leader

The pattern for the ordination of church leadership is established for us in Acts 6. In this chapter leadership in the church is differentiated for the first time. The apostles could no longer keep up with the entire ministry, and so a part of the ministry, the pastoral care of the Greek-speaking portion of the congregation, was handed over to seven men. They were chosen by the congregation (we are not told exactly how) because they were seen by the congregation as being filled with the Holy Spirit and with wisdom. The congregation presented the seven to the apostles, who prayed and laid hands on them.

There are at least three elements in this process that are crucial for our understanding of ordination. We will call these three elements (1) excellencies for ministry, (2) calling, and (3) role.

1. Excellencies for ministry

The first element is contained in the brief description of the qualifications of the candidates for this new and unnamed office: "full of the Spirit and wisdom" (Acts 6:3). Later in Acts, Stephen, one of the seven, is acknowledged as being "full of faith and the Holy Spirit." The passage does not mention but implies at least one more qualification for the seven: facility in the Greek language and familiarity with the customs of Hellenis-

tic Jews. In other words, in the sense of the passage, they needed to be Greek. This combination of specific skills and spiritual maturity is what we will call excellencies for ministry.

2. Calling

The second element is calling, and it has two aspects: the calling of the congregation and the calling of God. The calling of the congregation is explicitly narrated in Acts; the call of God is implied in the approbation of the apostles and perhaps in the act of laying on of hands itself. The apostles are said to have prayed before they laid hands on the seven. Although the content of their prayers is not given, in all likelihood, they prayed for God's will and blessing in this matter.

And then they laid hands on the seven. The laying on of hands, although not recognized among us as one of the sacraments because it is not directly authorized by the Lord, has at least some features of a sacrament: it is a symbolic ceremony with real spiritual power. The hands of the apostles laid on the seven communicate several things: the authority given to them by Christ himself, the Holy Spirit, and even the recognition and prayers of the Christian community. In this ceremony the power of God, the tradition of the church, and the prayers of the Christian community meet on the heads of the new leaders.

3. Role

The third element is role. The role of these seven was clearly a pastoral one. We would be wrong to limit their role to "waiting on tables." As the next two chapters indicate, the seven took responsibility not only for the care of Greek-speaking widows but also for the Greek-speaking church more broadly. They served as pastors and evangelists for Hellenized Jews not only in Jerusalem but also, as the book of Acts tells us, in Judea and Samaria, bringing the gospel to this important segment of the Jewish people. They were the bridge between the Hebraic ministry of the original apostles and the Gentile mission of Paul.

We believe that ordination must always meet these three requirements: certain qualities or excellencies for ministry, the callings of Christ and congregation, and service in a pastoral or priestly role. What constitutes appropriate qualifications depends in part on the specific tasks to which the potential leader is being called. The balance of wisdom, spiritual strength, and specific training will be determined by many things. For example, for a candidate for minister of the Word, specific training may count for much; wisdom and spiritual maturity will come. For an elder, specific training is less important, but wisdom and spiritual maturity are crucial. But the requirement of certain excellencies for ministry recognizes that some combination of these elements must be present before any congregation considers ordination. Further, this requirement recognizes that one of the roles of the broader assemblies is to establish the appropriate requirements for the offices. Synod 2000 did just that in adopting a set of standards for leaders in the areas of character, knowledge, and skills. Before anyone is considered for ordination, that person should meet these standards in a manner proportional to the role and office to be occupied by the person (see Appendix to this report).

Second, ordination requires calling. In the act of ordination a sacrifice is being made. The person who is ordained is giving up a part of his or her life to the Lord and to the congregation. No such sacrifice should be made lightly. The congregation must be able to say that it will look to the person being ordained as one whom they trust to act in a pastoral role (see below for further definition of this role), presenting and speaking for Christ to them and bringing their own cares and concerns in prayer to Christ. This granting of trust on the part of the congregation is what it means for a congregation to call someone. And the congregation must seek the approbation of the Lord in this process. Will the Lord indeed work in and through this person? Is the Lord calling this person to this role?

Finally, the role to which the congregation calls a person must be of the nature we described earlier. Above and beyond any specific functions or specific office, it must be pastoral in nature. That is as true for elders and deacons as for ministers and evangelists. Those roles for which ordination is appropriate are those that establish a pastoral relationship to a congregation and pastoral responsibility to the Lord.

F. Characteristics of church leadership

Certain characteristics of church leadership are implied by our discussion to this point. Among them are the following:

1. Church leadership must always be *properly instituted*. The rite of ordination implies as much. Church office is not an ad hoc, catch-as-catch-can affair. From the very beginning the church has considered it important for leaders to be properly recognized and instituted.
2. Church leadership has *authority*. The second point in the framework adopted by Synod 1973 says, "Nowhere in the New Testament is there a conflict between authority and service, or between ruling and love." The *nature* of this authority may be discussed; the *fact* of this authority is clear from the New Testament and the Christian tradition. Leadership requires authority.
3. Church leadership is *held responsible* by the Lord. Hebrews 13:17 says, "Obey your leaders and submit to them, for they are keeping watch over your souls and will give an account." Ezekiel 34 is another fundamental passage on the accountability of leadership.
4. Church leadership has a *formal character*. That is, church leadership is practiced within certain formal structures. This does not mean, of course, that church leadership is stiff or stuffy or joyless; it does mean that church leadership takes place within certain formal arrangements. For our denomination, these are extensively specified in the Church Order. The Church Order makes clear the authority and responsibilities of each office.

G. Function of the "official acts of ministry"

The long list of official responsibilities assigned to the various offices by the Church Order could be called "the official acts of leadership." These duties and responsibilities do not exhaust the meaning of church leadership but instead outline the most important points. Leadership entails pastoral care, stewardship, proclamation, worship leadership, the overall governance and direction of the congregation, and much else. Within this larger set of duties

and responsibilities—all the ways that leaders lead in the name of and for the sake of Christ—is a smaller list of formal liturgical acts that are referred to by the Church Order as “the official acts of ministry” (Art. 53). It is important not to take the “official acts of ministry” out of the context of the overall duties and responsibilities of leadership.

The “official acts of ministry” are not defined by the Church Order. By tradition they include some or all of the following:

- Administration of the sacraments
- Blessing of the congregation (greeting and benediction)
- Laying on of hands (installation of leaders)
- Official reception of and dismissal of members (profession of faith and excommunication)

So why have these liturgical elements been singled out for special consideration? In one sense they have not been. The “official acts of ministry” are mentioned in the Church Order in passing only in order to make a distinction between persons licensed to exhort and those ordained as ministers of the Word, but, as mentioned above, they are never defined. However, tradition and custom speak as well, and the strong tradition that certain acts of ministry are reserved for properly ordained and installed people is rooted, in part, in an abiding sense that these acts, especially the sacraments, should be handled only by those set aside to do so.

This abiding sense of the holiness of the sacraments and other “official acts of ministry” conflicts with another impulse in our tradition, the Reformation impulse to avoid any hint of magic with respect to the sacraments. This second impulse is dominant in the discussion of ordination in the 1973 Report 44, as is illustrated by this quotation from the report:

... Ordination is essential to good order and the well-being of the church; ... ordination is useful but not essential, and possibly subject to superstitious abuse. For the Reformers, ordination in the sense of laying on of hands did not create a special priestly order in the church, and did not confer sacramental grace or power *ex opere operato*.

(*Acts of Synod 1973*, p. 686)

“Good order,” “well-being,” “useful but not essential,” “subject to superstitious abuse”—this is the vocabulary of one strand of the Reformation, but it is not the whole picture. The other side, represented in the Belgic Confession, Articles 33-35, suggests that liturgy is a sacred drama in which heaven and earth are being moved. Part of the lingering dissatisfaction with the official understanding of ordination represented by the report and decisions of 1973 is the failure of those discussions to deal adequately with the real power and mystery of liturgy. These mysteries—so says this deep impulse within us—should not be entrusted to just anyone.

Here we should mention that the understanding of ordination among Christians with European roots is much influenced by the word itself. The word suggests an ordering of ministry but not the spiritual power of ministry. Contrast this with the Navajo understanding of what people of European background call ordination. The Navajo word is *yilziih*, a word that denotes anyone or anything that has spiritual power. Thus, within the Navajo community, *yilziih* points to an understanding of ordination as principally a matter of recognition—recognition by the community that a certain person has been

endowed by God with the Spirit and, therefore, is able to bless, heal, counsel, interpret visions, and so forth. These spiritual gifts are granted to certain persons and enhanced not so much through books or formal education as through a long apprenticeship in the ways of the Spirit. In this respect, *yilziih* may capture the New Testament understanding of office better than *ordination* does. The New Testament emphasizes the gifts that Christ grants to the Christian community as a whole by endowing certain persons with spiritual abilities (Eph. 4:7-8). These gifts do not belong to the person; they belong to the community of Christ. These gifts are *yilziih*, holy and powerful.

These gifts are not natural abilities but special endowments. Among the gifts that Christ gives to the church are the pastoral acts that have come to be known among us as “the official acts of ministry.” These sacred gifts are given by the Lord himself to every congregation that meets in the name of Jesus. They are holy. They *should be* handled carefully. They are given to the church for the sake of making the church a holy and priestly community (Eph. 4:11-13).

Further, not only are the gifts holy and powerful; the ordained service of those who administer the gifts is also holy and powerful. These pastoral acts symbolize in a powerful way the relationships between leader and Christ and leader and the church. They are entrusted to the leadership of the church as those who especially re-present Christ to the community and who are called to present the community to Christ. Therefore, this ordained service is fraught with responsibility to Christ and to the congregation; it is a service for which each leader must give account to the Lord of the church.

Finally, it bears emphasizing that these gifts are given for the sake of the church. They do not belong to a single office. For the sake of the congregation, this ordained service and these pastoral acts are entrusted by Christ and by the community itself to the leaders of the congregation. The lack of a person with the “right” ordination should not deprive a congregation of these gifts. In this respect, the 1973 Report 44 is right: there is no office of priesthood to which these ceremonies are clearly and always granted. The assignment of primary responsibility for certain ceremonies to one office rather than another is a matter of tradition and good order.

The preceding discussion suggests a fundamental principle about who should be entrusted to perform these “official acts of ministry.” As far as possible the “official acts of ministry” should be entrusted to those who are in fact ordained as leaders in the congregation (or at least in the broader church). This is why the Church Order is right to proscribe licensed exhorters from exercising the “official acts of ministry” (Art. 53). The licensed exhorters envisioned by the Church Order have not yet been recognized by the denomination or the congregation as those to whom the gifts associated with the “official acts of ministry” have been granted. For them to bless the congregation, break the bread, sprinkle the water, and so forth lacks the authority that is inherent in ordination. In the same way, the exception to this rule granted to Classis Red Mesa honors the same principle (see the supplement to Church Order Art. 53). In this case, licensed exhorters are permitted to perform the “official acts of ministry” because these persons do have primary pastoral relationships with the congregations they serve. They are, in the New Testament sense, elders of the congregation.

This principle of indigenous leadership should not be pressed too far. Not all ordained persons serve a specific congregation. Some leaders are involved

in classical or denominational roles. These roles also involve a relationship of trust and responsibility among Christ, themselves, and the church, a pastoral relationship. When such persons perform “official acts of ministry” in a congregation, their presence helps to symbolize the relationship of the congregation to the larger church. The situation becomes anomalous when clergy are imported to a congregation to perform certain “official acts of ministry” and indigenous leadership is bypassed. It is partly the recognition of this anomaly that led to the development of the office of evangelist.

The “official acts of ministry,” then, are those rites that in an especially powerful way symbolize and enact the relationship between Christ and the congregation (or, in the case of classical and denominational leadership, the larger church). Precisely because these acts are powerful and richly constitutive of the relationship between the Lord and the church, they should be handled with proper care by those officially recognized by the congregation as its leaders.

H. Who should be ordained: a matter of the nature of the relationship among Christ, the congregation, and the candidate for ordination

We have already discussed the principal requirements for ordination. The first two—the required excellencies for ministry and the calling—are intimately interrelated. Training and certain personal qualities, such as spiritual depth and spiritual passion, are important elements in a congregation’s recognition of the hand of the Lord on a person. If a person lacks these excellencies, questions may be raised about whether that person is in fact called. Still, a person may possess all the excellencies for ministry and not be called to ordained ministry. The recognition of a call and the presence of the required excellencies for ministry must come together for a person to be a candidate for ordination. But it is not here, with the requirements of certain excellencies and calling, that the questions about ordination have arisen. The questions that we face in this report have arisen with reference to the third of the general requirements for ordination: the role to which a person is being called.

The role for which the church properly ordains leaders is, as we have insisted, defined by relationship. The defining relationship is that mediatorial, pastoral role that re-presents Christ to the people and presents the people to Christ. This role is symbolized and enacted in the “official acts of ministry.” As a matter of definition, whenever a person is called into a primary pastoral role with a congregation, ordination is proper. This definition will become clearer if we unpack the terms a bit.

A primary pastoral role is one that places a person in a position of pastoral leadership in which the exercise of the gifts associated with the “official acts of ministry” is an integral part of the role. The expectation is that he or she will bless, rebuke, exhort, administer the sacraments, and perform other central pastoral acts on behalf of the Lord and for the sake of the congregation.

The qualifications of persons who occupy central pastoral roles may be and have been regulated by the broader church. In our Reformed system these pastoral responsibilities are largely but not exclusively put into the hands of persons occupying the offices of minister and evangelist. Nevertheless, it is important that the offices of elder and deacon not be disassociated from the “official acts of ministry,” for elders and deacons also have pastoral roles, and by their participation and support of these and other official ceremonies, their

leadership is manifested to the congregation. All the offices share together in the responsibility of leadership, and therefore all the offices should be visible to the congregation in those acts which centrally represent and enact leadership.

With respect to the question of who should be ordained, consider two directors of education in congregations. The one is centrally an administrative person, bringing order and excellence to the education ministries of the church. This is a valuable ministry, but it is not the sort of ministry that calls for ordination. The “official acts of ministry” described above are not part of this person’s relationship to the congregation. The second person is also a director of education, but the congregation looks to this person for the “official acts of ministry.” Her or his calling includes the kinds of acts described. In this case, provided that this person meets the appropriate standards, ordination is appropriate. The difference is the kind of leadership. The second person is called to a pastoral role and should therefore be ordained.

Of course, “congregation” in our definition need not mean an organized congregation or the whole congregation. A person might have a primary pastoral role with part of a congregation—college students, for example, or singles—and still be part of a larger congregation in which the primary pastoral role is played by another person or persons. Or, in the case of classical and denominational personnel, the congregation may be a congregation of congregations.

Ordination, then, is the church’s way of recognizing and of solemnizing a pastoral relationship. Certainly this relationship requires excellencies for ministry, as established by the assemblies, and the call of Christ and congregation, but it is defined by the relationship of congregation, leader, and Lord. When a church calls a person to function in a pastoral role where all the powers of pastoral ministry are required, ordination should be considered. Ordination is not a way of recognizing a person’s academic credentials. It is not a way of elevating the prestige of certain people. It is not, certainly, something like tenure in the academic world. It is a recognition and enactment of a sacrificial, priestly relationship between Christ and congregation mediated in a certain leader. As such it should not be entered into lightly.

It should be noted once again that our focus in this report is on ordained leadership, but we recognize that churches have other leaders who do not fit the criteria for ordination. Nevertheless, recognizing such leaders is often important. Congregations may wish to publicly commission them. Commissioning ceremonies are a local matter, under the jurisdiction of the council, not the broader assemblies. Commissioning confers the blessing of the congregation on a person’s ministry. While it does not have the weight of ordination, commissioning is an important way for congregations to honor a variety of ministries.

In our discussion to this point, we have not yet come to the concept of office, but clearly this is the next question. How shall we understand office? And to which office should a given candidate be ordained? It is to these questions that we turn next.

I. Freedom in the naming and defining of offices

Up to this point we have been talking about church leadership in an undifferentiated way. One of the frustrations of those looking for an authorita-

tive list of church offices is that office in the New Testament is very fluid. For the post-Pentecost church, the first and fundamental office is apostle. The apostles were in charge of the Jerusalem church. But even here there was fluidity. Was James an apostle? Was Paul? What about Andronicus and Junias (Rom. 16:7)? And so forth. The formal idea of *office* had not yet clearly emerged.

The idea of office began first to appear in a formal way when the first differentiation in the leadership of the church occurred: the appointment of the seven to minister to the Hellenistic community. It is interesting that the name for the office to which the seven were ordained in Acts 6 is never given. Traditionally they have been called deacons, although that name is not given in the text. There was still no definite idea of office, but once the seven were distinguished from the twelve disciples, the germ of office was there.

Gradually a set of structures emerged that reflected, in the first place, the governing structures of contemporary synagogues and, a bit later, some of the governing structures of the empire. The shape of church leadership in every age has tended to resemble the structures of the surrounding society. All the arrangements of office that have been found useful in the history of the church come with strengths and liabilities. They are, to some extent, pragmatic arrangements. Christ mandated no detailed system of church government. In the matter of office the New Testament has given the church some freedom.

We in the Christian Reformed Church have inherited a system with its own strengths and probably its own liabilities. In our Reformed system we have differentiated between two kinds of offices: the offices of elder and deacon, to which persons are elected for short terms and which require no professional training, and the offices of minister and evangelist, which are generally full-time callings and do require training. Part of the wisdom of these two kinds of offices is to balance the immediacy of the connection between elders and deacons and the congregation with the need for the training and long-term commitment of ministers and evangelists.

The offices of elder and deacon are given the tasks of bringing to Christ the cares, responsibilities, and gifts of the congregation. These offices represent and are closely identified with the congregation. The offices of minister and evangelist, on the other hand, seem more closely identified with gifts that Christ brings to people—gifts of Word and sacrament. This distinction should not be pressed. Ministers and evangelists have responsibilities in pastoral care and stewardship; the elders and deacons have responsibilities for proclamation and the sacraments. The leadership task is shared among the offices. It is here that the word *functional* is appropriate. The differentiation of the tasks of leadership is functional in nature.

We should note in this regard that the offices of minister and evangelist are the same with respect to the “official acts of ministry.” They are distinguished by their intrinsic relationships. Evangelists are always *extensions* of the ministry. They extend ministry by beginning new congregations; they extend the ministry of an established congregation by reaching out into the community. In the latter role the evangelist extends the ministry of the resident minister of the Word. This is the first articulation in our Church Order of true staff ministry, where the pastoral office is distributed among several people rather than being invested in a single person.

The office of evangelist has already been used in the staff ministries of several congregations to extend the pastoral office. Having full access to the “official acts of ministry” but with different educational requirements, this office provides a model for dealing with staff ministries generally. The idea that the office of evangelist is broadly applicable to a variety of ministries is anticipated in Church Order Article 24. The article lists as duties of evangelists “the preaching of the Word, the administration of the sacraments, evangelism, church education for youth and adults, and pastoral care.” As noted above, the broader church has often found a need for an office with somewhat more flexible education and other requirements to assist and extend but not to replace the office of pastor (our minister of the Word).

As we observed above, this office of pastoral extension has sometimes been called the office of deacon in the broader church. For us, because of the origins of the office in the discussion about persons who were called lay evangelists, the name given to the office has been *evangelist*. The name 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. But evangelism is broader than the initial call; evangelism is the sharing of the good news of Jesus Christ. A youth pastor engages in evangelism in this broader sense as well as in the narrower sense of calling people to first faith. So, too, a director of adult ministries, a director of children’s ministries, and so forth. In all these cases, provided that their responsibilities require and are enhanced by ordination and that the persons chosen meet the requirements for the office, the office of evangelist is appropriate.

Should the name of the office be changed to reflect this broader use of the office? We do not think so. First, no alternative name has suggested itself to us. Second, the name of an office and the name given for the specific duties to which a person is called are not always the same thing. The title “minister of the Word” does not reflect the full range of ministerial responsibilities and functions. Neither does it entail a single job description. Ministers of the Word serve as pastors, youth directors, professors, and administrators, as well as in many other roles, provided that the particular role meets the Church Order requirement that it be “consistent with the calling of a minister of the Word” (Art. 12). In the same way, if our proposals are adopted, classes would certify that the role to which a particular evangelist is called is consistent with the office of evangelist as understood in Article 24.

We are now in a position to answer the question we raised earlier: which office is required for which duties? By including a broader understanding of the office of evangelist, we arrive at a clear set of differentiations:

- For the leadership of organized congregations, the office of minister of the Word is mandated by the Church Order. According to our thinking, this requirement would not change, nor would the office of minister of the Word change.
- For the leadership of emerging congregations and for specific ministries within organized congregations that call for ordination, the office of evangelist is appropriate. Ministers of the Word may also serve in these positions.
- In cases where congregations lack the resources for the support of any clerical office, the “official acts of ministry” are properly assigned to the

elders of the congregation so that no congregation lacks the gifts of the sacraments and the other gifts of the pastoral office.

J. Supervisory arrangements for those to whom the gifts of pastoral leadership are granted

In the case of ministers of the Word, spiritual supervision occurs immediately through the consistories of the churches that hold their credentials. Secondly, supervision is exercised through the broader assemblies. Ministers of the Word are required to be certified for call by synod and examined by a classis before being ordained. The requirements for candidacy are set by the Church Order and regulated by synod. Appeal from the board of elders and other protections for the office are guaranteed by the Church Order and by the broader assemblies. The broader assemblies also regulate any exceptions in the requirements for candidacy and certify whether or not a call to a particular position fits the definition of the office, especially if that position is outside of congregational ministry.

The Church Order declares evangelists to be elders of their calling churches (Church Order Art. 23-a). It declares that they are under the supervision of the council (Church Order Art. 24-b). The Church Order implies but does not actually say that an evangelist serving in an organized congregation is also in some sense under the supervision of the minister of the Word, since an evangelist may not serve in an organized congregation without the presence of a minister of the Word. As we have already noted, this arrangement protects the long-standing denominational commitment to a seminary-trained clergy and at the same time allows for the extension of the pastoral office.

Evangelists, like ministers, are examined by classis for the purpose of ordination. The examinations are similar in content to minister-of-the-Word examinations, but there are no set time requirements for evangelist examinations, and the synodical deputies are not required to be present. In most respects the supervision of the office of evangelist parallels that of the minister.

Where supervision of the pastoral offices may break down in our current system is in the case of evangelists serving unorganized congregations. It may also break down in cases where the elders assume the responsibilities of the pastoral office, as proposed below. In the first case, the classis should see that proper supervision is being exercised by the calling council. The assistance and support of the classis are especially important and valuable for evangelists in places where direct supervision by a council is difficult. In the case of elders exercising the pastoral offices, no system of supervision presently exists. We believe that any arrangements of this type require at least the following:

- Official recognition by the governing classis before the elders assume the duties of the pastoral office
- A system of ongoing training, instituted by the governing classis, to enable elders to perform in the proper manner the duties assigned to them
- A system of supervision established by the classis and involving on-site visits by a minister of the Word on a regular basis

IV. Two specific applications

In order to test the theological perspectives outlined above, we turn now to two specific ministry situations that were part of the original mandate of this committee: Classis Red Mesa and the professionalization of youth ministry.

A. *Classis Red Mesa*

Classis Red Mesa is a classic example of the rules and forms of one culture, European culture, being imposed on another culture, in this case, Native American. The intentions of those who brought their culture and customs to the people of Red Mesa were honorable. They assumed that their ways of doing things were universal, but one result of their ways of doing things was to hinder the development of truly indigenous leadership in the churches of Classis Red Mesa.

After many decades of operating in this way, the churches and people of Red Mesa are now beginning to address the ownership of their ministries. The pattern set out in the Church Order, which assumes that every congregation will have a full-time, seminary-trained pastor, does not work in many of the Red Mesa churches. They lack the funds to pay full-time staff. The unemployment rate on the Navajo reservation is over 50 percent. Currently there are three Navajo ordained ministers of the Word and two ordained evangelists. In addition, there are six persons licensed to exhort, of whom one is Anglo. One ordained minister is serving two organized churches as an area pastor. His responsibilities include developing local leaders and training them to become licensed exhorters. These local leaders have little education but a thorough knowledge of the local cultures. Of twenty churches, sixteen are organized. Of these, one is served by a Navajo minister of the Word, one by an ordained evangelist, and one by a licensed exhorter. Three of the churches are now served by persons involved in bivocational ministries.

The current emphasis in Red Mesa is on the development of leadership at the grassroots level. This means that individuals who serve the churches are being trained in their local settings. One such person has recently been ordained as an evangelist; another has been given a license to exhort; still another is about to begin the process.

Classis Red Mesa presents us with the clear need for the denomination to take account of local conditions in the development and deployment of leadership. One size does not fit all. Two principles developed in our analysis above should guide us here. The first is that the gifts of the pastoral acts included in what have been traditionally called the “official acts of ministry” are gifts of Christ to the people. They are not owned by a clerical caste. To deprive the congregations of Red Mesa of these gifts because the churches cannot provide a minister of the Word is wrong. Second, these gifts are properly entrusted to those who are recognized as the leaders of the congregation, those who are, in the New Testament sense, elders. This principle of indigenous leadership means that bringing in persons from the outside to perform the sacraments or other pastoral acts is not a satisfactory long-term solution.

Therefore, the churches, the classis, and the denomination must commit themselves to recognizing and training local leaders. The goal of these training efforts would be ordination into the office of evangelist. Two things should be taken into account in these training programs. The first is setting standards for

the office of evangelist. The details of these standards are part of the mandate of the new Committee to Provide Guidelines for Alternate Routes to Ministry, but the general standards adopted by Synod 2000 (see the Appendix) are a start. The proposals of this report assume that the standards for local training will be high. The second matter to be taken into account is that high standards are compatible with a variety of training approaches. Having high standards does not assume that students must leave their homes to go away to school. Mentoring, on-the-job training, and other ways of teaching can also serve. The focus must be on developing well-trained leaders in a manner that fits the local culture.

In addition, the churches, classis, and denomination should, by the principles outlined above (see Section III, E), develop systems of mentoring and accountability. The office of evangelist is properly an office of pastoral extension. Evangelists should be connected in relationships of support and accountability to councils and persons trained as ministers of the Word. In our tradition there has been a wariness about any sort of hierarchy among the offices or among officeholders, but this wariness sometimes has resulted in a lack of accountability. Leaders have been left alone to prosper or fail. In cases like the small churches of Classis Red Mesa (and many other places), new and creative ways of providing for training and accountability must be developed if these congregations are to grow and thrive.

Finally, in those churches where there is neither a minister of the Word nor an ordained evangelist, the congregations should be provided the sacraments and other pastoral acts. In this case, the acts of ministry should be carried out by elders. The use of licensed exhorters in Classis Red Mesa is a creative response to just this situation. These persons, elders in their congregations, are trained to preach and administer the sacraments. While the goal for the classis should still be to be able to provide persons with higher levels of training to serve these churches, this is a first step. Here, too, the classis should provide for mentoring and accountability for those to whom the right to administer the sacraments and perform other acts of ministry has been granted.

B. Youth ministry

A second test case is the widespread development of professional youth ministry in the churches of our denomination. Academic training for youth ministry is offered by many institutions, including Calvin Seminary. The master of arts in educational ministry degree (MA:EM) offered by Calvin Seminary allows students to prepare for a ministry focused either on a general educational ministry in the church or on specialized youth ministry.

In 1995, when the Youth-Ministry Committee recommended that synod appoint a study committee to consider how the 1973 guidelines pertaining to ecclesiastical office apply to persons engaged in ministry to youth and in other specialized ministries, it noted that

many other full-time and part-time professional ministry positions are emerging within our denomination. Some of these focus in whole or in part on youth ministry. The 1994 *Yearbook* indicates that at least 472 persons are in ministry positions other than that of minister of the Word. The *Yearbook* also lists forty-eight ordained evangelists.

(Agenda for Synod 1995, p. 206)

In preparing this report, the study committee received from the general secretary a printout of all those listed in the database for the *Yearbook* who were serving in a ministry role other than that of minister of the Word. Of these, 228 had a reference to youth in their title. One hundred of these persons were randomly selected for a phone interview. One of the questions put to them was “Do you consider your involvement in youth ministry as your primary vocation—as a sense of calling?” Seventy percent answered that question affirmatively. This would suggest that approximately 160 of the 228 persons serving as youth ministers in our churches consider this position as their primary vocation/calling. The majority of the respondents also indicated that they were full-time in youth ministry. The same database indicated that seventy-eight persons are currently serving as ordained evangelists in either emerging or organized churches.

The emphasis on youth and educational ministries in our churches finds its basis in part in Church Order Articles 63 and 64.

Article 63: Nurture of Youth

A. Each church shall minister to its youth—and the youth of the community who participate—by nurturing their personal faith in Jesus Christ as Savior and Lord, by preparing them to profess their faith publicly, and by equipping them to assume their Christian responsibilities in the church and in the world. This nurturing ministry shall include receiving them in love, praying for them, instructing them in the faith, and encouraging and sustaining them in the fellowship of believers.

B. Each church shall instruct the youth in the Scriptures and in the creeds and confessions of the church, especially the Heidelberg Catechism. This instruction shall be supervised by the consistory.

Article 64: Nurture of Adults

A. Each church shall minister to its adult members so as to increase their knowledge of the Lord Jesus Christ, to nurture a mature faith in him, and to encourage and sustain them in the fellowship of believers.

B. Each church shall provide opportunities for continued instruction of adult members. This instruction shall be supervised by the consistory.

Given the agreed-upon importance of these ministries, should youth pastors (or other ministry directors) be ordained? What principles apply to this situation?

In answering this question, we turn to the three qualifications for ordination: excellencies for ministry, calling, and role. What excellencies are required for youth ministry? It is not the role of this committee to set such standards. We would refer back to the general standards adopted by Synod 2000 (*Acts of Synod 1973*, pp. 702-04) and to the supplement to Article 23 of the Church Order, which lists a set of qualifications for the office of evangelist. Further, we would observe that a candidate for ordination needs to have a proven ability to do the ministry to which she or he is called.

Second, ordination requires calling. Has the person being considered for ordination received the call of God for this work? Has that calling been confirmed by the call of the church? Ordination is an act of sacrifice. The person being ordained offers himself or herself to the Lord for the sake of the work to which the person is called. It should not be entered into lightly.

Finally, ordination requires a certain role. We have spent considerable space above defining that role. Essentially the role for which ordination is proper is

pastoral and representative. It involves responsibility for the care of souls, for the shepherding of a flock. It involves re-presenting Christ to the people. As such, it involves those pastoral actions traditionally called the “official acts of ministry.” One can be a youth director without being a youth pastor. We are not elevating the one above the other, but the two are distinguishable. Ordination sets a person aside for a certain kind of service. It should be reserved for that kind of service.

If a person meets these criteria, then ordination is proper. In most cases, ordination will be to the office of evangelist. The classis should certify that the person being considered for ordination meets the requirements for ordination and that the role to which the person is being called is consistent with the office before examining the candidate according to the existing rules for classical examinations of evangelists. The newly ordained youth pastor will serve in relationships of support and accountability with a minister of the Word and a local council.

This scenario is only one example. There are many other ways that the office of evangelist can serve the church. The vision statements from ethnic-minority communities attached to the report of the Committee to Examine Alternate Routes Being Used to Enter the Ordained Ministry give ample evidence of the need for a variety of leaders and leadership training (*Agenda for Synod 2000*, pp. 314-17). Many churches are developing a variety of staff ministries. This report and the recommendations that follow are intended to clarify and encourage the development of leaders for the church of the future.

V. Recommendations

A. That synod grant the privilege of the floor to Robert C. DeVries (chair), David Holwerda, Stanley Jim, and Clayton Libolt (reporter) as representatives of the study committee when this report is considered.

B. That synod adopt the following conclusions and guidelines for understanding the nature of and relationships among the concepts and practices of ordination, the “official acts of ministry,” and church office.

Conclusions and Guidelines

1. Re mission

- a. As the church of Jesus Christ, we have been called together to serve the mission of the Lord. We believe with the apostle Paul that this mission is above all

. . . from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation. We are therefore Christ’s ambassadors, as though God were making his appeal through us.

(2 Cor. 3:18-20)

- b. The role of the church in this mission is to be the body of Jesus Christ, manifesting his presence as we together and separately offer “our bodies [our whole lives] as living sacrifices, holy and pleasing to God” (Rom. 12:1). This is our public work, our *liturgy*, our great calling.

- c. We are called to be a sacrificial presence in the world, giving of ourselves as Christ gave himself for the sake of others. We are “a chosen people, a royal priesthood, a holy nation, a people belonging to God, that [we] may declare the praises of him who called [us] out of darkness into his wonderful light” (1 Pet. 2:9).
 - d. For our role in the mission of Jesus Christ, *every Christian* has been anointed (2 Cor. 1:21; Heidelberg Catechism Q. and A. 32) and called to serve the Lord. This is the office of believer.
2. Re leadership
- a. For the purposes of this redemptive mission, the Lord also calls some to serve as leaders. Leadership is centrally a relationship of trust and responsibility. Leaders are entrusted by Christ, the great shepherd of the sheep, to take pastoral responsibility for a part of his flock. With this responsibility comes the authority of Christ for the purposes to which the leader has been called.
 - b. Leaders must at the same time be recognized and trusted by the people of God as those who come with authority and blessings from the Lord. This dual relationship of leader to Christ and leader to the people is what above all defines leadership in the church. Leaders are those who have both the call of Christ and the call of the people.
3. Re the “official acts of ministry”
- a. Certain acts of ministry—among them the preaching of the Word, the administration of the sacraments, the pronouncement of blessings for the people, the laying of hands on new leaders, and the reception and formal dismissal of members—in an especially powerful way represent the authority of Christ and therefore ought to be exercised only by those properly called and recognized as leaders. These acts of ministry symbolize and strengthen the relationships among the Lord, leaders, and the people of God. Their use is a sacred trust given to leaders by the Lord for the purpose of strengthening the flock. Therefore these acts should be handled with the care appropriate to their power and should continue to be regulated by the church.
 - b. For the same reason, no long-standing, organized congregation of Christians should be deprived of these liturgical acts simply because it cannot provide the presence of an ordained minister or evangelist. These acts are part of the ministry of Christ to his followers. They are entrusted to the congregation and, within the congregation, to its ordained leaders, not to a specific office.
4. Re ordination
- a. Ordination is the church’s way to recognize and enact the relationships of leadership. In ordination the church recognizes that a person has
 - The appropriate excellencies for ministry
 - The callings of Christ and the people of God
 - A call to a role of pastoral responsibility

- b. The laying on of hands is the ceremony by which the church symbolizes and enacts the relationships of ordination. By this ceremony the leader on whose head hands are laid is symbolically offered to Christ, included in the succession of leaders of the church stretching back to the apostles, and given the power of the Spirit. Since by the laying on of hands the church recognizes pastoral leadership as such and not a specific office or role, this ceremony is appropriate for all church offices.
 - c. Ordination is appropriate when, and only when, a person is called to a pastoral role within the church. Leaders fill this role when they are called by the church to perform the pastoral acts of blessing, rebuking, exhorting, administration of the sacraments, and the ordination of new leaders—in short, the “official acts of ministry.” Ordination is the church’s way of recognizing and solemnizing this relationship. Ordination is not a way of recognizing a person’s academic credentials, elevating the prestige of religious professionals, or granting of tenure in the church. It is a recognition and enactment of a pastoral relationship between Christ and the church, mediated in a certain leader. As such it should not be entered into lightly.
5. Re office
- a. The church has chosen on the basis of biblical example and for the purposes of good order to recognize certain offices. These offices or ministries vary with the needs of the church at different times and places.
 - b. For the present purposes of the Christian Reformed Church, the four offices already recognized by the denomination are sufficient for good order, provided that the office of evangelist be recognized as having the breadth of application outlined by the revised supplement to Church Order Article 23.
 - c. The office of evangelist may be understood to have the character of pastoral extension. Evangelists extend the work of pastoral leadership by founding and working in new congregations and by extending the ministry of organized congregations into specialized areas, including, but not limited to, youth ministry, education, pastoral care, worship, and evangelism. Within organized congregations, evangelists serve with and under the authority of an ordained minister.
 - d. By the broader application of the office of evangelist, with its existing regulations, to a variety of staff-ministry positions, the church avoids the multiplication of offices and provides a way of recognizing and regulating a variety of pastoral positions in our churches.
 - e. In congregations that cannot provide an ordained minister or evangelist, the right to exercise the “official acts of ministry” may be granted by the classis to the elders, who should be specifically trained for this purpose.

C. That, in order to enact these conclusions and guidelines, synod adopt the following:

1. That the supplement to Article 23 of the Church Order be modified to read as follows (replacing those sections of the supplement adopted by Synods 1979 and 1994):

The office of evangelist is applicable to a variety of ministries, provided that these ministries fit the definitions for ordination adopted by Synod 2001 and that the other Church Order and synodical regulations for the office of evangelist are observed. These include the ministries of education, evangelism, and music and ministries to children, youth, adults, and others within or outside of the congregation. Before examining a person for the office of evangelist or granting permission to install a previously ordained evangelist in a new position, the classis will determine whether or not the position to which the person is being called fits the definitions of ordination adopted by Synod 2001. In addition, the candidate for the office of evangelist must have proven ability to function in the ministry to which he or she is being called.

The candidate shall also sustain a classical examination. The classical examination shall include the following elements:

- a. Presentation of the following documents
 - 1) A conciliar recommendation from the church in which the appointee holds membership
 - 2) Evidence (diplomas, transcripts, etc.) of formal general education and of specialized training in the ministry area to which the candidate is being called
 - 3) A copy of the letter of appointment from the church which is requesting ordination of the candidate as evangelist
 - 4) A copy of the candidate's letter of acceptance
- b. Presentation of a sermon
 - 1) In an official worship service, preferably on the Sunday preceding the meeting of classis and in the church to which the candidate for ordination has been called, the evangelist shall preach a sermon on a text assigned by classis. Two members of classis shall be present to serve as sermon critics.
 - 2) A copy of the sermon shall be provided to the classical delegates. In the presence of the evangelist, the sermon critics shall evaluate the sermon and the evangelist's manner of conducting the entire worship service.
- c. Examination in the following areas
 - 1) Knowledge of Scripture
 - 2) Knowledge of Reformed doctrine
 - 3) Knowledge of the standards of the church and Church Order
 - 4) 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. 702-04).

The classis shall also ensure that evangelists, especially those working at some distance from their calling congregations, will have proper supervision and support for the ministry.

Grounds:

- a. These changes recognize the broadening of the office of evangelist to include ministry-staff positions which fit the definition for ordination given in the guidelines above.
 - b. Classical approval of the position for which a person will be ordained as an evangelist is consistent with the long-standing practice of classical approval for ministerial positions outside of traditional congregational roles and will promote consistency and good order.
 - c. Proper supervision and support of evangelists promote consistency and good order.
2. That synod propose to Synod 2002 the following changes in Article 55 of the Church Order (additions underlined; subtractions struck through):

The sacraments shall be administered upon the authority of the consistory in the public worship service by a ~~the~~ minister of the Word or an ordained evangelist, with the use of the prescribed forms or adaptations of them which conform to synodical guidelines. If a congregation is financially unable to support a minister of the Word or an evangelist, the elders may request authority from classis to administer the sacraments and perform the other "official acts of ministry."

Grounds:

- a. The gifts of leadership and, particularly, the gifts of the "official acts of ministry" are an integral part of the relationship between Christ and the church and should not be denied to a congregation because it is unable to support clergy.
 - b. Approval and supervision of the exercise of these gifts by the classis will promote consistency of practice and good order in our churches.
3. That synod dismiss the committee.

Committee to Study Ordination and
"Official Acts of Ministry"

Herb de Ruyter

Robert C. DeVries, chairperson

David Engelhard, ex officio

Ruth Hofman

David Holwerda

Stanley Jim

Clayton Libolt, reporter

Ricardo Orellana

Jack Vos

Karen Wilk

Appendix

Decisions of Synod 2000 Concerning Standards for Ministry Staff (*Acts of Synod 2000*, pp. 702-4)

2. That synod express its gratitude to God for the diverse ways in which the Holy Spirit has called and equipped people for ministry through alternative as well as traditional routes (see Part II, Supplement B).

—Adopted
3. That, in response to the committee’s mandate to clarify “standards for effective ministry in the CRC,” synod adopt and refer to the churches the following guiding principles:
 - a. The Reformed confessional heritage is the basic foundation for all ministry-staff job descriptions. A principle of proportionality should be thoughtfully applied to all persons who fill staff positions in any Christian Reformed church. The degree of understanding and skill required to apply the confessional tradition is proportional to the level of ministry responsibility assigned. As one’s sphere of authorized service extends, so should one’s capability for understanding, articulating, and discipling others in the Christian faith and Reformed confessional tradition.
 - b. The CRC is committed to a theologically well-trained clergy and to maintaining the expectation that “the completion of a satisfactory theological training shall be required for admission to the ministry of the Word” (Church Order Art. 6-a).

—Adopted
4. That synod remind the churches that are seeking guidance in setting standards for effective ministry of the general scriptural teaching concerning personal qualifications for ministry as found in passages such as Matthew 18; 20:20-28; 28:18-20; Acts 6; II Corinthians 4; 5; Ephesians 4; I and II Timothy.

—Adopted
5. That synod affirm and refer to the churches the following basic *character* standards for all ministry positions and personnel, recognizing that they must be adapted to specific circumstances and situations:

Any person called to serve Christ in a Christian Reformed church ministry position should be

 - a. Publicly committed to Christ and his church, submitting to its discipline.
 - b. Exemplary in piety and holy conduct of life, a humble person of prayer who trusts in God’s providence.
 - c. Of good reputation, emotionally mature, honest, trustworthy, reliable.
 - d. Caring and compassionate for the lost and the weak.
 - e. Eager to learn and grow in faith, knowledge, and love.
 - f. Joyful in affirming the goodness of God’s creation and communicating to others a delight in its beauty.
 - g. Sensitive to others in all their personal and cultural variety.

(See also Calvin Theological Seminary’s Personal Qualifications for Ministry—*Agenda for Synod 2000*, pp. 345-50.)

—Adopted
6. That synod affirm and refer to the churches the following as the basic standards of biblical-theological *knowledge* expected of all persons hired in ministry positions in a Christian Reformed church:

a. Biblical foundations

Any person called to serve Christ in a CRC ministry position should

- 1) Know the content of the Old and New Testaments.
- 2) Know and be able to explain the basic structure and flow of biblical-redemptive covenantal history centered in Christ (promise and fulfillment).
- 3) Be able to identify main themes (covenant, kingdom of God, holiness) of Scripture as well as the large divisions (law, prophets, writings) and specific types of biblical literature.
- 4) Be able to articulate the significance of the various sections, books, or types of biblical literature to contemporary issues and questions.

b. Theological foundations

Any person called to serve Christ in a CRC ministry position should

- 1) Know and be able to explain the basic teachings of the universal Christian tradition concerning God, humanity, the person and work of Christ, salvation, the church, the last things.
- 2) Know, be able to explain, be ready and willing to defend the three forms of unity and a Reformed confessional stance on key doctrines such as predestination, unity of the covenant, infant baptism, millennialism, the cosmic scope of the Reformed worldview.
- 3) Have a rudimentary knowledge of and ability to respond to the key challenges posed to the Christian and Reformed faith in North America by the major world religions, the major cults, and the various forms of New Age spirituality.
- 4) Know the key concepts of CRC church polity.

—Adopted

7. That synod affirm and refer to the churches the following as the basic standards of the *skills* expected of all persons hired in ministry positions in a Christian Reformed church:

Any person called to serve Christ in a CRC ministry position should

- a. Be prepared “to give an answer to everyone who asks [you] to give the reason for the hope that [you] have” (I Pet. 3:15).
- b. Be able and willing to make a clear presentation of the gospel to an unbeliever.
- c. Be able to teach and disciple persons to deeper faith in and obedience to Jesus Christ.
- d. Be able to prepare and deliver short biblically based messages for public occasions (nursing homes, prisons, civic occasions).
- e. Be capable of effectively leading a group in various tasks, including Bible studies, task completion, resolving conflict.

—Adopted

8. That synod urge the churches hiring full-time nonordained ministry personnel to seek persons who are educated in their respective fields. A four-year college degree and additional theological training are recommended. Churches should consider assisting personnel to receive concurrent education when there is a need for additional training.

—Adopted

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OVERTURES, APPEALS, AND COMMUNICATIONS

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OVERTURES

Overture 1: Rapprochement with the Protestant Reformed Church

I. Background

The year 1999 marked the seventy-fifth anniversary of the formation of the Protestant Reformed Church. The anniversary was remembered with various celebrations and with articles that described the 1924 events that led to the separation of the Protestant Reformed and the Christian Reformed Churches.

II. Overture

Classis Grand Rapids East overtures synod to instruct the Interchurch Relations Committee to review our denomination's relationship with the Protestant Reformed Church with a view to establishing a renewed relationship of fellowship.

Grounds:

1. Although the Protestant Reformed Church and the Christian Reformed Church share the same theological heritage, the two denominations have not had recent discussions to explore common areas of agreement or service.
2. Such a dialogue is in keeping with the Ecumenical Charter of the CRCNA (see *Agenda for Synod 2000*, III, B, 1, p. 249) and may be mutually beneficial.

Classis Grand Rapids East
Philip R. Lucasse, stated clerk

Overture 2: Begin Dialogue re Dynamic Youth Ministries' Becoming a Denominational Agency

Classis Chatham overtures synod to instruct the Board of Trustees to initiate a conversation with Dynamic Youth Ministries about the benefits of their becoming a denominational agency.

Grounds:

1. Although the relationship between the Dynamic Youth Ministries and the Christian Reformed Church has been beneficial, it (DYM) remains a para-church organization and, consequently, lines of communication, accountability, and program efficiency are less than satisfactory.
2. Synod 1991 instructed the agencies of the denomination to foster cooperation with Dynamic Youth Ministries, but there has been no

significant change in the manner in which youth programs are coordinated with our denomination's vision and goals.

3. Incorporation into the denomination's structure would facilitate the involvement of youth programs with denominational mission and relief work.
4. Receiving a ministry share as part of the denomination would facilitate the financing of our youth programs and reduce confusion created by separate fund-raising.
5. Incorporation in the denominational structure would encourage discussions among the agencies toward the creation of a badly needed developmental model for youth ministry from birth to post high school. At present, everyone works at a piece of the whole.

Classis Chatham

Jan H. G. Vandergeest, stated clerk

Overture 3: Revise Decision of Synod 2000 re Classis Contracta

I. Background

Last year synod dealt with a report from a team of deputies regarding an examination that took place in Classis California South. The examination was supposed to be a "contracted" classis meeting, but only five delegates were present to examine a candidate for entrance into the Ministry of the Word and Sacraments (*Acts of Synod 2000*, p. 645). A discussion was held between the classis delegates and the deputies, who were understandably concerned about the process. The members of classis, according to the deputies' report, "made it clear that they regretted this action and would avoid its recurrence." The deputies, then, after addressing the problem of too few delegates, made a decision to proceed with the interview.

Synod 2000, upon recommendation of its advisory committee, decided to address this unusual situation by making a rule to govern contracted classis meetings. It declared "that any classical decision requiring the concurrence of the synodical deputies be made in the presence of delegates from all the churches which are members of the classis in which the action is being taken. If a classis contracta is necessary because of justifiable circumstances, to be determined in consultation with the deputies, a contracted classis shall never be convened with fewer than half the churches represented. A quorum for a classis contracta shall be half the churches of a classis plus one" (*Acts of Synod 2000*, p. 668). Synod made this declaration by vote in spite of the fact that half of the delegates who spoke to the issue assured synod that this would be a hardship. One went so far as to say, "This would be an impossibility for us to work with."

II. Appeal

Classis California South requests a revision of the decision of Synod 2000 regarding the minimum number of delegates that must be present at a contracted classis. We ask Synod 2001 to revise the 2000 decision by replacing the last two sentences in the declaration with the following:

If a classis contracta is necessary because of justifiable circumstances, to be determined in consultation with the deputies, a minimum of ten delegates must be present to make any decision.

Note: The current reading is as follows:

If a classis contracta is necessary because of justifiable circumstances, to be determined in consultation with the deputies, a contracted classis shall never be convened with fewer than half the churches represented. A quorum for a classis contracta shall be one half the churches of a classis plus one.

Grounds:

1. The present rule makes it difficult for many classes with geographical distances that hinder easy gathering for a classis contracta.
2. Our classis has had good experience with examinations by contracta. They are especially useful when translation is necessary (a common phenomenon in a culturally and ethnically diverse area like Southern California).
3. Our aggressive church-planting efforts have resulted in a need for contracted classis examinations in order to meet timing and funding deadlines.
4. The present rule is arbitrary in that as few as five delegates could approve an examination (as in Classis Arizona), but in most classes, over twenty delegates would have to be present. Ten delegates would seem to be a reasonable guideline.
5. The revised reading is more in the spirit of meeting the synodical deputies' concerns without creating undue hardship for the classes.

Classis California South
David Chong, stated clerk

Overture 4: Add Supplemental Statement to the Decision of Synod 2000 re Classis Contracta

I. Background

Synod 2000 received a report from one set of its synodical deputies (*Acts of Synod 2000*, p. 645) that reflected on an occasion in which a classis attempted to have a “contracted” meeting with only five delegates in attendance. Sensing the frustration of the synodical deputies, and knowing the importance of affirming the deliberative nature of a full classis, Synod 2000 wisely made a declaration that

any classical decision requiring the concurrence of the synodical deputies be made in the presence of delegates from all the churches which are members of the classis in which the action is being taken. If a classis contracta is necessary because of justifiable circumstances, to be determined in consultation with the deputies, a contracted classis shall never be convened with fewer than half the churches represented. A quorum for a classis contracta shall be half the churches of a classis plus one.

(*Acts of Synod 2000*, p. 668)

While we applaud the affirmation of Synod 2000 indicating the importance of all churches in a classis participating in such deliberative matters, we ask synod to consider a practical difficulty this declaration places on us. We are a

classis that extends over a large geographic area, with heavy traffic, causing travel to classis meetings for some delegates to be over two hours one way. We are a classis with three primary language groups, and with great ethnic and cultural diversity. We are a classis that is aggressively planting churches in the region, and have had up to six or more “doctrinal conversation” and examinations in a given year. For these reasons, we have been making use of “classis contract” meetings for a number of years, where less than half the churches of the classis are required to attend (although all are welcome to send delegates).

A quorum at our contracted meetings has often not conformed to the definition offered by Synod 2000. We understand Synod 2000 to require the delegates of “half the churches plus one” to be present, which for our classis at present would be delegates from 11 out of our 22 churches, 22 delegates, plus one more delegate for a total of 23. Even if Synod 2000 intended us to have 12 delegates from 12 churches, (one half our churches plus one) the impediment on our classis function is significant.

In fact, at our contracted meetings, we have never had fewer than 12 delegates (from at least 6 churches), and often we have had 15-18. We have never had synodical deputies object to our examinations and have worked hard to make the exams effective and meaningful. We have found that, especially in doctrinal conversations where translation is necessary, the smaller meeting is able to do a more thorough and responsible job of getting to the heart of the candidate for ministry, and the more intimate atmosphere has built trust and relationship between the delegates and the person being examined. Also, because of the number of examinations we conduct in a given year, the efficiency of a contracta format has greatly helped ease the burnout that might come if all delegates were always required to attend.

We do not believe that Synod 2000 desired to put an impediment on our classical process, but the wording of their declaration regarding classis contracta and a quorum has resulted in a significant hardship for us. We would observe that there is a long tradition in Reformed church polity of having smaller contracted meetings of classis in Europe, in communities that face some of the same constraints we face. It may well be that there are other large and diverse classes in our denomination today that are experiencing a similar difficulty. Thus, we ask Synod 2001 to add provisions to the wording of the declaration of Synod 2000 that would allow us to have the more thorough, intimate examinations we formerly had, and that would make it possible for us to avoid the burnout of our delegates.

II. Overture

Classis Greater Los Angeles overtures Synod 2001 to add a supplemental statement to the Synod 2000 declaration regarding classis contracta and a quorum, declaring that synod permit classes that are large and diverse, in consultation with the synodical deputies, to conduct contracted meetings of classis with a delegation that is smaller than one half the churches, yet never smaller than nine delegates.

Grounds:

1. Such a supplementary declaration honors the spirit of the declaration of Synod 2000, while adding a helpful provision for classes in unique circumstances.

2. The minimum number of nine delegates is equivalent to the number of delegates present with the normal full quorum in place in the smallest classis in the CRC.

Classis Greater Los Angeles
Maurice Slegers, stated clerk

Overture 5: Appoint a Task Force to Review the Denomination's At-Will Employment Policy

I. Background

A. The agencies of the Christian Reformed Church in North America (CRCNA) serve under the ultimate direction and supervision of the synod. Internal policies, particularly related to personnel serving in those agencies, are defined in the "Employee Manual" in both a U.S. and Canadian version.

B. To the point of this overture, the "Manual" describes the nature of the employment of each employee in Section 101. Within that section one reads:

In order to retain necessary flexibility in the administration of policies and procedures, the employer reserves the right, at any time, and without prior notice to change, revise, or eliminate any of the policies and/or benefits described in this Manual, except for its policy of employment-at-will. . . . Neither the employee nor the employer is bound to continue the employment relationship. Either has the right, at will, to end the employment relationship at any time.

C. The nature of this employment policy does not appear to be in harmony with the nature of the appointments made or the calls issued to ordained ministers. The matter of calling is addressed in Article 12b of the Church Order. Therein a local congregation is asked to issue a call for service with the agency. This is more than a matter of a congregation's being asked to issue a call; it is a matter of an agency's not being able to proceed unless the person is called in a regular manner by a local congregation. This is a requirement.

The CRCNA does not have in its polity a category of ministers in "generalized" or "synodical" service. The CRCNA only has "Associate Pastors" of local congregations who are called to work in synodical service. The agency and/or synod, either directly or through the Board of Trustees, make the necessary appointment; the local congregation extends the call. The result is a tension, especially when a conclusion of service occurs in less than amicable circumstances. It is this tension that underscores the questionable nature of the at-will policy of employment within the agencies of the CRCNA.

D. It may be argued that the Church Order speaks only to the situation of the ordained. It must be reasoned, however, that the policies governing the employment of those appointed by the agencies of the CRCNA must likewise in some way apply to nonordained appointees. They all serve the same church ultimately.

II. Overture

Classis Grand Rapids South respectfully overtures Synod 2001 to appoint an independent task force with the following mandate:

- A. To review the policy of the at-will employment designation for employees (ordained and nonordained) of its agencies; and
- B. To determine whether such a practice is in harmony with the nature of the church and in keeping with the principles and procedures evident in the Church Order of the CRCNA; and
- C. Should the policy be determined to be in conflict with the nature of the church and/or the Church Order, to recommend changes in the personnel policies of its agencies that are more consistent with organizations related to the church and in keeping with the Church Order.

Grounds:

1. The agency employees, ordained and nonordained, serve the CRCNA and as such must be treated in a manner consistent with the principles and policies within CRCNA polity. Polity already provides a calling process for the ordained and a commissioning of the nonordained for missionary service. It seems, therefore, consistent to have policies in some way apply to both.
2. Administration of policies and procedures requires a measure of flexibility. The same flexibility is desired and indeed granted under the at-will category up to and including the end of employment relationship at any time. In this way, the agencies are allowed or encouraged to function in a manner seen within the community outside of the church. The agencies of the CRCNA are not secular employment organizations but are in a unique relationship to the churches of the CRCNA under its synod. This unique relationship ought also to be reflected in the personnel policies governing the agencies.
3. Policies exist that address the conclusion of service, and the right to protest and appeal is given to the employee within instances that are judged to be wrongful conclusion of service. While this is good and necessary, it must be remembered that for the ordained especially, there are clear expectations that the supervision is a joint cooperative matter. No guidelines address the relationship of the ordained employee to his local council. Simple logic dictates that this goes beyond the matter of responsibility for the ordained employee to include all employees. All employees are under the member care of their local faith communities, and the agencies of the CRCNA ought to set an example in terms of employment that takes seriously the relationship with the local church council.
4. In the case of the ordained employees of the agencies, the ministerial credentials are held locally with the understanding that the local consistory is responsible for the “doctrine and life” of the ordained employee. That understanding is very ambiguous at best. Little question exists if there are matters of more flagrant, moral character involved. Article 17, however, allows for situations in which ministers are released who “are neither eligible for retirement nor worthy of discipline.” Synod itself requested and later adopted (1998) guidelines for dealing with difficult relational matters involving ordained ministers. No such concern is demonstrated in the employment policies governing ordained personnel. Again, these policies should address the nonordained as well.

This is a serious oversight and serves to underscore the inherent weakness of the at-will designation.

5. Article 13a of the Church Order speaks of supervision of all ministers. The Manual of CRC Government says further that this demands “close cooperation and consultation when necessary” (p. 107-8 1994 Revision). Little, if any, guidance is given the congregations that hold the credentials of ordained employees relative to the meaning of the relationship. No guidelines exist that apply to the nonordained employees and their home churches. A church-related agency ought to take pastoral steps assuring these home churches of appropriate care and support given during the period of employment.

Classis Grand Rapids South
Harry J. Kwantes, stated clerk

Overture 6: Clarify the Heritage Church Designation

Classis Minnkota overtures synod to clarify/define when a small church may be classified as a heritage church and thereby become eligible for funding from Home Missions.

Grounds:

1. Synod has assigned the administration of Fund for Smaller Churches (FSC) funds to Home Missions beginning August 2000.
2. This shift from funding by FSC to Home Missions has led to a reinterpretation of some synodical rules that have been in use for many years.
3. This has led to a number of heritage churches losing their “heritage” designation, and along with it, their funding from Home Missions.
4. This has caused a great deal of disappointment and pain by these churches and their classes, who according to their interpretation of synodical rules qualify for funding as heritage churches, and did so under FSC.

As part of the overture classis asks synod to clarify/define the following:

1. When may exceptions to the rules take precedence over the normal rules/criteria?

Throughout the synodical rules on small church funding, the word *normally* appears. For example, *Acts of Synod 1987*, p. 563 says, “A church shall normally not qualify if its family count is fewer than 20 families.” Or *Acts of Synod 1988*, p. 563 says, “A church with fewer than 20 families will normally no longer qualify for assistance.” The word *normally* implies that there are exceptions to the rules. What are those exceptions and when do they take precedence over the rules?

The exceptions were spelled out by Synod 1995. It declared that the exceptions to the rules include such things as “distance from other Reformed churches, character and need of the community, extent of the congregation’s ministry and witness within the community, and level of congregational stewardship” (*Acts of Synod 1995*, p. 748). When do these exceptions take precedence over the normal rules? For example, is the

family or membership count the overriding factor in considering all other factors to the point that a church must have twenty families or fifty members even though they may fit all other criteria?

Synod 1999 also addressed this issue. It approved (*Acts of Synod 1999*, p. 593) the recommendation that it permit “an exception clause for churches that may be classified as ‘heritage’ congregations. Essentially, this classification would apply to congregations that, for historical or other specified circumstances, ought to be maintained regardless of other criteria that may be applied. Such other circumstances include geographical isolation, high-need communities, or some unusual circumstances that can be demonstrated to be exceptional” (*Agenda for Synod 1999*, p. 31). What is the meaning of the phrase “regardless of other criteria?” Does the “other criteria” that may be disregarded include the family/member count?

2. Is the fifty-member count an alternate method to the twenty-family count for determining eligibility, or does it replace it?

As noted above, Synod 1987 approved the minimum of twenty families as being required for FSC funding. Synod 1990 approved the minimum of fifty confessing members as an alternative for churches that had many confessing adults but not twenty families (*Acts of Synod 1990*, pp. 665-66). After looking through all the *Acts of Synod* since then, we can find no place where the twenty-family rule has been openly eliminated or changed by synod. Yet, Home Missions now assumes that it has since it rejected the applications of both the Holland Center CRC in Lodgepole, South Dakota, and the Lakeview CRC of Valentine, Nebraska. Both of these churches are listed in *Yearbook 2000* as having at least twenty families but they do not have the minimum of fifty professing members. Did synod change this rule? If not, what is the rule?

3. If a church has passed a ministry review and was approved to call a minister as a result of that by FSC or now Home Missions, does that not imply that the church will be funded for the next five years?

Synod 1987 decided that “there will be an indepth review (of FSC churches) every 5 years or when a church becomes vacant” (*Acts of Synod 1987*, p. 563). In practice, this meant that churches were approved for five years so that when a pastor considered a call to one of those churches, he knew that the church could support him for at least five years. Each year the church filed a financial statement of their own giving and their funding needs with the expectation that FSC would provide those funds because they had been approved for funding by the ministry review.

Home Missions has said that a supported church has to be reapproved every year for continued funding. For the sake of some continuity in these smaller churches, we urge synod to decide for how long a period such churches will be funded after passing a ministry review.

4. We urge synod to further clarify/define who makes the ultimate decision as to whether a church qualifies or not.

Synod 1999 says that “small churches classified as ‘heritage churches’ may continue to receive salary support when the following conditions are met:

- a. The classis in which the congregation is located judges the ministry to be of such a crucial nature or of such historical significance that classis normally contributes at a rate of one dollar for every two dollars contributed by CRHM.
- b. The ministry is recommended by the classical home missions committee and is approved by CRHM.

Note: Criteria for judging the nature of the ministry may include such things as “distance from other Reformed churches, character and need of the community, extent of the congregations ministry and witness within the community, [and] level of congregational leadership” (*Acts of Synod 1999*, p. 593).

Point 2 states that the classical home missions committee must recommend that the church and the denominational home missions committee approve the church before it receives funding as a heritage church. What happens if a classis judges that the church is of such a crucial nature that it be considered a “heritage church” and thus worthy of continued support, and if its classical home missions committee recommends it, but Home Missions does not approve it? What recourse does such a church and classis have besides an appeal to synod? To go through the yearly process of being recommended by classis, being rejected by Home Missions, and then having to go through a long appeal process to synod is anything but Christian. We urge synod to clarify this process.

Classis Minnkota
John Kroon, stated clerk

Overture 7: Clarify the Heritage Church Designation

I. Background

Since 1987 the denomination has tried to deal with smaller churches that receive denominational help in such a way that viable ministries can continue and that ministries that might more productively combine with another church do that. The work that was once done by the Funds for Smaller Churches (FSC) committee is now done by Home Missions. As done previously, the classis and the classical home missions committee (CHMC) work with a church to determine eligibility for funding from the denomination. If approved on the classical level, the request is then sent to Home Missions. The problem is that major disagreements about continued funding of specific ministries have arisen between classical bodies and Home Missions.

Classis Iakota and Home Missions differ about whether the Lakeview Christian Reformed Church of Valentine, Nebraska, should continue to receive denominational financial assistance. Not only did two different classical review teams do an *indepth ministry review* after the church’s last minister left, including a discussion of its future potential, but a representative of the church met with the CHMC twice. Most recently a Home Missions representative and members of the CHMC visited the church. Rev. Dirk Hart then said that he thinks (e-mail of 01-11-01) that “the church qualifies as a heritage church

except for the numbers.” The Lakeview church has twenty families but only forty-eight professing members.

In all the guidelines approved by synod regarding heritage churches, strong pastoral concern is evident. Synod recognized that they could not design a policy for each unique circumstance (*Agenda for Synod 1995*, p. 44), and that is why they always allowed for exceptions to the rules they set up. However, which churches qualify for these exceptions is in dispute. Because of that, some clarification of previous synodical decisions and guidelines is needed. Of particular concern is the application of the numbers rule as the ultimate criterion to the exclusion of all others.

II. Overture

Classis Iakota overtures Synod 2001 to clarify as to when a smaller church may be classified as a *heritage church*.

Grounds:

- A. The agencies of the Christian Reformed Church are to carry out assigned tasks according to synod’s decisions.
- B. Synod has assigned the administration of the FSC funds to Home Missions beginning August 2000.
- C. Home Missions has not been part of the discussion and decisions of synod regarding care of FSC churches, and so may not be aware of the background to synod’s decisions and may have some misunderstanding of how to apply synod’s decisions to specific cases.
- D. Differences of interpretation of synod’s guidelines exist among classical home missions committees, classes, and Home Missions.
- E. Since 1987, synod has established guidelines for approving smaller churches for denominational support. All of these decisions are involved in determining if a church is a *heritage church*.

1. Interpretation of the word *normally* when determining if a church qualifies for assistance.

“A church shall *normally* not qualify if its family count is fewer than 20 families” (*Acts of Synod 1987*, p. 563).

“A church with fewer than 20 families will normally no longer qualify for assistance” (*Acts of Synod 1988*, p. 571).

The word *normally* implies exceptions that are spelled out in 1995. The exception criteria include such things as “distance from other Reformed churches, character and need of the community, extent of the congregation’s ministry and witness within the community, and level of congregational stewardship” (*Acts of Synod 1995*, p. 748).

Clarify: When can exceptions be considered? Is the family count the overriding factor in considering all other factors to the point that a church must have twenty families even though they may fit all other criteria?

2. Understanding of the twenty-family rule (see above) related to the 2.5 members formula as later decided by synod.

Synod 1990 decided that an alternative to family count for determining eligibility is that “the FSC Committee is free to use a formula which equates a family with 2.5 communicate members over the age of 18 in some situations. *Ground:* The present system does not adequately address every ministry situation” (*Acts of Synod 1990*, pp. 665-66).

Equating a family with 2.5 communicant members is based on the twenty-family criterion. The implication is that this means fifty communicant members could qualify a church for assistance. Thus, a church could have either twenty families or fifty communicant members to qualify. The intent allows for more inclusion of churches, not more exclusion.

Clarify: Is the fifty-member count an *alternate* method to the twenty-family count for determining eligibility, or does it *replace* it?

Note: Home Missions now says that “to qualify for funding a church (whether heritage or not) must have a minimum of 50 professing members age 18 or over” (Rev. Dirk Hart, e-mail of 01-10-01).

3. Clarification of the use of the five-year ministry review previously required of FSC churches for continued support by FSC.

“There will be an indepth review every 5 years or when a church becomes vacant” (*Acts of Synod 1987*, p. 563).

In practice, churches were approved for five years so that when a pastor considered a call, he knew the church could support him for at least five years. Each year the church filed a financial statement of their own giving and their funding needs just as a report, not for new approval.

Note: Home Missions has said that a supported church has to be reapproved each year for continued funding.

Clarify: Does the five-year rule still apply, or must a church be reapproved for funding each year, with the possibility of being cut off? If a church was approved after a review to call a minister, can their funding be cut off during that five-year period?

4. Interpretation of what makes a *heritage* church and who qualifies to be one.

Synod approved (*Acts of Synod 1999*, p. 593) the recommendation that it permit “an exception clause for churches that may be classified as ‘heritage’ congregations. Essentially, this classification would apply to congregations that, for historical or other specified circumstances, ought to be maintained *regardless of other criteria* that may be applied. Such other circumstances include geographical isolation, high-need communities, or other unusual circumstances that can be demonstrated to be exceptional” (*Agenda for Synod 1999*, p. 31).

“Small churches classified as ‘heritage churches’ (see above) may continue to receive salary support when both of the following conditions are met:

- a. The classis in which the congregation is located judges the ministry to be of such a crucial nature or of such historical significance that classis normally contributes at a rate of one dollar for every two dollars contributed by CRHM.
- b. The ministry is recommended by the classical home missions committee and approved by CRHM.

Note: Criteria for judging the nature of the ministry may include such things as distance from other Reformed churches, character and need of the community, extent of the congregation’s ministry and witness within the community, level of congregational leadership” (*Acts of Synod 1999*, p. 593).

Clarify: (1) What is the meaning of “regardless of other criteria?” Does the *other criteria* that may be disregarded include the family/member count? (2) If a classis judges that a church is of such a *crucial nature* that it be considered a heritage church and thus worthy of continued support, and if its classical home missions committee recommends it but Home Missions does not approve it, what recourse does a church or classis have besides an appeal to synod?

Classis Iakota
Rev. C. Eric Fennema, stated clerk

Overture 8: Appoint a Committee to Study Christian Day School Education

I. Introduction

Christian day school education is important. The Christian Reformed Church’s support of Christian education historically has been strong and remains so today. Perhaps because this support has been so strong—so implicit—it is sometimes taken for granted.

Classis Wisconsin believes that taking Christian education for granted could mean that distinctively Reformed, Christian schools are not here for the Christian Reformed Church’s second 150 years. Accordingly, Classis Wisconsin believes it is appropriate and necessary to reiterate our denomination’s long-standing commitment to Christian day school education. The Bible’s revelation of God’s covenant relationship with his people from generation to generation—a teaching that is so integral to the confessions that make us Christian Reformed—requires no less.

II. Overture

Classis Wisconsin overtures Synod 2001 to form a special committee that will study the issue of Christian day school education carefully, solicit input from the churches, and then present a report to Synod 2002.

Grounds:

- A. Although the Christian Reformed Church's support of Christian day school is broad, deep, and long-standing, we are unaware of any post-1955, denomination-wide articulation of the biblical teaching that forms the basis for this support. Synod 1955 stated that "in view of her great interest in education it is well that the Christian Reformed Church periodically reaffirm her position concerning education and express herself in a way which is relevant to the problems and issues of the day" (*Acts of Synod 1955*, pp. 193-200). More than forty-five years have passed since this declaration. We believe that the Christian Reformed Church and its members would benefit greatly from synod's reaffirming its position this year.
- B. Unique challenges have always faced Christian schools. One such challenge at the beginning of the twenty-first century is the impression that tuition costs are rising faster than incomes. This is happening at the same time the Christian Reformed Church is (1) becoming increasingly diverse in terms of relative income and (2) reaching out to those who are not ethnically Dutch in unprecedented ways. These two trends, coupled with rising tuition, hold the potential for creating division within the denomination by
1. effectively restricting access to Christian schools to those with upper middle-class incomes;
 2. forcing both parents to work in families that would rather have one parent at home to care for children; or
 3. confronting new members and families—especially those who come to the Christian Reformed Church from backgrounds without a long-standing commitment to Christian education—with large tuition bills at the same time they are adjusting to life in a new church.

These issues can be addressed, in part, by articulating the biblical basis for the Christian Reformed Church's support of Christian schools as recommended in II, A. Classis Wisconsin also believes that attention to the manner in which churches can ameliorate the financial realities that confront parents wishing to send their children to Christian schools would be both helpful and proper since the CRC has a history of addressing financial issues relating to Christian education.

III. Conclusion

Christian schools are important, and Classis Wisconsin hopes and prays that they will remain so. As we begin the twenty-first century, we hope that the study recommended in this overture will help ensure that Christian Reformed families will be able to send their children to Christian schools for the foreseeable future. Form number 3 for the baptism of infants in the "blue" *Psalter Hymnal* asked the congregation whether it promised to "help care for [the infant's] instruction in the faith. . . ." With the publication of the "gray" *Psalter Hymnal*, it has become more common to ask the congregation to promise to help provide for the instruction of the church's covenant youth. Classis Wisconsin believes that the work of this committee will help the church and its members to fulfill these baptismal promises.

Classis Wisconsin
Norman Haan, stated clerk

Overture 9: Appoint a Committee to Study Christian Day School Education

I. Introduction

Christian day school education is important. Almost no member of the Christian Reformed Church would disagree. Indeed, it can be fairly said that the importance of Christian schools is one of the primary reasons the Christian Reformed Church was founded. The CRC's support of Christian education historically has been strong and remains so today. Perhaps because this support has been so strong—so implicit—it is sometimes taken for granted.

Classis of the Heartland believes that taking Christian education for granted could mean that distinctively Reformed, Christian schools will not be here for the CRC's second 150 years. Accordingly, Classis of the Heartland believes it is appropriate and necessary to reiterate our denomination's long-standing commitment to Christian day school education. The Bible's revelation of God's covenant relationship with his people from generation to generation—a teaching that is so integral to the confessions that make us Reformed—requires no less.

II. Overture

Accordingly, Classis of the Heartland overtures Synod 2001 to appoint a special committee that will study the issue of Christian day school education carefully, solicit input from the churches, and then present a report to Synod 2002.

Grounds:

- A. Although the Christian Reformed Church's support of Christian day schools is broad, deep, and long-standing, we are unaware of any post-1955, denomination-wide articulation of the biblical teaching that forms the basis for this support (see *Acts of Synod 1955*, pp. 193-200 and the attached paper of Professor John Bolt re "The CRC and Support for Christian Education"). Synod 1955 stated that "in view of her great interest in education it is well that the Christian Reformed Church periodically reaffirm her position concerning education and express herself in a way which is relevant to the problems and issues of the day." More than forty-five years have passed since this declaration. We believe that the Christian Reformed Church and its members would benefit greatly from synod's reaffirming its position.
- B. Unique challenges have always faced Christian schools. One such challenge at the beginning of the twenty-first century is the impression that tuition costs are rising faster than incomes. This is happening at the same time the Christian Reformed Church is (1) becoming increasingly diverse in terms of relative income and (2) reaching out in unprecedented ways to those not ethnically Dutch. These two trends, coupled with rising tuition, hold the potential for creating divisions within the denomination by
 1. effectively restricting access to Christian schools to those with upper middle-class incomes;
 2. forcing both parents to work in families that would rather have one parent at home to care for children; or

3. confronting new members and families—especially those who come to the CRC from backgrounds without a long-standing commitment to Christian education—with large tuition bills at the same time they are adjusting to life in a new church.

These issues can be addressed, in part, by articulating the biblical basis for the CRC's support of Christian schools as recommended in II, A. Classis of the Heartland also believes that attention to the manner in which churches can ameliorate the financial realities that confront parents wishing to send their children to Christian schools would be helpful. As noted in Professor Bolt's summary, the CRC has a history of addressing financial issues relating to Christian education.

III. Conclusion

Christian schools are important, and Classis of the Heartland hopes and prays that they will remain so. As we begin the twenty-first century, we hope that the study recommended in this overture will help ensure that Christian Reformed families will be able to send their children to Christian schools for the foreseeable future. The forms of baptism all have some reference to the congregation's intent "to help instruct them (the baptized persons) in the faith. . . ." Classis of the Heartland believes that the work of the committee requested in this overture will help the church and its members to fulfill these baptismal promises.

Classis of the Heartland
Barry B. Blankers, stated clerk

Attachment

The Christian Reformed Church and Support for Christian Education

Throughout its history the Christian Reformed Church (CRC) has consistently supported the cause of Christian day schools. Article 71 of the CRC Church Order places the responsibility for supporting Christian education in the hands of all church councils:

Article 71: Christian Schools

The Council shall diligently encourage the members of the congregation to establish and maintain good Christian Schools and shall urge parents to have their children instructed in these schools according to the demands of the covenant.¹

Similarly, according to Church Article 41, each council is to be asked at each classes meeting, among other things, "Does the council diligently promote the cause of Christian education from elementary school through institutions of high learning?"² According to the CRC Synod of 1936, "the expression 'support the cause of Christian schools' means that it is the duty of the council to use every proper means to the end that a Christian school may be established where it does not exist and to give whole hearted and unreserved moral

¹R. R. De Ridder and L. J. Hofman, *Manual of Christian Reformed Church Government* (1994 version), 358.

²De Ridder and Hofman, *Manual*, 234.

backing to existing Christian schools and a measure of financial help in case of need” (*Acts of Synod 1936*, pp. 36-37).³ In the remainder of this paper I shall provide an overview of the CRC’s commitment to support Christian education financially as well as morally.

Only a few years after the establishment of the CRC in 1857, the vision of Christian education was firmly in place. The Synod of 1870 declared its strong commitment to the duty that every congregation do its utmost to see to it that Christian education was available for its children:

Primary education is discussed with [the firmly expressed conviction by all present] that the school is the [nursery of and for] the Church. It is [therefore] the duty of [each congregation to see to it that they establish a free school], and if this be impossible, [to do everything in their power to achieve education that is both Reformed and in the Dutch language]. This the Assembly impresses on Consistories and Churches.

(*Acts of Synod 1870*, Art. 36)

Schools of course require teachers and it is noteworthy that only one year later (1871) the broadest assembly of the CRC not only supported the *idea* of common teacher training but apparently was committed to denomination-wide financial support for such a venture.

Classis Michigan proposes that teachers be trained for work in our schools from our own Reformed group. This idea is explained further by the Rev. VanderWerp. The need for this brings about a long discussion, and all agree that this is a pressing question. The Assembly decides that they should look for a good leader, and they find that a Mr. H. Baron seems to have the necessary qualifications. The Assembly is thus keeping him in mind.

(*Acts of Synod 1871*, Art. 21)

From subsequent minutes of the annual CRC general assembly it appears that a denomination-wide coordinated effort for teacher education was proving difficult to achieve. In 1872 the matter was referred back to congregations (and a different person was recommended for the instructional post than had been announced in the previous year):

Art. 21 (p. 134) of the previous Session is brought up for discussion, which deals with training of teachers from our own Church group. The discussion and the decision: Congregations shall have this problem referred to them and give it their careful attention. A Mr. F. Winterberg is recommend for this.

(*Acts of Synod 1872*, Art. 10)

The following year (1873) the general assembly reaffirmed its strong commitment to establishing Christian schools and maintained a denomination-wide accountability for congregations to implement this by requiring each congregation to report on its efforts at the next session.

Return to Art. 10 concerning Primary Education. A discussion on this, with the result that the need of free Chr. Ref. Schools be strongly recommended to the Congregations, and that the Congregations take steps to bring such schools into being. Also each Congregation is to report at the next Session what has been accomplished by it along these lines. Sunday Schools shall also be organized in all the Churches.

(*Acts of Synod 1873*, Art. 8)

³Cited by De Ridder and Hofman, *Manual*, 235.

From the reports given at the 1874 assembly it is apparent that progress in establishing Christian schools was slow. The assembly vigorously reaffirmed (“insists in the strongest way possible”) the commitment to Christian day school education. The expansion of the mandate of Sunday schools to include reading instruction (“as a last resort”) should also be noted.

Article 8 of the previous Minutes is first brought up for discussion. This deals with Primary Christian Education, and that in free institutions, as well as training in our Sunday Schools. The President inquires if the Congregations have made any progress along that line. It appears that in Grand Rapids there is such a day school, but other Congregations state that little progress has been made as yet, altho most Congregations do have Sunday Schools. Since the Assembly is thoroughly convinced that there is a need of free Christian Schools, it insists in the strongest possible way that they be brought into being and fostered. In those Congregations where it is impossible at this time to have such educational instruction, it is permitted to teach Reading in the Sunday Schools, but only as a last resort.

(*Acts of Synod 1874*, Art. 10)

The suggestion of the assembly over several years that congregations unable to establish schools ought to teach reading in the Sunday school ran into an unexpected obstacle. When the 1875 assembly discussed the progress of Christian education in the denomination it first had to come to terms with an objection from the Grand Rapids congregation—such education on the Sabbath would be a violation of the fourth commandment. In response to the objection “The Assembly judges that instruction given in such a way is not a transgression of the fourth commandment” (*Acts of Synod 1875*, Art. 4). The president of synod explained that the unique circumstances of the church in question made some instruction in spelling, reading, and Holland language instruction necessary and that this would “be carried on only as a last resort” (*Acts of Synod 1875*, Art. 4). The assembly received reports from seventeen congregations with mixed results indicated. The president of synod “encourages the delegates to be diligent, and that in those areas where there has been no teaching in the Holland language (1875) a beginning can be made in a very small way by acquiring a Classroom as a place for teachers and teaching, for, after all, with the blessing of the Lord, this project is bound to succeed. In general it appears that some progress had been made since the previous session in the establishment of schools, and one hopes that the desired ends may be reached under God’s guidance and with his blessing, as in the case in the Netherlands.”

After six years of discussion and committed resolutions the responsibility for financial support of local Christian schools was placed in the hands of each congregation by the assembly of 1876 (the assembly which also gave the green light for establishing Calvin Theological Seminary). The assembly also committed denominational funds (via the church magazine *De Wachter*) to promoting Christian education.

Section three of the Agenda is now up for discussion. The Assembly takes up the consideration of the establishment of a fund for Reformed Holland Schools. After much discussion over this matter, the following is decided upon: That in each Church a receptacle be placed, or by means of “penny societies” a collection of monies be made. The last part, concerning the school matter at Cleveland mentioned in the Agenda, is sanctioned, namely that articles be written repeatedly and inserted in the “*Wachter*” expressing the needs of Christian church schools and instruction in the Holland Language. Many of the delegates

promise to use their talents for the benefit of the Editor and for educating the public.

(Acts of Synod 1876, Art. 47)

Four years later the Synod of 1880 again discussed the matter of encouraging and supporting Christian education but the resolution seems less principles and more attuned to the issue of Americanization.

The question is raised if any means can be put into practice to advance primary Christian education. It is stated that it would be very desirable to have Christian Schools where both Holland and English are taught, so that our children need not be ashamed of their education. The State sanctions such schools.

(Acts of Synod 1880, Art. 62)

The enthusiasm of synodical gatherings for Christian education appears not to have been contagious as the following resolution by the 1881 assembly shows.

The final matter of the Agenda is discussed: The Synod return to the previous ruling of the Synod of 1880, in the matter of education, and the best methods of fostering Holland Christian Education. After an earnest consideration of this matter: Since the parents, on the whole, do not see the need of Holland Christian Education, (to the best of their ability) the delegates promise to insert Articles in the Church publication the "Wachter" periodically under the caption "Holland Christian Education," to prepare families for same, and to return to a discussion of this question at a later date. Where it is possible to obtain such instruction for the Children at this time, every effort should be made to support and foster such.

(Acts of Synod 1881, Art. 56)

Synod's resolve however remained firm and once again the Church's periodical was designated to continue its role as cheerleader for Christian education.

A significant turn in the Christian education discussion took pace in 1892. The Synod received the following requests:

- a) From Classis Hudson: What can the Synod do to stimulate an interest in the Holland Christian Reformed Church in America in regard toward Christian Schools?
- b) From the Consistory of Roseland (Chicago): The Synod impress upon our Congregations, especially the largest and the healthiest/wealthiest (?) the need for the establishment of Christian Schools.

Synod apparently now had a standing denominational "Committee on Christian Education." Its report to the 1892 Synod was accepted and include the following four recommendations.

The Committee on Christian Education presents its report which is accepted by the Synod.

The Synod call the attention of the Ministers and of the Consistories to take to heart, with all their strength and their gifts, the support and the construction of Christian Schools.

The Synod recommends the organization of Christian School Societies for the purpose of fostering Christian Education.

When these Societies come into being, the Synod will give them its moral support.

The Society is to be organized with the Name "The Society for the Advancement of Christian Education on Reformed Principles."

(Acts of Synod 1892, Arts. 22, 23)

This decision is significant in that the content of Christian education is now less focused on the Dutch language and more on Reformed worldview. This Kuyperian emphasis on a Reformed worldview was strengthened and elaborated in the following declaration of the 1898 CRC Synod:

Not a general, but a specifically Reformed instruction is the requirement for our children. Indeed, no educational system is satisfactory, but the acknowledgment of the necessity of regeneration, and additionally the acknowledgment of the covenant relationship in which God has placed our children, are the principles from which education must proceed.

Christian education according to Reformed principles is the incontrovertible duty of Reformed Christians. All ministers and elders must labor to the utmost of their power in the promotion of Christian education wherever and whenever possible.

The grounds for these declarations are: (1) God's Word requires that children be trained in the fear and admonition of the Lord. (2) Parents at the time of the baptism of the children have promised before the Lord and the congregation to do this. (3) There may be no separation between civil, social and religious life, education, and nurture. (4) Christian education promotes the honor of our King who has been given all dominion in heaven and on earth, including the realms of education and nurture.

(Acts of Synod 1898, p. 38)

The statement of 1898 represents a conclusion to three decades of discussion in the CRC about Christian education. The issue does not feature prominently in synodical discussions until the 1930s. However we need to take note of a significant change in the CRC Church Order, Article 21 (now Art. 71) on Christian Education. The original church order of Dort (1618-19) read as follows:

Everywhere consistories shall see to it that there are good schoolmasters, who shall not only instruct the children in reading, writing, languages and the liberal arts, but likewise in godliness and in the Catechism.

This wording assumed a close link between the state, the church, and schools. However, the situation in the U.S. with its clear separation of church and state presented the church with a new challenge, to encourage the establishment of free, parent-controlled Christian day schools. Accordingly the Synod of 1914 altered Article 21 of the Church Order to read:

"The consistories shall see to it that there are good Christian schools in which the parents have their children instructed according to the demands of the covenant."

Finally the revised Church Order of 1965, in the renumbered article 71, shifted the focus to the "members of the congregation."

The consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant.

Aside from the Church Order change in 1914, Synodical discussion of Christian education was insignificant until 1934 when

Classis Sioux Center asked the Synod of 1934 to interpret the question pertaining to Christian Schools as found under Article 41, Church Order. Three questions were asked. They were: (a) Which schools are meant? (b) What does the expression "support the Christian Schools" signify? (c) What is Classis to do about it if in its judgment a consistory does not support such schools according to its ability?

As to the first question, Synod is asked to express itself whether “schools” refers to the primary schools or to technical and professional schools.

As to the second question, Synod is requested to state whether a Consistory is duty-bound to further the cause of Christian education by doing all in its power to bring into existence, and to support a Christian School in a locality accessible to the children of the congregation, or whether the question is satisfactorily answered when a consistory states that it supports Christian educational institutions.

The conclusions reached.

As to question one, “Which schools are meant in the question under Article 41?” The Committee of 1934 comes to the conclusion that “schools” refers to “the Christian primary and grammar and high schools (or Academies) where the bulk of our children get their general school education as distinguished from technical and professional schools.”

As to the second question, the Committee of 1934 concludes that “supporting the cause of Christian Schools” means “that it is the duty of the consistory to use every proper means to the end that a Christian School may be established where it does not already exist, and to give whole-hearted and unreserved moral backing to existing Christian Schools and a measure of financial help in case of need.”

As to the third question, the Committee of 1934 is of the opinion that Classis “should continue earnestly to admonish such a consistory publicly in its classical meeting and privately through the church visitors until it duly repents.”

(Acts of Synod 1936, pp. 35-36)

The 1936 Synod reaffirmed the stance taken in 1934 with the following declaration:

Synod declare that it is in full accord with the answers given by the Committee of 1934. It is convinced that the answers are of vital importance to the life of the Church. “Schools” in article 41 is identical with “schools” mentioned in Article 21, that is free Christian schools, supported by the parents. Our Church stands committed to the cause of Christian education in every unit of our educational system. Consistories, therefore, are to do all in their power to bring about the erection and to promote the growth of Christian schools. To take offerings for the cause while no attempt is made to establish a Christian school does not satisfy the requirements of Article 41 and 21. Consistories who do not put forth whole-hearted endeavors to bring about the erection and maintenance of Christian Schools should be admonished until they repent of their failure to do all they can. Accordingly, Synod answers the questions of Classis Sioux Center in the following manner:

The term “schools” in the phrase “The cause of Christian Schools” in Article 41 refers to the Christian primary and grammar and high schools (or Academies) where the bulk of our children get their general school education as distinguished from technical and professional schools, while the college would fall under the question of Article 41 in the measure in which it might become the common instrument of a general education.

The expression “support the cause of Christian Schools” means that it is the duty of the consistory to use every proper means to the end that a Christian School may be established where it does not exist (Article 21), and to give whole-hearted and unreserved moral backing to existing Christian schools and a measure of financial help in case of need.

If, in the judgment of Classis, a Consistory does not support the cause of Christian Schools, Classis should continue earnestly to admonish such a consistory publicly in its classical meeting and privately through the church visitors until it truly repents.

(Acts of Synod 1936, pp. 36-37)

To wrap up this survey it should be noted that the Synods of 1951 and 1953 affirmed two different sets of “principles of Christian Education” and recommended them to the members of the church for study. The 1951 affirmation concerned nine principles that had been adopted by the Reformed Ecumenical Synod of 1949 (see *Acts of Synod 1951*, p. 44). A study committee appointed to study these principles (*Acts of Synod 1951*, p. 45) reported to the Synod of 1953 with a reshaped statement of five principles:

Believing parents are called of God to instruct their children in the fear of the Lord. Parents may enlist the aid of others in the task of educating their children, but the responsibility for this education continues with the parents and is non-transferable. Catechetical instruction is a particular ministration of the Word instituted by the Church for covenant children. Education in the way of the Covenant includes the whole of the child’s nurture as well as the development of his talents for God’s glory. Christian Education must foster the development of the principles of Christ in every area of life.

(*Acts of Synod*, 1953., pp. 507-9)

Synod 1953 judged that further cultural/analytic study of the REC principles was needed and appointed a new Study Committee that reported in 1955 (*Acts of Synod 1955*, pp. 193-200). The Report called attention to a “desperate” crisis in education in “failure to achieve mastery of the fundamentals of human knowledge; and the absence of biblical truth as normative for thinking and acting, generally known as Secularism” (*Acts of Synod 1955*, pp.194-95).

The report responded directly to this perceived crisis:

In the face of an educational situation that is becoming daily more desperate, the church’s testimony must be unmistakably clear. The Christian church, true to the God Who has revealed Himself both in His general and special revelation, is called upon to interpret all of human endeavor in terms of this revelation. Only education founded on the Word of God can overcome the impasse in educational theory and practice associated with the concept modern education. Christian education has the true goal, the true standard, and the true motivation. The true goal is the forming of personality as image of God. The true standard is the truth of God’s Word. The true motivation is the “new obedience” which is the obedience of faith.

The Christian Reformed Church stands committed to the Christian school as the agency that can make Christian education effective in the totality of life. Meanwhile the Christian Reformed Church considers the family the foundation of all educational effort and charges the parents, on the basis of the covenant promise and mandate, with full educational responsibility. And she employs catechesis to instruct the youth of the church in the fundamentals of the Christian faith.

In view of her great interest in education it is well that the Christian Reformed Church periodically reaffirm her position concerning education and express herself in a way which is relevant to the problems and issues of the day. In keeping with its mandate, therefore, your committee submits the following declaration of principles, based on holy Writ in its normative, directive, and mandatory character as summarized for us in the three forms of Unity of the Reformed Churches.

(*Acts of Synod 1955*, pp. 195-96)

The report went on to draft seven “basic commitments in Christian Education including the following important covenantal ground:

Children born of Christian parents are members of the Church of Christ. They are children of the promise. God calls them His own (Gen. 17:7; Mark 10:16; Acts 2:39). In the providence of God they have been placed in covenantal relationship to Christ and their education must be in keeping with this relationship. It must be

education in Christ. Secular education divorces an area of life of the child in Christ from Christ Himself. Christian education is education in Christ for those who are in God's providence placed in relationship to Christ. A covenantal relationship demands a covenantal education.

(Acts of Synod 1955, p. 197)

While the primary responsibility for education rests upon the parents, the church also has a responsibility thanks to the covenant and the Lordship of Christ over all things:

The family and the church are institutions called into being by divine mandate. This cannot be said of the modern school. It is a product of human civilization, and therefore a social institution. Formal schooling as we know it today has become a necessity in the complex society of the modern day. Parents cannot fulfill their God-given mandate in our culture and civilization without calling upon other[s] to assist them in their task. This is recognized in the Form for the Baptism of Infants in these words, "and cause them to be instructed therein."

The subject matter of the elementary and secondary schools must present a medium, a milieu, in which the covenant child's life in Christ can develop to its fullness in all areas of living. No area of thinking and living may be divorced from God and His Christ for the covenant child. It is for this reason that the Christian Reformed Church stands committed to the Christian school as the agency to make the Christ-like life effective in the totality of life for every covenant child.

The church is obligated to see to it that parents as members of the church fulfill their promise made at the baptism of their children. Since the Christian school is the only agency that can provide a Christian education for the youth of the church, the church is duty bound to encourage and assist in the establishment and maintenance of Christian schools.

(Acts of Synod 1955, p. 199)

Conclusion

The Christian Reformed Church from the beginning has clearly and consistently endorsed and supported the cause of Christian day school education. On several occasions it has even voiced support for broad denominational financial support as well as congregational financial support for the cause. There is clear precedent for similar endorsement today.

John Bolt
Calvin Theological Seminary

Overture 10: Appoint a Committee to Study Christian Day School Education

I. Introduction

Christian day school education is important. Almost no member of the Christian Reformed Church would disagree. Indeed, it can be fairly said that the importance of Christian schools is one of the primary reasons the Christian Reformed Church was founded. The CRC's support of Christian education historically has been strong and remains so today. Perhaps because this support has been so strong—so implicit—it is sometimes taken for granted.

However, taking Christian education for granted could mean that distinctively Reformed, Christian schools are not here for the CRC's second 150 years.

Therefore, it is appropriate and necessary to periodically reiterate our denomination's long-standing commitment to Christian day school education. The Bible's revelation of God's covenant relationship with his people from generation to generation—a teaching that is so integral to the confessions that make us Christian Reformed—requires no less.

II. Overture and grounds

Accordingly, Classis Illiana overtures Synod 2001 to form a special committee that will study this issue carefully, solicit input from the churches, and then present a report to Synod 2002.

Grounds:

- A. Although the Christian Reformed Church's support of Christian day schools is broad, deep, and long-standing, we are unaware of any post-1955, denomination-wide articulation of the biblical teaching that forms the basis for this support. Synod 1955 stated that "[in] view of her great interest in education it is well that the Christian Reformed Church periodically reaffirm her position concerning education and express herself in a way which is relevant to the problems and issues of the day" (*Acts of Synod 1955*, pp. 193-200). More than forty-five years have passed since this declaration. We believe that the Christian Reformed Church and its members would benefit greatly from Synod's reaffirming its position this year.
- B. Unique challenges have always faced Christian schools. One such challenge at the beginning of the twenty-first century is the impression that tuition costs are rising faster than incomes. This is happening at the same time that the Christian Reformed Church is (1) becoming increasingly diverse in terms of relative income and (2) reaching out to those who are not ethnically Dutch. These two trends, coupled with rising tuition, hold the potential for creating divisions within the denomination by
 1. effectively restricting access to Christian schools to those with upper middle-class income;
 2. forcing both parents to work in families that would rather have one parent at home to care for children; or
 3. confronting new members and families—especially those who come to the CRC from backgrounds without a long-standing commitment to Christian education—with large tuition bills at the same time they are adjusting to life in a new church.

These issues can be addressed, in part, by articulating the biblical basis for the CRC's support of Christian schools. Classis Illiana also believes that attention to the manner in which churches can ameliorate the financial realities that confront parents wishing to send their children to Christian schools would be helpful. The CRC has a history of addressing financial issues relating to Christian education.

III. Conclusion

Christian schools are an important part of covenantally training our children in the knowledge and fear of the Lord. We hope and pray they will remain so. As we begin the twenty-first century, the study recommended in this overture

would help ensure that Christian Reformed families will be able to send their children to Christian schools for the foreseeable future. Form number 3 for the Baptism of Infants in the “blue” *Psalter Hymnal* asked the congregation whether it promised “help care for [the infant’s] instruction in the faith. . . .” With the publication of the “gray” *Psalter Hymnal*, it has become more common to ask the congregation to promise to help provide for the instruction of the church’s covenant youth. We trust that synod will concur with this overture and that the work of this synodical committee will help the church and its members fulfill their covenantal obligations and their baptismal vows.

Classis Illiana
Gerald De Vries, stated clerk

Overture 11: Create “Steps to Peace with God” Page on CRC Web Site

Classis British Columbia North-West overtures Synod 2001 to create on the home page of the denomination’s web site (<http://www.crcna.org>) a prominent button called “Steps to Peace with God” (or something similar) that directs visitors to a secondary page on the web site that will suggest the biblical steps to take on how to find peace with God through Jesus Christ, and that Home Missions be directed to design and maintain this page.

Classis British Columbia North-West
Peter Brouwer, stated clerk

Overture 12: Establish a Task Force to Study Church Education

Classis Alberta North overtures Synod to establish a task force to study education ministry in the Christian Reformed Church. This task force would have as its mandate:

- A. To study what is happening in the Christian Reformed Church with respect to educating our members in Bible basics and Reformed perspectives and life view,
- B. To make recommendations about the vision for education ministry, materials, the mandate and operations of the Board of Publications, how best to promote the Reformed view of life and faith, and any other issues that arise out of its study.

This overture is presented out of a desire to retain and cultivate our Reformed world and life view in a dynamic, life-embracing way so that our members come to understand, believe, love, and obey the Lord and his Word.

Grounds:

1. Recognition of the importance of, and the vision for, church education seems to have decreased significantly. A major study requested by the Protestant church-owned Publishing Association shows that ministry priorities for all churches surveyed place education a distant fourth, behind worship, administration, and fellowship. And yet, growing in

- faith, knowledge, and holiness is fundamental to a world and life view that is ever reforming. This decline needs to be explored and challenged.
2. Denominational loyalty to CRC publications and to material with a Reformed perspective is declining. It appears that fewer Christian Reformed churches are using Reformed materials and teaching from a Reformed perspective:
 - a. CRC Publications records show that only 66 percent of CRCs use their materials.
 - b. Local churches are not using the expertise of CRC Publications as much. The Training and Consulting Office is being discontinued effective June 30, 2001, because of lack of money and poor use.
 - c. In the past year, about three hundred LiFE children's curriculum customers were lost, and only about one hundred gained.

If CRC churches are using materials from other publishers, what perspective are they teaching? What impact might this have on the future of the CRC? How do these materials fit into our Reformed perspectives? These questions suggest the need for further study to guide the churches.

3. CRC churches appear to be committing less time, effort, and resources to educational ministries. For example:
 - a. A key reason given by customers for dropping the use of the LiFE curriculum (which emphasizes not only Bible knowledge but also application and faith modelling) is the effort required to use it effectively.
 - b. There is a trend in our churches to schedule shorter classes and shorter church school sessions, resulting in less teaching time.
 - c. Churches find it increasingly difficult to recruit teachers who are willing to commit for the long term.
 - d. Teachers seem unwilling to put in the necessary time and effort to receive training and to share applications from their own lives.
 - e. It appears that materials are being "dumbed down" to require less teacher preparation. People are choosing convenience over substance.
 - f. Fewer churches provide adult education opportunities and fewer adults attend. "The traditionally low level of interest in CRC churches for adult education is declining even further" (from the 2001 report of executive director Gary Mulder to the CRC Board of Publications).
4. There is no "body" or agency that is mandated to provide vision and direction for the educational ministries of the church. The CRC has a fragmented approach to discipleship. It has no overall cradle-to-grave plan for nurturing God's covenant people to become fully devoted, ever-growing disciples of Jesus Christ.

The important task of articulating such a vision has been left with the Board of Publications, yet this agency is also mandated to produce resources for evangelism and worship and to be responsive to the needs of other agencies. With limited resources, it has little energy to promote a vision for church education. Should the important task of visioning for education be left in the hands of a publishing agency?

5. We wonder if the Christian Reformed Church is providing adequate funding to promote the important ministry of spiritual formation and the distinctly Reformed materials that will support spiritual growth.

- a. Under the present organizational structure, the Education, Worship, and Evangelism (EWE) arm of CRC Publications receives a ministry share of 17 cents.
 - b. Materials are rarely promoted in the wider Christian community or distributed through Christian bookstores, where many people shop for their materials. As a result, many CRC youth leaders are not aware of the youth materials published by CRC Publications. The catalogue of CRC Publications is not getting into the hands of the people who are responsible for the programs. This exacerbates the problem of CRC churches buying their materials from other sources.
 - c. EWE depends largely on the sale of children's curriculum for operating funds. If this sale declines, it creates financial difficulties. CRC Publications is one of the last publishing houses that produces material from a distinctly Reformed perspective. If it ceases to operate because of financial difficulties, what impact will that have on our denomination?
6. Synod 1991 urged churches and classes to take their baptismal vows seriously. Ephesians 4:12-13 instructs us to equip the saints for the work of ministry, for building up the body of Christ until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, and to the measure of the full stature of Christ. Without strong educational ministries, can we do this? The statistics suggest that only 30 percent of those baptized in the CRC sixteen to twenty-five years ago have made profession of faith. What about the other 70 percent? Are we reaching our desired aim with our educational ministries?

Classis Alberta North
William H. Vanden Born, stated clerk

Overture 13: Alter the Classical Credentials Forms

Classis Alberta North overtures Synod 2001 to change the questions that are included on the form for classical credentials that is now officially in use.

Grounds:

- A. A narrative form of answering the questions will provide more helpful information about a church's spiritual condition to the advisory committee that examines the credentials and to the church visitors.
- B. The wording of the proposed questions is more meaningful as it provides more opportunities for sharing joys and concerns with the other churches in a classis.
- C. The proposed form has been in use in Classis Alberta North for some time and generally has been well received.

The proposed questions are listed below. They were approved for use by Classis Alberta North at its meeting in March 1997 and have been used four times since then. The introductory paragraphs that have been used with these questions are the same as those on the forms that currently are in official use (see model form attached).

1. a. How often does your council meet?
- b. How often do your elders meet? Your deacons?
- c. What are some of the congregational needs and concerns that have been the focus of your meetings?
2. What has been your experience in administering church discipline? Have you encountered any particular difficulties in this sphere of church activity?
3. How are you ministering to the needy in your congregation and outside?
4. What do the elders do to promote the whole range of Christian education?
5. a. How do you minister to your baptized and communicant members who live elsewhere?
- b. Have other churches been informed about members who recently have located to their area?
- c. Has the council followed up on information from other churches about Christian Reformed members who now reside in your area?
6. What types of outreach ministry are carried out by your church? Do these programs meet the goals you have set?
7. When did you last receive a visit from the church visitors? Is there a need for such a visit at the present time?

Classis Alberta North
William H. Vanden Born, stated clerk

**Attachment
Model Form**

Christian Reformed Church in North America

CLASSICAL CREDENTIALS

The Council of the _____ Christian Reformed Church of _____ has appointed _____ and _____ as delegates to the meeting of Classis Alberta North scheduled for **9-10 March 2001, at the King's University College in Edmonton.**

Alternate delegates are _____ and _____.

We hereby instruct and authorize them to take part in all deliberations and transactions of classis regarding all matters legally coming before the assembly and transacted in agreement with the Word of God according to the conception of it embodied in the doctrinal standards of the Christian Reformed Church, as well as in harmony with the Church Order.

Questions (as approved by Classis Alberta North 4-5 March 1997):

Please use a separate page if space is insufficient.

1. a. How often does your council meet?
 - b. How often do your elders meet? Your deacons?
 - c. What are some of the congregational needs and concerns that have been the focus of your meetings?

2. What has been your experience in administering church discipline? Have you encountered any particular difficulties in this sphere of church activity?

3. How are you ministering to the needy in your congregation and outside?

4. What do the elders do to promote the whole range of Christian education?

5. a. How do you minister to your baptized and communicant members who live elsewhere?
 - b. Have other churches been informed about members who recently have located to their area?
 - c. Has the council followed up on information from other churches about Christian Reformed members who now reside in your area?

6. What types of outreach ministry are carried out by your church?
Do these programs meet the goals you have set?
7. When did you last receive a visit from the Church Visitors?
Is there a need for such a visit at the present time?

Items of information and requests for advice or help of Classis:

By order of the council,

_____, President

_____, Clerk

_____, Date

Overture 14: Revise Decision re Women Advisers to Synod

The Goshen Christian Reformed Church overtures synod to revise the decision of Synod 2000 re the appointment of seven women advisers to synod by rescinding the action.

The decision of synod reads as follows:

That until the review in 2005, synod make provision to have up to seven women from various regions in the CRC serve as advisers to synod.

Grounds:

- a. Women can make a valuable contribution to the work of synod.
- b. The presence and input of ethnic advisers have been beneficial to synod and the churches.

(Acts of Synod 2000, p. 699)

Grounds:

1. It is already acknowledged by Synod 1994 (p. 511ff) that the Scriptures are clear on the issue of women in ecclesiastical office. That is, it is not permitted. Thus, the decision of 2000 is in conflict with that one. (Synod 1995 advanced women's ordination but without requisite biblical material proving that their decision did not conflict with the Word of God.)
2. Synod itself acknowledges that this issue, of which this recommendation is a part, is divisive and that people hold strong opinions on this matter (see *Acts of Synod 2000*, pp. 696 and 698 for examples of this opinion). To

proceed in this manner undercuts the provision that no women be delegated to synod until 2005. By gathering these advisers within the context of the Board of Trustees meetings, the decision is further removed from the control of the churches. It suggests that our denomination fully expects no returning to the position of historic Christianity in our midst.

3. Granting the privilege of the floor will greatly offend many who do not believe that women should teach or have authority over a man in the context of Christ's church. Likewise placing women on advisory committees and allowing them the privilege of the floor in plenary sessions allows the assumption that they have the same standing as delegates even if they do not vote. Therefore, this undermines the provision to keep women from being delegates until 2005.

Council of Goshen CRC, Goshen, New York
Bouwe Leenstra, clerk

Overture 15: Amend the Constitution of the Board of Trustees

Classis Hackensack overtures synod to amend the Constitution of the Board of Trustees of the CRCNA as follows:

- A. Strike the third and final paragraph of Section A of Article IV: Membership, which currently reads as follows:

All members appointed by synod to serve on the Board of Trustees from both the United States and Canada shall serve as the directors of CRCNA-Michigan. The members who are from Canada shall also serve as directors of CRCNA-Ontario.

- B. Insert the following:

The members elected by synod to serve on the Board of Trustees from the United States and the ex-officio members of the Board of Trustees shall serve as the directors of the CRCNA-Michigan Corporation. The members who are from Canada and the ex-officio members of the Board of Trustees shall serve as the directors of the CRCNA-Canada Corporation.

Grounds:

1. Synod 2000 approved a new structure for the CRCNA Board of Trustees (BOT) with an equal number of representatives from the United States and Canada. As part of this new structure, synod declared that members of the BOT from Canada and the United States shall serve as the directors of the CRCNA-Canada Corporation and the CRCNA-Michigan Corporation respectively. Synod directed that the BOT members from each country shall be respectively responsible for all specific functions within their own countries "that cannot be, or ought not be, the responsibility of the synodical binational board" (*Acts of Synod 2000*, p. 623).
2. The BOT has given preliminary approval to, and has distributed for comment, proposed amendments to its Constitution that, among other things, carry out the synodically approved equality of BOT representation by country. However, to this date, the BOT's proposed amendments fail to carry out synod's mandate that each country's BOT members be responsible for their own in-country functions.

3. Since Synod 2000 has already approved an expanded BOT with an equal number of representatives from each country, the result is that while the “in Canada” functions are governed solely by Canadians, the “in the United States” functions are currently governed by a board that has as many Canadians as Americans. This is a manifestly unfair and unequal result that is contrary to synod’s mandate.
4. Since the BOT Constitution provides that it can be amended only by action that is initiated either by BOT recommendation or by an overture to synod, synod may not be able to appropriately amend the BOT Constitution absent an overture of this nature to synod.

Classis Hackensack
Paul R. DeVries, stated clerk

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APPEALS

Personal Appeals

1. Mr. and Mrs. P. Groenenboom appeal from a decision of Classis Pella.
2. Mr. C. Pel appeals from a decision of Classis B.C. North-West.

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COMMUNICATIONS

Communication 1: Classis Iakota

Classis Iakota endorses the overture from Classis of the Heartland Regarding Christian Education requesting “Synod 2001 to form a special committee that will study this issue carefully, solicit input from the churches and then present a report to Synod 2002.”

Classis Iakota
Eric Fennema, stated clerk

Communication 2: Council of Goshen CRC, Goshen, New York

Dear Brothers,

It comes to our attention each year that we have the option to send overtures and communications concerning matters that are of mutual interest to us. Down through the years, synods of the CRCNA have not been without a word from the Goshen CRC regarding the issue of women’s ordination in our denomination. Nor have they been without an ample supply of reading material from scores of churches and committees assigned to present reports on this matter. It is not lightheartedly that we now take your time in asking you to read and discuss this issue again. Several matters concern us. We wish to know what to do about them. We are hoping that synod will instruct the appropriate person(s) to consider our concerns. We send these matters to you with our prayers that the Lord of the church, our Lord Jesus Christ himself, will be honored by what we produce in our midst.

We are aware that the denomination has lost significant numbers of churches, families, and individuals, not to mention ministers, in large measure because of this issue. While we are certain many have left because they perceived the CRC too slow to open ordination to women, the vast majority have left because the decisions have been perceived as very unbiblical and unsupported by the traditions of the church. What we hope synod will do this year in regard to this matter is follow through with its desire to make it “easy” for both parties to live in harmony within the context of one denomination. For our part, we suggest that at the very least the broader assemblies of the churches must be entirely free from ordained women.

If there is a genuine concern to soothe the passions people feel on this matter, then there should be some searching for decisions from synod on how to accomplish this. Allowing women to be present as advisers with every privilege except voting seems contrary to the spirit that synod wants to foster. If there is a wish for a quieting of the concerns expressed, why does synod then

turn around and vote in favor of something with which many delegates feel compromised. Synod's actions so far only serve to make the decisions in favor of women's ordination irreversible, unquestioned, and expected. This is not in line with synod's saying they seek peace.

We feel compelled to hold our deacons back from Classis Atlantic Northeast diaconal conferences (and related events) because of the presence of women in leadership there. Our council will not allow our pastor to preach at churches where women hold ordained offices. This means that pulpit exchanges are all but forgotten. We have had to discontinue some fellowship with the eastern league for youth events because they have used women in ministry positions as leaders. We sense that our positions are neither welcomed at Classis Atlantic Northeast nor that there is any room to accomplish anything remotely resembling "due consideration" when such matters are brought before our classis. All this puts us on the fringe of our classis and leaves us very little fellowship with the member churches of our own denomination.

Likewise, we read the *Agenda* and *Acts of Synod* each year on matters like this, and we are hard pressed to find the evidence that is supposed to be available to us regarding the matter of women's ordination. It is claimed that Scripture can be read both ways—for and against this matter. We know only one position can be right. We know that this matter only conveniently arose in the context of North American feminist thinking. We cannot fail to appreciate the teaching that throughout some twenty centuries has considered such a decision as wrong. We are also hard pressed to maintain relationships with individual congregations of denominations that have cut off ties with us due to this matter.

It is claimed that the position in favor of women's ordination has been credibly presented, but our history suggests otherwise. It was never recorded by our synods where to find the information that not only takes Scripture as inerrant but also provides a defense of women's ordination. The decision of 1994 on this matter has repeatedly come before later synods to point out that opening these offices to women is unbiblical. Neither the statement of Synod 1995, nor any subsequent synods, has done anything to refute or correct the women in office position that must now be seen as erroneous.

We feel that these decisions leave the church that describes itself as conservative on this matter in a difficult spot. Should that church be minded to quietly leave and join a denomination more in line with its practice, then the suggestion is that it is schismatic. Should that church raise the issue and seek to debate the matter, then it is described as petty. Should that church have a need to limit its participation with other churches that differ with them, then it is labeled as archaic or as concentrating on insignificant matters. We at Goshen feel that these so-called labels are symptomatic of the larger failure of our denomination to obtain all its answers from the Word of God, which in turn uncovers a trend that starts with the leadership and erodes confidence in the Word of God. The decision that has already been made regarding women in office suggests that we cannot come to terms ever on this matter because minds are made up and neither side will retreat.

A further concern of ours is the various charts and graphs that purportedly record the results of surveys taken on this matter. We find it distressing that such information should be used in this context. The conclusions could be read in a number of ways—don't rock the boat, leave well enough alone, everyone

will go along with this change with minimal loss. What are we to believe and expect as a result? What if similar surveys regarding church discipline yielded the notion that we should no longer practice excommunication? The inherent problems are manifold. The undermining of those with strong convictions is the only result.

Finally, we are concerned about how to confront our denomination and thus our brothers on this matter when Church Order, Article 31, asks for “sufficient and new grounds” when a request is made to revise synodical decisions. Can we not say that the decisions of synods that have opened the offices to women are unsettled and unbinding since Synod 1994 says they conflict with the Word of God and the Church Order? Or can we say for our part that we do not accept them as settled and binding because we can prove that they are in conflict with the Word of God and the Church Order? We do say this; however, we do not know who is listening, and we do not know why we are told that our voices count when it seems otherwise.

We invite individuals, committees, denominational agencies and functionaries, and other concerned parties to communicate with us on these questions. We would like to hear some possible solutions. We have read articles from many viewpoints. We have not failed to notice new and inventive ways to justify this change. We find it remarkable that more members and councils in our denomination are not concerned. We hope we are wrong about that! And we thank you for your consideration.

Council of Goshen CRC, Goshen, NY
Bouwe Leenstra, clerk