

Board of Trustees Supplement

I. Polity matters

A. Board of Trustees membership (Committee 1)

1. Trustees whose terms expire or who have resigned as of June 30, 2013:

Region/Classis	Member
Region 7	Rev. John Terpstra
Region 8	Mr. Gary Van Engelenhoven
Canada At-large	Mrs. Elaine Dee

2. Words of thanks

The services provided by members of the Board of Trustees deserve the recognition and appreciation of synod. The quality of CRC members who are willing to serve the church in governing functions is one of our strengths as a church and community. This year, only one trustee is completing a second term of service on the Board: Mr. Gary Van Engelenhoven. Our BOT chair, Rev. John Terpstra, has resigned after five years of service in order to focus on his ministry within his congregation. And Mrs. Elaine Dee resigned after two years of service to the Board in order to give her time and attention to her infant son. We thank God for each of these dedicated servants and for their contributions to the Board and the Christian Reformed Church.

3. Board of Trustees nominees for Canada At-large

Because of the recent resignation of the Canada at-large member, Mrs. Elaine Dee, in April 2013, the Board requests that synod appoint a new member from the following slate of nominees:

Mrs. Verney Kho is a member of Immanuel CRC in Richmond, British Columbia. Mrs. Kho holds a B.S. in business management and is a certified management accountant (CMA – U.S.) and a certified human resources professional (CHRP - Canada). She has served as an at-large member of the Board of Trustees of the CRCNA, an ethnic representative on the Home Missions board, and a member of the Classis B.C. North-West church development committee. She has also served as an ethnic adviser and as a woman adviser to synod. Mrs. Kho has served her church as an elder, deacon, clerk, and treasurer. She recently served as chair of the synodical Diversity in Leadership Planning Group II and as a member of the Immanuel CRC ministerial committee and finance committee, the Educational Resource and Referral China board, and the Gethsemane Prayer Garden Society board.

Mrs. Patsy D. Orkar attends The Journey CRC in Kitchener, Ontario—a CRC church plant. She holds a B.A. in psychology and an M.A. in organizational leadership. Mrs. Orkar has served on the Christian Reformed World Missions board and on the advisory committee for The Journey CRC. She is currently serving as a program consultant for World Renew, completing service in June 2013.

B. Officers of the Board of Trustees for 2013-14 (Committee 1)

At its recent meeting the Board members from their respective Corporations and the full BOT elected the following to serve as officers in the coming year:

1. The CRCNA-Canada Corporation

President: Mrs. Katherine Vandergrift
 Vice president: Rev. Darren Roorda
 Secretary: Rev. William C. Veenstra

2. The CRCNA-Michigan Corporation

President: Rev. Sheila E. Holmes
 Vice president: Rev. R. Scott Greenway
 Vice-all: Mr. Chris Van Spronsen

3. The binational Board of Trustees officers

President: Rev. Sheila Holmes
 Vice president: Mrs. Katherine Vandergrift
 Vice-all: Rev. R. Scott Greenway

C. Clarification of BOT Report regarding Diversity in Leadership Planning Group report (Committee 2)

The administration was asked by the Board to clarify for synod section II, A, 21 of the Board of Trustees report (*Agenda for Synod 2013*, p. 32) regarding the Diversity in Leadership Planning Group II report. A revised paragraph follows. It was called to our attention that a sentence in the paragraph could lead a reader to an unintended conclusion. The particular sentence in question states "The committee's suggestion that such monies be taken from the budgets of all the agencies is, in the BOT's judgment, untenable." The fact is that the BOT discussed the matter but did not adopt a motion regarding the report and recommendations of the planning group. Officially the BOT received the report as information. We apologize for any confusion that may have been caused.

The DLPG II is also presenting a report to Synod 2013. In reviewing the recommendations contained in the report, the BOT took particular note of the recommendation that a staff person be appointed for a two-year term. The BOT has requested the administration to address the financial implications involved in this recommendation and report back to the BOT in May. There is no provision in the current budget planning process for an additional expenditure of such proportions (\$500,000 per year for two years). The committee's suggestion that such monies be taken from the budgets of all the agencies is, in the judgment of the administration, a significant challenge. The administration also expressed the concern that the proposed position would appear to have an authority over the agency boards and the classes that is not consistent with our governance structure.

Further to this matter, the Board held a conversation in May regarding Home Missions' role in the ethnic-minority communities of the denomination. Presently, and for the past number of years, the Home Missions ethnic directors have been responsible for this part of Home

Missions' work. Increasingly, however, such relationships are less and less agency related and more and more church-wide in scope and perspective. Home Missions needs to be a participant in this ministry but should not be expected to be the primary agent for the whole church. The context for doing ministry multiculturally is rapidly changing, and the Board needs to review how best to serve. The Hispanic leaders have proposed a realignment of their relationship to Home Missions—as have the Korean leaders. There are other ministry offices and discussions within our structure that are on the table: the Diversity in Leadership Planning Group II (DLPG II) report, the role of the Office of Race Relations, and the question of how the denominational structure relates to issues of diversity and all of the various ethnic communities.

The DLPG II report proposes that the best way forward is to appoint a director of diversity for a period of two years. In more recent discussions with committee representatives the amount of support needed to move this forward has been revised to be \$100,000 per year (not the \$500,000 per year as first suggested). In earlier communications to the Board, the administration expressed significant concern about viability of the recommendations. The ED reported to the Board that he has reached an understanding with the DLPG II members, subject to synod's approval, of a more modest but, hopefully, effective way forward.

Therefore, the Board of Trustees recommends the following:

1. That synod adopt the revised proposal for the appointment of a director of diversity with a budget allocation of approximately \$100,000 per year for two years to begin FY2014.
2. That synod instruct the ED to develop a comprehensive strategy and organizational alignment that addresses all of the multicultural and ethnic-minority concerns that need to be considered, and that brings us closer to the goal of more closely reflecting the diverse communities we inhabit and the visions expressed in the book of Revelation.

D. Review of Canadian ministries and role of director of Canadian ministries (Committee 1)

Upon the appointment of Mr. Ben Vandezande as the interim director of Canadian ministries in Fall 2013, he was given a special mandate by the ED to “review Canadian Ministries and, especially, the role of the director of Canadian ministries [DCM] and prepare a report with recommendations on how to move forward with this role with greater clarity.” The timing for such a review seemed appropriate, given the vacancy in the DCM position. In May the Board reviewed and received as information the final report regarding Canadian ministries and the director position findings. The report, “Imagining Ministry in the CRC in Canada,” is included as Appendix A for synod's information.

The BOT wishes to communicate to synod that the Board endorses the direction offered by the report. Subsequently the report will be forwarded to the Task Force Reviewing Structure and Culture in the coming year as it works to develop a proposal and position descriptions for members of the ED's executive team. Any action regarding the position descriptions will be brought to a future meeting of the Board and synod.

E. Task Force Reviewing Structure and Culture (Committee 1)

In light of the process outlined in the report of the Task Force Reviewing Structure and Culture (*Agenda for Synod 2013*, pp. 363-64), the Board asks synod to take special note of the recommendation to give the BOT authorization to approve forthcoming position descriptions and

the search for, appointment of, and ratification of final candidates for senior leadership team positions.

F. Joint Venture Agreements (Committee 1)

Canadian legal counsel prepared *draft* Joint Venture Agreements for use by the agencies of the CRCNA. The CRCNA-Canada Corporation, as well as the full BOT (CRCNA-Michigan Corporation), reviewed and approved the draft agreement at the May meeting.

G. Search for an Executive Director of the CRCNA (Committee 1)

The Board of Trustees was scheduled to interview at its May meeting the candidate who had been identified by the Executive Director Search Committee. A successful interview would have resulted in the candidate being recommended to Synod 2013 for appointment. However, the Board learned on May 2 that the potential candidate had unexpectedly withdrawn from the process. As a result, the Board instructed the BOT executive committee to determine and recommend next steps.

The Board has extended the terms of Rev. Joel R. Boot and Rev. Peter Borgdorff as executive director and deputy executive director, respectively, until a new candidate can be appointed.

H. Synod meeting locations (Committee 1)

In recent years synod has received an increased number of invitations to meet in various locations after years of meeting in Grand Rapids on the Calvin College campus. The Board reviewed an analysis of costs for holding synod at these various locations and thus recommends that synod adopt a schedule of holding synod normally four out of every five years in Grand Rapids on the campus of Calvin College.

Grounds:

1. The logistics for a meeting of synod are most manageable when the facilities at Calvin College are used.
2. Adopting such a schedule will help Calvin College in its advance planning for use of its facilities, allowing the college to book other conferences and events when synod meets elsewhere.

I. Convening church of Synod 2017 (Committee 1)

The Board recommends that synod accept the invitation of Crossroad Community CRC in Schererville, Indiana, to serve as the convening church of Synod 2017, and that synod be held on the campus of Trinity Christian College.

Grounds:

1. Crossroad Community CRC has extended this invitation, and Trinity Christian College's facilities are available.
2. A study of the costs of holding synod on the campus of Trinity Christian College indicates that costs are comparable to those of holding synod in Grand Rapids at Calvin College.

J. 2012 Denominational Survey (Committee 1)

The Board has authorized a denominational survey of CRC members every five years in order to provide data useful to the Board and the ministries of the CRC in identifying key issues needing address or issues that may guide strategic planning. A team working with the Calvin College Center for Social Research conducted such a survey in 2012. The Board recommends that Synod 2013 reserve time (approximately 45 minutes) to hear a presentation on the results of the 2012 Denominational Survey.

II. Program, finance, and benefits matters

A. Program matters: Faith Alive Christian Resources functions and the faith formation initiative (Committee 4)

The BOT spent considerable time in May discussing the desired strategic direction of the essential functions of Faith Alive Christian Resources and the faith formation initiative proposed by the synodical Faith Formation Committee. The conversation was guided by a report submitted by an Implementation Design Team appointed by the ED that reviewed the critical functions of Faith Alive and proposed a realignment of those functions as well as the functions of Specialized Ministries in support of the faith formation initiative.

As a result of considering the report of the Implementation Design Team (IDT), the Board took a number of actions, including endorsement of the proposed direction to realign the “critical functions” of Faith Alive and assign them to other parts of the denominational structure. Some functions formerly performed by Faith Alive staff will be substantially reduced, and some may possibly be postponed or eliminated.

The IDT report (see Appendix B) proposed a realignment of a variety of functions in order to provide greater support in enhancing the ministry of congregations. Included in this realignment are the specialized ministries of the denomination, the critical functions transferred from Faith Alive, initiatives being taken to encourage the intergenerational emphasis of faith formation, and possibly the Candidacy Office.

In sync with these changes, several pilot projects will be launched to (1) walk alongside 100 congregations, including the engagement of classes and other denominational functionaries in the region (using part-time, regional faith formation advocates); (2) develop an intergenerational ministry team with a focus on engaging young adults in ministries both in North America and around the world; (3) begin a vocational assessment project to guide church staff in mid-career transitions; and (4) renew the denominational covenant.

The Board also approved the reallocation of financial resources inclusive of funds formerly provided to Faith Alive Christian Resources and a 2 percent ministry-share increase as noted in section II, B of the BOT Supplement Report.

Finally, the Board approved the continuation of *The Banner* Editorial Council with the intent that the current three members from the Faith Alive Board continue, as well as the BOT members and others presently serving on the council.

The Board also asks that synod note that a formal communication was received from the synodical Faith Formation Committee expressing its endorsement of the direction of the Implementation Design Team report.

B. Finance matters (Committee 6)

1. The Board approved the unified budget for the denominational entities, inclusive of the individual budgets of the agencies, the educational institutions, the denominational offices, the Loan Fund, and the Special Assistance Funds of the CRC as presented in the report of the BOT Finance Committee.
2. The Board recommends that synod approve a ministry share of \$332.79 per adult member (age 18 and over) for calendar year 2014 (a 2% increase over the previous year) to partially support the approved unified denominational budget.

3. The Board recommends that synod approve the list of above-ministry share offerings as follows:

a. Denominational agencies recommended for one or more offerings

Back to God Ministries International

Calvin College

Calvin Theological Seminary

Christian Reformed Church Foundation

CR Home Missions

CR World Missions

Denominational Ministry Programs

- 1) Chaplaincy and Care Ministry
- 2) Committee for Contact with the Government
- 3) Disability Concerns
- 4) Pastor-Church Relations
- 5) Race Relations
- 6) Safe Church Ministry
- 7) Social Justice and Hunger Action
- 8) Urban Aboriginal Ministries

Faith Formation/Faith Alive Christian Resources

World Renew—one offering per quarter because the agency receives no ministry-share support

b. Denominationally related agencies recommended for one or more offerings

Diaconal Ministries Canada

Dynamic Youth Ministries

- 1) GEMS
- 2) Calvinist Cadet Corps
- 3) Youth Unlimited

Friendship Ministries (Friendship Ministries – Canada)

Partners Worldwide

Timothy Leadership Training Institute

4. The Board informs synod that it has approved the renewal of the following accredited agencies for offerings in the churches for 2014—year three in a three-year cycle of support (2012-2014). Synod 2002 approved certain revisions to the guidelines for nondenominational agencies and changed the policy from a required annual application and synodical approval to one that requires an application and synodical approval every three years. Synod indicated that, in the intervening years, agencies were to submit updated financial information and information regarding any significant programmatic changes. Each nondenominational agency requesting approval submitted the full range of required triennial materials for consideration.

The nondenominational agencies recommended for financial support but not necessarily for one or more offerings are

a. United States

1) Benevolent agencies

Bethany Christian Services
 Cary Christian Center, Inc.
 Hope Haven
 The Luke Society
 Mississippi Christian Family Services (MCFS)
 Pine Rest Christian Mental Health Services
 Quiet Waters Ministries

2) Educational agencies

Ascending Leaders
 Christian Schools International
 Christian Schools International Foundation (for textbook development)
 CLC Network
 Dordt College
 Elim Christian Services
 Friends of ICS (U.S. Foundation of Institute for Christian Studies)
 ITEM—International Theological Education Ministries, Inc.
 Kid's Hope USA
 The King's University College (through the U.S. Foundation)
 Kuyper College
 Langham Partnership (formerly John Stott Ministries)
 Providence Christian College
 Redeemer University College (through the U.S. Foundation)
 Rehoboth Christian School
 Roseland Christian School
 Trinity Christian College
 Worldwide Christian Schools
 Zuni Christian Mission School

3) Miscellaneous agencies

Association for a More Just Society
 Audio Scripture Ministries
 Bible League International
 Biblica U.S., Inc.
 Center for Public Justice
 Crossroad Bible Institute
 IN Network U.S.
 InterVarsity Christian Fellowship (endorsed for local specified staff support only)
 Middle East Reformed Fellowship, U.S. (MERF)
 Mission India
 Paidia International Development
 The Tract League
 World Communion of Reformed Churches (WCRC)
 Wycliffe Bible Translators, Inc.

b. Canada

1) Benevolent agencies

Beginnings Family Services
 Homestead Christian Care
 Shalem Mental Health Network

2) Educational agencies

Canadian Christian Education Foundation, Inc. (for textbook development)
 Dordt College
 Edu Deo Ministries (formerly Worldwide Christian Schools – Canada)
 Institute for Christian Studies
 The King's University College
 Kuyper College
 Ontario Association of Christian Schools Foundation
 Redeemer University College
 Trinity Christian College

3) Miscellaneous agencies

Bible League of Canada
 Cardus (Work Research o/a Cardus)
 Citizens for Public Justice (CJL Foundation)
 Evangelical Fellowship of Canada
 Gideons International in Canada
 International Needs (IN Network Canada o/a International Needs)
 InterVarsity Christian Fellowship of Canada
 Middle East Reformed Fellowship, Canada (MERF)
 One Book (Global PartnerLink Society o/a One Book)
 World Communion of Reformed Churches (WCRC)
 Wycliffe Translators of Canada, Inc.

5. In addition, the Board of Trustees recommends the following new request for inclusion on the list of unaffiliated recommended causes:

United States

Care of Creation

Care of Creation, founded in 2005, was formed for the promotion of environmental stewardship by various means in the United States and other countries. Its primary project is focused on the restoration of the indigenous forest in Kenya, research, and training events related to conservation agriculture in Kenya—and on a limited goal of mobilizing the church in Kenya to respond to the ongoing environmental challenges in that country. Care of Creation is beginning a similar program in Tanzania. In addition, Care of Creation offers *Our Father's World* weekend seminars for churches.

Ground: Approval is in alignment with the direction of Synod 2012 (Article 74, B, 7 in the *Acts of Synod 2012*, p. 805).

6. The denominational salary grid

The BOT recommends that Synod 2013 adopt the salary grid as detailed below for use in fiscal year 2013-2014. The Board is proposing a 2 percent increase over 2012-2013.

Level	2013-2014 Salary Grade and Range Structure					
	Proposed U.S. Range			Proposed Canadian Range		
	Minimum	Midpoint	Maximum	Minimum	Midpoint	Maximum
20	\$121,124	\$151,406	\$181,687			
19	\$109,196	\$136,495	\$163,793			
18	\$97,326	\$121,657	\$145,989	\$107,437	\$134,296	\$161,155
17	\$87,351	\$109,189	\$131,027	\$93,349	\$116,686	\$140,023
16	\$78,622	\$98,278	\$117,933	\$81,690	\$102,113	\$122,535
15	\$71,272	\$89,091	\$106,909	\$71,958	\$89,948	\$107,937
14	\$62,270	\$77,837	\$93,405	\$63,462	\$79,328	\$95,193
13	\$54,742	\$68,427	\$82,113	\$56,635	\$70,793	\$84,952

7. Summary of denominational investments and compliance with investment policy

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

C. Benefits matters (Committee 6)

The Board of Trustees and the Reformed Church in America (RCA) Board of Benefit Services have approved the establishment of the Reformed Benefits Association, a new association for joint provision, management, and administration of health and welfare benefit plans for ministers, lay employees, and retirees of the two denominations, their agencies, and participating churches and other assemblies. The association is being created to further develop a spirit of Christian fellowship and cooperative mission between the two denominations and to promote, through cooperative effort, the spiritual, moral, social, and civic welfare of the Christian community.

The Reformed Benefits Association will be governed by a board that will include members named by the BOT and the RCA Board of Benefit Services. CRC and RCA staff members will work together to complete the necessary steps to make the association operational for benefit open enrollment in the fall of 2013. The association will not oversee any Canadian benefit programs or the retirement programs of either denomination.

III. Recommendations

A. That synod by way of the ballot appoint a member to the Board of Trustees for the Canada at-large position (BOT Supplement section I, A, 3).

B. That synod take note of the clarification of the BOT's response to the Diversity in Leadership Planning Group II report as found in section I, C of this supplemental report.

C. That synod adopt the revised proposal for the appointment of a director of diversity with a budget allocation of approximately \$100,000 per year for two years to begin FY2014 (BOT Supplement section I, C).

D. That synod instruct the ED to develop a comprehensive strategy and organizational alignment that addresses all of the multicultural and ethnic-minority concerns that need to be considered, and that brings us closer to the goal of more closely reflecting the diverse communities we inhabit and the visions expressed in the book of Revelation (BOT Supplement section I, C).

E. That synod take note of the BOT's endorsement of the direction offered by the Imagining Ministry in the CRC in Canada report (BOT Supplement section I, D and Appendix A).

F. That synod take special note of the recommendation by the Task Force Reviewing Structure and Culture to give the BOT authorization to approve forthcoming position descriptions and the search for, appointment of, and ratification of final candidates for senior leadership team positions (BOT Supplement section I, E).

G. That synod take note of the start-up of a new search for an executive director of the CRCNA with the hope of presenting a nominee to Synod 2014 (BOT Supplement section I, G).

H. That synod adopt a schedule of holding synod normally four out of every five years in Grand Rapids on the campus of Calvin College (BOT Supplement section I, H).

Grounds:

1. The logistics for a meeting of synod are most manageable when the facilities at Calvin College are used.
2. Adopting such a schedule will help Calvin College in its advance planning for use of its facilities, allowing the college to book other conferences and events when synod meets elsewhere.

I. That synod accept the invitation of Crossroad Community CRC in Schererville, Indiana, to serve as the convening church of Synod 2017, and that synod be held on the campus of Trinity Christian College (BOT Supplement section I, I).

Grounds:

1. Crossroad Community CRC has extended this invitation, and Trinity Christian College's facilities are available.
 2. A study of the costs of holding synod on the campus of Trinity Christian College indicates that costs are comparable to those of holding synod in Grand Rapids at Calvin College.
- J. That Synod 2013 reserve time (approximately 45 minutes) to hear a presentation on the results of the 2012 Denominational Survey (BOT Supplement section I, J).
- K. That synod take note of the following actions taken (BOT Supplement section II, A):
1. Endorsement by the BOT of the proposed direction of the Implementation Design Team report regarding the convergence of the critical functions of Faith Alive Christian Resources and the faith formation initiative.
 2. The formal endorsement of the Design Implementation Team report by the synodical Faith Formation Committee.
- L. That synod receive the agencies and institutional unified budget as information and approve a ministry share of \$332.79 for calendar year 2014 (BOT Supplement sections II, B, 1-2).
- M. That synod adopt the following recommendations with reference to agencies requesting to be placed on the recommended-for-offerings list:
1. That synod approve the list of above-ministry share and specially designated offerings for the agencies and institutions of the CRC and denominationally related ministries, and recommend these to the churches for consideration (BOT Supplement section II, B, 3).
 2. That synod receive as information the list of nondenominational agencies, previously accredited, that have been approved for calendar year 2014 (BOT Supplement section II, B, 4).
 3. That synod accept the following new request for inclusion on the list of accredited nondenominational agencies (BOT Supplement section II, B, 5):

*United States**Care of Creation*

Care of Creation, founded in 2005, was formed for the promotion of environmental stewardship by various means in the United States and other countries. Its primary project is focused on the restoration of the indigenous forest in Kenya, research, and training events related to conservation agriculture in Kenya—and on a limited goal of mobilizing the church in Kenya to respond to the ongoing environmental challenges in that country. Care of Creation is beginning a similar program in Tanzania. In addition, Care of Creation offers *Our Father's World* weekend seminars for churches.

Ground: Approval is in alignment with the direction of Synod 2012 (Article 74, B, 7 in the *Acts of Synod 2012*, p. 805).

N. That synod adopt the denominational salary grid for senior positions as proposed (BOT Supplement section II, B, 6).

Board of Trustees of the
Christian Reformed Church in North America
Joel R. Boot, executive director

Appendix A

Imagining Ministry in the CRC in Canada: A Review of Canadian Ministries and the Director of Canadian Ministries Position

Introduction

In his book *To Plant a Walnut Tree*, Trevor Waldo writes that planting a walnut tree is an act of faith because in many ways you will not see the fruit for some time. However, when you do see the fruit, the tree is vigorous and the fruit is very good for you. This report is intended to plant some walnut trees with regard to Canadian Ministries within the binational “forest” of the CRCNA. We hope and pray that good fruit will come as a result.

This report provides a summary of the process for the review of Canadian Ministries and the director of Canadian ministries (DCM) position and proposes a direction and a position description for a senior leadership position in Canada within the context of a binational church in the CRCNA.

Background: The Mandate and the Process

In October 2012, Ben Vandezande began work as interim director of Canadian ministries with a two-part mandate by the ED:

1. Ensure vigorous continuity of the ministries related to the Canadian Ministries office, including Aboriginal Ministry Centres, Canadian Aboriginal Ministry Committee, Centre for Public Dialogue (Committee for Contact with the Government), ServiceLink, and ecumenical relations.
2. Review Canadian Ministries and especially the role of the director of Canadian ministries and prepare a report with recommendations on how to move forward with this role with greater clarity.

We have made very good progress on the first part of the mandate, and this report represents a response to the second part of that mandate.

The review process has three components:

1. Review the history of Canadian Ministries, how binationality in the CRCNA shapes our ministry together, and how the structure and culture in the CRCNA affect the effective functioning of the DCM role.
2. Discern how fresh understandings of binationality can help ministry in the Canadian context to thrive. Imagine ways to create a culture and suggest structures and working relationships to demonstrate that.
3. Propose a position description for the DCM with a timeline and hiring process.

(See Addendum 5 for a description of the mandate of the review team.)

As part of the process, we reviewed the current and past job descriptions for the DCM. There are differences between the various position descriptions over the years. The key verbs are often quite fuzzy and do not provide a clear direction for expectations or priorities. They are weak in describing the character of relationships with the congregations and how to foster collaboration among ministries and agencies in a binational context.

(Refer to Addendum 2 for the current description of the DCM position.)

This review is an opportunity to refresh and, in some ways, reframe the position of the DCM and/or what it should be. It especially asks us to focus on how we can engage the local church and classis in its mission context both locally and nationally and how the denomination can be a vital part of that journey.

This process is being carried on at a time when the denomination is also in significant transition, as evidenced by the work of the Task Force Reviewing Structure and Culture, the Strategic Planning and Adaptive Change Task Force, the faith formation initiative, and the search process for a new executive director. This is a kairos moment. It is a time of convergence. It is an opportunity to explore what it means to be a denomination, who we are as a church together, and how we can engage the mission of God in the most effective way possible.

This report will focus on the local, regional, and national context of our binational church.

The review team benefited from a wide range of input into our process. We gleaned helpful information from fifty surveys and seven focus groups conducted by the Task Force Reviewing Structure and Culture with a focus on binationality. There have been helpful interactions with the task force throughout the process. We have engaged in conversation with several individuals about binationality and the DCM position. The C3 forum involving 120 people from across Canada provided an opportunity to have significant conversations about what it means to engage in God's mission in the Canadian context and to hear suggestions on how to structure and organize for that. There were conversations at all twelve of the Canadian classis meetings, and we received significant input from the 700 pastors, elders, deacons, and guests who participated.

Biblical Reflections

This is a process of spiritual discernment. During our meetings as a team, we were especially helped by reflections on two passages. They provide principles that apply to our discernment journey.

Responding to the Greek-speaking Widows – Acts 6:1-7

The Jerusalem church was especially marked by caring for the needy. When the Greek-speaking widows mentioned that they were not being cared for, the church responded quickly. Its response and the results of the response are very instructive. We note the following:

- Trauma is normal. Living churches have growing pains. Dead churches do not.
- The complaint is heard. Advocacy refers to giving a voice to the voiceless so that they can be heard. Trauma may be normal, but dealing with it always begins with listening.
- Systemic revision is proposed and carried out. No Band-Aid solution here; the “church order” is revised. Greek-speaking men are appointed to carry out a new ministry—that is, caring for the Greek-speaking widows.
- Organic leadership development is encouraged. Stephen emerges as a leader; he is also a strong preacher. His sermon in Acts 7 has a profound impact on the theology of Paul, even though Paul was not yet converted.

Facing significant challenges as the church of Christ is “the norm”; challenges often come as “growing pains” that require reviewing and making appropriate changes to address a changing situation. The fact that we have struggles as a binational denomination is probably a sign of a growing awareness and response to the importance of contextualization in church life, and that is a good thing. Thus, we (a) listen well; (b) discern where the systemic change is called for; and (c) shepherd the changes organically, trusting that God in his faithfulness will work through our discerning obedience.

Kairos Moments in the Life of the Church – Acts 11:19-26; 13:1-3

During the past half year or so, many denominational leaders have referred to this time in CRCNA history as a “kairos moment” (referring to a time when God acts significantly, or an appointed time in the purpose of God). What does a kairos moment look like, and what does it require of us?

Antioch was a “messy” church; in the heavily socially segregated Roman Empire, it was led by a Jerusalem Jew, a Tarsus Pharisee, a Greek-Cypriot, an adopted brother of Herod, and an African. Out of this unlikely leadership team comes (a) the first time the “world” names the church accurately—“Christians”—and (b) the very first intentional missionary journey of the early church—it was a kairos moment. What does this say to us?

- “Messy moments” like this either evoke a fear-based clamp-down or an openness to the Spirit’s leading.
- They require Spirit-led synergists who discern God’s presence within the mess, and this discernment is aided by disciplines such as prayer and fasting.
- “Church” often involves wise connections between the head office (Jerusalem) and the front lines (Antioch).

The Mission of God

God is on a mission to make his kingdom a reality in the world. He calls his people to incarnate his message of love, hope, reconciliation, and justice in their context. What especially binds us together is the shared call to be engaged in the mission of God. Our God is a sending God who wants to reach the nations (“the ethnos”). He provides his Holy Spirit to the church and to each of us in order for us to be sent people engaged in his mission. Our discussion about binationality, organization, culture, or leadership always needs to be framed in the context of that mission.

The five streams proposed by the Task Force Reviewing Structure and Culture for consideration by Synod 2013 are one way in which the CRCNA is capturing the essence of what it means for us to be engaged in the mission of God. These five streams, if approved, can help to shape the visioning process, our priorities, and how we collaborate. These five streams could shape how a senior leadership position in the denomination will function and provide focus. (See Addendum 6 for a description of the proposed five streams.)

The mission of God happens in context. The mission of God is to be incarnated into different contexts. There are at least five such contexts: local, regional, national, binational, and global. Because we as Reformed people believe that all areas of life are to come under the reign of God, the context of our ministry matters. As we carry out our unique mission as the CRCNA in these various contexts, it is important to see how these contexts shape how we organize for ministry, provide resources to enhance ministry, and make decisions about ministry.

Cultivating Binationality in the CRCNA

In the CRCNA we describe ourselves as a binational church. This is a reality we embrace and a value we want to cultivate. As a binational church, we share a common mission and work out of a shared purpose in different contexts. The Task Force Reviewing Structure and Culture has prepared a report for Synod 2013 that addresses binationality and includes several instructive sections for the work of the review process. Following are excerpts from that report:

As we discuss binationality and how it functions in the church, it is important to begin with a description of what we mean by the term *binationality*.

The CRCNA is a Reformed denomination that operates in the United States and Canada. The CRCNA values being a binational denomination for the opportunity it provides to combine pursuit of a common mission with an intentional and meaningful engagement with different national, regional, and local contexts for ministry. Binationality in the CRCNA fosters a culture of gracious space that encourages different expressions of common convictions to achieve common goals of meaningful witness and effective, holistic ministry in different contexts. Intentional recognition of commonalities and significant differences allows adequate flexibility in leadership, structures, and policies to respond to each national context as well as regional, local, and ethnic contexts.

The report includes an explanation of the following themes related to binationality:

1. The CRCNA has a shared purpose in mission
2. One church—different contexts/cultures
3. Different contexts and cultures are expressed in the way we do ministry
4. Organizational space is provided to reflect different contexts

The definition of binationality and these themes call for “gracious space” (i.e., encouraging *different* expressions of common convictions to achieve common goals of meaningful witness and effective, holistic ministry in different contexts). This gracious space needs to be intentionally reflected in all levels of our interaction, cooperation, and contextualization nationally and individually, within the BOT and agencies and in our structure and culture.

Ways to Cultivate Binationality in the CRCNA’s Structure, Culture, and Leadership

In the report of the Task Force Reviewing Structure and Culture, five possible ways to cultivate binationality in the CRCNA are identified. The following is a brief summary of each of those ways followed by some comments on implications for the senior leadership position in Canada. (For a detailed description of the four themes and ways of cultivating binationality, refer to Addendum 4.)

Gather to Discern Vision and Understanding of our Context

We must intentionally and regularly gather in our respective national contexts to understand trends that are happening, the culture in which we are doing our living, and the implications for our ministry as a church. . . . This process of discernment and visioning needs to involve a

dynamic interaction between the local/classical initiative and a national/denominational initiative.

With the call for visioning and planning on the classical and national levels, we envision the senior Canadian leadership position playing a significant role—convening and hosting the conversation, shaping the agenda, ensuring and influencing the follow-through implementation and accountability, and effectively communicating the outcomes.

Developing an Organizational Culture

We must cultivate a posture of heightened awareness and intentionality to engage with our respective contexts and foster gracious space for differentiated approaches within a commitment to mutual accountability for a common mission.

The proposal to develop an organizational culture means the senior leadership position will need to employ a person who can intentionally shape places of “gracious space.” This is especially important as the focus of the position broadens from “unique” national ministries to advocating in the national and denominational context for the shared vision with every ministry.

Senior Leadership Position

A senior Canadian leadership position that works closely with the executive director (ED) of the CRCNA is mandated to cultivate and nurture vision and facilitate ongoing strategic planning. To make binationality an authentic leadership value, a major component of the ED position will have to be the intentional advancement of a consultative and flourishing binational organizational culture and communion.

The senior leadership position in Canada and the ED will need to work together closely to cultivate and nurture vision and facilitate ongoing strategic planning.

Senior Staff Team to Develop Collaboration

A senior staff team at the national level, currently known as the Canadian Ministries Team, should focus on ministry goals and priorities and areas of potential collaboration with churches, classes, and the agencies and ministries. . . . A staff team should be linked to regional- and classis-based initiatives in order to interact with learnings “on the ground” and be encouraged to go “where the energy is.”

Working with a senior staff team to develop collaboration, the senior leadership position will serve as a link for the agencies to the classes and congregations. In relationship to the Canadian Ministries Team (CMT) the position will need to bring synergy, be a team leader, and hold the team accountable for efficiency and collaboration.

Governance

The Board of Trustees and the boards of agencies should cultivate attention to the discernment and decision making process for authorizing and implementing ministries in each national context.

The senior leadership position will report to and be accountable for following through on decisions to the BOT.

He or she will speak into the CRCNA-Canada Corporation and the Ministries Leadership Council as an influencer and vision caster.

The Conversations with Classes

An essential component of this review process was to engage the local church in the discernment journey. Each classis across Canada provided generous time for focused conversation on the subject of Canadian Ministries. The participants' level of engagement, their imagination and creativity, and their vigorous input helped to outline key values and a potential future for the CRCNA and also speak clearly into what kind of senior leadership is desired.

The input from 700 persons from all the congregations across Canada helped to shape our conversation in a very significant way. At the same time, this manner of engaging in conversation serves as an example of "behaving our way into the future." We spent twice as much time listening as we did talking and took seriously the input and response as we discerned the pathway forward.

The experience of the conversations, as well as the input, provided an opportunity for convergence and imagination. We also note that a conversation of this kind, although extensive in its breadth, is not a substitute for a full-blown vision process and discernment process that is needed going forward.

The conversations provided significant input on the following two focus questions:

Imagine it is 2020. We have spent the last seven years discerning and acting on what it means to be effective as a denomination in the Canadian context. Imagine we have made significant progress in our journey toward reaching our kingdom potential.

- 1. What will be some key characteristics of our denomination's ministry in Canada in the year 2020?*
- 2. In light of these characteristics, what kind of leadership do we need in Canada to inspire, guide, and structure ministry that reflects these characteristics (i.e., leadership qualities, roles, and responsibilities)?*

In the first question, we invited people to name what they *imagine* the church would look like. They gave an indication of suggested values and priorities that they believe the church needs to embrace in the coming years.

The second question stated, in light of the characteristics identified in response to question one, what kind of leadership is needed to assist our work together with the churches and classes and agencies in helping the CRCNA in Canada to embrace those characteristics.

The input in response to both questions was recorded, and data was grouped into themes for each classis. Then the themes from all of the classes across Canada were grouped together to identify patterns and overall themes. They were ranked according to the frequency of the comments.

It is important to note that these themes were distilled from twenty to thirty pages of input. The more detailed data provides greater nuance and content to these themes. However, for our purposes, we want to discern the overall themes that emerged and suggest implications for the senior leadership role in Canada.

Characteristics of the CRCNA in Canada in 2020: Summary of Main Themes

The overall themes of the preferred characteristics for the CRC in Canada by the year 2020 can be summarized as follows (the first six focus on the key characteristics of what we will be or do; the final three focus on the posture and role of the denomination):

- Holistic, missional engagement with the community
- Advocate for justice together on behalf of aboriginal peoples and the poor
- Work ecumenically, locally, and nationally for impact
- Vigorous faith formation and discipleship
- Intergenerational connections and bridging
- Embrace diversity and cross-cultural work together
- Mature, organic, empowering denomination
- Vital Reformed identity
- Articulate, competent leadership

There is a convergence between these themes and the proposed “five streams.” This convergence affirms the proposed priorities and can shape our vision casting as a denomination and classes. It can also help to shape the role of the DCM and give direction to the ways the DCM engages the classes and congregations.

The Role and Responsibilities of a Senior Leadership Position: Summary of Main Themes

The overall themes of leadership qualities and characteristics and of roles and responsibilities can be summarized as follows (for a longer summary of these themes, refer to Addendum 3):

Qualities and Characteristics

- Rooted in Christ’s love and grounded in God’s Word
- Spirit-filled and Spirit-led person of prayer and discernment
- Discerns God’s will in the context in which we live
- Experienced visionary who is bold
- Embodies servant leadership and discipleship
- Relational collaborator who listens and equips
- A communicator with charisma
- A leader with integrity

Roles and Responsibilities

- Nurture and cast creative missional vision that inspires and is acted upon
- Prompt missional engagement in our local and national context
- Catalyze networking among classes and churches to foster collaboration
- Ecumenical and social justice engagement
- Cultivate next-generation leaders and disciples

- Adept at cross-cultural, racially diverse ministry for reconciliation
- Communicate effectively to build community
- Lead effectively in Canada in generous organizational space
- Provide leadership through a distributed team to foster collaboration among and with classes

A review of these themes indicates a substantial expectation for a senior leadership role in Canada. From this we can get a sense of the key roles and responsibilities for a senior leadership position that would be welcomed by churches and leaders from classes in Canada.

Possible Scenarios Considered for the Senior Leadership Role

As we discerned the pathway forward, the team explored a variety of scenarios.

Scenario 1: Continue with the position as it is.

This process of reviewing the senior leadership role in Canada was initiated in response to a recognized lack of clarity in the position description and how it fits within the binational context. This is not a viable option.

Scenario 2: The senior leadership position in Canada is tied to either a regional synod or a separate denomination in Canada. While there were some voices suggesting this, we discerned a strong desire to remain a binational church, which has the organizational space to address ministry in a Canadian context. Further, it was not part of our mandate to explore alternative structures.

Scenario 3: Have a senior leadership role at the executive leadership level that provides leadership for ministry in Canada with clear organizational space to function effectively and that works in close interaction with binational and global ministry in the CRCNA. This is the preferred option.

There are three options for the third scenario regarding a senior leadership role in Canada:

1. A co-executive director for the denomination
This would require a significant rethinking of the organizational structure and the current recruitment process for a new executive director.
2. A U.S. director of ministries and a Canadian director of ministries
This would be an equal partnership with a shared understanding of the denomination and shared responsibility. Each director would have an understanding of the unique cultural differences of leadership in the two countries and would hold complementary skill sets.
3. A director who provides leadership for CRCNA ministry in Canada
This position would have full leadership responsibility for strategic planning in Canada, including opportunities for dealing with the financial challenges of implementing such a plan. This position would not have a counterpart in the United States but would work closely with the ED and other executive leadership positions in developing vision and strategic planning for the denomination.

The team recommends moving ahead with the third option. We also recommend ongoing consideration be given to option 2 as other senior leadership positions are developed.

The Proposed Title: Canadian Ministries Director (CMD)

Because we recommend a different role for this position, it will also be important to have the name reflect that role. We propose the position title to be Canadian Ministries Director (CMD). This title would reflect three things:

1. The CMD has a key role in developing and overseeing the implementation of the Ministry Plan of the Christian Reformed Church as a basis for guiding the planning, coordination, and integration of the work of the agencies and ministries in Canada (not just ministries “unique to Canada”).
2. This position has responsibility to work for collaborative synergy in the initiatives from agencies and classes to facilitate coordinated ministry in Canada.
3. This leaves open the possibility of having a parallel position in the United States.

The Main Responsibilities of the Canadian Ministries Director (CMD)

The person appointed to this office shall have the following general responsibilities:

1. Cultivate and nurture a shared and vibrant vision for the mission of the CRCNA with churches, classes, and agencies in Canada as reflected in the proposed five streams (*if approved*).
2. Prompt and mobilize the churches and classes of the CRCNA to imagine and demonstrate a Reformed missional witness in Canada through community engagement, gospel proclamation, advocating for social justice, and embracing racial diversity.
3. Catalyze networking and teamwork among classes, churches, and denominational agencies and ministries in Canada by nurturing a culture of cooperation and collaboration in mutual learning and ministry planning for optimum impact.
4. Advocate for justice and mobilize congregations and the CRCNA in Canada to be a Christian voice for social justice issues and foster ecumenical partnerships with other churches and denominations, locally and nationally, to enhance our witness.
5. Promote and foster faith formation, discipleship, church health, and development of diverse leadership to grow a vibrant CRCNA in Canada.
6. Provide leadership in developing and overseeing the implementation of the denominational ministries plan as a basis for guiding the planning, coordination and integration of the work of the agencies in Canada.

For a detailed position description for the Canadian Ministries Director, refer to Addendum 1.

As we review these responsibilities it seems there are three ways the senior leadership role should function. We summarize these as *leadership by, with, and through*.

1. *Leadership by* nurturing and casting vision and prompting missional engagement; cultivating ecumenical and social justice engagement.
2. *Leadership with* classes, churches, the CMT, and agencies for collaboration.
3. *Leadership through* generous organizational space, communicating binationally, and building community among churches in Canada.

In summary, this senior leadership role needs to face the congregations working with (a) a cross-Canada team and (b) a cross-agency team in order to collaboratively engage in the mission and context in partnership with the binational church as we make a local and global impact.

Are We Ready to Proceed?

In order to discern readiness to recruit a person for such a position, we asked, “What else needs to be in place in order to move forward with recommending this position at this time?” It is important to have agreement on the following as part of the context for moving forward and for these things to be in place or significantly under way.

1. The new ED needs to be in place and be an essential part of the process of selecting the CMD.
2. The CMD will be engaged in the conversation about ways to shape the leadership team and to organize for effective ministry over the next couple of years.
3. The CMD position can describe, act on, and work through a focused vision in the Canadian context. This position will promote vision gatherings at the classis level and host a tri-annual conference. These tri-annual gatherings will influence the strategic plan, provide opportunity for action and related budget, and have accountability for results.
4. The CMD is team leader of the CMT and works with a team of classis-based representatives in collaboration with the CMT and acts as a synergist to maximize ministry.
5. The position description for the CMD provides clarity of roles and accountability to the CRCNA-Canada Corporation and the ED.
6. The CMD is engaged in the ongoing work of the BOT on the implementation of the suggested ways of cultivating binationality proposed by the Task Force Reviewing Structure and Culture.
7. A leadership covenant is developed with the ED, CMD, MLC, and CMT in order to ensure trust and organizational space within which to function.

Proposed Process and Timeline for Recruiting a New CMD

The following are some comments on the possible process and timeline for recruitment. There are several interrelated factors at play that need to be kept in mind.

1. The report and position description are to be approved by the BOT.
 - The BOT needs to make a decision with regard to the nature of this position. It will also need the authorization from synod to proceed with the development of a position description and its posting prior to Synod 2014.
 - It is ideal that the new ED be an integral part of the recruitment process.
2. A search team is appointed and develops a profile, a communication plan, and a search process.
3. There are two options for a suggested timeline for posting and recruiting:
Option 1:
The posting and recruitment take place in Fall 2013 and an appointment take place at the February 2014 meeting of the BOT. It will be important to communicate with the classes and churches in Canada about the process for recruitment.

Option 2:
The posting and recruitment take place during Summer 2013 and an appointment take place at the September meeting of the BOT. This option puts significant pressure on the engagement by the ED and the recruitment process. The work of the search team would happen over the summer.

Option 1 is the suggested timeline. Either timeline has implications for the interim arrangements.

Closing Comments

In conclusion, the team shares another illustration from the book *To Plant a Walnut Tree*. The author is talking about what it means to be a planter of walnut trees:

... someone who, from their independence, can offer something of value and perspective and courage and hope in challenging situations. Someone who can invest in answers that may not yield fruit today but over time will make a difference.

We hope and trust we have served in this way. We thank you for this opportunity to speak into this topic. We trust that the information, the learnings from the conversations with the classes in Canada, the reflections, and the proposals will shape the future journey in Canadian Ministries as part of a vital binational CRCNA.

List of Addendums

Addendum 1 – Proposed Position Description for the Canadian Ministries Director (CMD)
Addendum 2 – Current Position Description for the Director of Canadian Ministries (DCM)
Addendum 3 – Leadership Qualities and Characteristics, Roles and Responsibilities
Addendum 4 – Cultivating Binationality in the CRCNA
Addendum 5 – The Review Process
Addendum 6 – The Five Streams

The Review Team Members

Cal Aardsma, Ron De Vries, Syd Hielema, Lee Hollaar, Al Karsten, Yvonne Schenk, and Ben Vandezande (Team Leader)

Addendum 1: Proposed Position Description for the Canadian Ministries Director (CMD)

I. General Description

The person appointed to this office shall have the following general responsibilities:

- A. Cultivate and nurture a shared and vibrant vision for the mission of the CRCNA with churches, classes and agencies in Canada as reflected in the five streams (*if approved*).
- B. Prompt and mobilize the churches and classes of the CRCNA to imagine and demonstrate a Reformed missional witness in Canada through community engagement, gospel proclamation, advocating for social justice, and embracing racial diversity.
- C. Catalyze networking and teamwork among classes, churches, and denominational agencies and ministries in Canada by nurturing a culture of cooperation and collaboration in mutual learning and ministry planning for optimum impact.
- D. Advocate for justice and mobilize congregations and the CRCNA in Canada to be a Christian voice for social justice issues and foster ecumenical partnerships with other churches and denominations, locally and nationally, to enhance our witness.
- E. Promote and foster faith formation, discipleship, church health, and development of diverse leadership to grow a vibrant CRCNA in Canada.
- F. Provide leadership in developing and overseeing the implementation of the denominational ministries plan as a basis for guiding the planning, coordination and integration of the work of the agencies in Canada.

II. Qualifications

The person appointed to this office shall have the following qualifications:

- A. Be a member of the CRCNA with a knowledge of and commitment to a Reformed Christian worldview and be motivated by a love for the whole mission of God.
- B. Be grounded in Christ's love and be a Spirit-led person shaped by prayer who leads with an understanding and discernment of God's will in the varied contexts in which we live and minister.
- C. Be a seasoned leader and a confident, experienced visionary who is able to cultivate and discern a vision for local, national, and global ministry in an environment of shifting demographics and significant cultural change.
- D. Be innovative in cultivating a vision of how God is leading his church and have the capacity to guide strategic responses.
- E. Be a servant-leader that nurtures relationships, empowers colleagues, and advances ministry.
- F. Work as a team leader and team player with the ability to plan and work collaboratively with people in congregational, regional, national, and denominational ministries.
- G. Have a reputation for personal and professional integrity, forthrightness, and compassion for the poor, the lost, and the disenfranchised.
- H. Be a good communicator.
- I. Have appropriate educational training, extensive ministry experience in a church/parachurch related context where he/she has demonstrated leadership and management capacity.
- J. Have a commitment to a binational CRC and demonstrate an understanding of the diverse religious and cultural forces and the unique social and political contexts that influence ministry in our respective countries.
- K. Have a good grasp of sound financial practices and good fiscal policies and procedures.

III. Duties and Responsibilities

The person appointed to this office shall have the following duties and responsibilities:

- A. Cultivate and nurture a shared and vibrant vision for the mission of the CRCNA, champion visioning activities at classis gatherings, host regular national conversations and forums (e.g., every two or three years), and provide leadership in implementing visioning outcomes.
- B. Prompt and mobilize missional engagement in local churches by imagining possibilities, promoting learning opportunities, sharing stories and best practices, and facilitating use of resources for mutual learning.
- C. Facilitate networking and collaboration with churches, classes, and agencies in Canada for sharing best practices and strategic planning and the implementation of the Ministry Plan of the Christian Reformed Church. Gather, lead, and empower a team of classis-based animators/coaches to stimulate collaborative action that generates effective ministry.
- D. Serve as the spokesperson for the CRCNA in Canada on matters of communication with the government and of public pronouncement, in consultation with the Executive Director.
- E. Oversee and champion denominational social justice ministries in Canada. Identify social justice priorities and develop strategies for community engagement with staff and related committees.
- F. Foster local and ecumenical activity and engage in national partnerships through bodies such as the Canadian Council of Churches, the Evangelical Fellowship of Canada, and others.
- G. Foster a culture of leadership development that is organic and innovative.
- H. Advocate for intergenerational ministries and faith formation initiatives.
- I. Serve as team leader and administrative officer of the CMT to work for collaborative synergy between agencies, and partner with classes and other Christian ministries to facilitate unified ministry.
- J. Provide leadership in developing and overseeing the implementation of the Ministry Plan of the Christian Reformed Church as a basis for guiding the planning, coordination, and integration of the work of the agencies in Canada.
- K. Review and monitor ministry plans and budgets from all agencies and ministries operative in Canada and provide observations, analysis, and recommendations with respect to ministry priorities in Canada to them, to the ED, and to the CRCNA-Canada Corporation. Attend the meetings of the Canadian boards of denominational agencies as needed.
- L. Promote and advocate for the ministries of the CRC in Canada and the ministries of the CRCNA with CRC congregations and classes in Canada.
- M. Serve as adviser to the CRCNA-Canada Corporation and act as its agent as requested or assigned.
- N. Serve synod and the binational BOT with information and advice regarding matters that relate to the ministry of the denomination and especially ministry conducted in Canada. Participate in the development and implementation of synodical and Board policy decisions and denominational plans, especially as they relate to denominational ministries in Canada.
- O. Ensure that the CRCNA-Canada Corporation is in compliance with all corporate, legal, and income-tax requirements and equip, advise, and ensure that the directors of the CRCNA-Canada Corporation fulfill fiduciary responsibilities as corporate directors, officers, and trustees.
- P. Perform such other duties as may be assigned by the ED.

IV. Working Relationships

The Canadian Ministries Director serves in the following ways:

- A. Works closely with the ED to cultivate vision and develop a denominational ministries plan in both countries.
- B. Provides leadership on behalf of the BOT and synod as a servant of the people, the churches, and the denominational agencies in Canada.
- C. Is appointed by the BOT upon recommendation of the CRCNA-Canada Corporation and the ED.
- D. Shall consult regularly (e.g., weekly) with the ED and shall be administratively accountable to the ED in the discharge of duties.
- E. Serves as the agent of and is functionally accountable to the CRCNA-Canada Corporation.
- F. Is advisor to the BOT and the CRCNA-Canada Corporation.
- G. Serves at the pleasure of the BOT, with continued employment subject to a favorable performance review by the ED and the CRCNA-Canada Corporation.

The Canadian Ministries Director serves in the following capacities:

- A. Spokesperson to the Government of Canada on all matters relating to the CRCNA. This is done in consultation with the ED and other 'invested' staff or volunteers (i.e., Director of Finance and Administration, Christian Reformed Centre for Public Dialogue).
- B. Spokesperson and representative in ecumenical activity of the CRC in Canada, working in consultation with the Ecumenical and Interfaith Relations Committee.
- C. Team leader of the CMT.
- D. A member of the MLC.
- E. The leadership link between administrative and ministry leadership in the CRCNA-U.S. offices and the Canadian office.

Addendum 2: Current Position Description for the Director of Canadian Ministries (DCM)

I. General Description

The person appointed to this office shall:

- A. Exercise leadership on behalf of synod and the Board of Trustees of the Christian Reformed Church (CRC) as a servant of the people, the churches, and the denominational agencies by responding to invitations, maintaining liaison, and visiting classes and churches in Canada.
- B. Be invested with management responsibility to facilitate the unified ministry of the denomination in Canada through joint strategic planning and coordination of goals, while recognizing the particular responsibilities and functions of each agency.
- C. Participate in developing and overseeing the implementation of the denominational ministries plan as a basis for guiding the planning, coordination, and integration of the work of the agencies in Canada.
- D. Assist the Executive Director as requested in providing consultation services to congregations, classes, and synodical deputies in Canada on matters dealing with church polity, Church Order interpretation, synodical decisions, and ecclesiastical procedures.

II. Qualifications

The person appointed to this office shall:

- A. Be a member of the CRC with a good knowledge of, and commitment to, the teaching of Scripture and the Reformed confessions, the life and polity of the CRC, and possess a love for the whole mission of the church.
- B. Be theologically trained and be an ordained minister of the Word in the CRC who has served as a pastor in at least one of the congregations of the denomination.
- C. Have a demonstrated commitment to the binationality of the CRC as one church in two nations and, at the same time, be familiar with and show a good comprehension of the diverse religious and cultural forces, as well as the unique social and political contexts that have bearing on ministry in Canada.
- D. Have received appropriate educational training and/or prior ministry-management experience in which leadership and management skills have been demonstrated.
- E. Possess a reputation for personal and professional integrity, forthrightness, and compassion for the poor, the lost, and the disenfranchised.
- F. Demonstrate self-reliance and sound judgment in decision-making.
- G. Have the ability to plan and work collaboratively with everyone involved in congregational, regional, and denominational ministries.
- H. Have a demonstrated ability in written and oral communication.

I. Have the ability to understand and act on advice with respect to budgetary guidelines, financial reports, and fiscal priorities for ministries in Canada.

III. Duties and responsibilities

The person appointed to this office shall:

A. Participate in developing and implementing, through collaborative efforts, the Denominational Ministries Plan in Canada.

B. Be an adviser to the Board of Directors of the CRCNA-Canada Corporation and act as its agent as requested or assigned. The Director of Canadian Ministries shall also be an advisor to the binational Board of Trustees of the CRCNA with reference to Canadian matters.

C. Consult with the Director of Denominational Ministries in the discharge of such duties that are part of the Director of Denominational Ministries' overall responsibility.

D. Be a member of the Ministry Council.

E. Be a member of and chair the meetings of the Canadian Ministries Team and function as its administrative officer.

F. Review and monitor reports from all the ministries and agencies operative in Canada in order to provide, in consultation with the Director of Denominational Ministries, an annual analysis of these ministries for the Board of Directors of the CRCNA-Canada Corporation. This annual report will contain both observations and recommendations processed through the Ministries Council with respect to ministry priorities in Canada.

G. Attend the meetings of Canadian denominational ministry boards as needed.

H. Serve, in consultation with the Executive Director, as spokesperson for the CRC in Canada on matters of communication with the government of Canada.

I. Be an advocate for the ministries of the CRC in general, and for the ministries unique to Canada in particular, with Christian Reformed congregations and classes in Canada.

J. The Director of Canadian Ministries shall obtain advice in matters involving budgeting and finance from the Director of Finance and Administration (DFA) or his designee.

K. Perform such other duties as may be assigned by the Executive Director.

IV. Accountability and terms of service

The Director of Canadian Ministries shall serve at the pleasure of the Board of Trustees and is supervised by the Executive Director. The appointment shall be made by the Board of Trustees, upon recommendation of the Executive Director and the directors of the CRCNA-Canada Corporation, and shall be ratified by synod. Continued employment is subject to a favorable annual performance review by the Executive Director and reviewed by the Board of Trustees.

Approved February 2005

Addendum 3: Leadership Qualities and Characteristics, Roles and Responsibilities

A Summary of Themes from the Conversations with Classes

Introduction

The following is an overall summary of the themes that emerged from the input of all the classes in Canada in relation to leadership qualities, roles, and responsibilities. The phrases that follow each heading are descriptive words drawn from the themes that emerged in each class. This will identify common themes that emerged. It is helpful to go back to more detailed descriptions to get the nuance of what each of these means.

Qualities and Characteristics

Rooted in Christ's Love and Grounded in God's Word

Rooted deeply in God and leads out of that rootedness in Christ. The spirit is personally centered and shaped by the Holy Spirit and demonstrates vibrancy and confidence in Christ's love.

Spirit-filled and Spirit-led Person of Prayer and Discernment

Spirit-filled person of prayer who is deeply grounded in Christ through prayer that prompts them to speak the truth with integrity. A prayerful listener who yields to the Spirit's leading for discernment and self-awareness and authenticity.

Discerns God's Will in the Context in Which We Live

Spiritually discerning of God's Word and the context in which we work. Able to imagine future possibilities and dreams, especially in the Canadian context.

Experienced Visionary Who is Bold

A seasoned leader who embodies confidence and calm. An innovator who is courageous and a leader of leaders. Experienced at navigating diverse approaches to come to a focused conclusion.

Embodies Servant Leadership and Discipleship

Models in their person the kind of empowering leadership that is needed. There is an authenticity because of walking and working as a servant leader. The posture is genuine and approachable, with a warm, inviting, humble spirit.

Relational Collaborator Who Listens and Equips

Strong ability to collaborate and equip and edify others. By being a connected listener and interacting with the churches and classes and by working through teams, the person demonstrates focused collaboration for fruitfulness.

A Communicator with Charisma

A person with charisma, passion, and demonstrated competence that inspires others about the work at hand.

A Leader with Integrity

A prophetic person who is a next-generation leader. Possibly female and also ethnically diverse.

Leadership Roles and Responsibilities

Nurture and Cast Creative Missional Vision That Inspires and Is Acted On

Nurture a clear creative hopeful vision with others that demonstrates a clear Reformed purpose. Provide apostolic leadership with a prophetic edge that demonstrates bold and courageous vision that inspires. Ensure vision is translated into missional reality so that we embrace it. A courageous agent of change and a strategic innovator with a desire to experiment. Flexible adaptive leadership open to new ministry opportunities and porous boundaries.

Prompt Missional Engagement in Our Local and National Context

Motivate and mobilize the church to engage and act within their communities and to inspire holistic ministry. Engage churches missionally to share the gospel and link them with partners in the community. Be culturally savvy and equip the churches to discern their local context.

Catalyze Networking Among Classes and Churches to Foster Collaboration Among and with Classes

Network congregations to catalyze learning, facilitate conversation, and multiply ministry. Nurture collaboration among churches and classes and be a mentor and encourager with a coaching posture to stimulate collaboration. Advocate for and with congregations to inspire and encourage local ministry and creative approaches for that.

Ecumenical and Social Justice Engagement

Partner ecumenically with other denominations and develop connections between churches. Work ecumenically with distinctiveness in an open-minded way. Engage social justice issues and advocate for justice and the vulnerable. Work as a reconciler especially among indigenous people. Be culturally savvy about the Canadian context and how to speak into it to advocate for justice.

Cultivate Next-Generation Leaders and Disciples

Remove barriers between generations in order to foster mutual learning. Equip and coach diverse younger leaders and foster mentoring discipling growth of next-generation leaders. Provide mentoring coaching for younger and new leaders for empowerment.

Adept at Cross-cultural Racially Diverse Ministry for Reconciliation

Adept at working with diverse peoples and cross-culturally. Engage racially diverse ministry for reconciliation and bridge building. Multiply and empower diverse ethnic leaders.

Communicate Effectively to Build Community

Build community by listening and articulating with a unifying authoritative voice. Use good communication skills that are innovative and tech savvy. Demonstrate a charisma and clarity in communication.

Lead Effectively in Canada in Generous Organizational Space

Have clear room and authority to act and to provide denominational leadership in Canada. Embody gracious space in the CRC and work out of a Canadian identity with the room to lead. Be an initiator with Canadian authority/accountability and access to financial resources. Embrace binationality with a clear context in the Canadian setting. Positionally this is a senior leadership role with opportunity to stimulate deliberation both in the national context and the BOT.

Provide Leadership Through a Distributed Team to Foster Collaboration

The senior leadership position interacts with regionally/classically based people and works with them to develop a national team for the purpose of collaboration. Works through a national staff team to link, learn, and mobilize ministry with churches and classes. The teams will be marked by a transparency and vigorous community.

Summary of Main Themes

These leadership qualities, characteristics, roles, and responsibilities can be summarized as follows:

Qualities and Characteristics

- Rooted in Christ's love and grounded in God's Word
- Spirit-filled and Spirit-led person of prayer and discernment
- Discerns God's will in the context in which we live
- Experienced visionary who is bold
- Embodies servant leadership and discipleship
- Relational collaborator who listens and equips
- A communicator with charisma
- A leader with integrity

Roles and Responsibilities

- Nurture and cast creative missional vision that inspires and is acted on
- Prompt missional engagement in our local and national context
- Catalyze networking among classes and churches to foster collaboration
- Ecumenical and social justice engagement
- Cultivate next-generation leaders and disciples
- Adept at cross-cultural racially diverse ministry for reconciliation
- Communicate effectively to build community
- Lead effectively in Canada in generous organizational space
- Provide leadership through a distributed team to foster collaboration among and with classes

How the Input Can Be Used

Developing these themes will be very helpful to the review team developing a perspective on the senior leadership role in Canadian Ministries in the following ways:

1. Clarify what hopes the church has as it imagines the future of its ministry in Canada as part of a binational church.
2. Identify the preferred qualities and characteristics that people are looking for in a denominational senior leadership role.
3. Identify the expectations for a denominational senior leadership position in Canada in order to assist in the ministry of the local church and classes and our work together as agencies.
4. Identify some sense of priority as to the main roles of the senior leadership position as that role works together with classes and agency staff in serving congregations as part of the overall mission of the CRCNA.

Addendum 4: Cultivating Binationality in the CRCNA

Excerpts from the Report of the Task Force Reviewing Structure and Culture

The CRCNA is a Reformed denomination that operates in the United States and Canada. The CRCNA values being a binational denomination for the opportunity it provides to combine pursuit of a common mission with an intentional and meaningful engagement with different national, regional, and local contexts for ministry. Binationality in the CRCNA fosters a culture of gracious space that encourages different expressions of common convictions to achieve common goals of meaningful witness and effective, holistic ministry in different contexts. Intentional recognition of commonalities and significant differences allows adequate flexibility in leadership, structures, and policies to respond to each national context as well as regional, local, and ethnic contexts.

D. Themes of binationality

In order to flesh out this definition of binationality, the following themes are important:

1. The CRCNA has a shared purpose in mission

We share a similar passion for God's kingdom work, and we work together for one purpose. The CRCNA has a shared sense of its mission, expressed in congregations and ministries in Canada and the United States and through partnerships around the world.

2. One church—different contexts/cultures

We are a binational church, working as one denomination in two countries in North America. Binationality involves two national identities—each working in different contexts. We recognize the cultural context of each country and how the distinct political and legal realities shape each context and influence how we engage in ministry.

3. Different contexts and cultures are expressed in the way we do ministry

We build on each other's respective strengths and learn to honor differences that are reflected geographically, culturally, and socially in the different countries and regions. This takes organizational shape and is reflected in the way in which we make decisions locally and nationally.

4. Organizational space is provided to reflect different contexts

We take a posture of making gracious organizational space to reflect different contexts. Developing that space means recognizing the need to discern how to do ministry by setting goals, identifying strategies, and developing action for each context.

(Agenda for Synod 2013, p. 354)

Our conversation about binationality and its implications for organization, culture, or leadership need to be framed in the context of the mission of God. As we do our work, it is God's mission and this vision that shape what we do. We need to find ways to cultivate binationality in the CRCNA structure, culture, and leadership. This is an ongoing process of renewal. Following are five possible ways to cultivate binationality in the CRCNA, including specific suggestions on how to translate each into action.

1. Gathering to discern vision and understanding of our context

We must intentionally and regularly gather in our respective national contexts to understand trends that are happening, the culture in which we are doing our living, and the implications for our ministry as a church.

- a. Visioning and planning at the classis level needs to be cultivated for member churches and related ministries to do creative work to discern their context and to resource churches and people to engage in their mission.
- b. National conversations for members of the CRC to deliberate on ministry priorities and strategies for effective witness within the respective contexts should be developed and held on a regular basis (every 2-3 years), either in conjunction with synod meetings or as free-standing meetings, to which classes would send appropriate delegations (i.e., triennial conference). Regional gatherings could be included as a step between individual classes and a national forum.

This process of discernment and visioning needs to involve a dynamic interaction between the local/classical initiative and a national/denominational initiative. In this way there would be significant contributions from the local context and also the national context and, as the two interact, a discernment of priorities for ministry and vision in contexts that are both classically, nationally, and binationally based. The process would complement and interact with the vision and strategic plan of the CRCNA.

2. Developing an organizational culture

We must cultivate a posture of heightened awareness and intentionality to engage with our respective contexts and foster gracious space for differentiated approaches within a commitment to mutual accountability for a common mission.

- a. The potential need for differentiation to effectively respond in a national context should be considered in relation to every ministry rather than assuming general commonality with a few exceptions for so-called “unique” national ministries.
- b. Deliberate consideration of each national context and implications for ministry, along with respect for local and regional contexts, ought to be incorporated into the mandates, planning processes, and accountability mechanisms of administrative and governing structures of the CRCNA.

3. Senior leadership position

Note: There is a process under way to discern the role and function of the director of Canadian ministries. That process will propose further definition of this senior leadership position to the BOT at its May 2013 meeting.

A senior Canadian leadership position that works closely with the executive director (ED) of the CRCNA is mandated to cultivate and nurture vision and facilitate ongoing strategic planning. To make binationality an authentic leadership value, a major component of the ED position will have to be the intentional advancement of a consultative and flourishing binational organizational culture and communion.

- a. The senior Canadian leadership role works closely with the ED in order to nurture and cultivate a vision in both countries. These roles provide regular reporting about progress in discerning and implementing the vision and the proposed strategies. There are a variety of options that can be considered for the senior Canadian leadership role.

- b. The senior Canadian leadership position and the ED lead and regularly report to the BOT on these and other initiatives to cultivate binationality in the CRCNA.

4. Senior staff team to develop collaboration

A senior staff team at the national level, currently known as the Canadian Ministries Team, should focus on ministry goals and priorities and areas of potential collaboration with churches, classes, and the agencies and ministries.

- a. A staff team should review the implementation of denominational and agency ministry plans and recommend changes to ensure that plans and programs effectively address the trends, issues, and challenges identified at national, regional, and local levels.
- b. A staff team should be linked to regional- and classis-based initiatives in order to interact with learnings “on the ground” and be encouraged to go “where the energy is.” The intent would be to develop strategies on which the agencies would work in order to better resource classes and congregations. The staff team would give input to a joint binational staff team (such as the Ministries Leadership Council) that would give overall leadership on how to translate denominational priorities into effective strategies for ministry.

5. Governance

The Board of Trustees and the boards of agencies should cultivate attention to the discernment and decision making process for authorizing and implementing ministries in each national context.

- a. The Board of Trustees can cultivate an awareness of national context by having a gathering of board members in each national setting that can help interpret the culture and priorities of each national context into the full Board meetings. For the Board of Trustees (BOT), this could mean the creation of appropriate structures within the BOT, such as standing committees for U.S. and Canadian ministries, with a mandate to advise the BOT on national level priorities and strategies in all areas of ministry.
- b. The Board of Trustees, as well as the boards of agencies and institutions, can pay particular attention to the decision making process toward authorizing and carrying out ministries in each country in compliance with the laws of that country and its accounting expectations, as well as to intentional ways in which boards make decisions about ministries happening in each nation.

(Agenda for Synod 2013, pp. 357-60)

Addendum 5: The Review Process

The interim director of Canadian ministries was mandated by the ED to “review Canadian Ministries and especially the role of the director of Canadian ministries and prepare a report with recommendations on how to move forward with this role with greater clarity.”

The mandate of the review team consists of the following three parts:

1. Review the history of Canadian Ministries, how binationality in the CRCNA shapes our ministry together, and how the structure and culture in the CRCNA affect the effective functioning of the director of Canadian ministries (DCM) role.
2. Discern how fresh understandings of binationality can help ministry in the Canadian context to thrive. Imagine ways to create a culture and suggest structures and working relationships to demonstrate that.
3. Propose a position description for the DCM with a timeline and hiring process.

The Leadership of This Process

Ben Vandezande as Interim DCM will provide leadership to this process. He will work with a team to provide advice and help carry out the work. The team will represent different parts of Canada and include a member from the Structure and Culture Task Force. The members of the review team include Lee Hollaar, B.C.; Ron De Vries, Alberta; Yvonne Schenk, Manitoba/Northern Ontario; Al Karsten, Ontario; Syd Hielema, Ontario; Cal Aardsma, Illinois (Task Force on Structure and Culture); and Ben Vandezande (team leader.)

Components of the Process

Phase One: Describe what is meant by binationality (*December – February*)

- Work in concert with the Task Force on Structure and Culture as they prepare their report on binationality by February.

Phase Two: Review the history of Canadian ministries (*January – February*)

- Interview the three former directors
- Learn from the historical scan
- Gather examples of what has been / is fruitful / reflects differentiated approach
- Understand key components of organizational culture / history, challenges, and opportunities

Phase Three: Imagine ways of shaping Canadian ministries in the context of binationality (*Feb / March*)

- Meet with each classis for a listening conversation and conduct focus groups
- Summarize key principles and values that will guide our approach
- Explore scenarios of how to do ministry in Canada and therefore the DCM position to reflect binationality and serve congregations, classes, and ministries in Canada.

Phase Four: Prepare a report with recommendations. (*March / April*)

- Propose position description for the current DCM position.
- Propose an organizational context for Canadian Director of Ministries
- Propose a process for search and implementation

Timeline of Events Since 1997

- 1997: Report to synod approved recommending a structure for Canadian Ministries and the position of Canadian Ministries Director.
- 1999 – 2001: First Director, Ray Elgersma
- 1999: Report to synod not approved recommending a parallel structure in the U.S.
- 2000: Report to synod summarizing understandings of roles in light of Synods 1997 and 1999.
- 2001-2004: Second Director, Bill Veenstra
- 2002: Canadian Ministries Forum
- 2004: Succession plan to BOT
- 2006-2012: Third Director, Bruce Adema
- 2012: Interim Director, Ben Vandezande

Addendum 6: The Five Streams

Christian Reformed Church in North America
Our Five Streams
 (Denominational Priorities)

Faith Formation	Servant Leadership	Global Missions	Loving Mercy; Doing Justice	Gospel Proclamation and Worship
<p>As a community of believers we seek to introduce and nurture faith in Jesus Christ.</p> <p>We believe the church must work together to challenge and equip each believer to grow in their faith as they seek to be faithful disciples in the kingdom of God.</p>	<p>We seek to identify, recruit, and train leaders to be servants in the kingdom of God.</p> <p>We believe the lifelong equipping of all leaders is essential for the flourishing of churches and ministries.</p>	<p>We are a missional community with a kingdom vision.</p> <p>Therefore, we seek to be witnesses and agents of the kingdom “to the ends of the earth.”</p> <p>Our primary objective is to start and strengthen local churches, both in North America and around the world.</p>	<p>We hear the cries of the oppressed, forsaken, and disadvantaged.</p> <p>Our hearts are broken by the things that break the heart of God.</p> <p>Therefore we seek “to act justly and love mercy” as we walk humbly with our God.</p>	<p>Faith comes through the hearing of God’s Word.</p> <p>We seek to proclaim the saving message of Jesus Christ and worship him in all that we do.</p>

Note: Each *stream* or priority is to be supported by a “collaboration table” of representatives of select ministries and/or institutions within the CRCNA for the purpose of advancing the respective *stream* within the denomination.

Appendix B Implementation Design Team Report

MANDATE

The Implementation Design Team (IDT) was called together by the Executive Director/Deputy Executive Director (ED/DED) in late February 2013 and given the following mandate:

IDT is mandated to propose a comprehensive plan for realigning the ministries and functions listed below based on the principle of congruency. The activities and/or ministries that are alike, or seek to address the same audience, shall be grouped and formed as teams in support of the Faith Formation initiative. The team shall address not only an alignment of the entities involved but also propose a delivery model that is efficient in its address to the needs of congregations.

The ministries we were asked to realign included Faith Alive and the following Specialized Ministries and offices:

- Candidacy Committee
- Centre for Public Dialogue
- Communications
- Disability Concerns
- Faith Alive Christian Resources
- Office of Social Justice
- Pastor-Church Relations
- Proservices
- Race Relations
- Safe Church
- Youth and Young Adult Ministries

Although we were not mandated to include the other major agencies in our work—nor the outreach/ministry functions they perform—we did our work with the awareness that Home Missions, World Missions, World Renew, and perhaps other entities would benefit from convergence and collaboration between these functions and their work. As the next steps of realignment unfold, we recommend that those involved consult with these agencies about future synergies and possible integration into this framework.

TEAM

The team was composed of Dean Heetderks (Proservices), Henry Hess (Communications), Syd Hielema (Faith Formation), Mark Rice (Faith Alive), Kathy Smith (CICW/CTS), Peter Vander Meulen (OSJ), and Lis Van Harten (SPE/SCE). Advisory members were John Bolt (CFO), Norm Thomasma (Pastor-Church Relations), and John Witvliet (Faith Formation/CICW). Ex officio members were Joel Boot (ED) and Peter Borgdorff (DED). Jay Laninga, Faith Alive board, was present for one meeting.

Since February 26, 2013, the team has met six times for approximately three hours each time.

MATERIALS AND PURPOSE

Our task was essentially a design task within a short time frame. We used, among others, the following materials: (1) our mandate document, (2) summaries of the work of the Task Force Reviewing Structure and Culture, (3) Faith Formation materials, (4) several documents produced by Faith Alive departments outlining their present roles and ideas for the future, and (5) several documents and emails from Specialized Ministries and Proservices.

We agreed on a four-step process that included (1) spending time understanding the precursory work of the Faith Formation Committee, the Task Force Reviewing Structure and Culture, and other processes and criteria/standards that should inform our work; (2) reviewing documentation from Faith Alive and Specialized Ministries; (3) discerning areas of convergence; and (4) looking at realignments of resources—both personnel and financial—and assessing implications.

CRITERIA AND ASSUMPTIONS

In deciding on the categories of similar function and suggesting the placement of Faith Alive and specialized ministry personnel and resources (realignment), we considered the following desired outcomes:

- More congregation-focused response (i.e., an increased interest and capacity at the denominational level for appropriate, effective, and efficient response to the needs and wants of congregations).
- The integration of critical Faith Alive functions and resources (personnel and financial) in a way that balances the need to preserve and even enhance core Faith Alive capacities while ensuring adequate financial resources for the next few years of adaptation and change.
- The convergence of functions that are now scattered and isolated in various offices and agencies but are critical to faith formation and congregational health.
- The weakening and eventual dismantling of internal barriers to collaboration and of old management styles (culture), thus encouraging new creative groupings so that there is a higher chance of nimble, innovative, and participatory work with congregations—as well as higher staff morale.
- A model that other CRC agencies—particularly those concentrating on global missions, mercy, and justice—can easily link to and build on, thus greatly increasing and completing the web of collaboration within and between functional teams.
- The need for other CRC agencies and other partner groups to be brought into this model for collaboration and holistic healthy service to congregations. The proposed model cannot succeed long-term without them.

We also intended that our categories and recommendations would

- resonate with the trajectories of the Task Force Reviewing Structure and Culture as well as the synodical Faith Formation Committee.
- not be limited by present assumptions of how the denomination manages its work.
- focus specifically on what must be done by the start of FY 2014, while doing so in a way that furthers the evolution of the larger denominational renovation and realignment that is under way.
- build on the centers of collaboration, energy, and creativity already happening among denominational units. Our categories and suggested pilot projects are confirmations of and name what is already happening.
- create minimal structures necessary to support, enhance, and guide this organic process of collaborative design and implementation.

RECOMMENDATIONS OF THE TEAM

Please note that the following recommendations are not comprehensive; rather, they are critical next steps in what must be a longer process of detailed design and implementation.

I. To better align the resources of Faith Alive and Specialized Ministries and considering the goals of the Faith Formation initiative, we recommend the following:

A. Three large areas of congruency be identified and developed—or groupings of similar functions: (1) Serving Churches, (2) Developing Leaders, and (3) Support Services (all represented visually at the end of our report).

B. Six subcategories of similar functions be identified and developed along the following lines:

- Serving Churches: Worship, Intergenerational Lifelong Learning, Congregational Life
- Developing Leaders
- Support Services: Creative and Production Services, Administrative Services, Communication Services

Using the above approved categories, we grouped similar functions from Faith Alive, Specialized Ministries, and other departments. However, the staffing and budget figures shown below are only based on Faith Alive and Specialized Ministries resources.

SERVING CHURCHES

FY 2014 Staffing: 23.95 FTEs

FY 2014 Budget: \$4,117,446

1. Worship and Music

- Liturgical/sacramental
- Music
- Copyright management
- Liturgical and Confessional forms
- Reformed Worship-type guidance
- Theological review and editing
- Training and consulting

2. Intergenerational Lifelong Learning

- Children, young teen, youth, and adult education
- Sunday school
- Friendship Ministries
- Training/consulting
- Pedagogical expertise
- Discipleship
- Theological expertise
- Youth and young adult ministries
- Family ministry

3. Congregational Life

- Denominational magazine(s)
- Membership data (*Yearbook* and other)
- Safe Church

- Consultation services
- Engaging in dialogue with multiple ministries
- Cognitive learning disabilities
- Conflict resolution
- Crisis intervention
- Inclusion ministries: Race Relations, Disabilities, Friendship
- Asset-based congregational planning (healthy church survey)
- Church polity consulting
- Outreach development (e.g., service learning)
- Restorative practices (from Office of Social Justice)
- Congregational justice mobilizing

DEVELOPING LEADERS

FY 2014 Staffing: 10.00 FTEs

FY 2014 Budget: \$1,109,214

Leadership Development

- Officebearer training
- Leadership materials
- Staffing match (ordained and unordained)
- Vocational discernment and assessment for pastors
- Coach/train
- Ordination—offices and elders/deacons
- Classis health
- Endorsement and credentialing
- Recruitment
- Nurture/mentoring/encouragement
- Strengthening ecclesiastical structures/governance (BOT, synod, etc.)
- Chaplaincy

SUPPORT SERVICES

FY 2014 Staffing: 14.65 FTE

FY 2014 Budget: \$1,964,627

1. Creative and Production Services

- Print
- E-Publishing
- Creative
- Publishing
- Copyright management (incl. selling rights)
- Distribution and order fulfillment
- Copyediting and proofreading
- Translation

2. Administrative Services

- Financial services
- Personnel services
- Customer service
- Data management
- Information services
- Facilities services
- Advancement services
- Purchasing/distribution/warehouse

3. Communication Services

- News
- Training/Education
- Mobilization resources
- Information delivery
- Ecommerce/website development
- Official denominational communication
- Media and public relations
- Marketing and sales
- Market research and reporting
- Advocacy communication

MISCELLANEOUS

(unplaced staff/unallocated program monies)
\$1,346,700

(Unassigned functions to be addressed by the BOT)
World Literature Ministries
RCA Partnership

The proposed realignment will affect staffing and budget during FY 2014. The specifics of these adjustments are beyond the mandate of our team and will be handled by appropriate management staff.

II. For the long-term implementation of this realignment, we suggest an approach that includes the following elements:

- A. For special nurture and careful observation, select the following existing—or proposed—high energy engagement, demand-based, and unusually collaborative projects that can grow into examples of a possible delivery model and become seeds of a new denominational structure and culture:
- Global Coffee Break—an ongoing collaborative project aimed at increased evangelism around the world using an established ministry model grown out of a North American context that is being received as new and fresh to a global audience. The core ministry principles are being successfully applied to global audiences. The global growth of Coffee Break is also re-energizing North American Coffee Break groups. (This initiative currently involves Home Missions, World Missions, Back to God Ministries International, and Faith Alive.)

- Assessment project—a collaborative project aimed at increased effectiveness of the vocational discernment of those in or entering professional ministry. A pilot project is scheduled to begin July 1, 2013, and, assuming positive outcomes, these assessment resources could be broadened to include missionaries, pre-seminary students, etc. (This is a collaborative project jointly sponsored and funded by Calvin Theological Seminary, Chaplaincy and Care Ministry, Home Missions, Pastor-Church Relations, Sustaining Congregational Excellence, and World Missions.)
- Renewing the Denominational Covenant—The BOT asked Pastor-Church Relations (PCR) to develop strategies for becoming involved earlier when pastor-congregation tensions were beginning to arise in the local church. The BOT endorsed the PCR proposal titled “Renewing the Denominational Covenant.” Plans are now under way to develop a multiagency table of collaboration by which the denomination will more effectively resource key classis functionaries such as church visitors, regional pastors, mentors, stated clerks, and others, with the objective of responding to congregational needs in a more local and timely manner.

B. Identify a staff team similar to the Implementation Design Team to recommend to the ED/DED additional functional teams that are implicit in and may be ready to be formed within the categories and subcategories established previously.

ADDITIONAL COMMENTS

We recognize the very limited scope of our recommendations. Nevertheless, there are a number of observations and ideas we feel are important for the future development of this process of realignment:

- Although we have recommended categories of similar functions and realignment of existing Faith Alive and Specialized Ministries staff and resources within those categories, these are *not*, for the most part, directly translatable into actual long-term work teams that would replace existing management units. The actual formation of new work teams is a longer process that needs to have wider participation. Actual work teams are, however, implicit in our categories.
- We were surprised and gratified by our own ability to detach individually from our own functional “turf” concerns and put the success of the group’s common purpose ahead of other concerns. To us this was an encouraging example that new functional teams can work.
- As actual work teams are formed and new structures and cultures evolve over the upcoming years, we suggest the implementation of a learning process that ensures specific cycles of action/implementation-reflection-realignment-action/implementation-reflection . . . and so on.

FIVE STREAMS

INTERGENERATIONAL LIFE-LONG LEARNING

- Children, young teen, youth, and adult education
- Sunday school
- Friendship Ministries
- Training/consulting
- Pedagogical expertise
- Discipleship
- Theological expertise
- Youth and young adult ministries
- Family ministry

CONGREGATIONAL LIFE

- Denominational magazine(s)
- Membership data (*Yearbook* and other)
- Safe Church
- Consultation services
- Engaging in dialogue with multiple ministries
- Cognitive learning disabilities
- Conflict resolution
- Crisis intervention
- Inclusion ministries: Race Relations, Disabilities, Friendship
- Asset-based congregational planning (healthy church survey)
- Church polity consulting
- Outreach development (e.g., service learning)
- Restorative practices (from Office of Social Justice)
- Congregational justice mobilizing

faith formation

global missions

gospel proclamation and worship

servant leadership

mercy and justice

LEADERSHIP DEVELOPMENT

- Officebearer training
- Leadership materials
- Staffing match (ordained and unordained)
- Vocational discernment and assessment for pastors
- Coach/train
- Ordination—offices and elders/deacons
- Classis health
- Endorsement and credentialing
- Recruitment
- Nurture/mentoring/encouragement
- Strengthening ecclesiastical structures/governance (BOT, synod, etc.)
- Chaplaincy

WORSHIP AND MUSIC

- Liturgical/sacramental
- Music
- Copyright management
- Liturgical and Confessional forms
- Reformed Worship-type guidance
- Theological review and editing
- Training and consulting

CREATIVE AND PRODUCTION SERVICES

- Print
- E-Publishing
- Creative
- Publishing
- Copyright management (incl. selling rights)
- Distribution and order fulfillment
- Copyediting and proofreading
- Translation

ADMINISTRATIVE SERVICES

- Financial services
- Personnel services
- Customer service
- Data management
- Information services
- Facilities services
- Advancement services
- Purchasing/distribution/warehouse

COMMUNICATION SERVICES

- News
- Training/Education
- Mobilization resources
- Information delivery
- Ecommerce/website development
- Official denominational communication
- Media and public relations
- Marketing and sales
- Market research and reporting
- Advocacy communication

SUPPORT

Appendix C

Summary of Denominational Investments and Compliance with Investment Policy

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

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

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

The accompanying summary and related footnotes constitute the Board of Trustees' response to the first of these requests. In response to the second request, the Board of Trustees reports that on December 31, 2012, all of the agencies and institutions are in compliance with the denomination's investment policy, including the guidance it provides for assets received as a result of gifts or gift-related transactions.

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

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

**THE CHRISTIAN REFORMED CHURCH
IN NORTH AMERICA**
Agencies and Institutions
Investment Summary in US\$
As of December 31, 2012

	Back to God Ministries International	Calvin College	Calvin Seminary	Faith Alive	Denominational Services
Categories Specified by Investment Policy:					
SHORT TERM					
CASH AND CASH EQUIVALENTS					
Cash, Money-market mutual funds & CDs	\$ 1,780,754	\$ 1,335,608	\$ 378,548	\$ 454,718	\$ 4,109,040 (9)
FIXED-INCOME ISSUES					
CRCNA Funds LLC Liquidity Fund (1)	312,674	-	-	3,156	-
Other short term	100,510	-	-	-	2,850,562
CRCNA FUNDS LLC BALANCED FUND (2)	3,684,436	-	-	10,335	-
COMMON AND PREFERRED STOCKS					
Publicly traded common, preferred, and convertible preferred stock	-	1,747,790 (3)	-	-	-
Equity mutual funds	525,536 (3)	107,202,596 (10)	28,417,511 (10)	-	-
FIXED-INCOME ISSUES (LONG TERM)					
U.S. treasuries or Canadian gov't bonds	-	1,578,167	-	-	13,697,833 (9)
Publicly traded bonds and notes (investment grade, at least A-rated)	-	360,018	-	-	6,946,270 (9)
Bond mutual funds	167,730 (3)	14,684,233	4,205,988 (1)	-	-
CIBC / TAL overdraft accounts	-	-	-	-	(23,058,210) (9)
Interagency Investments (Obligations):					
Loans to CRCNA (Denom. Services)	73,000	-	-	-	(4,383,000)
Other Investments:					
Private equity fund	-	-	1,202,247 (4)	-	-
Partnerships	5,000	28,279,093 (4)	823,476 (4)	-	-
Land contracts	-	-	-	-	-
Life insurance cash value	463,929 (5)	366,521 (5)	111,812 (5)	-	-
Notes receivable	-	1,377,206 (6)	-	-	-
Common stock -- non-listed	-	1,807,359 (7)	-	-	-
Real estate (non-operating)	42,555 (8)	18,573,084 (8)	1,152,576 (8)	-	-
Total	\$ 7,156,124	\$ 177,311,675	\$ 36,292,158	\$ 468,209	\$ 162,497

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

**THE CHRISTIAN REFORMED CHURCH
IN NORTH AMERICA**
Agencies and Institutions
Investment Summary in US\$
As of December 31, 2012

	CRC Foundation	Home Missions	Loan Fund	World Missions	World Relief
Categories Specified by Investment Policy:					
SHORT TERM					
CASH AND CASH EQUIVALENTS					
Cash, Money-market mutual funds & CDs	\$ 639,597	\$ 1,728,822	\$ 3,246,997	\$ 2,610,921	\$ 14,133,896
FIXED-INCOME ISSUES					
CRCNA Funds LLC Liquidity Fund (1)	-	660,266	-	-	24,860
Other short term	-	-	-	-	-
CRCNA FUNDS LLC BALANCED FUND (2)	38,903	1,180,105	-	3,746,648	4,485,597
COMMON AND PREFERRED STOCKS					
Publicly traded common, preferred, and convertible preferred stock	-	-	-	-	-
Equity mutual funds	-	864	-	254,949 (3)	-
FIXED-INCOME ISSUES (LONG TERM)					
U.S. treasuries or Canadian gov't bonds	-	-	-	-	-
Publicly traded bonds and notes (investment grade, at least A-rated)	-	-	-	-	-
Bond mutual funds	-	-	-	154,114 (3)	-
CIBC / TAL overdraft accounts	-	-	-	-	-
Interagency Investments (Obligations):					
Loans to CRCNA (Denom. Services)	12,000	45,000	2,000,000	53,000	2,200,000
Other Investments:					
Private equity fund	-	-	-	-	-
Partnerships	-	-	-	-	-
Land contracts	-	-	-	-	-
Life insurance cash value	15,249 (5)	-	-	-	36,503 (5)
Notes receivable	-	-	-	-	-
Common stock -- non-listed	-	-	-	-	-
Real estate (non-operating)	-	42,957	-	16,043	-
Total	\$ 705,749	\$ 3,658,014	\$ 5,246,997	\$ 6,835,675	\$ 20,880,856

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

**THE CHRISTIAN REFORMED CHURCH
IN NORTH AMERICA
Benefit Plans
Investment Summary
As of December 31, 2012**

	Employees' Retirement Plan - U.S. in U.S. \$	Ministers' Pension Plan U.S. in U.S. \$	Special Assistance Fund U.S. in U.S. \$	Consolidated Group Insurance U.S. in U.S. \$	Employees' Retirement Plan - Canada in Canadian \$	Ministers' Pension Plan Canada in Canadian \$	Special Assistance Fund Canada in Canadian \$	Consolidated Group Insurance Canada in Canadian \$
Categories Specified by Investment Policy:								
SHORT TERM								
CASH AND CASH EQUIVALENTS								
Cash, CDs and money-market mutual funds	\$ -	\$ 2,780,877	\$ 127,684	\$ 678,620	\$ 184,254	\$ 1,059,746	\$ 211,682	\$ 90,693
FIXED-INCOME ISSUES								
Guaranteed investment contracts	-	-	-	-	211,606	-	-	-
Stable Asset Income Fund	2,616,865	-	-	-	-	-	-	-
COMMON AND PREFERRED STOCKS								
Publicly traded common, preferred, and convertible preferred stock	-	57,536,951	-	-	-	25,149,930	-	-
Diversified/Alternative mutual fund	2,918,953	9,833,960	-	-	1,923,005	-	-	-
Equity mutual funds	14,805,086	-	-	-	699,228	-	-	-
FIXED-INCOME ISSUES (LONG TERM)								
U.S. treasuries, Canadian gov't bonds or Publicly traded bonds and notes (investment grade, at least A-rated)	-	14,012,071	-	2,092,866	-	7,643,409	-	-
Bond mutual funds	4,831,025	-	-	-	409,765	-	-	-
REAL ESTATE INVESTMENT TRUSTS								
	-	9,491,715	-	-	-	1,684,712	-	-
Total	\$ 25,171,929	\$ 93,655,574	\$ 127,684	\$ 2,771,486	\$ 3,427,858	\$ 35,537,797	\$ 211,682	\$ 90,693

Footnotes to the December 31, 2012, Investment Summary

1. CRCNA Funds LLC pooled/unitized fixed income account for agencies.
2. CRCNA Funds LLC pooled/unitized balanced account (fixed income 52%, equities 48%) for agencies.
3. Donated publicly traded stock or mutual funds.
4. Ownership interest in private equity funds, including unrealized gains and reinvestments.
5. Cash value of life insurance contracts received as gifts.
6. Includes promissory notes received in the sale of real estate.
7. Includes investment in Creative Dining Services, owned jointly with Hope College.
8. Real estate received as a gift or held for investment purposes.
9. These investments, which provide security for the overdraft accounts, are part of a Canadian agency concentration/netting for interest cash management and investment program.
10. Includes equity, commodity, and hedged equity mutual funds.

Board of Trustees Supplement II

I. Background

Forty-eight hours before the May Board of Trustees meeting, the Executive Director Search Committee's single nominee for the position of ED withdrew from consideration. The Board decided that "further decisions regarding the possible startup of an ED Search Committee will be addressed at a subsequent meeting of the BOT Executive Committee."

The BOT Executive Committee met by conference call on May 30, 2013, and decided to appoint a smaller committee from the original Search Committee and ask that they begin a new search for the next ED. Committee membership will be made public at a later date, pending acceptance of their appointment. Also appointed to the committee are Dr. Anthony Diekema, professional search consultant; Ms. Dee Recker, staff support; and Rev. Joel Boot, staff adviser.

To assist the search committee in its work, the BOT Executive Committee, with the endorsement of the full Board of Trustees, requests that Synod 2013 grant the BOT permission to consider the possibility, by way of exception to the rule, of a non-ordained nominee for the position of ED. The proposal allows for an "exception" that will be person-specific and that will ensure the nominee be a leader appropriate for a church-based mission organization.

Grounds:

1. Permitting the BOT to make an exception (for valid reasons) will allow for greater diversity in the pool of potential candidates.
2. The projected leadership team (surrounding the ED) can be tailored to meet a diversity of skills and experiences required for the position.
3. There are unordained leaders who, though not seminary trained, know and understand Reformed theology and are excellent servants of the church.

II. Recommendation

That synod grant the BOT permission to consider the possibility, by way of exception to the rule, of a non-ordained nominee for the position of ED.

Grounds:

1. Permitting the BOT to make an exception (for valid reasons) will allow for greater diversity in the pool of potential candidates.
2. The projected leadership team (surrounding the ED) can be tailored to meet a diversity of skills and experiences required for the position.
3. There are unordained leaders who, though not seminary trained, know and understand Reformed theology and are excellent servants of the church.

Board of Trustees of the
Christian Reformed Church in North America
Joel R. Boot, executive director

Calvin College Supplement

I. Introduction

The Calvin College Board of Trustees met May 16-18, 2013, and presents this supplement of additional matters relating to the college. The board attended a dinner meeting and program held in honor of retiring faculty members and of those with 10-year or 25-year milestones. Also honored were retiring members of the Calvin College Board of Trustees and the Calvin Alumni Association Board. The event also honored the 2013 Calvin Distinguished Alumni: Kathleen Bosscher ('67), Ardith Meekhof ('76), and Rev. Michael Meekhof ('76; M.Div., '84) for their long careers at the Zuni Christian Mission School and for Rev. Meekhof's service as pastor of the Zuni CRC congregation.

The board interviewed eleven faculty—three for tenure and eight for first reappointment, four of which were administrators with faculty status. The board members attended commencement, which conferred degrees on 850 graduates of Calvin College, including 24 of the first graduates in Calvin's new master of arts in speech pathology, and 23 graduates in the master of education program. The commencement speaker was S. Kumar Sinniah, Ph.D., Calvin professor of chemistry.

II. Faculty matters

A. *Retirees*

The Calvin College Board of Trustees recommends that synod give appropriate recognition to the following individuals for service to Calvin College and the Christian Reformed Church and confer on them the titles presented here:

1. Kenneth D. Bratt, Ph.D., professor of classical languages, emeritus
2. Bert de Vries, Ph.D., professor of history, emeritus
3. David J. Diephouse, Ph.D., professor of history, emeritus
4. Linda M. McFadden, M.Ln., M.B.A., librarian, emerita
5. Robert L. Medema, M.B.A., associate professor of business and accounting, emeritus
6. Janice S. Simonson, Ph.D., professor of education
7. Glenn D. Weaver, Ph.D., professor of psychology, emeritus

B. *Faculty promotions to professor*

The board recommends that synod ratify the following faculty with tenure for promotions in rank (*italics* indicate promotion to that rank):

1. Michael E. Bolt, Ph.D., *professor* of mathematics
2. David L. Dornbos, Jr., Ph.D., *professor* of biology
3. Kathi Groenendyke, Ph.D., *professor* of communication arts and sciences
4. Stephanie L. Sandberg, Ph.D., *professor* of communication arts and sciences
5. Amber L. Warners, Ph.D., *professor* of kinesiology
6. David B. Wunder, Ph.D., *professor* of engineering

C. *Faculty reappointments*

The board recommends that synod ratify the following faculty reappointments with tenure, interviewed at the May 2013 board meeting (*italics* indicate promotion to that rank):

1. Kevin R. den Dulk, Ph. D., *professor* of political science, Paul B. Henry Chair in Christianity and Politics
2. Johanna C. Kuyvenhoven, Ph.D., *professor* of education
3. Chad D. Tatko, Ph.D., *associate* professor of chemistry

The board also recommends that synod ratify the following faculty reappointments:

1. Daniel M. Gelderloos, M.A., assistant professor of kinesiology (two years)
2. Calvin C. Jen, M.Arch., associate professor of business (three years)
3. Tracy Kuperus, Ph.D., assistant professor of international development studies (three years, reduced load)
4. Bret J. Otte, M.A., assistant professor of kinesiology (two years)
5. Kurt. A. Pyle, Ph.D., assistant professor of political science (two years)
6. Maria N. Rodriguez, M.Ed., assistant professor of Spanish (two years)
7. Debra L. Snyder, Ph.D., professor of business (two years)
8. Philip B. Stegink, M.A., assistant professor of education (three years)
9. Pablo Villalta, M.Ed., assistant professor of Spanish (one year)

D. *Administrative reappointments*

The college has made the following faculty status administrative reappointments, effective as noted, with those interviewed indicated by an asterisk (*):

1. Russell J. Bloem, M.B.A., vice president of enrollment management (four years)
2. *Aminah Al-Attas Bradford, M.Div., associate chaplain of residence life (shared appointment, two years)
3. *Nathaniel Al-Attas Bradford, M.Div., associate chaplain of residence life (shared appointment, two years)
4. *June A. De Boer, M.A., associate director of academic services (two years)
5. Donald G. De Graaf, Ph.D., director, Off-Campus Programs (four years)
6. Stanley L. Haan, Ph.D., academic dean, Natural Sciences and Mathematics Division (three years)
7. Mary S. Hulst, M.Div., college chaplain (four years)
8. Sarah E. McClure Kolk, M.S.I., instruction librarian, Hekman Library (continuing administrative appointment)
9. Irene B. Kraegel, Psy.D., counselor, Broene Counseling Center (four years)
10. Michelle R. Loyd-Paige, Ph.D., dean for multicultural affairs (three years)
11. *Paul S. Ryan, M.Div., associate chaplain of worship (two years)

The Board recommends that synod ratify the following recommendations in faculty status administrative appointments, effective as noted:

1. David I. Smith, Ph.D., professor of education, director of the Graduate Studies in Education program (three years)
2. Katherine E. Swart, M.S.I., collection development librarian, Hekman Library (two years, effective Aug. 16, 2013)

3. Katherine E. van Liere, Ph.D., professor of history, co-director of the Rhetoric Across the Curriculum program (three years)
4. Amy M. Wilstermann, Ph.D., associate professor of biology, associate director of the Honors Program (three and one-half years, effective Jan. 28, 2013).

III. Election of college trustees

A. The board recommends the following nominee for election to a first term as an at-large trustee:

Dr. David L. Schutt, B.A., Calvin College; M.B.A., Johns Hopkins University; M.A., Ph.D., chemistry, Princeton University

Dr. David Schutt is a man of integrity and education. His family shares a rich heritage with Calvin College, and he has great passion for the college and a profound gratitude for the role it continues to play in his life and career. He values the integration of faith and learning at Calvin through a Christ-centered liberal arts education that enables students to respond to God's calling through their vocation and life. Dr. Schutt has served Christian schools and CRC churches as a teacher, board member, capital campaign committee member, and as an elder and council president at Silver Spring (Md.) CRC. He has served on the board of the Calvin Alumni Association and also as president of the Washington Calvin Alumni Chapter. Dr. Schutt currently leads SAE International as CEO of a team-oriented global think-tank. He also was an alumni respondent in October 2012 at the Inaugural Lecture for President Le Roy, with Professor Julia Stronks of Whitworth University as the speaker.

B. The board recommends the following nominee for election to a first term as an alumni trustee:

Ms. Mary C. Bonnema, B.A., Calvin College; J.D., Wayne State University

Ms. Mary Bonnema has a generational history with Calvin College. She currently serves as president and managing shareholder at McGarry Bair PC in Grand Rapids, Michigan. She is responsible for management and leadership aspects in this intellectual property law firm, serving clients and their interests all over the world, currently specializing in foreign and domestic trademark portfolio management and intellectual property litigation for a variety of businesses. Her board experience has included serving on the principal search committee for West Side Christian School and on the Judicial Qualifications Committee of the State Bar of Michigan. In addition, Ms. Bonnema has served as a board member of the Calvin Business Partners, the Calvin Alumni Association board, the Silent Observer board, and as a deacon at Hillside Community CRC. She and her family are members of Madison Square CRC in Grand Rapids, Michigan.

IV. Finance

The board proposed the tuition and room and board rates for the fiscal year ending June 30, 2014. The proposal contains an increase of 5.83 percent in the tuition rate, an increase of 2.47 percent in the room and board rate, and an increase of approximately \$4.6 million in financial aid compared to 2012-2013. The final 2013-2014 budget was adopted at the May 2013 board meeting.

Calvin College
Tuition, Room, Board, and Fees

	2012-13	2013-14	Change	%
Tuition	\$26,480	\$28,025	\$1,545	5.83%
Mandatory fees				
Student activities fee	\$75	\$75	0	0%
Technology fee	\$150	\$150	0	0%
Total fees	\$225	\$225	0	0%
Combined tuition and fees	\$26,705	\$28,250	\$1,545	5.79%
Room and board	\$9,110	\$9,335	\$225	2.47%
Total tuition, room, board and fees	\$35,815	\$37,585	\$1,770	4.94%

V. Recommendations

A. That synod also grant the privilege of the floor to vice-chair of the board, Ms. Michelle VanDyke, and the secretary of the board, Mr. Craig Lubben.

B. That synod give appropriate recognition to the following individuals for service to Calvin College and the Christian Reformed Church and confer on them the titles presented here:

1. Kenneth D. Bratt, Ph.D., professor of classical languages, emeritus
2. Bert de Vries, Ph.D., professor of history, emeritus
3. David J. Diephouse, Ph.D., professor of history, emeritus
4. Linda M. McFadden, M.Ln., M.B.A., librarian, emerita
5. Robert L. Medema, M.B.A., associate professor of business and accounting, emeritus
6. Janice S. Simonson, Ph.D., professor of education
7. Glenn D. Weaver, Ph.D., professor of psychology, emeritus

C. That synod ratify the following faculty with tenure for promotions in rank (*italics* indicate promotion to that rank):

1. Michael E. Bolt, Ph.D., *professor* of mathematics
2. David L. Dornbos, Jr., Ph.D., *professor* of biology
3. Kathi Groenendyke, Ph.D., *professor* of communication arts and sciences
4. Stephanie L. Sandberg, Ph.D., *professor* of communication arts and sciences
5. Amber L. Warners, Ph.D., *professor* of kinesiology
6. David B. Wunder, Ph.D., *professor* of engineering

D. That synod ratify the following faculty reappointments with tenure (*italics* indicates promotion to that rank):

1. Kevin R. den Dulk, Ph. D., *professor* of political science, Paul B. Henry Chair in Christianity and Politics
2. Johanna C. Kuyvenhoven, Ph.D., *professor* of education
3. Chad D. Tatko, Ph.D., *associate professor* of chemistry

E. That synod ratify the following faculty reappointments:

1. Daniel M. Gelderloos, M.A., assistant professor of kinesiology (two years)
2. Calvin C. Jen, M.Arch., associate professor of business (three years)
3. Tracy Kuperus, Ph.D., assistant professor of international development studies (three years, reduced load)
4. Bret J. Otte, M.A., assistant professor of kinesiology (two years)
5. Kurt. A. Pyle, Ph.D., assistant professor of political science (two years)
6. Maria N. Rodriguez, M.Ed., assistant professor of Spanish (two years)
7. Debra L. Snyder, Ph.D., professor of business (two years)
8. Philip B. Stegink, M.A., assistant professor of education (three years)
9. Pablo Villalta, M.Ed., assistant professor of Spanish (one year)

F. That synod ratify the following reappointments of administrators with faculty status.

1. Russell J. Bloem, M.B.A., vice president for enrollment management (four years)
2. Aminah Al-Attas Bradford, M. Div., associate chaplain of residence life (shared appointment, two years)
3. Nathaniel Al-Attas Bradford, M.Div., associate chaplain of residence life (shared appointment, two years)
4. June A. De Boer, M.A., associate director of academic services (two years)
5. Donald G. De Graaf, Ph.D., director, Off-Campus Programs (four years)
6. Stanley L. Haan, Ph.D., academic dean, Natural Sciences and Mathematics Division (three years)
7. Mary S. Hulst, M.Div., college chaplain (four years)
8. Sarah E. McClure Kolk, M.S.I., instruction librarian, Hekman Library (continuing administrative appointment)
9. Irene B. Kraegel, Psy.D., counselor, Broene Counseling Center (four years)
10. Michelle R. Loyd-Paige, Ph.D., dean for multicultural affairs (three years)
11. Paul S. Ryan, M.Div., associate chaplain of worship (two years)

G. That synod ratify the following administrative appointments, effective as noted:

1. David I. Smith, Ph.D., professor of education, director of the Graduate Studies in Education program (three years)
2. Katherine E. Swart, M.S.I., collection development librarian, Hekman Library (two years, effective Aug. 16, 2013)
3. Katherine E. van Liere, Ph.D., professor of history, co-director of the Rhetoric Across the Curriculum program (three years)
4. Amy H. Wilstermann, Ph.D., associate professor of biology, associate director of the Honors Program (three and one-half years, effective Jan. 28, 2013).

H. That synod by way of the ballot elect to a first term one at-large trustee and one alumni trustee, as nominated.

Calvin College Board of Trustees
Craig Lubben, secretary

Calvin Theological Seminary Supplement

The Calvin Theological Seminary Board of Trustees presents this supplement of additional matters relating to the seminary.

I. Board matters

A. Board of Trustees Officers

At its meeting on May 16-17, 2013, the board elected the following officers for 2013-2014:

Rev. Paul De Vries, chair; Rev. Andrew Vander Leek, vice chair; and Ms. Susan Keesen, secretary.

B. At-large trustee

The at-large positions on the board enable the board to pursue balance with regard to diversity and skill sets. The following slate of nominees is recommended to synod for election of an at-large member to a first term on the Calvin Theological Seminary Board of Trustees:

Dr. Yudha Thianto was born and raised in Indonesia before coming to Calvin Theological Seminary for theological education. After earning his master of theological studies degree, he continued his studies in the Ph.D. program in historical theology, which he completed in 2003. Dr. Thianto is currently professor of theology at Trinity Christian College, where he has been teaching since 2001 and where he also serves as chair of the Department of Theology and Church and Ministry Leadership. He is a member of Hope CRC in Oak Forest, Illinois.

Ms. Kimberly Vande Vusse is a 1985 graduate of Calvin College, where she earned a B.A. degree in business administration with a concentration in finance and accounting. Since then, she has held several positions in both retail and commercial banking for various banks in western Michigan, and she presently holds the position of vice president and wealth management advisor at Fifth Third Bank. Ms. Vande Vusse has served on the boards of Safe Haven Ministries and Timothy Leadership Training Institute. She is a member of Hillcrest CRC in Hudsonville, Michigan.

II. Academics

A. Graduates

Seventy-seven students graduated from the seminary's degree programs at the commencement service on May 18, 2013.

B. Distinguished Alumni Awards

Rev. Alvin J. Vander Griend and Dr. James C. Vander Kam received the seminary's Distinguished Alumni Awards for 2013.

C. Faculty and staff appointments

At the May meeting, trustees made the following appointments:

1. Dr. Amanda W. Benckhuysen as associate professor of Old Testament for three years. (The curriculum vitae for Dr. Benckhuysen is found in the Appendix.)
2. Rev. Peter Choi as lecturer in the history of Christianity for one year.
3. Dr. Ronald Feenstra as academic dean for three years.
4. Dr. Mary VandenBerg (reappointed) as associate professor of systematic theology for two years and as associate academic dean for three years.
5. Rev. Ronald Vander Griend as Ministry Partner Professor of Cross-Cultural Ministry for two years.

III. Recommendations

- A. That synod, by way of the ballot, elect to a first term one at-large trustee from the slate of nominees presented.
- B. That, following a successful interview, synod ratify the appointment of Dr. Amanda W. Benckhuysen as associate professor of Old Testament for three years, effective July 1, 2014.
- C. That synod approve the appointment of Rev. Peter Choi as lecturer in the history of Christianity for one year (2013-2014).
- D. That synod approve the reappointment of Dr. Mary VandenBerg as associate professor of systematic theology for two years, effective July 1, 2013.

Calvin Theological Seminary Board of Trustees
Susan Keesen, secretary

Appendix

Curriculum Vitae: Amanda W. Benckhuysen

Areas of Specialization

Narrative Analysis of Biblical Texts
Theological Exegesis
History of Biblical Interpretation

Areas of Teaching Competence

Biblical Languages
The Pentateuch
Pre-Exilic Prophets
Psalms

Academic Background

University of St. Michael's College, Toronto, ON	2010
Ph.D. in Theology with a specialization in Biblical Studies	
Dissertation: "Actualizing Hagar's Story: The Interchange Between the Reader and the Text in the Interpretation of Genesis 16 and 21."	
Advisor: Dr. Marion Ann Taylor	
Calvin Theological Seminary, Grand Rapids, MI	1997
M. Div.	
Queen's University, Kingston, ON	1992
B.A. English and Political Science	

Teaching Experience

Assistant Professor of Old Testament, Univ. of Dubuque Theol. Seminary	Spring 2010-present
--	---------------------

Visiting Professor of Old Testament, Calvin Theological Seminary	Spring 2012
--	-------------

Instructor of Old Testament, University of Dubuque Theological Seminary	Fall 2008-
Developed and taught the following residential courses:	Spring 2010

- Biblical Languages
 - Biblical Greek
 - Biblical Hebrew
 - Biblical Hebrew Language and Exegesis using BibleWorks software (pilot)
- Old Testament Exegesis
 - Jonah
 - The Psalms
 - The Book of Genesis
 - The Book of Isaiah
- Bible Electives
 - Sabbath
 - In the Beginning (a study of the history of interpretation of Genesis 1-3)
- Spiritual Formation

Developed and taught the following online courses:

- Intro to Biblical Hebrew
- Old Testament Exegesis
 - The Book of Genesis
 - Jonah
- Commissioned Lay Program —Intro to the Old Testament

Teaching Assistant, Biblical Division, Wycliffe College Fall 2003-
 Gave occasional lectures and led class discussions, organized and led Spring 2005
 seminar sessions and tutorials, prepared and graded quizzes, evaluated papers, assignments
 and exams, managed online component of courses using WebCT.

Courses Included:

- Intro to Old Testament I and II
- The Basics of Biblical Preaching
- Preaching the Psalms

Instructor, Diploma in Lay Ministry Program, Wycliffe College Fall 2003
 Developed and taught *Women of the Bible: Changing Perspectives on Their Stories*, a survey
 course on the women of the Bible through the history of interpretation

Instructor, Biblical Studies Department, Calvin Theological Seminary Winter 1997
 Taught biblical exegesis using Logos Bible Software

Teaching Assistant, Calvin Theological Seminary 1996-1997
 Graded assignments and exams for 1st and 2nd year Hebrew language classes

Pastoral Experience

Guest Preacher, Local Churches in Toronto, Ontario, and Fulton, Illinois 2002-present

Campus Minister, Campus Chapel at the University of Michigan 1998-2001
 General goal of work was to pursue and advance the mission of God within the university
 community. Particular tasks included mentoring students, planning and hosting lecture series,
 leading worship and preaching, and engaging in activities that promote the integration of faith
 and scholarship. Also worked actively with Student Affairs through the Association of Religious
 Counsellors.

Publications

Book Chapters and Articles:

“Revisiting the Psalm of Jonah.” *Calvin Theological Journal*. 47:1 (April 2012): 5-31.

“Reading the Story of Hagar from the Margins: Family Resemblances Between Nineteenth and
 Twentieth-Century Female Interpreters” in *Strangely Familiar: Protofeminist Interpretations of
 Patriarchal Biblical Texts*, edited by Nancy Calvert-Koyzis and Heather Weir. Atlanta: Society of
 Biblical Literature, 2009: 17-32.

“Reading Between the Lines: Josephine Butler’s Socially Conscious Commentary on Hagar” in
Recovering 19th Century Women Interpreters of the Bible, edited by Christiana de Groot and
 Marion Ann Taylor. Atlanta: Society of Biblical Literature, 2007: 135-148.

“The Prophetic Voice of Christina Rossetti” in *Recovering 19th Century Women Interpreters of
 the Bible*, edited by Christiana de Groot and Marion Ann Taylor. Atlanta: Society of Biblical
 Literature, 2007: 165-180.

Dictionary Entries:

“An Collins” and “Josephine Butler” in *Handbook of Women Biblical Interpreters*, edited by
 Marion Ann Taylor, Grand Rapids, Mich.: Baker Academic, 2012.

Select Non-refereed Articles:

Regular contributor to *The Presbyterian Outlook* as writer of the Old Testament Uniform
 Lessons, November 2011-present.

- “Eyes of Faith.” *The Presbyterian Outlook*. (May 27, 2013), p. 27.
- “Give Thanks to the Lord.” *The Presbyterian Outlook*. (May 27, 2013), p. 26.
- “In the Year King Uzziah Died . . .” *The Presbyterian Outlook*. (May 13, 2013), p. 31.
- “Gabriel’s Interpretation.” *The Presbyterian Outlook*. (March 4, 2013), p. 26.
- “Daniel’s Prayer.” *The Presbyterian Outlook*. (February 18, 2013), p. 35.
- “Daniel’s Vision of Change.” *The Presbyterian Outlook*. (February 18, 2013), 34.
- “God Promised to Be with Us.” *The Presbyterian Outlook*. (August 6, 2012), 27.
- “God Promised a Righteous Branch.” *The Presbyterian Outlook*. (August 6, 2012), 26.
- “A Child Is Born.” *The Presbyterian Outlook*. (July 23, 2012), 31.
- “Praise the Lord!” *The Presbyterian Outlook*. (July 23, 2012), 30.
- “When the Lord Judges,” *The Presbyterian Outlook*. (July 9, 2012), 31
- “A King Acts on a Widow’s Behalf,” *The Presbyterian Outlook*. (July 9, 2012), 30.
- “Wisdom and Justice.” *The Presbyterian Outlook*. (June 25, 2012), 31.
- “The Marks of Good Leadership.” *The Presbyterian Outlook*. (June 25, 2012), 30.
- “Samuel Administers Justice.” *The Presbyterian Outlook*. (June 11, 2012), 31.
- “What Does the Lord Require?” *The Presbyterian Outlook*. (June 11, 2012), 30.

“Spiritual Thirst in a Barren Landscape: Offering Living Water to the College Crowd.” *Reformed Worship* 67 (March 2003).

Leadership Roles and Professional Affiliations

- Candidacy Committee of the Christian Reformed Church, 2011-present
- Director of the Master of Arts in Missional Christianity Program at UDTs, 2010-present
- Society of Biblical Literature, 2002-present
- Committee to Study the Third Wave Movement, a denominational study committee of the Christian Reformed Church, 2004-2009
- Canadian Society of Biblical Studies, 2002-2009
- Editorial Council for *Reformed Worship*, 1998-2001
- Advisory Committee for the Institute of Christian Worship, 1998-2001

Licensure

Ordained as Minister of the Word and Sacraments in the Christian Reformed Church in North America, 1998.

Awards

- Lilly Theological Scholars Grant, 2012-2013
- Wycliffe College Doctoral Scholarship, 2002, 2003
- The Van Hamersveld Scholarship, 1993, 1994
- The Bernard and Dorothy Hamstra Scholarship, 1996

Christian Reformed World Missions Supplement

At its meeting on April 25-26, 2013, the joint (Canada-U.S.) board of Christian Reformed World Missions decided to make the following two requests of Synod 2013.

I. Request to Synod 2013 regarding the *Diakonia Remixed*: Office of Deacon Task Force report

The Board of Christian Reformed World Missions requests that synod affirm and accept aspects of the *Diakonia Remixed*: Office of Deacon Task Force report, while at the same time withholding approval of other aspects to be assigned for review to a committee with a clearer mandate. It is our belief that the report's scriptural background, its implications for other offices (especially that of elder), and its implications for denominational boards and agencies need further work (World Missions board minute B12-13072, B and Attachment A).

Grounds:

1. Affirmations
 - a. We affirm the importance of the role of deacon to carry out the full-orbed gospel.
 - b. We affirm the place of deacons at assemblies. The perspective and voice of deacons at assemblies is very important.
 - c. We affirm the hard work of the committee and its desire to see greater impact in our society through deacons that lead the congregation in service.
 - d. We affirm the concept of holistic ministry.
 - e. We affirm that all this has been too long in coming and that synod should proceed in these areas.
2. Key concerns
 - a. The report has chosen to highlight Ephesians 4:11-13 as a resource text and to incorporate this into the changes in the Church Order. Others have lauded this as "excellent biblical work" and a good anchor for a "theological basis" for the office of deacon. (See Communications 4 and 5, from Classes Alberta South/Saskatchewan and Alberta North.) There are, however, some problems with this choice of biblical text.
 - b. Insufficient exegesis has been done in order to justify this significant action.
 - c. Although the word *diakonia* appears in the Greek text, it is a presumption to apply this word directly to the office of deacon. Rather, *diakonia* more appropriately describes the ministry of the Word or the service of every member, depending on the grammatical interpretation, and not to the office of deacon.
 - d. There is disagreement regarding how to translate this passage. The translation of the text is dependent on a grammatical interpretation, which has led to different translations from the time of the Reformation to the present.
 - e. Because the report does not reference previous synodical reports and decisions, especially those dealing with office and ordination (1973), it is very difficult to engage with assertions in the report.
 - f. Although it proposes major changes to the charge to deacons, the report leaves the charge to elders unchanged. The changes proposed for the office of deacon strengthen the understanding of that office quite significantly, which we applaud; but the office of elder comes across as anemic by comparison. One would never guess that the rise of the role of deacon came about as a differentiation of the task of *apostle*. The objection or concern behind this ground lies not so much in the rich description of the deacons' role and tasks, but that the role and tasks of elders seem to be shortchanged in the holistic character of this rich ministry.

- g. It is clear that some Church Order changes will need to be made in order to recognize a more prominent role for deacons. We are concerned, however, that the committee has exceeded its mandate with the extensive changes that they are recommending in the Church Order. Some changes appear to go beyond the needs of promoting the office of deacon. Why the word *Ministry* is substituted for *Mission* in section D of the Church Order, for instance, is unclear (see *Agenda for Synod 2013*, p. 288). We are uncertain as to how this will affect the understanding of the agencies that represent the church's mission at home and abroad. In any case, there needs to be opportunity given for these agencies along with the whole church to examine the implications of these changes.
- h. While the report rightly elevates the place of *diakonia*-service, it lacks balancing emphasis on *leitourgia*-worship, *kerygma*-proclamation, *martyria*-witness, and *koinonia*-fellowship as defining characteristics of the church.

For these reasons we feel these aspects of the report should be assigned to a committee for further review.

II. Request to Synod 2013 regarding Overture 15 from Classis Northern Illinois

The board of Christian Reformed World Missions noted with great enthusiasm Overture 15 from Classis Northern Illinois with respect to the need for developing strategies for carrying out the Great Commission. We wholeheartedly endorse the need for more conversation related to this significant calling for the body of Christ in the world (World Missions board minute B12-13072, B, 3).

Christian Reformed World Missions
Gary J. Bekker, director

World Renew Supplement

I. Board membership

The board of World Renew reports the following actions taken at its May meeting:

A. Reappointment of U.S. member

The following U.S. nominee is recommended for ratification to a second three-year term on the board of World Renew: Rev. Thea N. Leunk (U.S. pastoral adviser).

B. Canada member-at-large delegates

For information, the World Renew board received and approved resignations from the following from service to the board: Mr. Jason Gehrels (member-at-large Canada), Joel Nagtegaal (Classis B.C. South-East).

II. Recommendation

That synod reappoint the pastoral adviser (U.S.) to a second three-year term to the board of World Renew.

World Renew

Andrew Ryskamp, director, World Renew-U.S.

Ida Kaastra-Mutoigo, director, World Renew-Canada

Candidacy Committee Supplement

I. Candidates for minister of the Word in the Christian Reformed Church

A. *Candidates for ministry*

Each year it is a privilege to meet and interview the applicants for candidacy. The interviews for these candidates were conducted this year by teams of four persons. The Candidacy Committee is pleased to recommend the following fifty persons for candidacy to become ministers of the Word in the CRC. These candidates include those who graduated from the M.Div. program of Calvin Theological Seminary and those who completed M.Div. studies at other seminaries in coordination with the Ecclesiastical Program for Ministerial Candidacy. Biographical details for each of the candidates can be found in the Candidate Booklet, available for download at www.crcna.org/candidacy.

The following motion will allow their names to be approved by synod:

That synod declare the following individuals as candidates for ministry of the Word in the Christian Reformed Church, subject to completion of all remaining (if any) requirements (the list of candidates eligible for call is available on the Candidacy Committee website: www.crcna.org/candidacy):

Matthew Ackerman
Michael Altena
Bernard T. Ayoola
Kyle Brooks
Derek Buikema
Matthew D. Burns
Justin Carruthers
Yoon Chul (Daniel) Choi
Andrew Chun
Josiah Chung
Kenneth M. deBoer
Douglas J. De Groot
Cynthia de Jong
James DeZeeuw
Anthony Elenbaas
Ruth Febriana
Jonathan Fischer
Richard France-Coe
Tyler Greenway
Anthony J. Gretz
Sam J. Gutierrez
Brandon L. Haan
Joseph L. Hamilton
Shannon Jammal-Holleman
Sang Jin

Daniel B. Jung
Dirk Koetje
Jana B. Koh
Susan LaClear
Timothy R. Luimes
Suzanne McDonald
Daniel Meyer
Cedric W. Parsels
Victor M. Perez-Ballesteros
Jane Porter
Matthew Postma
Jose Rayas
Benjamin J. Ribbens
Matthew Riddle
Sue A. Rozeboom
Micah Schuurman
Ashley Stam-Bonnes
Heather Strooboscher
Michael Ten Haken
Marc Van Berkum
Joshua Van Engen
Justin Van Zee
Henry J. Veldboom
Beverly A. Weeks
Ferry Yang

B. *Extension of candidacy*

The rules of synod require that a declared candidate by one synod must request an extension of candidacy status at the following synod if a call has not been accepted. The Candidacy Committee communicates with such persons in order to determine the validity of the request and to offer words of encouragement. The Candidacy Committee recommends the following twenty-two persons for candidacy extension approval:

Amanda Bakale	Allan R. Kirkpatrick
Samuel Boldenow	Hitomi Urushizaki Kornilov
Kevin J. Boss	Benjamin J. Schaefer
Timothy A. De Vries	Juli Stuelpnagel
Gina L. Dick	Adam Van Gelder
Kyle Dielema	Caitlin R. Visser
John Mark Douglas	Richard W. Visser
Katherine Hirschberg	Caleb J. Walcott
Joshua R. Holwerda	Kristopher R. Walhof
Joseph Hwang	Jan Anthony Westrate
Lee Khang	Douglas M. Wood

II. **Presentation of the candidates to synod**

It is recommended that the candidates be presented to Synod 2013 on Tuesday, June 11, at 9:30 a.m. The director of candidacy and the president of Calvin Theological Seminary will formally introduce the candidates for 2013 to synod.

III. **Article 8 candidates approved**

Our process for guiding pastors ordained in other denominations who wish to become ordained in the CRC is described in Church Order Article 8. Church Order Supplement, Article 8, F directs the Candidacy Committee to be intimately involved in this process and to submit for synod's approval the names of those approved for Article 8. The Candidacy Committee has concurred on *need* for the following persons in the past year. In each case, the appropriate documents are on file with the director of candidacy.

Date	Name of applicant	Classis	Former denomination
08-30-12	Edward Yoon	Pacific Hanmi	Presbyterian Church in Korea
08-30-12	Jong Bam "Tiger" Oh	B.C. South-East	Presbyterian Church in Korea
09-04-12	Cheon Seon Lee	Pacific Hanmi	Presbyterian Church in Korea
09-04-12	Heejin Kang	Pacific Hanmi	Presbyterian Church in Korea
09-07-12	Hyonam Kim	Kalamazoo	Presbyterian Church in Korea
09-21-12	Alison Jones	Greater Los Angles	African Methodist Episcopal
09-29-12	Myo Sook Cho	Greater Los Angles	Assemblies of God
11-01-12	Jim Halstead	Kalamazoo	Christian and Missionary Alliance
02-20-13	Edward Kim	California South	Presbyterian Church (U.S.A.)

IV. A proposal regarding Church Order Article 45

After completing our committee report to Synod 2013, it occurred to us that the proposal regarding the Church Order Article 23 language pertaining to commissioned pastors may create some confusion regarding their potential delegation to synod and service in other denominational functions. Synod 2009 approved an addition to Church Order Supplement, Article 45 that allows a certain cadre of commissioned pastors to be sent to synod as a minister delegate (see Church Order Supplement, Art. 45, b, 2). The understanding at that time was that all other commissioned pastors would be allowed to be delegated to synod as elder delegates.

The proposal in the Candidacy Committee report to Synod 2013 (see *Agenda for Synod 2013*, p. 211) regarding recognition of commissioned pastors “as such” rather than “as elders” may create some confusion when it comes to synodical delegates and nomination to serve in denominational functions. The confusion can be averted by adding the following statement to Church Order Supplement, Article 45, b: “Commissioned pastors serving in emerging churches and associate staff positions may be delegated as an elder delegate to synod and nominated to serve in other denominational functions where a person must normally be an elder.” The Candidacy Committee recommends that synod approve the addition of this note as Church Order Supplement, Article 45, b, 3.

Grounds:

1. This statement clarifies confusion that may result from the deletion of the word *elder* in Church Order Article 23-a. It makes explicit the present understanding with regard to the participation of commissioned pastors at synod and in denominational functions.
2. This statement is parallel to the already existing statement in Church Order Supplement, Article 45, b, 2, which allows a certain cadre of commissioned pastors to be delegated to synod and serve in denominational functions.
3. This statement ensures that commissioned pastors not referred to in Church Order Supplement, Article 45, b, 2 are also eligible to serve the church as delegates to synod and in other denominational functions.

The Candidacy Committee notes that the matter of delegation to synod is also addressed within the report of the Office of Deacon Task Force (see proposal regarding Article 45 in the *Agenda for Synod 2013*, p. 287). It is the opinion of the Candidacy Committee that the change to Supplement, Article 45, b as proposed by our committee will be helpful, regardless of the action of Synod 2013 in response to the recommendation of the Office of Deacon Task Force. If the proposal of the Office of Deacon Task Force is adopted, the Candidacy Committee proposal regarding Church Order Supplement, Article 45, b still gives flexibility to a classis regarding the assignment of synodical delegates. If the proposal of the Office Deacon Task Force is not adopted, the Candidacy Committee proposal gives appropriate clarification of a potential ambiguity regarding the participation of commissioned pastors in denominational ministries.

V. Response to Overture 14

Members of the Candidacy Committee were able to review the *Agenda for Synod 2013* prior to the Candidacy Committee meeting in April 2013. In our spring meeting we had opportunity to discuss Overture 14 from Classis Heartland, which requests a modification of the two-year non-resident EPMC program for participants who have been ordained in another denomination for at least five years.

The Candidacy Committee sincerely appreciates the interest of Classis Heartland in the Ecclesiastical Program for Ministerial Candidacy (EPMC) process, and welcomes from anyone positive suggestions for improvement of our processes toward ordination. However, the Candidacy Committee believes it is not advisable for Synod 2013 to endorse the proposal presented in Overture 14. We present the following thoughts for synod's consideration:

A. The overture has as its premise a critique of a program for already-ordained pastors that is already very exceptional in nature. (See the note in the *Agenda for Synod 2013*, p. 215, first full paragraph.) The EPMC program is used for those already ordained as pastors only as an accommodation for those pastors who desire to come into CRC service without successfully using Church Order Article 8. Article 8 requires a pastor to demonstrate a persuasive *need* and also requires a searching congregation to do a "sustained and realistic search" for a pastor among the cadre of currently eligible CRC candidates and CRC and RCA pastors.

B. The first statement in the grounds is not accurate. The EPMC does not require of any participant courses that previously were part of their theological education. The courses are CRC specific, and available only through Calvin Theological Seminary. Their intent is to orient persons to the CRC and allow a responsible vetting process to occur.

C. The suggestion that a "one-year" EPMC program is preferable to the current "two-year program" is misleading. The current program, in fact, can be done in residence in a one semester time frame. The "two-year program" referred to has been judged by the candidacy committee to be a useful non-resident alternative. Experience teaches us that it needs to be two years, rather than one year, in order to sufficiently mentor the participants and ground them in the CRCNA.

D. The overture does not recognize that pastors ordained in other denominations who wish to affiliate with the CRCNA do not have to stay "in limbo" regarding their ordination for two full years. A congregation that wishes to use the services of such an individual may request their classis to ordain them as a commissioned pastor for the period of time that they are completing the EPMC program.

VI. Recommendations

A. That synod declare those listed in section I, A as candidates for ministry of the Word in the Christian Reformed Church.

B. That synod approve the extensions of candidacy as recommended in section I, B.

C. That synod approve the work of the Candidacy Committee in declaration of *need* for those listed in section III for affiliation under Church Order Article 8.

D. That synod approve the following addition to the Church Order as Supplement, Article 45, b, 3:

Commissioned pastors serving in emerging churches and associate staff positions may be delegated as an elder delegate to synod and nominated to serve in other denominational functions where a person must normally be an elder.

Grounds:

1. This statement clarifies confusion that may result from the deletion of the word *elder* in Church Order Article 23-a. It makes explicit the present understanding with regard to the participation of commissioned pastors at synod and in denominational functions.
2. This statement is parallel to the already existing statement in Church Order Supplement, Article 45, b, 2, which allows a certain cadre of commissioned pastors to be delegated to synod and serve in denominational functions.
3. This statement ensures that commissioned pastors not referred to in Church Order Supplement, Article 45, b, 2 are also eligible to serve the church as delegates to synod and in other denominational functions.

E. That synod consider the Candidacy Committee's response to Overture 14 (section V) when discussing that overture.

Candidacy Committee
David R. Koll, director of candidacy

Overture 20: Do Not Adopt the Proposed Changes to Church Order Articles 25-c and 73, Nor the Form for Ordination of Elders and Deacons in the Diakonia Remixed: Office of Deacon Task Force Report

The council of Champlain Valley CRC, Waltham, Vermont, recommends that Synod 2013 not adopt the proposed changes to Church Order Articles 25-c and 73, nor the Form for Ordination of Elders and Deacons in the Diakonia Remixed: Office of Deacon Task Force report. We endorse the move to include deacons in all the assemblies of the CRC but do not believe these changes are necessary for this to happen or to enable our diaconate to flourish.

Grounds:

1. Taking a close look at each of these proposed changes is warranted by the report's own statement in section V, G that it "requires a major rethinking of how the CRC does ministry" (*Agenda for Synod 2013*, p. 296).
2. The elimination of the phrase "especially to those who belong to the community of believers" in Church Order Article 25-c undermines the deacons' priority of knowing and ministering to the congregation's needs. The current language seems to match Scripture's mandate to care for all people in need (Prov. 14:31) and especially those within Israel (Deut. 15:7) or the church community (Acts 6:1).
3. The removal of the language "assure the unity of word and deed" from Article 25-c obscures the way deacons are uniquely empowered to hold the congregation accountable. In a time when the world regularly charges the church with hypocrisy, the deacon's task of holding congregations accountable to practice their beliefs through generosity and service is critical. No explicit reference to ministry deeds being guided by the Word remains in the proposed revision to Article 25-c.
4. The proposed addition to Article 25-c of "calling the members to be ambassadors of reconciliation in all areas of life," brings more confusion than clarity to the idea of God's kingdom and the diaconate's work. Evil is not reconcilable but is being done away with through Christ. Furthermore, since the deacons are not uniquely called to empower the work of reconciliation, it is unclear why it should be highlighted in Article 25-c.
5. Proposed Article 73 replaces the clear imperatives of the church to "bring the gospel" and "lead them [people] into fellowship with Christ and his church" with the category of "holistic mission." Rightly understood, "holistic mission" includes gospel proclamation and involvement in Christ's body as the church brings tangible measures of God's justice and mercy to the world. Yet this terminology means different things in different missiology circles, and therefore this article should retain language about the gospel and the Christian church if it adds "holistic mission" language.
6. The revised Form for Ordination (pp. 292-94) subtly creates a new parity of office. The proposed form, when read in its entirety, communicates that the elders are to lead the church and the deacons are to get the church involved and be involved in the world. The elders' leadership in evangelism is given far less space than the deacon's community engagement ministries. This resulting imbalance ought to be addressed before implementing this as a liturgical standard in the CRC.
7. The revised Form for Ordination adds unnecessary requirements to deacons which may result in further discouragement and confusion. Some ministry areas listed in the proposed form are feasible for deacons gifted in such areas, but it does not follow that such areas ought to be *requirements* of the office. For example, the mandate to "seek opportunities for advocacy" suggests every deacon ought to be involved in something like a community development task force or a Right to Life committee. While some deacons might become involved in such groups as part of their ministry, this should

not be mandatory for deacons. Deacons who are struggling with the current list of requirements will not flourish by being given even more responsibilities. Greater clarity is needed between what is required by the office of deacon and how deacons should exercise their particular gifts to empower the whole congregation for ministry.

Council of Champlain Valley CRC, Waltham, Vermont
Ron Telgen, clerk

Overture 21: Remove Reference to the Belhar Confession from the Proposed Public Declaration of Agreement

Classis Hudson overtures Synod 2013 to remove reference to the Belhar Confession from the updated Public Declaration of Agreement with the Beliefs of the Christian Reformed Church in North America proposed by the Board of Trustees (*Agenda for Synod 2013*, pp. 28, 64).

Grounds:

1. The Public Declaration of Agreement should not expect synodical delegates to recognize categories of documents that are not listed in the Covenant for Officebearers.
2. Synod 2012 specifically excluded ecumenical faith declarations from the Covenant for Officebearers (*Acts of Synod 2012*, p. 766). The omission of the Belhar Confession was not an oversight but an intentional decision on the part of synod.
3. A decision to include a new category of document in the Covenant for Officebearers or the Public Declaration of Agreement is a significant matter and, as such, should require proper notice and deliberation from councils and classes per Church Order Article 47.
4. The Board of Trustees has provided no grounds in support of its request that synod include the Belhar Confession in the Public Declaration of Agreement, despite the fact that nearly half the classes submitted overtures last year expressing concern over the status of the Belhar Confession. For the Board of Trustees to unilaterally propose such a change without even identifying it as a significant matter undermines the authority of synod and distracts from the core ministry that the CRC does together.

Classis Hudson
Joel D. Vande Werken, stated clerk

Overture 22: Use the Covenant for Officebearers in Place of the Public Declaration of Agreement for Synodical Delegates

Classis Hudson overtures Synod 2013 to use the Covenant for Officebearers in place of the Public Declaration of Agreement for synodical delegates.

Ground: There should be consistency of beliefs and confessional commitments at all levels of denominational participation.

Classis Hudson
Joel D. Vande Werken, stated clerk

Overture 23: Modify a Sentence in the Charge to the Deacons in the Diakonia Remixed: Office of Deacon Task Force Report

I. Background

We appreciate the work done by the Office of Deacon Task Force and support most of its recommendations. However, we have a concern about the wording of one sentence in the proposed Charge to the Deacons. This proposed sentence now reads “Offer wise care to victims of injustice, and teach us holistic responses that respect their dignity and *mend the broken relationships that contribute to poverty*” (*Agenda for Synod 2013*, p. 294; italics added). The italicized portion of the sentence at best does not mention any of the many and complex causes of poverty beyond broken relationships, and at worst could reinforce in some hearers support for the “culture of poverty thesis” which holds that poverty is often the result of dysfunctional families and urban areas that socialize youth into an underclass. This is highly problematic in that it ignores the structural discrimination and institutional injustice that are foundational to poverty.

It would be better to modify the sentence to acknowledge the primary role that structures play in establishing and perpetuating poverty. As it stands, the charge could be interpreted as intimating that poverty has more to do with poor choices than with an unjust system that unfairly afflicts less powerful groups of people within society. Moreover, the sentence currently seems inconsistent: truly “holistic” responses would seek to not only mend relationships, but also to fervently engage in dismantling and subverting structural injustice. It is important that the language used in the Charge to the Deacons reflects a complicated understanding of poverty and injustice that implicates both broken relationships and broken systems. Indeed, much of the Office of Deacon Task Force report recognizes the structural nature of injustice and the calling of the church and the diaconate to combat this structural injustice (see, for example, Guiding Principles 2 and 3, *Agenda for Synod 2013*, pp. 277-78). Modifying the sentence in the charge would make it reflect the document more completely.

Census data clearly demonstrate that racial minorities in North America endure much higher rates of poverty than do whites. For the CRC (a historically white ethnic denomination) to proclaim in the Charge to the Deacons only that poverty results from “broken relationships” while ignoring systemic injustice could be easily interpreted as blaming poor racial minorities for their own plight. Further, if the CRC as a denomination is seriously interested in addressing issues of poverty and injustice, we must engage these problems in terms of both relationships and structures. Since “language matters” (p. 280), our language should be reflective of that endeavor. Language shapes worldviews and understanding, and we should be ever vigilant about how we employ it. For that reason, the Charge to the Deacons should not be taken lightly. It should be considered a formative statement that both reflects and prescribes how the CRC engages culture and society.

II. Overture

Classis Grand Rapids East overtures synod to modify the fourth sentence in the proposed Charge to the Deacons in the Diakonia Remixed: Office of Deacon Task Force report by adding the words “exploitative structures and systems” so that it would read, “Offer wise care to victims of injustice, and teach us holistic responses that respect their dignity and mend the broken relationships and exploitive structures and systems that contribute to poverty.”

Grounds:

1. This addition would make the Charge to the Deacons more consistent with Guiding Principles 2 and 3 in the Diakonia Remixed: Office of Deacon Task Force report.
2. It is important that the language we use in the Charge to the Deacons is reflective of an accurate and complex understanding of poverty and injustice that implicates both broken relationships and broken systems.

Classis Grand Rapids East
Alfred E. Mulder, stated clerk

Overture 24: Do Not Adopt the Proposed Public Declaration of Agreement with the Beliefs of the Christian Reformed Church in North America

Classis Zeeland wishes to communicate to Synod 2013 the classis's disagreement with the Proposed Public Declaration of Agreement with the Beliefs of the Christian Reformed Church in North America (*Agenda for Synod 2013*, pp. 28, 64-65), and we overture Synod 2013 not to accede to the Board of Trustees' recommendation to adopt this statement. This proposed agreement includes the following language, with which we disagree: "We recognize . . . the Belhar Confession, adopted by synod as an Ecumenical Faith Declaration."

Grounds:

1. Synod 2012 specifically dealt with the issue of the need for officebearers to subscribe to any faith declaration included in the newly created Ecumenical Faith Declarations category, and adopted a very specific decision that such faith declarations "are not considered part of the confessional basis of the CRCNA" (see Recommendation 3, b, *Acts of Synod 2012*, p. 766). To now ask officebearers to rise and make a public declaration of agreement to any faith declaration (e.g., the Belhar Confession) in the Ecumenical Faith Declaration category is contrary to Synod 2012's decision and, therefore, ought to be ruled out-of-order.
2. The proposed Public Declaration of Agreement introduces a significant change to the current understanding of the role of synodical delegates rising to signify their agreement and submission to the Forms of Unity of the CRCNA. The current form of agreement used is titled "Public Declaration of Agreement with the *Forms of Unity*." The proposed Public Declaration of Agreement is titled "Public Declaration of Agreement with the *Beliefs* of the Christian Reformed Church in North America."
 - a. The current public agreement requires officebearers to rise to restate their agreement with the Covenant for Officebearers that they have previously subscribed to. This is the only form or covenant that officebearers have signed and ought to be held in submission to.
 - b. The proposed revision by the BOT of this public declaration of agreement binds the delegated officebearers in a way that the Covenant for Officebearers does not, and therefore ought to be declared procedurally out-of-order.
 - c. The proposed change in wording of the public declaration of agreement signifies a substantial change from the historic practice of rising to signify publicly one's agreement and submission to the Forms of Unity, as currently expressed through the adopted Covenant for Officebearers.
 - d. There are a substantial number of officebearers who have some significant concerns about parts of the Belhar Confession, and therefore they would be unable to stand in agreement to it.

Classis Zeeland
Ronald J. Meyer, stated clerk

Communication 6: Classis Toronto

Classis Toronto wishes to communicate to Synod 2013 its desire for synod to accept the report of the Diakonia Remixed: Office of Deacon Task Force and to adopt the recommendations of the report.

Grounds:

1. We support the broadening of the theological basis of the office of deacon as found in Acts 6 to include Ephesians 4:11-13.
2. We agree that *diakonia*, as the work of service that restores *shalom*, is not confined to any particular office but belongs to the church as a whole. The calling of deacons is not to perform that service on behalf of the church but to equip, empower, and enable the church to live out its own diaconal calling.

Classis Toronto
John Meiboom, stated clerk