

ACTS OF SYNOD



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gracious call.



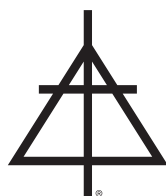
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**ACTS
OF SYNOD**

2019



**Christian
Reformed
Church**

June 14-20, 2019
Covenant Fine Arts Center
Calvin College
Grand Rapids, Michigan

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Foreword.....	v
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Council of Delegates of the Christian Reformed Church in North America

Council of Delegates Supplement	543
Appendix A: Bivocational Task Force Report	558
Addendum A: Church Order Statements re Bivocational Pastors	563
Addendum B: Theological Basis for Bivocational Ministry	565
Addendum C: Practices of the Denomination	566
Addendum D: Educational Matters for Bivocational Pastors	570
Addendum E: CRCNA Culture Surrounding Bivocational Ministry	572
Appendix B: Classis Name Change Report	577
Addendum: Further Information	581
Appendix C: Addressing the Abuse of Power Committee Report... ..	587
Addendum: Budget Implications of Addressing the Abuse of Power Committee Recommendations	615
Appendix D: Safe Church Update Regarding Synod 2018 Directives	616
Appendix E: Summary of Denominational Investments and Compliance with Investment Policy	618

Agency and Institution Supplements

Faith Formation

Calvin College	623
Appendix: Change to Library Governance	626
Addendum: Mandate of the Hekman Library Committee	631

Mercy and Justice

World Renew	633
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Gospel Proclamation and Worship

Calvin Theological Seminary	635
Appendix A: CTS Board of Trustees Recommendation and Background	639
Appendix B: CRS Faculty Meeting Minutes re Change to Library Governance	652
Appendix C: <i>Acts of Synod</i> Background re Historical Committee	657

Standing Committees

Candidacy Committee Supplement 665

 Appendix: Ecclesiastical Program for Ministerial Candidacy
 (EPMC) Review and Update 668

Historical Committee Supplement 675

Overture

24. Classis Northcentral Iowa
 Commend the Great Lakes Catechism on Marriage and
 Sexuality to the Classes and Churches for Reflection and Study . . . 681

25. Classis Grand Rapids East
 Do Not Accede to Overture 8 regarding Assertions by
 Synod 2012 about Climate Change 682

Financial Reports

Back to God Ministries International 687

Calvin College 688

Calvin Theological Seminary 689

CRC Loan Fund, Inc., U.S. 690

Congregational Services Ministries 691

Resonate Global Mission 692

Synodical Administrative Services 693

World Renew 694

Ministers’ Pension and Special Assistance Funds – Canada 695

Ministers’ Pension and Special Assistance Funds – U.S. 696

Employees’ Retirement Plan – Canada 697

Employees’ Savings Plan – U.S. 698

Report of Synod 2019

Service of Prayer and Praise 701

Minutes of Synod 2019 703

Denominational Ministry Shares and Recommended Agencies
 for 2020 833

Index 839

Synod 2019 was held in the Covenant Fine Arts Center at Calvin College in Grand Rapids, Michigan, June 14-20, 2019. Delegates gathered from across North America to serve the Christian Reformed Church, committing their time to work and worship, and to discussion and deliberation, while they and members across the continent lifted up the proceedings in prayer. As a record of the work accomplished, the *Acts of Synod 2019* provides another chapter in the Christian Reformed Church's journey of faithfulness for more than 160 years.

The *Acts of Synod 2019* contains the following:

- Supplementary reports of the Council of Delegates of the Christian Reformed Church in North America and those agencies and committees authorized to file them.
- Two overtures.
- Financial reports.
- Service of Prayer and Praise.
- The minutes of Synod 2019.
- An index for both the *Acts of Synod 2019* and the *Agenda for Synod 2019*.

It is necessary for the user of the *Acts of Synod* to keep the *Agenda for Synod* readily available as a reference. The *Agenda* is not reprinted in the *Acts*. The minutes of synod often make reference to reports and overtures in the *Agenda for Synod*. Take note that the pagination continues from the *Agenda* to the *Acts*. Supplementary materials begin on page 543, following preliminary unnumbered pages. Financial reports begin on page 687. The minutes of synod follow, beginning on page 703. The index references both the *Agenda for Synod* and the *Acts of Synod*; the page numbers in **boldface type** in the index refer to pages in the minutes of Synod 2019.

Found within these pages, as well as in the related *Agenda for Synod 2019*, is continuing evidence of service by the Christian Reformed Church in response to a vision adopted by synod more than a dozen years ago: "The Christian Reformed Church is a diverse family of healthy congregations, assemblies, and ministries expressing the good news of God's kingdom that transforms lives and communities worldwide." This vision and these actions of synod are offered in full reliance upon God and in light of the promise in Proverbs 16:3:

"Commit to the LORD whatever you do, and he will establish your plans."

Steven R. Timmermans, executive director
Christian Reformed Church in North America

COUNCIL OF DELEGATES

COUNCIL OF DELEGATES SUPPLEMENT

I. Polity matters

A. *Council of Delegates membership* (Committee 1)

1. Council of Delegates members completing service as of June 30, 2019

The COD delegate from Classis Kalamazoo, Mr. Kevin TenBrink, is moving from the region and is unable to continue service on the board. The COD is grateful for the contributions he has provided during his tenure.

2. Council of Delegates nominees

The COD presents the following recommendations for appointment of new members to a first term:

a. Canada at-large nominee

The COD recommends that synod appoint Ms. Melissa Van Dyk as a Canada at-large member for a first term of three years.

Ms. Melissa Van Dyk is a member of First CRC, Vancouver, British Columbia. She is employed as an assistant manager at Hastings Chaplaincy and Outreach at Union Gospel Mission. Ms. Van Dyk has served as treasurer and board chair for Diaconal Ministries Canada and as treasurer for the British Columbia leadership development network. She has also served as secretary for the local Strata Council. Currently she is serving a second term as deacon and as council treasurer; she is also a team representative for a recreational soccer league.

b. Classical delegate nominee

The COD recommends that synod appoint Rev. Michael D. Koetje as the Classis Kalamazoo delegate for a first term of three years.

Rev. Michael D. Koetje is pastor of Westwood CRC in Kalamazoo, Michigan. Rev. Koetje previously served on the Calvin College Board of Trustees and as stated clerk of Classis Muskegon. In addition, Rev. Koetje served as a church counselor, a church visitor, and a member on the student aid committee. Currently Rev. Koetje serves as chair of the Classis Kalamazoo interim committee. As an elder and a pastor, he has served many years on local church councils, worship committees, and renewal lab teams.

B. *Corporation officers and executive committee of the Council of Delegates* (Committee 1)

At its recent meeting the COD members from their respective corporations and the full Council of Delegates elected the following to serve as officers in 2019-2020:

1. CRCNA Canada Corporation

President: Mr. Andy de Ruyter
Vice president: Rev. Donald G. Draayer
Secretary: Ms. Aaltje van Grootheest
Treasurer: Ms. Gloria Melenberg

2. CRCNA U.S. Corporation

President: Rev. Paul R. De Vries
Vice president: Rev. Sheila E. Holmes
Secretary: Ms. Elsa Fennema
Treasurer: Mr. Timothy Bosscher

3. Back to God Ministries International Canada Corporation

President: Mr. Andy de Ruyter
Vice president: Rev. Donald G. Draayer
Secretary: Rev. B. Bernard Bakker
Treasurer: Ms. Gloria Melenberg

4. Back to God Ministries International U.S. Corporation

President: Rev. Paul R. De Vries
Vice president: Rev. Sheila E. Holmes
Secretary: Ms. Elsa Fennema
Treasurer: Mr. Timothy Bosscher

5. Council of Delegates executive committee and officers

Chair: Rev. Paul R. De Vries
Vice chair: Mr. Andy de Ruyter
Secretary: Ms. Aaltje van Grootheest
Treasurer: Mr. Timothy Bosscher
Ms. Laurie Harkema
Ms. Susan B. Hoekema
Rev. Michelle J. Kool
Ms. Ashley Medendorp

C. *Bible Translations Committee membership* (Committee 5)

The COD took action in May as a follow-up to the recommendation in the COD Report to synod that synod “establish a standing committee of the Council of Delegates for the purpose of reviewing Bible translations for potential use in the CRCNA” (see *Agenda for Synod 2019*, p. 36). Subject to establishment of such a committee by synod, the COD recommends (1) that the denominational representative to serve as convener be appointed through the office of the director of ministries and administration and (2) that synod appoint the following persons to serve on the Bible Translations Committee: Dr. Mariano Avila, Dr. Amanda W. Benckhuysen, Rev. Mary S. Hulst, Dr. William T. Koopmans, and Dr. Sarah Schreiber.

D. *Bivocational Task Force report* (Committee 3)

The Financial Shalom Project of the CRC—funded by a \$1 million grant from Lilly Endowment’s National Initiative to Address Economic Challenges

Facing Pastoral Leaders—resulted in a request by the Council of Delegates that the executive director appoint a special team to look into the role and experience of bivocational pastors with the following mandate:

The task of this ad hoc committee is to explore the challenges and opportunities for bivocational pastors in the CRC by listening to those within and beyond the CRC in bivocational situations (both pastors and congregational leaders), identifying the opportunities of such situations, and by addressing the challenges (to preparation, to the individual, to the congregation, to the denomination). Areas of specific focus could include reconsideration of items in our Church Order to facilitate normalization of bivocational ministry, improvements in denominational databases related to ministerial status, and the like. As a result, a series of recommendations would be provided to the Council of Delegates.

The report of the ad hoc committee was reviewed by the COD in May and resulted in the following recommendation to synod:

That synod appoint a task force, continuing the work of the Bivocational Task Force as reported in Appendix A, to examine and provide guidelines for understanding what it means to be a pastor today and report to Synod 2022. The new task force will be mandated to give consideration to matters such as the following:

1. Pastorate definition (pastor, commissioned pastor, and bivocational)
2. Funding balance (clearly defined “proper support”; see Church Order Supplement, Art. 15) between church, classis, pastor, and the like
3. Educational requirements
4. Classical oversight
5. Cultural differences

Grounds:

- a. A compelling biblical, theological, and historical case supporting ministry is needed.
- b. The report provides sufficient examples of issues needing review and of possible options for remedies.
- c. Consideration of educational requirements is needed in light of bivocational pastorates—with consideration of the pathways leading to either an M.Div. degree/ordination or approval as a commissioned pastor.
- d. Clearly defined guidelines would provide justice for pastors in varying cultures.

E. Consideration of the title classis (Committee 1)

Upon receiving, as information, the report by the Classis Renewal Advisory Team addressing the request of Synod 2018 (see *Agenda for Synod 2018*, p. 454) to consider a new title for the assembly *classis*, the COD recommends the report in Appendix B to synod for its consideration.

F. Communications re matters in the Agenda for Synod 2019 (Committee 6)

1. Overture 10 from Classis Hackensack re provision of legal counsel to assist congregations with immigration

The COD Global Missions Ministries Committee served the Council of Delegates with advice regarding Overture 10 in the *Agenda for Synod 2019* (pp. 513-14). In response to this advice, the COD adopted the following for consideration by synod:

That Synod 2019 receive the COD document “Assisting Immigrant Churches” (*Agenda for Synod 2019*, pp. 101-10) in its consideration of a response to Overture 10 from Classis Hackensack. This document was developed in response to Synod 2018’s instruction that the executive director “work with the appropriate agencies and ministries to explore the potential processes and resources necessary to facilitate enfolded immigrant churches into the CRCNA” (*Acts of Synod 2018*, p. 459). In particular, the following text from the “Assisting Immigrant Churches” document (*Agenda for Synod 2019*, p. 103) responds to the concerns of Overture 10:

When visas are required, past experience has shown it is best to have this taken care of by the local church, and when necessary, the classis. The reason for this is that the motive for seeking the visa remains tied directly to the local position, and local leaders develop ownership of what sometimes is a challenging process; moreover, each case is specific to the individual. While costs are sometimes involved, local churches unable to address financial challenges should rely on their classes. In certain situations, support from the denomination (e.g., Financial Shalom funds) may be available as needed.

2. Overture 11 from Classis Iakota re funding, support, and care for Resonate Global Mission missionaries through individual classes

Upon recommendation of the COD Global Missions Ministries Committee, the Council of Delegates adopted the following in response to Overture 11 in the *Agenda for Synod 2019* (p. 514), for consideration by synod:

The overture’s intention to better serve missionaries is commendable in that it seeks to limit their travel and logistic time by concentrating their support in particular classes. However, on the basis of research and current practice, the COD finds that the overture is not flexible enough in that it would *require* that all Resonate missionaries be supported by a classis or an adjoining classis. A better solution would be to *encourage* classes to take a larger proactive role in supporting new or current Resonate missionaries without *requiring* a classis or adjoining classes to raise *all* the support for missionaries.

Grounds:

- a. Missionaries already have rich relationships with individuals and churches that they will not want to give up if assigned to a particular classis to raise all their support.
- b. There is some concern as to whether a classis (let alone adjoining classes) could successfully compel their churches to support Resonate Global Mission missionaries.
- c. There is concern as to the capacity of some classes to fully support Resonate missionaries in addition to church planters, campus ministers, and other regional mission work.
- d. More and more support comes from individual donors who may not be limited to a region.

- e. Resonate is improving home service practices through a review initiated in fall 2018.

G. Report of the Addressing the Abuse of Power Committee (Committee 4)

The COD endorses the report of the Addressing the Abuse of Power Committee, mandated to bring recommendations to Synod 2019 “regarding how the CRCNA can best address patterns of abuse of power at all levels of the denomination” (*Acts of Synod 2018*, pp. 523-24). The COD presents the report in Appendix C for consideration by synod.

II. Program and finance matters

A. Program matters

1. Appointment of director of Faith Formation Ministries (Committee 5)

With thanks to God for providing qualified leaders in the CRC, it was a privilege for the Council of Delegates in May to ratify the appointment of Rev. Dr. Christopher J. Schoon as director of Faith Formation Ministries. Rev. Schoon will begin in his role in early June 2019.

2. Raise Up Global Ministries (Committee 6)

The Council of Delegates acknowledged the appointment by the Raise Up Global Ministries board of Ms. Joyce (Sam) Huizenga as the new Raise Up Global Ministries director. The COD also acknowledged and thanked Dr. Gary J. Bekker for his years of service with Raise Up Global Ministries. Dr. Bekker will be recognized by synod during its testimonial banquet.

Acting in its corporation members function, the COD also appointed the directors for the Raise Up Global Ministries board, an annual task of the COD.

3. Church planting evaluation (Committee 6)

The COD endorsed the establishment of a Transfunctional Collaborative Church Planting Team that will offer direction in setting, achieving, and implementing Resonate Global Mission’s church planting goals. The team membership will consist of leaders representing the five ministry priorities of the CRCNA (faith formation, servant leadership, global mission, mercy and justice, and gospel proclamation and worship), as well as representative leaders from Calvin Theological Seminary. This team will present the following by way of report to the COD in October 2019:

- a. A clear denominational vision for church planting with one-, five-, and ten-year goals offered.
- b. Resources of time, talent, and treasure needed for the achievement of stated goals.
- c. A strategy of diverse church planting models and support structures for planters, parent churches, and classes, differentiated in contextual approach and assessment.

4. Updated report regarding safe church ministry goals (Committee 4)

The Office of Safe Church Ministry provided a preliminary report to synod in response to the directive of Synod 2018 to “report annually through the Council of Delegates to synod regarding the number and names of classes with and without Safe Church teams, and the number

of congregations with and without Safe Church teams and policies” (*Acts of Synod 2018*, p. 476; also *Agenda for Synod 2019*, pp. 207-208). The Council of Delegates shares further updates in response to this directive in Appendix D.

5. U.S. Committee for Guidance and Support of the Office of Social Justice (Committee 4)

As an update to the report provided for synod in the *Agenda for Synod 2019*, pp. 45-46, regarding the adopted mandate and composition of a U.S. Committee for Guidance and Support of the Office of Social Justice, committee members were appointed by the COD in May. It is hoped that the committee will soon be convened and begin their task of supporting the Office of Social Justice.

B. Finance matters (Committee 7)

1. The COD 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 to the COD Support Services Committee in the report of the COD Budget Review Team.
2. The COD recommends that synod approve a ministry share of \$346.48 per adult member (age 18 and over) for calendar year 2020, reflecting no change to the overall rate from the calendar year 2019 level.

3. New policies and initiatives of the Council of Delegates

In its governance role on behalf of synod and the denomination, the COD recognized the need for adding to existing policies of the board. Thus the Council of Delegates adopted a new Cash Holdings Policy to clarify classifications of contributions to the denomination’s institutions, agencies, and ministries.

The COD also adopted an addition to the Individual Equity Statement within the Philosophy of Compensation Policy for CRCNA staff. The addition to the policy will provide opportunity for exceptions to be considered and, if approved, reported to the COD.

The COD approved the following motion related to Synod 2016’s instruction to reduce the institutional footprint (*Acts of Synod 2016*, p. 858): to instruct staff to further explore the direction of radical remodeling of the U.S. offices facility and repurposing the property, and report back to the October COD meeting with estimated project costs and supporting revenue, as well as projections upon project completion for ongoing facility expenses and potential revenue.

4. The denominational salary grid

The COD recommends that Synod 2019 adopt the salary grid included below for use in fiscal year 2019-2020. The grid reflects the new salary structure adopted by the Council of Delegates.

2019-2020 Salary Grade and Range Structure				
Level	U.S. Range		Canadian Range	
	Minimum	Target	Minimum	Target
E1	\$148,000	\$185,000		
E2	\$133,559	\$166,949	\$127,261	\$159,076
E3	\$113,186	\$141,482	\$111,514	\$139,392
H	\$95,920	\$119,900	\$95,580	\$119,475
I	\$81,288	\$101,610	\$81,924	\$102,405
J	\$68,888	\$86,110	\$70,218	\$87,773
K	\$58,380	\$72,975	\$60,185	\$75,232
L	\$49,474	\$61,843	\$51,586	\$64,482

5. The COD recommends that synod ratify the following denominational agencies, institutions, and ministries, as well as the denominationally related agencies, and recommend them to the churches for one or more offerings, and that World Renew be recommended to the churches for one offering per quarter because the agency receives no ministry-share support.
 - a. Denominational agencies recommended for one or more offerings
 - Back to God Ministries International
 - Calvin College
 - Calvin Theological Seminary
 - Congregational Services Ministries
 - 1) *The Banner*
 - 2) Centre for Public Dialogue
 - 3) Chaplaincy and Care Ministry
 - 4) Disability Concerns
 - 5) Faith Formation Ministries
 - 6) Indigenous Ministries (Canada)
 - 7) Pastor Church Resources
 - 8) Race Relations
 - 9) Safe Church Ministry
 - 10) Office of Social Justice
 - 11) Worship Ministries
 - Raise Up Global Ministries
 - Resonate Global Mission
 - World Renew—one offering per quarter because the agency receives no ministry-share support
 - b. Denominationally related or affiliated ministries recommended for one or more offerings
 - Communities First Association
 - Diaconal Ministries Canada
 - Dynamic Youth Ministries
 - 1) GEMS
 - 2) Calvinist Cadet Corps
 - 3) Youth Unlimited
 - Friendship Ministries
 - Partners Worldwide
6. The COD informs synod that it has approved the renewal of the following accredited agencies for offerings in the churches for 2020—year three in

a three-year cycle of support (2018-2020). Guidelines adopted by Synod 2002 require an application by nondenominational agencies and synodical approval every three years. Synod indicated that, in the intervening years, agencies are to submit updated financial information and information regarding any significant programmatic changes. Each nondenominational agency requesting approval submitted the required materials for consideration.

The COD recommends that synod ratify the following nondenominational agencies recommended for financial support but not necessarily for one or more offerings:

a. United States

1) Benevolent agencies

Bethany Christian Services
Hope Haven
The Luke Society
Mississippi Christian Family Services
Pine Rest Christian Mental Health Services
QuietWaters Ministries (Bethesda Foundation, Inc., dba QuietWaters Ministries)

2) Educational agencies

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

3) Miscellaneous agencies

Association for a More Just Society
Audio Scripture Ministries
Bible League International
The Center for Public Justice
Crossroads Prison Ministries
InterVarsity Christian Fellowship/USA
Mission India

Talking Bibles International
World Communion of Reformed Churches (WCRC)
Wycliffe Bible Translators, Inc.

b. Canada

1) Benevolent agencies

Beginnings Family Services
Indwell

2) Educational agencies

Dordt University
EduDeo Ministries
Institute for Christian Studies
The King's University
Kuyper College
Redeemer University College
Trinity Christian College

3) Miscellaneous agencies

A Rocha Canada
Bible League – Canada
Canadian Council of Churches
Cardus (Work Research Foundation dba Cardus)
Citizens for Public Justice (CJL Foundation)
Dunamis Fellowship Canada
Evangelical Fellowship of Canada
Gideons International in Canada (dba ShareWord Canada)
Inter-Varsity Christian Fellowship of Canada
OneBook (Global PartnerLink dba OneBook)
Shalem Mental Health Network
World Communion of Reformed Churches (WCRC)
Wycliffe Bible Translators of Canada, Inc.

7. New request for inclusion on the list of nondenominational agencies approved for offerings

The Council of Delegates recommends that synod ratify inclusion of the following organization on the accredited agency list:

United States

The Colossian Forum

Ground: The goal of the Colossian Forum is to contribute to the reversal of the exodus from the church by equipping leaders to engage divisive cultural issues in ways that are far more interesting than the wider culture in its fragmentation. They do so by drawing on tradition-specific practices, confessions, and resources that cultivate in believers the virtues they need to engage “wicked problems” productively (see the *Wicked Problems* short video at colossianforum.org/wicked-problems).

8. Ministers' pension assessment

The COD recommends that synod take note of the following actions of the Pension Trustees endorsed by the Council of Delegates at its May meeting:

- a. The three-year average salary to be used to determine retirement benefits beginning in 2020 for ministers of the Word in the United States is \$54,054 and in Canada is \$56,140.
 - b. That the 2020 per-member assessment for the Canadian Plan remain \$42.96 and that the Canadian per-participant assessment remain \$9,840. Similarly, that the 2020 per-member assessment for the U.S. Plan remain \$37.20 and the U.S. per-participant assessment remain \$7,704.
9. Summary of denominational investments and compliance with investment policy
- Synod 1998 approved a number of measures dealing with investment guidelines and disclosures. The COD's response to these requests is found in Appendix E.

III. Recommendations

- A. That synod express its gratitude to Mr. Kevin TenBrink for his contributions to the board during his service (COD Supplement section I, A, 1).
 - B. That synod by way of the ballot elect delegates to the Council of Delegates from the nominations as presented (COD Supplement section I, A, 2).
 - C. That, subject to its establishing a Bible Translations Committee, synod (1) approve that the denominational representative to serve as convener be appointed through the office of the director of ministries and administration and (2) appoint the following persons to serve on the committee: Dr. Mariano Avila, Dr. Amanda W. Benckhuysen, Rev. Mary S. Hulst, Dr. William T. Koopmans, and Dr. Sarah Schreiber (COD Supplement section I, C).
 - D. That synod appoint a task force, continuing the work of the Bivocational Task Force as reported in Appendix A, to examine and provide guidelines for understanding what it means to be a pastor today and report to Synod 2022. The new task force will be mandated to give consideration to matters such as the following (COD Supplement section I, D and Appendix A):
 1. Pastorate definition (pastor, commissioned pastor, and bivocational)
 2. Funding balance (clearly defined "proper support"; see Church Order Supplement, Art. 15) between church, classis, pastor, and the like
 3. Educational requirements
 4. Classical oversight
 5. Cultural differences
- Grounds:*
- a. A compelling biblical, theological, and historical case supporting ministry is needed.
 - b. The report provides sufficient examples of issues needing review and of possible options for remedies.

- c. Consideration of educational requirements is needed in light of bivocational pastorates—with consideration of the pathways leading to either an M.Div. degree/ordination or approval as a commissioned pastor.
- d. Clearly defined guidelines would provide justice for pastors in varying cultures.

E. That synod consider and respond to the report by the Classis Renewal Advisory Team addressing the request of Synod 2018 (see *Agenda for Synod 2018*, p. 454) to consider a new title for the assembly *classis* (COD Supplement section I, E and Appendix B).

F. That synod receive the COD document “Assisting Immigrant Churches” (*Agenda for Synod 2019*, pp. 101-10) in its consideration of a response to Overture 10 from Classis Hackensack. This document was developed in response to Synod 2018’s instruction that the executive director “work with the appropriate agencies and ministries to explore the potential processes and resources necessary to facilitate enfolding immigrant churches into the CRCNA” (*Acts of Synod 2018*, p. 459). In particular, the following text from the “Assisting Immigrant Churches” document (*Agenda for Synod 2019*, p. 103) responds to the concerns of Overture 10 (COD Supplement section I, F, 1):

When visas are required, past experience has shown it is best to have this taken care of by the local church, and when necessary, the classis. The reason for this is that the motive for seeking the visa remains tied directly to the local position, and local leaders develop ownership of what sometimes is a challenging process; moreover, each case is specific to the individual. While costs are sometimes involved, local churches unable to address financial challenges should rely on their classes. In certain situations, support from the denomination (e.g., Financial Shalom funds) may be available as needed.

G. That synod consider the following as it develops a response to Overture 11 (COD Supplement section I, F, 2):

The overture’s intention to better serve missionaries is commendable in that it seeks to limit their travel and logistic time by concentrating their support in particular classes. However, on the basis of research and current practice, the COD finds that the overture is not flexible enough in that it would *require* that all Resonate missionaries be supported by a classis or an adjoining classis. A better solution would be to *encourage* classes to take a larger proactive role in supporting new or current Resonate missionaries without *requiring* a classis or adjoining classes to raise *all* the support for missionaries.

Grounds:

1. Missionaries already have rich relationships with individuals and churches that they will not want to give up if assigned to a particular classis to raise all their support.
2. There is some concern as to whether a classis (let alone adjoining classes) could successfully compel their churches to support Resonate Global Mission missionaries.
3. There is concern as to the capacity of some classes to fully support Resonate missionaries in addition to church planters, campus ministers, and other regional mission work.

4. More and more support comes from individual donors who may not be limited to a region.
5. Resonate is improving home service practices through a review initiated in fall 2018.

H. That synod take note of the COD's endorsement of the report of the Addressing the Abuse of Power Committee and consider and respond to the following recommendations contained within the report (COD Supplement section I, G and Appendix C):

1. That synod grant the privilege of the floor to Ms. Kathy Vandergrift and Ms. Patricia Van Reenen, cochairs, when matters pertaining to the report of the Addressing the Abuse of Power Committee are discussed.

2. Training of pastors

That synod mandate the Council of Delegates to form a committee to develop a training program on abuse of power. The committee shall include members from the offices of Candidacy, Pastor Church Resources, Safe Church Ministry, Calvin Theological Seminary, and Calvin College (because of available expertise). The training program shall

- be a requirement for all persons entering vocational ministry in the CRC.
- focus on dynamics of power within the variety of pastoral relationships, boundaries, tools for positive use of power and influence, and tools for preventing harmful use of power and influence.
- be widely available and presented as enabling effective ministry (not as an impediment to entering ministry).
- take into account the cultural diversity within CRC churches.

3. Code of conduct

That synod mandate the committee appointed by action in Recommendation 1 to draft a code of conduct for all employed ministry staff within the CRC. The draft code of conduct will be presented to Synod 2020 for approval. The code of conduct shall be

- signed by all ministry personnel who are employed by the CRCNA, local churches, and classes.
- reviewed annually, as part of annual evaluations.
- included in the Supplement to the Church Order, with links to relevant Church Order articles.

4. Prevention of abuse in CRCNA offices

That synod mandate the Council of Delegates to review the adequacy of the training provided to CRCNA staff, the adequacy of the provisions for support to a complainant, and mechanisms to avoid potential conflicts of interest in the process for dealing with complaints. A review should be informed by careful listening to persons who found the processes helpful and persons who did not.

5. Training at classis and local levels

- a. That synod encourage all classes to develop a strategy to train office-bearers and key church leaders to be alert to power dynamics within

the communities they serve and to be equipped to prevent abuse of power. The goal of the strategy is to ensure that all officebearers receive initial training and refreshment through ongoing educational initiatives. An effective strategy will include the following:

- appropriate training resources
- reasonable time allocation for training
- acknowledgment and monitoring of completion of training

- b. That synod encourage all classes to monitor implementation of the training strategy and to consider adopting policies to include completion of training and safe church policies in the regular review of credentials or as a requirement for being seated at a classis meeting.
- c. That synod mandate the executive director to develop, in cooperation with Safe Church Ministry, Pastor Church Resources, Calvin College, and others, a resource toolkit for training officebearers and leaders, readily accessible through the CRC website and Faith Alive Christian Resources.

6. Strengthening Safe Church Ministry

- a. That synod mandate the executive director to oversee the development of appropriate measures for responding effectively to emotional abuse. Such measures will include definition, inclusion in relevant CRC policies, and appropriate responses through restorative practices and the safe church advisory panel process.
- b. That synod mandate the executive director to oversee a review of the adequacy of safe church policies for follow-up in reported cases that involve church leaders. Findings and actions taken by the executive director shall be reported to the Council of Delegates to ensure that the CRCNA is exercising due diligence to prevent repeat occurrences or transfer of abusive leaders to other churches. The review shall consider best practices in church abuse ministry.
- c. That synod mandate the Council of Delegates to examine in detail the potential for conflicts of interest in current safe church procedures and to evaluate the need for and benefits of using outside experts to deal with situations that have a high potential for conflicts of interest.

7. Policy on nondisclosure agreements

That synod direct the executive director to do the following:

- review the history of the use of nondisclosure agreements within the CRCNA to draw learnings from it, be transparent about its frequency, and contribute to greater public accountability
- develop a policy with criteria for the use of NDAs that limits their use to cases in which it is clearly in the best interests of the victim and the church and not acceptable when solely motivated by protection of the reputation of the church and its leaders. The policy should include a provision for some form of review by an independent party before final signature by the two main parties.

- develop good practices and protocols on the use of NDAs for distribution to classes and councils when faced with situations that might lead to the use of a nondisclosure agreement
- develop a reporting and accountability mechanism to monitor practices going forward

8. Funds for counseling services

- a. That synod encourage all classes to take measures to ensure that survivors of abuse within their classis have access to appropriate counseling services.
- b. That the annual report of each classis for the CRC *Yearbook* include information about a counseling fund or other arrangements to ensure access to counseling services for abuse survivors.

9. Abuse prevention resources for culturally diverse churches

That synod mandate the executive director to give a high priority to providing information about existing policies and mechanisms for abuse prevention and response in forms that use the language, examples, and styles of learning that are culturally appropriate for the Korean, Latino, Chinese, African-American, and Indigenous communities, through Safe Church Ministry and Pastor Church Resources. In each context, the tools shall be developed with input from members of the community to ensure they will be accessible and useful for members of the community.

10. Recordkeeping

That synod mandate the Council of Delegates and executive director to put in place a system of recordkeeping of cases that come to the attention of all levels of church authority, to allow for the analysis of patterns and trends over time, without compromising the confidentiality of individual persons. Collection of data should include some record of responses and outcomes, as well as reporting of incidents.

11. Creating a culture that prevents abuse of power

- a. That synod affirm the following as core values for the culture within the CRC:
 - mutual respect for every person as created by God and equally responsible to respond to God’s call to use their gifts for God’s mission in the world, including the ongoing work of building God’s church
 - an understanding of servant leadership that emphasizes mutual submission as a corrective to the hierarchical tendencies within our culture
 - mutual accountability through checks and balances built into governing structures
- b. That synod affirm the importance of care in the use of language within church assemblies, with attention to the impact of language that harms the ability of others to fully exercise their gifts and calling.
- c. That synod refer this report to the Classis Renewal Advisory Group to consider how the role of regional pastors and church visitors might be

strengthened to foster a respectful culture and support churches with early assistance in situations that may give rise to concerns about abuse of power.

- d. That synod mandate the Council of Delegates to establish a team that would act as a guardian of our commitment to foster a culture characterized by respect for all and mutual service. Consideration should be guided by the following features, which draw on good practices in other sectors of society for preventing and responding to all forms of abuse of power:
- The mandate would include the use of a range of measures designed to allow early intervention in response to complaints, including mediation, conflict resolution, and restorative justice tools.
 - The mandate would include concerns about abuse of power that may cross lines between the denomination, classes, and individual churches. The team might serve an “ombudsperson” role within the internal human resources system and for cases that cross jurisdictions, without violating CRC governance of the local church by the local council.
 - Position holders outside the “chain of command” within the established organizational and management structure would help to foster confidence because they are “independent” but accountable through reporting to the Council of Delegates and through their ability to bring issues to the attention of the Council of Delegates if needed.
 - The role of the team would be reviewed after three years for effectiveness, as part of the follow-up to this report.

12. Implementation

That synod mandate the Council of Delegates to ensure implementation by

- monitoring progress at each meeting of the COD.
- making necessary adjustments in specific plans.
- reporting to synod each year on progress made toward specific objectives and toward the general goal of creating a culture in which abuse of power is not tolerated and any incidents are dealt with in a way that contributes to the healing of broken relationships.

I. That synod take note of the annual report provided regarding classes that have implemented a Safe Church team, and progress by the remaining classes; also reported is the number of congregations that have Safe Church teams and policies (COD Supplement section II, A, 4 and Appendix D).

J. That synod receive the agencies and institutional unified budget as information and approve a ministry share of \$346.48 for calendar year 2020 (COD Supplement sections II, B, 1-2).

K. That synod adopt the 2019-2020 denominational salary grid for senior positions as proposed (COD Supplement section II, B, 4).

L. That synod adopt the following recommendations with reference to agencies requesting to be placed on the recommended-for-offerings list:

1. That synod ratify 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 (COD Supplement section II, B, 5).
2. That synod ratify the list of nondenominational agencies, previously accredited, that have been approved for calendar year 2020 (COD Supplement section II, B, 6).
3. That synod ratify inclusion of the following organization on the accredited agency list (COD Supplement section II, B, 7):

United States

The Colossian Forum

Ground: The goal of the Colossian Forum is to contribute to the reversal of the exodus from the church by equipping leaders to engage divisive cultural issues in ways that are far more interesting than the wider culture in its fragmentation. They do so by drawing on tradition-specific practices, confessions, and resources that cultivate in believers the virtues they need to engage “wicked problems” productively (see the *Wicked Problems* short video at colossianforum.org/wicked-problems).

H. That synod take note of the COD’s endorsement of the following actions of the Pension Trustees (COD Supplement section II, B, 8):

1. The three-year average salary to be used to determine retirement benefits beginning in 2020 for ministers of the Word in the United States is \$54,054 and in Canada is \$56,140.
2. That the 2020 per-member assessment for the Canadian Plan remain \$42.96 and that the Canadian per-participant assessment remain \$9,840. Similarly, that the 2020 per-member assessment for the U.S. Plan remain \$37.20 and the U.S. per-participant assessment remain \$7,704.

Council of Delegates of the
Christian Reformed Church in North America
Paul R. De Vries, chair

Appendix A

Bivocational Task Force Report

I. Background

In January 2017, to begin the Financial Shalom Project, the CRC received a \$1 million grant from Lilly Endowment’s National Initiative to Address Economic Challenges Facing Pastoral Leaders. The CRCNA also contributed \$500,000 to the project. The project’s intent is to provide support through

grants and financial education in order to bring financial shalom for our pastors and candidates.

John Bolt (director of finance and operations) and Holly Small (project manager of Financial Shalom) help to lead the project. The Financial Shalom Advisory Team is made up of Danjuma Gibson (Calvin Theological Seminary professor), Steve Kabetu (Resonate Global Mission-Canada), David Koll (director of Candidacy), Al Postma (Classis Renewal director), Geoff Vander-molen (director of Vocational Formation at CTS), John Bolt, and Holly Small.

During the course of their work, the advisory team discussed the reality of crushing financial stress that many pastors face. The only way these pastors can survive financially is to have another job, but the CRC culture has not given itself well to this. Conversations on bivocational ministry led to a gathering on the topic. On April 24-25, 2018, approximately fifty people (bivocational pastors, church planters, church leaders, and CTS representatives) gathered to discuss “What Is the Future of Bivocational Ministry in the CRCNA?” A report was written to explain what was discussed and shared during the gathering. One surprise discovery during the gathering and in the report was that many pastors find that bivocational arrangements fit in well with their ministry design and their Reformed perspective. They are bivocational by choice rather than by need.

Steve Timmermans, executive director, presented the report to the Council of Delegates, who in turn asked him to appoint a special team to look into the role and experience of bivocational pastors, according to the following mandate:

The task of this ad hoc committee is to explore the challenges and opportunities for bivocational pastors in the CRC by listening to those within and beyond the CRC in bivocational situations (both pastors and congregational leaders), identifying the opportunities of such situations, and by addressing the challenges (to preparation, to the individual, to the congregation, to the denomination). Areas of specific focus could include reconsideration of items in our Church Order to facilitate normalization of bivocational ministry, improvements in denominational databases related to ministerial status, and the like. As a result, a series of recommendations would be provided to the Council of Delegates.

II. Team introductions

A team of eight persons formed and began meeting in fall 2018:

Aaron Au pastors Avenue Church—a four-year-old church plant near the inner city of Edmonton, Alberta. Aaron played violin for the Edmonton Symphony but has now moved to .75 FTE with his church because of the needs of the church and his family.

Ryan Goding is pastor of Summit Community CRC in Farmington, Maine. The church began in 2007/2008 and is now organized. Ryan works full-time as a manager of a local bank in Farmington that is in close proximity to the church.

Sharon Jim served as synodical committee leader on race relations at CRCNA headquarters while her husband, Stanley, attended Calvin

Theological Seminary. She formerly worked at Rehoboth Christian School for seventeen years and is now employed with the U.S. Probation office in Gallup, New Mexico. Sharon has been licensed to exhort in Classis Red Mesa since 2011 and works with other commissioned pastors and licensed preachers in her staff role with the classis's Leadership Development Network program.

David Koll has served as director of Candidacy since 2008. Before then, he pastored churches in Anaheim, California, for 14 years, and in eastern Michigan for 13 years.

Denise Posie is the director of Leadership Development in the CRCNA and works with women and ethnic leaders. She has served in the denominational office for six years, with Pastor Church Resources and the Reformed Leadership Initiative. She pastored Immanuel CRC in Kalamazoo, Michigan, from 1999-2012. She has a business background and worked for IBM and General Motors.

Jose Rayas is an ordained pastor at Valley Ridge Community CRC—an emerging church in Socorro, Texas, near El Paso. When he started the church, he worked fulltime for Texas A&M, which paid for his health insurance. He has an engineering background, and he now does consulting work in this bivocational setting.

Holly Small has served as project manager of the Financial Shalom Project since 2016. She is from a family of CRC pastors. Her dad is a retired pastor, and her brother and sister (Rob Byker and Lora Copley) serve as pastors in Classis Red Mesa.

Geoff Vandermolen has been a pastor in the CRC for 20 years—ten years as a church planter in Calgary, and ten years as a church pastor in Toronto and London, Ontario. He has been serving at Calvin Theological Seminary since July 2016 in the Vocation Formation office.

III. Initial report to COD

Bivocational ministry is understood by the task force as any arrangement in which a pastor gains financial support from more than one employer. This may mean working in a part-time or full-time capacity in what is often referred to as a “secular” occupation while also leading a church or church plant. It may mean working in more than one “ordainable” ministries (e.g., a local church plus a hospital chaplaincy). And it may mean working as a pastor less than full-time, with an employed spouse providing a portion of (or even the whole of) a livable income.

The task force has assumed that its task is to offer a positive case for the practice of bivocational ministry. Each person on the team, in fact, has been predisposed to this perspective and is eager to help the CRCNA find its way in supporting the practice.

The team identified and reflected on the following six items in its meetings and subgroup sessions:

1. Church Order requirements

One current deterrent in the practice of bivocational ministry is the bias of the Church Order against bivocational ministry. Bivocational is seen as “an exception” requiring the approval of classis, and the use of this exceptional arrangement is prescribed as limited (see Church Order Article 15 and its Supplement). Addendum A provides a proposed revision

of Church Order Article 15, along with reflections on other Church Order matters that could be reviewed.

2. Theological basis for bivocational ministry

Our task force recognized that our CRCNA cultural bias against bivocational ministry is strong and well-developed. As such, the perspectives are supported by understandings of Scripture and history that need to be challenged. Addendum B provides a thumbnail discussion of the need to develop a compelling biblical, theological, and historical case supporting bivocational ministry.

3. Practices of the denomination

Because our practice has been heavily tilted toward traditional full-time vocational ministry, a grand variety of denominational practices need to be reviewed as we move toward greater use of bivocational ministry. These practices include healthcare benefits, pension plans, family leave, and various administrative practices. Addendum C reflects on these challenges.

4. Contextualization between the United States and Canada

We recognize that there are contextual differences between the United States and Canada. As our team is composed of persons who are serving and have served in both the U.S. and Canadian contexts, we have been able to engage this topic openly. In fact, the topic has occasioned some robust conversation and some healthy introspection.

One major factor we identified and discussed was the benefit of universal health care in Canada. This is a significant benefit for pastors engaging in bivocational ministry in Canada. Our discussion included issues of justice, and we reflected on points where the responsibility of the church and the government intersect and/or are distinct.

As a team, we lament the injustice of situations in which insurance and pension benefits are not present for pastors. We also recognized, however, that this topic is complicated and that there may be potential unintended consequences of any denominational policy regarding healthcare requirements.

We also discussed the reality that the costs of living, the needs and availability of health care and other benefits, and the abilities of communities of faith to provide these vary significantly from place to place. In this regard, the contexts are regional as well as national.

5. Educational matters

Our team identified another set of concerns under the category of “educational matters.” Although we universally appreciate and support our tradition of a well-trained clergy, we recognize that our educational standards for minister of the Word present significant challenges for many persons seeking ordination to pastoral ministry, including those who engage in bivocational ministry.

In part, these challenges are being well addressed through the greater use of the office of commissioned pastor. Developments in the use of this office have facilitated the ability of a person to discern and develop ministry gifts before investing in the significant cost and effort of attaining a master of divinity degree. These developments also open the door to

persons who do vocational ministry while engaging in another vocation. And in many cases that other vocation supports the pastor and family as they engage in ministry.

One challenge in this regard, however, is that engaging in a ministry as well as in an income-producing vocation, along with taking on an educational plan toward a masters of divinity degree, requires a lot of effort and can be very stressful. Ministry—whether church planting or in other settings—is stressful and demanding on its own. The point in this portion of our report is to wonder if some educational expectations can be lifted. Might a review of our traditional curriculum for pastors help to refocus our training in a way that relieves some stress for persons preparing for and engaging in ministry? And might a review actually serve to bring greater focus to the mission and work of the church?

Related to this issue is that of educational delivery systems. We wonder about how effective regional Leadership Development Networks (LDNs) have been in our system of preparation. We wonder if there are ways in which LDNs could be reformatted and refocused for greater effectiveness. Concerns and reflections regarding the education of pastors relative to bivocationality are addressed further in Addendum D of this report.

6. Supporting a cultural change

Perhaps the most significant practical matter our task force has recognized relates to cultural change that needs to take place in the CRCNA. Many of the denominations and ministries in North America are far ahead of us in normalizing bivocationality for ministers. In many contexts bivocationality is seen as natural, a definite advantage to ministry, and a clearly biblical construct. Addendum E in our report offers four pages of reflection by one of our subteams, shared with and enhanced by thoughts from our full team. Addendum E encourages the advancement of awareness and support of the practice of bivocational ministry through the use of storytelling in our denominational communication tools, articles reflecting on the biblical foundations of bivocational ministry, and cohort groups of persons interested in and practicing bivocational ministry.

IV. Concluding thoughts

It is our hope and desire as a task force that this report will serve as a tool for the CRC executive director and the COD to use in reflecting on and promoting the bivocational approach to pastoral ministry. We believe it is biblically based and a tremendously effective way to expand and serve the church. We also believe that the stresses of ministry itself, and the particular challenges of bivocationality, merit the attention of our church leadership and support structures.

Addendum A: Church Order Statements re Bivocational Pastors

Addendum B: Theological Basis for Bivocational Ministry

Addendum C: Practices of the Denomination

Addendum D: Educational Matters for Bivocational Pastors

Addendum E: CRCNA Culture Surrounding Bivocational Ministry

Addendum A

Church Order Statements re Bivocational Pastors

I. Church Order Article 15 and Its Supplement

Note: Italicized text indicates changes from the current Church Order.

Current Article 15

Each church through its council shall provide for the proper support of its minister(s). By way of exception and with the approval of classis, a church and minister may agree that a minister obtain primary or supplemental income by means of other employment. Ordinarily the foregoing exception shall be limited to churches that cannot obtain assistance adequate to support their minister.

—Cf. Supplement, Article 15

Proposed Article 15

Each church through its council, *as it issues a call to a minister of the Word for any of a variety of possible ministries*, shall attend to the proper support of its minister(s).

—Cf. Supplement, Article 15

Current Supplement, Article 15

“Proper Support” Defined

Proper support of a church’s minister is to include an adequate salary, medical insurance, a housing provision, payment to the denomination’s ministers’ pension plan, a continuing education stipend, and other employment-related items.

(*Acts of Synod 2004*, p. 611)

Guidelines for Churches Whose Ministers Receive Salary Support from Other Employment

1. The church is responsible for a total compensation package proportionate to the time spent in ministry to the church (forty-eight hours equals full-time). The compensation package shall ordinarily be based on synodically stated minimum salary, fringe benefits, and housing costs.
2. Since the compensation package includes a percentage allowance for health insurance, the minister is expected to secure adequate health insurance for the minister and the minister’s family.
3. The value of the parsonage provided by the congregation may be used for part or all of the compensation package.
4. The minister shall receive pension credits in the Ministers’ Pension Fund proportionate to the percentage of time devoted to the duties of the church. Eligibility for full pension credit may be secured if full contribution to the Ministers’ Pension Plan is made.
5. The nature and amount of time of the task(s) other than ministry shall be specified. The average amount of time expended upon the total of the ministerial and nonministerial tasks shall not exceed sixty hours per week.

(*Acts of Synod 1987*, p. 572)

Proposed Supplement, Article 15

Proper support of a church's minister is to include an adequate salary, medical insurance, a housing provision, payment to *an appropriate pension or retirement plan*, a continuing education stipend, and other employment-related items.

To "attend to" proper support does not imply that the calling church is responsible to provide any of these items of support. Rather, the calling church is responsible to ensure that the pastor has a plan that addresses these items. In many traditional ministries the local church itself accepts these responsibilities in order to facilitate full-time ministry service. In other settings—such as church planting, various forms of chaplaincy, declining churches, multipoint ministries, and so on—the financial plan will include income and benefits provided by a variety of potential sources. The financial plan should be reviewed and signed by a classis representative when a call to bivocational ministry is made or when a pastor and church decide to change their financial arrangement to include bivocationality.

Note: The content of the current points 1 and 2 is addressed in the second paragraph of the proposed Church Order Supplement, Article 15 (above). The text of current points 3, 4, and 5 would become points 1, 2, and 3 in the proposed guidelines (below), as follows, with a couple of changes proposed in italics.

Guidelines for Churches in Conversations with Pastors about "Proper Support"

1. The value of the parsonage provided by the congregation may be used for part or all of the compensation package.
2. The minister shall receive pension credits in the *denominational* Ministers' Pension Fund proportionate to the percentage of time devoted to the duties of the church. Eligibility for full pension credit may be secured if full contribution to the Ministers' Pension Plan is made.
3. The nature and amount of time of the task(s) other than ministry shall be specified. The average amount of time expended upon the total of the ministerial and nonministerial tasks shall not *normally* exceed sixty hours per week.

II. Other matters for consideration

The task force had good consensus supporting most of what is presented above. We had considerable discussion about the need to have classis approve financial plans for bivocational ministry. We ended up agreeing together that one strength of our polity is mutual accountability, and we believe it is healthy to express this accountability through ensuring that pastors and congregations are in agreement regarding financial arrangements.

Some other Church Order matters may require discussion and adjustment.

- What should happen when a bivocational pastor serves in two different CRC congregations?
- What should happen if and when a bivocational pastor serves in a CRC congregation and in a congregation from another denomination (see the "loan provision" in Church Order Article 13-c)?
- How does "joint supervision" occur in various bivocational situations (see Church Order Article 13-b)?

- What matters should be stated in the Letter of Call, and how do church visitors help local churches ensure that a pastor is sufficiently supported without becoming burned out?

The Bivocational Task Force recommends that the COD move forward to advance the suggested changes in Church Order Article 15 and its Supplement, and work to advance the discussion of these other matters.

Addendum B

Theological Basis for Bivocational Ministry

The CRC needs a statement providing a solid biblical, historical, theological, and yet broad perspective of bivocational pastoral ministry.

I. Considerations

- Brief history concerning the historical church and the CRC with regard to bivocational ministry.
- A description of the CRC's traditional belief and practice regarding bivocational pastors, and the needs of our current cultural context.
- What does God say to the body of Christ globally with regard to bivocational pastors?
- Why is bivocational ministry practice helpful to the mission of God?
- How then shall we respond denominationally, classically, and locally to what God says regarding bivocational pastors?
- What accountability structures will be in place to ensure that we do what we believe and say we will do in connection with bivocational pastors?
- Can we challenge our "sacred/secular" thinking regarding callings, and see the way to obedient responses to God in whatever the circumstances demand?
- Can we see and articulate the advantages of bivocational ministry for the mission of the church and the engagement of all members in the mission (rather than supporting an unhealthy perspective such as "It is the minister's job" and the resulting "consumer church" paradigm)?

II. Recommendations

A. Calvin Theological Seminary professor Cory Willson is one person who could be enlisted to write such a document.

B. A variety of resources currently exist that can help articulate a new view of bivocational ministry. For example, the following websites:

- Mennonite USA—"Biblical and Theological Support for Bivocational Ministry"; mennoniteusa.org/wp-content/uploads/2015/03/BiblicalAndTheologicalSupport.pdf
- Northern Seminary—"The Art of Bivocational: Theology on Mission" podcast; seminary.edu/the-art-of-bi-vocational-theology-on-mission-podcast/
- Bivocational and Small Church Leadership Network; bscln.net/ministry-description/bivocational-pastor-job-description/

- Understanding Bivocational Ministry; nph.com/vcmedia/2419/2419936.pdf
- “A Bivocational Minister Warns against Bivocational Ministry”; christiancentury.org/blogs/archive/2013-08/bi-vocational-minister-warns-against-bi-vocational-ministry

C. SEND Institute’s 2018 “Survey Findings of Bivocational Church Planters” study is illustrative. Contact Holly Small (hsmall@crcna.org) if you would like to receive a copy of the PowerPoint presentation.

D. Video presentations from speakers at “What Role Will Bivocational Ministry Play in the Future of the CRCNA?” See network.crcna.org/pastors/resources-bivocational-ministry-gathering-last-month

Addendum C

Practices of the Denomination

Overview

The ongoing development of bivocational ministries presents new questions and issues for our practices of supporting ordained pastors. The reality is that many of these practices are already under stress, and greater expansion of bivocational ministry is bound to add even more stress.

To begin a list of systemic practices in need of review, we offer the following:

1. Our pension plan for ministers is built on the assumption of ministry being done by full-time ordained ministers of the Word. What will happen if and when a team of part-time or even volunteer ministers of the Word serve in a given congregational ministry setting?
2. Health insurance programs and coverage in the United States continue to change and evolve. In Canada the universal health care provision removes some of those challenges as they pertain to ordained ministers, yet there may be other factors of compliance and provision of benefits that present their own complexities.
3. The support currently offered by the denominational ministries and offices tilts toward maintaining a pension plan for ministers of the Word and an insurance plan for ordained and nonordained staff. Our church culture is already shifting toward greater use of commissioned pastors, and many of them feel overlooked when it comes to pension and insurance help. A growing cadre of bivocational ministers of the Word and commissioned pastors may create needs for administrative support that we have not yet even imagined.

Among the denominational practices that will need review:

- The appropriateness of our current Letter of Call.
- Assumptions and rules regarding moving expenses for pastors.
- Definitions of “adequate support” and expected benefits for persons employed as pastors.
- Our record keeping with regard to a minister’s placement and employment positions that are not approved as “ordainable.”

Our task force looked into and reflected on these matters in three ways:

1. Meeting with Kevin Cummings of Buiten and Associates Insurance Co.

The attendees were John Bolt, Holly Small (both of the CRCNA), Kevin Cummings, and Ally Flinski (both of Buiten and Associates). Various matters were discussed as presented below.

- a. The question was presented regarding options to provide bivocational pastors a supplemental insurance similar to AFLAC. The following are notes shared by Kevin.
- b. Big Picture – the Affordable Care Act is constantly evolving. There are many unknowns in health care.

- Individual Mandate is changing. On January 1, 2019, the pressure to carry health insurance will go away. Yet we should still advocate for making sure people have insurance.
- The law of the land in the U.S. today
 - Provides subsidies based on household income.
 - 138% of federal poverty level or below would qualify a person for Medicaid.
 - Buiten’s first recommendation is to see if pastors qualify for Medicaid.
 - Medicaid programs that are geared to getting people back to work (State of Michigan has put in some work requirements).
 - Subsidies – people who are 138% to 400% of poverty level are eligible for subsidies.
- Marketplace – majority of plans are sold on the marketplace.
- Open enrollment period: Nov. 1 – Dec. 15 for elective period. Plans begin on Jan. 1. Insurance rates are released in October. People can come in on open enrollment or a qualified event.

c. Challenges

- The individual market is restricted and confusing.
- Available individual plans vary from state to state.
 - Aetna and Cigna and other companies dropped out of Obama-Care plans in Michigan.
 - Michigan has four or five options.
- Some states have only one option available.
- Since the Trump administration, the subsidies have dried up. Rates have gone up substantially.
- Individual plans—the price and the coverage are worse than in the group plans. A bivocational pastor who needs to get individual coverage has to pay a hefty price for plans that “aren’t attractive.”

d. Option A: short-term insurance

- This insurance is to bridge people; the goal is to get them to the marketplace.
- Pros: Inexpensive.

- Cons: Doesn't cover preexisting conditions. Every six months starts a new contract. So if a condition arises in the first six months, it won't be covered during the next six months. Also, people are clueless to what's included.
 - Short-term insurance is a possibility but not a long-term solution.
- e. Option B: supplemental insurance – also referred to as gap insurance
- Supplemental programs—indemnity-based products
 - No restrictions on what the money is used for
 - Reimbursed a dollar amount
 - Helps with critical illness/catastrophic events – bigger dollar payouts
 - Supplemental insurance is the fastest-growing insurance option on the market.
 - Insurance companies can't enroll pastors in Medicaid. The individual person has to do this.
 - If you lose Medicaid, then it's a qualified event.
- f. Buiten Insurance's opinion and recommendations
- First option is Medicaid—If pastor qualifies for Medicaid, then it's best to get that.
 - Supplemental insurance is an option (and a better option than short-term insurance) BUT should not be the only insurance that a bivocational pastor has.
 - Exchanges are age-rated—a bivocational pastor might run into more expenses depending on age.
 - If there is a pastor whose church does not offer health insurance, then we need to make sure that the pastor goes to the exchange.
 - Conduct a survey of bivocational pastors to find out how many need health care coverage.
 - If uninsured, find out the reasons why.
 - How many pastors would be eligible for coverage?
 - How many hours worked – define hours worked – only for those who work 10-30 hours (not eligible for Reformed Benefits Association coverage).
 - Kevin is available to speak with the group if we have further questions.

2. Reflections by Holly and Jose

a. Federal Labor Standards Act

- The Act does not require that a part-time employee receive vacation, sick, or holiday pay.
- Not clear as to what point a part-time employee would qualify for medical insurance.
- Labor laws do not reflect what bivocational pastors do. There are no requirements for benefits of any kind.

b. It may be beneficial to conduct a survey of bivocational pastors

- Committee first needs to be clear about what we mean by the word *bivocational*. Include that definition in the survey. The term can carry different meanings for different people.
- Ask bivocational pastors a variety of practical questions:
 - How do you split time between your places of employment?
 - Income?
 - Benefits provided?
 - How do you solve medical insurance benefits? Would you be interested in supplemental insurance from the denomination?
- Ask bivocational pastors for feedback related to their personal experience:
 - What things are lacking in the CRCNA for bivocational pastors?
 - How do you suggest changing or improving what is lacking in our churches?
- Enlist the help of leaders from ethnic minority groups in the CRCNA (Consejo Latino, Black and Reformed, Classes Ko-Am and Hanmi, Classis Red Mesa) and Resonate Global Mission to help conduct the survey.
- Important to use existing groups and for them to become the owners and drivers

c. Other items to consider

- Does being a bivocational pastor change the opportunities for sabbatical leave?
- How can a bivocational pastor get the time necessary to attend church/denominational meetings? Will this cause a difficulty getting a full synodical complement? What about participation in denominational boards/work?

3. Input from *Yearbook* staff regarding recordkeeping complexities

The following email is illustrative of the concerns that exist:

Holly:

As a follow-up to our conversation this morning (and also from a conversation I had with Dee) regarding bivocational pastors, I wanted to share the following information.

Al Mulder, the stated clerk of Classis Grand Rapids East, recently brought to our [*Yearbook* staff] attention that there are a few pastors in Classis GR East who have more than one position listed in their Minister History in the Connections database. He indicated that some of these positions should not be listed in minister history since they are not part of their official call; positions that were not approved as being consistent with the calling of a minister of the Word. When we talked with Dee [Synodical Services] about this, she concurred.

However, Connections does not at this time have the capacity to enter non-called positions for ministers of the Word. As we discussed, it would be beneficial to have some way to track ministers who are bivocational. Some of them serve in other ministries to which they haven't been specifically called; others have blue- or white-collar jobs to supplement their income.

One of the examples I gave you was Eric Kas. Eric was called by Oakdale Park CRC (Classis Grand Rapids East) as a church planter with Good News

Gatherings. Obviously, that is a position that would be listed in his Minister History. He also works for Safe Church Ministry (but he was not called to that position). We currently have the Safe Church position listed in his minister history, but it technically should not be. But for various reasons, it would be valuable to record that role somewhere in Connections and be able track it.

Two other examples include a full-time pastor of a church who also works in retail, and a pastor who has four “jobs,” only one of which is recorded in Connections.

Since the Council of Delegates mandated an ad-hoc task force reviewing possibilities and challenges of bivocational pastorates, and because you are on this task force, Dee asked me to send you this email to explain the restrictions we have in recording bivocational positions in Connections. It certainly would be helpful to have these recorded in Connections with a way to run reports for those pastors who are bivocational.

Hopefully this will help in exploring ways to accomplish this!

—Karen

Addendum D

Educational Matters for Bivocational Pastors

I. Aaron Au’s email

(Aaron is the pastor of Avenue Church in Edmonton, Alberta.)

A couple of thoughts ahead of our video conference this Thursday regarding the educational component of this bivocational discussion (based on my experience). You’ll notice some thoughts stray into the area of polity as well:

- As someone who has an M.Div. from an accredited Baptist seminary here in Edmonton, I found the EPMC program extremely helpful. The ability to do the majority of the work over distance made it possible to still work as a symphony musician while laying the groundwork for the church plant. The required courses, including the first trip to Grand Rapids, were very useful in getting me oriented with Reformed theology, history, and polity.
- The EPMC coursework fulfilled the requirements of my classis (my contextualized learning plan) so that I could be examined for ordination as a commissioned pastor. This coincided with the launch of Avenue Church in 2014.
- After launch, I was working bivocationally as a violinist with the Edmonton Symphony Orchestra and as the pastor of Avenue Church. I also was aware of the language requirements (two courses each of Greek and Hebrew), additional interviews, and Bible exams that were outstanding if I were to become ordained as a minister of the Word.
- By the fall of 2017, I was working 3/4 time as a pastor and the other 1/4 (unpaid) was given to me to be at home with our new son. Because my wife was on maternity leave at the time, I started work on my first Greek course (distance through an accredited seminary in Canada). While the workload was heavy, I did mostly manage to keep up. Then, when my wife returned to her part-time work in Jan. 2018, I found I could no longer keep up. The rigors of pastoring, parenting, and schoolwork proved to be too much.
- Let me preface this next section by saying this: I see the value of learning biblical languages. I very much see the value in ensuring that a CRC pastor is well-versed in Reformed theology, history, and polity through the EPMC coursework. I appreciate the flexibility the office of commissioned pastor allows someone like me to help launch and to serve a church family, even though I was missing a few requirements for the office of minister of the Word.

What I've been struggling with is that one day, Lord willing, Avenue Church will move from an emerging to established church. When that happens, my ability to serve the church I helped launch will be hampered by my status as a commissioned pastor. Of course there are provisions in Art. 23 to work around this, but in the end these are all still "workarounds." (Someone might also suggest pursuing Art. 7 as a way to become a minister of the Word, but I for one don't want to have to try and define what "extraordinary qualities" actually means. This may be a topic that the team looking at polity can look into some more.)

As a solo commissioned pastor of a church plant of almost five years, I've had many of the same duties of a minister of the Word in performing official acts of ministry and leading a team and congregation and being engaged at classis. The challenge has been with the bivocational piece: I've found that I haven't had enough time to complete my outstanding EPMC requirements, especially the language component given all of my other responsibilities. In other words, I feel that I've been serving Avenue Church in many of the ways a minister of the Word would, but I've also been so busy doing that that I haven't had a chance to complete the requirements to actually become a minister of the Word! And when Avenue Church becomes organized, I won't be able to continue serving as a commissioned pastor without some workarounds. (Again, I'm straying into questions of polity here!)

I'm not suggesting that the educational requirements, especially in the area of biblical languages, need to be changed at this point, but could it perhaps be time that be re-examined? Given that more and more pastors will be bivocational (in emerging and established churches), and given that there may be more people coming to serve via the route I've come in to the CRC (outside seminary training, EPMC, commissioned pastor), are the language requirements in their current form still what is best? Is it still the common wisdom that two courses each of Greek and Hebrew are what is required to adequately equip the preacher? Are there other ways, using some of the newer technology and software for instance, of ensuring language competency without the burden (time and financial) of four language courses?

I don't have any answers—just questions that have emerged on my journey!

Thanks for considering my rather lengthy note. I look forward to continuing the conversation!

Grace and peace,

Aaron

II. Questions to consider

- Are the language requirements in their current form still what is best?
 - Given that more and more pastors will be bivocational (in emerging and established churches).
 - Given that there may be more people coming to serve the CRCNA via the routes of outside seminary training, EPMC, commissioned pastor, LDN, etc.
- Is it still the common wisdom that two courses each of Greek and Hebrew are what is required to adequately equip the preacher?
- Are there other ways, using some of the newer technology and software for instance, of ensuring language competency without the burden (time and financial) of four language courses?
- Will the increase in the use of bivocational pastors increase the ordination of commissioned pastors in comparison to ordained ministers with a master of divinity degree?

Addendum E

CRCNA Culture Surrounding Bivocational Ministry

I. Reflections by bivocational pastors

- A. *Ryan Goding*—pastor of Summit Community CRC in Farmington, Maine
- CRC culture is new to Ryan. Has been with the CRC since his ordination in 2008. Ryan joined the CRCNA through the Leadership Development Network (LDN) and Pastor Bill Johnson (who is ordained in the CRC but pastors a Baptist church in Pittsfield, Maine).
 - Ryan has an outsider's perspective, which is helpful to the conversation.
 - He began bivocational ministry because it was helpful and practical at that time. His wife was pregnant at the time, and they had only a handful of contacts when they moved to Farmington.
 - There was not any ability for him to not be bivocational. It had to be that way. Being bivocational gave him the tools and resources to get on the ground and begin the work.
 - "It would have been very restrictive for us if I had to go through the normal ministry channels and then not be able to work full-time in some other capacity and to receive their health care too," he wrote. The timing was right in order for him to serve the church.
 - Bivocationality was one piece of the pie.
 - There is value in bivocational ministry that goes beyond being practical.
 - It redeems what work is in the eyes of congregants. Work is more than a paycheck.
 - It builds contacts and relationships with people in the community.

Obstacles to bivocational ministry include the following:

1. Church assumptions about a pastor's time
 - Some churches function under the assumption that they own the pastor and have a monopoly on his or her time. If a pastor took a second job, then there would be time when he/she would be unavailable to minister to the congregants.
 - Latent compartmentalization of time.
2. Church Order
 - Church or classis will sometimes not allow a pastor to have a second vocation.
3. Pride
 - Sign of defeat if the church cannot pay their pastor enough.
 - Churches far too often link their success with whether or not they have the financial resources to pay a full-time minister.
 - A traditional church that is in decline may not want their pastor to go out and get another job as it is viewed as failure.
4. Pastor feels at capacity already
 - Pastor may not want to become bivocational because he or she already feels at capacity with the commitments of the church.

5. The word *bivocation* carries different connotations
 - Divergent reasons why pastors are pursuing bivocational ministry
 - Circumstance—short-term necessity to help pastor’s financial situation
 - Missional choice
 - Which stories are shared?
6. Skewed approach to church and vocation
 - CRCNA is living off borrowed capital of previous generations under its one-size-fits-all approach to church and vocation.
 - Approach worked when church was the center of town square, and the center of life and culture of the community. This is no longer culturally effective in rural New England.
 - Have to figure out how to speak the language of people who are around us. Free people up who have a sense of mission that transcends the four walls of the church building and start interacting with people. This is the pattern of the apostles. Why would it be a condescension for pastors to go out and do the same?

B. Mark Van Andel—Resonate Global Mission, local mission leader, Great Lakes Region; pastor of Hesed Community Church in Detroit, Michigan

Mark writes: “I appreciated the questions that you posed as you engaged with this work. As you noted, some churches enter into the questions of bivocationality from a grieving perspective as they are no longer able to pay their ministers due to diminished giving, etc. Others (like myself) enter into it because of other convictions (keeps me involved in community outside of church walls, allows me to work with financially limited persons, and makes my life more reproducible as a disciple-maker). I also encounter many faith communities in immigrant or ethnic populations who operate with a bivocational assumption due to financial limitations of the congregation. The issue of education is a major one in this area of ordination and compensation. If we desire to grow our ministries with those in financially challenged communities, we need to explore other avenues for leadership development, as you noted in the report.”

C. Rick Abma—Neighborhood Life Ministry in Lacombe, Alberta

Rick writes: “This is necessary work as I see it from my perspective. The ministry we lead is a network instead of an organization, and it has a \$95,000 budget that is made up of coffee sales, consulting, teaching/preaching, and good ol’ fashioned fundraising. I am not much of a writer (certainly not good at grant writing) and wish you would interview me instead. In the meantime, here are some reflections:

- Church Order requirements—not sure if this is directly pertaining to Church Order, but let me say that “categories” seem to get in the way. Church Order has tried to find a category for me, and it does nothing but cause problems . . . The church that holds my credentials once asked if I was planning on planting a church, since they put me in the ‘church planting’ category and sent mail and asked questions regarding that category. It was disruptive. Still today, the denomination asks ‘How many attend worship each week,’ which is irrelevant to my situation. These are just a couple of examples that lead to the issue of only

having certain metrics to run with that are not always honoring of the ministry.

- Theological basis for bivocational—Good work on this. One challenge is the identity question; I am always asked, “How is business going?” even though I moved into this community as a full-time pastor 17 years ago and now have had a bivocational role for the past five years. The general public inside and outside the church have difficulty identifying with the bivocational pastor, which can limit the leader’s ability to help people be on mission. I wonder if the apostle Paul was asked how tent-making was going as much as I am asked how coffee sales are going . . . not much I can do about that.
- Those who stray from the full-time ministry role can be seen as “illegitimate” unless carefully rooted in the community of believers at some local level. Bivocational can be a tough gig, but some of my friends who have been forced into it are finding it refreshing in the end; it conjured up a sense of refreshment when the bivocational setting created opportunities to help connect with the majority of our population who are not connected to any faith community / church.
- Education—It seems that in all the conversation about education, discipleship gets lost. In a room of 300 clergy at a Home Missions conference years ago (Florida), only a handful could testify to having been ‘discipled.’ I would suggest that educational requirements could be replaced with discipleship requirements . . . just a thought.
- Storytelling is a great way to go. I was told that stories (if told well) get to the heart, as Jesus did so well, and they are hard to argue against. Stories help move us toward the well of living water, especially if we were walking away, as opposed to facts/stats and numbers that teach us if we are on one side of the fence or the other.”

D. Jose Rayas—pastor at Valley Ridge CRC, an emerging church in Socorro, Texas, near El Paso

Jose writes: “The following statement is helpful: ‘Although the bivocational pastor has two incomes, he is fully the pastor of the church and should not be considered “part-time.” He is to tend all the pastoral duties of the church. Usually that would mean serving in a smaller church.’ I believe this captures part of the reality of bivocational ministries—that regardless of the source of income, the pastor is fully the pastor of the church and thus is fully responsible for his flock.”

E. Allen Kleine-Deters—pastor of The Bridge, a new missional community plant in Niagara Falls, Ontario

Allen writes: “For almost thirty years I was paid to be in full-time staff ministry—first as a youth pastor, then as a church planter, and then as an ordained senior pastor of an established church. Then God did something unexpected. He called my wife and me back into church planting, but this time as a bivocational pastor. At first I looked at bivocational work as a stepping-stone to full-time ministry work. You know, eventually the church would grow to be able to support my full-time salary.

“I no longer believe that or even want it to happen. Even if the church could support a full-time pastor, I would not want to change anything. This was affirmed to me at the BiVo conference in Denver, Colorado, hosted by

the Missio organization that I attended with my wife a couple of years ago. Both my wife and I believe a healthy answer to empowering all the saints as ministers is to keep the budget simple and less stressed by putting significant monies toward full-time staff.

“There are many benefits to ministering bivocationally. First, you are more able to decentralize ministry to the people and their passions and callings. People know I work at numerous things, so involvement by all is crucial to develop inroads to the community. Everyone expects to do their part. Second, I have more ‘street cred.’ I have a part-time job at a local cigar shop. Some of my best networking among businesspeople and locals takes place in that shop. God has used this place to make incredible connections and help me gain respect by the local community. Even the owner of the shop has come to faith. Our group even met in the shop on Sunday evenings until we outgrew it. I’m also a blues musician and have been able to connect with locals playing in the pubs and third spaces. God has opened incredible doors through this.

“And, yes, my wife does work. She works 60-percent time at a school as a resource teacher. Before she got that job, she started her own tutoring business for special needs children and found it rewarding although not so financially sustaining.

“Another benefit is freedom. I believe it was Hugh Halter (author BiVo, Brimstone, Tangible Kingdom) who said, “You only teach and preach to the level your salary will allow,” or something like that. Again I go back to the value of decentralizing the ministry of the church. When leaders are bivocational, teaching, evangelism, discipleship, and crisis management are decentralized. Those who are gifted, willing, and able, participate. And this freedom allows you to model the behavior of missional life and engage your community in a deeper way.

“I have come to learn that my calling as a pastor is not necessarily equated with a salary—or even the profession, for that matter. To me, that’s incredibly freeing—not to mention that it also keeps me on my knees trusting in God’s provision.”

II. Response/action items

Our approach should not be a top-down one in which the denomination says, “We support this, and all churches need to follow suit.” Rather, this needs to begin at the grassroots level and filter up organically, where the denomination responds to the grassroots movement by building structures that support it rather than stifle it. In response, we ask:

How do we generate movement from the grassroots level so that we can have buy-in from the churches, prompting the denomination to come in and support this effort?

A. Communication Strategy: Tell Stories—Give a Better Narrative

- “Let’s win people before we build the structures.”
- People need to buy in to a new paradigm before anything else can help.
- CRC can benefit from hearing the stories of how ministry has occurred through bivocational opportunities—and perhaps would not otherwise have occurred if bivocational ministry were not available.

- Telling the stories of how bivocational ministry can be successful and how it can be helpful in different contexts.
 - How and where to communicate?
 - Via various channels—articles in the *Banner*, seminars, webinars, events at classes, videos—to reach as wide an audience as possible
 - Who are we communicating to, and through what channels?
 - Communication should be structured to meet the audience receiving it.
 - Conference audiences
 - Denominational leadership
 - Pastors
 - Classes
 - Congregations
 - Be honest about the realities on the ground.
 - Ministry was never intended to be a country-club experience.
 - There are some practical concerns with feeding your family and taking care of expenses and doing what’s necessary to get the work done.
 - The disposition with which we approach today’s realities can make all the difference. Pastors can do their work begrudgingly (or as if it has to be a certain way), or they can take a different disposition and see the work as “an opportunity to be conformed to the image of Christ.”
- B. Thoughtful articulation of a theology of work for this new paradigm*
- A misguided/misleading theology of work factors into all of the obstacles/barriers for bivocational pastors.
 - Latent compartmentalization in our thought process between sacred/secular work.
 - What is ministry, and what does it mean to be called?
 - Theology needs to be gospel-centric—this is what ministry looks like in the Scriptures, and this is the call of ministry. Perhaps we have drifted away from the call and we focus too much on maintaining a vocation.
 - Has to be rooted in the gospel and not just the pragmatism of ministry.
 - Mission first rather than vocation first. Build on top of the gospel foundation.
 - Influence churches to think through the perspectives provided by these lenses.
- C. Conversations focused on what it means for the kingdom of God to advance and what that may look like in this emerging culture*
- Move conversation away from the paradigm in which a church’s success is linked to membership numbers and money. Difficult for people to get out of this space
 - Change the language and concepts -- pastors and other leaders realizing that ministry is mission not vocation
 - One mission that consists of different facets
 - Ryan’s job at the bank does not diminish his authority or impact. Instead, it is complementary and part of what it means to be a pastor.

- Ryan places a high value on how he interacts with the public and serves the people. This reflects on him as a pastor. Customers come in and ask for prayer.
 - He does not see himself operating in different spheres, where pastoral work is defined as sacred and banking work is secular. Rather, he has one mission that is not defined by one type of vocation or the other . . . it transcends those limitations.
 - We need to start with this mentality. Anything that is less than or would limit a sense of calling will diminish the impact of bivocational ministry.
 - If you are just there to get a paycheck, you are not going to last long in bivocational ministry.
 - If the pastor's mindset is "I have to do this because I need health care" or "I have to do this because the church can't pay me enough," then the pastor will get frustrated and walk away.
 - If the pastor's mentality aligns with "This is my calling, and I'm going to serve God in whatever I do," then that's a mission-focused mentality.
- D. *Resources are helpful but do not change people's hearts*
- Stories and Scriptures change people's hearts.
 - The reality is that if a pastor is committed to bivocational ministry, he/she will do it.
 - Workshops can just be time-consuming—to add a workshop to something a bivocational pastor is already committed to doing, it does not add much value.
 - Workshops could be best for pastors who might be on the fence about bivocational ministry and want to explore the benefits and drawbacks.
 - Pastors are constantly making value decisions every moment of the day.
 - "Is this worth my physical, spiritual, emotional energy?"
 - The tyranny of the good may prevent or limit what is best.
 - The resources would have to be super valuable.
 - They could not be a reiteration of something that people are already doing, or already know about, or are already engaged in.
 - The committee proposal has to be valuable to those receiving it.
 - People are not going to adopt it, if they do not see the value in it.

Appendix B

Classis Name Change Report

Submitted by the Classis Renewal Advisory Team

This report includes (1) the background to the request regarding a name change for *classis*, (2) a list of key considerations from our analysis, and (3) an addendum with further information from a survey conducted as part of this assignment. Since our team was asked to provide analysis, not recommendations, our guiding principle was simply to provide as much helpful information as possible to assist synod in considering its response to the request that the name *classis* be changed (Overture 10, Synod 2018).

I. Background

Following is an overture to Synod 2018 that prompted the task given to the Classis Renewal Advisory Team:

Classis Eastern Canada overtures synod to change the title *classis* to *regional assembly*.

Grounds:

1. The word *classis* is an old Latin European word that communicates to very few people in our North American society outside of Reformed churches. In fact, increasingly it does not communicate to people within Reformed churches. As such, in order to be hospitable when speaking with a group of people (e.g., a congregation), the word requires explanation every time it is used. *Note:* Our denomination's website uses the words *regional assemblies* to explain the word *classes*: www.crcna.org/ministries (accessed April 5, 2017).
2. The word *classis* is confusing, since it may sound like a homophone for the plural (educational) *classes*.
3. The plural of *classis*, the word *classes*, is also confusing, especially in print, where it is a homograph for educational *classes*.
4. The phrase *regional assembly* is self-explanatory and is descriptive.
5. The phrase *regional assembly* conveys both a geographical reality (generally, part of the reality of what a classis is) and an ecclesiastical reality (more importantly, what a classis is).
6. While adapting to the new term would require administrative changes in our denomination (print and web resources, etc.), it would be a worthwhile change because changing to the new title would communicate better in our broader society and so remove a barrier in our mission to proclaim Jesus to all.

(*Agenda for Synod 2018*, pp. 314-15)

Synod 2018 responded to the overture with the following decision:

That synod instruct the Council of Delegates to refer Overture 10 to the Classis Renewal Advisory Team or another appropriate body for analysis, including potential costs involved in a change.

Grounds:

- a. The financial and legal ramifications involved in making this change are unclear.
- b. More conversation needs to happen about what terminology would communicate clearly and effectively while remaining sensitive to our history.
- c. The phrase regional assembly may not be the most appropriate title given current developments such as the proposed definition of a classis and the movement of congregations to classes that are not in their geographical region.

(*Acts of Synod 2018*, p. 454)

The Classis Renewal Advisory Team took the following actions to respond to the task:

1. Survey: We developed a survey regarding this overture and sent it to the stated clerks of all 48 classes. We received 280 responses, with at least one response from 26 out of the 48 classes. The most responses from one single classis was 40 (14% of the total responses). While the data is helpful, we want to emphasize the caution that this data reflects only the views of those who responded, not necessarily the entire membership of the CRC.
2. Costs: In conversation with the CRC's director of communications and marketing, we learned that the direct costs associated with a name change

to the CRCNA would be minimal. The majority of costs would be borne by the classes themselves.

3. In two meetings, we reflected on the discussion and its place in our denominational conversations, and we focused on analyzing the survey results.

II. Key considerations

The Classis Renewal Advisory Team recommends that the Council of Delegates and synod consider the following when discussing its response regarding the request that the name *classis* be changed. These items are not presented in any specific order.

1. The survey we conducted, while informative, should not be considered a definitive voice.
2. The survey provides responses that do not represent a unified voice either for or against changing the name *classis*. This remains true across various demographic lines such as age, years of membership in the CRC, church office, and so forth—both denomination-wide and within any given classis.
3. We heard from at least one person an encouragement to either change the name or keep it the same, but to just make a decision quickly so the CRC can get back to “more important matters.” This sentiment was a common theme. We note that this is not to say a name change is unimportant, but this is an argument toward not amplifying the importance by spending significant energy pushing either for or against a name change.
4. Anxiety within the denomination may cause the importance and impact of either changing the name or keeping it the same to be overstated on either side.
5. We sense an ongoing tension between historical identity and inclusiveness in the context of growing diversity. Some expressed fear that changing the name would decrease a sense of belonging for those with a long denominational history, while others expressed a fear that keeping the name *classis* would inhibit the sense of belonging for new members. We would not anticipate this tension being resolved by either changing the name or keeping it the same. This discussion on the name *classis* may simply be one specific conversation that enters into a larger denominational conversation on what it means to be in community together.
6. In the discussion, being clear on who is served by a name change and who is served by keeping the name the same will be valuable.
7. The function of classis is more important than its name; changing a name is easier than changing a culture. The need for supporting the health of classis will remain, regardless of the name.
8. There is a general sense from respondents that it is not necessarily inhospitable to ask people to learn new terminology as they join a new community. This sentiment was also expressed by some who identified

themselves as new to the Christian Reformed Church. Regardless of the name, the work of classis will need to be explained to people new to the church. Further, for new believers, there are many more challenging biblical and theological expressions that require explanation (e.g., drinking the blood of Christ).

9. Classis has become a term that we use to refer to the meeting, the group of churches, and the collective ministry (one could say, “At classis it was decided that the classis should be doing things that better support ministry within our classis”). This adds a layer of complexity to discussion about the name, showing that it could be difficult to find a name that encompasses all these uses, if that is desired.
10. There is a lot of change happening in the church right now. We may want to be careful not to lock ourselves into a new name prematurely while these various changes are emerging and solidifying.
11. The survey results reveal a general impression that a name change would not greatly affect (either negatively or positively) the work and witness of either the congregations or the classes themselves. Classis is a more secondary ministry structure that creates space for congregations and other specific ministries to do collective ministry.
12. If the name is changed, the financial costs to be borne by classes are not clear and would not be uniform across the denominational spectrum. Classes that are incorporated as nonprofit organizations would probably see greater financial cost than those less formally organized, particularly if they saw a need to adjust their legal documents. Estimates from respondents ranged from \$0 to \$60,000, while most seemed to be in the range of a few thousand dollars. The costs borne by the denominational ministries, agencies, and governance would be minimal.
13. Many respondents noted that if classis needs a name change, then the same is equally true of its parallel governance bodies (synod, council).

As you can see, these considerations lack a unified sense of direction. Whether synod decides to change the name or keep it the same, the Classis Renewal Advisory Team would equally affirm either decision.

Classis Renewal Advisory Team

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John Park
Albert Postma
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Addendum

Further Information

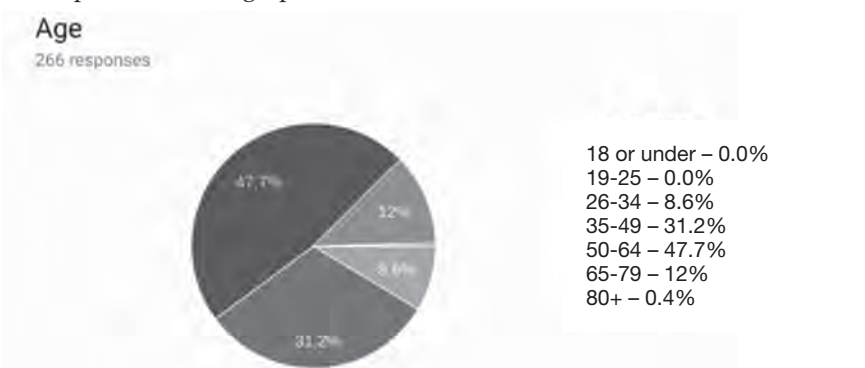
A. Other Denominations

While the following is not an exhaustive list, it shows some of the language used by denominations that have an ecclesial structure somewhat similar to that of the CRCNA.

Denomination	Local Governance	Regional Governance (one or two layers)	National Governance
Christian Reformed Church in North America	Church Council	Classis	Synod
Reformed Church in America	Consistory	Classis and Regional Synod	General Synod
United Church of Christ	Church Council	Association and Conference	General Synod
The Episcopal Church	Parish and Diocese	Province	General Convention
United Methodist Church	Local Church/District	Annual Conference and Jurisdictional Conference	General Conference
Lutheran Church–Missouri Synod	Local Church	District	National Convention
Evangelical Lutheran Church in America	Local Church	Synod and Region	Churchwide Assembly
Evangelical Covenant Church	Local Church	Regional Conference	Annual Meeting
Presbyterian Church (USA)	Session	Presbytery and Synod	General Assembly
Presbyterian Church in America	Session	Presbytery	General Assembly
United Church of Canada	Communities of Faith	Regional Council	Denominational Council
Anglican Church of Canada	Parish and Diocese	Province	General Synod
The Presbyterian Church in Canada	Session	Presbytery and Synod	General Assembly
Evangelical Lutheran Church in Canada	Local Church	Synod	National Convention

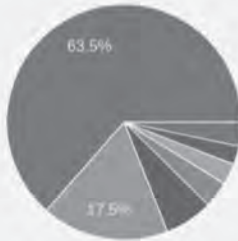
B. Information from survey

1. Respondent Demographics



I have been part of the CRC for ____ years:

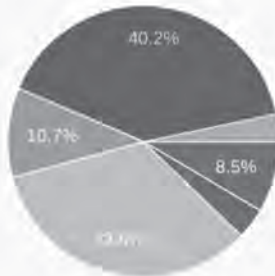
274 responses



<1 – 3.3%
1-4 – 2.6%
5-9 – 2.9%
10-14 – 3.6%
15-24 – 6.6%
25-40 – 17.5%
40+ – 63.5%

I am currently a:

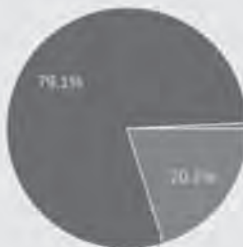
271 responses



Church Member – 8.5%
Church Staff – 3.7%
Elder – 33.6%
Deacon – 10.7%
Minister of the Word – 40.2%
Commissioned Pastor – 3.3%

Gender

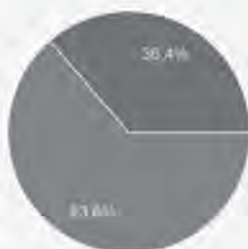
273 responses



Female – 20.1%
Male – 79.1%
Prefer not to say – 0.7%

Do you serve, or have you served, in a classis role?

275 responses

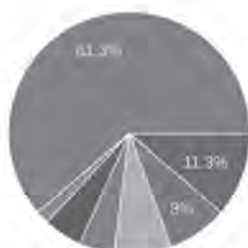


Yes – 63.6%

No – 36.4%

How many times have you been to a classis meeting?

274 responses



0 – 11.3%

1 – 8%

2 – 7.7%

3 – 4.7%

4 – 5.1%

5 – 1.8%

6+ – 61.3%

If there was a name change, would you expect to be personally involved in administering it?

273 responses



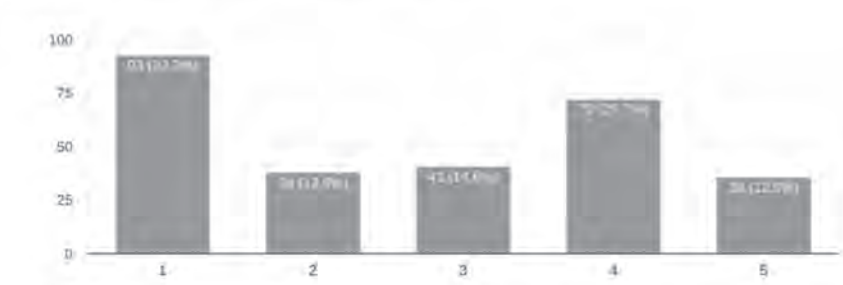
Yes – 18.3%

No – 61.2%

Maybe – 20.5%

How necessary do you think it is to change the name of classis (whether it is to Regional Assembly or something else)?

280 responses

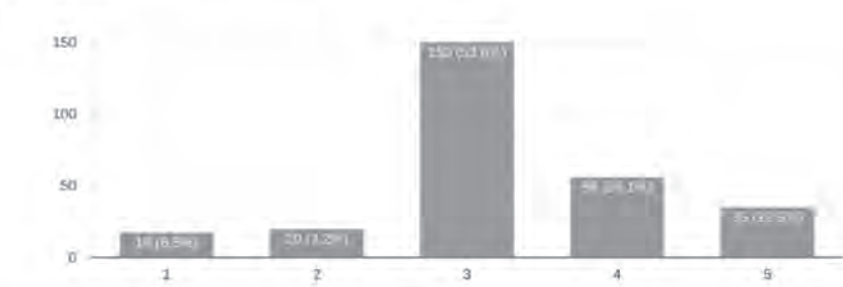


1: Not necessary at all
5: Absolutely necessary

- Averages:
- Overall: 2.71
 - Women: 3.16
 - Ethnic Minority: 3.09
 - Ages 25-34: 2.43
 - Ages 65+: 3.39
 - Ministers of the Word: 2.67
 - Non-Ministers of the Word: 2.75

What type of impact might a name change have on the ministry of CHURCHES in your classis?

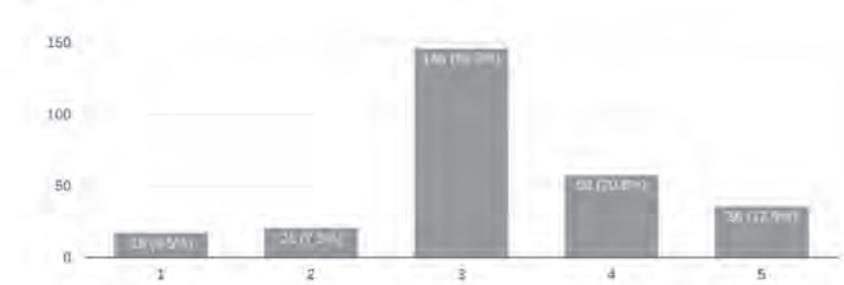
279 responses



1: Negative Impact
5: Positive Impact

What type of impact might a name change have on the ministry of your CLASSIS?

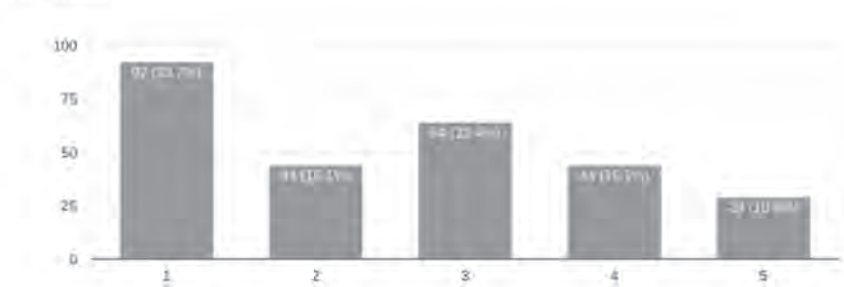
279 responses



- 1: Negative Impact
- 5: Positive Impact

If classis had a different name, I would have a better understanding of its function

273 responses



- 1: Strongly No
- 5: Strongly Yes

Of those in the CRC 9 years or less, the average response to this is 2.5, in line with the overall average of 2.53.

The following wordcloud was developed by including every response to the question “If the CRC was a brand new denomination, and it was completely up to you to give classis a name, what would you name it?” The size of the text is related to the number of respondents with that submission.



The following wordcloud was developed by including the responses to the question “Why would you choose this name?” regarding the response to the previous question. This only shows words that occurred five or more times, and omits words such as because. Font size is based on frequency of word occurrence. Many of these responses were short phrases or sentences.



Appendix C

Addressing the Abuse of Power Committee

Executive Summary

Power can be used to serve God and others; it can also be misused and do great harm to others and the community. Abuse of power can take many forms. All of them have serious impacts, including spiritual impacts—especially when they occur within the church family. This report combines scriptural reflection, research, and learning from experience to better understand the dynamics and impacts of abuse of power within the church family. With Jesus as our model for exercising the power of love, rather than the love of power, this report focuses on listening, learning, and caring for those who are most affected when power is abused.

Abuse of power happens within all communities, including the Christian Reformed Church. Effective prevention and response require focused attention and intentional actions at all levels of the church, from the local church to the denominational offices. Appropriate actions include strengthening awareness and training, assistance and restoration for persons who have been abused, appropriate discipline, and accountability.

This report describes the complex interrelationships within the CRC that need to be considered to develop effective measures to prevent abuse, end the silencing and minimization of abuse when it happens, and engage in practices that can restore broken relationships.

In a close community like the CRC, addressing abuse of power requires checks and balances within our systems of governance. This report examines available evidence of patterns of abuse within the CRC, what is presently being done to prevent and respond to abuse, and gaps in our policies and practices. The analysis draws on what is known about good practices in abuse prevention in church communities. Based on this analysis, the report addresses systemic gaps from training to accountability.

Recommendations for action include a strategy for training at all levels, including measures to ensure that all employed ministerial staff will have some training. A code of conduct is recommended to articulate common expectations about respectful behavior within our complex set of relationships. Recommended measures to improve our response to abuse include greater recognition of the harm done through emotional and verbal abuse, improved vigilance to prevent repeat occurrences, reducing the use of nondisclosure agreements, incorporating more restorative practices, and improved monitoring and reporting for greater accountability.

Outline of Report

- I. Introduction and mandate
- II. Biblical foundation and pastoral theology
 - A. *Learning from Scripture*
 - B. *Implications of Jesus' model for pastoral practice*
- III. Understanding abuse of power
- IV. Understanding abuse of power within the CRC
 - A. *Evidence and indicators of patterns of abuse of power within the CRC*
 - B. *Understanding cultural factors that relate to abuse of power in the CRC*
 - C. *Understanding abuse of power and cultural diversity within the CRC*

- V. Preventing and responding to abuse of power
 - VI. Measures to strengthen prevention of abuse of power
 - A. *Strengthening prevention through training for pastors*
 - B. *Strengthening prevention through a code of conduct/code of ethics*
 - C. *Strengthening prevention of abuse of power within the CRCNA offices*
 - D. *Strengthening prevention through the screening process for appointment to leadership positions in the CRCNA*
 - E. *Strengthening prevention through training for officebearers and leaders in classes and local churches*
 - VII. Measures to strengthen responses to abuse of power
 - A. *Strengthening response to abuse of power through Safe Church Ministry*
 - B. *Strengthening response to abuse of power by ending secrecy in nondisclosure agreements*
 - C. *Strengthening response to abuse of power through funds for counseling survivors*
 - D. *Strengthening response to abuse through culturally appropriate resources for culturally diverse churches*
 - E. *Strengthening response to abuse of power through increased accountability*
 - VIII. Creating a culture that does not enable or tolerate abuse of power
 - IX. Implementation
 - X. Recommendations
- Addendum: Budget Implications of Addressing the Abuse of Power
Committee Recommendations

I. Introduction and mandate

Abuse of power can happen in all social, cultural, and religious groups. The damaging impacts of abuse within the CRC were drawn again to the attention of synod in 2018. Pastoral concern to prevent harm and restore broken relationships motivated the establishment of this committee and our work to prepare the following report.

At the recommendation of its Advisory Committee 4, Congregational Services I, in response to an overture to “address patterns of abuse of power,” Synod 2018 instructed the Council of Delegates, in consultation with the executive director,

to appoint a small team to bring recommendations through the Council of Delegates to Synod 2019 regarding how the CRCNA can best address patterns of abuse of power at all levels of the denomination.

Grounds:

1. It is necessary for us to continue to examine and update how best to protect all people against abuse, including the abuse of power, especially at the local level.
2. Requiring the appointed team to report in 2019 does not delay action unnecessarily long.
3. The appointed team should find new measures that will extend the actions of previous synods in protecting persons who are vulnerable.
4. Overture 2, along with the work now begun by Pacific Northwest and other classes, should be able to provide the appointed team a helpful start for their consideration (i.e., requiring training of all pastors in the area of awareness of abuse of power).

5. We are not equipped as an advisory committee, nor as delegates on the floor of synod, to discern the best way forward regarding Church Order or steps that might be possible or effective.

(*Acts of Synod 2018*, pp. 523-24)

The mandate adopted by the Council of Delegates for an ad hoc team reporting to the COD is as follows:

To provide suggested goals and methods for the CRCNA to address patterns of abuse of power at all levels of the denomination. In developing the suggested goals and methods, the ad hoc team shall consider the grounds synod provided with the instruction.

Synod 2018 and our committee accepted the basic description of the issue of abuse of power in Overture 2 to Synod 2018 (see crcna.org/synodresources or *Agenda for Synod 2018*, pp. 282-307). In its work our committee focused on strategies and specific measures that could be implemented by synod to prevent abuse of power and improve the response to those who suffer harm as a result of abuse of power. As well as the grounds provided by Synod 2018, the committee offers to Synod 2019 a reflection on the biblical foundations for both prevention and pastoral response to abuse.

Synod 2018 explicitly asked the committee to build on and not repeat previous reports and recommendations, including recommendations adopted by Synods 2010, 2014, and 2016. The committee reviewed those reports, affirmed them, and recommends them to the churches for implementation. We then focused attention on gaps in current policies and on practical recommendations to advance implementation. The committee also carefully considered the intent of synod to include all forms of abuse of power, which is broader in scope than the safe church issues that prompted the earlier reports. This report responds to the repeated call during Synod 2018 to also address the deeper factors that contribute to incidents of abuse and that cause harm to members of the body of Christ within the CRC.

II. Biblical foundation and pastoral approach

A. *Learning from Scripture*

If you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!

(Phil. 2:1-8)

The word of the LORD came to me: “Son of man, prophesy against the shepherds of Israel; prophesy and say to them: ‘this is what the Sovereign LORD says: Woe to you shepherds of Israel who only take care of yourselves! Should not shepherds take care of the flock? You eat the curds, clothe yourselves with the

wool and slaughter the choice animals, but you do not take care of the flock. You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally. So they were scattered because there was no shepherd, and when they were scattered they became food for all the wild animals.”

(Ezek. 34:1-5)

The Scriptures are not silent about abuse of power and its destructive impacts. King David’s manipulation of events for a selfish sexual encounter with Bathsheba and its consequences are described in detail (2 Sam. 11-12). The Lord, speaking through Ezekiel, confronted the shepherds of Israel about the damage done by their abuse of power (Ezek. 34). These are just two examples of damage done to the abused and consequences for the abuser. In the first case, David was disciplined; in the second, the Lord says the shepherds of Israel will be held accountable and removed from their positions.

In contrast to these stories, Jesus’ ministry is a positive model for exercising power. The full power of God is available to him; but instead of manipulating events for his own benefit, Jesus uses power to bring life for others—for individuals and for the world. In Philippians 2, Paul describes how Jesus exercised power. He did not use power to take control of the people he was sent to love and redeem. In a very profound way Jesus demonstrated God’s use of power by becoming human like us in order to serve us. The life of Jesus is an example of love and power—but not love of power. The love of power destroys people and communities. The power of love builds and restores people and communities.

Power, understood as relational human capital, can be used to benefit the possessor or do for others what they cannot do for themselves or might have difficulty doing by themselves. Jesus did for us what we could not do for ourselves. In doing so, Jesus serves as a model for our use of power. Our use of power can also be life-giving, life-limiting, or death-dealing. The biblical witness is clear in its intent for the use of power: it should be used in service to the other and not for “selfish ambition or vain conceit” (Phil. 2:3). Power is most safely employed when, in humility, we value others above ourselves. The ministry of Jesus includes many stories in which Jesus shows restraint in using his legitimate authority to judge or condemn others; instead Jesus uses his power to restore life to others.

Jesus’ model of using power for restoration is remarkably different from what was modeled by the religious leaders around him. The restoration that abuse survivors desire was missing in the approach taken by the religious leaders, but it was found in the way Jesus used power to restore dignity and honor. Survivors have often found the church’s leadership and its structures as unsupportive and thus causing further harm. Unfortunately those who disclose abuse often experience the negative use of power to bring a person down rather than the positive use of power to be understood and find safety and restoration.

Power must be propelled by the Christian love ethic. Using personal and communal power to serve the other (the most vulnerable or the “least of these” among us) is consistent with and demonstrates the love of God. The synoptic witnesses are clear that our love of God is inseparably connected to

the way we treat other people.¹ Jesus works against the established power of the religious rulers and instead loves people in such a way that their dignity is restored and they can return to a rightful place in the community.

B. Implications of Jesus' model for pastoral practice

Misused power has the ability to steal, hurt, and destroy. Instead of a life of faith lived out in gratitude, a survivor is thrust into a life of guilt and shame. As a result, a survivor naturally questions the reality of grace. Marian Lovelace captures the spiritual impacts of abuse in the church:

You stole my unquestioned belief in my Heavenly Father's love;
You stole the preciousness of solitude in God's presence.
You stole the joy of coming together to share Eucharist
You stole my reverence for the deep meaning of a church family.
You stole my ability to be quiet and hear God's voice.
You stole my belief in the phrase "God answers prayers."
You stole the joy I felt in calling myself "Christian."²

The experience of survivors is a starting point for ministry. Care for people whose spiritual well-being, lives, and bodies have been broken by abuse of power needs to be at the center of discussions about church polity, the theology of abuse, and local church programs. If the harm done is minimized, abstract policy statements may appear godly and reflect the letter of the law but fail to live out the spirit of the law and deny the power of God to transform lives.³ If abuse occurs within the church, the Christian response should include taking responsibility to recognize the abuse, hold the perpetrator(s) and enabler(s) of abuse accountable, and use the appropriate authorities and resources within and outside of the church to begin the process of healing and restoration. All abuse within the church, whether it is physical, sexual, emotional, or verbal abuse, is also spiritual abuse and has spiritual impacts for the church as the family of God. This also needs to be considered in a Christian response.

To deny our power at all levels of the church is to live in an illusion, and it is sinful. Denying one's power reflects an attempt to abdicate one's responsibility to God and neighbor. We are called to use power to exercise grace; consider the effects of the abuse of power on individuals, congregations, and the denomination; and practice restoration. Each member plays a part in providing safety and recovery within the institutional church.

The Christian Reformed Church could be a positive public witness in our current society, with the focus on #MeToo and #ChurchToo, by following Jesus' model for using power in life-giving and faith-affirming ways. As a committee, we hope that the recommendations in this report will encourage the church to be a bearer of shalom. With Christ as our model, we minister to all members of the church, move toward the practical outcomes of his teaching, and anticipate its integration at all levels within the CRC.

¹ See Matthew 22:35-40; Mark 12:28-34.

² Poem titled "Stolen, Not Lost" by Marian Lovelace from *Responding to Clergy Misconduct: A Handbook* by Marie Fortune (Seattle, Wash.: Faith Trust Institute, 2009).

³ See 2 Corinthians 3:4-6; 2 Timothy 3:1-5.

III. Understanding abuse of power

The term *abuse of power* is often defined as “misusing power to harm another person, or using power and influence for personal gain at the expense of another person.” This captures the core in a wide range of types of abuse, from bullying and harassment to emotional abuse, physical abuse, and sexual assault. It focuses attention on the misuse of a position, authority, or influence to take advantage of, manipulate, or control another person. In the church context, abuse of power draws attention to the responsibility of those with power to be mindful of the dynamics of relationships in which the other party has less power and may be vulnerable to undue influence or manipulation.

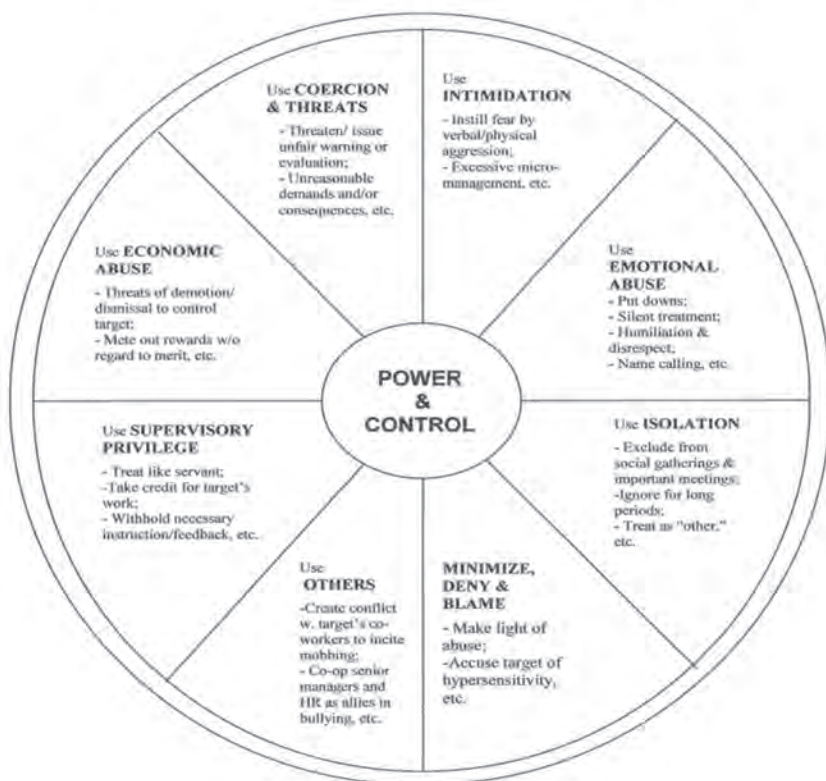
Power can be used positively or negatively as articulated by Andy Crouch in his highly regarded book *Playing God: Redeeming the Gift of Power*. This is also reflected in the following typology developed by Rollo May:

- *Exploitative* power dominates by force and coercion.
- *Manipulative* power controls by more subtle and covert psychological means.
- *Competitive* power is ambiguous since it can be used constructively where parties are relatively equal but is destructive where they are unequal (as in most pastoral relationships).
- *Nutritive* power sustains and empowers.
- *Integrative* power takes the freedom of others seriously and seeks to harness the other person’s (potential) strengths.⁴

To better understand the relationship between different forms of abuse of power, it is helpful to use a tool such as the Power and Control Wheel, which has been adapted for different contexts. Power, depicted at the center of the wheel, is present in all relationships. The wheel illustrates various behaviors that can be unconsciously or consciously used by those with power to gain unfair advantage or to harm others. The more these behaviors are evident in a relationship, the greater the risk for abuse and potential violence.

⁴ See Andy Crouch, *Playing God: Redeeming the Gift of Power* (Downers Grove, Ill.: Inter Varsity Press, 2013). The typology of Rollo May, from his book *Power and Innocence: A Search for the Sources of Power* (1972) is used by Kat Litchfield to analyze power dynamics in *Tend My Flock: Sustaining Good Pastoral Care* (London: Canterbury Press, 2006), pp. 36-42.

WORKPLACE POWER AND CONTROL WHEEL*



* This graphic was adapted by Patricia G. Barnes (<http://abusergoestowork.com>) from the Duluth Model Power and Control Wheel, a tool created 30 years ago by domestic violence advocates to help explain the phenomenon of domestic violence. See: <http://www.theduluthmodel.org/wheelgallery.php>

IV. Understanding abuse of power within the CRC

The reality of abuse of power within the CRC community is recognized. During deliberations at Synod 2018 delegates were asked to raise their hands if they had personal knowledge of sexual abuse, one form of abuse of power. A large majority raised hands. Whenever abuse is discussed at synod, many delegates speak from painful knowledge of cases within their experience. In 2010 synodical delegates engaged in a time of repentance for the collective failure to respond adequately to cases of physical and sexual abuse in our denomination.

A. Evidence and indicators of patterns of abuse of power within the CRC

In 1989 a survey and study of abuse within the CRC concluded that the prevalence of abuse within the CRC is similar to its prevalence in society. Twenty-eight percent of respondents reported experiencing at least one of the three forms of abuse considered in the survey: 12 percent reported physical abuse; 13 percent, sexual abuse; and 19 percent, emotional abuse.

Reported cases by gender indicated women victims accounted for 85 percent of sexual abuse, 78 percent of emotional abuse, and 77 percent of physical abuse. The majority of physical and emotional abusers were family members; that was not true of reported sexual abusers. While this study named *abuse of power* as a central element of all forms of abuse, it did not use that terminology in the survey.⁵

While the existence of cases of abuse of power is widely recognized, accurate data about the patterns of abuse does not exist. Most incidents of abuse of power are not officially reported. Many are dealt with at the local level, and records are not kept. Reported incidents are not tracked in any systematic way. There is no sharing of data, central recordkeeping, or analysis of incidents for patterns or trends. The committee discerned patterns of abuse through careful listening and confirming common experiences in different places and parts of the CRC.

There are indications of a wide range of types of abuse. The Office of Pastor Church Resources, for example, reports an increase in requests for advice and workshops to deal with bullying and emotional abuse. Cyberbullying and personal attacks through social media are increasing within the CRC, as well as in society. Abuse of office, sexual misconduct, and “ungodly conduct”—the generic term in the Church Order—are found as the reasons for removal of pastors, other officebearers, and hired staff from their positions each year, but more specific records are not kept. A repeated complaint from churches is that they find out about previous patterns of abuse by a pastor only after a repeat incident, because there are no notations on personnel records and churches do not share that information when a pastor is called to a different church. There have been legal actions against individual CRC churches and classes for failure to adequately respond to cases of abuse. Records are not kept, and there are no available statistics or analyses of these cases. The committee notes that reporting and learning from analysis are important for healing within churches and for effective prevention.

Patterns that warrant more attention also emerge from the experience of Safe Church Ministry. The Safe Church Ministry office responds to enquiries about a wide range of abuse issues. However, the approved protocol for responding to abuse, the Advisory Panel Process, is limited to allegations of physical or sexual abuse against a church leader. Data provided by the Safe Church Ministry office over the past three years indicate an increase in significant incidents of physical, sexual, and emotional abuse: 42 situations in 2016, 46 in 2017, and 76 in 2018. The incidents range from inappropriate contact and harassment to sexual abuse by a pastor. A majority of enquiries relate to current incidents, while a few seek help for the impacts of past experiences. In 2017 three classes used the Advisory Panel Process to respond to allegations of sexual abuse by church leaders, and each of them resulted in discipline of a pastor.

The Safe Church Ministry office responds to calls with advice, but it does not have a mandate to follow-up and does not have records of whether further action was taken. This is true even in cases that might be considered violations of the law if they were reported to the police. In cases of child abuse, callers are informed of mandatory reporting requirements. It is important to

⁵ Committee to Study Physical, Emotional, and Sexual Abuse (Report 30), *Agenda for Synod 1992*, pp. 313-85 (available at calvin.edu/library/database/crcnasynod/1992agendaacts.pdf).

respect the agency of the complainant to report or not report an incident, but it is also important for the church to identify patterns of abuse early in order to effectively respond and prevent additional harm within the community.

An overview of enquiries to Safe Church Ministry reveals patterns that are commonly identified in available research on abuse within churches:

- denial and minimization of the seriousness of what was done
- silencing the victim in order to protect the reputation of the leader or church
- not officially reporting incidents, including ones that might be considered assault or sexual assault under current laws
- leaving the church because of failure to respond when abuse was named

B. Understanding cultural factors that relate to abuse of power in the CRC

Abuse of power is a relationship issue. Relationships within the CRC warrant particular care because many of them cross the boundaries of different kinds of relationships: friends, birth families, extended families, close-knit church families, officebearer to member relationships, pastor to member relationships, pastor to governing body relationships, and professional relationships such as counselling and pastoral care. Church councils were identified in the 2010 Abuse Task Force report as the critical link for effective action. They find themselves in tension between supporting the pastor, depending on the pastor's leadership, and having to call the same pastor to account in complicated and sensitive situations. Pastors need to differentiate and establish boundaries to manage multiple roles. Church councils and congregations need to recognize the many different layers of the pastor's role and support them in setting boundaries.

The CRC places strong value on loyalty to family and church and on honoring and following leaders and authority figures. High priority is given to defending the reputation of "our church," with a tendency to suppress individual members who bring forward uncomfortable evidence that could threaten that reputation. Trust and reluctance to question leaders with charisma is common in all churches and is identified in the literature on abuse prevention in churches. It is difficult to call popular leaders to account, and group-think in close cultures and council rooms tends to rally behind leaders, leaving individuals who find the courage to disclose abuse of power easily marginalized. Stories indicate a pattern of leaving the church rather than speaking up. The committee also heard that "spiritual" and pious language is frequently used to manipulate others in cases of abuse of power within the church.

Pastors and other ministry personnel can also be vulnerable to abuse of power, particularly in contexts where churches are under stress and individual lay leaders assume control to save "their church." Abuse of power by lay leaders puts pastors in vulnerable positions under our current systems of governance. The committee also heard about experiences of abuse of power by pastors from other pastors. The contexts include internships, senior pastor/associate pastor relations, and dynamics between pastors at classis or synod. Harm can be done when the line between appropriate exercise of authority and abuse of power is crossed. This speaks to the importance of training and access to avenues to address issues early with restorative practices.

The committee also heard of cases in which staff within the CRCNA office have been subjected to harassment, name-calling, and attacks on their personal and spiritual integrity by elders from individual churches. The behavior goes beyond disagreements over specific actions or policies to harmful personal attacks. These cases present complexities in relation to our governing structures, especially in the context of the current focus on being responsive to local churches.

Resolving differences and related power struggles can be challenging in a culture that puts a high premium on right beliefs and direct links between beliefs and personal life. Conformity is valued, and tolerance for diversity in the way members understand their God-given callings is not high. The CRC's theological commitment to restorative justice as the way to acknowledge harm done to others and repair broken relationships has not permeated its culture.

These cultural factors can contribute to situations in which people enable abuse of power but concurrently want to deny that it happens in "our church." Close communities like the CRC require intentional checks and balances within all levels of governance in order to effectively prevent and respond to abuse of power. The recommendations of this committee are designed to strengthen those checks and balances.

C. Understanding abuse of power and cultural diversity within the CRC

Addressing abuse of power in institutions that want to respect cultural diversity requires a nuanced understanding of power in the context of diversity. Definitions that originate in the dominant culture can be perceived as lacking respect for cultural expressions of piety in another culture. Forcing a dominant cultural understanding on another culture can be received as another form of "abuse of power." As Christians committed to covenant relations, this issue requires that we discern together how best to walk with God in our personal and church lives and how to publicly witness to God's vision for healthy relationships within and between all cultures. That means careful attention and nuance in multicultural settings.

The committee recognized that including persons from diverse backgrounds in the "small group" required by our mandate would be important but could never be adequate on its own, might be perceived as tokenism, and could leave out important voices. To be more effective, the committee decided to meet with various identified subgroups within the CRC to discuss how abuse of power is understood within each community and what would be effective strategies to prevent and respond to it.

The short time frame allowed for our work made this a challenge. Some members of the committee listened to concerns voiced by some members of CRC churches that work in Korean, Chinese, Latino, African-American, and Indigenous communities. While more discussion and more voices need to be heard, some common patterns were identified, and some suggestions are included for moving forward.

The committee heard some common patterns in the experiences shared:

- Abuse is hidden because of reluctance to talk about it within the church.
- Members who are experiencing abuse do not know where to get help.
- High respect and deference to charismatic leaders, authority figures, and elders silences those with less power.

- Protecting the church and its reputation gets priority over the needs of persons who have been abused.

The committee heard that in some cultural contexts older women serve as “go-to” listeners and advisers for those who experience abuse, but they have limited institutional power to effect change. In other contexts, such as Indigenous churches, the long history of abuse of power, often by those who also brought the gospel message, has left whole communities feeling powerless. Leaders and parents, suffering the impacts of abuse themselves, struggle with limited resources to address continuing patterns of abusive relationships.

In some contexts, such as in Chinese and Korean churches, different life experiences by immigrant parents and children born in North America contribute to misunderstandings that can lead to abuse of power. In emerging culturally diverse churches, as well as in older churches, there are incidents of powerful lay members both taking advantage of their positions within the church and engaging in abusive treatment of pastors. In each cultural context boundaries between what is acceptable behavior and what is disrespectful behavior need to be discussed and clarified because they change over time.

1. Culturally diverse churches and abuse of institutional power

In addition, the committee heard that some culturally diverse churches within the CRC experience a different kind of abuse of power that could be described as abuse of institutional power. Established churches and leaders from the dominant culture who “know how things are done around here” have power within our system of governance that can do harm to persons from minority cultures who are struggling to find their place within the CRC. The committee heard about situations where those who know the Church Order by heart use it as a weapon to dismiss, marginalize, or silence concerns being raised by minority members and leaders who do not know the Church Order. This leaves them feeling powerless and expected to conform to the “way it has always been done.”

It was also noted that positions of influence within the CRC, such as those of regional pastors and church visitors, are not often held by young people, women, or members of minority cultures whose experience might make them alert to abuse of institutional power. When minority members are part of “emerging churches,” the potential for abuse of power is heightened because they have no identified place within the structures that have significant power to determine their future. The business and “good order” motifs in CRC culture can squash those who are struggling when it is used to “fix” problems without a deep understanding of the context.

2. Suggestions for addressing abuse of power within different cultural contexts

The committee heard that it is a good time to address abuse of power within culturally diverse communities. Opening up the subject to foster discussion and increased transparency was perceived as positive, particularly for younger members of these communities. Creating a culture that actively engages young people in the life of the church is a shared goal for all churches in the CRC; preventing abuse—one element of that culture—is a common goal, but will require training methods that fit each cultural context.

There was positive response to the suggestion of establishing mechanisms that have some distance from established lines of authority, with a mandate to hear concerns about possible abuse of power and to intervene early to prevent situations being entrenched and more destructive within close communities.

At the level of the local church, effective strategies will include the following:

- intentional steps to talk about abuse of power, reject secrecy, and promote transparency
- using specific contextual stories, without names, to show that abuse of power is real and to foster discussion
- helping local churches to inform their members and to create local policies they can use easily
- inclusion of minority voices in the development of resources and response teams

At the level of classis and the denomination, effective strategies will include the following:

- training that includes examples from specific cultural contexts and opportunities for continuing education and awareness for all church leaders within classes
- training leaders from the dominant culture to be aware of the dynamics of cultural power before they engage with church communities that have a different culture
- finding practical solutions to the “weaponization of the Church Order” within the CRC
- establishing a “place to go” to get help early to resolve situations that suggest abuse of power and to prevent them from becoming more destructive within the community
- appointing more young people, women, and minority leaders as regional pastors and church visitors with training to be alert to and assist early in situations that include concerns about abuse of power. Perhaps positions could be designated to cross the typical geographic boundaries in order to respond more effectively to equally important factors such as cultural difference, gender issues, and generational divides.

Additional discussions within culturally diverse church communities will be held to further inform this work so that the CRC can include culturally sensitive strategies in the implementation phase.

V. Preventing and responding to abuse of power

The serious impact of abuse of power warrants more effective action to prevent it and to respond appropriately when it occurs. That was articulated in Overture 2 and accepted by Synod 2018. It was noted that many of the actions recommended by Synod 2010 and reinforced by Synods 2014 and 2016 have not been implemented. Year after year, synod has passed recommendations for classes and churches to take identified actions to prevent abuse, such as establishing safe church teams. Synod 2018 took note of the

fact that many churches still do not have in place the basic tools for preventing and responding to abuse.

There has been some progress. Early results of a *Yearbook* survey for 2019 suggest modest improvement. At this time 760 churches have responded, out of a total 1062 churches who received the survey. Out of the 760 respondents,

- 86 percent have a written safe church or abuse prevention policy.
- 36 percent have protocols in place for responding to church leader misconduct.
- 28 percent have a safe church team or committee.
- 16 percent require training for pastors, elders, and deacons regarding the use and potential abuse of power associated with their position.
- 7 percent use a prevention program with children and youth (Safe Church recommends *Circle of Grace*).

Reports from classes indicate that, with 48 classes reporting, 12 have an active safe church team and 28 are working toward an active team. Eight classes did not answer the question; five provided a name of a contact who provides leadership for safe church within the classis.

So, while the issue is being addressed to varying degrees in some CRC churches, many still do not have training, policies, or protocols in place for addressing abuse of power. The committee reviewed previous decisions, explored reasons for lack of implementation, and identified gaps for a more systemic approach that would be more effective.

The implications of our covenantal, locally based form of governance were considered in order to present practical options for action. Failures to take abuse seriously by one part of the church body affect other parts. The committee heard about the following pattern, for example: Church X puts a focused effort into preventing and responding to abuse. They call a new pastor, and only later do they learn about a history of abuse that was not part of the record when the pastor was called. This amounts to breaking covenant between churches as much as does holding beliefs that are not consistent with CRC creeds, but there is no accountability for such violations of covenantal relationship within the CRC community.

Persons who have experienced abuse of power within the CRC and have been silenced and shunned legitimately feel their covenant relationship with the CRC was broken when they disclosed the abuse. The committee heard stories of people leaving the CRC because of failures to handle abuse cases well, including significant numbers in individual churches in some cases, but there is no tracking of that pattern.

The committee heard evidence of victims being revictimized or sidelined as appeals of their cases were processed by the Judicial Code Committee and synod as matters between pastors and classes, while the victims were talked about but their voices were no longer heard. This practice breaks the covenant relationship between an individual and the CRC at a critical point when a person should be able to count on all levels of the CRC for support and healing. It also violates the basic principles of restorative justice, which the CRC has officially endorsed.

All of these considerations weighed on the committee. This led to a focus on strategic actions that synod and the CRCNA can take within their spheres of influence to exercise due diligence in prevention, in dealing with

allegations of abuse, and in responding to those who have been affected. The recommendations below are designed to strengthen policies and mechanisms that can provide more checks and balances within our covenantal community to prevent abuse to the best of our ability and to respond more effectively when it does happen.

VI. Measures to strengthen prevention of abuse of power

Given the serious harm done when power is abused, the first priority is to take all feasible measures to prevent abuse of power. This includes creating conditions that foster respectful relationships, with special attention to the dynamics of relationships between those with power by virtue of position or influence and those who are vulnerable to being unduly influenced by those in positions of power. The goal is to create a culture that does not tolerate abuse of power or enable it through actions or failures to act.

A growing body of research on good practices in prevention of abuse within churches highlights the following components:

- broad-based awareness
- training of leaders
- using codes of conduct for accountability
- strong, independent processes for dealing with complaints

The CRC is making significant progress in two of these areas: broad-based awareness and an advisory panel process for dealing with complaints of physical and sexual abuse. The committee, in keeping with the directions of synod, focused attention on two big gaps in the CRC: the training of leaders and a code of conduct that provides a clear basis for enhanced accountability. The committee reviewed what is presently done with regard to training, screening, and other preventive strategies and makes the following recommendations.

A. Strengthening prevention through training for pastors

Seminaries in general deal with the issue of abuse of power in two ways. First, many seminaries have written policies on abuse of power and screen seminary students before admission. Policies also provide protocols for reporting when abuse occurs within the seminary. Second, some seminaries offer courses in which one of the objectives is learning to deal with abuse of power issues. This is typically covered in courses on pastoral care, spiritual formation, or ethics.

Calvin Theological Seminary informed the committee that psychological testing of applicants is extensive and that topics related to abuse of power are covered in various courses, such as Bible study, pastoral theology, systematic theology, and leadership in ministry. Training continues through the Vocational Formation program and by way of case studies in the Capstone course. Mandatory reporting is included in the pastoral care class; CRC Church Order is taught in the church polity class; and voluntary town halls are hosted with Safe Church Ministry staff.

However, not all CRC ministers attend Calvin Theological Seminary; training varies in other seminaries; and some pastors do not attend seminary. So it is not simple to discern what training pastors have. Therefore an effective training program for pastors in the CRC will need to take into account

the various paths into ministry. There are at least five ways to enter ministry in the CRC:

1. Pastors are ordained after graduation from Calvin Theological Seminary and obtain credentials through a process managed by the CRCNA.
2. Commissioned pastors are called by a particular church for specific ministries. They are encouraged to take a certification program at Calvin Theological Seminary.
3. The Ecclesiastical Program for Ministerial Candidacy (EPMC), for persons seeking ordination who are graduates of seminaries other than Calvin Theological Seminary, requires one semester at the seminary to fulfill candidacy requirements.
4. Under Article 8 of the Church Order, a pastor who is ordained in another denomination (besides the RCA) may be examined and ordained in the CRC through a *colloquium doctum* at the classis level.
5. Under Article 7 of the Church Order, persons with extra special gifts and a calling for ministry can be examined and ordained through a process within their classis.

Currently there is no requirement for training to understand power dynamics and to respond to abuse of power that would apply to all paths into ministry within the CRCNA. The committee identified the following options to ensure that all pastors receive training:

1. Inclusion in the curriculum of Calvin Theological Seminary and in the required class on church polity in the EPMC program.
2. Required training at the level of classis for commissioned pastors and ordained pastors who come into the CRC through Articles 7 and 8.

Recommendation 1 – Training for pastors

That synod mandate the Council of Delegates to form a committee to develop a training program on abuse of power. The committee shall include members from the offices of Candidacy, Pastor Church Resources, Safe Church Ministry, Calvin Theological Seminary, and Calvin College (because of available expertise). The training program shall

- be a requirement for all persons entering vocational ministry in the CRC.
- focus on dynamics of power within the variety of pastoral relationships, boundaries, tools for positive use of power and influence, and tools for preventing harmful use of power and influence.
- be widely available and presented as enabling effective ministry (not as an impediment to entering ministry).
- take into account the cultural diversity within CRC churches.

B. Strengthening prevention through a code of conduct/code of ethics

Codes of conduct are used by many professional groups (i.e., doctors, psychologists, social workers, lawyers, and teachers) to provide a guideline or standard for expected behavior in the exercise of their profession. Various denominations also have either a ministerial code of conduct or code of ethics.

A code of conduct provides clarity about the attitudes and behaviors that parishioners can expect from a pastor or from ministry staff in the practice of ministry. The behaviors and ethical practices described in the code are essential for healthy and safe ministry, with significant implications for the recipients of ministry, those in ministry roles, and the church. The code provides guidance for both the parishioner and the pastor/ministry staff, thereby encouraging accountability. A code of conduct is different from the Covenant for Officebearers, which describes beliefs and doctrine but does not include descriptions of behavior.

The Bible is the ultimate guide for Christian living, but it does not provide specific guidance for day-to-day decision making in ministry. Church Order Article 83 provides general guidance by calling for special discipline of officebearers who are “guilty of neglect or abuse of office, or in any way seriously deviate from sound doctrine and godly conduct.” A code of conduct would supplement the Church Order by providing more specific guidance and a common standard of expectations for ministry staff, councils responsible for their supervision, and recipients of ministry within the CRC.

A code of conduct can also provide guidance on aspects of contemporary ministry that were not envisioned in biblical times. For example, the handling of information is becoming more important in all walks of life; the church is no exception. Pastors are often confidants, and they are encouraged to guard confidences carefully.

A code of conduct is especially helpful when it is difficult to determine right from wrong or when the boundaries within relationships are not clear or overlap. For example, a pastor frequently has dual roles within a church, such as pastor, friend, and confidant. The ministry role of a pastor can be blurred if a pastor is distracted by a friendship role. Codes articulate boundaries of behavior as well as expectations for behavior. They provide clear markers as to behavior that is prohibited and behavior that is expected.

Recommendation 2 – Code of conduct/code of ethics

That synod mandate the committee appointed by action in Recommendation 1 to draft a code of conduct for all employed ministry staff within the CRC. The draft code of conduct will be presented to Synod 2020 for approval. The code of conduct shall be

- signed by all ministry personnel who are employed by the CRCNA, local churches, and classes.
- reviewed annually, as part of annual evaluations.
- included in the Supplement to the Church Order, with links to relevant Church Order articles.

C. Strengthening prevention of abuse of power within the CRCNA offices

The committee reviewed the policies, training, reporting, accountability, and dispute resolution processes that apply to employees of the CRCNA. The CRCNA policies prohibit a wide range of abusive behaviors and provide access to a complaint process, appeal process, and dispute resolution process. While the committee heard anecdotal stories, it did not have time for a thorough review of the outcomes of CRCNA practices to assess their effectiveness.

Two areas were identified for possible improvement:

1. Training and continuing education about the dynamics of power.
2. Naming someone in an ombudsman-type role with a primary mandate to support a complainant through established processes, with no conflict of interest in other roles or perceived bias toward protecting the reputation of the CRCNA.

Recommendation 3 – Preventing abuse of power in the CRCNA

That synod mandate the Council of Delegates to review the adequacy of the training provided to CRCNA staff, the adequacy of the provisions for support to a complainant, and mechanisms to avoid potential conflicts of interest in the process for dealing with complaints. A review should be informed by careful listening to persons who found the processes helpful and persons who did not.

D. Strengthening prevention through the screening process for appointment to leadership positions in the CRCNA

The committee made enquiries regarding CRCNA practice in screening candidates for senior leadership positions with regard to awareness of dynamics of power, awareness of boundaries in unequal power situations, and awareness of responsibilities to create a culture that does not tolerate any form of abuse. During the course of our work, the CRCNA was able to include these matters in a review of current practice and in a call for proposals that was already under way. The CRCNA has now retained a consulting service that will include awareness of power dynamics and prevention of abuse in testing and interview processes for leadership candidates.

E. Strengthening prevention through training for officebearers and leaders in classes and local churches

The committee benefited from a parallel initiative under way in Classis Pacific Northwest to develop an effective strategy to prevent abuse of power at the classical level. Synod 2010 adopted recommendations for training at the local church level, but these have not been implemented widely. To encourage implementation, the committee considered a suggestion that questions related to Safe Church Ministry and training on abuse of power should be just as important as other questions that are part of the process for reviewing the credentials of churches within a classis. Such questions might include the following:

1. Does your church have a current safe church policy? If so, what is the date of the latest review of the policy?
2. What is the name of the church representative on the classis safe church team?
3. Have officebearers received training to prevent abuse of power in the exercise of their duties?

If churches cannot provide this information when they come to classis, they can be offered support to develop a policy, receive training, and report to the classical interim committee on their progress. This is a practical way in which classes can encourage the most basic elements of abuse prevention in all churches.

The committee noted that Classis Pacific Northwest has adopted a requirement of four hours of training annually for officebearers on issues of abuse, boundaries, ethics, and the impact of pornography. They recommend that pastors pursue an additional four hours per year of training for self and soul care.

With regard to general awareness-raising, the committee affirms recommendations made by previous synods and resources available from Safe Church Ministry and Pastor Church Resources.

Recommendation 4 – Training at classis and local levels

1. That synod encourage all classes to develop a strategy to train officebearers and key church leaders to be alert to power dynamics within the communities they serve and to be equipped to prevent abuse of power. The goal of the strategy is to ensure that all officebearers receive initial training and refreshment through ongoing educational initiatives. An effective strategy will include the following:
 - appropriate training resources
 - reasonable time allocation for training
 - acknowledgment and monitoring of completion of training
2. That synod encourage all classes to monitor implementation of the training strategy and to consider adopting policies to include completion of training and safe church policies in the regular review of credentials or as a requirement for being seated at a classis meeting.
3. That synod mandate the executive director to develop, in cooperation with Safe Church Ministry, Pastor Church Resources, Calvin College, and others, a resource toolkit for training officebearers and leaders, readily accessible through the CRC website and Faith Alive Christian Resources.

VII. Measures to strengthen responses to abuse of power

“Anyone who may have been victimized by people in power needs to know that the church of Jesus is their refuge and champion.”
—Pastor John Ortberg⁶

The committee considered measures to strengthen responses to abuse of power in ways that mutually hold each other accountable within the covenantal body of Christ known as the CRC and lead to healing and to the restoration of broken relationships where possible.

A. Strengthening response to abuse of power through Safe Church ministry

The committee considered the need to strengthen current safe church policies and practice in the following areas:

1. Adding emotional abuse to the definition of abuse that guides the advisory panel process, to be more consistent with the inclusive definition that is used in education and preventive strategies.

⁶ Ortberg, John. Blog titled “Observations on the *Chicago Tribune* article re: Willow Creek Leadership,” April 2, 2018. Available at johnortberg.com/observations-on-the-chicago-tribune-article-re-willow-creek-leadership/

2. Follow-up on enquiries that involve church leaders, with respect for the choice and agency of the complainant, to help ensure that patterns of abuse are not allowed to continue, with potential risk to others. Evidence shows that persons who have continuing support are more likely to take the step of reporting the abuse. Reporting and accountability are essential elements of an effective strategy.
3. Addition of an ombudsman-like role that would include monitoring all incidents within the CRC to better discern patterns of abuse and considering the potential for conflict of interest when staff are involved with both the claimant and the decision-making body in a situation. The committee noted that questions about perceived conflicts of interest have been raised frequently in the history of Safe Church Ministry.
4. Consideration of the option of calling in outside experts to deal with situations that involve a high potential for conflicts of interest because of the many complex relationships within the close CRC community. There are now a growing number of parachurch agencies with expertise in handling situations involving allegations of abuse; they could provide more impartial discernment without perceptions of being biased in favor of one of the parties.
5. Increasing avenues for survivors of abuse to be part of training, response, and monitoring mechanisms to help ensure that input from those who have suffered abuse is considered.

Most situations that come to the attention of Safe Church Ministry involve a mix of emotional abuse and physical or sexual abuse. Rarely in church circles does physical or sexual abuse occur without significant emotional abuse; in some cases, the emotional abuse is more significant to the claimant than the physical or sexual abuse. It is impossible to separate all abuses into distinct categories. It is not helpful for claimants, when they find the courage to come forward and disclose their story, to find out that only the evidence about physical and sexual abuse will be taken seriously by the church council in making its decision. It is even more devastating when a case is dismissed on grounds that the sexual misconduct was not considered serious enough to warrant discipline, and yet the emotional abuse that caused serious harm to the claimant has no weight in the final decision making.

Further, excluding emotional abuse is inconsistent with the CRC's commitment to restorative justice. Restorative practices do not make artificial divisions between the types of abuse that contributed to the harm done. They start with clarifying the harm done, of all kinds, and then move to address the harm in a holistic way toward restoring broken relationships. One cannot restore broken relationships by treating emotional abuse as less important than physical or sexual abuse in a Christian approach to abuse response.

The exclusion of emotional abuse has been raised a number of times by members involved in the work of Safe Church Ministry, but it has been dismissed on the grounds it could not be defined. Work in abuse response has advanced enough, however, to develop a working definition of emotional abuse for the purposes of use in Safe Church Ministry, especially in restorative practices. Many secular governments have found adequate definitions

for including emotional abuse in laws; ongoing exclusion by the CRC would therefore be a poor public witness. Churches should lead in abuse response rather than lag behind the helpful advances of secular approaches.

The committee heard a suggestion that spiritual abuse should also be included in the advisory panel process because it is always involved in abuse that happens within the church family and it does as much damage as physical and sexual abuse. While there are more definitional challenges involved for including this in an advisory panel process, further development of a more comprehensive approach should include spiritual abuse.

Recommendation 5 – Strengthen safe church practices

1. That synod mandate the executive director to oversee the development of appropriate measures for responding effectively to emotional abuse. Such measures will include definition, inclusion in relevant CRC policies, and appropriate responses through restorative practices and the safe church advisory panel process.
2. That synod mandate the executive director to oversee a review of the adequacy of safe church policies for follow-up in reported cases that involve church leaders. Findings and actions taken by the executive director shall be reported to the Council of Delegates to ensure that the CRCNA is exercising due diligence to prevent repeat occurrences or transfer of abusive leaders to other churches. The review shall consider best practices in church abuse ministry.
3. That synod mandate the Council of Delegates to examine in detail the potential for conflicts of interest in current safe church procedures and to evaluate the need for and benefits of using outside experts to deal with situations that have a high potential for conflicts of interest.

B. Strengthening response to abuse of power by ending secrecy in nondisclosure agreements

The role of secrecy in many cases of abuse of power was recognized by Synod 2018. Questions about the use of nondisclosure agreements (NDAs) to settle cases were examined by the committee. The term *nondisclosure agreement* refers to a legal contract between parties that requires the parties not to disclose information covered by the agreement, along with other elements of a settlement. Nondisclosure agreements have been and are used within the CRC, but there is no available record, statistical analysis, or evaluation of their use.

In practice, the confidentiality requirements in NDAs constrain the ability of survivors to process their experiences. Not being allowed to speak about what happened can hinder the healing process. NDAs also create barriers for healing processes between a survivor and the church community because they silence potential agents of reconciliation. NDAs are also critiqued for protecting the reputation of the offender and/or the church while the survivor continues to deal with the impacts. NDAs are sometimes initiated by a claimant or done with full, free, and informed agreement; in many cases, however, claimants feel pressured into them to protect the reputation of the church. If claimants refuse, they may face judgment, accusations of not being willing to forgive, or ostracism as disloyal to the church. In some cases,

survivors later regret having signed an NDA, but there is no recourse. There may be cases in which an NDA can avoid a lengthy and damaging adversarial court process; in such situations, the option of restorative justice processes can also be considered.

For the church, NDAs can prevent identification of patterns of abuse and can contribute to repeated offenses or to covering up a culture of abuse. Silencing abuse prevents understanding within the larger church community. Exposure and public accountability are required in order to shift a culture that enables or tolerates abuse of power. Awareness of the negative impacts of NDAs in the church context has grown in recent years. Good practice now suggests reducing or abolishing the use of NDAs as one of the strategies for responding to incidents of abuse.

Recommendation 6 – Policy on nondisclosure agreements

That synod direct the executive director to do the following:

- review the history of the use of nondisclosure agreements within the CRCNA to draw learnings from it, be transparent about its frequency, and contribute to greater public accountability
- develop a policy with criteria for the use of NDAs that limits their use to cases in which it is clearly in the best interests of the victim and the church and not acceptable when solely motivated by protection of the reputation of the church and its leaders. The policy should include a provision for some form of review by an independent party before final signature by the two main parties.
- develop good practices and protocols on the use of NDAs for distribution to classes and councils when faced with situations that might lead to the use of a nondisclosure agreement
- develop a reporting and accountability mechanism to monitor practices going forward

C. Strengthening response to abuse of power through funds for counseling survivors

Synod 2010 recommended that classes establish funds to ensure that survivors of abuse can access counseling as needed. Some classes have established such funds, and some churches have partnerships with counseling agencies that include counseling for survivors of abuse.

Many classes have not taken this action.

Recommendation 7 – Funds for counseling services

1. That synod encourage all classes to take measures to ensure that survivors of abuse within their classis have access to appropriate counseling services.
2. That the annual report of each classis for the CRC *Yearbook* include information about a counseling fund or other arrangements to ensure access to counseling services for abuse survivors.

D. Strengthen response to abuse through culturally appropriate resources for culturally diverse churches

The committee heard that members in culturally diverse churches who are experiencing abuse of power do not know where to get help.

Including them in existing programs and measures within the CRC requires transposition of existing resources into the languages used in their communities, with examples that reflect their cultural context, and approaches to learning that fit with their ministries.

Recommendation 8 – Abuse prevention resources for culturally diverse churches

That synod mandate the executive director to give a high priority to providing information about existing policies and mechanisms for abuse prevention and response in forms that use the language, examples, and styles of learning that are culturally appropriate for the Korean, Latino, Chinese, African-American, and Indigenous communities, through Safe Church Ministry and Pastor Church Resources. In each context, the tools shall be developed with input from members of the community to ensure they will be accessible and useful for members of the community.

E. Strengthening response to abuse of power through increased accountability

Exposure of abuse is now widely recognized as a significant element of effective prevention strategies. Reporting and analysis are also important for the healing process within churches and for learning from individual cases to protect others. More victims and families are willing to be named publically in order to ensure that offenders do not re-offend. In the current Canadian and U.S. contexts, minimizing abuse, silencing victims, and ignoring or burying evidence is not only unethical, it is more likely to lead to serious damage to reputation than greater transparency. At the same time the CRC needs to ensure that due process is followed for all the parties involved. The public demand for greater accountability by all institutions for failure to take adequate measures to prevent or respond to cases of abuse of power is evidence of God working through nonchurch means. It would be wise for the CRCNA to review its current practices with regard to accountability.

Recommendation 9 – Strengthen accountability

That synod mandate the Council of Delegates and executive director to put in place a system of recordkeeping of cases that come to the attention of all levels of church authority, to allow for the analysis of patterns and trends over time, without compromising the confidentiality of individual persons. Collection of data should include some record of responses and outcomes, as well as reporting of incidents.

VIII. Creating a culture that does not enable or tolerate abuse of power

“A culture that silences its members from speaking with each other about suspected abuse is one where abuse will almost always flourish.”

—Basyle Tchividjien, director, GRACE: Godly Response to Abuse in Christian Environments⁷

⁷ Tchividjien, Basyle. “Walls of Silence: Protecting the Institution over the Individual,” article on website of GRACE: Godly Response to Abuse in Christian Environments, netgrace.org/resources/2018/11/11/walls-of-silence-protecting-the-institution-over-the-individual.

Q. What is God's will for you in the sixth commandment?

- A. I am not to belittle, insult, hate, or kill my neighbor—
not by my thoughts, my words, my look or gesture,
and certainly not by actual deeds—
and I am not to be party to this in others;
rather I am to put away all desire for revenge. . . .
—Heidelberg Catechism, Q. and A. 105

The role of church culture in enabling abuse of power is well documented in research on abuse prevention in the church context. Culture refers to an organization's values and default behaviors, including unspoken and unwritten patterns of acceptance and response to practices.

Research on prevention of bullying and verbal abuse, for example, provides quantitative as well as qualitative evidence of the difference that bystanders can make in the culture within a school, a virtual network, or public space.

Given the close community of the CRC, proactive measures are warranted to develop a culture that does not tolerate abuse of power or enable it. The culture within the CRC was also on the agenda of the CRC's Task Force Reviewing Structure and Culture. It addressed factors within the culture that were a barrier to collaboration between "silo" ministries and departments, along with recommending major changes in structure and management positions. The challenges of changing culture permeated their annual reports. Their final report recognized that, in the time they had, they were not able to pay adequate attention to broader cultural dynamics within the CRC. Culture shifts are a long-term and complex process.

It is important to repeatedly reinforce the CRC core value of mutual respect for all persons as equally created and called by God to be agents of reconciliation within God's world, as articulated in *God's Diverse and Unified Family*. Language is an important element that can both positively affect or erode a church culture in relation to abuse of power. In addition, mechanisms and processes can be built into governing systems to draw early attention to patterns of behavior that contribute to abuse of power. With that in mind, the committee makes the following recommendations to begin a longer process of intentional care to create a culture that prevents abuse of power.

Recommendation 10 – Creating a culture to prevent abuse of power

A. That synod affirm the following as core values for the culture within the CRC:

- mutual respect for every person as created by God and equally responsible to respond to God's call to use their gifts for God's mission in the world, including the ongoing work of building God's church⁸
- an understanding of servant leadership that emphasizes mutual submission as a corrective to the hierarchical tendencies within our culture
- mutual accountability through checks and balances built into governing structures

⁸ See paragraphs 10, 11, 29, and 39 of *Our World Belongs to God*, along with the biblical texts cited with these paragraphs. See also *God's Diverse and Unified Family*, a synodically approved statement, and the Belhar Confession, with associated biblical texts.

B. That synod affirm the importance of care in the use of language within church assemblies, with attention to the impact of language that harms the ability of others to fully exercise their gifts and calling.

C. That synod refer this report to the Classis Renewal Advisory Group to consider how the role of regional pastors and church visitors might be strengthened to foster a respectful culture and support churches with early assistance in situations that may give rise to concerns about abuse of power.

D. That synod mandate the Council of Delegates to establish a team that would act as a guardian of our commitment to foster a culture characterized by respect for all and mutual service. Consideration should be guided by the following features, which draw on good practices in other sectors of society for preventing and responding to all forms of abuse of power:

- The mandate would include the use of a range of measures designed to allow early intervention in response to complaints, including mediation, conflict resolution, and restorative justice tools.
- The mandate would include concerns about abuse of power that may cross lines between the denomination, classes, and individual churches. The team might serve an “ombudsperson” role within the internal human resources system and for cases that cross jurisdictions, without violating CRC governance of the local church by the local council.
- Position holders outside the “chain of command” within the established organizational and management structure would help to foster confidence because they are “independent” but accountable through reporting to the Council of Delegates and through their ability to bring issues to the attention of the Council of Delegates if needed.
- The role of the team would be reviewed after three years for effectiveness, as part of the follow-up to this report.

IX. Implementation

The mandate of the committee established by Synod 2018 is to recommend more specific goals and action steps “to address patterns of abuse of power at all levels of the denomination.” The timeframe of one year is too short to develop all the details for measures such as training programs. Implementation of adopted recommendations is a continuing challenge in the area of abuse prevention. The committee considered what kind of structure might lead to more effective action.

Recommendation 11 – Ensuring implementation

That synod mandate the Council of Delegates to ensure implementation by

- monitoring progress at each meeting of the COD.
- making necessary adjustments in specific plans.
- reporting to synod each year on progress made toward specific objectives and toward the general goal of creating a culture in which abuse of power is not tolerated and any incidents are dealt with in a way that contributes to the healing of broken relationships.

The Council of Delegates is encouraged to include selected members of the advisory committees of the related ministry areas in its implementation plans. These include Safe Church Ministry, Pastor Church Resources, Disability Concerns, and Classis Renewal.

X. Recommendations

This section is a summary of recommendations made throughout the report.

A. That synod grant the privilege of the floor to Ms. Kathy Vandergrift and Ms. Patricia Van Reenen, cochairs, when matters pertaining to the report of the Addressing the Abuse of Power Committee are discussed.

B. Training of pastors

That synod mandate the Council of Delegates to form a committee to develop a training program on abuse of power. The committee shall include members from the offices of Candidacy, Pastor Church Resources, Safe Church Ministry, Calvin Theological Seminary, and Calvin College (because of available expertise). The training program shall

- be a requirement for all persons entering vocational ministry in the CRC.
- focus on dynamics of power within the variety of pastoral relationships, boundaries, tools for positive use of power and influence, and tools for preventing harmful use of power and influence.
- be widely available and presented as enabling effective ministry (not as an impediment to entering ministry).
- take into account the cultural diversity within CRC churches.

C. Code of conduct

That synod mandate the committee appointed by action in Recommendation 1 to draft a code of conduct for all employed ministry staff within the CRC. The draft code of conduct will be presented to Synod 2020 for approval. The code of conduct shall be

- signed by all ministry personnel who are employed by the CRCNA, local churches, and classes.
- reviewed annually, as part of annual evaluations.
- included in the Supplement to the Church Order, with links to relevant Church Order articles.

D. Prevention of abuse in CRCNA offices

That synod mandate the Council of Delegates to review the adequacy of the training provided to CRCNA staff, the adequacy of the provisions for support to a complainant, and mechanisms to avoid potential conflicts of interest in the process for dealing with complaints. A review should be informed by careful listening to persons who found the processes helpful and persons who did not.

E. Training at classis and local levels

1. That synod encourage all classes to develop a strategy to train officebearers and key church leaders to be alert to power dynamics within the communities they serve and to be equipped to prevent abuse of power. The goal of the strategy is to ensure that all officebearers receive initial training and refreshment through ongoing educational initiatives. An effective strategy will include the following:
 - appropriate training resources
 - reasonable time allocation for training
 - acknowledgment and monitoring of completion of training
2. That synod encourage all classes to monitor implementation of the training strategy and to consider adopting policies to include completion of training and safe church policies in the regular review of credentials or as a requirement for being seated at a classis meeting.
3. That synod mandate the executive director to develop, in cooperation with Safe Church Ministry, Pastor Church Resources, Calvin College, and others, a resource toolkit for training officebearers and leaders, readily accessible through the CRC website and Faith Alive Christian Resources.

F. Strengthening Safe Church Ministry

1. That synod mandate the executive director to oversee the development of appropriate measures for responding effectively to emotional abuse. Such measures will include definition, inclusion in relevant CRC policies, and appropriate responses through restorative practices and the safe church advisory panel process.
2. That synod mandate the executive director to oversee a review of the adequacy of safe church policies for follow-up in reported cases that involve church leaders. Findings and actions taken by the executive director shall be reported to the Council of Delegates to ensure that the CRCNA is exercising due diligence to prevent repeat occurrences or transfer of abusive leaders to other churches. The review shall consider best practices in church abuse ministry.
3. That synod mandate the Council of Delegates to examine in detail the potential for conflicts of interest in current safe church procedures and to evaluate the need for and benefits of using outside experts to deal with situations that have a high potential for conflicts of interest.

G. Policy on nondisclosure agreements

That synod direct the executive director to do the following:

- review the history of the use of nondisclosure agreements within the CRCNA to draw learnings from it, be transparent about its frequency, and contribute to greater public accountability

- develop a policy with criteria for the use of NDAs that limits their use to cases in which it is clearly in the best interests of the victim and the church and not acceptable when solely motivated by protection of the reputation of the church and its leaders. The policy should include a provision for some form of review by an independent party before final signature by the two main parties.
- develop good practices and protocols on the use of NDAs for distribution to classes and councils when faced with situations that might lead to the use of a nondisclosure agreement
- develop a reporting and accountability mechanism to monitor practices going forward

H. Funds for counseling services

1. That synod encourage all classes to take measures to ensure that survivors of abuse within their classis have access to appropriate counseling services.
2. That the annual report of each classis for the CRC *Yearbook* include information about a counseling fund or other arrangements to ensure access to counseling services for abuse survivors.

I. Abuse prevention resources for culturally diverse churches

That synod mandate the executive director to give a high priority to providing information about existing policies and mechanisms for abuse prevention and response in forms that use the language, examples, and styles of learning that are culturally appropriate for the Korean, Latino, Chinese, African-American, and Indigenous communities, through Safe Church Ministry and Pastor Church Resources. In each context, the tools shall be developed with input from members of the community to ensure they will be accessible and useful for members of the community.

J. Recordkeeping

That synod mandate the Council of Delegates and executive director to put in place a system of recordkeeping of cases that come to the attention of all levels of church authority, to allow for the analysis of patterns and trends over time, without compromising the confidentiality of individual persons. Collection of data should include some record of responses and outcomes, as well as reporting of incidents.

K. Creating a culture that prevents abuse of power

1. That synod affirm the following as core values for the culture within the CRC:
 - mutual respect for every person as created by God and equally responsible to respond to God’s call to use their gifts for God’s mission in the world, including the ongoing work of building God’s church
 - an understanding of servant leadership that emphasizes mutual submission as a corrective to the hierarchical tendencies within our culture

- mutual accountability through checks and balances built into governing structures
2. That synod affirm the importance of care in the use of language within church assemblies, with attention to the impact of language that harms the ability of others to fully exercise their gifts and calling.
 3. That synod refer this report to the Classis Renewal Advisory Group to consider how the role of regional pastors and church visitors might be strengthened to foster a respectful culture and support churches with early assistance in situations that may give rise to concerns about abuse of power.
 4. That synod mandate the Council of Delegates to establish a team that would act as a guardian of our commitment to foster a culture characterized by respect for all and mutual service. Consideration should be guided by the following features, which draw on good practices in other sectors of society for preventing and responding to all forms of abuse of power:
 - The mandate would include the use of a range of measures designed to allow early intervention in response to complaints, including mediation, conflict resolution, and restorative justice tools.
 - The mandate would include concerns about abuse of power that may cross lines between the denomination, classes, and individual churches. The team might serve an “ombudsperson” role within the internal human resources system and for cases that cross jurisdictions, without violating CRC governance of the local church by the local council.
 - Position holders outside the “chain of command” within the established organizational and management structure would help to foster confidence because they are “independent” but accountable through reporting to the Council of Delegates and through their ability to bring issues to the attention of the Council of Delegates if needed.
 - The role of the team would be reviewed after three years for effectiveness, as part of the follow-up to this report.

L. Implementation

That synod mandate the Council of Delegates to ensure implementation by

- monitoring progress at each meeting of the COD.
- making necessary adjustments in specific plans.
- reporting to synod each year on progress made toward specific objectives and toward the general goal of creating a culture in which abuse of power is not tolerated and any incidents are dealt with in a way that contributes to the healing of broken relationships.

The Council of Delegates is encouraged to include selected members of the advisory committees of the related ministry areas in its implementation plans. These include Safe Church Ministry, Pastor Church Resources, Disability Concerns, and Classis Renewal.

Addressing the Abuse of Power Committee
Sherry Fakkema
Elsa Fennema, secretary
Heather Garretson
Carel Geleynse
Dajuma Gibson
Darren Roorda, staff
David Sung
Patricia Van Reenen, cochair
Kathy Vandergrift, cochair

Addendum

Budget Implications of Addressing the Abuse of Power Committee Recommendations

Training program for pastors

Content to be developed or sourced by current staff; design of course materials and production of online course materials can be done by contract:	\$25,000
Staff time for ongoing supervision, estimate:	\$10,000

Code of conduct

Development by in-house committee for approval by Synod 2020	
Design of a brief two-page document for presentation:	\$1,000

CRCNA human resources training

Modification of existing training program and staff time to deliver it:	\$10,000
Research into ombudsman function or position:	\$2,500

Resource toolkit for classis training

Content will draw on existing resources; design of online kit:	\$4,000
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Recordkeeping system

Consultant to develop system and legal review of plans:	\$5,000
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Team to guard culture

Volunteer appointments for pilot project—honoraria and travel costs:	\$3,000
--	---------

Appendix D

Safe Church Update Regarding Synod 2018 Directives

I. Safe church in our churches

Synod 2018 affirmed recommendations from synods in the past, including the five guiding goals for Safe Church, which were developed in 2012 by safe church team leaders from across Canada and the United States and approved by Synod 2014 (*Acts of Synod 2014*, pp. 559-60). In 2018, questions were added to the Annual Yearbook Survey to churches to track these key indicators.

Questions asked in the 2018 Annual Yearbook Survey:

1. Has your church implemented a written policy for abuse prevention?
2. Does your church include *Circle of Grace* or another abuse prevention program in its church school and youth education? (Recommended: *Circle of Grace*)
3. Does your church require training for pastors, elders, and deacons regarding the use and potential abuse of power associated with their position?
4. Does your church have protocols in place for responding to church leader misconduct? (Recommended: "Guidelines for Handling Allegations of Abuse against a Church Leader")
5. Does your church have a team or committee that regularly meets regarding abuse prevention? If yes, please list the leader's name and email address.

Of the 760 of 1,055 total churches responding to the survey:

1. 86 percent have a written safe church or abuse prevention policy.
2. 36 percent have protocols in place for responding to church leader misconduct.
3. 28 percent have a safe church team or committee.
4. 16 percent require training for pastors, elders, and deacons regarding the use and potential abuse of power associated with their position.
5. 7 percent use a prevention program with children and youth.

It's important to note that not all CRC congregations are included in this data. Also, there seem to be some discrepancies between these numbers and what our safe church coordinators on the ground report. This is the first year that this data has been requested; we trust that as churches become accustomed to tracking this data, and with better communication with our classis coordinators, this picture will become more accurate going forward. These goals represent a minimum level of commitment to abuse prevention and response, and applying these goals will help protect our churches from liability associated with abuse. A chart showing the complete data from the Annual Yearbook Survey is available upon request.

II. Safe church at the classis level

Synod 2018 also requested that Safe Church report to synod annually regarding classis safe church teams. The data received from the Annual Classis Survey from the total number of 48 classes at the beginning of 2019 showed the following:

- 12 reported having an *active safe church team*, defined as meeting at least twice per year (25%).

- 13 reported having no team (27%).
- 23 left the question blank (48%).
- 24 reported having a *safe church coordinator* (50%).
- 15 answered no or left the question blank (31%).
- 9 answered that they were working on this or had it on their agenda (19%).

Since that time, Safe Church Ministry staff have been working hard to connect with our classis safe church coordinators and stated clerks to get a more accurate picture of what's happening and to increase communication, which is a critical part of effective safe church ministry.

We recognize that safe church ministry looks different in different places, which is good and important because needs and contexts vary from place to place. At the same time, it's important to establish some indicators to measure progress at the classis level. Toward that end, we are working to more clearly define the terms *safe church coordinator* and *safe church team*. A classis safe church coordinator is tasked with three things: (1) connect with the churches—equipping others who are actively doing safe church ministry at the congregational level; (2) connect with the classis—building relationships within the classis and reporting regularly to classis as an integral part of the classis structure; (3) connect with Safe Church Ministry—communicating regularly for ongoing support and training, and knowing the resources available from Safe Church. A classis safe church team can consist of representatives from each church meeting regularly, or it can be a much smaller group—say, three to five people—who meet together regularly and also connect with liaisons from each church to support safe church ministry at the congregational level. Both of these team models seem to have worked well over the years.

Our most current data reflect the following information with regard to the total number of 48 classes:

- 12 are being served by both a safe church team and a coordinator (25%).
- 5 are being served by a safe church team alone (10%).
- 18 are being served by a classis coordinator alone (33%).
- 4 are being served by a point person or liaison alone (8%).
- Of the 30 classis coordinators, 13 are new positions created in the classis within the past year, and 10 are compensated for their service with either a salary or an annual stipend

A chart summarizing this data is available upon request; it represents the most current data that we have at the time of this update. We will continue to connect and work with churches and classes to maintain and update this data. And we will continue to pray for so many incredible people working behind the scenes in our classes and congregations to equip others in abuse awareness, prevention, and response. It takes all of us working together to ensure that the Christian Reformed Church is a body of Christ where the value of each person is honored and people are free to worship and grow free from abuse—and where abuse has occurred, the response is compassion and justice that foster healing.

Appendix E

Summary of Denominational Investments and Compliance with Investment Policy

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

That the [COD] 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 [COD] 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 Council of Delegates' response to the first of these requests. In response to the second request, the Council of Delegates reports that on December 31, 2018, 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 Council of Delegates' 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 COD 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, 2016

Categories Specified by Investment Policy:

SHORT TERM
CASH AND CASH EQUIVALENTS
U.S. government securities, mutual funds & CDs
FIXED-INCOME ISSUES
CRONA FUNDS LLC Liquidity Fund (1)
Other short term
CRONA FUNDS LLC BALANCED FUND (2)
COMMON AND PREFERRED STOCKS
Publicly traded stocks, equity funds, and convertible preferred stock
Equity mutual funds
FIXED-INCOME ISSUES (LONG TERM)
U.S. treasuries or Canadian gov't bonds
Publicly traded bonds and notes
CRONA FUNDS LLC Bond Fund (3); at least 40% fixed income
Bond mutual funds
CIBC / TAL overdraft accounts

Interagency Investments (Obligations):

Loans to CRONA (Denom. Services)
Other Investments:
Private equity fund
Partnerships
Land contracts
Real estate
Other investments
Life insurance cash value
Common stock – non-listed
Real estate (non-operating)

	Back to God Ministries International	Calvin College	Calvin Theol. Seminary	Denom./Congreg. Services	CRC Foundation	Loan Fund	Resonate Global Mission	World Renew
\$	3,089,993	\$ 7,094,629	\$ 198,273	\$ 6,245,646 (9)	\$ -	\$ 4,166,663	\$ 7,727,634	\$ 23,241,195
	327,091	-	-	3,317	-	-	1,198,464	27,047
	41,445	-	-	986,558	-	-	236,225	1,466,000
	3,616,385	-	-	73,789	-	-	8,171,528	8,074,420
	-	1,441,539 (3)	-	-	-	-	-	-
	580,542 (3)	74,686,182 (10)	25,342,363 (10)	5,705,078	-	-	279,355 (3)	3,000
	-	61,163,738	3,009,731	4,547,454 (9)	-	-	-	-
	193,656 (3)	25,946,797 (12)	13,302,395 (1)	7,702,074 (9)	-	-	-	-
	-	-	-	(19,413,913) (9)	-	-	38,400 (3)	-
	-	-	-	-	-	-	-	-
	-	-	-	-	-	-	-	-
	-	33,623,452	4,313,300 (4)	-	-	-	-	-
	7,231	-	-	-	-	-	-	-
	-	6,096,292	-	-	-	-	-	-
	232,387	10,620,433 (11)	-	-	-	-	35,794	-
	509,238 (5)	-	-	24,053	-	-	-	29,697 (5)
	6,000 (6)	2,768,480 (7)	1,050,000 (8)	-	-	-	30,447	-
	-	-	-	-	-	-	-	-
Total	\$ 8,603,968	\$ 223,621,472	\$ 47,216,002	\$ 5,874,055	\$ -	\$ 4,166,663	\$ 17,717,846	\$ 32,841,359

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, 2018

Categories Specified by Investment Policy:		Employees' Savings Plan - U.S. in U.S. \$	Ministers' Pension Plan U.S. in U.S. \$	Special Assistance Fund 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 \$
SHORT TERM								
CASH AND CASH EQUIVALENTS								
Cash, CDs, and money-market mutual funds		\$ -	\$ 6,748,920	\$ 167,816	\$ 179,608	\$ 1,259,278	\$ 470,966	\$ 139,133
FIXED-INCOME ISSUES								
Guaranteed investment contracts		3,367,524	-	-	107,538	-	-	-
Stable Asset Income Fund		-	-	-	-	-	-	-
COMMON AND PREFERRED STOCKS								
Publicly traded common, preferred, and convertible preferred stock		-	60,775,163	-	-	44,310,285	-	-
Diversified/Alternative mutual fund		5,985,480	6,561,601	-	3,624,128	-	-	-
Equity mutual funds		17,804,537	-	-	1,139,446	-	-	-
FIXED-INCOME ISSUES (LONG TERM)								
U.S. treasuries, Canadian gov't bonds, or publicly traded bonds and notes (investment grade, at least A-rated)		6,327,860	17,775,748	-	264,235	11,167,621	-	-
Bond mutual funds		-	10,392,017	-	-	2,116,893	-	-
REAL ESTATE INVESTMENT TRUSTS								
Total		\$ 33,485,401	\$ 102,253,449	\$ 167,816	\$ 5,314,955	\$ 58,854,077	\$ 470,966	\$ 139,133

Footnotes to the December 31, 2018, Investment Summary

1. CRCNA Funds LLC pooled / unitized fixed income account for agencies.
2. CRCNA Funds LLC pooled / unitized balanced account (fixed income 53%, equities 47%) for agencies.
3. Includes directly owned and donated publicly traded stock or mutual funds.
4. Ownership interest in private equity funds, including unrealized gains and reinvestments. Private equity groups include Venture Capital, Domestic and International Partnerships, Natural Resources, and Distressed Debt.
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 mutual funds.
11. Includes Tactical Tilt Allocation Fund and other alternative private equity funds.
12. Includes hedged mutual funds.

AGENCY AND INSTITUTION SUPPLEMENTS

Faith Formation

Calvin College Supplement

I. Introduction

The Calvin College Board of Trustees met May 2-3, 2019, and presents to synod this supplemental report. The board had a successful meeting and completed its scheduled work for committee and plenary sessions. During its meetings the board thanked three members who are leaving the board—Ms. Mary Bonnema, Mr. Michael Den Bleyker, and Ms. Marsha Vandergaast—for their diligent work on the board and their service to Calvin College.

II. Finance

The Calvin College Board of Trustees approved the 2019-2020 budget proposal and received for information the completed Form 990 for the fiscal year ending June 30, 2018.

III. Academic

The Calvin College Board of Trustees ratified or endorsed a number of faculty appointments and reappointments. They also endorsed revisions of curricular programs, new courses, and course revisions.

IV. Board matters

The Calvin College Board of Trustees recommends that synod elect new members, reappoint for subsequent terms, and ratify the results of elections held in classes for membership on the Calvin College Board of Trustees.

A. *Board membership*

1. New trustees

a. Regional trustee

Region 10

As noted in the Calvin College report in the *Agenda for Synod 2019* (p. 150), a slate of nominees for Region 10 was presented to the classes for vote. The board presents the name of Mr. Benjamin Ipema to synod for ratification.

b. Regional at-large trustee

Region 11 at-large

Rev. E. Wayne Coleman was unable to fulfill his commitment to serve as a regional at-large trustee because he accepted a call to a church in New Jersey. The board presents the following single nominee to Synod 2019 for appointment.

Ms. Andrea Karsten is a 1986 graduate of Calvin College. She received her bachelor's degree in business and went on to Western Michigan University, where she received her MBA degree. She is a member of Cascade Fellowship CRC, Grand Rapids, Michigan, and is a partner at Buettner Karsten Financial Group of Wells Fargo Advisors. Ms. Karsten serves on the boards of the Wedgewood Christian Services Foundation and the Holland Home Foundation.

c. Alumni trustee

Ms. Mary Bonnema is completing her second term on the board as an alumni trustee. The board presents the following single nominee to Synod 2019 for appointment.

Ms. Alice Klamer is a 1976 secondary-education graduate of Calvin College and a member of Providence CRC in Beamsville, Ontario. She is the president and owner of Blue Sky Nursey, Ltd. and has served on numerous boards and committees for the CRCNA and other nonprofit organizations. Ms. Klamer is a faithful donor and proud supporter of Calvin College and has previously served on the Calvin College Alumni Association Board.

d. At-large trustee

Mr. Phillip Brondsema completed his second term as an at-large member on the board in 2017. The board presents the following single nominee to Synod 2019 for ratification.

Ms. Mary Tuuk is a 1986 business graduate from Calvin College and received her MBA and JD degrees in 1990 from Indiana University. She was recently named as the next president of the Grand Rapids Symphony. Ms. Tuuk previously served as the chief compliance officer/senior vice president of properties and real estate with Meijer, Inc. Before joining Meijer, she served as the executive vice president for Corporate Services at Fifth Third Bank. She is a classically trained musician who currently performs as a member of the Grand Rapids Symphony Chorus.

2. Trustee reappointments

The board recommends the following members for reappointment by synod for the terms noted:

Region 4: Rev. Willemina L. Zwart for a second three-year term

Region 8: Mr. Jonathan Kuylers for a second three-year term

Region 10 at-large: Bruce Los for a second three-year term

At-large: Ms. Rachel Vander Veen for a second three-year term

B. Board officers

The Calvin College Board of Trustees appointed the following officers of the board for 2019-2020: Mr. Craig Lubben, chair; Mr. Bruce Los, vice chair;

Ms. Janice Buikema, secretary; Ms. Sally Vander Ploeg, treasurer (vice president for finance and administration); and Ms. Sharolyn Christians, assistant secretary (executive assistant to the president).

V. Library and Heritage Hall

The Calvin College Board of Trustees unanimously requests that synod (or the Council of Delegates in the interim) approve the recommended “Change to Library Governance” as found in the Appendix to this report (with underline indicating new text and ~~striketrough~~ indicating deleted text). The alterations to the Library Governance document have been approved and are recommended by the joint College-Seminary Hekman Library Committee as well as the authorized faculty bodies and boards of Calvin College and Calvin Theological Seminary.

Grounds:

1. It is currently unclear whether Heritage Hall and the Curator of the Archives are administered under the supervision of the Dean of the Library, the CRCNA Historical Committee, or some other arrangement.
2. In order for Heritage Hall to flourish, it needs not only clear accountability but also the benefit of being closely connected to the Hekman Library, given the Hekman Library’s expertise in good library practices, its efficiencies of scale, and its mission to serve a wider community.
3. The proposed Heritage Hall Advisory Council reflects the stakeholders and the financial supporters of Heritage Hall.
4. This proposal clarifies the key operations of Heritage Hall and affirms the work of the CRCNA Historical Committee.

VI. Other

The Calvin College Board of Trustees approved the Strategic Plan 2019-2025 as commissioned at the May 2017 meeting and the purchase of Workday ERP software.

VII. Recommendations

A. That synod elect new members, reappoint for subsequent terms, and ratify the results of elections held in classes for membership on the Calvin College Board of Trustees.

B. That synod (or the Council of Delegates in the interim) approve the recommended “Change to Library Governance” as found in the Appendix to this report (with underline indicating new text and ~~striketrough~~ indicating deleted text). The alterations to the Library Governance document have been approved and are recommended by the joint College-Seminary Hekman Library Committee as well as the authorized faculty bodies and boards of Calvin College and Calvin Theological Seminary.

Grounds:

1. It is currently unclear whether Heritage Hall and the Curator of the Archives are administered under the supervision of the Dean of the Library, the CRCNA Historical Committee, or some other arrangement.
2. In order for Heritage Hall to flourish, it needs not only clear accountability but also the benefit of being closely connected to the Hekman

- Library, given the Hekman Library's expertise in good library practices, its efficiencies of scale, and its mission to serve a wider community.
3. The proposed Heritage Hall Advisory Council reflects the stakeholders and the financial supporters of Heritage Hall.
 4. This proposal clarifies the key operations of Heritage Hall and affirms the work of the CRCNA Historical Committee.

Calvin College Board of Trustees
Michael K. Le Roy, president

Appendix

Change to Library Governance

GOVERNING POLICY OF THE HEKMAN LIBRARY AT CALVIN COLLEGE AND CALVIN THEOLOGICAL SEMINARY

Approved 2015

Preamble

This statement that accompanied the original 1992 governing policy of the Hekman Library holds true yet today: While the college and seminary are now separate institutions and this will always complicate formal relationships, through this process we were reaffirmed in the need to have a single library. Each institution benefits from the separate contributions to the library; the whole is greater than the sum of the two parts. It is our hope and prayer that agreement on the formal structure of this relationship will allow us to nurture the informal relationships "across the pond" which we value.

A. Designation and Purpose

The mission of The Hekman Library is to support the curricular needs and scholarship of the Calvin College and Calvin Theological Seminary communities. The library staff maintains a relevant and expansive collection of easily accessible resources and offers knowledgeable research assistance and instruction in a hospitable environment. The Hekman Library includes the collections of physical resources, special collections, and all other holdings, including equipment and furnishings, housed in the Hekman Library building. The Hekman Library also includes the electronic resources and services managed by the library staff and funded by the college and seminary.

B. Authority

The Hekman Library is a joint enterprise of the college and of the seminary. It exists on behalf of both schools, to whose existence it is essential and integral.

Final authority over The Hekman Library lies jointly and equally with the Board of Trustees of Calvin College and the Board of Trustees of Calvin Theological Seminary exercised through their respective administrations as specified in this document.

C. Adjudication

In the event that a library matter cannot be resolved by the processes outlined in this document, the following recourse will be followed:

- A joint ad hoc committee shall be appointed by the president of the college and the president of the seminary. The committee will consist of three members appointed by each president. The chair of the library committee and the Library Dean will serve as ex officio members.
- If the matter cannot be resolved by the ad hoc committee, it will be presented to the Board of Trustees of the college and the Board of Trustees of the seminary. A joint committee consisting of three college trustees appointed by the chairperson of the college board and three seminary trustees appointed by the chairperson of the seminary board will attempt to resolve the issue.
- If the board committee cannot reach agreement, the matter shall be resolved by the Board of Trustees of the Christian Reformed Church or its designated representative.

D. The Library Committee

Because the library exists primarily to enhance the instructional programs of the two schools and to support the scholarly research of students and faculty, the faculties of both schools shall have a significant part in determining library policy through their representation on the library committee. The mandate for the library committee is included in the Addendum. The library committee mandate may be modified if jointly approved by the appropriate governing committees of the college and seminary.

E. Library Staff

All library staff are employees of Calvin College and are subject to the college's faculty or staff handbooks. All issues related to hiring, continued employment, reappointment, professional advancement, grievances, and other similar human resources matters will be decided within the Hekman Library Committee, the college's governance system, or the college's Human Resources department.

The theological librarians are also subject to the seminary's policies. If conflicts in the policies of the two institutions affect continuing employment, the chief academic officers of the two institutions will adjudicate the matter.

Librarians

All staff with the title of "Librarian" or "Dean" will have ALA-approved credentials and possess the college's status of "administrator with faculty status." Librarians are subject to the college's faculty membership requirements, policies for administrators with faculty status in the college's faculty handbook, and the college's staff handbook. Additional criteria for the Dean of the Library and theological librarians are enumerated in the sections below.

Dean of the Library

The Dean of the Library minimally will have a master's degree in an appropriate academic discipline, a proven record of effectiveness in library administration, and may hold faculty appointment without rank in the seminary according to the seminary's faculty handbook. However, this appointment is not necessary for continued employment. The dean has administrative responsibility for the operation of the library and any other department assigned by the college. The dean, in turn, is administratively responsible to both the president of the college and the president of the seminary, or to their

designated administrative officers. The dean's job description may be modified if approved by the library committee and the appropriate college and seminary committees or offices.

Theological Librarian/Assistant Dean for Seminary-Related Matters (Hereafter "Theological Librarian/AD")

The Theological Librarian/AD will have a master's degree in an appropriate academic discipline, an ALA-approved master's degree, and will ordinarily hold faculty appointment without rank in the seminary according to the seminary's faculty handbook. The Theological Librarian/AD shall act on behalf of the seminary's interests, serve as liaison with the seminary faculty, participate in the seminary's educational mission, and actively manage the Theological Collection and associated services. The Theological Librarian/AD shall also perform reasonable non-seminary functions assigned by the dean and which are compatible with the role of assistant dean and with his/her professional expertise. The Theological Librarian/AD may serve as acting dean in the dean's absence. The job description may be modified if approved by the library committee and the appropriate college and seminary committees or offices.

F. Hiring Process for Librarians

Librarians (other than Dean and Theological Librarians)

A search, consistent with the college's hiring policies, shall be conducted each time there is a vacancy among the librarians. The library committee shall approve the membership of the search committee that is recommended by the dean. Normally, the dean of the library will serve as chair of the search committee. A recommendation and supporting documentation will be presented to the library committee for action. The committee's recommendation, along with supporting documentation, shall be forwarded to the college's Professional Status Committee as outlined in the Faculty Handbook.

Theological Librarians

A search, consistent with the hiring policies of both the college and the seminary, shall be conducted when a theological librarian position becomes vacant. The seminary will appoint a co-chair to serve with the dean of the library and the seminary will have fair representation on the search committee. The library committee shall approve the membership of the search committee that is recommended by the dean and seminary co-chair. A recommendation and supporting documentation will be presented to the library committee for action. The library committee shall present appointment recommendations to the seminary president, or designee, for seminary faculty review and presidential endorsement. Following the endorsement of the seminary president, or designee, the committee's recommendation, along with supporting documentation, shall be forwarded to the college's Professional Status Committee as outlined in the Faculty Handbook.

Dean of the Library

A search, taking into account the college's hiring policies, shall be conducted when the dean position becomes vacant. The chief academic officers of the seminary and college, or their designees, will co-chair the search committee and ensure fair representation from both institutions. A recom-

mendation and supporting documentation will be presented to the library committee for action. The library committee shall present appointment recommendations to the seminary president, or designee, for seminary faculty review and presidential endorsement. Following the endorsement of the seminary president, or designee, the recommendation, along with supporting documentation, shall be forwarded to the college's Professional Status Committee as outlined in the Faculty Handbook.

G. Reappointment Process

Librarians (other than Dean and Theological Librarians)

The reappointment process for librarians described in the college's faculty handbook for administrators with faculty status will be operative. The candidate's portfolio and the dean's recommendation will be presented to the library committee for action. The committee's recommendation, along with supporting documentation, shall be forwarded to the college's Professional Status Committee as outlined in the Faculty Handbook.

Theological Librarians

The reappointment process for a theological librarian follows both the college's faculty handbook for administrators with faculty status and the seminary's faculty handbook. The candidate's portfolio and the dean's recommendation will be presented to the library committee for action. The library committee shall present reappointment recommendations to the seminary president, or designee, for seminary faculty review and presidential endorsement. Following the endorsement of the seminary president, or designee, the committee's recommendation, along with supporting documentation, shall be forwarded to the college's Professional Status Committee as outlined in the Faculty Handbook.

Dean of the Library

The reappointment process for the dean is similar to the process for librarians with the following exceptions. The process shall be initiated by the college provost and evaluations gathered from members of both institutions. The provost's recommendation will be presented to the library committee for action. Also, the library committee shall present reappointment recommendations to the seminary president, or designee, for seminary faculty review and presidential endorsement. Following the endorsement of the seminary president, or designee, the committee's recommendation, along with supporting documentation, shall be forwarded to the college's Professional Status Committee as outlined in the Faculty Handbook.

H. Relationship with H. Henry Meeter Center for Calvin Studies and The Heritage Hall Archives

Due to the similarity in mission and physical proximity, a cooperative relationship is essential among the Hekman Library and the H. Henry Meeter Center for Calvin Studies. and Heritage Hall Archives staff. The Hekman Library staff will provide reasonable acquisitions and cataloging services for both the Center and the Archives.

I. Relationship with Heritage Hall

The operations of and personnel in Heritage Hall are under the administration of the Dean of the Library. The Curator of the Archives reports to the

Dean of the Library, and the other staff in Heritage Hall report to the Curator of the Archives. The Dean of the Library reports to Calvin College's provost and to Calvin Theological Seminary's president (or designee), given that both institutions are funders of the library. Because the Dean is an employee of Calvin College, employee reviews are conducted by the provost, in consultation with the Seminary, following the policies of Calvin College and the Governing Policy of the Hekman Library.

The work of the Curator of the Archives in Heritage Hall is informed by the Archives Advisory Council. The Council will be made up of eight persons: two appointed by the Historical Committee of the CRCNA from its membership, one faculty member appointed by Calvin Theological Seminary, two faculty members appointed by Calvin College, one external person with expertise chosen by the Archives Advisory Council, and two ex officio, the Dean of the Library and the Curator of the Archives. The Curator will serve as a non-voting member of the Council. The Council will advise on matters approved by the funders of Heritage Hall as set forth in the funders' Statement of Responsibilities. Normally such responsibilities include advising on the vision and strategic plan of Heritage Hall as well as its evaluation, its strategic alignment with the respective funders' visions, new programs and outreach, budgets, fundraising, and other items named in the Statement of Responsibilities. In addition to their representatives on the Archives Advisory Council, Calvin College, Calvin Theological Seminary, and the Christian Reformed Church in North America (including but not limited to the CRC's Historical Committee) shall from time to time, address major strategic vision, structure, and evaluative matters appropriate to their role as organizational stakeholders and consistent with their governance documents.

HJ. Equal Access

Seminary and college users will have equal access to the library's collections and services. However, technology policy and hardware and software restrictions imposed by either institution may hinder equal access. All reasonable efforts to ensure equality will be undertaken by both institutions.

JK. Allocation of Library Costs

The costs of operating The Hekman Library shall be shared proportionately by Calvin College and by Calvin Theological Seminary according to formulas approved by the college Board of Trustees and by the seminary Board of Trustees, and communicated through the two presidents.

KL. Amendments

Amendments to this document will be approved by a two-thirds vote of the library committee. The Hekman Library Committee will decide by a simple majority if the amendment is a major or minor change and include this decision in the correspondence to the chief academic officers. The amendments will be sent to the chief academic officers of the college and seminary who will jointly determine the appropriate process for final approval.

Revision History

A joint committee of the Calvin College Board of Trustees and the Calvin Seminary Board of Trustees approved the original governing policy, entitled Governing Policy of the Calvin Library, in May 1992. President J.A. De Jong

represented Calvin Theological Seminary and Provost G.L. Van Harn represented Calvin College.

The governance document, entitled Governing Policy of the Hekman Library at Calvin College and Calvin Theological Seminary, was revised in 2000-2001 and approved by the Calvin Theological Seminary Board of Trustees and the Calvin College Board of Trustees in February 2002.

The current governance document, entitled Governing Policy of the Hekman Library at Calvin College and Calvin Theological Seminary, was approved by the Hekman Library Committee May 1, 2015, and approved by the president of the seminary June 24, 2015, and the president of the college July 28, 2015. It was sent for information to the college's Faculty Senate in 2015 and the seminary's Board of Trustees in October 2015.

Addendum

Mandate of the Hekman Library Committee

The library committee shall function as the principal agent of the seminary and college faculties in recommending policy governing the affairs of the library. The committee is assigned the following specific responsibilities:

- a. exercise jurisdiction over significant library issues and policies that bear on the educational efforts of the college and the seminary;
- b. review the annual operating budget and recommend its adoption to the appropriate offices of the college and seminary;
- c. recommend to the appropriate officers or committees of the college and seminary appointments and reappointments of administrators with faculty status and modifications to job descriptions of the dean and theological librarian/assistant dean;
- d. recommend to the appropriate offices of the college and seminary, based on recommendations of the dean, reductions or increases in the size of the professional library staff;
- e. monitor governance document compliance;
- f. advise the dean on administrative matters which either the dean or the committee shall raise.

The library dean shall provide administrative assistance to the library committee and shall bring proposals from the library staff to the committee.

1. Reporting Relationship

The Hekman Library Committee reports to the college's Educational Policy Committee and the seminary's Committee on Curriculum and Pedagogy.

2. Membership

The library committee shall be composed of twelve members. There shall be six college representatives: the chief academic officer or a designee, a librarian, three faculty members appointed by the Committee on Governance, and one college student selected by the college's student senate. There shall be five seminary representatives: the seminary president or designated administrative representative, the theological librarian/assistant dean for seminary-related matters, two faculty members

appointed by the seminary president, and one seminary student selected by the seminary's student senate. The dean of the library shall serve as the twelfth member of the committee. Student representatives will serve for one year. Faculty from the college and seminary and the librarian will serve for three years. All others will serve ex officio with the right to vote.

The chairperson of the library committee shall be named by the Committee on Governance and by the seminary president in alternating years. The chairperson shall serve for one year, from September 1 through August 31. The secretary shall be elected by the committee.

3. Meetings

Meetings of the library committee shall be scheduled at least four times a year on a bimonthly basis while the college and seminary are in session. Meetings shall be at the call of the chairperson.

World Renew Supplement**I. Board matters****A. *Canada young adult at-large members***

The board of delegates of World Renew requests that synod appoint Ms. Lindsay Gustaw to a first term of three years as a Canada young adult at-large member from The King's University.

Ms. Lindsay Gustaw is a leader of the social justice club at The King's University, where she is currently studying for a B.A. in politics, history, and economics. She participated in World Renew's justice leadership tour to Ottawa, Ontario, which piqued her interest in participating on the board. Ms. Gustaw has been an active volunteer as a Sunday school teacher, an ambassador at The King's University, and a cabin leader for youth camps. She is passionate about social justice and looks forward to spreading awareness of World Renew's work with other students.

The board of World Renew requests that synod appoint Ms. Chloe Stell to a first term of three years as a Canada young adult at-large member from Redeemer University College.

Ms. Chloe Stell is a student at Redeemer University College, where she is studying for a degree in international development, urban and intercultural ministry. She is interested in promoting the ministry of World Renew, especially because it aligns with developing her communication skills and living out her passion for a ministry that encourages growth, joy, and restoration in the lives of people who are suffering. Ms. Stell has been an active volunteer at Bible camps and in youth leadership at her church. She has also served in Nepal and India as a youth volunteer. As a student delegate on the World Renew board, she values the commitment World Renew has with the local and international community and hopes to learn more about how Christian charities can make a difference in addressing injustice and poverty through practical application of the gospel to community and national contexts.

B. *Canada young adult at-large member completing term*

World Renew would like to recognize and thank the following young adult at-large member completing service on the board: Mr. David Schuurman (Redeemer University College).

C. *U.S. young adult at-large member*

The board of World Renew requests that synod appoint Ms. Leah Sweetman to a first term of three years as a U.S. young adult at-large member from Trinity Christian College.

Ms. Leah Sweetman is a student at Trinity Christian College, where she is studying Christian ministry and business. She is interested in nonprofit work, especially international community development. Ms. Sweetman has experience in child care and education. In addition, she has participated in mission trips to Nicaragua; Tanzania; and Leech Lake, Minnesota. Her desire

to serve on the World Renew board is driven by the way World Renew lives out its ministry calling.

Note: Ms. Rebekah De Lange, nominee for young adult at-large member (*Agenda for Synod 2019*, p. 232), has withdrawn her nomination.

D. U.S. member-at-large nominees for appointment and reappointment

The board of delegates requests that synod appoint the following as a U.S. member-at-large delegate to a first term of three years:

Mr. Stephen Na is a member of Cambodian Fellowship CRC in Holland, Michigan, where he currently serves as an elder. He loves working with people, especially among the Cambodian community in West Michigan. He hopes to serve as a bridge between World Renew and the people of Southeast Asia. Mr. Na looks forward to using his gifts to discern the needs of people in Southeast Asia and to serve as a connection for the Cambodian church in Holland, Michigan.

Mr. Barry Haven was listed in the World Renew report to synod as a “U.S. member completing board service” (*Agenda for Synod 2019*, p. 233); however, he will be continuing on the board of delegates. The board requests that synod reappoint Mr. Haven to a second term of three years as a *member-at-large* (he served a first term as a *classical* delegate).

E. U.S. classis nominations

The board of World Renew requests that synod appoint the following as U.S. delegates to a first term of three years: Mrs. Michelle Falk (Classis Grand Rapids North), Mr. Chadd Huizenga (Classis Columbia), Ms. Winnie Jean-Louis (Classis Southeast U.S.), and Mrs. Shanti Jost (Classis Hudson).

F. U.S. members completing terms

World Renew would like to recognize and thank the following board members completing their service on the board: Mr. Harry Kuipers (Classis Grand Rapids South), Mr. Daniel L. Pell (Classis Muskegon), Mr. Howard Walhof (Classis Yellowstone), and Rev. Edward Yoon (Classis Ko-Am).

II. Recommendation

That synod, by way of the ballot, appoint and reappoint members to the World Renew Board of Delegates.

World Renew

Carol Bremer-Bennett, director, World Renew-U.S.

Ida Kaastra-Mutoigo, director, World Renew-Canada

Calvin Theological Seminary Supplement

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

I. Board of trustees

At its meeting on May 16-17, 2019, the board elected the following officers for 2019-2020: Rev. Curt Walters, chair; Mr. Keith Oosthoek, vice chair; and Ms. Heather Garretson, secretary.

II. Academics

A. *Graduates and new programs*

Calvin Theological Seminary graduated 121 students receiving a certificate or degree at its commencement service on May 18, 2019. Forty-six students received either a certificate or a master's degree through our Spanish-language programs. Eighteen students received either the Master of Arts in Theological Studies or the Master of Divinity degree primarily through the seminary's Distance Learning program, which is now completing its seventh year.

In total, eighteen countries and territories are represented in this year's graduates: Brazil, Canada, China, Cuba, Dominican Republic, El Salvador, Guatemala, Honduras, Indonesia, Kenya, Mexico, Myanmar, Puerto Rico, South Korea, Sweden, Taiwan, Venezuela, and the United States.

The seminary is beginning a new, completely on-line, certificate program in cooperation with Christian Schools International. Beginning in summer 2019, we are offering a Certificate in Bible Instruction, a fifteen credit-hour program with required courses in Integrating Faith and Pedagogy and Principles and Methods for Effective Bible Teaching, along with 11 hours of other seminary courses. All of these credits will count toward a master's degree. In addition, we have an agreement with the Calvin University Education Program that all of these credits will count toward an M.Ed. degree there. We see this certificate as a service to Christian schools binationally and as a gateway to encourage students to consider further CTS education.

Finally, Calvin Theological Seminary has made a petition to the Association of Theological Schools to begin offering a Doctor of Ministry (D.Min.) degree with an anticipated start date in summer 2020. A previous synod asked CTS to investigate this degree program as part of a continuing education report—we are glad for the ongoing support of the church.

B. *Distinguished Alumni Award*

Rev. InSoon Hoagland (the first CRC-ordained female chaplain, the first ethnic-minority chaplain, the first female CRC military chaplain, and the first female Korean CRC ordained pastor) and Rev. Arie Van Eek (the first executive director of the Council of Christian Reformed Churches in Canada, from 1978 to 1998) received the seminary's Distinguished Alumni Award for 2019.

C. *Board appointments and actions*

At its two most recent meetings, the Calvin Theological Seminary Board of Trustees took the following actions or took note of the following items for information:

1. Reappointed Gary Burge for three years (July 1, 2019, to June 30, 2022) as visiting professor of New Testament.
2. Reappointed Young Ahn Kang for three years (July 1, 2019, to June 30, 2022) as visiting professor of philosophical theology.
3. Reappointed Robert Keeley for three years (July 1, 2019, to June 30, 2022) as visiting professor of discipleship and faith formation.
4. Reappointed Amanda Benckhuysen for two years (July 1, 2019, to June 30, 2021) as Johanna K. and Martin J. Wyngaarden senior professor in Old Testament studies.
5. Reappointed Danjuma Gibson for two years (July 1, 2019, to June 30, 2021) as *professor* of pastoral care (change in rank noted by italics).
6. Reappointed Scott Hoezee for three years (July 1, 2019, to June 30, 2022) as director of the Center for Excellence in Preaching.
7. Reappointed Sarah Schreiber for two years (July 1, 2019, to June 30, 2021) as associate professor of Old Testament.
8. Reappointed Mathew Tuininga for two years (July 1, 2019, to June 30, 2021) as *associate* professor of moral theology (change in rank noted by italics).
9. Reappointed Geoff Vandermolen for three years (July 1, 2019, to June 30, 2022) as director of vocational formation.
10. In May 2019 the board approved a revision of the M.A. (Bible and theology) by reducing the number of credits in this degree and making it fully available online.
11. The Calvin Prison Initiative held a commencement ceremony on May 20, 2019, for the second cohort of students to receive an associate's degree through the program. This program is part of an ongoing partnership with Calvin College.
12. Calvin College and Calvin Theological Seminary hosted a Kuyper Conference April 23 to 25 on the theme "Christ and Community." The conference featured the presentation of the 2019 Kuyper Prize for Excellence in Reformed Theology and Public Life to Rev. Dr. John Perkins, a founder of the Christian Community Development Association among other catalytic roles.
13. The Meeter Center of Calvin College and Calvin Theological Seminary is planning a two-day conference September 13-14, 2019, to commemorate the 500th anniversary of the Swiss Reformation.
14. CTS introduced a new podcast, *Resound*, that features thoughtful conversations happening at Calvin Theological Seminary about how faith

and theology shape our life in the church, our communities, and culture (resoundpodcast.com/).

D. Board actions for synod endorsement and approval

1. The Calvin Theological Seminary Board of Trustees requests that synod (or the Council of Delegates in the interim) approve the addition of two at-large trustees to the current three at-large trustee positions and that the terms of the additional board members be staggered so that the first terms would conclude in 2021 and 2023. (The current at-large trustee terms will conclude in 2022.)

Grounds:

- a. While the current board composition has been helpful, the board desires flexibility to add additional diversity in ethnicity, age, gender, professional expertise, and financial expertise.
- b. Adding two at-large members to the current board composition would increase the total to twenty-one board of trustees members. The regional at-large board members would fill nine of the twenty-one board positions, allowing for the ability to recruit persons with specific expertise and diversity.

Supplementary information on the structure of the CTS board of trustees is included in Appendix A.

2. The Calvin Theological Seminary Board of Trustees unanimously requests that synod (or the Council of Delegates in the interim) approve the recommended “Change to Library Governance” (as found in the Appendix to the Calvin College Supplement) approved and recommended by the joint College-Seminary Hekman Library Committee as well as the authorized faculty bodies and boards of Calvin College and Calvin Theological Seminary.

Grounds:

- a. It is currently unclear whether Heritage Hall and the Curator of the Archives are administered under the supervision of the Dean of the Library, the CRCNA Historical Committee, or some other arrangement.
- b. In order for Heritage Hall to flourish, it needs not only clear accountability but also the benefit of being closely connected to the Hekman Library, given the Hekman Library’s expertise in good library practices, its efficiencies of scale, and its mission to serve a wider community.
- c. The proposed Heritage Hall Advisory Council reflects the stakeholders and the financial supporters of Heritage Hall.
- d. This is in keeping with the current Calvin Theological Seminary Faculty Handbook.
- e. This proposal clarifies the key operations of Heritage Hall and affirms the work of the CRCNA Historical Committee.

As additional reference for this recommendation, please see Appendices B and C to this report.

III. Recommendations

A. That synod approve the addition of two at-large trustees to the current three at-large trustee positions and that the terms of the additional board members be staggered so that the first terms would conclude in 2021 and 2023. (For background information, see Appendix A.)

Grounds:

- a. While the current board composition has been helpful, the board desires flexibility to add additional diversity in ethnicity, age, gender, professional expertise, and financial expertise.
- b. Adding two at-large members to the current board composition would increase the total to twenty-one board of trustees members. The regional at-large board members would fill nine of the twenty-one board positions, allowing for the ability to recruit persons with specific expertise and diversity.

B. That synod approve the recommended “Change to Library Governance” (as found in the Appendix to the Calvin College Supplement), approved and recommended by the joint College-Seminary Hekman Library Committee as well as the authorized faculty bodies and boards of Calvin College and Calvin Theological Seminary. (For additional reference, see Appendices B and C.)

Grounds:

- a. It is currently unclear whether Heritage Hall and the Curator of the Archives are administered under the supervision of the Dean of the Library, the CRCNA Historical Committee, or some other arrangement.
- b. In order for Heritage Hall to flourish, it needs not only clear accountability but also the benefit of being closely connected to the Hekman Library, given the Hekman Library’s expertise in good library practices, its efficiencies of scale, and its mission to serve a wider community.
- c. The proposed Heritage Hall Advisory Council reflects the stakeholders and the financial supporters of Heritage Hall.
- d. This is in keeping with the current Calvin Theological Seminary Faculty Handbook.
- e. This proposal clarifies the key operations of Heritage Hall and affirms the work of the CRCNA Historical Committee.

Calvin Theological Seminary
Heather Garretson, secretary

Appendix A

CTS Board of Trustees Recommendation and Background

At-Large Board of Trustees Member Proposal from CTS Executive Committee of the Board to the Full CTS Board Material for May 2019 Meeting

At the October 2018 CTS Board Meeting, the following motion was presented and adopted:

REPORTS FROM STANDING COMMITTEES: EXECUTIVE COMMITTEE

Committee chair Sid Jansma, Jr., brought for discussion a motion from the committee regarding the possibility of expanding the Board to include more at-large members.

MOTION: That the Board request the Executive Committee, in consultation with President Medenblik, to discuss the possibility of expanding the Board to include more at-large members to allow for more diversity in regard to ethnicity, age, gender, professional expertise and financial expertise and to present a recommendation to the Board at its February 2019 meeting.

PASSED

On April 16, 2019, the CTS Executive Committee of the Board met to review and discuss a response for consideration along the lines that were initially presented to the full Board for input at the February 28, 2019, Board conference call meeting. The following is presented as a report and motion from the Executive Committee of the Board for the full Board to consider and vote on at its May 2019 Board meeting.

The review and discussion focused on the following:

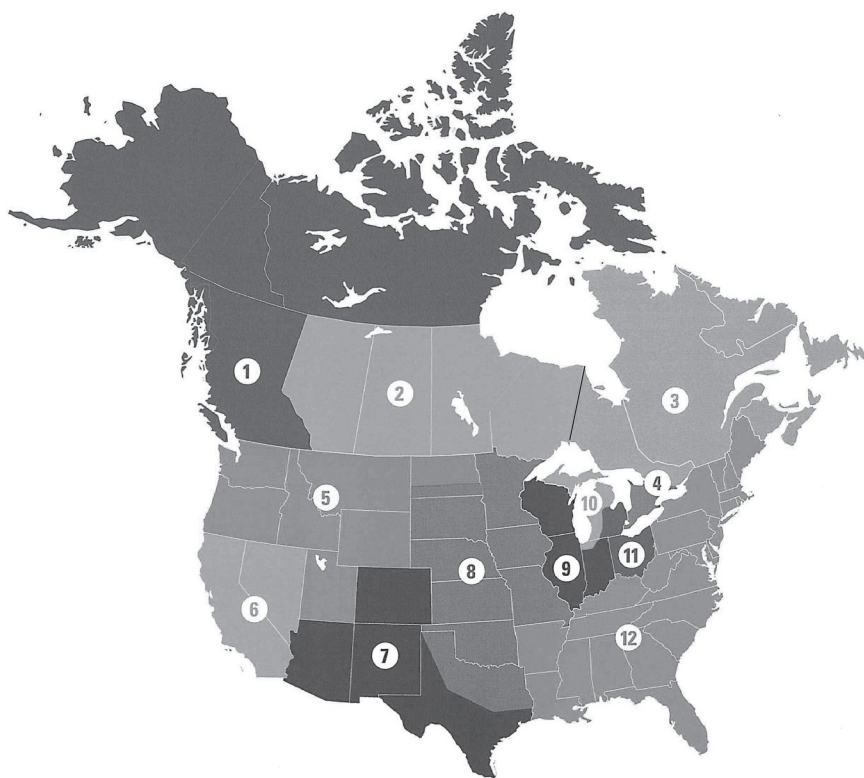
1. The Board is currently authorized by Synod to have three at-large trustees who may serve three, three-year terms for a maximum total of nine years of service. These three trustees serve alongside sixteen trustees who represent regions made up of certain classes to make a total of nineteen trustees for the composition of the CTS Board of Trustees.
2. Nearly ten years ago, the CTS Board requested and was authorized by Synod to develop additional, regional “at-large” trustees who come from within four particular regions where there are two trustees from a region. Those regions where there is “double” representation are Region #4 – Classes Chatham, Hamilton, Huron and Niagara; Region #8 – Classes Central Plains, Hertland, Iakota, Lake Superior (U.S. congregations), Minnkota, and Northcentral Iowa; Region #10 – Classes Georgetown, Holland, Kalamazoo, Muskegon, Northern Michigan and Zeeland; Region #11 – Classes Grand Rapids, East, Grand Rapids North, Grand Rapids South, Grandville, Lake Erie and Thornapple Valley. The regional, “at-large” trustees may serve two, three-year terms for a maximum total of six years of service.
3. Some Board members indicated some concern about the Board getting “too big” and so any adjustment should keep size in mind as a factor. In addition, it was requested to have

an odd number of trustees in case of a divided vote on a particular question so there would not be a “tie” if all members voted.

4. **Motion:** That the Calvin Seminary Board of Trustees request that Synod of the Christian Reformed Church in North America (or the Council of Delegates in the interim) authorize the addition of two more “at-large” trustees to the current three “at-large” trustees and that the terms of these additional board members be staggered so that the first terms would conclude in 2021 and 2023. (The current at-large trustees have terms that conclude in 2022.)

Grounds: While the current system has been helpful, the experience of the last ten years still leaves Calvin Seminary with the desire and need for additional flexibility for adding diversity in regard to ethnicity, age, gender, professional expertise and financial expertise.

Adding two more at-large members would bring our total to twenty-one board of trustees members. Counting the regional, at-large board members, that would give us nine out of twenty-one delegates where there could be more direct recruitment for expertise and diversity.



CALVIN THEOLOGICAL SEMINARY

BOARD OF TRUSTEES 2018-2019

Trustees' Regions, Terms Dates and Home Classes

Region	Member	Term Expires	Home Classis
<i>Classes in each Region are listed on pages 2-3.</i>	<i>Home addresses of trustees are on pages 4ff.</i>		
Region 1	Mr. Victor Chen	2019 (1)*2022 (2)	B.C. North-West
Region 2	Mr. Frank Zee	2020 (1)	Alberta North
Region 3	*Rev. Daniel Brown (Chair, Ademic Affairs)	2019 (1)*2022 (2)	Quinte
Region 4	*Mr. Keith Oosthoek (Chair, Development & Finance)	2021 (2)	Huron
Region 4	*Rev. Allen Kleine Deters (Chair, Student Affairs)	2020 (1)	Niagara
Region 5	Pastor Sergio Castillo	2021 (2)	Columbia
Region 6	Rev. Scott Elgersma	2021 (2)	California South
Region 7	Ms. Theresa Rottschäfer	2021 (1)	Red Mesa
Region 8	Rev. Robert Drenten	2021 (1)	Heartland
Region 8 At-Large	Dr. Charles Veenstra	2021 (1)	Iakota
Region 9	Mr. Paul Boersma	2021 (1)	Wisconsin
Region 10	Rev. Marc Nelesen	2021 (1)	Georgetown
Region 10 At-Large	Dr. Susan Beving Strikwerda	2020 (1)	Holland
Region 11	*Rev. Curtis Walters (Vice Chair)	2020 (2)	Grand Rapids South
Region 11 At-Large	Mr. David Morren	2021 (1)	Grand Rapids South
Region 12	Mr. Henry Lane	2019 (1)*2022 (2)	Atlantic Northeast
At-Large	* Ms. Heather Garretson (Secretary)	2019 (1)*2022 (2)	Muskegon
At-Large	Dr. Yudha Thianto	2019 (2)**2022 (3)	Chicago South
At-Large	*Mr. Sidney Jansma, Jr. (Board Chair)	2019 (3)	Grand Rapids East

**Member of Executive Committee*

**Synod 2019 will be requested to reappoint these trustees to a 2nd term with a 2022 term expiration.*

***Synod 2019 will be requested to reappoint Yudha Thianto to a 3rd term with a 2022 expiration.*

CLASSES OF THE CHRISTIAN REFORMED CHURCH BY REGIONS

Underlined Names Denote Classes of Presently Serving Regional Trustees.

* Denotes Classis of Presently Serving Regional At-large Trustees.

Highlighted Names Denote Classes of At-Large Trustees.

- Region 1 Classes B.C. North-West and B.C. South-East
- Region 2 Classes Alberta North, Alberta South/Saskatchewan, and Lake Superior (Canadian congregations)
- Region 3 Classes Eastern Canada, Quinte, and Toronto (trustee was from Classis Eastern Canada when appointed, moved within region)
- Region 4 Classes Chatham, Hamilton, Huron, and Niagara
- Region 5 Classes Columbia, Pacific Northwest, and Yellowstone
- Region 6 Classes California South, Central California, Greater Los Angeles, Hanmi, and Ko-Am
- Region 7 Classes Arizona, Red Mesa, and Rocky Mountain
- Region 8 Classes Central Plains, Heartland, *Lakota, Lake Superior (U.S. congregations), Minnkota, and Northcentral Iowa
- Region 9 Classes Chicago South, Illiana, Northern Illinois, and Wisconsin
- Region 10 Classes Georgetown, *Holland, Kalamazoo, Muskegon, Northern Michigan, and Zeeland
- Region 11 Classes Grand Rapids East, Grand Rapids North, *Grand Rapids South (two trustees—one of which is Regional-At-large), Grandville, Lake Erie, and Thornapple Valley
- Region 12 Classes Atlantic Northeast, Hackensack, Hudson, and Southeast U.S.

CLASSES OF THE CHRISTIAN REFORMED CHURCH BY REGIONS

- Region 1 Classes B.C. North-West and B.C. South-East
- Region 2 Classes Alberta North, Alberta South/Saskatchewan, and Lake Superior (Canadian Congregations)
- Region 3 Classes Eastern Canada, Quinte, and Toronto
- Region 4 Classes Chatham, Hamilton, Huron, and Niagara
- Region 5 Classes Columbia, Pacific Northwest, and Yellowstone
- Region 6 Classes California South, Central California, Greater Los Angeles, Hanmi, and Ko-Am
- Region 7 Classes Arizona, Red Mesa, and Rocky Mountain
- Region 8 Classes Central Plains, Heartland, Iakota, Lake Superior (U.S. congregations), Minnkota, and Northcentral Iowa
- Region 9 Classes Chicago South, Illiana, Northern Illinois, and Wisconsin
- Region 10 Classes Georgetown, Holland, Kalamazoo, Muskegon, Northern Michigan, and Zeeland
- Region 11 Classes Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Lake Erie, and Thornapple Valley
- Region 12 Classes Atlantic Northeast, Hackensack, Hudson, and Southeast U.S.

BOT 3797 Proposed agency and institution bylaw changes

B. Calvin Theological Seminary bylaw change

A motion carries to adopt the following change to Article 2 of the Calvin Theological Seminary Board of Trustees bylaws (inserted after the sentence "Regional representatives shall be approved by the Synod"):

One representative each from Regions 4, 8, 10, and 11 shall be appointed as "regional at-large members" using the process for at-large board member appointment set forth below. These four at-large positions are regional positions in that they must be from that particular region; however, the nomination process will be initiated by the seminary and the nominee will be elected by synod.

Grounds:

1. This change will mitigate some of the weaknesses of the present regional representative structure.
2. This change will increase the seminary's ability to build more strategic connections with these regions.
3. This change will help bring the diversity and expertise needed to balance membership on the board.

Calvin Theological Seminary BOARD OF TRUSTEES HANDBOOK

ON TRUSTEESHIP

The Christian Reformed Church and Calvin Theological Seminary have been in covenant since 1876, training those who aspire to ministry in the Christian Reformed Church. As a means of maintaining its covenant, the church has appointed trustees who act as an integral link between the church and the seminary. The church views election to the board of Calvin Theological Seminary as a calling to a sacred trust.

This calling requires that trustees be aware of the trends and challenges of theological education in general. They must acknowledge the responsibility of Calvin Theological Seminary both to the world of theological education and of government regulation. In particular, trustees must be aware of the denominational distinctiveness of Calvin Theological Seminary. It is sponsored by and accountable to the Christian Reformed Church and must maintain its Calvinistic commitment to integrate Reformed faith and learning in all of the disciplines.

Because Calvin Theological Seminary “belongs” to the Christian Reformed Church, its trustees are agents of the church. As caring agents, trustees assume the responsibility to uphold the faith commitments of the church in all this institution does and teaches. They maintain the confessional integrity of the school through discerning licensure and candidacy interviews with students and initial appointment and tenure interviews with faculty members. With assistance from the president, they nurture and monitor a spiritual climate conducive to preparing people for effective service in the church.

Trustees not only represent the church to the seminary, but also represent the seminary to the constituency. This obligates trustees to aid in seminary advancement through recruitment of able students; through stimulation of financial giving by means of the quota system and special gifts; through practicing a positive and enthusiastic advocacy of the seminary’s accomplishments and

Calvin Theological Seminary BOARD OF TRUSTEES HANDBOOK

mission; and through public and private intercession for God's grace and mercy upon our seminary.

In summary, to be a trustee means to be responsible and accountable for Calvin Theological Seminary. This trust requires people of conviction, dedication, vision, and selfless service.

RESPONSIBILITIES OF TRUSTEES

GENERAL

The board acts upon recommendations brought by the administration. This process clearly points out the nature of the board's authority. The board of trustees is a governing body whose primary responsibility is the determination of policy. It is not an administrative body. It does not execute the policies of the seminary. Its charge is the overall care and direction of the seminary.

The general responsibilities of trustees include creating, approving and evaluating educational policy; approving appointments and reappointments to the faculty and to administrative positions; and determining financial policy by approving the annual budget, investment policy, and building plans.

Trustees must recognize that the board functions as a body. Trustees must remain sensitive to the fact that trusteeship rests in no one individual. This does not infer that trustees have no right to initiate individual action, only that these actions must be tested by the board. It is also expected that trustees advocate the mission of the seminary among the churches. All trustees should be active in the recruitment of students and should promote financial giving to the seminary. Though all trustees have responsibilities in these areas, the regional trustees and the at-large members shall ordinarily divide their responsibilities as follows.

Regional trustees are responsible:

- To attend or to designate his/her representative to attend as many classis meetings in his/her region as possible, at minimum appearing before each classis one time over his/her three (3) year term, to inform the classes regarding the work and the needs of the seminary.
- To distribute by September 1 of each year to each fall classis the "Seminary Highlights" communication with a personal note of greeting as board representative of that classis. For example, trustees could insert the "Seminary Highlights" communication into a personal letter from the trustee in which the trustee introduces himself/herself as the trustee from this particular classis, thanks the classis for the privilege of being its seminary trustee and for its ongoing support of Calvin Theological Seminary, and offers personal reflection on his/her trusteeship.

Calvin Theological Seminary BOARD OF TRUSTEES HANDBOOK

- To assist the development office in identifying and contacting potential donors to the seminary.
- To support Calvin Theological Seminary with his/her prayers and gifts

At-Large trustees are responsible:

- To advocate, when appropriate, the interests of the seminary in regular church contexts and in their businesses and professions.
- To assist the development office in identifying and contacting potential donors to the seminary.
- To assist regional trustees when requested in contacting the churches.
- To support Calvin Theological Seminary with his/her prayers and gifts.

Trustees are also responsible to cultivate good relations between the seminary and the churches by reporting board actions to the churches and by providing information back to the seminary.

Trustees of Calvin Theological Seminary should ordinarily not be engaged in business relationships with the school, be compensated by it for other than expenses incurred with respect to board activities, nor realize any other material benefits from serving on the board. If such conflict of interest should arise, a trustee is expected to excuse himself/herself from board discussion and decision on such matters.

Finally, to protect and enhance the integrity of the seminary, it is necessary for trustees to keep confidential all matters pertaining to official evaluations of students, faculty, and administration unless specific actions are declared available for public attention by the board or administration.

SPECIFIC

The specific agenda items on which board action is normally required are presented in the list that follows:

- Regular and terminal appointments and reappointments of full-time teaching faculty.
- Appointments and reappointments of administrative officers with faculty status.
- Emeritation of faculty members.
- Authorization for the administration to appoint other staff members.
- General policies governing student academic status, student life, appeals, discipline and housing.
- The annual operating budget and the auxiliary budgets.

Calvin Theological Seminary BOARD OF TRUSTEES HANDBOOK

- New building plans, including financial arrangements.
- Disposition of undesignated gifts and bequests.
- Salary, pension, and employee benefit programs.
- Investment decisions.
- Tuition and fees.
- Ministry share requests presented to Synod.
- Nominations of trustees.
- Termination of faculty.
- Candidacy Committee membership:
 - One or two trustees serve with faculty members on the seminary's candidacy committee. This committee evaluates CRCNA M.Div. students in their progress towards candidacy, offers encouragement and remediation as needed, and follows procedures specified in the faculty handbook. For the purposes of their service on this committee, student files are open to trustees.

ORGANIZATION OF THE BOARD

Composition

The board consists of sixteen (16) trustees and three (3) at-large trustees. Districts are defined in the By-laws.

At least 50% of the trustees shall be ordained ministers of the Christian Reformed Church in North America. Past synods have stipulated that as nearly as possible the representation on denominational boards shall be divided equally between ministers and lay persons.

In preparing nominations, the board shall give careful attention to creating a healthy mix of expertise, gender and ethnic minority representation, and professional and educational background. Specific competencies shall be included in such areas as business, education, finance, investment, law, and ministry.

Qualifications

Trustees shall possess the following qualifications:

- Professing membership in the CRCNA;
- A clear vision for the seminary and the church;
- Positive, articulate Reformed conviction;
- Commitment of time, talent, and resources;
- Spiritual wisdom and discernment;

Calvin Theological Seminary
BOARD OF TRUSTEES HANDBOOK

- Ability to interact with others constructively;
- Personal reliability and integrity.

Appointment Process

For Regional Trustees:

- 1) By July 1 of each year, the board secretary informs the office of the Executive Director of the CRCNA which regional trustees will need to be replaced the following year. The board secretary identifies which regions and subgroups will need to elect trustees. The secretary also presents the name of an incumbent to be sent to each classis in the region represented by that trustee if the trustee is eligible to serve one more term of office.
- 2) By August 15, the office of the Executive Director of the CRCNA informs classes within each region or subgroup affected that they need to nominate a person for the vacancy. The office of the Executive Director of the CRCNA includes in the mailing a nomination form, qualifications for trustees, and an indication of whether an ordained or not ordained person is needed. Classes shall ascertain the nominees' availability and commitment to serve.
- 3) Classes select nominees at their fall meetings (September or October) and return the completed nomination form by November 1. Classes will also review the slate of incumbents and register any serious reservations they have about the reelection of any incumbent. If no reservations are registered, then the slate will be submitted to the following Synod for ratification. If serious reservations are registered by a majority of classes in a region, the board will prepare a new slate of nominees for election at the winter and/or spring meeting of classes before the next annual Synod.
- 4) The office of the Executive Director of the CRCNA passes the nomination forms to the board by December 1. The board officers and seminary president shall contact nominees for further information, explain the nature of trusteeship, and ascertain the nominees' level of commitment to serve. From this material, the executive committee officers and seminary president prepare recommended nominations, keeping in mind the total composition of the board. The slate of two-person nominations is presented to the executive committee for approval in January, then forwarded to the general secretary.
- 5) If the procedure described above does not produce a sufficient number of persons who, in the judgment of the board, meet the criteria for maintaining the synodically required diversity of board members, as either members or alternates, the board may add to the list of nominations other names that would increase the board's diversity.
- 6) The office of the Executive Director of the CRCNA prepares ballots for the respective classes and mails them.

Calvin Theological Seminary
BOARD OF TRUSTEES HANDBOOK

- 7) The classes vote at their spring meetings (March or May). They submit their ballots and tally to the office of the Executive Director of the CRCNA within 48 hours of the vote. The office of the Executive Director of the CRCNA submits the outcome to Synod for approval.
- 8) In the event of a tie vote, delegates to Synod from the region or subgroup affected shall decide the outcome.

For At-Large Trustees:

- 1) With the minutes of the September meeting, the board secretary shall inform trustees which at-large trustees will need to be replaced the following year. The board secretary shall enclose a nomination form inviting them to submit names of prospective trustees on it by November 1.
- 2) The seminary president is solicited for names of prospective at-large trustees at the same time.
- 3) The officers of the executive committee and seminary president review all suggestions, keeping in mind the balanced composition of the board, and prepare recommended two-person nominations. As part of the process, they shall contact nominees for further information, explain the nature of trusteeship, and ascertain the nominees' level of commitment to serve.
- 4) The board approves the nominations at its February meeting.
- 5) The nominations are submitted to Synod, with biographical material on nominees, as part of the board's report to Synod.

Nominating Committee

The executive committee, in consultation with the president, is responsible for recommending trustee nominations.

Board trustees shall be solicited for names and background on prospective trustees. This material shall be kept in the board office and considered at the time recommended nominations are prepared. Also considered shall be the names of prospective trustees submitted by classes of the Christian Reformed Church.

Background information on all prospective trustees shall be gathered on a standardized form used for this purpose.

Calvin Theological Seminary

BOARD OF TRUSTEES HANDBOOK

Terms of Office

Trustees are ordinarily elected to a three-year term and are eligible for another three-year term. Terms of office commence on July 1. At-Large Trustees are eligible for a third three-year term.

Board of Trustee Meetings

The board shall meet twice onsite annually – in October and again in May. Further, they will meet in February, in most cases via conference call. Ordinarily, meetings begin on Thursday and extend through Friday (or in the case of the May meeting, into Saturday morning for the commencement ceremony). If necessary, special meetings may be called according to the provisions of Article 2.7 of the By-laws. The secretary of the board shall announce the time of regular meetings and shall notify the members of the board of such meetings.

The chair of the board and the seminary president shall insure that the trustees have adequate time to interact with faculty, staff, students and/or major donors to promote fellowship within the seminary community.

Other Particulars

Other particulars concerning trustees and board meetings appear in Articles 2 and 3 of the By-laws.

Board Officers

The board officers shall be selected by the board at the February board meeting. Officers of the board include the board chair, vice-chair and secretary. The business officer of the seminary normally acts as a non-voting treasurer of the board. Other particulars concerning board officers appear in Article III of the By-laws of Calvin Theological Seminary.

The board chair, together with the chair of the Development and Finance Committee, will review the performance and salaries of the president and administration periodically, and report to the board that such a review has taken place.

Appendix B

CTS Faculty Meeting Minutes re Change to Library Governance

Faculty Meeting
Calvin Theological Seminary
Thursday, May 9, 2019, 11:05-11:35
Articles 8972-8975

Present: Mariano Avila, Amanda Benckhuysen, Gary Burge, Sarah Chun, Ronald Feenstra, Paul Fields, Scott Hoezee, Young Ahn Kang, Bob Keeley, David Malone, Jul Medenblik, John Rottman, Jeff Sajdak, Sarah Schreiber, Mary VandenBerg, Jeff Weima, Cory Willson, John Witvliet

Guests: John Bolt, James De Jong

Absent: Lyle Bierma (conference), Troy Bierma, Danjuma Gibson (sabbatical), Karin Maag, David Rylaarsdam (sabbatical), Matthew Tuininga, Geoff Vandermolen

8972. President Jul Medenblik opened the meeting with prayer.

8973. John Bolt and James De Jong from the CRCNA Historical Committee made a presentation regarding their appeal to the faculty on issues involving the structure and organization of Heritage Hall in light of current proposed changes.

8974. The faculty recommends to the Calvin Seminary Board of Trustees that the recommendations, rationale, and subsequent changes in the “Change to Library Governance Document” (below in these Minutes) of April 15, 2019, be approved and recommended to Synod 2019:

Grounds:

1. It is currently unclear whether Heritage Hall and the Curator of Archives are administered under the supervision of the Dean of the Library, the CRCNA Historical Committee, or some other arrangement.
2. In order for Heritage Hall to flourish, it needs not only clear accountability, but also the benefit of being closely connected to the Hekman Library, given Hekman Library’s expertise in good library practices, its efficiencies of scale, and its mission to serve a wider community.
3. The proposed Heritage Hall Advisory Council reflects the stakeholders and the financial supporters of Heritage Hall.

The faculty voted by ballot on approving the above-referenced document: Motion **PASSED** (16 Yes, 0 No, 1 Abstention).

8975. The meeting was adjourned.

Julius Medenblik, President
Scott E. Hoezee, Secretary

MEMORANDUM

To: Hekman Library Committee
From: Cheryl Brandsen, provost; Jul Medenblik, president, Calvin Theological Seminary; Steven Timmermans, executive director, CRCNA
Date: April 15, 2019
Re: Change to Library Governance document

The following recommendation is being submitted to the Hekman Library Committee for approval. If it is approved, it will move forward for approvals by the College and the Seminary and their respective boards. If approved by those boards, it will be submitted to the Council of Delegates at their May meeting, and contingent upon their endorsement, they will submit it to Synod for information. This is also being shared with the Historical Committee of the CRCNA, who may wish to submit it as a supplement to their report to Synod

For context, Heritage Hall is currently funded by the Christian Reformed Church in North America (40%), Calvin College (40%), and Calvin Theological Seminary (20%).

Goal

To establish a clear operational, administrative, and advisory structure for Heritage Hall that allows it to flourish and be sustainable in its future service to the Christian Reformed Church, Calvin Theological Seminary, and Calvin College. The proposed recommendation will enable a clear and cohesive vision to emerge for Heritage Hall with effective oversight.

Recommendation

That the relationship of Heritage Hall to the Hekman Library be clarified in the Governing Policy of the Hekman Library as follows:

Amendment: Relationship with Heritage Hall

The operations of and personnel in Heritage Hall are under the administration of the Dean of the Library. The Curator of the Archives reports to the Dean of the Library, and the other staff in Heritage Hall report to the Curator of the Archives. The Dean of the Library reports to Calvin College's provost and to Calvin Theological Seminary's president (or designee), given that both institutions are funders of the library. Because the Dean is an employee of Calvin College, employee reviews are conducted by the provost, in consultation with the Seminary, following the policies of Calvin College and the Governing Policy of the Hekman Library.

The work of the Curator of the Archives in Heritage Hall is informed by the Archives Advisory Council. The Council will be made up of eight persons, two appointed by the Historical Committee of the CRCNA from its membership, one faculty member appointed by Calvin Theological Seminary, two faculty members appointed by Calvin College, and one external person with expertise chosen by the Archives Advisory Council and ex officio, the Dean of the Library and the Curator of the Archives. The Curator will serve as a non-voting member of the Council. The Council will advise on matters approved by the funders of Heritage

Hall as set forth in the funders' *Statement of Responsibilities*. Normally such responsibilities include advising on the vision and strategic plan of Heritage Hall as well as its evaluation, its strategic alignment with the respective funders' visions, new programs and outreach, budgets, fundraising, and other items named in the *Statement of Responsibilities*. In addition to their representatives on the Archives Advisory Council, Calvin College, Calvin Theological Seminary, and the Christian Reformed Church (including but not limited to the CRC's Historical Committee) shall from time to time, address major strategic vision, structure and evaluative matters appropriate to their role as organizational stake-holders and consistent with their governance documents.

Rationale for the Amendment

The current governing policy of the Hekman Library at Calvin College and Calvin Theological Seminary reads as follows with respect to Heritage Hall:

H. Relationship with H. Henry Meeter Center for Calvin Studies and the Heritage Hall Archives

Due to the similarity in mission and physical proximity, a cooperative relationship is essential among the Hekman Library, H. Henry Meeter Center for Calvin Studies, and Heritage Hall Archives staff. The Hekman Library staff will provide reasonable acquisitions and cataloging services for both the Center and the Archives.

The recommended policy clarifies several aspects of the current policy that have raised organizational and structural questions. Specifically, the new recommendation makes clear that Heritage Hall is designated as a special entity of the Hekman Library for the following reasons:

Resources: For Heritage Hall to flourish, it requires increasingly significant financial resources and priorities of the Hekman Library's operating budget. For instance, the college's capital improvement fund recently earmarked \$633,000 to be used for replacing the current Hekman Library Air Handling unit (which will benefit Heritage Hall) and \$30,000 for an improved security system for Heritage Hall. Heritage Hall as a stand-alone entity does not have the resources or institutional standing to contribute to these operational necessities.

Best Practices: For Heritage Hall to flourish, it must have sustainable library practices and efficiencies supported by professional theory and practice of the library's management and staff. For example, documents must be accessioned following current best practices and catalogued in a timely manner. Significant collections, such as the Paul Henry Papers, must be made known to wider scholarly communities through online catalogs or databases. Documents must be tracked accurately so as to not be misplaced, and basic practices related to preservation and monitoring temperature and humidity must be followed. The library staff is poised to help here. To implement best practices, especially in areas related to technology and preservation, the organizational structure of the library and Heritage Hall must be such that the Dean of the Library can speak into such needs and work collaboratively with the Curator of the Archives on budgets, practices, and staffing. In this context, then, the excellent

volunteers who serve in Heritage Hall or as members of Synod's Historical Committee can contribute in helpful ways as directed by those trained in library and archival science.

Future possibilities: For Heritage Hall to flourish, the synergies between library resources and Heritage Hall must be maximized and coordinated, and the resources of Heritage Hall must be expanded. For instance, the holdings of Heritage Hall can broaden beyond the main historical focus of Dutch-American migration and history. The curricula of the college and seminary would benefit from access to archival and rare resources that support more than the current focal point. These holdings continue to be important, but the histories of the denomination, college, and seminary reflect so much more than this and have many more compelling stories to tell than what have been told in the past.

Subsequent Changes

If the recommended amendment is approved:

- (1) The existing policy regarding the Meeter Center and Heritage Hall also must be revised. The new language for the Meeter Center would read as follows:

H. Relationship with H. Henry Meeter Center for Calvin Studies and the Heritage Hall Archives

Due to the similarity in mission and physical proximity, a cooperative relationship is essential ~~among~~ between the Hekman Library and the H. Henry Meeter Center for Calvin Studies. The Hekman Library staff will provide reasonable acquisitions and cataloging services for ~~both~~ the Center ~~and the Archives~~.

- (2) The mandate of the CRCNA's Historical Committee may require revision, particularly describing its participation in a new cross-institutional Advisory Council.
- (3) The following *Statement of Responsibilities* for the Advisory Council will be effective.

Statement of Responsibilities of the Heritage Hall Advisory Council

Composition

The composition of the Advisory Council must conform to the current approved library policy document: "The Council will be made up of eight persons, two appointed by the Historical Committee of the CRCNA from its membership, one faculty member appointed by Calvin Theological Seminary, two faculty members appointed by Calvin College, and one external person with expertise chosen by the Archives Advisory Council and ex officio, the Dean of the Library and the Curator of the Archives. The Curator will serve as a non-voting member of the Council."

Selection

Members of the Council shall be appointed by each funding entity following its own procedures for appointments to such a committee. Appointment shall be guided by the current needs and functions of Heritage Hall and the

needs of the funding agencies, and have in its membership persons who are particularly qualified to deal with the entity they are serving, as well as persons whose general experience qualifies them to be of assistance.

Terms

Members of the Council shall be appointed for three-year terms, but to maintain continuity of members, the funding agencies may, when deemed advisable, appoint one or more members of each Council to a term or terms of less than three years so that the number of terms expiring in one year is not more than about one-third of the membership. A member of a Council may be appointed to more than one term but shall ordinarily be considered ineligible for reappointment for one year following the expiration of two successive terms. Terms shall normally begin on July 1 and end on June 30.

The chair of the Council shall be appointed by the Provost of Calvin College, in consultation with the heads of the other two funding agencies, for a period of three years, beginning July 1 (unless otherwise specified). The Chair may be reappointed by the Provost of Calvin College in consultation with the heads of the other two funding agencies, but shall ordinarily be considered ineligible for reappointment to the Council or as Chair for one year following the expiration of two successive terms.

Frequency of Council meetings

The Curator of the Archives shall convene a meeting of the Council at least once each semester. The chair will convene additional meetings at the request of three or more members of the Council. A quorum must be present at all meetings.

Responsibilities of the Council

- I. The Curator with the assistance of the Council and the Dean is responsible to create a strategic plan for recommendation to the Hekman Library Committee.
- II. The Council shall have powers of advice with regard to the operation of Heritage Hall, encouraging the Curator of the Archives and the Dean of the Library to implement the vision and strategic plan of Heritage Hall and the three funders.
- III. The Council shall provide recommendations to the Dean of the Library regarding the Curator's appointment and reappointment. In the event of a curator vacancy, the provost of Calvin College may, in consultation with the Council and with the heads of Calvin Theological Seminary and the CRCNA, appoint an interim curator. The provost, in consultation with the Council and with the heads of Calvin Theological Seminary and the CRCNA, will appoint a search committee to fill the vacant position.
- IV. The Council shall offer advice to the Curator and Dean on questions of initiatives, policies, financial resources, and procedures of Heritage Hall. This authority is always subject to revision, modification, or repeal by the governing bodies of the three funding agencies.

Amendments

Statements of responsibilities may be amended by a two-thirds vote of the Council.

Amendments approved by the Advisory Council then go to the Hekman Library Governing Committee.

ACTS OF SYNOD 1969

June 11 to 20, 1969

**At the Fine Arts Center Auditorium
of Knollcrest Campus, Calvin College,
Grand Rapids, Michigan, U.S.A.**

Christian Reformed Publishing House

2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan, U.S.A.

II. AMERICAN BIBLE SOCIETY

A. *Material*: Agenda Report 49. (See Supplement 49).

B. *Recommendation*: Synod commend the American Bible Society for its work, and continue a representative.
—*Adopted*
(See Art. 148, VII, C, 1).

III. BACK TO GOD TRACT COMMITTEE

A. *Material*: Agenda Report 35. (See Supplement 35).

B. *Recommendation*: Synod approve the work of the Back To God Tract Committee.
—*Adopted*
(Committee listed in Art. 148, VII, E, 2).

IV. HISTORICAL COMMITTEE OF THE CHRISTIAN REFORMED CHURCH

A. *Material*: Agenda Report 22. (See Supplement 22).

B. *Recommendations*:

1. Synod alter the mandate of the Historical Committee to read: "The Historical Committee shall gather, preserve and supervise the official Archives of the Christian Reformed Church and cultivate in the Christian Reformed Church knowledge of and appreciation for the church's history."

Grounds:

a. The original mandate is too broad and incapable of implementation without the services of a full-time Archivist and secretarial assistance.

b. The Historical Resources Committee of Calvin College and Seminary in its Heritage Hall Colonial Origins Collections is carrying out the broader aspects of the original mandate.
—*Adopted*

2. Synod include in the list of agencies requested by the synod of 1952 to submit their "minutes, files, letters, etc." the following: Christian Reformed World Relief Committee, Christian Reformed Resettlement Service Committee, The Chaplain Committee of the Christian Reformed Church, Inter-Church Relations Committee, Board of Publications of the Christian Reformed Church, Standing Advisory Budget Committee, Immigration Committee for Canada and the Denominational Historical Committee.
—*Adopted*

3. Synod instruct the synodical study committees upon the completion of their work to submit the records, correspondence and other materials which are of historical value to the Historical Committee for preservation in the denominational Archives.
—*Adopted*

4. Synod change the name of the committee to the Historical Committee of the Christian Reformed Church.
—*Adopted*
(Committee listed in Art. 148, VII, E, 11).

ARTICLE 110

The advisory committee, *Church Order III*, cf. Arts. 29, 65, Rev. J. B. Vos, reporting, presents

LODGE AND CHURCH MEMBERSHIP

A. *Material*: Overtures 6, 6-A.

B. *Analysis*:

SUPPLEMENT 22
HISTORICAL COMMITTEE OF THE
CHRISTIAN REFORMED CHURCH
(Arts. 109, 148)

ESTEEMED BRETHREN:

The Historical Committee, since its beginning in 1934 has been working under the following mandate:

"Synod considers the advisability of appointing a permanent committee with the mandate to gather and preserve, books and documents of historical value pertaining to the history of our church and the church from which we originated and to religion in general, and to provide room and facilities in the college or seminary building where they may be properly preserved and displayed." (*Acts* 1934, p. 81).

This original mandate gives evidence of a broad and commendable historical awareness. The church at that time was not concerned simply to preserve the records of its official life, but it was also interested in preserving the history of the "church from which our church originated" and that of "religion in general." Commendable as this original mandate was in the scope of its historical vision, the Historical Committee now feels that this mandate is too broad and incapable of implementation without the services of a full-time Archivist and secretarial assistance. Failure in the past to meet aggressively the broad demands of this mandate has resulted in other agencies assuming some of the tasks and responsibilities contained in the mandate given our committee in 1934.

The Historical Resources Committee of Calvin College and Seminary in its Heritage Hall Colonial Origins Collection is presently carrying out in a competent and thorough manner much of the work our committee was originally asked to do. In order to avoid unnecessary duplication and undesirable competition, the Historical Committee is of the opinion that the Historical Resources Committee of Calvin College and Seminary can continue to serve the church by collecting and preserving "books and documents of historical value pertaining to the history of our church and the church from which we originated and to religion in general." The Historical Committee can better concentrate on collecting and supervising the official Archives of the Christian Reformed Church.

All official churchly materials of the Christian Reformed Church ought to be permanently preserved in the denominational Archives. These archives, also located in Heritage Hall of the Library of Calvin College and Seminary, are a distinct denominational historical collection. Included in the Archives are:

1) The minutes which consistories and classes of the Christian Reformed Church have presented for microfilming and permanent storage.

2) The ACTS and other official communications of synods of the Christian Reformed Church.

3) The minutes, files, letters, etc., of official agencies of the Christian Reformed Church as specified by the synod of 1952.*

Our committee feels that the records and correspondence of synodical study committees should also be collected and preserved in the Archives. In this way valuable historical materials may be kept for the benefit of future generations.

The Historical Committee suggests that it may in the future best serve the Christian Reformed Church by cultivating in the Christian Reformed Church knowledge of and appreciation for the church's history.

During the past year the Historical Committee has made a deliberate effort to implement the decisions of the synod of 1952 by collecting for preservation in the Archives the minutes of the agencies specified by that synod. To date we are pleased to report that the following agencies have responded favorably to our requests: Synodical Committee, Board of Trustees, Christian Reformed Board of Home Missions, Faculties of Calvin College and Seminary and Back to God Hour Committee. Unfortunately the following agencies have not yet submitted their minutes ten years after date to the denominational Archives: Board of Foreign Missions, Church Help Fund, Publication Committee.

Mr. E. R. Post continues to serve our committee by collecting and microfilming the minutes of consistories and classes. As of February 1, 1969, the minutes of 400 churches and 34 classes have been filmed. The minutes of two classes have not yet been filmed; however, permission to do so has been given. Counting newly organized churches, 232 remain to be filmed. In an attempt to get those churches previously declining (125) or not responding to requests (100) to have their minutes permanently preserved on microfilm in the denominational Archives, the Historical Committee has sent letters to consistories and publicized the program in the church publications. It is hoped that by lending this official support to this microfilming project all our churches will eventually come to appreciate the value and importance of this work and agree to have their minutes microfilmed. Last year synod budgeted \$10,000.00 to help finance this program. To date \$4,743.24 has been spent. \$3,756.35 has been paid for microfilming and \$986.89 for expenses incurred in collecting and returning materials. Since March 1, 1969 marks the mid-point of the fiscal year, there will probably be little or no funds remaining at the end of August. In order to finance the program next year, we are recommending that synod allot \$10,000.00 for this program.

Since synod last year decided to establish a denominational Board of Publications and to consolidate the Sunday School, Education and Publications Committees, the Historical Committee suggests that all the

* Synodical Committee; Board of Trustees; Christian Reformed Board of Missions, General Committee for Home Missions; Faculties of Calvin College and Seminary; Church Help Fund; Back to God Hour; Committee for South America and Ceylon; Publication Committee; Immigration Committee, *Acts* 1952, pg. 33.

official minutes, files, and correspondence of these discontinued committees be submitted to the Historical Committee for cataloging and preservation in the denominational Archives. It is also our opinion that other denominational agencies which have come into existence since, or were omitted by reason of oversight from the list specified by synod in 1952 be added to the list of agencies requested to submit their minutes and official records. We suggest, therefore the addition of the following denominational agencies: Christian Reformed World Relief Committee, Christian Reformed Resettlement Service Committee, The Chaplain Committee of the Christian Reformed Church, Inter-Church Relations Committee, Board of Publications of the Christian Reformed Church, Standing Advisory Budget Committee, Immigration Committee for Canada and the Historical Committee of the Christian Reformed Church.

Recommendations:

1. That the mandate of the Historical Committee be altered to read: The Historical Committee shall gather, preserve and supervise the official Archives of the Christian Reformed Church and cultivate in the Christian Reformed Church knowledge of and appreciation for the church's history.

2. That the list of agencies requested by the synod of 1952 to submit their "minutes, files, letters, etc." to the denominational Archives be augmented so as to include: Christian Reformed World Relief Committee, Christian Reformed Resettlement Service Committee, The Chaplain Committee of the Christian Reformed Church, Inter-Church Relations Committee, Board of Publications of the Christian Reformed Church, Standing Advisory Budget Committee, Immigration Committee for Canada and the Denominational Historical Committee.

3. That synodical study committees upon the completion of their work submit the records, correspondence and other materials which are of historical value to the Historical Committee for preservation in the denominational Archives.

4. That the discontinued Educational and Publication Committees submit their official minutes, files and correspondence to the Historical Committee for preservation in the denominational archives.

5. That synod allocate the sum of \$10,000.00 as its share for the work of preserving the denomination's historical records.

6. That the name of the committee be changed to the Historical Committee of the Christian Reformed Church.

Respectfully submitted,

Dr. L. Oostendorp, chairman

Dr. H. Ippel

Dr. S. Van Dyken

Prof. H. Zwaanstra, secretary

STANDING COMMITTEES

STANDING COMMITTEE SUPPLEMENTS

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 or five persons. The Candidacy Committee is pleased to recommend for candidacy the forty-two persons listed below. The candidates include persons who have graduated from Calvin Theological Seminary and from other accredited seminaries. Those attending seminaries other than Calvin Theological Seminary have completed the Ecclesiastical Program for Ministerial Candidacy. Biographical details for each of the candidates can be found in the candidate booklet, available for download at crcna.org/candidacy.

The following recommendation is presented to synod for consideration of the candidates presented:

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: crcna.org/candidacy). Subject to synod's approval, the candidates will be presented to Synod 2019 on Wednesday, June 19, at 9:30 a.m. *Note:* Four of the forty-two names are listed by initials only at the request of the respective candidates and with permission of the Candidacy Committee.

Joel S. Altena
Israel Alvarado
Ram Aryal
Seth A. Atsma
Jonathan K. Bosma
Christopher Bouma
J.C.
Luke M. Carrig
John Cleveringa
Jason D. Crossen
Zack J. DeBruyne
Cara L.C. DeHaan
Christopher J. Ganski
Daniel J. Gregory
Nathan J. Groenewold
Aaron J. Gunsaulus

John Kyu Hahn
Chris S. Harper
Elizabeth L. Huizenga
Mark A. Janowski
Daniel Joo
Seokwon (Shaun) Jung
S.K.
Kiseok (Daniel) Kang
C.L.
L.L.
Aaron Mamuyac
Timothy J. McHugh
Matthew Mulder
Shawn I. Richardson
Kyle J. Sandison
Garrett Saul

Terence R. Schilstra
Mitchell R. Sheahan
Hilary Smith
Loretta Stadt
Jaleesa J. Stanford

Brad C. Stolman
Kathy Vana
Klaas J. Walhout
Chad E. Werkhoven
William (Bill) R. Whitt

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 thirty-one persons for approval of candidacy extension:

Steven Berkenpas
Yoon Chul (Daniel) Choi
Daniel Crapo
Abigail DeZeeuw
Elisabeth A. De Vries
Brad Diekema
Steven Dykstra
Ben Gresik
Robert J. Gruessing
Sarah Kim Hoos
Jeffrey Michael Hoos
Joseph Hwang
JungSeong (Samuel) Kim
Noah Kruis
Marcek Kuiper
Hannah Ryou Lee

Anthony Matias
Courtney Mooney-Saldivar
Katrina J. Olson
Jennifer L. Palkowski
Janet Arlene Ryzebol
Ivan K. Santoso
Bailey Breanne Sarver
Sharon R. Smith
Jason R. Terpstra
Gale Tien
Rebecca L. Tjapkes
Thomas J. Van Wyk
Nicole Veenkamp
Jantje Fenna (Femke) Visser-Elenbaas
Josiah Youngquist

C. Reinstatement of candidacy

Mr. Kristopher Walhout was a candidate from 2012-2016. During this time he was hopeful that he could find a call that would fit with the location and schedule of his wife, who has been in medical school and residency. By 2016, Mr. Walhout decided to withdraw from candidacy for a time until his wife finished her training. He and his wife are now preparing to go to Africa as a medical missionary and as a teaching pastor. Mrs. Walhout will serve with Worldwide Medical Mission (the medical arm of Samaritan's Purse) as an OB/GYN doctor in Kapsowar, Kenya. Mr. Walhout will teach at the Kapsowar School of Theology. He is currently working out a partnership agreement with the CRCNA through Resonate Global Mission; thus, he is requesting reinstatement of his candidacy. The Candidacy Committee is pleased to approve his request. We therefore recommend that Synod 2019 reinstate the candidacy of Mr. Kristopher Walhout.

Mr. Ryan Schreiber was a candidate from 2008-2012. He withdrew his candidacy in large part to support his wife, who was engaged in graduate studies and now teaches at Calvin Theological Seminary. During this period Mr. Schreiber also pursued an accelerated nursing degree and has been working as a nurse for the past few years. He has seen his nursing career as a form of ministry and is now taking steps to formally combine the

two vocations more explicitly. He has the full support of his current church, Grace CRC in Grand Rapids, Michigan. Thus he is requesting reinstatement of his candidacy. The Candidacy Committee is pleased to approve his request and recommends that Synod 2019 reinstate the candidacy of Mr. Ryan Schreiber.

D. Correcting a clerical error

The Candidacy Committee became aware in mid-April 2019 that due to a clerical error one of the 2017 first-time candidates, Ms. Nicole Veenkamp, had not been placed on the list of recommended extended candidates to be approved by Synod 2018. To correct this error, the Candidacy Committee decided to immediately add her name to the list of current extended candidates and to include her name on the list provided in section I, B above. The committee asks synod to endorse the action of the Candidacy Committee in this matter.

II. 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 review the names of those approved for Article 8 process. 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 the Office of Candidacy.

Date	Name of applicant	Classis	Former denomination
6/4/18	Mulder, Jeremy	Hudson	Grace Fellowship Nondenominational
6/4/18	Lee, Tae	Hudson	Korean American Presbyterian Church
8/17/18	Lee, Kwon Do	Hudson	Baek Suk Presbyterian
9/4/18	Chae, Kwan Jung	Hanmi	Presbyterian Church in Korea
9/5/18	Jeong, Amos	Ko-Am	Presbyterian Church in Korea
9/6/18	Kim, Sung Jin	Ko-Am	Presbyterian Church in Korea
9/6/18	Lee, Sung Chul	Ko-Am	Presbyterian Church in Korea
9/14/18	Lee, Seong Jun	California South	Presbyterian Church in Korea
9/18/18	Anderas, Phil	Wisconsin	Episcopal Church
11/20/19	Musungayi, J.P. Mukendi	Rocky Mountain	United Reformed Church of Congo
12/10/18	Pang, Sang (Sam)	Greater Los Angeles	Calvary Chapel
1/29/19	Selvaggio, Anthony	Atlantic Northeast	Reformed Presbyterian
1/30/19	Choi, Seon Il (Daniel)	Hudson	Presbyterian Church in Korea
2/27/2019	Kim, Do Hyeong	Lake Erie	Presbyterian Church in Korea
2/27/2019	Fairrow, Marcia	Lake Erie	United Church of Christ
3/1/2019	Saville, Michael	Atlantic Northeast	Reformed Church in America

III. Review of the Ecclesiastical Program for Ministerial Candidacy

Over the past year, a task force has been reviewing the current Ecclesiastical Program for Ministerial Candidacy (EPMC). The task force consists of members of the Candidacy Committee and representatives of Calvin Theological Seminary. This task force was mentioned in the *Agenda for Synod 2019* reports by both the Candidacy Committee and Calvin Theological Seminary. The Appendix to this report presents the work of the task force and offers two recommendations for consideration by Synod 2019.

IV. Recommendations

- A. That synod declare the persons listed in section I, A as candidates for ministry in the Christian Reformed Church.
- B. That synod approve the extensions of candidacy as recommended in section I, B.
- C. That synod reinstate the candidacy of Mr. Ryan Schreiber and Mr. Kristopher Walhout, as described in section I, C.
- D. That synod endorse the action of the Candidacy Committee in correcting a clerical error regarding the extended candidacy of Nicole Veenkamp.
- E. That synod approve the action of the Candidacy Committee in declaration of need for the persons listed in section II for affiliation under Church Order Article 8.
- F. That synod approve the following with regard to the EPMC Task Force report presented in the Appendix to this report:
 1. That synod take note of the growth of the Ecclesiastical Program for Ministerial Candidacy (EPMC) and affirm with appreciation the need to evaluate the goals and effectiveness of the program and request that the Candidacy Committee provide an update on the survey and study to Synod 2020.
 2. That synod encourage delegates to Synod 2020 to complete the EPMC Survey of Delegates that is available on the Synod Site for delegates and advisers. Delegates are requested to complete the survey by June 30, 2019.

Candidacy Committee
David R. Koll, director

Appendix

Ecclesiastical Program for Ministerial Candidacy (EPMC) Review and Update

In the interest of serving the church with well-formed and well-prepared ministers of the Word, the Candidacy Committee and Calvin Theological Seminary present a report on the EPMC program along with a recommendation that synod ask the Candidacy Committee to continue working with Calvin Theological Seminary to evaluate the goals and effectiveness of the EPMC program and provide a report to Synod 2020.

The formation and training of students who are annually approved by synod to become candidates for ministry in the Christian Reformed Church in North America is a key ministry purpose for the wider church. The founding of Calvin Theological Seminary in 1876 as the first institution of the Christian Reformed Church illustrates the long-standing denominational commitment to leadership and an *educated clergy*.

Educational programs change over time along with the needs of individuals and churches. At one point in our history only persons who graduated from Calvin Theological Seminary could become candidates for minister of the Word. Eventually a system developed in which persons who

attended other seminaries still connected with and even moved to Grand Rapids, Michigan, to take identified, required courses at Calvin Theological Seminary.

In a report to Synod 2004, Calvin Theological Seminary reviewed the foundations of this history of training and formation as follows:

The CRC has maintained its own theological seminary for over 125 years because it understands the critical influence of seminary training on pastors' theology and practice and, consequently, on the theological unity of the denomination.

The CRC has understood that the Reformed perspective is not simply a matter of several theological propositions that can be learned in a course or two but is an organic whole reaching across all the disciplines of theological education. It is grounded in a certain view of inspiration and the nature of Scripture. It embraces a deep and wide understanding of creation, fall, redemption, and restoration that is the foundation of an all-embracing world and life view. The Reformed perspective has its own peculiar take on the nature of the church, worship, preaching, and the sacraments. This perspective animates local church practices, defines denominational policy, and shapes synodical decisions. The curriculum of Calvin Seminary has been developed through the decades to enable students to understand, practice, and pass on this vision.

(Agenda for Synod 2004, p. 159)

For a number of years there were multiple conversations and reports to synod on what came to be known as "alternate routes to ministry." The denominational discussion on these and related matters was one of various viewpoints and values. Synodical study committees were appointed and reported to Synods 2000, 2001, and 2004 (see *Agenda for Synod 2000*, p. 271; *Agenda 2001*, p. 263; *Agenda 2004*, p. 339).

Eventually synod mandated a Candidacy Committee and instructed that a dynamic partnership be formed between the Candidacy Committee and Calvin Theological Seminary (CTS). A key part of that partnership has included the development and management of the Ecclesiastical Program for Ministerial Candidacy. For more than ten years the Candidacy Committee and CTS have been working together to serve the church with the EPMC in its current form.

A link to the current EPMC handbook, which also identifies the current course requirements, can be accessed at calvinseminary.edu/wp-content/uploads/EPMC_Handbook.pdf.

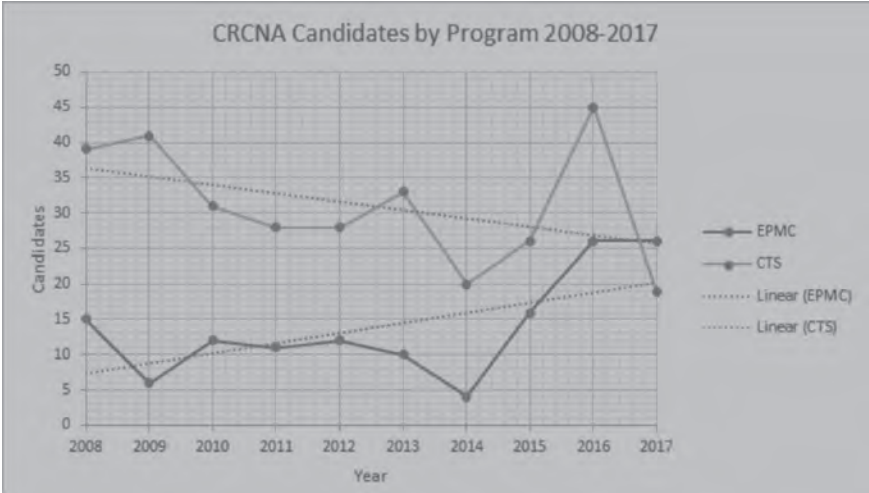
During the past ten years, the Candidacy Committee and CTS have seen a great deal of change in educational models and delivery systems. Calvin Theological Seminary began offering a distance/hybrid M.Div. degree in 2012, which allows students to live, work, and minister where they are and still receive a Calvin Theological Seminary M.Div. degree—by means of on-line courses instead of the formerly required semester-long intensive classes and local mentoring.

The seminary was recently approved to offer a completely online M.A. degree in ministry leadership, so no longer is a student in this program required to come to Grand Rapids for on-campus coursework. In addition, the distance M.Div. degree program has allowed students to begin residentially and then relocate to an internship site, or to begin in distance education and then move to finish their program in residence. Flexibility, responsiveness, and different pathways have marked recent program development at Calvin

Theological Seminary. It should be noted that the landscape of seminary education has continued to change across the United States and Canada.

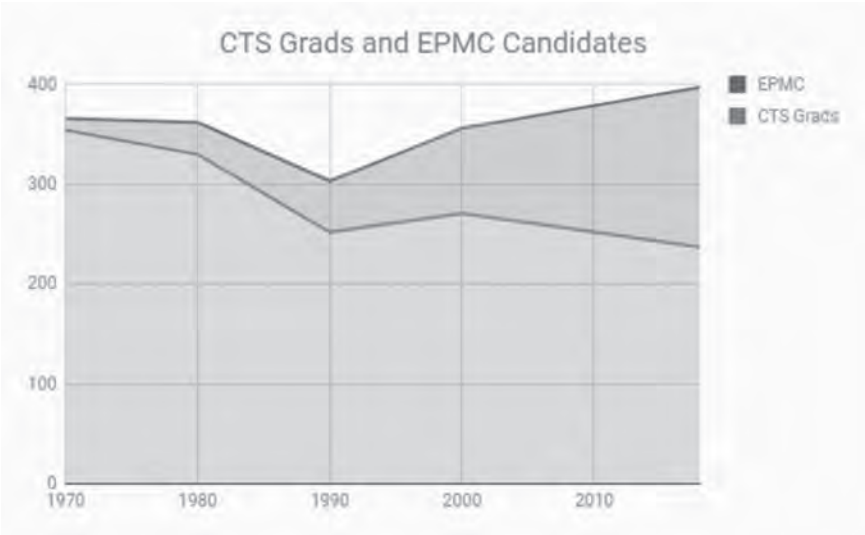
The Candidacy Committee has also developed a two-year online program to allow students to finish the required EPMC courses. A number of students have taken advantage of the availability of the EPMC program to enter into ministry in the Christian Reformed Church in North America. In fact, 2018 was the first time in Christian Reformed Church history when a majority of the candidates approved received most of their training from seminaries other than Calvin Theological Seminary.

A review of trends regarding the EPMC program and its predecessor programming shows a marked increase in EPMC program participation in the past few years. Both the Candidacy Committee and Calvin Theological Seminary would like to share the following material as part of this update.



	TOTAL Candidates	# of CTS	# of EPMC	# Can CTS/ EPMC/ Total	# US CTS/ EPMC/ Total	Other CTS/ EPMC/ Total	# Male	# Female	# Ethnic Minority
2008	53	39	14 (27%)	7/7/14	31/7/38	1/0/1	48	5 (9%)	5 (9%)
2009	47	35	12 (25%)	8/5/13	26/7/33	1/0/1	40	7 (15%)	2 (4%)
2010	41	31	10 (25%)	4/4/8	26/6/32	1/0/1	31	10 (25%)	3 (7%)
2011	42	30	12 (29%)	3/6/9	25/6/31	2/0/2	35	7 (17%)	11 (26%)
2012	44	31	13 (30%)	2/7/9	25/6/31	4/0/4	36	8 (18%)	5 (11%)
2013	50	31	19 (38%)	6/4/10	24/15/39	1/0/1	40	10 (20%)	12 (25%)
2014	49	23	26* (53%)	4/10/14	17/14/31	2/2/4	44	5 (10%)	10 (20%)
2015	44	26	18 (41%)	8/5/13	15/13/28	3/0/3	33	11 (25%)	6 (14%)
2016	47	28	19 (40%)	5/1/6	19/14/33	4/4/8	34	13 (28%)	11 (23%)
2017	39	20	19 (48%)	6/5/11	9/12/21	5/2/7	27	12 (31%)	10 (27%)
2018	43	19	26 (56%)	3/10/13	16/14/30	0/0/0	38	5 (12%)	12 (28%)

*Some candidates had more training at CTS than the basic EPMC training due to transferring to Calvin Theological Seminary when distance education became available through CTS.



Decade Trends re Ministers into the CRC

Year(s)	CTS grads	EPMC	Total cand.	% cand. from CTS	Cand. exam	Art. 7	Art. 8	Total new pastors	% new pastors from CTS	Art. 14e re-enter	Total comm. pastor	New Art. 23-a	Art. 23-b / c	Art. 23-d
Total in 70s	354	12	366	97%		1	20	387	91%					
Total in 80s	330	32	362	91%	337	17	63	442	75%	6				
Total in 90s	252	51	303	83%	293	21	139	463	54%	6				
Total in 00s	271	85	356	76%	328	49	161	566	48%	13		202		
2010	30	10	40	75%	41	0	21	61	49%	4	210	40	2	2
2011	30	12	42	71%	37	0	16	58	52%	2	237	28	1	4
2012	30	13	43	70%	34	0	12	55	55%	1	234	28	0	4
2013	31	19	50	62%	41	0	10	60	52%	1	244	28	4	1
2014	23	26*	49	47%	48	0	12	61	38%	0	253	29	0	4
2015	26	18	44	59%	42	0	13	57	46%	0	260	49	1	2
2016	28	19	47	60%	42	0	14	56	50%	1	262	37	1	4
2017	20	19	39	51%	38	0	11	49	41%	1	272	51	2	1
2018	19	24	43	44%	43	0	19	61	31%	3	275	42	0	9
2010's	237	160	397	60%	366	0	128	518	46%	13		332	11	31

*Some candidates had more training at CTS than the basic EPMC training due to transferring to Calvin Theological Seminary when distance education became available through CTS.

The following chart shows the number of candidates who have attended each of the schools (other than Calvin Theological Seminary) where students have received their primary theological education in the past three years:

Seminaries Where EPMC Candidates Earned their M.Div. 2016-2019		
Seminary	EPMC Candidates	% of Total EPMC
Western Theological Seminary	15	19%
Regent College, Vancouver, BC	8	10%
Princeton Theological Seminary, Princeton, NJ	5	6%
Trinity Evangelical Divinity School, Deerfield, IL	5	6%
Fuller Theological Seminary	4	5%
Reformed Theological Seminary, Orlando, FL	4	5%
Tyndale Seminary, Toronto, ON	4	5%
McMaster Divinity College	3	4%
Taylor Seminary	3	4%
Westminster Theological Seminary	3	4%
Covenant Theological Seminary	2	3%
Gordon-Conwell Theological Seminary, Hamilton, MA	2	3%
Grand Rapids Theological Seminary	2	3%
Sioux Falls Seminary	2	3%
Beeson Divinity School, Birmingham, AL	1	1%
Bethel Seminary, Arden Hills, MN	1	1%
Corban University	1	1%
Dallas Theological Seminary (Th.M.)	1	1%
Denver Seminary	1	1%
McCormick Theological Seminary	1	1%
Moody Theological Seminary	1	1%
Northern Seminary	1	1%
Oikos University, Oakland, CA	1	1%
Protestant Theological University, Utrecht, the Netherlands	1	1%
Providence Theological Seminary	1	1%
Reformed Presbyterian Theological Seminary, Pittsburgh, PA	1	1%
San Francisco Theological Seminary	1	1%
Seattle School of Theology and Psychology	1	1%
Southwestern Baptist Theological Seminary, Houston, TX, branch	1	1%
Talbot Theological Seminary	1	1%
Western Seminary, San Jose Campus, Los Gatos, CA	1	1%
Westminster Seminary California (Escondido, CA)	1	1%
Total	80	100%

This report is provided to update synod and the churches of the Christian Reformed Church in North America as the Candidacy Committee and Calvin Theological Seminary work on a review of the current EPMC program. The review includes surveying key ministry leaders and those who have participated in the EPMC program since 2012. A survey was sent in April 2019 to current and past EPMC students (2012 to present) as well as to Classical Ministerial Leadership Teams (CMLTs), synodical deputies and alternates, regional pastors, and classical stated clerks.

Questions Underlying This Study and Our Survey on EPMC Goals and Effectiveness

1. Is the current EPMC program adequate for the personal, professional, and theological formation of students for effective ministry in the CRCNA?
2. How can we contribute to enhanced formation of vibrant church leaders for the CRCNA?
3. What level of theological unity or cohesion do we need for a vibrant denomination, and how is this best obtained and developed through the EPMC program?
4. Who should “own” and manage the EPMC program—CTS, the CRCNA Candidacy Office, or both? (When the EPMC program began, synod said it should be both.)
5. Does our current program meet the original purpose for which it was intended?
6. Do the current number and level of required courses meet the needs of the EPMC students and/or the desire of synod for the adequate training of EPMC students?

Recommendations

In accord with this update and report, the Candidacy Committee of the Christian Reformed Church makes the following recommendations:

1. That synod take note of the growth of the Ecclesiastical Program for Ministerial Candidacy (EPMC) and affirm with appreciation the need to evaluate the goals and effectiveness of the program and request that the Candidacy Committee provide an update on the survey and study to Synod 2020.
2. That synod encourage delegates to Synod 2020 to complete the EPMC Survey of Delegates that is available on the Synod Site for delegates and advisers. Delegates are requested to complete the survey by June 30, 2019.

Since submitting its primary report to synod in February, the Historical Committee provides the following updates.

The committee met in full session on February 11, and again on April 11, to conduct committee business. It also engaged in a higher number of informal exchanges among members than is usual in order to handle committee business responsibly.

I. Personnel

The committee has enjoyed positive interchanges with Dr. Will Katerberg since his appointment in February as interim curator of the Archives. Our chair in particular has engaged in conversations with him regarding the work of Heritage Hall, its personnel, and the vision for Heritage Hall. The committee voted that, to the extent that he is interested and available, Dr. Katerberg “be invited to join the committee’s representatives when they meet with the advisory committee of synod assigned to handle Historical Committee matters.”

II. Committee initiatives

In response to the directive of Synod 2018 that the executive director “work with the Historical Committee to institute a new practice by which we honor each congregation celebrating 150 years of ministry with a commemorative plaque” (*Acts of Synod 2018*, p. 479), the executive director referred decision-making to the Historical Committee. After contacting a number of congregations that had been in existence for that length of time, but not necessarily in the CRCNA that long, and considering other issues, the committee affirmed the policy of presenting the award only to churches in continuous existence in our denomination for 150 years. The committee will inform the executive director’s office annually of such churches and will leave all details related to presenting the plaque, preferably at a congregation’s 150th anniversary ceremony, to the executive director’s office.

Resource advice and information has been provided to representatives of several congregations planning major, imminent anniversaries.

The committee officers arranged and participated in a helpful conversation with Dr. George Harinck, veteran archivist of the Theological University of Kampen, and with Dr. Katerberg when Dr. Harinck was on campus for other matters. Dr. Harinck is also a permanent research fellow at the Van Raalte Institute and an invaluable resource on archiving Reformed materials.

The committee engaged in an extensive review of a manuscript for possible publication subvention; in doing so, it also consulted competent outside authority.

As the editorial board of the publication *Origins*, the committee discussed with editor Janet Sheeres the direction and content of future issues. The magazine has been remarkably successful as the main force in raising some \$0.5 million for the Friends of the Archives Endowment Fund. That fund has contributed to a major capital renovation and to Heritage Hall publications serving the educational mission entrusted to the Historical Committee. The committee is reviewing future possibilities for the magazine and for subsidizing future projects.

With two of its members retiring this year, the Historical Committee spent some time evaluating desirable committee expertise and assessing and recruiting people who could serve well on the committee in the future.

III. Organizational Review

The matter of organizational review has taken a significant amount of the Historical Committee's time and energy since last summer. This review has involved extensive historical examination into the minutes of the Historical Committee, the *Agendas* and *Acts of Synod*, the minutes of other Calvin College and Calvin Theological Seminary committees, and the respective faculty handbooks of both institutions. Why was such a review necessary? During the tenures of curators Dr. Herbert Brinks (1972-1997) and Dr. Richard Harms (1998-2016), an unwritten arrangement based on understanding and trust between the Historical Committee and its three funding agencies (Calvin College, Calvin Theological Seminary, and the CRCNA) had developed organically over time; however, in times of change, such unwritten arrangements do not transfer automatically, and that can lead to uncertainty and confusion. This happened when a new dean of the Hekman Library was appointed around the same time that Dr. Harms retired, a new curator was hired, and new members simultaneously joined the Historical Committee. Our committee and its three stakeholders agreed that a clear memorandum of understanding between us was necessary.

We can report that we have reached agreement on one crucial point. While the Historical Committee is mandated with oversight concerning the overall well-being of Heritage Hall, we do not exercise hands-on management of the daily activities of its staff and programs. We participate in matters of vision, strategic planning, finances, and programming at arm's length; and we are responsible for assuring synod in our annual report of such involvement and that matters related to Heritage Hall are going well. Thus, we and the three stakeholders' representatives agree that it is important for Heritage Hall to be served by an advisory council that harmonizes with the administrative structures of Calvin College and Calvin Theological Seminary and includes representatives of both institutions, the denominational office, and the Historical Committee—as well as an external member with special expertise in the material and educational purpose of the Heritage Hall collection.

We regret that we must also report that we were unable to resolve the main issue that divides us: should Heritage Hall be incorporated into the identity and administrative management of the Hekman Library of Calvin College and Calvin Theological Seminary? Our position that this change should *not* be made is based on the explicit decision of Synod 1969 that removed Heritage Hall (then simply known as the Archives) from its place and status as part of the college and seminary library and gave it a separate identity and status; that decision highlighted an increasing educational role for Heritage Hall. In the words of the mandate given to our committee at that time,

The Historical Committee shall gather, preserve and supervise the official Archives of the Christian Reformed Church and cultivate in the Christian Reformed Church knowledge of and appreciation for the church's history.
(*Acts of Synod 1969*, p. 74)

This led to the appointment of Dr. Herbert Brinks as a full-time curator in 1972. On behalf of synod, we shall continue our discussions with the administrators of the three stakeholders on the basis of that mandate.

Accordingly, we present the following recommendations.

IV. Recommendations

A. That synod approve the establishment of an advisory council for Heritage Hall to give counsel and advice to the curator and staff of Heritage Hall on matters of vision, personnel, finances, strategic planning, and programming. The advisory council will report to the Historical Committee, the executive director of the CRCNA, and the administrations of Calvin College and Calvin Theological Seminary. The Historical Committee remains responsible for reporting to synod on Heritage Hall and the archives.

Ground: This will provide the clarification needed.

B. That synod approve no additional changes in the governance of Heritage Hall and the archives.

Grounds:

1. It has not been established that such a change is necessary or in the best interest of Heritage Hall and the archives.
2. A synodical decision on this matter would be premature before the Historical Committee and the representatives of the funding entities resolve this matter together.

Historical Committee

John Bolt, chair

Paul Bremer

James A. De Jong, secretary

Kristin Kobes Du Mez

OVERTURES

Overture 24: Commend the Great Lakes Catechism on Marriage and Sexuality to the Classes and Churches for Reflection and Study

I. Background

Over the last number of years, there has been much shifting of people's understanding regarding human sexuality and marriage in both the culture and churches. In addition, these important issues are more and more a source of public comment and discussion. Given this cultural climate, it is important for the church to be able to clearly articulate and instruct God's ways regarding these important issues, so that God's people can embrace his plans for them and be equipped to winsomely engage in meaningful discussion with each other and with their neighbors.

II. Overture

Classis Northcentral Iowa overtures Synod 2019 to commend the Great Lakes Catechism on Marriage and Sexuality (see *Agenda for Synod 2019*, pp. 438-44) to the classes and churches of the CRCNA for reflection and study.

Grounds:

1. As explained in the cover letter published by Dr. Branson Parler, president, Regional Synod of the Great Lakes (Reformed Church in America), there has been a need expressed, and this catechism is proposed as a tool to help address that need.¹
2. The RCA General Synod 2018 "commended the Great Lakes Catechism on Marriage and Sexuality for reflection, study, and response by the . . . RCA churches and classes as a means of deepening our understanding of the biblical teaching on human sexuality and finding a pathway forward in mission and ministry."² The CRCNA could benefit from participating in this discussion among ourselves and also our fellow Christians in the RCA.

Classis Northcentral Iowa
Steven L. Schulz, stated clerk

¹ See www.bransonparler.com/blog/great-lakes-catechism-on-marriage-and-sexuality.

² *RCA Today*, June 11, 2018. See also rca.org/news/catechism-marriage-and-sexuality-be-sent-churches-and-classes.

Note: Classis Northcentral Iowa was scheduled to meet in early March; however, winter storms caused a rescheduling of their meeting until late March, after the March 15 deadline for overtures had passed. Due to these circumstances beyond their control, Classis Northcentral Iowa's overture submitted in late March for consideration by synod is on synod's agenda.

Overture 25: Do Not Accede to Overture 8 regarding Assertions by Synod 2012 about Climate Change

I. Background

Overture 8 to Synod 2019 in the *Agenda for Synod 2019* (pp. 505-509) requests that synod withdraw the following two assertions made by Synod 2012: (1) "It is the current near-consensus of the international scientific community that climate change is occurring and is very likely due to human activity;" and (2) "Human-induced climate change is an ethical, social justice, and religious issue [which] . . . poses a significant threat to future generations, the poor, and the vulnerable" (*Acts of Synod 2012*, p. 803).

Overture 8 supplies two principle grounds for this request: (1) "Climate science is too complex for the denomination to reach such conclusions at this time" (*Agenda for Synod 2019*, p. 507) and (2) Church Order Article 28-a "prevents synod from maintaining its stated position on the effect of human-generated CO₂ . . ." (p. 508).

II. Overture

Classis Grand Rapids East overtures Synod 2019 not to accede to Overture 8.

Grounds:

1. The support offered by Overture 8 is insufficient for its ground that "climate science is too complex for the denomination to reach such conclusions at this time."
 - a. Since 2004, seven major studies into the scientific consensus on human-caused climate change have been conducted. A synthesis study of these seven studies was published in 2016¹ and revealed the following:
 - 1) Depending on exactly how expert consensus is measured, somewhere between 90 percent and 100 percent of climate experts agree that humans are responsible for climate change, with most studies finding 97 percent consensus among publishing climate scientists.
 - 2) The greater the climate expertise among those surveyed, the higher the consensus on human-caused global warming.
 - b. There is complete agreement among every national science academy in the world that climate change is occurring and is primarily driven by human activity. Most recently, the United States Fourth National Climate Assessment, Volume One (2017) brought together 12 federal

¹ Cook, et al. "Consensus on consensus: a synthesis of consensus estimates on human-caused global warming." *Environmental Research Letters*, vol. 11, no. 4, 13 (Apr. 2016).

- agencies and over 50 coauthors and reaffirmed that current warming is primarily caused by human activity.² Synod 2012 did not reach a novel or unsupported conclusion. They simply accepted the findings of decades of research conducted by thousands of experts.
- c. To dispute this overwhelming evidence, Overture 8 offers the unpublished research of two climate scientists. The research is unpublished because it has been determined by their peers and colleagues (through the process of peer review) that their methodology is unsound and their data is unreliable. For example, multiple errors have been identified in the research explicitly referenced in Overture 8 (J.R. Christy, 2016, 2017).³
 - d. In order to effectively argue that “the climate science is too complex,” Overture 8 would be expected to deliver robust, peer-reviewed evidence that would offer compelling counterevidence to the existing consensus reviewed above. Overture 8 does not do this. Therefore, the ground provided that “climate science is too complex for the denomination to reach such conclusions at this time” is insufficiently supported.
2. Climate change, its impacts, and the church’s response can be faithfully interpreted as “ecclesiastical matters” under Church Order Article 28-a.
 - a. Overture 8 argues that Church Order Article 28-a “should have prevented Synod 2012 from making clear announcements on climate science and the causes of global warming,” and offers commentary on the article from DeMoor (2010) and Borgdorff (2017) to support this claim. However, the article itself, as well as the commentary cited, can be interpreted broadly and need not support the argument put forth by Overture 8. Little historical precedent has been set by synod for how to properly interpret the meaning of ecclesiastical, and no Church Order Supplements exist to offer further guidance.
 - b. Overture 8 claims that “the position on climate science taken by Synod 2012 does not come under any [of the] tasks” listed by DeMoor (2010), which are: Christian worship, the proclamation of the Word, the administration of the sacraments, the nature of the faith of God’s people, pastoral care, and mission efforts. On the contrary, it can just as easily be argued that true Christian worship must reflect a concern for the injustice suffered by those disproportionately impacted by the manifestations of climate change (i.e., Isa. 58; Mic. 6:8; Amos 5:21-24); that a full proclamation of the Word would follow the lead of Jesus himself when he proclaims that his message is good news for the poor and oppressed (Luke 4:18), including those who are most harmed by the effects of a changing climate; that dispensing effective pastoral care includes recognizing the trauma and spiritual discouragement experienced by our brothers and sisters

² USGCRP, 2017: *Climate Science Special Report: Fourth National Climate Assessment*, Volume I [Wuebbles, D.J., D.W. Fahey, K.A. Hibbard, D.J. Dokken, B.C. Stewart, and T.K. Maycock (eds.)]. U.S. Global Change Research Program, Washington, D.C., USA, 470 pp.; doi.org/10.7930/J0J964J6.

³ For example: Swanson, R. Eric. “A Comparative Analysis of Data Derived from Orbiting MSU/AMSU Instruments.” *Journal of Atmospheric and Oceanic Technology*, vol. 34, no. 1, 16 Jan. 2017.

living in the path of ever more extreme weather; that true mission efforts must recognize that climate impacts are already reversing the economic and spiritual gains previously made around the world, as affirmed by the CRC's World Renew and other relief and development agencies.

- c. Belgic Confession Article 29 states that the true church "engages in the pure preaching of the gospel" and "governs itself according to the pure Word of God," among other activities. Jesus offers for us his own definition of the "pure gospel" in Luke 4 by borrowing the words of Isaiah, "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor" (Luke 4:18-19). By our Lord's own definition, a "pure preaching of the gospel" must grapple seriously with powers and principalities that conspire to keep people poor, deny them freedom, and oppress them. It is abundantly clear that the impacts of climate change are already being felt around the world, and they are being visited most acutely upon those who have contributed least to the problem and who have the fewest resources to adapt—in other words, those who are already poor and oppressed. In addition, climate impacts are already and will continue to drive more and more people into food insecurity and poverty if left unchecked. To accept the scientific consensus on human-caused climate change and to mount a robust response, then, can fairly be interpreted as one component of what it means to "engage in the pure preaching of the gospel" and to "govern [ourselves] according to the pure Word of God" (Belgic Confession Art. 29).

Classis Grand Rapids East
Alfred E. Mulder, stated clerk

FINANCIAL REPORTS

Operating Budget (000s) Fiscal Year 2019-2020

	Fiscal 16-17 Actual	Fiscal 17-18 Actual	Fiscal 18-19 Budget	Fiscal 19-20 Proposed @ .7500
INCOME:				
Ministry Share	\$ 2,962	\$ 2,918	\$ 2,815	\$ 2,815
% of Total Income	36.0%	29.8%	30.9%	31.6%
Other Gift Income:				
Gifts & Offerings	\$ 3,575	\$ 3,522	\$ 4,405	\$ 4,285
Estate Gifts	\$ 1,161	\$ 2,207	\$ 1,600	\$ 1,500
Total Gift Income	4,736	5,729	6,005	5,785
% of Total Income	57.6%	58.6%	66.0%	65.0%
Other Income:				
Tuition & Sales	\$ -	\$ -	\$ -	\$ -
Grants-Animation/Capital	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 530	\$ 1,133	\$ 280	\$ 300
Total Other Income	530	1,133	280	300
% of Total Income	6.4%	11.6%	3.1%	3.4%
TOTAL INCOME	8,228	9,780	9,100	8,900
EXPENSES (FTE = Full Time Employee):				
Program Services:				
English	\$ 2,167	\$ 2,282	\$ 2,575	\$ 2,575
FTEs	16	13.05	13.05	13.3
International	\$ 3,246	\$ 3,367	\$ 3,825	\$ 3,665
FTEs	8	5.6	5.60	5.55
Education	\$ 155	\$ 168	\$ 180	\$ 120
FTEs	2	2	2	1
Total Program Service \$	\$ 5,568	\$ 5,817	\$ 6,580	\$ 6,360
Total Program Service FTEs	26	21	21	20
% of Total \$	70.6%	71.4%	72.3%	71.5%
% of Total FTEs	72.2%	66.3%	68.5%	65.4%
Support Services:				
Management & General	\$ 931	\$ 940	\$ 970	\$ 950
FTEs	4	4	3	3
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund-raising	\$ 1,392	\$ 1,395	\$ 1,550	\$ 1,590
FTEs	6	6.5	6.5	7.5
Total Support Service \$	2,323	2,335	2,520	2,540
Total Support Service FTEs	10	11	10	11
% of Total \$	29.4%	28.6%	27.7%	28.5%
% of Total FTEs	27.8%	33.7%	31.5%	34.6%
TOTAL EXPENDITURES	\$ 7,891	\$ 8,152	\$ 9,100	\$ 8,900
TOTAL FTEs	36	31.15	30.15	30.35
NET INCOME / (EXPENSE)	\$ 337	\$ 1,628	\$ -	\$ -

Operating Budget (000s)
Fiscal Year 2019-2020

	Fiscal 16-17 Actual	Fiscal 17-18 Actual	Fiscal 18-19 Budget	Fiscal 19-20 Proposed @ .7500
INCOME:				
Ministry Share	\$ 2,324	\$ 2,349	\$ 2,208	\$ 2,300
% of Total Income	1.5%	1.5%	1.4%	1.5%
Other Gift Income:				
Gifts & Offerings	\$ 3,518	\$ 3,247	\$ 3,376	\$ 3,426
Estate Gifts	\$ 45	\$ 11	\$ 36	\$ 36
Total Gift Income	3,563	3,258	3,412	3,462
% of Total Income	2.4%	2.1%	2.2%	2.2%
Other Income:				
Tuition & Sales	\$ 140,396	\$ 141,415	\$ 143,694	\$ 145,402
Grants	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 4,700	\$ 5,409	\$ 5,847	\$ 6,697
Total Other Income	145,096	146,824	149,541	152,099
% of Total Income	96.1%	96.3%	96.4%	96.3%
TOTAL INCOME	150,983	152,431	155,161	157,861
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Education	\$ 131,690	\$ 134,784	\$ 136,106	\$ 138,474
FTEs	558	548	528	528
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 131,690	\$ 134,784	\$ 136,106	\$ 138,474
Total Program Service FTEs	558	548	528	528
% of Total \$	87.2%	87.7%	87.7%	87.7%
% of Total FTEs	77.7%	80.6%	78.7%	78.7%
Support Services:				
Management & General	\$ 8,383	\$ 8,404	\$ 8,427	\$ 8,574
FTEs	59	40	44	44
Plant Operations	\$ 8,119	\$ 7,597	\$ 7,695	\$ 7,829
FTEs	69	63	69	69
Fund-raising	\$ 2,791	\$ 2,849	\$ 2,933	\$ 2,984
FTEs	32	29	30	30
Total Support Service \$	19,293	18,850	19,055	19,387
Total Support Service FTEs	160	132	143	143
% of Total \$	12.8%	12.3%	12.3%	12.3%
% of Total FTEs	22.3%	19.4%	21.3%	21.3%
TOTAL EXPENDITURES	\$ 150,983	\$ 153,634	\$ 155,161	\$ 157,861
TOTAL FTEs	718	680	671	671
NET INCOME / (EXPENSE)	\$ -	\$ (1,203)	\$ -	\$ -

**Operating Budget (000s)
Fiscal Year 2019-2020**

	Fiscal 16-17 Actual	Fiscal 17-18 Actual	Fiscal 18-19 Budget	Fiscal 19-20 Proposed @ .7500
INCOME:				
Ministry Share	\$ 2,379	\$ 2,405	\$ 2,283	\$ 2,283
% of Total Income	32.2%	32.3%	31.0%	30.6%
Other Gift Income:				
Gifts & Offerings	\$ 1,261	\$ 1,295	\$ 1,300	\$ 1,300
Estate Gifts	\$ 198	\$ 210	\$ 200	\$ 200
Total Gift Income	1,459	1,505	1,500	1,500
% of Total Income	19.7%	20.2%	20.4%	20.1%
Other Income:				
Tuition & Sales	\$ 2,266	\$ 2,397	\$ 2,280	\$ 2,450
Grants	\$ 1,204	\$ 1,018	\$ 1,194	\$ 1,125
Miscellaneous	\$ 90	\$ 119	\$ 100	\$ 110
Total Other Income	3,560	3,534	3,574	3,685
% of Total Income	48.1%	47.5%	48.6%	49.3%
TOTAL INCOME	7,398	7,444	7,357	7,468
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Instructional	\$ 2,881	\$ 2,716	\$ 2,711	\$ 2,841
FTEs	22	20	19	19
Public Service	\$ 79	\$ 43	\$ 90	\$ 93
FTEs	1	1	1	1
Academic Support	\$ 1,232	\$ 1,266	\$ 1,291	\$ 1,341
FTEs	5	5	6	6
Student Services	\$ 628	\$ 644	\$ 710	\$ 672
FTEs	5	5	5	5
Student Aid	\$ 314	\$ 323	\$ 259	\$ 300
FTEs	1	1	1	1
	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 5,134	\$ 4,992	\$ 5,061	\$ 5,247
Total Program Service FTEs	34	32	32	32
% of Total \$	70.1%	68.9%	69.4%	69.8%
% of Total FTEs	68.0%	66.7%	66.7%	66.7%
Support Services:				
Management & General	\$ 896	\$ 1,003	\$ 906	\$ 995
FTEs	9	9	8	8
Plant Operations	\$ 691	\$ 689	\$ 662	\$ 679
FTEs	2	2	3	3
Fund-raising	\$ 606	\$ 557	\$ 660	\$ 594
FTEs	5	5	5	5
Total Support Service \$	2,193	2,249	2,228	2,268
Total Support Service FTEs	16	16	16	16
% of Total \$	29.9%	31.1%	30.6%	30.2%
% of Total FTEs	32.0%	33.3%	33.3%	33.3%
TOTAL EXPENDITURES	\$ 7,327	\$ 7,241	\$ 7,289	\$ 7,515
TOTAL FTEs	50	48	48	48
NET INCOME / (EXPENSE)	\$ 71	\$ 203	\$ 68	\$ (47)

Operating Budget (000s)
Fiscal Year 2019-2020

	Fiscal 16-17 Actual	Fiscal 17-18 Actual	Fiscal 18-19 Budget	Fiscal 19-20 Proposed @ .7500
INCOME:				
Ministry Share	\$ -	\$ -	\$ -	\$ -
% of Total Income	0.0%	0.0%	0.0%	0.0%
Other Gift Income:				
Gifts & Offerings	\$ -	\$ -	\$ -	\$ -
Estate Gifts	\$ -	\$ -	\$ -	\$ -
Total Gift Income	-	-	-	-
% of Total Income	0.0%	0.0%	0.0%	0.0%
Other Income:				
Tuition & Sales	\$ -	\$ -	\$ -	\$ -
Grants	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 922	\$ 863	\$ 852	\$ 852
Total Other Income	922	863	852	852
% of Total Income	100.0%	100.0%	100.0%	100.0%
TOTAL INCOME	922	863	852	852
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Loan Interest	\$ 447	\$ 313	\$ 400	\$ 400
FTEs	1	1	1	1
Provision for loan losses	\$ 1,948	\$ -	\$ -	\$ -
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
	\$ -	\$ -	\$ -	\$ -
Total Program Service \$	\$ 2,395	\$ 313	\$ 400	\$ 400
Total Program Service FTEs	1	1	1	1
% of Total \$	87.5%	45.4%	51.5%	48.9%
% of Total FTEs	33.3%	33.3%	50.0%	50.0%
Support Services:				
Management & General	\$ 342	\$ 377	\$ 376	\$ 418
FTEs	1	1	1	1
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund-raising	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Total Support Service \$	342	377	376	418
Total Support Service FTEs	1	1	1	1
% of Total \$	12.5%	54.6%	48.5%	51.1%
% of Total FTEs	66.7%	66.7%	50.0%	50.0%
TOTAL EXPENDITURES	\$ 2,737	\$ 690	\$ 776	\$ 818
TOTAL FTEs	2	2	2	2
NET INCOME / (EXPENSE)	\$ (1,815)	\$ 173	\$ 76	\$ 34

Congregational Services Ministries

Operating Budget (000s) Fiscal Year 2019-2020

	Fiscal 16-17 Actual	Fiscal 17-18 Actual	Fiscal 18-19 Budget	Fiscal 19-20 Proposed @ .7500
INCOME:				
Ministry Share	\$ 5,395	\$ 5,088	\$ 4,783	\$ 5,089
% of Total Income	41.8%	43.8%	40.4%	43.2%
Other Gift Income:				
Gifts & Offerings	\$ 929	\$ 970	\$ 2,025	\$ 1,622
Estate Gifts	\$ -	\$ -	\$ -	\$ -
Total Gift Income	929	970	2,025	1,622
% of Total Income	7.2%	8.4%	17.1%	13.8%
Other Income:				
Tuition & Sales	\$ 5,195	\$ 5,278	\$ 4,654	\$ 4,576
Grants	\$ 1,000	\$ -	\$ 157	\$ 293
Services & Misc	\$ 373	\$ 268	\$ 207	\$ 188
Total Other Income	6,568	5,546	5,018	5,057
% of Total Income	50.9%	47.8%	42.4%	43.0%
TOTAL INCOME	12,892	11,604	11,826	11,768
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Lead-Chaplaincy Services	\$ 293	\$ 261	\$ 291	\$ 306
FTEs	2	2	2	2
Lead-Pastor-Church Resources	\$ 959	\$ 939	\$ 941	\$ 1,061
FTEs	6	6	6	6
Lead-Candidacy	\$ 207	\$ 221	\$ 234	\$ 238
FTEs	2	2	2	1
Lead-Ecumenical Relations	\$ 131	\$ 111	\$ -	\$ -
FTEs	-	-	-	-
Lead-Network/Healthy Church	9	-	-	-
FTEs	-	-	-	-
Lead-Women & Minority Leadership	-	-	139	179
FTEs	-	-	1	1
Justice-Race Relations	\$ 463	\$ 510	\$ 553	\$ 541
FTEs	4	4	4	4
Justice-Safe Church Ministry	\$ 236	\$ 235	\$ 280	\$ 295
FTEs	2	2	2	2
Justice-Disability Concerns	\$ 284	\$ 233	\$ 268	\$ 269
FTEs	2	2	2	2
Justice-Social & Restorative Justice	\$ 727	\$ 549	\$ 592	\$ 711
FTEs	5	5	6	6
Justice-Ministries in Canada	\$ 1,009	\$ 1,046	\$ 1,051	\$ 1,110
FTEs	5	5	6	6
Faith-ChurchLink/ChurchApp	\$ 120	\$ 139	\$ 148	\$ 161
FTEs	2	2	1	1
Faith-Church Resources (FA)	\$ 635	\$ 666	\$ 790	\$ 1,021
FTEs	4	4	6	9
MSS-Agency services	\$ 4,138	\$ 3,228	\$ 3,426	\$ 3,230
FTEs	24	24	13	13
MSS-Faith Alive (FA)	\$ 721	\$ 1,049	\$ 1,040	\$ 942
FTEs	6	6	4	4
MSS-Banner (FA)	\$ 1,172	\$ 1,139	\$ 1,312	\$ 1,323
FTEs	4	4	4	4
MSS-Libros Desafio (FA)	\$ 358	\$ 267	\$ 186	\$ 221
FTEs	3	3	1	1
MSS-Communications	\$ 200	\$ 231	\$ -	\$ -
FTEs	3	3	-	-
Worship-Worship Resources (FA)	\$ 410	\$ 392	\$ 509	\$ 478
FTEs	3	3	3	2
\$648,000 was covered by prepaid grants		\$654,000 is covered by prepaid grants		\$1,090,000 is covered by prepaid grants
Grant Programs - Leadership Init., Conne	\$ 458	\$ 814	\$ 951	\$ 1,445
FTEs	-	-	4	6
Total Program Service \$	\$ 12,530	\$ 12,030	\$ 12,711	\$ 13,531
Total Program Service FTEs	77	77	67	70
% of Total \$	99.8%	99.9%	99.9%	100.0%
% of Total FTEs	98.7%	98.7%	98.5%	100.0%
Support Services:				
Management & General	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
D.D.M.	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund-raising	\$ 22	\$ 8	\$ 17	\$ -
FTEs	1	1	1	-
Total Support Service \$	22	8	17	-
Total Support Service FTEs	1	1	1	-
% of Total \$	0.2%	0.1%	0.1%	0.0%
% of Total FTEs	1.3%	1.3%	1.5%	0.0%
TOTAL EXPENDITURES	\$ 12,552	\$ 12,038	\$ 12,728	\$ 13,531
TOTAL FTEs	78	78	68	70
NET INCOME / (EXPENSE)	\$ 340	\$ (434)	\$ (902)	\$ (1,763)

**Operating Budget (000s)
Fiscal Year 2019-2020**

	Fiscal 16-17 Actual	Fiscal 17-18 Actual	Fiscal 18-19 Budget	Fiscal 19-20 Proposed @ .7500
INCOME:				
Ministry Share	\$ 7,215	\$ 7,116	\$ 6,855	\$ 6,854
% of Total Income	33.8%	38.3%	32.8%	35.6%
Other Gift Income:				
Gifts & Offerings	\$ 10,046	\$ 9,807	\$ 12,464	\$ 10,887
Estate Gifts	\$ 1,429	\$ 766	\$ 963	\$ 905
Total Gift Income	11,475	10,573	13,427	11,792
% of Total Income	53.7%	56.9%	64.3%	61.3%
Other Income:				
Tuition & Sales	\$ 252	\$ -	\$ 10	\$ 10
Grants	\$ -	\$ -	\$ -	\$ -
Miscellaneous	\$ 2,422	\$ 909	\$ 594	\$ 594
Total Other Income	2,674	909	604	604
% of Total Income	12.5%	4.9%	2.9%	3.1%
TOTAL INCOME	21,364	18,598	20,886	19,250
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Ministry Teams - N. America	\$ 2,970	\$ 2,399	\$ 3,214	\$ 3,162
FTEs	18	18	15	18
Ministry Devel - Mission Innovation	\$ 751	\$ 1,866	\$ 2,200	\$ 2,040
FTEs	5	5	13	12
Africa & Europe	\$ 3,845	\$ 2,586	\$ 3,448	\$ 3,238
FTEs	18	18	19	19
Eurasia-reclassified 17-18	\$ -			
FTEs	14	14	-	-
Latin America & Asia	\$ 6,015	\$ 3,660	\$ 5,069	\$ 4,754
FTEs	19	19	26	26
Global/other Int'l program	\$ 1,327	\$ 2,279	\$ 2,246	\$ 2,230
FTEs	40	40	2	3
Mission Educ Engagement/Vol	\$ -	\$ 964	\$ 1,075	\$ 1,048
FTEs	2	2	3	5
Total Program Service \$	\$ 14,908	\$ 13,754	\$ 17,252	\$ 16,472
Total Program Service FTEs	116	116	77	82
% of Total \$	78.5%	76.7%	80.1%	79.8%
% of Total FTEs	85.9%	85.9%	75.6%	77.6%
Support Services:				
Management & General	\$ 2,117	\$ 1,585	\$ 1,787	\$ 1,685
FTEs	6	6	7	7
Operations and Logistics/PLC	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Mission Support & Fund-raising	\$ 1,954	\$ 2,592	\$ 2,512	\$ 2,485
FTEs	13	13	18	17
Total Support Service \$	4,071	4,177	4,299	4,170
Total Support Service FTEs	19	19	25	24
% of Total \$	21.5%	23.3%	19.9%	20.2%
% of Total FTEs	14.1%	14.1%	24.4%	22.4%
TOTAL EXPENDITURES	\$ 18,979	\$ 17,931	\$ 21,550	\$ 20,642
TOTAL FTEs**	135	135	102	106
**Ptnr & Vol fte est. incl above	30	30	30	30
NET INCOME / (EXPENSE)	\$ 2,385	\$ 668	\$ (664)	\$ (1,392)

Synodical Administrative Services

Operating Budget (000s) Fiscal Year 2019-2020

	Fiscal 16-17 Actual	Fiscal 17-18 Actual	Fiscal 18-19 Budget	Fiscal 19-20 Proposed @ .7500
INCOME:				
Ministry Share	\$ 2,355	\$ 2,561	\$ 2,750	\$ 2,560
% of Total Income	53.3%	69.3%	83.1%	80.8%
Other Gift Income:				
Gifts & Offerings	\$ 85	\$ 322	\$ 388	\$ 425
Estate Gifts	\$ -	\$ -	\$ -	\$ -
Total Gift Income	85	322	388	425
% of Total Income	1.9%	8.7%	11.7%	13.4%
Other Income:				
Tuition & Sales	\$ -	\$ -	\$ 10	\$ 10
Grants / Debt forgiven	\$ 1,948	\$ -	\$ 50	\$ 50
Services & Misc	\$ 33	\$ 812	\$ 113	\$ 124
Total Other Income	1,981	812	173	184
% of Total Income	44.8%	22.0%	5.2%	5.8%
TOTAL INCOME	4,421	3,695	3,311	3,169
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Synodical Services & Grants	\$ 1,534	\$ 1,368	\$ 1,246	\$ 1,294
FTEs	5	5	5	5
Communications		\$	253	\$ 264
FTEs			2	2
Sea to Sea expenses & grants				
FTEs				
Leadership Programs	\$ 81	\$		
FTEs	-			
Inspire	\$	755	\$ 250	
FTEs		1	1	
Total Program Service \$	\$ 1,615	\$ 2,123	\$ 1,749	\$ 1,558
Total Program Service FTEs	5	6	8	7
% of Total \$	53.6%	53.5%	49.9%	45.5%
% of Total FTEs	41.7%	46.2%	50.0%	46.7%
Support Services:				
Management & General	\$ 832	\$ 1,078	\$ 1,010	\$ 1,154
FTEs	4	4	4	4
D.M.A.	\$ 312	\$ 332	\$ 394	\$ 416
FTEs	2	2	2	2
Fund-raising (incl's Foundation)	\$ 253	\$ 435	\$ 352	\$ 293
FTEs	1	1	2	2
Total Support Service \$	1,397	1,845	1,756	1,863
Total Support Service FTEs	7	7	8	8
% of Total \$	46.4%	46.5%	50.1%	54.5%
% of Total FTEs	58.3%	53.8%	50.0%	53.3%
TOTAL EXPENDITURES	\$ 3,012	\$ 3,968	\$ 3,505	\$ 3,421
TOTAL FTEs	12	13	16	15
NET INCOME / (EXPENSE)	\$ 1,409	\$ (273)	\$ (194)	\$ (252)

**Operating Budget (000s)
Fiscal Year 2019-2020**

	Fiscal 16-17 Actual	Fiscal 17-18 Actual	Fiscal 18-19 Budget	Fiscal 19-20 Proposed @ .7500
INCOME:				
Ministry Share	\$ -	\$ -	\$ -	\$ -
% of Total Income	-	-	-	-
Other Gift Income:				
Gifts & Offerings	\$ 18,615	\$ 21,307	\$ 17,339	\$ 17,403
Estate Gifts	\$ 2,817	\$ 2,008	\$ 2,300	\$ 2,300
Total Gift Income	21,432	23,315	19,639	19,703
% of Total Income	61.2%	68.1%	67.2%	57.9%
Other Income:				
Tuition & Sales	\$ -	\$ -	\$ -	\$ -
Grants	\$ 12,597	\$ 10,094	\$ 9,125	\$ 13,900
Miscellaneous	\$ 1,004	\$ 835	\$ 450	\$ 450
Total Other Income	13,601	10,929	9,575	14,350
% of Total Income	38.8%	31.9%	32.8%	42.1%
TOTAL INCOME	35,033	34,244	29,214	34,053
EXPENSES (FTE = Full Time Employee):				
Program Services:				
Overseas programs	\$ 11,734	\$ 13,044	\$ 11,806	\$ 13,463
FTEs	40	40	45	49
No. America programs	\$ 125	\$ 108	\$ 104	\$ 106
FTEs				
Disaster relief programs	\$ 1,596	\$ 825	\$ 1,507	\$ 3,510
FTEs	13	13	10	12
Above-budget relief costs	\$ 12,413	\$ 9,991	\$ 10,813	\$ 11,000
FTEs	3	3	2	4
Education	\$ 1,578	\$ 2,629	\$ 1,628	\$ 2,657
FTEs	12	13	12	13
	\$ -	\$ -	\$ -	\$ -
	-	-	-	-
	\$ -	\$ -	\$ -	\$ -
	-	-	-	-
Total Program Service \$	27,446	26,597	25,858	\$ 30,736
Total Program Service FTEs	68	69	69	78
% of Total \$	86.2%	84.9%	82.5%	83.3%
% of Total FTEs	70.8%	68.3%	65.7%	67.8%
Support Services:				
Management & General	1,608	1,717	2,213	\$ 2,295
FTEs	7	7	7	7
Plant Operations	-	-	-	-
FTEs	-	-	-	-
Fund-raising	2,791	3,012	3,255	\$ 3,865
FTEs	21	25	29	30
Total Support Service \$	4,399	4,729	5,468	6,160
Total Support Service FTEs	28	32	36	37
% of Total \$	13.8%	15.1%	17.5%	16.7%
% of Total FTEs	29.2%	31.7%	34.3%	32.2%
TOTAL EXPENDITURES	31,845	31,326	31,326	\$ 36,896
TOTAL FTEs	96	101	105	115
NET INCOME / (EXPENSE)	3,188	2,918	(2,112)	\$ (2,843)

Ministers' Pension and Special Assistance Funds – Canada

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

Ministers' Pension Fund and Special Assistance Fund - Canada

		MPF 2017 Actual		MPF 2018 Actual		SAF 2017 Actual		SAF 2018 Actual
ADDITIONS:								
Ministry Share	\$	-	\$	-	\$	93	\$	95
% of Total Income		0.0%		0.0%		95.9%		93.1%
Other Gift Income:								
Above Ministry Share	\$	-	\$	-	\$	-	\$	-
Estate Gifts	\$	-	\$	-	\$	-	\$	-
Total Gift Income		-		-		-		-
% of Total Income		0.0%		0.0%		0.0%		0.0%
Other Income:								
Participant Assessments	\$	3,167	\$	1,147	\$	-	\$	-
Grants	\$	-	\$	-	\$	-	\$	-
Investment Earnings/(Losses)	\$	7,231	\$	328	\$	4	\$	7
Total Other Income		10,398		1,475		4		7
% of Total Income		100.0%		100.0%		4.1%		6.9%
TOTAL ADDITIONS		10,398		1,475		97		102
DEDUCTIONS (FTE = Full-Time Employee):								
Program Services:								
Distributions	\$	2,890	\$	3,093	\$	7	\$	174
FTEs		-		-		-		-
	\$	-	\$	-	\$	-	\$	-
FTEs		-		-		-		-
	\$	-	\$	-	\$	-	\$	-
FTEs		-		-		-		-
	\$	-	\$	-	\$	-	\$	-
FTEs		-		-		-		-
	\$	-	\$	-	\$	-	\$	-
FTEs		-		-		-		-
Total Program Service \$	\$	2,890	\$	3,093	\$	7	\$	174
Total Program Service FTEs		-		-		-		-
% of Total \$		77.9%		77.2%		100.0%		100.0%
% of Total FTEs		0.0%		0.0%				
Support Services:								
Management & General	\$	818	\$	911	\$	-	\$	-
FTEs		1		1		-		-
Plant Operations	\$	-	\$	-	\$	-	\$	-
FTEs		-		-		-		-
Fund-raising	\$	-	\$	-	\$	-	\$	-
FTEs		-		-		-		-
Total Support Service \$		818		911		-		-
Total Support Service FTEs		1		1		-		-
% of Total \$		22.1%		22.8%		0.0%		0.0%
% of Total FTEs		100.0%		100.0%				
TOTAL DEDUCTIONS	\$	3,708	\$	4,004	\$	7	\$	174
TOTAL FTEs		1		1		-		-
NET ADDITIONS / (DEDUCTIONS)	\$	6,690	\$	(2,529)	\$	90	\$	(72)

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

Changes in Net Assets (000s)

	MPF 2017 Actual	MPF 2018 Actual	SAF 2017 Actual	SAF 2018 Actual
ADDITIONS:				
Ministry Share	\$ -	\$ -	\$ 174	\$ 176
% of Total Income	0.0%	0.0%	99.4%	98.9%
Other Gift Income:				
Above Ministry Share	\$ -	\$ -	\$ -	\$ -
Estate Gifts	\$ -	\$ -	\$ -	\$ -
Total Gift Income	-	-	-	-
% of Total Income	0.0%	0.0%	0.0%	0.0%
Other Income:				
Participant Assessments	\$ 5,296	\$ 5,174	\$ -	\$ -
Grants	\$ -	\$ -	\$ -	\$ -
Investment Earnings	\$ 18,179	\$ (4,138)	\$ 1	\$ 2
Total Other Income	23,475	1,036	1	2
% of Total Income	100.0%	100.0%	0.6%	1.1%
TOTAL ADDITIONS	23,475	1,036	175	178
DEDUCTIONS (FTE = Full-Time Employee):				
Program Services:				
Distributions	\$ 9,865	\$ 10,268	\$ 132	\$ 153
FTEs	-	-	-	-
Total Program Service \$	\$ 9,865	\$ 10,268	\$ 132	\$ 153
Total Program Service FTEs	-	-	-	-
% of Total \$	88.8%	89.4%	100.0%	100.0%
% of Total FTEs	0.0%	0.0%		
Support Services:				
Management & General	\$ 1,245	\$ 1,223	\$ -	\$ -
FTEs	2	2	-	-
Plant Operations	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Fund-raising	\$ -	\$ -	\$ -	\$ -
FTEs	-	-	-	-
Total Support Service \$	1,245	1,223	-	-
Total Support Service FTEs	2	2	-	-
% of Total \$	11.2%	10.6%	0.0%	0.0%
% of Total FTEs	100.0%	100.0%		
TOTAL DEDUCTIONS	\$ 11,110	\$ 11,491	\$ 132	\$ 153
TOTAL FTEs	2	2	-	-
NET ADDITIONS / (DEDUCTIONS)	\$ 12,365	\$ (10,455)	\$ 43	\$ 25

Employees' Retirement Plan – Canada

in Canadian \$

Changes in Net Assets (000s)

		2017 Actual		2018 Actual
ADDITIONS:				
Ministry Share	\$	-	\$	-
% of Total Income		0.0%		0.0%
Other Gift Income:				
Above Ministry Share	\$	-	\$	-
Estate Gifts	\$	-	\$	-
Total Gift Income		-		-
% of Total Income		0.0%		0.0%
Other Income:				
Employer Contributions	\$	462	\$	477
Participant Contributions	\$	57	\$	68
Investment Earnings	\$	330	\$	(189)
Total Other Income		849		356
% of Total Income		100.0%		100.0%
TOTAL ADDITIONS		849		356
DEDUCTIONS (FTE = Full-Time Employee):				
Program Services:				
Distributions	\$	519	\$	414
FTEs		-		-
FTEs	\$	-	\$	-
FTEs	\$	-	\$	-
FTEs	\$	-	\$	-
FTEs	\$	-	\$	-
FTEs	\$	-	\$	-
FTEs	\$	-	\$	-
Total Program Service \$	\$	519	\$	414
Total Program Service FTEs		-		-
% of Total \$		97.2%		95.6%
% of Total FTEs				
Support Services:				
Management & General	\$	15	\$	19
FTEs		-		-
Plant Operations	\$	-	\$	-
FTEs		-		-
Fund-raising	\$	-	\$	-
FTEs		-		-
Total Support Service \$		15		19
Total Support Service FTEs		-		-
% of Total \$		2.8%		4.4%
% of Total FTEs				
TOTAL DEDUCTIONS	\$	534	\$	433
TOTAL FTEs		-		-
NET ADDITIONS / (DEDUCTIONS)	\$	315	\$	(77)

Employees' Savings Plan – U.S.

Changes in Net Assets (000s)

	2017 Actual	2018 Actual
ADDITIONS:		
Ministry Share	\$ -	\$ -
% of Total Income	0.0%	0.0%
Other Gift Income:		
Above Ministry Share	\$ -	\$ -
Estate Gifts	\$ -	\$ -
Total Gift Income	-	-
% of Total Income	0.0%	0.0%
Other Income:		
Contributions	\$ 2,487	\$ 2,321
Grants	\$ -	\$ -
Investment Income	\$ 5,493	\$ (1,922)
Total Other Income	7,980	399
% of Total Income	100.0%	100.0%
TOTAL ADDITIONS	7,980	399
DEDUCTIONS (FTE = Full-Time Employee):		
Program Services:		
Distributions	\$ 3,846	\$ 4,193
FTEs	-	-
FTEs	-	-
FTEs	-	-
FTEs	-	-
FTEs	-	-
FTEs	-	-
FTEs	-	-
FTEs	-	-
Total Program Service \$	\$ 3,846	\$ 4,193
Total Program Service FTEs	-	-
% of Total \$	96.4%	96.6%
% of Total FTEs	0.0%	0.0%
Support Services:		
Management & General	\$ 144	\$ 146
FTEs	1	1
Plant Operations	\$ -	\$ -
FTEs	-	-
Fund-raising	\$ -	\$ -
FTEs	-	-
Total Support Service \$	144	146
Total Support Service FTEs	1	1
% of Total \$	3.6%	3.4%
% of Total FTEs	100.0%	100.0%
TOTAL DEDUCTIONS	\$ 3,990	\$ 4,339
TOTAL FTEs	1	1
NET ADDITIONS / (DEDUCTIONS)	\$ 3,990	\$ (3,940)

REPORT OF SYNOD 2019

SYNOD 2019

SERVICE OF PRAYER AND PRAISE

Calvin College Chapel, Grand Rapids, Michigan
June 16, 2019
5:00 p.m.

(Asterisk [] indicates worshipers may rise in body or in spirit.)*

God Calls Us to Worship

Welcome

Call to Worship: Psalm 115:1, 18

*Opening Song

“How Great Is Our God / How Great Thou Art”

*God’s Greeting and Our Greetings

*Song of Praise

“What a Beautiful Name”

Prayer Litany of God’s Faithfulness

Song of Praise

“Great Is Thy Faithfulness”

God Comes to Us through His Word

Message: “Place, Grace, Face”

Scripture: Psalms 90-91

Prayer

*Song of Response

“Cornerstone”

God Comes to Us through the Sacrament

Partaking of the Lord’s Supper

Songs during distribution of the elements

“Jesus Paid It All”

“Jesus Messiah”

“My Jesus, I Love Thee”

“My Chains Are Gone”

We Respond with Offerings and Dedication

Offering: Resonate Global Mission

*Closing Song

“Build Your Kingdom Here”

*Blessing

Postlude

Preacher:	Rev. Roger Groenboom
Liturgists:	Mr. Ron Holtrop, Ms. Elise Pikkaart, and Ms. Rachel Pikkaart
Accompanists:	Ms. Cynthia Haas and Ms. Sarah Postma
Percussion:	Mr. Cam Metten
Flute:	Ms. Sarah DeWent
Praise Team:	Mr. Daran Deemter, Ms. Mandi Deemter, Ms. Natalee Deemter, Ms. Brooke Drenth, Mr. Matt Drenth, Mr. Tony Houtsma, Ms. Lydia Kalman, Ms. Donna Miller

MINUTES OF SYNOD 2019

FRIDAY MORNING, June 14, 2019

First Session

ARTICLE 1

President pro tem Rev. Roger B. Groenboom welcomes delegates and advisers and thanks all who have worked to make Synod 2019 go smoothly.

The president pro tem introduces Dr. Michael LeRoy, president of Calvin College, who welcomes delegates to the Calvin College campus.

Rev. Groenboom reads Psalm 139:7-10, and the praise team from Faith Community CRC, Wyoming, Michigan (Ms. Rhonda Kragt, Ms. Lydia Kalman, Ms. Donna Miller, Mr. Luke Timmer; accompanists: Ms. Cynthia Haas, Ms. Sarah DeWent, and Mr. Cam Metten), leads delegates in singing "Holy Spirit" and "Spirit of the Living God." The praise team leads in prayer, adapted from John 16:13-15, and then leads delegates in singing "All Creatures of Our God and King" and "10,000 Reasons."

After reading John 14:16-17, 25-26 and John 16:12-15, Rev. Groenboom reflects on how the Holy Spirit will lead, guide, and teach delegates at synod in the coming week. We are Christ's disciples, and his Spirit lives in us. Rev. Groenboom closes in prayer, and the praise team, delegates, and advisers conclude the time of worship by singing "Benediction (May the Peace of God)."

ARTICLE 2

The president pro tem asks the executive director, Dr. Steven R. Timmermans, to call the roll of delegates listed on the credentials of the forty-eight classes:

DELEGATES TO SYNOD 2019

Classis	Delegates
Alberta North	
Minister	Jacob H. Boer
Elder	Helen M. Doef
Deacon	Nathaniel C. Vos
Other	Kornelis De Koning
Alberta South/Saskatchewan	
Minister	Hendrick J. Roeda
Elder	Hessel Kielstra
Deacon	Cynthia M. de Graaff
Other	Paul Van Stralen
Arizona	
Minister	Anthony R. DeKorte
Elder	Dennis W. Preston
Deacon	Vacant
Other	José Rayas

Atlantic Northeast

Minister
Elder
Deacon
Other

Joel D. Vande Werken
Gloria A. Ranney
Cynthia G. Baker
Phillip T. Westra

B.C. North-West

Minister
Elder
Deacon
Other

Willem J. Delleman
Lori A. Fieber
Melissa Van Dyk
Chelsey L. Harmon

B.C. South-East

Minister
Elder
Deacon
Other

Chad M. Vandervalk
John Zuidhof
Jim Tolsma
Michael J. Vander Laan

California South

Minister
Elder
Deacon
Other

Andrew T. Hanson
Phil Du Bois
Irma R. Rivera
Yun Jin Kim

Central California

Minister
Elder
Deacon
Other

Nicholas A. Blystra
Sandra Baerwald
Ruth E. Van Eyk-Wissink
Joel W. Renkema

Central Plains

Minister
Elder
Deacon
Other

Gary W. Brouwers
Ken J. Rozenboom
Marie M. Vanourny
Thomas R. Wolthuis

Chatham

Minister
Elder
Deacon
Other

George W. Lubbers
Elaine I. Smit
Klaas (Nick) Dykema
Philip A. Apoll

Chicago South

Minister
Elder
Deacon
Other

Gary K. Foster
Lisa Dykstra
Vacant
Gregory S. Janke

Columbia

Minister
Elder
Deacon
Other

Louis M. Korf
Vacant
Philip Dekker
Carl J. Leep

Eastern Canada

Minister
Elder
Deacon
Other

Aaron M. Thompson
Ron P. Hosmar
Michael W. Fekkes
Daniel A. Meinema

Georgetown

Minister
Elder
Deacon
Other

Gerald A. Koning
Paul A. Smit
Allen W. DeWeerd
Joshua S. Van Drunen

Grand Rapids East	Nathan DeJong McCarron
Minister	Marlyce J. Snyder
Elder	Grace A. Roossien
Deacon	Thea N. Leunk
Other	
Grand Rapids North	Joshua E. Blunt
Minister	Theo Beels
Elder	Linda B. Rienstra
Deacon	Kevin S. Heeres
Other	
Grand Rapids South	Ronald G. Kool
Minister	Janice B. Heerspink
Elder	Margery L. Rowles
Deacon	David A. Struyk
Other	
Grandville	Daniel B. Mouw
Minister	Brian S. Reed
Elder	Mary J. Wood-Agents
Deacon	Wanda K. Kunzi
Other	
Greater Los Angeles	Erick D. Westra
Minister	Terry R. Van Dyk
Elder	Annette L. Biggs
Deacon	Julius B. Umawing
Other	
Hackensack	Margaret J. Jenista Kuykendall
Minister	Violetta A. Diamond
Elder	Piet de Dreu
Deacon	Petr Kornilov
Other	
Hamilton	William T. Koopmans
Minister	Darrell H. Ouwehand
Elder	Marcia L. Hosmar
Deacon	Gareth P. Harker
Other	
Hanmi	Handeok Daniel Park
Minister	Heu Gyu Park
Elder	Myung Hee Park
Deacon	O Seog Seo
Other	
Heartland	Jesse L. Walhof
Minister	Duane Walhof
Elder	Keith E. Boersma
Deacon	Robert D. Drenton
Other	
Holland	Matthew J. Stob
Minister	Donald A. Bemis
Elder	Dwayne L. Nienhuis
Deacon	Jacob D. Porter
Other	
Hudson	Kevin C. Vande Streek
Minister	Vacant
Elder	Shanti Jost
Deacon	Vacant
Other	

Huron	
Minister	A. Carel Geleynese
Elder	Albert J. Hovingh
Deacon	Jane Vander Velden
Other	Victor S. Laarman
Iakota	
Minister	Stanley J. Groothof
Elder	Gerald L. Zwart
Deacon	David J. Van Schouwen
Other	Adam T. Eisenga
Illiana	
Minister	Laryn G. Zoerhof
Elder	Paul J. Epley
Deacon	Mark R. Uittenbogaard
Other	Cary R. Gephart
Kalamazoo	
Minister	Simon A. Tuin
Elder	John C. Gritter
Deacon	Vacant
Other	G. Ben Bowater IV
Ko-Am	
Minister	Kyung Ho Park
Elder	Jimmy S.M. Oh
Deacon	Susan Oh
Other	Sungjim Kim
Lake Erie	
Minister	Alex D. Snider
Elder	Mary A. Kalmink
Deacon	Robert E. Van Luven
Other	Mark P. Van Andel
Lake Superior	
Minister	Harrison A. Newhouse
Elder	Michael J. Wiersma
Deacon	Vacant
Other	Brady J. Mulder
Minnkota	
Minister	Scott M. Muilenburg
Elder	Harold J. Westra
Deacon	Brent A. Van Schepen
Other	Brian M. Kornelis
Muskegon	
Minister	Drew K. Sweetman
Elder	Daniel M. Mulder
Deacon	Vacant
Other	Laura de Jong
Niagara	
Minister	Sidney Couperus
Elder	Dan R. Baarda
Deacon	Vacant
Other	Tena Dykxhoorn
Northcentral Iowa	
Minister	Jason T. Semans
Elder	Darrel D. Druvenga
Deacon	Tyler R. Helfers
Other	Brian M. Hofman

Northern Illinois	
Minister	Gregory D. Schuringa
Elder	Peter C. Zigterman
Deacon	Vacant
Other	Ezra Jang
Northern Michigan	
Minister	Jeffrey S.M. Kroondyk
Elder	Alan L. Diemer
Deacon	Vacant
Other	Gregory J. Kett
Pacific Northwest	
Minister	Douglas E. Fakkema
Elder	Aaron J. De Boer
Deacon	Orry D. Poe
Other	Bill A. Schaletzke
Quinte	
Minister	Steven L. Kooy
Elder	Robert A. Pijper
Deacon	Irene G.I. Jonker
Other	Andrew Buwalda
Red Mesa	
Minister	Lora A. Copley
Elder	Sherry M. TenClay
Deacon	Sharon K. Jim
Other	Caleb N. Dickson
Rocky Mountain	
Minister	Philip VanderWindt
Elder	Julie Ann Walden
Deacon	Terri L. Weatherman
Other	Brian Tarpy
Southeast U.S.	
Minister	Scott A. Vander Ploeg
Elder	Vacant
Deacon	Jason W. Palm
Other	Stanley J. Workman
Thornapple Valley	
Minister	Dirk M. vanEyck
Elder	Steve Bootsma
Deacon	Vacant
Other	Steven M. Hull
Toronto	
Minister	Steven D. Frieswick
Elder	Dorothy Thomson
Deacon	Mary Schoenmaker
Other	John Tenyenhuis
Wisconsin	
Minister	Jeffrey J. Brower
Elder	Chris A. Maurer
Deacon	Carol J. Wynstra
Other	Timothy D. Kooiman
Yellowstone	
Minister	Timothy A. Kuperus
Elder	Les Visser
Deacon	Vacant
Other	Jonathan S. Owens

Zeeland
Minister
Elder
Deacon
Other

Tyler J. Wagenmaker
Ronald Boersema
James D. Diemer
Vern D. Swieringa

The roll indicates that the following delegates are absent with notice: Rev. Jeffrey J. Brower (Wisconsin), Rev. Gary K. Foster (Chicago South), Rev. Timothy D. Kooiman (Wisconsin), Ms. Elaine I. Smit, elder delegate (Chatham).

The president pro tem declares that a quorum of the membership is present and that the assembly of Synod 2019 is duly constituted.

ARTICLE 3

The executive director recognizes and introduces the ecumenical guests present—Dr. Gustav Claasen, general secretary for the Nederduitse Gereformeerde Kerk (Dutch Reformed Church) in South Africa, and Rev. Chan Thleng, general secretary for the Christian Reformed Church of Myanmar—and notes the additional guests arriving in the coming days: Mr. William Julius, scribe for the Uniting Reformed Church in Southern Africa; Mr. Peter Noteboom, general secretary of the Canadian Council of Churches; Rev. Hirotugu Mochida, stated clerk of the General Assembly of the Reformed Church in Japan; Rev. Eddy Alemán, general secretary for the Reformed Church in America; and Dr. Monica Schaap Pierce, ecumenical associate for the Reformed Church in America.

The executive director welcomes and individually introduces the faculty advisers who are present: Dr. Lyle D. Bierma, Dr. Ronald J. Feenstra, Rev. Kathy S. Smith, Dr. Matthew J. Tuininga, and Rev. Geoffrey A. Vandermolten.

The executive director welcomes and introduces to synod the young adult representatives who are present: Mr. Benjamin G. Boersma, Ms. Rebecca J.A. Bokma, Ms. Katherine E. Haan, Mr. William K. Krahnke, Ms. Jenna Rodermond, Mr. Benjamin VanderWindt, and Mr. James M. Williams.

The executive director also welcomes Dr. Michael K. Le Roy, president of Calvin College, and Rev. Julius T. Medenblik, president of Calvin Theological Seminary.

ARTICLE 4

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

President: Dr. William T. Koopmans
Vice President: Rev. Thea N. Leunk
First Clerk: Rev. José Rayas
Second Clerk: Ms. Melissa Van Dyk

ARTICLE 5

Rev. Groenboom, president pro tem, welcomes the officers to the podium and congratulates them.

President William T. Koopmans expresses the appreciation of synod to Rev. Groenboom, president pro tem, for his participation in the opening of synod.

On behalf of himself and the other officers, the president thanks synod for the confidence it has placed in them to lead synod, and he asks for prayer for the officers in the coming week.

ARTICLE 6

The president of synod proceeds with the reading of the Public Declaration of Agreement with the Beliefs of the Christian Reformed Church in North America. The delegates rise to show their assent.

ARTICLE 7

The executive director introduces the synod news office staff, *The Banner* staff, synod office staff, prayer coordinator, IT staff, worship coordinator, transportation coordinator, Calvin College events coordinator, denominational executive staff, Council of Delegates president and vice president, and directors of agencies present.

ARTICLE 8

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

ARTICLE 9

The executive director calls the attention of delegates and visitors to the following matters:

Confidentiality of the executive sessions of synod

The Council of Delegates calls the matter of confidentiality to the attention of Synod 2019 and urges that all necessary precautions be taken to prevent violations of confidentiality.

Synod 1954 stated that “the very principle of executive sessions, or sessions that are not open to the public, involves the practical implication that reporters may not ‘report’” (*Acts of Synod 1954*, p. 15). Synod 1982 added, “If reporters are not permitted to report on executive sessions of synod, it is certainly a breach of confidentiality also for delegates to the synodical assembly to report—publicly, orally, or in print—on the discussions held in an executive session of synod” (*Acts of Synod 1982*, p. 16).

Audio and video recordings of synod

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

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

- A. Representatives of the media are permitted to make video recordings of synodical proceedings provided they observe the restrictions placed upon them by the synodical news office under the direction of the [executive director] of synod.

B. Visitor privileges

1. Members of the gallery (visitors) are at liberty to make audio recordings of the public proceedings of synod provided it is done unobtrusively (i.e., that it in no way inhibits or disturbs either the proceedings of synod, the synodical delegates, or other persons . . .).
2. Video recordings are permitted provided the following restrictions are observed:
 - a. Video cameras are permitted only at the entrances . . . not backstage or in the wings.
 - b. Auxiliary lighting is not permitted.
 - c. Videotaping [video recording] is to be done unobtrusively (i.e., in such a way that it in no way inhibits or disturbs either the proceedings of synod, the synodical delegates, or other persons . . .).

(Acts of Synod 1989, p. 445)

ARTICLE 10

The executive director presents the report of the Program Committee, which recommends the following advisory committees for Synod 2019:

Committee 1—Synodical Services

Chair: Daniel B. Mouw; **reporter:** Alex D. Snider; **ministers:** Philip A. Apoll, Jeffrey J. Brower, Gary K. Foster, Stanley J. Groothof, William T. Koopmans, Victor S. Laarman, Brady J. Mulder, José Rayas, Hendrick J. Roeda; **elders:** Donald A. Bemis, Ronald Boersema, John C. Gritter, Gloria A. Ranney, Duane Walhof; **deacons:** Linda B. Rienstra, Mark R. Uittenbogaard, Melissa Van Dyk, Ruth E. Van Eyk-Wissink.

Committee 2—Church Order and Synodical Matters

Chair: Neil (Kornelis) De Koning; **reporter:** Chelsey L. Harmon; **ministers:** Laura de Jong, Robert D. Drenten, A. Carel Geleynse, Gregory J. Kett, Ronald G. Kool, Brian M. Kornelis, Timothy A. Kuperus, Brian Tarp; **elders:** Phil Du Bois, Heu Guy Park, Brian S. Reed, Ken J. Rozenboom, Bill A. Schaletzke, Terry R. Van Dyke; **deacons:** Cynthia M. de Graaff, Michael W. Fekkes, Susan Oh, Robert E. Van Luven; **adviser:** Kathleen S. Smith; **young adult representative:** Benjamin VanderWindt.

Committee 3—Education and Candidacy

Chair: Thomas R. Wolthuis; **reporter:** Gerald A. Koning; **ministers:** Yun Jim Kim, Steven L. Kooy, Louis M. Korf, Thea N. Leunk, George W. Lubbers, Joel W. Renkema, Greg D. Schuringa, Michael Vander Laan; **elders:** Aaron J. De Boer, Janice B. Heerspink, Ron P. Hosmar, Hessel Kielstra, Daniel M. Mulder, Harold J. Westra; **deacons:** Cynthia G. Baker, Piet de Dreu, James D. Diemer, Sharon K. Jim, David J. Van Schouwen; **young adult representative:** William K. Krahne.

Committee 4—Congregational Services I

Chair: Julie Ann Walden; **reporter:** Carl J. Leep; **ministers:** Gary W. Brouwers, Sidney Couperus, Cary R. Gephart, Kevin S. Heeres, Scott M. Muilenburg, Matthew J. Stob, Vern D. Swieringa, Paul Van Stralen, Jesse L. Walhof; **elders:** Darrell Druvenga, Lori A. Fieber, Mary A. Kalmink, Paul A. Smit; **deacons:** Annette L. Biggs, Marcia L. Hosmar, Wanda K. Kunzi, Margery L. Rowles, Carol J. Wynstra; **adviser:** Matthew J. Tuininga; **young adult representative:** Jenna Rodermond.

Committee 5—Congregational Services II

Chair: Joshua S. Van Drunen; **reporter:** Laryn G. Zoerhof; **ministers:** Anthony R. DeKorte, Sunjin Kim, Timothy D. Kooiman, Petr Kornilov, Jeffrey S.M. Kroondyk, Daniel A. Meinema, Jason T. Semans, O Seog Seo, Philip VanderWindt; **elders:** Helen M. Doef, Dorothy Thomson, Les Visser, John Zuidhof, Gerald L. Zwart; **deacons:** Irene G.I. Jonker, Dwayne L. Nienhuis, Irma R. Rivera, Mary J. Wood-Agents; **young adult representative:** James M. Williams.

Committee 6—Global Mission and Ministry

Chair: Chad M. Vandervalk; **reporter:** Douglas E. Fakkema; **ministers:** Joshua E. Blunt, Jacob H. Boer, G. Ben Bowater IV, Ezra Jang, Jacob D. Porter, John Tenyenhuis, Aaron M. Thompson, Phillip T. Westra; **elders:** Dan R. Baarda, Steve Bootsma, Alan L. Diemer, Lisa Dykstra, Sherry M. TenClay; **deacons:** Allen W. DeWeerd, Tyler R. Helfers, Shanti Jost, Jason W. Palm, Grace A. Roossien; **adviser:** Geoffrey A. Vandermolen; **young adult representative:** Katherine E. Haan.

Committee 7—Financial Matters

Chair: Scott A. Vander Ploeg; **reporter:** Drew K. Sweetman; **ministers:** Nathan DeJong McCarron, Brian M. Hofman, Handeok (Daniel) Park, Hyung Ho Park, Dirk vanEyck, Erick D. Westra; **elders:** Chris A. Maurer, Robert A. Pijper, Elaine I. Smith, Michael J. Wiersma; **deacons:** Keith E. Boersma, Philip Dekker, Mary Schoenmaker, Jim Tolsma, Marie M. Vanourny.

Committee 8—Interdenominational Matters

Chair: Joel D. Vande Werken; **reporter:** Margaret J. Jenista Kuykendall; **ministers:** Willem J. Delleman, Caleb N. Dickson, Adam T. Eisenga, Steven D. Frieswick, Julius Umawing, Mark P. Van Andel, Tyler J. Wagenmaker, Stanley J. Workman; **elders:** Theo Beels, Tena Dykxhoorn, Paul J. Epley, Jimmy S.M. Oh, Darrell H. Ouwehand, Dennis W. Preston; **deacons:** Myung Hee Park, Orry D. Poe, Jane Vander Velden, Terri L. Weatherman; **adviser:** Lyle D. Bierma; **young adult representative:** Rebecca J.A. Bokma.

Committee 9—Study Committees/Task Forces

Chair: David A. Struyk; **reporter:** Greg Janke; **ministers:** Nicholas A. Blystra, Lora A. Copley, Andrew T. Hanson, Gareth P. Harker, Steve M. Hull, Harrison A. Newhouse, Jonathan S. Owens, Kevin C. Vande Streek; **elders:** Andrew Buwalda, Violetta A. Diamond, Albert J. Hovingh, Marlyce J. Snyder, Peter C. Zigterman; **deacons:** Klaas (Nick) Dykema, Brent A. Van Schepen, Nathaniel C. Vos; **adviser:** Ronald J. Feenstra; **young adult representative:** Benjamin G. Boersma.

ARTICLE 11

The president of synod, Rev. William T. Koopmans, leads in closing prayer. Synod recesses at 10:54 a.m. so that the advisory committees may do their work. Synod will reconvene Saturday at 8:15 a.m.

SATURDAY MORNING, June 15, 2019
Second Session

ARTICLE 12

The praise team (Rebecca Bokma, Tim Kuperus, Jenna Rodermond, and Terry Van Dyk; accompanists: Sandy Barewald, Josh Blunt, Ben Bowater, and Garth Harker) leads delegates and advisers in worship with singing “Mighty to Save” and “Lord, I Lift Your Name on High.”

Rev. Margaret J. Jenista Kuykendall leads in the call to worship, greeting, and call to confession, and delegates sing “Kyrie/Lord, Have Mercy.” After a responsive reading from Heidelberg Catechism Lord’s Day 3, all sing “Give Me a Clean Heart.”

Ms. Violetta A. Diamond reads Matthew 9:9-13, and Dr. Steven L. Kooy introduces the theme for worship during Synod 2019: in commemoration of the 400th anniversary of the Synod of Dort, worship will focus on the letters of the word *FAITH* (Fallen nature, Adopted by God, Intentional atonement, Transformed by the Holy Spirit, Held by the Spirit).

For the focus on our fallen nature, Rev. Kooy reflects on “Fallen Leaders.” He shares that as leaders in the church today, we need to accept that we are fallen people and broken sinners who need the Savior. God will not reject a broken and repentant heart. We depend on the God who saves us from our sins and leads us out of our brokenness. God can give us wisdom, compassion, and accountability. Church leadership is team leadership—we need each other because we are fallen leaders. Jesus will build his church today as we lean on each other at synod and each day of our lives.

Worship concludes with a call to seek God’s will and to respond in obedience. Delegates receive a blessing to continue in their work, and all sing “Alive in You” as a closing doxology.

The roll indicates that the following delegate(s) are absent: Mr. Ronald Boersma (Zeeland), Rev. Gary W. Brouwers (Central Plains), Rev. Gary K. Foster (Chicago South), Rev. Jason T. Semans (Northcentral Iowa), and Ms. Elaine I. Smith, elder delegate (Chatham).

President Koopmans expresses the condolences of synod for Rev. Gary W. Brouwers (Central Plains) in the death of his father on Friday.

ARTICLE 13

The officers of synod announce the following appointments:

Testimonial Banquet Committee:

Elder delegate Janice B. Heerspink
Rev. John Tenyenhuis
Rev. Dirk M. VanEyck

Minutes Review Committee:

Rev. Anthony R. DeKorte
Elder delegate Lori A. Fieber

Worship Planning Committee:

Young adult representative Rebecca Bokma
Elder delegate Violetta A. Diamond
Elder delegate Lisa Dykstra

Sergeant at Arms:
Deacon delegate Annette L. Biggs

ARTICLE 14

The president presents the following on behalf of the officers of synod:

A. That all requests for privilege of the floor by the Council of Delegates, CRC agencies, educational institutions, standing committees, task forces, and study committees of synod contained within the reports to synod are granted.

B. That synod approve the following request for special offerings contained within the report to Synod 2019:

That synod commend the work of mercy carried on by World Renew and urge the churches to take at least four offerings per year in lieu of ministry-share support (*Agenda for Synod 2019*, p. 235).

—Adopted

C. That synod take note of the following protests submitted by way of the Credentials for Synod:

Classis Illiana: "Cary R. Gephart requests that his conscientious objection to the seating of women delegates be recorded. His objection is based on scriptural conviction and not on any lack of appreciation for the dignity and gifts of women."

Classis Minnkota: "The following delegates and alternates from Classis Minnkota protest the seating of women delegates to synod for reasons of conscience: Scott Muilenburg, Harold Westra, Brent Van Schepen, Brian Kornelis, Roger Sparks, John Byl. They wish to make clear that their protest is not against women or against using the gifts of women, but they wish to uphold their understanding of Scripture's teaching regarding the roles of women and men. The [Classis Minnkota] communication sent to this year's synod offers a fuller explanation of their convictions."

—Noted

D. The officers have ruled that if requests to record a negative vote are received, the delegate's name, classis, and grounds will be read by the clerks, and only the name and classis will be included in the minutes.

—Noted

E. The officers have ruled that the following unprocessed communications will not be permitted because they did not follow the adopted synodical process and missed the deadline, and because the pertinent advisory committee has similar materials it will be considering:

1. Committee for Contact with the Government response to Overture 8
2. Sanctuary CRC, Seattle, Washington, communication regarding Overture 8
3. Communication from codirectors of World Renew regarding Overture 8

—Noted

F. The officers have ruled Overtures 22 and 23 regarding the Synod Review Task Force report (see *Agenda for Synod 2019*, pp. 529-36) as legally before synod.

—Noted

G. The officers approved inclusion of a litany proposed by the Addressing the Abuse of Power Committee when the advisory committee reports in plenary session.

ARTICLE 15

The executive director presents the ballot for board and committee elections, and the delegates vote. Voting for agency boards and committee members is done electronically. The ballot results (updates to lists of boards and committees) will be presented for ratification by synod prior to the adjournment of synod.

The president announces that all ballot-related recommendations in the *Agenda for Synod 2019* and in the Supplementary Reports (for appointment, reappointment, or ratification of members for denominational boards or committees) have been satisfied upon completion of the ballot.

ARTICLE 16

The morning session recesses at 9:23 a.m. so that delegates can work in advisory committees. Mr. William K. Krahnke (young adult representative) leads in closing prayer. Synod will reconvene Saturday evening at 7:00 p.m.

SATURDAY EVENING, June 15, 2019

Third Session

ARTICLE 17

The evening session convenes at 7:00 p.m.; Ms. Gloria A. Ranney (Atlantic Northeast) leads in opening prayer.

ARTICLE 18

The president introduces Rev. Paul R. De Vries, president of the Council of Delegates (COD), who addresses delegates on the work of the COD. He gives recognition to Mr. Andy de Ruyter, vice chair of the COD.

Rev. De Vries speaks about angles and triangles: “In a triangle you cannot have more than one obtuse angle. Many of us grew up in a church with many obtuse angles.” He notes that in the 1980s there were twenty-two standing committees that reported directly to synod—it took two weeks to handle all the work. These were big, broad, and wide angles. He also notes the triangle made up of three acute angles in the CRC symbol. This symbol has sides that all connect together beautifully.

The Council of Delegates (COD) attempts to take all the wonderful acute angles and the big broad groups of the CRC and bring them all together. The COD attends to three things: (1) governance/board matters in a united group, (2) carrying out the tasks that synod asks it to do, and (3) addressing synodical-level concerns that happen during the fifty-one weeks of the

year that synod is not is session. The COD functions in the interim of synod. Synod is the governing body of the church. The COD helps bring the church and its synod closer to the body of Christ. He concludes, "Our goal is to be broadly representative, but we don't want to be obtuse. We want to help bring you closer, bring the church closer to its ministries through the body. . . . I hope that the COD will help us be a little less obtuse."

The chair expresses gratitude to Rev. De Vries.

ARTICLE 19

Dr. Steven R. Timmermans, executive director, addresses the delegates on the State of the Church, with a focus on "looking at numbers on the way to our next Ministry Plan."

He shares that last year at synod he reported on numbers and sought to identify where and how signs of promise were evident. Numbers remain a topic of our conversations—at classis meetings, in print, and elsewhere. We see these numbers so that the Holy Spirit can speak into the plans for our next Ministry Plan.

In general, the CRC is not unlike the rest of the North American religious landscape; a steep decline was seen during the most recent decade. Unaffiliated numbers are rising dramatically, particularly among young adults. We are similar to mainline denominations and nondenominational churches in our pattern of decline. There are signs of hope for growth within the CRC in urban areas, and a vast majority of new CRC churches are non-European ethnic or multiethnic.

Dr. Timmermans urges that we not spend too much time on the changing behaviors and ideas about membership but, rather, that we act faithfully and rely on the Spirit's guidance. Many sources provide information on discerning the Spirit's leading. It is our turn to identify what should be our priorities.

Delegates participate in an online exercise to share which priorities are important to them. The following rise to the top of our list of priorities:

1. Congregations need to discover how to connect/reconnect with their local ministry contexts.
2. We need ways to engage the younger generations.
3. An increased emphasis on prayer and spiritual practices is needed in our churches.
4. We need to equip our members to be missional—able to share the gospel with others.
5. We need to emphasize building bridges to newcomers in our countries and communities, sharing the gospel with people coming from other faith backgrounds.

Dr. Timmermans concludes by sharing that we need to act in step with the Spirit—we are blessed, and we need to be a blessing to others; "delegates do the work of the church; tell your stories to others."

President Koopmans gives thanks for Dr. Timmermans and encourages that each of us anchor our life in God to work for his glory. He gives thanks for all the staff as together we aim to grow the church of Jesus Christ.

ARTICLE 20

Synod recesses at 7:57 p.m. Rev. Andrew T. Hanson (California South) leads in closing prayer. Synod will reconvene on Monday, June 17, 2019, at 8:15 a.m.

MONDAY MORNING, June 17, 2019

Fourth Session

ARTICLE 21

The synod praise team welcomes delegates to worship by singing “You Know My Name” and “I Am Not My Own.”

Mr. Caleb N. Dickson leads in the call to worship, greeting, and singing of “Father, Long before Creation.” Rev. Lora A. Copley leads in a responsive confession and assurance followed by singing “I Sought the Lord, and Afterward I Knew” and “You Know My Name.”

Mr. Dickson reads Ephesians 1:3-6, emphasizing the “A” of *FAITH* and our being “Adopted by God.” Mr. Dickson and Rev. Copley share a story about a young Korean girl, a war orphan who had been abandoned and was found by a Korean Christian woman, who heard the Spirit of God saying to her, “She’s mine.” The woman brought the child to an orphanage, and she was eventually adopted into a loving missionary family. Her name is Stephanie Fast, and today she has taken on the mission of fighting for “the 150 million war orphans throughout our world.” This child adopted by God reminds us that we too are all adopted by God and called to be his children, as the Canons explain. Everything that we receive is from God, and we need to give all praise and glory to him. Our work at synod is not so much about us and what we say. The most important voice on the floor of synod is God’s voice. We do all for the glory of God.

Pastor K. Gary Foster leads in closing prayer, and Rev. Copley and Mr. Dickson give the blessing. Worship concludes with singing “We Are Called.”

The roll call indicates that all eligible delegates are present. The clerks announce that Ms. Elaine Smith (Chatham) is not able to attend and participate at synod.

ARTICLE 22

Advisory Committee 9, Study Committees/Task Forces, Rev. Greg Janke reporting, presents the following:

I. Committee to Articulate a Foundation-laying Biblical Theology of Human Sexuality

A. *Materials:* Committee to Articulate a Foundation-laying Biblical Theology of Human Sexuality Report, including Appendix, pp. 403-44

B. Recommendation

1. That synod receive as information the interim report of the Committee to Articulate a Foundation-laying Biblical Theology of Human Sexuality.

—*Adopted*

2. That synod, in receiving the report, recognize that this is an *interim* report and therefore, by definition, unfinished. Please take special note of section IV within the report (*Agenda for Synod 2019*, p. 437), which lays out the committee's future plans.

—*Adopted*

3. That members of the Committee to Articulate a Foundation-laying Biblical Theology of Human Sexuality be given the privilege of the floor to present the interim report to synod, and to lead a 90-minute table discussion in order to receive feedback from synod.

—*Adopted*

II. Response to Overture 24: Commend the Great Lakes Catechism on Marriage and Sexuality to the Classes and Churches for Reflection and Study

A. *Materials*: Overture 24, Agenda Supplement

B. *Recommendation*

That synod not accede to Overture 24.

Grounds:

1. Although the Great Lakes Catechism on Marriage and Sexuality is a valuable document, it is premature to commend it to the churches prior to the completion of the work of the current synodical Committee to Articulate a Foundation-laying Biblical Theology of Human Sexuality.
2. The interim report from the Committee to Articulate a Foundation-laying Biblical Theology of Human Sexuality provides a valuable resource to the churches and already encourages study of the Great Lakes Catechism on Marriage and Sexuality.

—*Adopted*

(The report of Advisory Committee 9 is continued in Article 58.)

ARTICLE 23

Advisory Committee 2, Church Order and Appeals, Rev. Chelsey L. Harmon reporting, presents the following:

I. Council of Delegates

A. *Materials*: Council of Delegates Report (section II, A, 9, 13, b-c, including Appendices B, D-E), pp. 31-32, 34-35, 59-72

B. *Privilege of the floor*: Rev. Paul R. De Vries, chair of the Council of Delegates; Mr. Andy de Ruyter, vice chair of the Council of Delegates; Dr. Steven R. Timmermans, executive director; and members of the executive staff as needed

C. *Recommendations*

1. That synod adopt the following modification to Church Order Supplement, Article 30-c, Section 8, b, in response to the instruction by Synod 2018, as indicated in **bold** text (II, A, 13, b):

The Judicial Code Committee shall be composed of twelve (12) members and shall reflect the diversity of the denomination, **preferably with at least 25 percent of the members reflecting ethnic diversity and an equal balance of men and women.** Each year four (4) persons shall be elected for terms of three (3) years. At least one (1) of these four (4) persons shall be a minister of the Word or a commissioned pastor; at least one (1) shall be a person trained in the law; at least one (1) shall not be a minister of the Word or a commissioned pastor nor one trained in the law. Synod shall elect members from nominations presented by the Council of Delegates of the CRCNA.

Ground: Including specific goals will, over a period of three to four years, help the committee better “reflect the diversity of the denomination.”

—*Adopted*

2. That synod adopt the proposed revisions to the Church Order Supplement (Art. 30-c), Rules for Synodical Procedure, and Guidelines for Handling Abuse Allegations Against a Church Leader as found in Appendix D (II, A, 13, c).

Ground: These revisions fulfill the required actions adopted by Synod 2018 “to improve the clarity of the Judicial Code as found in the Supplements to Church Order.”

—*Adopted*

(The report of Advisory Committee 2 is continued in Article 33.)

ARTICLE 24

Advisory Committee 1, Synodical Services, Rev. Alex D. Snider reporting, presents the following:

I. Ministerial retirements

A. Information: Synod has received notice of the following ministerial retirements:

Minister	Classis	Effective Date
Ronald G. Baker	Muskegon	January 31, 2019
Gary J. Bekker	Grand Rapids South	September 17, 2019
Brian P. Bosscher	Georgetown	May 1, 2019
James G. Busscher	Lake Superior	January 23, 2019
Saejung (Paul) Chang	Greater Los Angeles	July 17, 2019
In Chul Choeh	Hudson	November 30, 2018
Kornelis De Koning	Alberta North	July 31, 2019
Maurice L. De Young	Grand Rapids South	April 1, 2019
Jeffrey A. Dykema	Arizona	June 30, 2017
Jonathan Gerstner	Arizona	August 5, 2018
Andrew A. Gorter	Holland	June 30, 2019
John Groen	Lake Erie	February 19, 2019
Jelmer P. Groenewold	Columbia	July 8, 2019
Sam Hamstra, Jr.	Northern Illinois	April 17, 2019
Cary R. Holbert	Southeast U.S.	April 1, 2019
William F. Hoogland	Chatham	May 28, 2019

Simon J. Keyzer	Heartland	May 19, 2019
Kiwoong Kim	Grandville	December 31, 2019
H. Charles Kooger	Alberta South/Saskatchewan	March 31, 2019
Louis M. Korf	Columbia	April 12, 2019
Carl G. Kromminga, Jr.	Greater Los Angeles	January 30, 2019
Michael J. Meekhof	Red Mesa	May 30, 2019
Dirk Miedema	Chatham	January 27, 2019
Daniel B. Mouw	Grandville	February 28, 2019
Hector R. Orlandi	Southeast U.S.	April 1, 2019
Jake Ritzema	Northern Illinois	February 1, 2019
Randolph L. Rowland	Pacific Northwest	February 7, 2019
Daniel S. Sarkipato	Kalamazoo	May 1, 2019
Stanley Scripps	Holland	April 30, 2019
Siemen A. Speelman	Eastern Canada	October 21, 2018
Philip Stel	Northern Illinois	April 30, 2018
Spencer M. Tuttle	Northern Michigan	September 25, 2018
Russell J. VanAntwerpen	Atlantic Northeast	October 3, 2018
Alfred VanderBerg	Niagara	June 30, 2019
Gerald W. Vander Hoek	Rocky Mountain	March 12, 2019
David Van Harten	Grand Rapids North	December 31, 2018
Mark D. Vermaire	California South	May 27, 2019
Roger J. Visker	Chicago South	October 1, 2018
Thomas J. Vos	Northcentral Iowa	June 14, 2019
Michael J. Williams	Grand Rapids South	July 1, 2018
Jack Wilson	Hudson	January 28, 2018
Laryn G. Zoerhof	Illiana	June 27, 2019

B. Recommendations

1. That synod take note of the above list of ministerial pastor retirements.
—*Noted*
2. That synod instruct the executive director to send a letter of appreciation to each of the retirees listed above.
—*Adopted*
3. That synod offer a prayer of gratitude for these servants of God, and for the many years of service they represent.
—*Adopted*

Rev. Alex D. Snider offers a prayer of thanksgiving for these retiring pastors.

II. Work of the synodical deputies

A. Ministers from other denominations, Church Order Article 8

1. Synodical deputies T.J. Ouwinga (Minnkota), D.W. De Groot (Iakota), and R.W. Boersma (Northcentral Iowa), having heard the colloquium doctum (doctrinal conversation) of **Reverend Phillip Anderas**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Wisconsin, in session on September 25, 2018, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is City Reformed Church of Milwaukee, Wisconsin.
2. Synodical deputies P.H. Vander Klay (Central California), J.J. Kim (Ko-Am), and P.J. DeVries (Yellowstone), having heard the colloquium

doctum (doctrinal conversation) of **Reverend Kwan Yong Chae**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Hanmi, in session on September 11, 2018, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is The Lord's Church of Austin, Texas.

3. Synodical deputies M.J. Kooy (Chicago South), J.D. Vande Werken (Atlantic Northeast), and P.J. Van Dyken (Hackensack), having heard the colloquium doctum (doctrinal conversation) of **Reverend Daniel (Seon II) Choi**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Hudson, in session on May 16, 2019, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is Love Global Vision CRC of Clifton, New Jersey.
4. Synodical deputies G.G. Vink (Grand Rapids South), J.L. Blom (Grand Rapids North), and D.R. Fauble (Grandville), having heard the colloquium doctum (doctrinal conversation) of **Reverend Marcia Fairrow**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Lake Erie, in session on March 2, 2019, to declare her eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is First CRC of Grosse Pointe Park, Michigan.
5. Synodical deputies S. Elgersma (California South), P.H. Vander Klay (Central California), and T. Howerzyl (Red Mesa), having heard the colloquium doctum (doctrinal conversation) of **Reverend Amos H. Joung**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Ko-Am, in session on September 25, 2018, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is Phoenix Korean Presbyterian Church of Phoenix, Arizona.
6. Synodical deputies G.G. Vink (Grand Rapids South), J.L. Blom (Grand Rapids North), and D.R. Fauble (Grandville), having heard the colloquium doctum (doctrinal conversation) of **Reverend Do Hyeong Kim**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Lake Erie, in session on March 2, 2019, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is Community CRC of Saginaw, Michigan.
7. Synodical deputies S. Elgersma (California South), P.H. Vander Klay (Central California), and T. Howerzyl (Red Mesa), having heard the colloquium doctum (doctrinal conversation) of **Reverend Sungjin Kim**, in accordance with Church Order Article 8, and having received the

favorable recommendation of the Candidacy Committee, concur in the decision of Classis Ko-Am, in session on September 25, 2018, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is Phoenix Korean Presbyterian Church of Phoenix, Arizona.

8. Synodical deputies P.J. Van Dyken (Hackensack), C.B. Lanham (Lake Erie), and A. Gelder (Grand Rapids East), having heard the colloquium doctum (doctrinal conversation) of **Reverend Kwon Do Lee**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Hudson, in session on September 18, 2018, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is Love Global Vision CRC of Clifton, New Jersey.
9. Synodical deputies P.H. Vander Klay (Central California), L.M. Korf (Columbia), and J.J. Greydanus (Red Mesa), having heard the colloquium doctum (doctrinal conversation) of **Reverend Seung Jun Lee**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis California South, in session on October 18, 2018, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is Hanaro Community Church of La Puente, California.
10. Synodical deputies S. Elgersma (California South), P.H. Vander Klay (Central California), and T. Howerzyl (Red Mesa), having heard the colloquium doctum (doctrinal conversation) of **Reverend Sung Chul Lee**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Ko-Am, in session on September 25, 2018, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is All Nations Church of Bakersfield, California.
11. Synodical deputies B.A. Pennings (Atlantic Northeast) and P.J. Van Dyken (Hackensack), having heard the colloquium doctum (doctrinal conversation) of **Reverend Tae Jin Lee**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Hudson, in session on June 7, 2018, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is Love Global Vision CRC of Clifton, New Jersey.
12. Synodical deputies R.D. Drenten (Heartland), R.W. Boersma (North-central Iowa), and C. Pool (California South), having heard the colloquium doctum (doctrinal conversation) of **Reverend John-Peter Mukendi Musungayi**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Rocky Mountain, in session on March 12, 2019, to declare him eligible for call to the ministry of the Word in

the Christian Reformed Church in North America. The calling church is Sunrise Community Church of Austin, Texas.

13. Synodical deputies B.A. Pennings (Atlantic Northeast) and P.J. Van Dyken (Hackensack), having heard the colloquium doctum (doctrinal conversation) of **Reverend Jeremy Mulder**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Hudson, in session on June 7, 2018, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is Restore Church of North Haledon, New Jersey.
14. Synodical deputies J.J. Kim (Ko-Am), P.H. Vander Klay (Central California), and C. Pool (California South), having heard the colloquium doctum (doctrinal conversation) of **Reverend Sang (Sam) Yong Pang**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Greater Los Angeles, in session on February 26, 2019, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is Cerritos Mission Church of Cerritos, California.
15. Synodical deputies P.J. Van Dyken (Hackensack), S.A. Vander Ploeg (Southeast U.S.), and R.D. Gorter (Hudson), having heard the colloquium doctum (doctrinal conversation) of **Reverend Michael Saville**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Atlantic Northeast, in session on March 14, 2019, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is East Palmyra CRC of Palmyra, New York.
16. Synodical deputies P.J. Van Dyken (Hackensack), S.A. Vander Ploeg (Southeast U.S.), and R.D. Gorter (Hudson), having heard the colloquium doctum (doctrinal conversation) of **Reverend Anthony T. Selvaggio**, in accordance with Church Order Article 8, and having received the favorable recommendation of the Candidacy Committee, concur in the decision of Classis Atlantic Northeast, in session on March 14, 2019, to declare him eligible for call to the ministry of the Word in the Christian Reformed Church in North America. The calling church is Rochester CRC of Penfield, New York.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

B. Classical examination of candidates, Church Order Article 10

1. Synodical deputies R.L. Westenbroek (Rocky Mountain), C. Vander Neut (Yellowstone), and L.J. Sikkema (Central California), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Columbia, in session September 22, 2018, to admit candidate **Kevin J. Boss** to the ministry of the Word in the Christian Reformed Church in North America.

2. Synodical deputies H. Jonker (B.C. North-West), L.M. Korf (Columbia), and R.W. Ouwehand (B.C. South-East), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Pacific Northwest, in session December 3, 2018, to admit candidate **Calvin D. Chen** to the ministry of the Word in the Christian Reformed Church in North America.
3. Synodical deputies G.E. Wamala (Iakota), T.J. Ouwinga (Minnkota), and R.W. Boersma (Northcentral Iowa), having heard the examination for ordination in accordance with Church Order Article 10, do not concur in the decision of Classis Lake Superior, in session March 5, 2019, to admit candidate **Daniel L. Crapo** to the ministry of the Word in the Christian Reformed Church in North America (see M.16).
4. Synodical deputies H. Jonker (B.C. North-West), D.J. Swinney (Alberta South/Saskatchewan), and R.W. Ouwehand (B.C. South-East), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Alberta North, in session October 13, 2018, to admit candidate **Jason E. Dahlman** to the ministry of the Word in the Christian Reformed Church in North America.
5. Synodical deputies D. Miedema (Chatham), H.D. Praamsma (Toronto), and S.A. Van Houten (Hamilton), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Niagara, in session July 11, 2018, to admit candidate **Mark DeVos** to the ministry of the Word in the Christian Reformed Church in North America.
6. Synodical deputies T.H. Douma (Northern Illinois), T.L. Raakman (Kalamazoo), and J.W. Zuidema (Illiana), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Chicago South, in session February 23, 2019, to admit candidate **Kyle J. Dieleman** to the ministry of the Word in the Christian Reformed Church in North America.
7. Synodical deputies T.J. Oosterhuis (Alberta North) and H.C. Kooger (Alberta South/Saskatchewan), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis B.C. South-East, in session October 17, 2018, to admit candidate **Jenna Fabiano** to the ministry of the Word in the Christian Reformed Church in North America.
8. Synodical deputies M.D. Bennink (Georgetown), D.R. Fauble (Grandville), and G.G. Vink (Grand Rapids South), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Grand Rapids North, in session November 13, 2018, to admit candidate **Benjamin L. Gandy** to the ministry of the Word in the Christian Reformed Church in North America.
9. Synodical deputies D.L. Spoelma (Holland), M.D. Bennink (Georgetown), and G.G. Vink (Grand Rapids South), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Thornapple Valley, in session October 16, 2018,

to admit candidate **Tyler Greenway** to the ministry of the Word in the Christian Reformed Church in North America.

10. Synodical deputies T.J. Ouwinga (Minnkota), R.D. Drenten (Heartland), and R.W. Boersma (Northcentral Iowa), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Lake Superior, in session September 18, 2018, to admit candidate **Elias L. Groenendyk** to the ministry of the Word in the Christian Reformed Church in North America.
11. Synodical deputies T. Howerzyl (Red Mesa), R.L. Westenbroek (Rocky Mountain), and C. Pool (California South), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Arizona, in session January 26, 2019, to admit candidate **Ernesto J. Hernandez** to the ministry of the Word in the Christian Reformed Church in North America.
12. Synodical deputies R.L. Westenbroek (Rocky Mountain), C. Vander Neut (Yellowstone), and R.A. Beumer (Pacific Northwest), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Columbia, in session March 2, 2019, to admit candidate **Chadd M. Huizenga** to the ministry of the Word in the Christian Reformed Church in North America.
13. Synodical deputies S.F. Terpstra (Zeeland), D.R. Fauble (Grandville), and G.P. Timmer (Kalamazoo), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Thornapple Valley, in session August 7, 2018, to admit candidate **Steven M. Hull** to the ministry of the Word in the Christian Reformed Church in North America.
14. Synodical deputies P.H. Vander Klay (Central California), L.M. Korf (Columbia), and J.J. Greydanus (Red Mesa), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis California South, in session October 18, 2018, to admit candidate **Albert Y.D. Kae** to the ministry of the Word in the Christian Reformed Church in North America.
15. Synodical deputies C. Pool (California South), J.J. Kim (Ko-Am), and J.J. Greydanus (Red Mesa), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Central California, in session October 2, 2018, to admit candidate **Timothy Keep** to the ministry of the Word in the Christian Reformed Church in North America.
16. Synodical deputies P.H. Vander Klay (Central California), R.W. Boersma (Northcentral Iowa), and C. Pool (California South), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Rocky Mountain, in session October 5, 2018, to admit candidate **Jonathan A. Kool** to the ministry of the Word in the Christian Reformed Church in North America.
17. Synodical deputies G.P. Timmer (Kalamazoo), S.F. Terpstra (Zeeland), and J.L. Blom (Grand Rapids North), having heard the examination for

ordination in accordance with Church Order Article 10, concur in the decision of Classis Holland, in session February 7, 2019, to admit candidate **Darren C. Kornelis** to the ministry of the Word in the Christian Reformed Church in North America.

18. Synodical deputies H. Admiraal (Grand Rapids North), F.M. Bultman (Muskegon), and D.R. Fauble (Grandville), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Grand Rapids East, in session October 18, 2018, to admit candidate **Debra J. Koster** to the ministry of the Word in the Christian Reformed Church in North America.
19. Synodical deputies A. Gelder (Grand Rapids East), D.R. Fauble (Grandville), and G.G. Vink (Grand Rapids South), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Northern Michigan, in session September 25, 2018, to admit candidate **Todd Kuperus** to the ministry of the Word in the Christian Reformed Church in North America.
20. Synodical deputies L.M. Korf (Columbia), H. Jonker (B.C. North-West), and R.W. Ouwehand (B.C. South-East), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Alberta North, in session March 8, 2019, to admit candidate **Christopher S. Lee** to the ministry of the Word in the Christian Reformed Church in North America.
21. Synodical deputies L.M. Korf (Columbia), H. Jonker (B.C. North-West), and R.W. Ouwehand (B.C. South-East), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Alberta North, in session March 8, 2019, to admit candidate **Derrick A. Lee** to the ministry of the Word in the Christian Reformed Church in North America.
22. Synodical deputies P.J. Van Dyken (Hackensack), C.B. Lanham (Lake Erie), and A. Gelder (Grand Rapids East), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Hudson, in session September 18, 2018, to admit candidate **James J. Lee** to the ministry of the Word in the Christian Reformed Church in North America.
23. Synodical deputies G.G. Vink (Grand Rapids South), J.L. Blom (Grand Rapids North), and D.R. Fauble (Grandville), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Lake Erie, in session March 2, 2019, to admit candidate **SangMyung (Samuel) Lee** to the ministry of the Word in the Christian Reformed Church in North America.
24. Synodical deputies W. Davelaar (Northcentral Iowa), D.W. De Groot (Iakota), and R.D. Drenten (Heartland), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Minnkota, in session September 13, 2018, to admit candidate **Scott M. Muilenburg** to the ministry of the Word in the Christian Reformed Church in North America.

25. Synodical deputies M. Den Bleyker (Arizona), R.L. Westenbroek (Rocky Mountain), and L.M. Korf (Columbia), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Yellowstone, in session July 19, 2018, to admit candidate **Jonathan S. Owens** to the ministry of the Word in the Christian Reformed Church in North America.
26. Synodical deputies H. Admiraal (Grand Rapids North), M.D. Bennink (Georgetown), and A. Gelder (Grand Rapids East), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Holland, in session December 13, 2018, to admit candidate **Benjamin P. Petroelje** to the ministry of the Word in the Christian Reformed Church in North America.
27. Synodical deputies M. Den Bleyker (Arizona), S. Elgersma (California South), and R.L. Westenbroek (Rocky Mountain), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Red Mesa, in session September 15, 2018, to admit candidate **Kristen J. Pikaart** to the ministry of the Word in the Christian Reformed Church in North America.
28. Synodical deputies J.C. Dekker (Niagara), H.D. Praamsma (Toronto), and R. Vander Kooij (Huron), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Hamilton, in session August 24, 2018, to admit candidate **Hayden W. Regeling** to the ministry of the Word in the Christian Reformed Church in North America.
29. Synodical deputies T.J. Ouwinga (Minnkota), D.W. De Groot (Iakota), and R.W. Boersma (Northcentral Iowa), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Wisconsin, in session September 25, 2018, to admit candidate **Jason S. Ruis** to the ministry of the Word in the Christian Reformed Church in North America.
30. Synodical deputies H. Jonker (B.C. North-West), D.J. Swinney (Alberta South/Saskatchewan), and R.W. Ouwehand (B.C. South-East), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Alberta North, in session October 13, 2018, to admit candidate **Brian P. Schouten** to the ministry of the Word in the Christian Reformed Church in North America.
31. Synodical deputies R.J. DeRuiter (Pacific Northwest), T.J. Oosterhuis (Alberta North), and R.W. Ouwehand (B.C. South-East), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis B.C. North-West, in session October 2, 2018, to admit candidate **Kelli Sexton** to the ministry of the Word in the Christian Reformed Church in North America.
32. Synodical deputies J.J. Greydanus (Red Mesa), J.J. Kim (Ko-Am), and C. Pool (California South), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Greater Los Angeles, in session May 7, 2019, to admit candidate

Minbo Paul Shim to the ministry of the Word in the Christian Reformed Church in North America.

33. Synodical deputies D.R. Fauble (Grandville), R.D. Goudzwaard (Thornapple Valley), and F.M. Bultman (Muskegon), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Georgetown, in session August 21, 2018, to admit candidate **Matthew M. Slack** to the ministry of the Word in the Christian Reformed Church in North America.
34. Synodical deputies P.H. Vander Klay (Central California), R.W. Boersma (Northcentral Iowa), and C. Pool (California South), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Rocky Mountain, in session October 5, 2018, to admit candidate **Eric P. Snyder** to the ministry of the Word in the Christian Reformed Church in North America.
35. Synodical deputies D.W. De Groot (Iakota), R.D. Drenten (Heartland), and B.A. Meinders (Central Plains), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Northcentral Iowa, in session January 22, 2019, to admit candidate **Norman Underland** to the ministry of the Word in the Christian Reformed Church in North America.
36. Synodical deputies S.F. Terpstra (Zeeland), D.R. Fauble (Grandville), and G.P. Timmer (Kalamazoo), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Thornapple Valley, in session August 7, 2018, to admit candidate **Robert C. Van Zanen** to the ministry of the Word in the Christian Reformed Church in North America.
37. Synodical deputies S.A. Van Houten (Hamilton), H.P. Bruinsma (Toronto), and R.J. Loerts (Niagara), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Quinte, in session May 28, 2019, to admit candidate **Nicole Veenkamp** to the ministry of the Word in the Christian Reformed Church in North America.
38. Synodical deputies T.J. Ouwinga (Minnkota), R.D. Drenten (Heartland), and R.W. Boersma (Northcentral Iowa), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Lake Superior, in session September 18, 2018, to admit candidate **Benjamin C. Verkerk** to the ministry of the Word in the Christian Reformed Church in North America.
39. Synodical deputies D.L. Spoelma (Holland), H.F. Vlaardingerbroek (Grandville), and M.D. Bennink (Georgetown), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Muskegon, in session November 1, 2018, to admit candidate **Christopher A. Walker** to the ministry of the Word in the Christian Reformed Church in North America.
40. Synodical deputies M.D. Bennink (Georgetown), P.R. De Vries (Thornapple Valley), and H.F. Vlaardingerbroek (Grandville), having heard the

examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Grand Rapids North, in session January 15, 2019, to admit candidate **Beverly A. Weeks** to the ministry of the Word in the Christian Reformed Church in North America.

41. Synodical deputies R.J. DeRuiter (Pacific Northwest), T.J. Oosterhuis (Alberta North), and R.W. Ouwehand (B.C. South-East), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis B.C. North-West, in session October 2, 2018, to admit candidate **Michael Yang** to the ministry of the Word in the Christian Reformed Church in North America.
42. Synodical deputies A. Gelder (Grand Rapids East), G.G. Vink (Grand Rapids South), and D.L. Spoelma (Holland), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Northern Michigan, in session January 15, 2019, to admit candidate **James Zwier** to the ministry of the Word in the Christian Reformed Church in North America.
43. Synodical deputies H. Admiraal (Grand Rapids North), F.M. Bultman (Muskegon), and D.R. Fauble (Grandville), having heard the examination for ordination in accordance with Church Order Article 10, concur in the decision of Classis Grand Rapids East, in session October 18, 2018, to admit candidate **Bradly R. Zwiers** to the ministry of the Word in the Christian Reformed Church in North America.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

C. Ministers in specialized services, Church Order Article 12-c

1. Synodical deputies P.H. Vander Klay (Central California), J.J. Kim (Ko-Am), and P.J. De Vries (Yellowstone), having reviewed the evidence supplied by the council of Olympic Presbyterian Christian Reformed Church of Los Angeles, California, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Hanmi, in session on September 11, 2018, to approve the position of Campus Pastor as consistent with the ministry of the Word. This position is to be filled by **Reverend David SungJu Cho**.
2. Synodical deputies T.H. Douma (Northern Illinois), T.L. Raakman (Kalamazoo), and J.W. Zuidema (Illiana), having reviewed the evidence supplied by the council of Faith Christian Reformed Church of Tinley Park, Illinois, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Chicago South, in session on February 23, 2019, to approve the position of Assistant Professor of History as consistent with the ministry of the Word. This position is to be filled by **Reverend Kyle J. Dieleman**.
3. Synodical deputies R.D. Drenten (Heartland), R.W. Boersma (North-central Iowa), and C. Pool (California South), having reviewed the evidence supplied by the council of New Life Christian Reformed

Church of Spring, Texas, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Rocky Mountain, in session on March 12, 2019, to approve the position of Community Chaplain as consistent with the ministry of the Word. This position is to be filled by **Reverend John O. Eigege**.

4. Synodical deputies D.L. Spoelma (Holland), M.D. Bennink (Georgetown), and G.G. Vink (Grand Rapids South), having reviewed the evidence supplied by the council of Caledonia Christian Reformed Church of Caledonia, Michigan, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Thornapple Valley, in session on October 16, 2018, to approve the position of Research Director for Fuller Youth Institute as consistent with the ministry of the Word. This position is to be filled by **Reverend Tyler Greenway**.
5. Synodical deputies F.M. Bultman (Muskegon), D.R. Fauble (Grandville), and H. Admiraal (Grand Rapids North), having reviewed the evidence supplied by the council of First Christian Reformed Church of Grand Rapids, Michigan, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Grand Rapids East, in session on September 20, 2018, to approve the position of Minister of Visitation as consistent with the ministry of the Word. This position is to be filled by **Reverend Katherine M. Hirschberg**.
6. Synodical deputies P.H. Vander Klay (Central California), J.J. Kim (Ko-Am), and P.J. De Vries (Yellowstone), having reviewed the evidence supplied by the council of Springing Fountain Christian Reformed Church of Buena Park, California, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Hanmi, in session on September 11, 2018, to approve the position of Missionary to the Philippines as consistent with the ministry of the Word. This position is to be filled by **Reverend SungHo Jung**.
7. Synodical deputies P.H. Vander Klay (Central California), L.M. Korf (Columbia), and J.J. Greydanus (Red Mesa), having reviewed the evidence supplied by the council of Faith Community Christian Reformed Church of Fullerton, California, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis California South, in session on October 18, 2018, to approve the position of Chaplain as consistent with the ministry of the Word. This position is to be filled by **Reverend Albert Y.D. Kae**.
8. Synodical deputies R.W. Ouwehand (B.C. South-East), H. Jonker (B.C. North-West), and L.M. Korf (Columbia), having reviewed the evidence supplied by the council of New Hope Fellowship Christian Reformed Church of Monroe, Washington, and having been satisfied that lines of accountability have been established, according to Church Order Article

12-c, concur in the decision of Classis Pacific Northwest, in session on October 11, 2018, to approve the position of Missionary to China and Vietnam as consistent with the ministry of the Word. This position is to be filled by **Reverend Gilbert Kim**.

9. Synodical deputies P.H. Vander Klay (Central California), J.J. Kim (Ko-Am), and P.J. De Vries (Yellowstone), having reviewed the evidence supplied by the council of Olympic Presbyterian Christian Reformed Church of Los Angeles, California, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Hanmi, in session on September 11, 2018, to approve the position of Professor of Theology as consistent with the ministry of the Word. This position is to be filled by **Reverend Jae Young Kim**.
10. Synodical deputies P.H. Vander Klay (Central California), R.W. Boersma (Northcentral Iowa), and C. Pool (California South), having reviewed the evidence supplied by the council of Eastern Hills Community Christian Reformed Church of Aurora, Colorado, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Rocky Mountain, in session on October 5, 2018, to approve the position of Young Life Leader as consistent with the ministry of the Word. This position is to be filled by **Reverend Jonathan A. Kool**.
11. Synodical deputies F.M. Bultman (Muskegon), D.R. Fauble (Grandville), and H. Admiraal (Grand Rapids North), having reviewed the evidence supplied by the council of Grace Christian Reformed Church of Grand Rapids, Michigan, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Grand Rapids East, in session on September 20, 2018, to approve the position of Senior Producer for Family Fire as consistent with the ministry of the Word. This position is to be filled by **Reverend Debra J. Koster**.
12. Synodical deputies D.L. Spoelma (Holland), H.F. Vlaardingerbroek (Grandville), and M.D. Bennink (Georgetown), having reviewed the evidence supplied by the council of Fellowship Christian Reformed Church of Big Rapids, Michigan, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Muskegon, in session on November 1, 2018, to approve the position of Chaplain as consistent with the ministry of the Word. This position is to be filled by **Reverend Kenneth T. Krause**.
13. Synodical deputies P.H. Vander Klay (Central California), R.W. Boersma (Northcentral Iowa), and C. Pool (California South), having reviewed the evidence supplied by the council of Fellowship Christian Reformed Church of Greeley, Colorado, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Rocky Mountain, in session on October 5, 2018, to approve the position of Urban Missionary as

consistent with the ministry of the Word. This position is to be filled by **Reverend Donald R. Orange**.

14. Synodical deputies J.C. Dekker (Niagara), J.M. Van de Hoef (Eastern Canada), and R. Vander Kooij (Huron), having reviewed the evidence supplied by the council of First Christian Reformed Church of Hamilton, Ontario, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Hamilton, in session on May 28, 2019, to approve the position of Director of Discipleship and Faith Formation Ministries of the Christian Reformed Church in North America as consistent with the ministry of the Word. This position is to be filled by **Reverend Christopher J. Schoon**.
15. Synodical deputies A.M. Barton (Northern Michigan), P.R. De Vries (Thornapple Valley), and C.B. Lanham (Lake Erie), having reviewed the evidence supplied by the council of Grace Christian Reformed Church of Grand Rapids, Michigan, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Grand Rapids East, in session on May 16, 2019, to approve the position of Pastor of Faith Formation as consistent with the ministry of the Word. This position is to be filled by **Mr. Ryan Schreiber**.
16. Synodical deputies F.M. Bultman (Muskegon), D.R. Fauble (Grandville), and H. Admiraal (Grand Rapids North), having reviewed the evidence supplied by the council of First Christian Reformed Church of Grand Rapids, Michigan, and having been satisfied that lines of accountability have been established, according to Church Order Article 12-c, concur in the decision of Classis Grand Rapids East, in session on September 20, 2018, to approve the position of Executive Director of Pastoral Services at Hope Network as consistent with the ministry of the Word. This position is to be filled by **Reverend Bruce J. Vaandrager**.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

D. Loaning a minister to another denomination according to Church Order Article 13-c

1. Synodical deputies D.R. Fauble (Grandville), D.L. Spoelma (Lake Erie), and P.R. De Vries (Thornapple Valley), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur in the decision of Classis Grand Rapids East, in session on May 10, 2017, to approve loaning **Reverend Josiah Chung** to serve Cornerstone Church (UMC) of Ridgewood, New Jersey.
2. Synodical deputies R.D. Drenten (Heartland), R.W. Boersma (Northcentral Iowa), and C. Pool (California South), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur in the decision of Classis Rocky Mountain, in session on March 12, 2019, to approve loaning **Reverend Daniel Jin Su Hwang** to serve Korean Christian Church of Denver, Colorado.

3. Synodical deputies A. Gelder (Grand Rapids East), M.D. Bennink (Georgetown), and P.R. De Vries (Thornapple Valley), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur in the decision of Classis Grandville, in session on May 16, 2019, to approve loaning **Reverend Anthony J. Meyer** to serve Mountainview International Church of Madrid, Spain.
4. Synodical deputies C. Pool (California South), J.J. Kim (Ko-Am), and J.J. Greydanus (Red Mesa), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur in the decision of Classis Central California, in session on October 2, 2018, to approve loaning **Reverend Randal K. Young** to serve Honolulu Christian Church of Honolulu, Hawaii.
5. Synodical deputies A.M. Barton (Northern Michigan), P.R. De Vries (Thornapple Valley), and C.B. Lanham (Lake Erie), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur in the decision of Classis Grand Rapids East, in session on May 16, 2019, to approve loaning **Mr. Josiah Youngquist** to serve Ebenezer RCA of Oregon, Illinois.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

E. Extension of loan of a minister to another denomination according to Church Order Article 13-c

1. Synodical deputies R.D. Drenten (Heartland), R.W. Boersma (Northcentral Iowa), and C. Pool (California South), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur in the decision of Classis Rocky Mountain, in session on March 12, 2019, to approve the extension of loaning **Reverend Andrew H. Chun** to serve Korean Christian Church of Denver, Colorado.
2. Synodical deputies P.A. Hansen (Greater Los Angeles), P.H. Vander Klay (Central California), and R.J. Toornstra (Columbia), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur in the decision of Classis California South, in session on March 7, 2019, to approve the extension of loaning **Reverend Woo Song Chung** to serve Light and Salt Community Church of Los Angeles, California.
3. Synodical deputies M.D. Bennink (Georgetown), H. Admiraal (Grand Rapids North), and P.R. De Vries (Thornapple Valley), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur in the decision of Classis Grandville, in session on January 17, 2019, to approve the extension of loaning **Reverend Daniel Jin Su Hwang** to serve Korean Christian Church and Redeemer Church of Denver, Colorado.
4. Synodical deputies S.A. Van Houten (Hamilton), H. Wildeboer (Quinte), and R. Vander Kooij (Huron), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur in the decision of Classis Toronto, in session on October 2, 2018, to approve the

extension of loaning **Reverend Philip F. Reinders** to serve Knox Presbyterian Church of Toronto, Ontario.

5. Synodical deputies D.W. De Groot (Iakota), R.D. Drenten (Heartland), and R.W. Boersema (Northcentral Iowa), satisfied that synodical regulations have been followed in accordance with Church Order Article 13-c, concur in the decision of Classis Central Plains, in session on February 9, 2019, to approve the extension of loaning **Reverend Donald R. Ridder** to serve Escazu Christian Fellowship Church of San Jose, Costa Rica.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

F. Release from office to enter a ministry outside the Christian Reformed Church under Church Order Article 14-b

1. Synodical deputies H.F. Vlaardingerbroek (Grandville), J.L. Blom (Grand Rapids North), and G.G. Vink (Grand Rapids South), having heard the discussions relating to the resignation of **Rev. John W. Burden** in accordance with Church Order Article 14-b, concur in the decision of Classis Holland, in session on May 16, 2019, to declare that **Rev. John W. Burden** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America.
2. Synodical deputies W. Davelaar (Northcentral Iowa), D.W. De Groot (Iakota), and R.D. Drenten (Heartland), having heard the discussions relating to the resignation of **Rev. Jon R. Bushnell** in accordance with Church Order Article 14-b, concur in the decision of Classis Minnkota, in session on September 13, 2018, to declare that **Rev. Jon R. Bushnell** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America.
3. Synodical deputies S. Elgersma (California South), T. Howerzyl (Red Mesa), and J.J. Kim (Ko-Am), having heard the discussions relating to the resignation of **Rev. David Cho** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on March 11, 2019, to declare that **Rev. David Cho** is released from the office of minister of the Word in the Christian Reformed Church in North America.
4. Synodical deputies A.M. Barton (Northern Michigan), P.R. De Vries (Thornapple Valley), and C.B. Lanham (Lake Erie), having heard the discussions relating to the resignation of **Rev. Gregory L. Cumberland** in accordance with Church Order Article 14-b, concur in the decision of Classis Grand Rapids East, in session on May 16, 2019, to declare that **Rev. Gregory L. Cumberland** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America.
5. Synodical deputies S. Elgersma (California South) and T. Howerzyl (Red Mesa), having heard the discussions relating to the resignation of **Rev. Sung Woo Jang** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on March 11, 2019, to declare

that **Rev. Sung Woo Jang** is released from the office of minister of the Word in the Christian Reformed Church in North America.

6. Synodical deputies S. Elgersma (California South), T. Howerzyl (Red Mesa), and J.J. Kim (Ko-Am), having heard the discussions relating to the resignation of **Rev. Moses (In Yeol) Jeong** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on March 11, 2019, to declare that **Rev. Moses (In Yeol) Jeong** is released from the office of minister of the Word in the Christian Reformed Church in North America.
7. Synodical deputies S. Elgersma (California South) and T. Howerzyl (Red Mesa), having heard the discussions relating to the resignation of **Rev. Ji Hyun (Jason) Jun** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on March 11, 2019, to declare that **Rev. Ji Hyun (Jason) Jun** is released from the office of minister of the Word in the Christian Reformed Church in North America.
8. Synodical deputies S. Elgersma (California South), T. Howerzyl (Red Mesa), and J.J. Kim (Ko-Am), having heard the discussions relating to the resignation of **Rev. Il Yong Kang** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on March 11, 2019, to declare that **Rev. Il Yong Kang** is released from the office of minister of the Word in the Christian Reformed Church in North America.
9. Synodical deputies S. Elgersma (California South), T. Howerzyl (Red Mesa), and J.J. Kim (Ko-Am), having heard the discussions relating to the resignation of **Rev. Joon Suk Kang** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on March 11, 2019, to declare that **Rev. Joon Suk Kang** is released from the office of minister of the Word in the Christian Reformed Church in North America.
10. Synodical deputies M.D. Bennink (Georgetown), J.L. Blom (Grand Rapids North), and G.G. Vink (Grand Rapids South), having heard the discussions relating to the resignation of **Rev. Hyo-Nam Kim** in accordance with Church Order Article 14-b, concur in the decision of Classis Kalamazoo, in session on March 12, 2019, to declare that **Rev. Hyo-Nam Kim** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America.
11. Synodical deputies S. Elgersma (California South) and T. Howerzyl (Red Mesa), having heard the discussions relating to the resignation of **Rev. Young Ook Kim** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on March 11, 2019, to declare that **Rev. Young Ook Kim** is released from the office of minister of the Word in the Christian Reformed Church in North America.
12. Synodical deputies M.D. Bennink (Georgetown), H. Admiraal (Grand Rapids North), and P.R. De Vries (Thornapple Valley), having heard the discussions relating to the resignation of **Rev. Thomas (Brent) Kladder** in accordance with Church Order Article 14-b, concur in the decision of

Classis Grandville, in session on January 17, 2019, to declare that **Rev. Thomas (Brent) Kladder** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America.

13. Synodical deputies P.H. Vander Klay (Central California), J.J. Kim (Ko-Am), and P.J. DeVries (Yellowstone), having heard the discussions relating to the resignation of **Rev. Byung Sun Lee** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on September 11, 2018, to declare that **Rev. Byung Sun Lee** is released from the office of minister of the Word in the Christian Reformed Church in North America.
14. Synodical deputies P.R. De Vries (Thornapple Valley), H. Admiraal (Grand Rapids North), and G.G. Vink (Grand Rapids South), having heard the discussions relating to the resignation of **Rev. Bret L. McAtee** in accordance with Church Order Article 14-b, concur in the decision of Classis Lake Erie, in session on December 6, 2018, to declare that **Rev. Bret L. McAtee** is dismissed from the office of minister of the Word in the Christian Reformed Church in North America.
15. Synodical deputies T.J. Ouwinga (Minnkota), D.W. De Groot (Iakota), and R.W. Boersma (Northcentral Iowa), having heard the discussions relating to the resignation of **Rev. Jessica J. Oosterhouse** in accordance with Church Order Article 14-b, concur in the decision of Classis Wisconsin, in session on September 25, 2018, to declare that **Rev. Jessica J. Oosterhouse** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America.
16. Synodical deputies P.A. Hansen (Greater Los Angeles), P.H. Vander Klay (Central California), and R.J. Toornstra (Columbia), having heard the discussions relating to the resignation of **Rev. Jay Song** in accordance with Church Order Article 14-b, concur in the decision of Classis California South, in session on March 7, 2019, to declare that **Rev. Jay Song** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America.
17. Synodical deputies F.M. Bultman (Muskegon), D.R. Fauble (Grandville), and H. Admiraal (Grand Rapids North), having heard the discussions relating to the resignation of **Rev. Ricardo R. Tavarez** in accordance with Church Order Article 14-b, concur in the decision of Classis Grand Rapids East, in session on September 20, 2018, to declare that **Rev. Ricardo R. Tavarez** is released from the office of minister of the Word in the Christian Reformed Church in North America.
18. Synodical deputies S. Elgersma (California South), T. Howerzyl (Red Mesa), and J.J. Kim (Ko-Am), having heard the discussions relating to the resignation of **Rev. David W. Yang** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on March 11, 2019, to declare that **Rev. David W. Yang** is released from the office of minister of the Word in the Christian Reformed Church in North America.

19. Synodical deputies P.A. Hansen (Greater Los Angeles), P.H. Vander Klay (Central California), and R.J. Toornstra (Columbia), having heard the discussions relating to the resignation of **Rev. Sung Pil Yang** in accordance with Church Order Article 14-b, concur in the decision of Classis California South, in session on March 7, 2019, to declare that **Rev. Sung Pil Yang** is released from the office of minister of the Word in the Christian Reformed Church in North America.
20. Synodical deputies S. Elgersma (California South) and T. Howerzyl (Red Mesa), having heard the discussions relating to the resignation of **Rev. William Yang** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on March 11, 2019, to declare that **Rev. William Yang** is released from the office of minister of the Word in the Christian Reformed Church in North America.
21. Synodical deputies S. Elgersma (California South), T. Howerzyl (Red Mesa), and J.J. Kim (Ko-Am), having heard the discussions relating to the resignation of **Rev. Woon Se Yeo** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on March 11, 2019, to declare that **Rev. Woon Se Yeo** is released from the office of minister of the Word in the Christian Reformed Church in North America.
22. Synodical deputies P.H. Vander Klay (Central California), J.J. Kim (Ko-Am), and P.J. DeVries (Yellowstone), having heard the discussions relating to the resignation of **Rev. Peter Chul Gui Yi** in accordance with Church Order Article 14-b, concur in the decision of Classis Hanmi, in session on September 11, 2018, to declare that **Rev. Peter Chul Gui Yi** is released from the office of minister of the Word in the Christian Reformed Church in North America.
23. Synodical deputies D.R. Fauble (Grandville), P.R. De Vries (Thornapple Valley), and M.D. Bennink (Georgetown), having heard the discussions relating to the resignation of **Rev. Laurie L. Zuverink** in accordance with Church Order Article 14-b, concur in the decision of Classis Grand Rapids South, in session on January 17, 2019, to declare that **Rev. Laurie L. Zuverink** is released from the office of minister of the Word in the Christian Reformed Church in North America.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

G. Release from office to enter a nonministerial vocation under Church Order Article 14-c

1. Synodical deputies C. Vander Neut (Yellowstone), R.A. Beumer (Pacific Northwest), and R.L. Westenbroek (Rocky Mountain), having heard the discussion of Classis Columbia, in session on March 2, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 14-c, that **Rev. David P. Loew** is released from the office of minister of the Word in the Christian Reformed Church in North America to enter a nonministerial vocation.

2. Synodical deputies G.P. Timmer (Kalamazoo), G.D. Schuringa (Northern Illinois), and J.W. Zuidema (Illiana), having heard the discussion of Classis Chicago South, in session on September 18, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 14-c, that **Rev. Gerry G. Van Dam** is honorably released from the office of minister of the Word in the Christian Reformed Church in North America to enter a nonministerial vocation.
3. Synodical deputies M.J. Kooy (Chicago South), J.D. Vande Werken (Atlantic Northeast), and P.J. Van Dyken (Hackensack), having heard the discussion of Classis Hudson, in session on May 16, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 14-c, that **Rev. Stephen J. Wolma** is released from the office of minister of the Word in the Christian Reformed Church in North America to enter a nonministerial vocation.

Recommendation: That synod approve the work of the synodical deputies.

— *Adopted*

H. Release from office of one whose vocation is judged to be nonministerial under Church Order Article 14-d

Synodical deputies P.R. De Vries (Thornapple Valley), M.D. Bennink (Georgetown), and H. Admiraal (Grand Rapids North), having heard the discussion of Classis Grandville, in session on September 20, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 14-d, that **Rev. Alejandro Pimental**, having entered a vocation that is judged to be nonministerial, is released from the office of minister of the Word in the Christian Reformed Church in North America.

Recommendation: That synod approve the work of the synodical deputies.

— *Adopted*

I. Return to office of one who was released to enter a nonministerial vocation under Church Order Article 14-e

1. Synodical deputies L.M. Korf (Columbia), H. Jonker (B.C. North-West), and R.W. Ouwehand (B.C. South-East), having heard the interview of the applicant and the discussion of Classis Pacific Northwest, in session on March 22, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 14-e, that **Mr. Erik W. Kamp** is eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
2. Synodical deputies R. Vander Kooij (Huron), S.A. Van Houten (Hamilton), and J.C. Dekker (Niagara), having heard the interview of the applicant and the discussion of Classis Toronto, in session on August 29, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 14-e, that **Mr. David W.Y. Leung** is eligible for call to the ministry of the Word in the Christian Reformed Church in North America.
3. Synodical deputies M.D. Bennink (Georgetown), J.L. Blom (Grand Rapids North), and G.G. Vink (Grand Rapids South), having heard the interview of the applicant and the discussion of Classis Kalamazoo, in session on

March 12, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 14-e, that **Mr. Mark A. Scheffers** is eligible for call to the ministry of the Word in the Christian Reformed Church in North America.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

J. Release from ministry in a congregation under Church Order Article 17-a

1. Synodical deputies S.A. Van Houten (Hamilton), H. Wildeboer (Quinte), and R. Vander Kooij (Huron), having heard the weighty reasons provided and the discussion of Classis Toronto, in session on October 2, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Christopher R. Allen** is released from ministerial service in ClearView Christian Reformed Church of Oakville, Ontario.
2. Synodical deputies M.D. Bennink (Georgetown), D.L. Spoelma (Holland), and D.R. Fauble (Grandville), having heard the weighty reasons provided and the discussion of Classis Zeeland, in session on November 1, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. John G. Aukema** is released from ministerial service in Gateway Community Christian Reformed Church of Zeeland, Michigan.
3. Synodical deputies H. Admiraal (Grand Rapids North), D.L. Spoelma (Holland), and D.R. Fauble (Grandville), having heard the weighty reasons provided and the discussion of Classis Georgetown, in session on December 6, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Mark D. Bennink** is released from ministerial service in Twelfth Avenue Christian Reformed Church of Jenison, Michigan.
4. Synodical deputies A.M. Barton (Northern Michigan), P.R. De Vries (Thornapple Valley), and C.B. Lanham (Lake Erie), having heard the weighty reasons provided and the discussion of Classis Grand Rapids East, in session on May 16, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Nicholas D. Hopkins** is released from ministerial service in Shawnee Park Christian Reformed Church of Grand Rapids, Michigan.
5. Synodical deputies R.D. Drenten (Heartland), R.W. Boersma (North-central Iowa), and C. Pool (California South), having heard the weighty reasons provided and the discussion of Classis Rocky Mountain, in session on March 12, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Robert L. Knol** is released from ministerial service in Hope Fellowship Christian Reformed Church of Denver, Colorado.
6. Synodical deputies J.J. Kim (Ko-Am), R.Y. Ryu (Hanmi), and C. Pool (California South), having heard the weighty reasons provided and the discussion of Classis Greater Los Angeles, in session on October 30, 2018, concur in the decision of classis to declare, in accordance with

Church Order Article 17-a, that **Rev. James H. Kuiper** is released from ministerial service in Bethany Christian Reformed Church of Bellflower, California.

7. Synodical deputies G.E. Wamala (Iakota), T.J. Ouwinga (Minnkota), and R.W. Boersma (Northcentral Iowa), having heard the weighty reasons provided and the discussion of Classis Lake Superior, in session on March 4, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Michael F. Miedema** is released from ministerial service in First Christian Reformed Church of Brandon, Manitoba.
8. Synodical deputies J.C. Dekker (Niagara), J.M. Van de Hoef (Eastern Canada), and R. Vander Kooij (Huron), having heard the weighty reasons provided and the discussion of Classis Hamilton, in session on May 28, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Roelof Peereboom** is released from ministerial service in Mount Hope Community Christian Reformed Church of Mount Hope, Ontario.
9. Synodical deputies C. Pool (California South), R.L. Westenbroek (Rocky Mountain), and J.J. Greydanus (Red Mesa), having heard the weighty reasons provided and the discussion of Classis Arizona, in session on September 16, 2017, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Marc Van Berkum** is released from ministerial service in Phoenix Christian Reformed Church of Phoenix, Arizona.
10. Synodical deputies D. Cheung (B.C. North-West), R.W. Ouwehand (B.C. South-East), and R.J. De Ruiter (Pacific Northwest), having heard the weighty reasons provided and the discussion of Classis Alberta South / Saskatchewan, in session on June 28, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Derek Van Dalen** is released from ministerial service in River Park Christian Reformed Church of Calgary, Alberta.
11. Synodical deputies G.E. Wamala (Iakota), T.H. Douma (Northern Illinois), and M.J. Kooy (Chicago South), having heard the weighty reasons provided and the discussion of Classis Wisconsin, in session on May 29, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Craig Van Hill** is released from ministerial service in First Christian Reformed Church of Waupun, Wisconsin.
12. Synodical deputies T.J. Ouwinga (Minnkota), B.A. Meinders (Central Plains), and D.W. De Groot (Iakota), having heard the weighty reasons provided and the discussion of Classis Heartland, in session on September 6, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-a, that **Rev. Luke B. Wynja** is released from ministerial service in First Christian Reformed Church of Sheldon, Iowa.

Recommendation: That synod approve the work of the synodical deputies.

— *Adopted*

K. Extension of eligibility for call under Church Order Article 17-c

1. Synodical deputies F.M. Bultman (Muskegon), D.R. Fauble (Grandville), and H. Admiraal (Grand Rapids North), having heard the discussion of Classis Grand Rapids East, in session on September 20, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Aminah Al-Attas Bradford's** eligibility for call is extended for one year.
2. Synodical deputies F.M. Bultman (Muskegon), D.R. Fauble (Grandville), and H. Admiraal (Grand Rapids North), having heard the discussion of Classis Grand Rapids East, in session on September 20, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Nathaniel M. Al-Attas Bradford's** eligibility for call is extended for one year.
3. Synodical deputies D.L. Spoelma (Holland), A. Gelder (Grand Rapids East), and D.R. Fauble (Grandville), having heard the discussion of Classis Georgetown, in session on May 23, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Joshua S. Benton's** eligibility for call is extended for one year.
4. Synodical deputies P.J. Van Dyken (Hackensack), S.A. Vander Ploeg (Southeast U.S.), and R.D. Gorter (Hudson), having heard the discussion of Classis Atlantic Northeast, in session on March 14, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Raymond E. Coffey's** eligibility for call is extended for one year.
5. Synodical deputies P.J. Van Dyken (Hackensack), A. Gelder (Grand Rapids East), and C.B. Lanham (Lake Erie), having heard the discussion of Classis Hudson, in session on September 18, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. John M. Kuperus's** eligibility for call is extended for one year.
6. Synodical deputies G.P. Timmer (Kalamazoo), S.F. Terpstra (Zeeland), and J.L. Blom (Grand Rapids North), having heard the discussion of Classis Holland, in session on February 7, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Gary L. Luurtsema's** eligibility for call is extended for one year.
7. Synodical deputies D.L. Spoelma (Holland), D.R. Fauble (Grandville), and M.D. Bennink (Georgetown), having heard the discussion of Classis Zeeland, in session on May 16, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Leonard H. Meinema's** eligibility for call is extended for one year.
8. Synodical deputies G.E. Wamala (Iakota), T.J. Ouwinga (Minnkota), and R.W. Boersma (Northcentral Iowa), having heard the discussion of Classis Lake Superior, in session on March 4, 2019, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Michael F. Miedema's** eligibility for call is extended for two years.

9. Synodical deputies F.M. Bultman (Muskegon), D.R. Fauble (Grandville), and H. Admiraal (Grand Rapids North), having heard the discussion of Classis Grand Rapids East, in session on September 20, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Katrina M. Schaafsma's** eligibility for call is extended for one year.
10. Synodical deputies H. Jonker (B.C. North-West), R.W. Ouwehand (B.C. South-East), and L.M. Korf (Columbia), having heard the discussion of Classis Alberta South/Saskatchewan, in session on October 27, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Ronald J. Smeding's** eligibility for call is extended for one year.
11. Synodical deputies S.A. Van Houten (Hamilton), H.D. Praamsma (Toronto), and H. Wildeboer (Quinte), having heard the discussion of Classis Eastern Canada, in session on October 20, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Herbert A. Vanderbeek's** eligibility for call is extended for one year.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

L. Release from the office of minister of the Word under Church Order Article 17-c

Synodical deputies T.J. Ouwinga (Minnkota), D.W. De Groot (Iakota), and R.W. Boersma (Northcentral Iowa), having heard the discussion of Classis Wisconsin, in session on September 25, 2018, concur in the decision of classis to declare, in accordance with Church Order Article 17-c, that **Rev. Robert A. Sizemore** is released from the office of minister of the Word in the Christian Reformed Church in North America.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

M. Declaration that a commissioned pastor position fits synodical guidelines under Church Order Article 23-a

1. Synodical deputies P.J. Van Dyken (Hackensack), S.A. Vander Ploeg (Southeast U.S.), and R.D. Gorter (Hudson), having examined the written materials submitted by the council of Pleasant Street Christian Reformed Church of Whitinsville, Massachusetts, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Atlantic Northeast, in session on March 14, 2019, that the commissioned pastor position to be filled by **Ms. Annika Bangma** is in keeping with synodical guidelines for commissioned pastors. The position title is Pastor of Youth and Young Adult Faith Formation.
2. Synodical deputies H. Jonker (B.C. North-West), D.J. Swinney (Alberta South/Saskatchewan), and R.W. Ouwehand (B.C. South-East), having examined the written materials submitted by the council of mosaicHouse Community Christian Reformed Church of Edmonton, Alberta, and having compared them with the synodical guidelines re

office and ordination, concur with the decision of Classis Alberta North, in session on October 12, 2018, that the commissioned pastor position to be filled by **Mr. Jeremiah D. Basuric** is in keeping with synodical guidelines for commissioned pastors. The position title is Campus Pastor.

3. Synodical deputies G.P. Timmer (Kalamazoo), G.D. Schuringa (Northern Illinois), and J.W. Zuidema (Illiana), having examined the written materials submitted by the council of New Life Christian Reformed Church of New Lenox, Illinois, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Chicago South, in session on September 18, 2018, that the commissioned pastor position to be filled by **Mr. James Baylor** is in keeping with synodical guidelines for commissioned pastors. The position title is Pastor of Youth and Worship.
4. Synodical deputies H. Admiraal (Grand Rapids North), G.G. Vink (Grand Rapids South), and D.R. Fauble (Grandville), having examined the written materials submitted by the council of Dearborn Christian Fellowship Christian Reformed Church of Dearborn, Michigan, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Lake Erie, in session on October 6, 2018, that the commissioned pastor position to be filled by **Mr. Mike Bonser** is in keeping with synodical guidelines for commissioned pastors. The position title is Director of Adult Ministries and Outreach.
5. Synodical deputies J.L. Blom (Grand Rapids North), D.R. Fauble (Grandville), and P.R. De Vries (Thornapple Valley), having examined the written materials submitted by the council of Bauer Christian Reformed Church of Hudsonville, Michigan, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Georgetown, in session on February 28, 2019, that the commissioned pastor position to be filled by **Mr. Brian Boucek** is in keeping with synodical guidelines for commissioned pastors. The position title is Youth and Discipleship Director.
6. Synodical deputies S.A. Van Houten (Hamilton), H. Wildeboer (Quinte), and R. Vander Kooij (Huron), having examined the written materials submitted by the council of Rehoboth Fellowship Christian Reformed Church of Toronto, Ontario, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Toronto, in session on October 2, 2018, that the commissioned pastor position to be filled by **Mr. Mark Broadus** is in keeping with synodical guidelines for commissioned pastors. The position title is Ministry Director.
7. Synodical deputies L.M. Korf (Columbia), H. Jonker (B.C. North-West), and R.W. Ouwehand (B.C. South-East), having examined the written materials submitted by the council of Sonlight Christian Reformed Church of Lynden, Washington, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Pacific Northwest, in session on March 7, 2019, that the commissioned pastor position to be filled by **Mr. Benjamin Buckley** is in

keeping with synodical guidelines for commissioned pastors. The position title is Worship Pastor.

8. Synodical deputies M.J. Kooy (Chicago South), G.D. Schuringa (Northern Illinois), and G.P. Timmer (Kalamazoo), having examined the written materials submitted by the council of Beacon Light Community Christian Reformed Church of Gary, Indiana, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Illiana, in session on September 18, 2018, that the commissioned pastor position to be filled by **Mr. Shaun Buikema** is in keeping with synodical guidelines for commissioned pastors. The position title is Interim Pastor.
9. Synodical deputies T.J. Oosterhuis (Alberta North) and H.C. Kooger (Alberta South/Saskatchewan), having examined the written materials submitted by the council of Kelowna Christian Reformed Church of Kelowna, British Columbia, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis B.C. South-East, in session on October 17, 2018, that the commissioned pastor position to be filled by **Ms. Jennifer Burnett** is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor for The Well.
10. Synodical deputies C.A. Fluit (Atlantic Northeast), R.D. Gorter (Hudson), and S.A. Vander Ploeg (Southeast U.S.), having examined the written materials submitted by the council of Covenant Christian Reformed Church of North Haledon, New Jersey, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Hackensack, in session on September 18, 2018, that the commissioned pastor position to be filled by **Mr. James Bushoven** is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor.
11. Synodical deputies R. Vander Kooij (Huron), S.A. Van Houten (Hamilton), and J.C. Dekker (Niagara), having examined the written materials submitted by the council of Immanuel Christian Reformed Church of Caledon, Ontario, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Toronto, in session on August 29, 2018, that the commissioned pastor position to be filled by **Mr. Julio (Peter) Carrion** is in keeping with synodical guidelines for commissioned pastors. The position title is Pastor of LaRoca (Spanish Language Ministry).
12. Synodical deputies E. Groot-Nibbelink (Chatham), J.C. Dekker (Niagara), and R. Vander Kooij (Huron), having examined the written materials submitted by the council of Faith Christian Reformed Church of Burlington, Ontario, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Hamilton, in session on October 16, 2018, that the commissioned pastor position to be filled by **Mr. Michael Collins** is in keeping with synodical guidelines for commissioned pastors. The position title is Pastor of Missional Growth.

13. Synodical deputies P.H. Vander Klay (Central California), R.W. Boersma (Northcentral Iowa), and C. Pool (California South), having examined the written materials submitted by the council of Sunrise Community Christian Reformed Church of Austin, Texas, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Rocky Mountain, in session on October 5, 2018, that the commissioned pastor position to be filled by **Mr. Harry L. Conner** is in keeping with synodical guidelines for commissioned pastors. The position title is Chaplain.
14. Synodical deputies S.A. Van Houten (Hamilton), H.D. Praamsma (Toronto), and J.C. Dekker (Niagara), having examined the written materials submitted by the council of Community Christian Reformed Church of Kitchener, Ontario, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Huron, in session on February 23, 2019, that the commissioned pastor position to be filled by **Ms. Shannon R. Cook** is in keeping with synodical guidelines for commissioned pastors. The position title is Chaplain at Forest Heights Long Term Care Home.
15. Synodical deputies J.J. Kim (Ko-Am), P.H. Vander Klay (Central California), and C. Pool (California South), having examined the written materials submitted by the council of New City Christian Reformed Church of Long Beach, California, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Greater Los Angeles, in session on February 26, 2019, that the commissioned pastor position to be filled by **Mr. Timothy Cordova** is in keeping with synodical guidelines for commissioned pastors. The position title is Lead Pastor (in training).
16. Synodical deputies T.J. Ouwinga (Minnkota), G.E. Wamala (Iakota), and R.W. Boersma (Northcentral Iowa), having examined the written materials submitted by the council of Grace Christian Reformed Church of Inver Grove Heights, Minnesota, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Lake Superior, in session on March 5, 2019, that the commissioned pastor position to be filled by **Mr. Daniel L. Crapo** is in keeping with synodical guidelines for commissioned pastors. The position title is Mayo Clinic Hospice Chaplain.
17. Synodical deputies H. Jonker (B.C. North-West), T.J. Oosterhuis (Alberta North), and D.J. Swinney (Alberta South/Saskatchewan), having examined the written materials submitted by the council of New Life Christian Reformed Church of Abbotsford, British Columbia, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis B.C. South-East, in session on March 5, 2019, that the commissioned pastor position to be filled by **Mr. Justin Dudney** is in keeping with synodical guidelines for commissioned pastors. The position title is Pastor of Young Adults and Life Groups.
18. Synodical deputies S.A. Van Houten (Hamilton), H. Wildeboer (Quinte), and R. Vander Kooij (Huron), having examined the written materials

submitted by the council of Immanuel Christian Reformed Church of Caledon, Ontario, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Toronto, in session on February 21, 2019, that the commissioned pastor position to be filled by **Mr. Derek Ellens** is in keeping with synodical guidelines for commissioned pastors. The position title is Associate Pastor.

19. Synodical deputies R.J. DeRuiter (Pacific Northwest), T.J. Oosterhuis (Alberta North), and R.W. Ouwehand (B.C. South-East), having examined the written materials submitted by the council of Nelson Avenue Community Christian Reformed Church of Burnaby, British Columbia, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis B.C. North-West, in session on October 2, 2018, that the commissioned pastor position to be filled by **Ms. Angela Elliott** is in keeping with synodical guidelines for commissioned pastors. The position title is Pastor of Faith Formation.
20. Synodical deputies C. Pool (California South) and J.J. Greydanus (Red Mesa), having examined the written materials submitted by the council of Tapestry Christian Reformed Church of Oakland, California, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Central California, in session on October 2, 2018, that the commissioned pastor position to be filled by **Ms. Catherine Evans Smith** is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor.
21. Synodical deputies M.J. Kooy (Chicago South), G.D. Schuringa (Northern Illinois), and G.P. Timmer (Kalamazoo), having examined the written materials submitted by the council of Community Christian Reformed Church of DeMotte, Indiana, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Illiana, in session on September 18, 2018, that the commissioned pastor position to be filled by **Mr. Barry Foster** is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor.
22. Synodical deputies P.H. Vander Klay (Central California), R.W. Boersma (Northcentral Iowa), and C. Pool (California South), having examined the written materials submitted by the council of Sunrise Community Christian Reformed Church of Austin, Texas, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Rocky Mountain, in session on October 5, 2018, that the commissioned pastor position to be filled by **Ms. Brittany Graves** is in keeping with synodical guidelines for commissioned pastors. The position title is Executive Pastor.
23. Synodical deputies M.J. Kooy (Chicago South), G.P. Timmer (Kalamazoo), and J.W. Zuidema (Illiana), having examined the written materials submitted by the council of Fox Valley Christian Reformed Church of Crystal Lake, Illinois, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis

Northern Illinois, in session on September 18, 2018, that the commissioned pastor position to be filled by **Mr. Daniel J. Gregory** is in keeping with synodical guidelines for commissioned pastors. The position title is Chaplain.

24. Synodical deputies P.J. Van Dyken (Hackensack), R.D. Gorter (Hudson), and S.A. Vander Ploeg (Southeast U.S.), having examined the written materials submitted by the council of New England Chapel Christian Reformed Church of Franklin, Massachusetts, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Atlantic Northeast, in session on October 4, 2018, that the commissioned pastor position to be filled by **Ms. Heather Kempskie** is in keeping with synodical guidelines for commissioned pastors. The position title is Family Ministries Director.
25. Synodical deputies R.J. deRuiter (Pacific Northwest), T.J. Oosterhuijs (Alberta North), and R.W. Ouwehand (B.C. South-East), having examined the written materials submitted by the council of The Tapestry Christian Reformed Church of Richmond, British Columbia, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis B.C. North-West, in session on March 6, 2019, that the commissioned pastor position to be filled by **Mr. David T.K. Leung** is in keeping with synodical guidelines for commissioned pastors. The position title is Spiritual Health Practitioner for Fraser Health.
26. Synodical deputies S.A. Van Houten (Hamilton), H.D. Praamsma (Toronto), and D. Miedema (Chatham), having examined the written materials submitted by the council of Hope Christian Reformed Church of Port Perry, Ontario, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Quinte, in session on September 26, 2017, that the commissioned pastor position to be filled by **Mr. John Molenaar** is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor.
27. Synodical deputies R. Vander Kooij (Huron), S.A. Van Houten (Hamilton), and J.C. Dekker (Niagara), having examined the written materials submitted by the council of First Christian Reformed Church of Toronto, Ontario, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Toronto, in session on May 11, 2019, that the commissioned pastor position to be filled by **Mr. Peter A. Noteboom** is in keeping with synodical guidelines for commissioned pastors. The position title is General Secretary of the Canadian Council of Churches.
28. Synodical deputies P.H. Vander Klay (Central California), L.M. Korf (Columbia), and J.J. Greydanus (Red Mesa), having examined the written materials submitted by the council of Oasis Community Christian Reformed Church of Moreno Valley, California, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis California South, in session on October 18, 2018, that the commissioned pastor position to be filled by **Mr. Ray Nottke**

is in keeping with synodical guidelines for commissioned pastors. The position title is Pastor of Missions.

29. Synodical deputies P.H. Vander Klay (Central California), L.M. Korf (Columbia), and J.J. Greydanus (Red Mesa), having examined the written materials submitted by the council of Iglesia Cristiana El Sembrador Christian Reformed Church of Fontana, California, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis California South, in session on October 18, 2018, that the commissioned pastor position to be filled by **Mr. Luis Roberto Quinonez** is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor.
30. Synodical deputies R.J. DeRuiter (Pacific Northwest), T.J. Oosterhuis (Pacific Northwest), and R.W. Ouwehand (B.C. South-East), having examined the written materials submitted by the council of The Tapestry Christian Reformed Church of Richmond, British Columbia, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis B.C. North-West, in session on October 2, 2018, that the commissioned pastor position to be filled by **Ms. Sandy E. Reynolds** is in keeping with synodical guidelines for commissioned pastors. The position title is Spiritual Health Practitioner for Fraser Health.
31. Synodical deputies P.A. Hansen (Greater Los Angeles), P.H. Vander Klay (Central California), and R.J. Toornstra (Columbia), having examined the written materials submitted by the council of Oasis Community Christian Reformed Church of Moreno Valley, California, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis California South, in session on March 7, 2019, that the commissioned pastor position to be filled by **Mr. David Rivera** is in keeping with synodical guidelines for commissioned pastors. The position title is Associate Pastor.
32. Synodical deputies J.L. Blom (Grand Rapids North), D.R. Fauble (Grandville), and P.R. De Vries (Thornapple Valley), having examined the written materials submitted by the council of Alive Ministries Christian Reformed Church of Jenison, Michigan, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Georgetown, in session on February 28, 2019, that the commissioned pastor position to be filled by **Ms. Carrie A. Rodgers** is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor.
33. Synodical deputies M.J. Kooy (Chicago South), J.D. Vande Werken (Atlantic Northeast), and P.J. Van Dyken (Hackensack), having examined the written materials submitted by the council of Restore Christian Reformed Church of North Haledon, New Jersey, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Hudson, in session on May 16, 2019, that the commissioned pastor position to be filled by **Mr. Jason Romine** is in keeping

with synodical guidelines for commissioned pastors. The position title is Director of Worship / Pastor of Congregational Care.

34. Synodical deputies A.M. Barton (Northern Michigan), P.R. De Vries (Thornapple Valley), and C.B. Lanham (Lake Erie), having examined the written materials submitted by the council of Fuller Avenue Christian Reformed Church of Grand Rapids, Michigan, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Grand Rapids East, in session on May 16, 2019, that the commissioned pastor position to be filled by **Mr. Kent A. Sanders** is in keeping with synodical guidelines for commissioned pastors. The position title is Lead / Oversee Spiritual Health of Residents at The Oaks of Cascade.
35. Synodical deputies R. Vander Kooij (Huron), S.A. Van Houten (Hamilton), and H.D. Praamsma (Toronto), having examined the written materials submitted by the council of Good News Christian Reformed Church of London, Ontario, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Chatham, in session on May 28, 2019, that the commissioned pastor position to be filled by **Mr. Kelly Sibthorpe** is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor.
36. Synodical deputies P.H. Vander Klay (Central California), R.W. Boersma (Northcentral Iowa), and C. Pool (California South), having examined the written materials submitted by the council of Hillcrest Christian Reformed Church of Denver, Colorado, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Rocky Mountain, in session on October 5, 2018, that the commissioned pastor position to be filled by **Mr. Richard Silversmith** is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor.
37. Synodical deputies T.H. Douma (Northern Illinois), J.W. Zuidema (Illiana), and G.P. Timmer (Kalamazoo), having examined the written materials submitted by the council of Grace Community Christian Reformed Church of Oak Lawn, Illinois, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Chicago South, in session on November 15, 2018, that the commissioned pastor position to be filled by **Mr. Deano Su** is in keeping with synodical guidelines for commissioned pastors. The position title is Missional Outreach and Community Life.
38. Synodical deputies T.J. Ouwinga (Minnkota), D.W. De Groot (Iakota), and R.W. Boersma (Northcentral Iowa), having examined the written materials submitted by the council of Hmong Christian Reformed Church of Sheboygan, Wisconsin, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Wisconsin, in session on September 25, 2018, that the commissioned pastor position to be filled by **Mr. Cheu Thao** is in keeping

with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor.

39. Synodical deputies J.L. Blom (Grand Rapids North), G.G. Vink (Grand Rapids South), and H.F. Vlaardingerbroek (Grandville), having examined the written materials submitted by the council of Bravo Community Christian Reformed Church of Fennville, Michigan, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Holland, in session on May 16, 2019, that the commissioned pastor position to be filled by **Mr. Ricardo Tranquini** is in keeping with synodical guidelines for commissioned pastors. The position title is Church Planter.
40. Synodical deputies H. Admiraal (Grand Rapids North), G.G. Vink (Grand Rapids South), and D.R. Fauble (Grandville), having examined the written materials submitted by the council of River Terrace Church Christian Reformed Church of East Lansing, Michigan, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Lake Erie, in session on October 6, 2018, that the commissioned pastor position to be filled by **Ms. Valjean L. VandeHaar** is in keeping with synodical guidelines for commissioned pastors. The position title is Chaplain.
41. Synodical deputies R. Vander Kooij (Huron), S.A. Van Houten (Hamilton), and H.D. Praamsma (Toronto), having examined the written materials submitted by the council of Good News Christian Reformed Church of London, Ontario, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Chatham, in session on May 28, 2019, that the commissioned pastor position to be filled by **Ms. Alida C. van Dijk** is in keeping with synodical guidelines for commissioned pastors. The position title is Community Chaplain.
42. Synodical deputies W. Davelaar (Northcentral Iowa), R.W. Sparks (Minnkota), and R.D. Drenten (Heartland), having examined the written materials submitted by the council of Trinity Christian Reformed Church of Rock Valley, Iowa, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Iakota, in session on March 5, 2019, that the commissioned pastor position to be filled by **Mr. Stanton Visser** is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor.
43. Synodical deputies P.A. Hansen (Greater Los Angeles), P.H. Vander Klay (Central California), and R.J. Toornstra (Columbia), having examined the written materials submitted by the council of CrossPoint Christian Reformed Church of Chino, California, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis California South, in session on March 7, 2019, that the commissioned pastor position to be filled by **Mr. Lon Wagner** is in keeping with synodical guidelines for commissioned pastors. The position title is Pastor of Discipleship.

44. Synodical deputies M.J. Kooy (Chicago South), T.H. Douma (Northern Illinois), and M.J. Pluimer (Wisconsin), having examined the written materials submitted by the council of Hope Community Christian Reformed Church of Lowell, Indiana, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Illiana, in session on March 5, 2019, that the commissioned pastor position to be filled by **Mr. Andrew Wahlstrom** is in keeping with synodical guidelines for commissioned pastors. The position title is Lead Pastor.
45. Synodical deputies T.J. Oosterhuis (Alberta North) and H.C. Kooger (Alberta South/Saskatchewan), having examined the written materials submitted by the council of East Hills Community Christian Reformed Church of Vernon, British Columbia, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis B.C. South-East, in session on October 17, 2018, that the commissioned pastor position to be filled by **Mr. Ken White** is in keeping with synodical guidelines for commissioned pastors. The position title is Worship and Youth Pastor.
46. Synodical deputies D.R. Fauble (Grandville), M.D. Bennink (Georgetown), and A. Gelder (Grand Rapids East), having examined the written materials submitted by the council of Encounter Christian Reformed Church of Kentwood, Michigan, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Thornapple Valley, in session on February 19, 2019, that the commissioned pastor position to be filled by **Mr. Daniel F. Wierenga** is in keeping with synodical guidelines for commissioned pastors. The position title is Corporate and Community Care: Coach, Chaplain, and Consultant.
47. Synodical deputies S.A. Van Houten (Hamilton), H.D. Praamsma (Toronto), and J.C. Dekker (Niagara), having examined the written materials submitted by the council of Hope Fellowship Christian Reformed Church of Courtice, Ontario, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Quinte, in session on September 25, 2019, that the commissioned pastor position proposed by Hope Fellowship CRC is in keeping with synodical guidelines for commissioned pastors. The position title is Executive Pastor.
48. Synodical deputies M.J. Kooy (Chicago South), T.H. Douma (Northern Illinois), and M.J. Pluimer (Wisconsin), having examined the written materials submitted by the council of Bethel Christian Reformed Church of Lansing, Illinois, and having compared them with the synodical guidelines re office and ordination, concur with the decision of Classis Illiana, in session on March 5, 2019, that the commissioned pastor position proposed by Bethel CRC is in keeping with synodical guidelines for commissioned pastors. The position title is Commissioned Pastor

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

N. *Article 23-a commissioned pastors, filling previously approved positions*

The following commissioned pastor has been examined by the classis indicated for a position previously approved by synodical deputies (in addition to those listed above in the synodical deputy reports for Church Order Article 23-a):

Name	Classis	Date
Eudys (Rene) Rivery	Classis Arizona	September 15, 2017

Recommendation: That synod take note of the above-named person ordained as a commissioned pastor within the classis indicated.

—*Noted*

O. *Service of a commissioned pastor in an organized church as solo pastor under Church Order Article 23-b or -c*

1. Synodical deputies M.J. Kooy (Chicago South), G.D. Schuringa (Northern Illinois), and G.P. Timmer (Kalamazoo), having examined the request submitted by the council of Cottage Grove Christian Reformed Church of South Holland, Illinois, concur with the decision of Classis Illiana, in session on September 18, 2018, that **Mr. Cary Gephart** (commissioned pastor) may serve the congregation as its solo pastor.
2. Synodical deputies P.A. Hansen (Greater Los Angeles), P.H. Vander Klay (Central California), and R.J. Toornstra (Columbia), having examined the request submitted by the council of Oasis Community Christian Reformed Church of Moreno Valley, California, concur with the decision of Classis California South, in session on March 7, 2019, that **Mr. Robert Moore** (commissioned pastor) may serve the congregation as its solo pastor.
3. Synodical deputies J.D. Vande Werken (Atlantic Northeast), P.J. Van Dyken (Hackensack), and R.D. Gorter (Hudson), having examined the request submitted by the council of Iglesia Cristiana Reformada Comunidad de Fe Poinciana of Poinciana, Florida, concur with the decision of Classis Southeast U.S., in session on September 12, 2018, that **Mr. Karlos Palacios** (commissioned pastor) may serve the congregation as its solo pastor.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

P. *Calling a commissioned pastor to serve in an organized church as solo pastor under Church Order Article 23-d*

1. Synodical deputies C.A. Fluit (Atlantic Northeast), R.D. Gorter (Hudson), and S.A. Vander Ploeg (Southeast U.S.), having examined the materials submitted by the council of Covenant Christian Reformed Church of North Haledon, New Jersey, and having compared them with the synodical guidelines for calling a commissioned pastor to an organized congregation, concur with the decision of Classis Hackensack, in session on September 18, 2018, that a commissioned pastor, **Mr. James Bushoven**, may serve the congregation as its solo pastor.
2. Synodical deputies D.J. Van Essen (Wisconsin), J.W. Zuidema (Illiana), and M.J. Kooy (Chicago South), having examined the materials submitted by the

council of Loop Christian Reformed Church of Chicago, Illinois, and having compared them with the synodical guidelines for calling a commissioned pastor to an organized congregation, concur with the decision of Classis Northern Illinois, in session on March 6, 2019, that a commissioned pastor, **Mr. Derek Elmi-Buursma**, may serve the congregation as its solo pastor.

3. Synodical deputies L.M. Korf (Columbia), H. Jonker (B.C. North-West), and R.W. Ouwehand (B.C. South-East), having examined the materials submitted by the council of Mountain View Christian Reformed Church of Lynden, Washington, and having compared them with the synodical guidelines for calling a commissioned pastor to an organized congregation, concur with the decision of Classis Pacific Northwest, in session on March 7, 2019, that a commissioned pastor, **Mr. Bryan Lanting**, may serve the congregation as its solo pastor.
4. Synodical deputies C.A. Fluit (Atlantic Northeast), R.D. Gorter (Hudson), and S.A. Vander Ploeg (Southeast U.S.), having examined the materials submitted by the council of The New Horizon Christian Reformed Church of Paterson, New Jersey, and having compared them with the synodical guidelines for calling a commissioned pastor to an organized congregation, concur with the decision of Classis Hackensack, in session on September 18, 2018, that a commissioned pastor, **Mr. Carlos Lezameta**, may serve the congregation as its solo pastor.

Recommendation: That synod approve the work of the synodical deputies.

—*Adopted*

Q. Commissioned pastors concluding service under Church Order Article 23

The following commissioned pastors have concluded service in the classes indicated in the positions to which they were appointed:

Name	Classis	Date
Allen Drew	Hackensack	March 4, 2019
Randy L. Freeland	Red Mesa	May 11, 2019
Sean Hall	Pacific Northwest	October 12, 2017
Marc Hoogstad	Quinte	June 1, 2019
Anthony Jansen	B.C. South-East	June 30, 2018
Hai Joon Kim	California South	October 18, 2018
Ronald Kok	Eastern Canada	July 31, 2018
David M. Locke	Toronto	January 21, 2018
Philip Majorins	Central California	March 4, 2019
Benton J. Mulder	California South	March 7, 2019
Joe Ortega	Holland	December 31, 2017
Charlie Phim	Yellowstone	March 7, 2019
Dean Sinclair	Grand Rapids North	May 22, 2018
Jake Snieder	Huron	September 19, 2018
James VanderBerg	Huron	April 18, 2018
Jonathan D. Vugteveen	Grand Rapids North	September 18, 2019
Brett M. Werner	Muskegon	December 31, 2018
Daniel F. Wierenga	Thornapple Valley	July 1, 2018
David Wray	Rocky Mountain	September 9, 2018

Recommendation: That synod take note that these commissioned pastors have concluded service in the classes indicated.

—*Adopted*

Rev. Alex D. Snider offers prayer for all people represented in the synodical deputy reports.

III. Response to Overture 12: Identify Pastors Who Left the CRC for the United Reformed Churches; Change Their Status

A. *Materials:* Overture 12, p. 515

B. *Background*

We acknowledge and embrace the goal of forgiveness and reconciliation wherever and whenever possible. We note that in response to Synod 2018 our executive director already is “working with appropriate agencies and ministries to publicize existing resources addressing unresolved conflict in our history and the need for reconciliation” (*Agenda for Synod 2019*, p. 24). Moreover, the Ecumenical and Interfaith Relations Committee is always available for interdenominational conversations. We also note that Church Order Article 14-e provides a process for those who wish to reconcile and return to the classis that originally took action regarding their release. Finally, we note that it is entirely possible for an individual church or classis to initiate reconciliation. All of these are current, appropriate avenues for reconciliation.

C. *Recommendation*

That synod not accede to Overture 12.

Grounds:

1. A classis decision may only be overturned by appeal through Church Order Article 30.
2. Recognizing the historical and local circumstances of the original decisions, it is unwise to assume that a change of status could be reasonably discerned by the executive director or the Council of Delegates.

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 30.)

ARTICLE 25

President Koopmans welcomes additional ecumenical delegates who have arrived: Dr. Monica Schaap Pierce (Reformed Church in America), Mr. William Julius (Uniting Reformed Church in Southern Africa), and Mr. Hirotsugu Mochida (Reformed Church in Japan).

ARTICLE 26

Dr. Jeff Weima, Rev. Mary-Lee Bouma, and Dr. Matthew J. Tuininga present a short explanation on the interim report of the Committee to Articulate a Foundation-laying Biblical Theology of Human Sexuality. They ask that delegates continue to remember this committee in prayer, which is so important.

The committee continues to work on a number of issues related to sexuality for the 2021 full report (see *Agenda for Synod 2019*, p. 403). Responses to and reflections on this interim report will help the committee in its task.

Rev. Bouma offers prayer for this discussion and asks the Holy Spirit to speak to our hearts and listen for the Spirit to speak to delegates.

Delegates discuss and share their insights in a round-table discussion about the interim report over the next hour.

Rev. Bouma concludes the discussion time with a reading from Romans 12.

ARTICLE 27

Advisory Committee 7, Financial Matters, Rev. Drew K. Sweetman reporting, presents the following:

I. Council of Delegates

A. Materials

1. Council of Delegates Report (sections I, E; and II, C, including Appendices J-K), pp. 28-29, 50-51, 110-43
2. Council of Delegates Supplement (section II, B, including Appendix E)

B. Privilege of the floor: Rev. Paul R. De Vries, chair of the Council of Delegates; Mr. Andy de Ruyter, vice chair of the Council of Delegates; Dr. Steven R. Timmermans, executive director; and members of the executive staff as needed

C. Recommendations

1. That synod receive as information the condensed financial statements of the agencies and educational institutions (*Agenda for Synod 2019*, Appendix K, pp. 119-43).

—Received for information

2. That synod receive the agencies and institutional unified budget as information and approve a ministry share of \$346.48 for calendar year 2020 (COD Supplement sections II, B, 1-2).

—Adopted

3. That synod adopt the 2019-2020 denominational salary grid for senior positions as proposed (COD Supplement section II, B, 4).

—Adopted

4. That synod adopt the following recommendations with reference to agencies requesting to be placed on the recommended-for-offerings list:

- a. That synod ratify 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 (COD Supplement section II, B, 5).

—Adopted

- b. That synod ratify the list of nondenominational agencies, previously accredited, that have been approved for calendar year 2020 (COD Supplement section II, B, 6).

—Adopted

- c. That synod ratify inclusion of the following organization on the accredited agency list (COD Supplement section II, B, 7):

United States

The Colossian Forum

Ground: The goal of the Colossian Forum is to contribute to the reversal of the exodus from the church by equipping leaders to engage divisive cultural issues in ways that are far more interesting than the wider culture in its fragmentation. They do so by drawing on tradition-specific practices, confessions, and resources that cultivate in believers the virtues they need to engage “wicked problems” productively (see the *Wicked Problems* short video at colossianforum.org/wicked-problems).

—*Adopted*

5. That synod take note of the COD’s endorsement of the following actions of the Pension Trustees (COD Supplement section II, B, 8):
- a. The three-year average salary to be used to determine retirement benefits beginning in 2020 for ministers of the Word in the United States is \$54,054 and in Canada is \$56,140.
- b. That the 2020 per-member assessment for the Canadian Plan remain \$42.96 and that the Canadian per-participant assessment remain \$9,840. Similarly, that the 2020 per-member assessment for the U.S. Plan remain \$37.20 and the U.S. per-participant assessment remain \$7,704.

—*Adopted*

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

A. *Materials:* Christian Reformed Church Loan Fund, Inc., U.S. Report, pp. 162-64

B. *Privilege of the floor:* Mr. David E. Veen, director, or any members of the board of directors of the Christian Reformed Church Loan Fund, Inc., U.S.

C. *Recommendation*

That synod receive the report of the Christian Reformed Church Loan Fund for information. We applaud the work of the Loan Fund, and we encourage the churches to make use of its services.

—*Adopted*

III. Pensions and Insurance

A. *Materials:* Pensions and Insurance Report, pp. 171-76

B. *Privilege of the floor:* members of the Canadian Pension Trustees and the U.S. Board of Pensions; and Mr. John H. Bolt, director of finance and operations.

C. *Recommendations*

1. That synod designate up to 100 percent of a minister’s early or normal retirement pension or disability pension for 2020 as housing allowance

for United States income-tax purposes (IRS Ruling 1.107-1) but only to the extent that the pension is used to rent or provide a home.

—*Adopted*

2. If Synod 2019 approves emeritation of commissioned pastors as recommended by the Candidacy Committee, that synod instruct the pension trustees to evaluate retirement program options for commissioned pastors.

—*Adopted*

(The report of Advisory Committee 7 is continued in Article 55.)

ARTICLE 28

The morning session recesses at 11:54 a.m. Mr. Caleb N. Dickson (Red Mesa) leads in closing prayer.

MONDAY AFTERNOON, June 17, 2019

Fifth Session

ARTICLE 29

The afternoon session convenes at 1:15 p.m., and Rev. Anthony R. DeKorte (Arizona) leads in opening prayer.

ARTICLE 30

(The report of Advisory Committee 1 is continued from Article 24.)

Advisory Committee 1, Synodical Services, Rev. Alex D. Snider reporting, presents the following:

I. Council of Delegates

A. Materials

1. Council of Delegates Report (sections I, A-D; II, A, 1-4, 8, 10-12; 13, a; 14-15, 18, 20-21; and II, B, 1-4, including Appendix C), pp. 21-42, 64-65
2. Council of Delegates Supplement (sections I, A-B, and E, including Appendix B)

B. Privilege of the floor: Rev. Paul R. De Vries, chair of the Council of Delegates; Mr. Andy de Ruyter, vice chair of the Council of Delegates; Dr. Steven R. Timmermans, executive director; and members of the executive staff as needed

C. Recommendations

1. That synod thank retiring COD members or those completing service in 2019 for their faithful service and significant contributions to the denomination (I, D).

—*Adopted*

2. That synod accept the invitation of Encounter Church in Grand Rapids, Michigan, to serve as the convening church of Synod 2020 (II, A, 1).

Grounds:

- a. Encounter Church, a multigenerational and diverse church, will be celebrating its 10th anniversary in 2020.
- b. Encounter Church also has plans to plant a new church in 2020.

— *Adopted*

3. That synod accept the invitation of First CRC in Orange City, Iowa, to serve as either the *host* or *convening* church of Synod 2021, and that synod be held on the campus of Dordt University in Sioux Center, Iowa (II, A, 2).

Grounds:

- a. First CRC in Orange City, Iowa, will be celebrating its 150th anniversary in 2021.
- b. Dordt University has communicated its availability and willingness to serve as the host venue for the meetings of Synod 2021.

— *Adopted*

4. That synod adopt the changes to Church Order Articles 42 and 39 as proposed by Synod 2018 (II, A, 10; Appendix C).

— *Adopted*

5. That synod express gratitude to Ms. Rita Buitendorp and Mr. Calvin Rozenboom for their service to the Judicial Code Committee (II, A, 13, a).

— *Adopted*

6. That synod take note of the COD's plans to develop a revised ministry plan, including listening sessions during national and binational gatherings in 2019 to gather input, and to present a revised ministry plan to Synod 2020 (II, B, 1).

— *Noted*

II. Response to Overtures 1 and 2: Allow Transfer of All Nations Church in Bakersfield, California, from Classis Greater Los Angeles to Classis Ko-Am

A. Materials: Overtures 1 and 2, pp. 477-78

B. Recommendation

1. That synod accede to Overtures 1 and 2.

Grounds

- a. This is in keeping with Church Order Supplement, Article 39.
- b. This transfer has been requested and approved by both Classes Ko-Am and Greater Los Angeles.

— *Adopted*

2. That this be synod's response to Overtures 1 and 2.

— *Adopted*

III. Response to Overtures 3 and 4: Approve Transfer of Bethany Korean CRC, Burbank, California, from Classis Greater Los Angeles to Classis Hanmi

A. *Materials*: Overtures 3 and 4, pp. 478-79

B. *Recommendations*

1. That synod accede to Overtures 3 and 4.

Grounds

- a. This is in keeping with Church Order Supplement, Article 39.
- b. This transfer has been requested and approved by both Classes Hanmi and Greater Los Angeles.

—*Adopted*

2. That this be synod's response to Overtures 3 and 4.

—*Adopted*

IV. Response to Overture 5: Approve Formation of a New Classis from Congregations and Ministries within Classis Pacific Northwest

A. *Materials*: Overture 5, pp. 479-82

B. *Recommendations*

1. That synod accede to Overture 5, creating a new classis to be named *Classis North Cascades* with the following member congregations: Envision Mission (agency, ministry, organization) – Bellingham, WA; Hope in Christ – Bellingham, WA; The Table – Bellingham, WA; First – Lynden, WA; Second – Lynden, WA; Third – Lynden, WA; Amor Viviente – Lynden, WA; Bethel – Lynden, WA; Mountain View – Lynden, WA; Sonlight – Lynden, WA; Sumas – Sumas, WA.

Ground: This is consistent with Church Order Supplement, Article 39.

—*Adopted*

2. Pending approval by synod, that synod instruct the executive director to appoint a neutral moderator per point 1 of the appendix to Overture 5.

—*Adopted*

V. Response to Communication 1

A. *Materials*: Communication 1, pp. 537-38

B. *Recommendation*

That synod receive Communication 1 as information.

—*Adopted*

VI. Council of Delegates

A. *Materials*

1. Council of Delegates Report (sections I, A-D; II, A, 1-4, 8, 10-12; 13, a; 14-15, 18, 20-21; and II, B, 1-4, including Appendix C), pp. 21-42, 64-65
2. Council of Delegates Supplement (sections I, A-B, and E, including Appendix B)

B. Privilege of the floor: Rev. Paul R. De Vries, chair of the Council of Delegates; Mr. Andy de Ruyter, vice chair of the Council of Delegates; Dr. Steven R. Timmermans, executive director; and members of the executive staff as needed

C. Recommendation

That synod receive the report from the COD Classis Renewal Advisory Team and that synod not change the name of *classis*. This response fulfills the request of Synod 2018 (see *Agenda for Synod 2018*, p. 454) to consider Overture 10 to Synod 2018.

Grounds:

1. Based on the COD report, there was not significant support for a change.
2. The benefit of a name change would not merit the cost of implementation to be borne by the classes.

—*Adopted*

VII. Historical Committee

According to the Rules for Synodical Procedure, the recommendations regarding the Archives of Heritage Hall are presented by the Historical Committee chair, Dr. John Bolt:

Recommendations

A. That synod approve the establishment of an advisory council for Heritage Hall to give counsel and advice to the curator and staff of Heritage Hall on matters of vision, personnel, finances, strategic planning, and programming. The advisory council will report to the Historical Committee, the executive director of the CRCNA, and the administrations of Calvin College and Calvin Theological Seminary. The Historical Committee remains responsible for reporting to synod on Heritage Hall and the archives.

Ground: This will provide the clarification needed.

B. That synod approve no additional changes in the governance of Heritage Hall and the archives.

Grounds:

1. It has not been established that such a change is necessary or in the best interest of Heritage Hall and the archives.
2. A synodical decision on this matter would be premature before the Historical Committee and the representatives of the funding entities resolve this matter together.

Following the rules of procedure, the recommendation of Advisory Committee 1 is presented:

Heritage Hall and Historical Committee mandate

A. Materials

1. Calvin College Supplement (section V, including Appendix)
2. Calvin Theological Seminary Supplement (section II, D, 2, including Appendices B and C)

3. Historical Committee Report, pp. 364-73

4. Historical Committee Supplement

B. Privilege of the floor:

1. For Calvin College: Mr. Craig Lubben, chair; Dr. Michael K. Le Roy, president
2. For Calvin Theological Seminary: Mr. Sidney Jansma, Jr., chair; Rev. Julius T. Medenblik, president
3. For Historical Committee: Dr. John Bolt, chair; Dr. James A. De Jong, secretary

C. Recommendation

1. That synod endorse the recommended “Change to Library Governance” as found in the Appendix to the Calvin College Supplement (with underline indicating new text and ~~strike through~~ indicating deleted text).

Grounds:

- a. This change would provide clarity as to how Heritage Hall and the Curator of the Archives are administered.
- b. This change would provide the benefit of being closely connected to the Hekman Library, given the Hekman Library’s expertise in good library practices, its efficiencies of scale, and its mission to serve a wider community.
- c. The proposed Heritage Hall Advisory Council reflects the stakeholders and the financial supporters of Heritage Hall.
- d. This proposal clarifies the key operations of Heritage Hall and affirms the work of the CRCNA Historical Committee.
- e. The alterations to the Library Governance document have been approved and are recommended by the joint College-Seminary Hekman Library Committee as well as the authorized faculty bodies and boards of Calvin College and Calvin Theological Seminary.

Synod returns to consideration of the recommendation of the Historical Committee and later votes to table the Historical Committee recommendation to consider the recommendation presented by Advisory Committee 1. This matter is taken up again later in the afternoon session so that synod can now hear the report of Faith Formation Ministries.

(The report of Advisory Committee 1 is continued in Article 32.)

ARTICLE 31

The president introduces Dr. Syd Hielema and Ms. Christine Dekker of Faith Formation Ministries (FFM).

Dr. Hielema and Ms. Dekker present the story of Faith Formation history with the sharing of many words, such as Covenant, Shepherding, Posture, Church Culture, and many, many more.

Delegates are asked to think about a Scripture verse or passage that has played a significant role in their life and why it is significant to them. Several delegates share how Faith Formation Ministries has helped their churches and ministries.

The newly appointed team leader, Dr. Christopher J. Schoon, shares three things that Faith Formation Ministries will be looking at in the future: (1) to strengthen what FFM is already offering, (2) to diversify to be able to get resources to our ethnic communities in multiple languages, and (3) to expand resources to be available for all ages of people, helping them to grow in their faith.

Delegates show appreciation to Dr. Syd Hielema for his service to Faith Formation Ministries.

ARTICLE 32

(The report of Advisory Committee 1 is continued from Article 30.)

Advisory Committee 1, Synodical Services, Rev. Alex D. Snider reporting, presents the following:

I. Heritage Hall and Historical Committee mandate

C. Recommendations

1. That synod endorse the recommended “Change to Library Governance” as found in the Appendix to the Calvin College Supplement (with underline indicating new text and ~~striketrough~~ indicating deleted text).

Grounds:

- a. This change would provide clarity as to how Heritage Hall and the Curator of the Archives are administered.
- b. This change would provide the benefit of being closely connected to the Hekman Library, given the Hekman Library’s expertise in good library practices, its efficiencies of scale, and its mission to serve a wider community.
- c. The proposed Heritage Hall Advisory Council reflects the stakeholders and the financial supporters of Heritage Hall.
- d. This proposal clarifies the key operations of Heritage Hall and affirms the work of the CRCNA Historical Committee.
- e. The alterations to the Library Governance document have been approved and are recommended by the joint College-Seminary Hekman Library Committee as well as the authorized faculty bodies and boards of Calvin College and Calvin Theological Seminary.

— *Adopted*

2. That synod instruct the COD to work with the Historical Committee to review their mandate and clarify the continued relationship between the committee and all of the stakeholders.

— *Adopted*

3. That synod affirm the work of the Historical Committee and thank them for their continuing service.

— *Adopted*

II. Historical Committee

A. Materials

1. Historical Committee Report, pp. 364-73
2. Historical Committee Supplement

B. *Privilege of the floor*: Dr. John Bolt, chair; Dr. James A. De Jong, secretary

C. Recommendations

1. That synod recognize Dr. Paul Bremer and Dr. Kristin Kobes Du Mez for their contributions and service on the committee on behalf of synod and our denomination.

— *Adopted*

2. That synod thank Dr. Denice Fett and Ms. Holly Waldenmeyer for their archival services at Heritage Hall on behalf of synod and our denomination.

— *Adopted*

3. That synod endorse the Historical Committee's efforts to gather fuller information on existing or planned research, publication, and other initiatives related to denominational history.

— *Adopted*

4. That synod take note of the anniversaries of many congregations listed in the Historical Committee Report and take a moment to honor the 150th anniversary of East Saugatuck CRC of Holland, Michigan, with a commemorative plaque.

— *Adopted*

ARTICLE 33

(The report of Advisory Committee 2 is continued from Article 23.)

Advisory Committee 2, Church Order and Appeals, Rev. Chelsey L. Harmon reporting, presents the following:

Council of Delegates

A. *Materials*: Council of Delegates Report (section II, A, 9, 13, b-c, including Appendices B, D-E), pp. 31-32, 34-35, 59-72

B. *Privilege of the floor*: Rev. Paul R. De Vries, chair of the Council of Delegates; Mr. Andy de Ruyter, vice chair of the Council of Delegates; Dr. Steven R. Timmermans, executive director; and members of the executive staff as needed

C. Recommendations

1. That synod approve the action of the Council of Delegates with respect to the appeals regarding a decision of Classis Chicago South (II, A, 9; Appendix B).

— *Adopted*

2. That synod not accede to the Judicial Code Committee request (COD Report II, 13, c and Appendix E) that synod appoint a task force that would report observations about, and recommendations for, changes to the Judicial Code.

Grounds:

- a. While changes to the Judicial Code were recommended by the COD, on the whole the Judicial Code is functioning as intended and has served synod well since its origin. We believe the recommended changes are a sufficient response to the actions recommended by Synod 2018.
- b. There was not sufficient evidence presented to the advisory committee to warrant the creation of a task force.
- c. The COD communicated its “nonendorsement” of the JCC recommendation.
- d. The formation of the task force as noted in the JCC request conflicts with synodical rules.

— *Adopted*

3. That synod instruct the Council of Delegates to review the Judicial Code every five years, seeking input from the Judicial Code Committee, the Office of Safe Church Ministry, and Church Order experts, to ensure that the Judicial Code continues to function as intended and to assess whether updates and/or modifications are needed.

Grounds:

- a. This allows the Judicial Code Committee and others who work with the Judicial Code to be involved in the review process.
- b. Reviewing policy is a helpful practice.

— *Adopted*

(The report of Advisory Committee 2 is continued in/from Article 37.)

ARTICLE 34

Advisory Committee 8, Interdenominational Matters, Rev. Margaret J. Jenista Kuykendall reporting, presents the following:

Response to Overture 13: Add the New City Catechism to the Contemporary Testimony Category

A. *Materials:* Overture 13, pp. 516-18

B. *Recommendations*

1. That synod not accede to Overture 13.

— *Adopted*

2. That synod instruct the executive director to refer the *New City Catechism* to Faith Formation Ministries for curriculum review and potential use by the churches.

— *Adopted*

3. That synod declare this to be its response to Overture 13.

— *Adopted*

(The report of Advisory Committee 8 is continued in Article 40.)

ARTICLE 35

Advisory Committee 5, Congregational Services II, Rev. Laryn G. Zoerhof reporting, presents the following:

I. Council of Delegates

A. Materials

1. Council of Delegates Report (sections II, A, 16; II, B, 5, b-c; and II, B, 6-7, 11, 13-14, including Appendices G-H), pp. 36, 43-44, 46-50, 83-101
2. Council of Delegates Supplement (sections I, C; and II, A, 1)

B. Privilege of the floor: Rev. Paul R. De Vries, chair of the Council of Delegates; Mr. Andy de Ruyter, vice chair of the Council of Delegates; Dr. Steven R. Timmermans, executive director; and members of the executive staff as needed

C. Recommendations

1. That synod establish a standing committee of the Council of Delegates (COD) for the purpose of reviewing Bible translations for potential use in the CRCNA, with a mandate and composition as outlined in section II, A, 16.
— *Adopted*
2. That synod, subject to establishing a Bible Translations Committee, take the following actions:
 - a. Approve that the denominational representative to serve as convener be appointed through the office of the director of ministries and administration.
— *Adopted*
 - b. Appoint the following persons to serve on the committee: Dr. Amanda W. Benckhuysen, Dr. William T. Koopmans, Rev. Sarah Schreiber (COD Supplement section I, C), and Dr. Michael Williams.
— *Adopted*
 - c. Give the COD power to act in the appointment of additional committee members to fulfill the requirements of the mandate and composition in COD Report section II, A, 16 after consultation with Calvin Theological Seminary.
— *Adopted*
3. That synod approve the evaluation reports by Faith Formation Ministries and Worship Ministries (II, B, 5; Appendices G-H).
— *Adopted*
4. That synod address the following with regard to Faith Formation Ministries (II, B, 6; see also FFM report, pp. 153-55):
 - a. That synod warmly welcome Dr. Christopher Schoon, the newly appointed Faith Formation Ministries (FFM) team leader, and pray a blessing over him. Dr. Syd Hielema, team leader, will transition from his current role, effective July 1, 2019. Dr. Schoon and his team are

eager to walk alongside churches and ministry leaders as they learn how to more effectively disciple congregations.

- b. That synod, as follow-up to the decision of Synod 2018 to affirm the importance of Reformed children's curriculum, encourage congregations to consult with FFM concerning their curricular needs.
- c. That synod encourage all classes to partner with FFM in appointing a volunteer youth ministry champion to serve the congregations within their classis.
- d. That synod encourage all congregations to (1) recognize how critical the church-home relationship is for discipleship, and (2) take steps to strengthen the faith formation partnership between the church and the home.
- e. That synod encourage CRC congregations to consider supporting Faith Formation Ministries with their gifts. FFM is very grateful for the many congregations that now include FFM for an annual offering.

—*Adopted*

Rev. Joshua S. Van Drunen offers a prayer for Dr. Christopher Schoon as he steps into this new role at Faith Formation Ministries and offers prayers for the FFM team. The chair also expresses thanks to Dr. Hielema for his work with FFM.

II. Congregational Services of the Christian Reformed Church

A. Chaplaincy and Care Ministry

- 1. Materials: Chaplaincy and Care Ministry Report, pp. 157-61
- 2. Recommendation

That synod acclaim with gratitude the varied and vital spiritual work of our chaplains through Chaplaincy and Care Ministry.

—*Adopted*

B. Faith Formation Ministries

- 1. Materials: Faith Formation Ministries Report, pp. 153-55
- 2. Recommendation

That synod thank Dr. Syd Hielema for his pioneer work in launching Faith Formation Ministries, providing resources and coaching to support Christian Reformed congregations and ministry leaders in encouraging lifelong faith formation. We are grateful that Dr. Christopher Schoon has accepted the appointment of the Council of Delegates to serve as the new director of Faith Formation Ministries. He is excited to begin working and building on the superb platform created under the leadership of Dr. Syd Hielema over the past five years.

—*Adopted*

C. *Pastor Church Resources*

1. Materials: Pastor Church Resources Report, pp. 165-70
2. Recommendation

That synod express deep appreciation to Pastor Church Resources for its diligent attention to promoting healthy pastors, healthy churches, and healthy pastor-church relations, including work with regional pastors, vocational assessment and training, and classis renewal. Congregations and pastors are strongly encouraged to utilize the resources available.

—*Adopted*

D. *Worship Ministries*

1. Materials: Worship Ministries Report, pp. 244-47
2. Recommendation

That synod commend Worship Ministries for assisting our congregations in faith formation through our appreciation of the riches of Reformed worship in its varied expressions. We encourage congregations to make use of endorsed coaches, the worship webinar library, and *Reformed Worship*, as well as a variety of other worship resources available through this office.

—*Adopted*

E. *Ministry Support Services*

1. Materials: COD Report, pp. 48-50
2. Recommendation

That synod commend the staff of Ministry Support Services (MSS) for their work with *The Banner*; Faith Alive Christian Resources; Libros Desafio (Spanish-language resources); The Network; Click, Call, Chat; and special Sundays materials. MSS supports ministries with professional services in marketing, brand management, order and subscription processing, call center, editorial services, translation, rights and permission management, design and web services, purchasing, and distribution. The Sunday school *Dwell* curriculum is being updated and is now also available in digital form.

—*Adopted*

F. *The Banner*

1. Materials: COD Report, p. 48
2. Recommendation

That synod commend Mr. Shiao Chong (*Banner* editor-in-chief) and staff for their faithful service producing *The Banner*, the monthly, award-winning, official magazine of the CRC that is free for the asking. Among other awards, *The Banner* received Awards of Merit for publication in both print and digital by the Evangelical Press Association in 2018. More than 6,000 donors contributed over \$450,000 for the annual appeal fundraiser in 2018.

—*Adopted*

President Koopmans expresses gratitude on behalf of synod to the above-mentioned ministries.

III. Dynamic Youth Ministries

A. Calvinist Cadet Corps

1. Materials: Calvinist Cadet Corps Report, p. 395

2. Recommendation

That synod commend the Calvinist Cadet Corps for the spiritually valuable contributions they make toward the evangelism and faith formation of boys.

—Adopted

Appreciation is expressed to Mr. Steve Bootsma as the executive director of Calvinist Cadet Corps.

B. GEMS Girls' Clubs

1. Materials: GEMS Girls' Clubs Report, pp. 396-97

2. Recommendation

That synod commend GEMS Girls' Clubs for the spiritually valuable contributions they make toward the faith formation of covenant girls, as well as their outreach to unchurched girls—locally and internationally.

—Adopted

C. Youth Unlimited

1. Materials: Youth Unlimited Report, pp. 397-98

2. Recommendation

That synod commend Youth Unlimited for their important ministry of education and service and encourage them in their growing collaboration with the CRCNA's Faith Formation Ministries.

—Adopted

President Koopmans recognizes the persons involved in Dynamic Youth ministries.

IV. Response to Overture 9: Revise Church Order Articles 51 and 54; Encourage Churches to Review Their Worship Practices

A. Materials: Overture 9, pp. 509-12

B. Observations

This overture from Classis Atlantic Northeast addresses the second worship service—a long-standing and well-respected practice that has undergone significant change in the past number of years for a variety of reasons. As the overture points out, a survey of CRC congregations provided by the Yearbook Office reveals that only about one-third of our churches hold two worship services per Sunday (a fact which also has implications for the requirement of catechism preaching found in Church Order Art. 54-b). When a second preaching service currently does not exist in the majority of our congregations, the authority of the Church Order is weakened by continuing to require something that most of our churches are not currently practicing.

At the same time, we should not simply dismiss the CRC's tradition of morning and evening worship as a quaint historic artifact. We need to

acknowledge that we live in a world that does not prioritize the worship of the triune God, and that we tend to rest in a selfish way that does not renew us in the finished work of Christ.

The second service has long proven to be a helpful discipline in fostering appropriate observance of the Lord's Day, raising the level of biblical and doctrinal literacy in the church, and creating opportunity for deeper and richer fellowship. Many churches that have continued the practice of a second worship service can testify to these benefits. For congregations that are exploring an alternative to the evening worship service, or for congregations that have already discontinued worshiping on Sunday evening, perhaps there are ways to reimagine what public gatherings for worship might look like. Moving the substance of the Church Order Supplement, Article 51-a into the Church Order as Article 51-b will provide an avenue for the churches in each classis to share helpful ideas on these issues.

Out of pastoral consideration for churches that already have only one service, the time has come to remove the "ordinarily twice" from the Church Order. And at the same time, out of pastoral consideration for churches that still maintain a meaningful evening service, it is important to include affirmation of this rich tradition in the Church Order. Overture 9 is designed to accomplish both of these pastoral concerns.

C. Recommendation

In order to bring the Church Order into closer alignment with our current practice as a denomination, and to foster conversation among the churches about the expectations that should shape our worship practices, the advisory committee recommends the following:

1. That synod propose that Synod 2020 adopt the following changes to Church Order Articles 51-a and 51-b so that they will read as follows (additions are in *italics*; deletions are in ~~strike through~~):
 - a. The congregation shall assemble for worship, ~~ordinarily twice~~ on the Lord's Day; to hear God's Word, to receive the sacraments, to engage in praise and prayer, and to present gifts of gratitude.
 - b. *Each classis shall affirm the rich tradition of assembling a second time on the Lord's Day for worship, learning, prayer, and fellowship by encouraging churches to include these items as part of a strategic ministry plan for the building up of the body of Christ.*

Note: The current Articles 51-b and -c would become 51-c and -d respectively; Supplement, Article 51-a would be deleted.

Grounds:

- a. These changes would bring the Church Order into harmony with the current practice of the vast majority of congregations, so that its provisions for public worship are "faithfully observed" (Church Order Art. 86).
- b. Though Scripture does not indicate the frequency of worship on the Lord's Day, the proposed Article 51-b highlights the value of a time beyond Sunday-morning worship when the whole congregation may be invited to assemble as Christ's people and invites the

broader assemblies to foster conversations about how this might best be done.

—*Adopted*

(The report of Advisory Committee 5 is continued in Article 39.)

ARTICLE 36

The afternoon session recesses at 5:15 p.m. Rev. Hendrick J. Roeda (Alberta South/Saskatchewan) leads in closing prayer. Synod will reconvene at 7:00 p.m. in executive session.

MONDAY EVENING, June 17, 2019

Sixth Session

ARTICLE 37

The evening session convenes at 7:00 p.m. in executive session. Ms. Ruth E. Van Eyk-Wissink (Central California) leads in opening prayer.

During the executive session, Advisory Committee 2, Church Order and Appeals, Rev. Chelsey L. Harmon reporting, presented the report of the committee. The following actions are adopted for the public record:

That synod not sustain the personal appeal of Ms. Judy De Wit from a decision of Classis Iakota on March 5, 2019.

That synod sustain the personal appeal of Ms. Debra Kamer from a decision of Classis Holland on May 3, 2018.

The evening session adjourns at 9:47 p.m. Mr. Steve Bootsma (Thornapple Valley) leads in closing prayer.

TUESDAY MORNING, June 18, 2019

Seventh Session

ARTICLE 38

The praise team welcomes delegates with singing “In Christ Alone” and “Let Your Kingdom Come.”

Rev. Scott M. Muilenburg leads in the call to worship, greeting, response of praise, and call to confession and assurance. All sing “Hark, a Thrilling Voice Is Sounding” and “O Christ, the Lamb of God.”

Ms. Cindi M. de Graaff reads Hebrews 9:11-15, and Rev. Julius Umawing reminds synod that the “I” in *FAITH* emphasizes “Intentional atonement.” Jesus Christ, our perfect High Priest, entered the most holy place for us “once for all,” securing eternal redemption for all who are called by God to receive his promised inheritance. Jesus calls us friends and includes all who believe in him as Savior and Lord. God has done for us what we cannot do for ourselves. Let us live each day by serving our living God.

All sing “What the Lord Has Done in Me.” Pastor Ezra Jang offers prayer, and Rev. Muilenburg gives the sending blessing. Worship closes with the singing of “Father Let Your Kingdom Come.”

The roll call indicates that all delegates are present.

ARTICLE 39

(The report of Advisory Committee 5 is continued from Article 35.)

Advisory Committee 5, Congregational Services II, Rev. Laryn G. Zoerhof reporting, presents the following:

Response to Overture 9: Revise Church Order Articles 51 and 54; Encourage Churches to Review their Worship Practices

C. Recommendations (cont.)

2. That synod propose that Synod 2020 delete Church Order Article 54-b.

Grounds:

- a. Though it is important for our preaching to reflect the instruction of the Reformed confessions, the current Church Order Article 54-a already requires that preaching be guided by the creeds and confessions, and a specific obligation for catechetical preaching is an unrealistic expectation when the majority of our congregations do not have a second service.
- b. This brings Church Order into harmony with denominational practice (Church Order Article 86).

—*Adopted*

A negative vote is registered by Rev. Tyler Wagenmaker (Zeeland).

3. That synod affirm the rich tradition of assembling for worship twice on the Lord's Day and instruct the Council of Delegates to ensure that Worship Ministries and/or Faith Formation Ministries continue to make excellent resources available to the churches that would encourage existing congregations to continue, and new congregations to embrace, some kind of assembly that builds up the body of Christ.

Ground: This provides congregations with resources for carrying on the tradition of, or beginning, a second Sunday service, in keeping with the decisions of earlier synods (see *Acts of Synod 1995*, pp. 766-67).

—*Adopted*

4. That synod not accede to Recommendation D in Overture 9 from Classis Atlantic Northeast.

Ground: Ministry Support Services has supported the CRCNA communications office in launching a unified process for churches to request materials for special Sundays (e.g., Easter, World Hunger Sunday, Abuse Awareness Sunday). Instead of each ministry separately promoting "their" week, Ministry Support Services now sends to churches a link to a single page where they can view all the materials for the next six months, order the materials they want, and access other supporting materials (e.g., litanies, videos, projection images). The form remembers each church's preferences so that each time they go into the form, they need only to review and make minor adjustments. The new process has been welcomed by churches (because of the convenience) and ministries (because churches are requesting more materials).

In addition, we are saving ministry-share expense by consolidating ordering, printing, and shipping.

—*Adopted*

5. That synod declare this to be its response to Overture 9.

—*Adopted*

ARTICLE 40

(The report of Advisory Committee 8 is continued from Article 34.)

Advisory Committee 8, Interdenominational Matters, Rev. Margaret J. Jenista Kuykendall reporting, presents the following:

Ecumenical and Interfaith Relations Committee

A. *Materials*: Ecumenical and Interfaith Relations Committee Report (including Appendices A-F), pp. 315-63

B. *Privilege of the floor*: Rev. Anthony Elenbaas, chair; and Dr. Steven R. Timmermans (ex officio)

C. *Recommendations*

1. That synod express its gratitude to Rev. Anthony Elenbaas and Rev. Emmett Harrison for serving the cause of ecumenicity for the CRC, noting in particular Rev. Elenbaas's service as chair and Rev. Harrison's service as vice-chair. In addition, that synod express its gratitude to Rev. Shannon Jammal-Hollemans and Ms. Femke Visser-Elenbaas for serving the cause of interfaith interchange by their participation on the EIRC's Interfaith subcommittee.

—*Adopted*

2. That synod take note of the postponement of fulfilling instructions from Synod 2018 regarding the work of the United States Roman Catholic-Reformed Dialogue due to delay in the final release of the report *The One Body of Christ: Ministry in Service to the Church and the World*.

—*Adopted*

3. That synod propose to Synod 2020 the adoption of revisions to the Church Order as found in Appendix E (*Agenda for Synod 2019*, pp. 357-59).

Grounds:

- a. This is a necessary step to effect the changes proposed to the ecumenical categories of affiliation and the Ecumenical Charter.
b. These revisions make for substantive changes to the Church Order.

—*Adopted*

4. That synod receive the ad hoc committee's Categories of Affiliation Report as provided by the EIRC in Appendix B (*Agenda for Synod 2019*, pp. 326-43) and adopt the following recommendations contained within the report, noting that implementation of the recommendations is subject to the adoption of the accompanying Church Order changes by Synod 2020:

- a. That synod adopt the proposed changes to the Ecumenical Charter in Appendices C-D (*Agenda for Synod 2019*, pp. 343-57), including the revised, two-category bilateral system with its provisions and titles *churches in communion* and *churches in cooperation*, as explained in Appendix B (*Agenda for Synod 2019*, pp. 326-43), including the following friendly amendments to Appendix D (*Agenda for Synod 2019*, pp. 349-57):
- Remove Sojourners from the list of ecumenical organizations because it does not formally belong to the category of ecumenical organizations (p. 350).
 - Change the reference to a “2018 revision of the Ecumenical Charter” to read “2019 revision of the Ecumenical Charter” (p. 350).
 - Update the reference to “fraternal delegates” to “ecumenical delegates” to maintain linguistic conformity throughout the document (p. 355).

Grounds:

- 1) This revision makes our ecumenical categorization system a more hospitable and relationally integrated avenue for affiliation with the CRCNA for churches outside of the United States and Canada.
 - 2) This revision takes into account the rich diversity of engagement with other churches and denominations already present throughout the life of the CRCNA at its various organizational levels.
 - 3) This revision simplifies and makes more usable the system of bilateral categories for all the organizational levels of our church.
 - 4) This revision recognizes and seeks to resolve the relational inconsistency of recognizing or *being* with another church without *doing* actions appropriate to the relationship, and vice-versa.
 - 5) This revision strikes a balance between organizing and regulating what *is* and giving the freedom needed for missional responsiveness.
 - 6) This revision cleans up and simplifies the language and function of the Ecumenical Charter.
 - 7) This revision is an important step toward creating a larger functional/cultural shift toward engaging in ever-healthier ways relationally with other Christian churches.
- b. That synod adopt the following operating principles for use by denominational agencies and ministries:
- CRCNA agencies and ministries should be encouraged, where possible and feasible, to give priority to CRCNA/EIRC established relationships in their collaboration efforts with partners.
 - CRCNA agencies should keep the EIRC updated annually about their current ecclesial partnerships via the executive director, Ministries Leadership Council, and annual strategic conversations directly with the EIRC. The other denominational ministries should update the EIRC via the Ministries Leadership Council and by representation of the director of ministries and administration or the Canadian ministries director.

Grounds:

- 1) CRCNA agencies and ministries already follow the Ministries Leadership Council's approved guidelines and processes for establishing collaboration with non-CRC entities.
- 2) These principles provide another step toward effecting a functional/cultural shift that narrows the gap between our being and doing with other churches/denominations.
- 3) These principles are in line with the corresponding changes proposed in the Ecumenical Charter revision.

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 42.)

ARTICLE 41

President Koopmans welcomes Dr. Michael K. Le Roy, president of Calvin College, who addresses synod. Dr. Le Roy shares about the approaching milestone at which the college will become Calvin University on July 10, 2019. The move to becoming a university reminds us of God's power, provision, and faithfulness to the institution. It has deepened gratitude for the Christian Reformed Church and the role congregations play in producing Christ's agents of renewal in the world. A video presentation explains that the timing is right to broaden and deepen the influence of Reformed thought in our neighborhoods, our communities, and all over the world.

Calvin equips students to think deeply, to act justly, and to live wholeheartedly as Christ's agents of renewal in our world. As Calvin becomes a university, its compelling mission will have greater opportunity to influence more people—even in prison—extending to new communities and in new ways. Calvin's main goals are (1) to lean on the commitment to be shaped by the Reformed Christian confessions as administrators, faculty, staff, and students, (2) to attract new learners by diversifying what is offered, (3) to encourage collaboration that bridges academic disciplines and to foster external partnerships toward engaging the complex challenges facing the world today, and (4) to invest in learning environments—building spaces that inspire learning and promote community.

Dr. Le Roy shares that it is an honor to be serving the church through this institution and to be working to continue expanding its influence on the world and to equip more learners to be Christ's agents of renewal.

President Koopmans thanks Dr. Le Roy for this inspiring narrative describing Calvin College and its significant impact in the world.

ARTICLE 42

(The report of Advisory Committee 8 is continued from Article 40.)

Advisory Committee 8, Interdenominational Matters, Rev. Margaret J. Jenista Kuykendall reporting, presents the following:

Ecumenical and Interfaith Relations Committee

A. Materials: Ecumenical and Interfaith Relations Committee Report (including Appendices A-F), pp. 315-63

C. *Recommendations* (cont.)

5. That synod recommend the condensed version of the Ecumenical Charter as found in Appendix F to local churches and classes as a guide for their engagement with other churches and denominations, subject to the adoption of the accompanying Church Order changes by Synod 2020.

Grounds:

- a. This is a useful tool for helping congregations and classes to ground and frame their own work with other Christian denominations / churches biblically and practically.
- b. This action is another cultural / functional step in bridging the gap between the diversity of relationships engaged at the various levels of our denominational life.

— *Adopted*

6. That synod express its gratitude to the ad hoc committee members: Gary Bekker (Christian Reformed World Missions, then Timothy Leadership Training Institute), Peter Bulthuis (World Renew), Moses Chung (Christian Reformed Home Missions, for the first half of the work), Anthony Elenbaas (Ecumenical and Interfaith Relations Committee), Zachary King (Resonate Global Mission, for the final year of the work), Jim Payton (former Ecumenical and Interfaith Relations Committee chair, for the final year of the work), Darren Roorda (chair, Canadian Ministries Director), and Kurt Selles (Back to God Ministries International).

— *Adopted*

7. That synod take note that in 2019 the Canadian Council of Churches is celebrating its 75th anniversary and instruct the EIRC to see that due recognition is given to this event.

— *Adopted*

ARTICLE 43

Advisory Committee 6, Global Mission and Ministry, Rev. Douglas E. Fakkema reporting, presents the following:

I. Back to God Ministries International

- A. *Materials:* Back to God Ministries International Report, pp. 179-86
- B. *Privilege of the floor:* Rev. Kurt Selles, director of Back to God Ministries International (BTGMI)

C. *Recommendations*

1. That synod celebrate Back to God Ministries International's eighty years of faithfully reaching the world with the gospel, discipling believers, and strengthening the churches.

— *Adopted*

2. That synod encourage congregations to use BTGMI resources in conjunction with their ministries, especially the rebranded resources of the ReFrame Media family: *Family Fire*, *Think Christian*, *Groundwork*, *Today*, *Church Juice*, and *Kids Corner*.

— *Adopted*

3. That synod pray for the BTGMI transitions in Arabic and Spanish ministries as they build relationships with the Evangelical Presbyterian Church in Egypt and the National Presbyterian Church in Mexico.

— *Adopted*

Rev. Steve Frieswick (Toronto) offers prayer for BTGMI and their ministries around the world.

II. Raise Up Global Ministries

A. *Materials*: Raise Up Global Ministries Report, pp. 177-78

B. *Recommendations*

1. That synod celebrate the leadership of Dr. Gary Bekker in light of his retirement in the coming months and the appointment of Ms. Sam Huizenga as the new Raise Up Global Ministries director.

— *Adopted*

2. That synod commend the ministry of Raise Up Global Ministries (Timothy Leadership Training, Global Coffee Break, and Educational Care) in expanding the worldwide impact of the CRCNA as they leverage an “action, reflection, learning” model of adult education developed in these ministries.

— *Adopted*

3. That synod take a moment to pray for a blessing on Ms. Sam Huizenga’s leadership, and for the Lord’s financial provisions as Raise Up Global Ministries faces a \$500,000 deficit for 2020.

— *Adopted*

Rev. Chad M. Vandervalk offers prayer for Ms. Joyce (Sam) Huizenga and the work of Raise Up Global Ministries.

III. Resonate Global Mission

A. *Materials*: Resonate Global Mission Report, pp. 187-94

B. *Privilege of the floor*: Rev. Zachary King, director of Resonate Global Mission

C. *Recommendations*

1. That synod commend the work of Resonate Global Mission as they steward the vision for missions in the CRCNA and highlight their “Go Local” journey as a process to help congregations discern how to engage their communities.

— *Adopted*

2. That synod encourage the churches to consider Resonate Global Mission as a key partner in fulfilling the following calling: “Each of us has a vital role to play in God’s mission! Resonate seeks to equip each church and each member for that role, for living and sharing the good news. Mission work is not only for an elite squad of missionaries or church planters – our prayer for the future of mission work is that each Christian will be emboldened in living out the good news!” (*Agenda for Synod 2019*, p. 187).

— *Adopted*

3. That synod call churches to examine and repent of anything that hinders our full participation in personal evangelism and discipleship.

— *Adopted*

4. That synod encourage CRCNA congregations to instill, foster, and celebrate a missional culture that raises up leaders who are called to local and global gospel witness. This includes formal roles such as cross-cultural missionaries, church planters, campus pastors, and teachers. It also includes parents, lay leaders, and others.

— *Adopted*

5. That synod encourage all Christian Reformed congregations to recognize the following Sundays as significant opportunities to pray for and to receive an offering for Resonate Global Mission: Easter, Pentecost, the third Sunday in September, and Reformation Day Sunday.

— *Adopted*

IV. World Renew

A. Materials

1. World Renew Report, pp. 213-35
2. World Renew Supplement

B. Privilege of the floor: Mr. Charles Adams, president of World Renew-U.S.; Mr. Raymond Prins, president of World Renew-Canada; Ms. Carol Bremer-Bennett, director of World Renew-U.S.; and Ms. Ida Kaastra-Mutoigo, director of World Renew-Canada

C. Recommendation

That synod celebrate World Renew as global leaders in mercy and justice ministry. World Renew should be congratulated for holding ministry in word and deed together with integrity, enabling churches around the world to make lasting impacts in their own communities, and multiplying their influence through partnerships with governments and other institutions. As they work with people around the world to connect churches to their neighbors, proactively address injustices, and build community resilience, World Renew brings glory to God and recognition to the CRCNA.

— *Adopted*

President Koopmans offers thanks for Resonate Global Mission and World Renew.

V. Communities First Association

A. Materials: Communities First Association Report, pp. 391-92

B. Recommendations

1. That synod express appreciation for Communities First Association's partnership with Calvin Theological Seminary's Dig program for high school students.

— *Adopted*

2. That synod ask Communities First Association to provide more tangible information about their work with CRCNA congregations and agencies in future reports. For example, provide information regarding how many students they have worked with, the outcomes used to evaluate their work, and how many congregations they have partnered with in a given period of time.

— Adopted

President Koopmans offers thanks for Communities First Association.

VI. Diaconal Ministries Canada

A. Materials: Diaconal Ministries Canada Report, pp. 393-94

B. Recommendation

That synod commend Diaconal Ministries Canada and its director, Rev. Ron Vanden Brink, for their work of inspiring, empowering, and equipping deacons, and encourage the churches and classes in the United States to learn from the good work of Diaconal Ministries Canada.

— Adopted

The president of synod offers thanks for the work of Diaconal Ministries Canada.

VII. Partners Worldwide

A. Materials: Christian Reformed Partners Worldwide Report, p. 400

B. Recommendation

That synod commend the ministry of Partners Worldwide in connecting persons in the spheres of business and economic development with opportunities to serve around the world, and particularly in connecting economic development with global mission.

— Adopted

President Koopmans gives thanks for the work of Partners Worldwide.

VIII. Assisting Immigrant Churches and Response to Overture 10: Provide Legal Counsel to Assist Congregations with Immigration

A. Materials

1. Overture 10, pp. 513-14
2. Council of Delegates Report, section II, B, 8, including Appendix I (pp. 44-45, 101-110)
3. Council of Delegates Supplement, section I, F, 1

B. Recommendations

1. That synod recognize the ongoing work in response to synod's instruction related to enfolded immigrant churches and commend the Assisting Immigrant Churches document (COD Report, Appendix I) to the classes and churches (II, B, 8).

— Adopted

2. That synod instruct the executive director, in consultation with the appropriate CRC agencies, to identify and communicate appropriate legal and financial resources to assist churches and classes with the immigration of pastors and their families.

—Adopted

(The report of Advisory Committee 6 is continued in Article 48.)

ARTICLE 44

President Koopmans welcomes and recognizes Rev. Leonard Hofman, former general secretary of the CRCNA, and his daughter, Mrs. Laurie Harkema, COD executive committee member.

Rev. Anthony Elenbaas introduces general secretary Rev. Eddy Alemán and ecumenical officer Ms. Monica Schaap Pierce from the Reformed Church in America, who address synod. Rev. Elenbaas responds, and Ms. Rebecca J. A. Bokma (young adult representative) offers prayer.

Rev. Elenbaas introduces Dr. Gustav Claasen from the Dutch Reformed Church in South Africa, who addresses synod. Rev. Elenbaas responds, and Rev. Mark P. Van Andel (Lake Erie) offers prayer.

Rev. Elenbaas introduces Rev. William Julius, scribe for the Uniting Reformed Church in Southern Africa, who addresses synod. Rev. Elenbaas responds, and Dr. Theo Beels (Grand Rapids North) offers prayer.

Rev. Elenbaas introduces Mr. Peter Noteboom, general secretary of the Canadian Council of Churches, who addresses synod. Rev. Elenbaas responds, and Ms. Tina Dykxhoorn (Niagara) offers prayer.

President Koopmans thanks Rev. Elenbaas and all of these ecumenical visitors for their presentations.

ARTICLE 45

The morning session recesses at 12:00 noon. Ms. Sharon K. Jim (Red Mesa) leads in closing prayer.

TUESDAY AFTERNOON, June 18, 2019

Eighth Session

ARTICLE 46

Synod reconvenes at 1:30 p.m., and Ms. Linda B. Rienstra (Grand Rapids North) leads in opening prayer.

ARTICLE 47

Rev. Anthony Elenbaas introduces Rev. Chan Thleng, general secretary of the Christian Reformed Church of Myanmar, who addresses synod. Rev. Elenbaas responds, and Rev. Julius Umawing (Greater Los Angeles) offers prayer.

Rev. Elenbaas introduces Rev. Hirotsugu Mochida, stated clerk of the General Assembly of the Reformed Church in Japan, who addresses synod (with translation by Rev. Larry Spalink, Resonate Global Mission missionary). Rev. Elenbaas responds, and Ms. Jan Vander Velden (Huron) offers prayer.

Rev. Elenbaas thanks all the ecumenical guests who are present. President Koopmans also gives thanks for our ecclesiastical relationships with the churches they represent.

ARTICLE 48

(The report of Advisory Committee 6 is continued from Article 43.)

Advisory Committee 6, Global Mission and Ministry, Rev. Douglas E. Fakkema reporting, presents the following:

I. Assisting Immigrant Churches and Response to Overture 10: Provide Legal Counsel to Assist Congregations with Immigration

A. Materials

1. Overture 10, pp. 513-14
2. Council of Delegates Report, section II, B, 8, including Appendix I (pp. 44-45, 101-110)
3. Council of Delegates Supplement, section I, F, 1

B. Recommendations (cont.)

3. That synod declare this to be its response to Overture 10.

—*Adopted*

II. Response to Overture 11: Provide Funding, Support, and Care for Resonate Global Mission Missionaries through Individual Classes

A. Materials

1. Overture 11, p. 514
2. Council of Delegates Supplement, section I, F, 2

B. Recommendations

1. That synod commend Classis Iakota for its sensitivity and concern for our Resonate Global Mission missionaries.

—*Adopted*

2. That synod encourage classes to take a larger, more proactive role in supporting new and current missionaries, particularly missionaries who do not have significant long-term connections to individual congregations in the CRCNA.

—*Adopted*

3. That synod declare this to be its response to Overture 11.

—*Adopted*

ARTICLE 49

Advisory Committee 3, Education and Candidacy, Rev. Gerald A. Koning reporting, presents the following:

I. Council of Delegates

A. Materials

1. Council of Delegates Report (sections II, A, 17; and II, B, 5, a, including Appendix F), pp. 37, 43, 72-83
2. Council of Delegates Supplement (section I, D, including Appendix A)

B. Privilege of the floor: Rev. Paul R. De Vries, chair of the Council of Delegates; Mr. Andy de Ruyter, vice chair of the Council of Delegates; Dr. Steven R. Timmermans, executive director; and members of the executive staff as needed

C. Recommendations

1. That synod approve the evaluation report by Calvin College (II, B, 5; Appendix F).
— *Adopted*
2. That synod appoint a task force, continuing the work of the Bivocational Task Force as reported in the Council of Delegates Supplement, Appendix A, to examine what it means to be a bivocational pastor today and report to Synod 2021. The new task force will be mandated to give consideration to matters such as the following:

- Create a definition of bivocationality
- Give biblical support to bivocationality
- Address financial implications and responsibilities (clearly defined “proper support”; see Church Order Supplement, Art. 15) relative to church, classis, pastor, and the like
- Classical oversight
- Cultural differences
- Church Order implications

Grounds:

- a. A compelling biblical, theological, and historical case supporting bivocational ministry is needed.
- b. The report provides sufficient examples of issues needing review and of possible options for remedies.
- c. Addressing this issue will provide care for pastors in varying cultures and contexts.

— *Adopted*

3. That synod instruct the executive director to invite the leaders of the denominationally related institutions of higher education to meet with the appropriate advisory committee of future synods.

Grounds:

- a. It is very important today to strengthen our vital relationships with these institutions within our denomination.
- b. The committee found it is very beneficial to hear about the joys and concerns of the respective institutions in person.
- c. The representatives of these institutions expressed appreciation in being able to address the advisory committee.

— *Adopted*

II. Calvin College

A. Materials

1. Calvin College Report, pp. 147-52
2. Calvin College Supplement (*excluding* section V and Appendix)

B. *Privilege of the floor*: Mr. Craig Lubben, chair and Dr. Michael K. Le Roy, president

C. Recommendations

1. That synod ratify the following faculty reappointments with tenure, effective September 1, 2019:

Ryan M. Bebej, Ph.D., associate professor of biology
Scott G. Lamanna, Ph.D., associate professor of Spanish
Jaclynn L. Lubbers, D.N.P., associate professor of nursing
Jesse R. Moes, Ph.D., associate professor of nursing
Kevin Timpe, Ph.D., professor of philosophy, William Harry Jellema
Chair in Christian Philosophy (three-year appointment to chair)
Roman R. Williams, Ph.D., associate professor of sociology

—*Adopted*

2. That synod recognize Calvin College's Vision 2030 and its goal of reaching new kinds of audiences and increasing global influence. We appreciate Calvin's efforts to provide a valuable education that connects various disciplines, grows discipleship, and engages the whole of God's world. We celebrate with anticipation the name change to Calvin University. We pray for Calvin College as it struggles with social and cultural challenges with faithfulness and integrity.

—*Adopted*

III. Calvin Theological Seminary

A. Materials

1. Calvin Theological Seminary Report, pp. 237-43
2. Calvin Theological Seminary Supplement (*excluding* section II, D, 2 and Appendices B-C)

B. *Privilege of the floor*: Mr. Sidney Jansma, Jr., chair, and Rev. Julius T. Medenblik, president

C. Recommendations

1. That synod approve the addition of two at-large trustees to the current three at-large trustee positions and that the terms of the additional board members be staggered so that the first terms would conclude in 2021 and 2023. (For background information, see Appendix A.)

Grounds:

- a. While the current board composition has been helpful, the board desires flexibility to add additional diversity in ethnicity, age, gender, professional expertise, and financial expertise.

- b. Adding two at-large members to the current board composition would increase the total to twenty-one board of trustees members. The regional at-large board members would fill nine of the twenty-one board positions, allowing for the ability to recruit persons with specific expertise and diversity.

—Adopted

2. That synod recognize with great appreciation the work of Calvin Theological Seminary in training leaders for the Christian Reformed Church and Christian mission and ministry throughout the world, especially noting their development of new teaching formats and programs to address changing needs and opportunities. We celebrate their development of an online M.A. in Ministry Leadership, their partnership with Christian Schools International for certification in Bible instruction, their work with Calvin College in the Calvin Prison Initiative, their provision of resources through the Center for Excellence in Preaching, and their recent approval of a Doctorate of Ministry program.

—Adopted

President Koopmans recognizes faculty and staff present from Calvin Theological Seminary.

(The report of Advisory Committee 3 is continued in Article 52.)

ARTICLE 50

President Koopmans invites Mr. Rick Zomer, executive director of Youth Unlimited (YU), to share about the history and work of this ministry. Mr. Zomer provides background on the group—it began in 1919 as the American Federation of Reformed Young Men's Societies, and in 1932 it added the American Federation of Reformed Young Women's Societies. YU has a long history of equipping the local church in the faith formation of young people and emerging adults. The Young Men's and Young Women's Federations merged to become the Young Calvinist Federation in 1955. Summer Workshop in Missions (SWIM) had its first workshop in Salt Lake City, Utah, in 1960, and SERVE began in 1989. A big change came in 1993, when the ministry name changed to Youth Unlimited. God has been faithful over the years; Youth Unlimited gives thanks to be able to celebrate 100 years in 2019.

President Koopmans thanks Mr. Zomer for his work and that of others involved in Youth Unlimited.

ARTICLE 51

The vice president assumes the chair.

Ms. Patricia Van Reenen, cochair of the Addressing the Abuse of Power Committee, shares with delegates various types of abuse and how abuse affects the person abused. The abuse of power is a common human power. It is the misuse of power to harm or injure other persons; it is the use of power to influence for personal gain at the expense of another.

She facilitates a conversation with Rev. Carel Geleynse regarding how a former pastor abused a minor in his current church.

Delegates and advisers share around their tables about the impact of the abuse of power in their congregation/church from their own experience or

from an example given. They also share good practices of prevention and healing in responding to the impact of abuse.

Vice president Thea N. Leunk thanks Ms. Van Reenen and Rev. Geleynse. Time is spent in silent prayer for people who have suffered because of abuse.

ARTICLE 52

(The report of Advisory Committee 3 is continued from Article 49.)

Advisory Committee 3, Education and Candidacy, Rev. Gerald A. Koning reporting, presents the following:

I. Candidacy Committee

A. Materials

1. Candidacy Committee Report (including the Appendices A-B), pp. 251-314
2. Candidacy Committee Supplement, including the Appendix

B. *Privilege of the floor*: Rev. David R. Koll, director of Candidacy; and to an additional member of the Candidacy Committee if one is present

C. Recommendations

1. That synod adopt the following recommendations concerning Church Order Articles 8, 23, 24, and 82-84, and their Supplements as presented in the Candidacy Committee Report:
 - a. That synod adopt the reformatted Church Order Articles 23-24 as proposed by Synod 2018 and as presented in section III, A of the report.
— *Adopted*
 - b. That synod approve the proposed reformatted Supplements to Church Order Articles 23-24 as acknowledged by Synod 2018 and as presented in section III, B of the report.
— *Adopted*
 - c. That synod approve the proposed changes to Church Order Supplement, Articles 82-84, sections e and f, as presented in section III, C of the report.
— *Adopted*
 - d. That synod adopt the revised statements of Church Order Supplement, Article 8, sections E and F, as presented in section III, D of the report.
— *Adopted*
 - e. That synod receive the comments offered by the Candidacy Committee in section III, E of the report regarding guidelines for video examinations and regarding the use of Church Order Article 8 for receiving an individual ordained by an independent congregation, as fulfilling its assignment by Synod 2018 (*Acts of Synod 2018*, p. 488), and instruct the committee to place these comments in appropriate sections of the Commissioned Pastor Handbook and the Journey Toward Ordination document.
— *Adopted*

- f. That synod approve a change of title for Church Order Supplement, Article 8, section E, “Calling Ministers Ordained Outside of the Christian Reformed Church in North America,” along with related editorial changes in the text of that section and in the Journey Toward Ordination document.

— *Adopted*

- g. That synod approve the updated Commissioned Pastor Handbook, as presented in Appendix A of the report (III, F).

— *Adopted*

- h. That synod approve the updates to the Journey Toward Ordination document, as presented in Appendix B of the report (III, G).

— *Adopted*

- i. That synod instruct the Candidacy Committee to work with the Office of Synodical Services in making both the Commissioned Pastor Handbook and the Journey Toward Ordination document readily available in PDF on the CRCNA website, and also, potentially, available in print-on-demand format through Faith Alive Christian Resources.

— *Adopted*

- j. That synod approve the following changes to Church Order Article 8, as discussed in section IV of the report (underlining indicates changes to the text):

- 1) Ministers ordained outside of the CRCNA who desire to become ministers in the Christian Reformed Church shall be required to complete a learning plan endorsed by the Candidacy Committee.
- 2) Ministers ordained outside of the CRCNA who have not been declared eligible for a call shall not be called unless all synodical requirements have been met.

— *Adopted*

- k. That synod approve the following two proposals related to the orderly exchange of ministers agreement between the CRC and the RCA, as discussed in section V of the report:

- 1) That the executive director be instructed to work with the appropriate bodies in the CRC and the RCA to bring the text of the orderly exchange of ministers agreement into consistency in both denominations, including statement 12 as found in Church Order Supplement, Article 8, section D.
- 2) That Synod 2019 approve that, in the meantime, the following note be placed after Church Order Supplement, Article 8, D, 12: “Due to unknown factors, this statement currently does not appear in the RCA Book of Order; yet it is accepted as valid within the CRC.”

— *Adopted*

2. That synod take note of the various initiatives and challenges identified by the Candidacy Committee in this report, and give thanks for the Candidacy Committee.

— *Approved*

3. That synod allow that four of the candidates presented by the Candidacy Committee remain anonymous and listed only by their initials at the request of the respective candidates as presented by the Candidacy Committee and synod advisory committee.

Grounds:

- a. These candidates will be working in sensitive geographical areas in which they, their families, and the people they minister with could be endangered if their ministerial status were public.
- b. They have fulfilled all the requirements of the Candidacy Committee and have been reviewed by the synod advisory committee.
- c. These candidates have requested anonymity.
- d. These candidates will be known by their calling church and the classis which will examine them when they are called.

—*Adopted*

4. That synod instruct the Candidacy Committee to develop guidelines to deal with future candidates who wish to remain anonymous. These guidelines will be presented to the Synod of 2020.

—*Adopted*

5. That synod declare the following persons as candidates for ministry in the Christian Reformed Church:

Joel S. Altena
Israel Alvarado
Ram Aryal
Seth A. Atsma
Jonathan K. Bosma
Christopher Bouma
J.C.
Luke M. Carrig
John Cleveringa
Jason D. Crossen
Zack J. DeBruyne
Cara L.C. DeHaan
Christopher J. Ganski
Daniel J. Gregory
Nathan J. Groenewold
Aaron J. Gunsaulus
John Kyu Hahn
Chris S. Harper
Elizabeth L. Huizenga
Mark A. Janowski
Daniel Joo

Seokwon (Shaun) Jung
S.K.
Kiseok (Daniel) Kang
C.L.
L.L.
Aaron Mamuyac
Timothy J. McHugh
Matthew Mulder
Shawn I. Richardson
Kyle J. Sandison
Garrett Saul
Terence R. Schilstra
Mitchell R. Sheahan
Hilary Smith
Loretta Stadt
Jaleesa J. Stanford
Brad C. Stolman
Kathy Vana
Klaas J. Walhout
Chad E. Werkhoven
William (Bill) R. Whitt

6. That synod approve the extensions of candidacy for the following persons:

Steven Berkenpas
Yoon Chul (Daniel) Choi
Daniel Crapo
Abigail DeZeeuw
Elisabeth A. De Vries
Brad Diekema
Steven Dykstra
Ben Gresik
Robert J. Gruessing
Sarah Kim Hoos
Jeffrey Michael Hoos
Joseph Hwang
JungSeong (Samuel) Kim
Noah Kruis
Marcel Kuiper

Hannah Ryou Lee
Anthony Matias
Courtney Mooney-Saldivar
Katrina J. Olson
Jennifer L. Palkowski
Janet Arlene Ryzebol
Ivan K. Santoso
Bailey Breanne Sarver
Sharon R. Smith
Jason R. Terpstra
Gale Tien
Rebecca L. Tjapkes
Thomas J. Van Wyk
Jantje Fenna (Femke) Visser-Elenbaas
Josiah Youngquist

— *Adopted*

7. That synod reinstate the candidacy of Mr. Ryan Schreiber and Mr. Christopher Walhof, as described in the Candidacy Committee Supplement, section I, C.

— *Adopted*

8. That synod endorse the action of the Candidacy Committee in correcting a clerical error regarding the extended candidacy in 2018 for Ms. Nicole Veenkamp.

— *Adopted*

9. That synod approve the action of the Candidacy Committee in declaration of *need* for the persons listed in the Candidacy Committee Supplement, section II for affiliation under Church Order Article 8.

— *Adopted*

10. That synod approve the following with regard to the EPMC Task Force report presented in the Appendix to the Candidacy Committee Supplement:

- a. That synod take note of the growth of the Ecclesiastical Program for Ministerial Candidacy (EPMC) and affirm with appreciation the need to evaluate the goals and effectiveness of the program and request that the Candidacy Committee provide an update on the survey and study to Synod 2020.
- b. That synod encourage delegates to Synod 2019 to complete the EPMC Survey of Delegates that is available on the Synod Site for delegates and advisers. Delegates are requested to complete the survey by June 30, 2019.

— *Adopted*

Vice president Leunk thanks Rev. David Koll for his work with the Candidacy Committee.

II. Dordt University (as of May 13, 2019)

A. Materials: Dordt College (University) Report, pp. 377-78

B. Recommendation

That synod give praise to God for the Spirit's work at Dordt University. We rejoice with Dordt for the evidence of fruitfulness through the 1,600 students on campus and the alumni scattered around the globe. We rejoice specifically for the Christian vocational and technical program that was recently instituted. Let us commit to pray for continued effectiveness in developing kingdom citizens who serve Christ Jesus, with God helping us.

— *Adopted*

III. Institute for Christian Studies

A. Materials: Institute for Christian Studies Report, pp. 379-81

B. Recommendation

That synod celebrate the relocation of the Institute for Christian Studies (ICS) into the University of Toronto's downtown St. George campus. We celebrate the highest level of enrollment in the past six years and the recent development of several programs, including a partnership with the Christian Teachers Academy of Advance, launching an "Educational Leadership" stream for their M.A. program and offering affordable distance education versions of their Master of World View Studies classes.

— *Adopted*

IV. The King's University

A. Materials: The King's University Report, pp. 382-83

B. Recommendation

That synod express thanks to God with The King's University for their student growth, their recommitment to liberal arts, their launch of the Justice Fellowship program, and their struggle with being an accredited Christian university in Canada. We celebrate their fortieth year of training students to glorify God and their bringing renewal and reconciliation in Christ's name. We appreciate their efforts to keep the university affordable, and are elated to hear that more than ninety percent of their graduates find meaningful employment after graduation. Together we pray that God will direct their search committee to find a new vice president of academic research who will bring energy, wisdom, and growth.

— *Adopted*

V. Kuyper College

A. Materials: Kuyper College Report, pp. 384-85

B. Recommendation

That synod celebrate with Kuyper College its eightieth anniversary and continued dedication to root its students in a robust knowledge and life application of God's Word. We pray for Kuyper in its efforts to prepare a growing and diverse demographic of students to be globally competent

leaders in an innovative and engaging learning community while ensuring long-term financial viability of the college. We express gratitude for the mutually supportive partnership between the CRCNA and Kuyper College in equipping students for service in God's church and world.

—*Adopted*

Appreciation and thanks are expressed to the president of Kuyper College, Dr. Patricia R. Harris, who is present.

VI. Redeemer University College

A. Materials: Redeemer University College, pp. 386-87

B. Recommendation

That synod celebrate with Redeemer University College the inauguration of Dr. Robert J. Graham as the university's fourth president. In its final year of a strategic plan the university celebrates programs in media and communications studies, urban and intercultural ministry, a new Centre for Experiential Learning and Careers, and having received a substantial gift to assist students with tuition costs, allowing for a 42 percent reduction in tuition for Canadian undergraduate students. We pray for God's continued blessing on Redeemer, that its Reformed mission and vision may remain vibrant, strong, and relevant for the next generation of students.

—*Adopted*

VII. Trinity Christian College

A. Materials: Trinity Christian College Report, pp. 388-90

B. Recommendation

That synod give praise to God with Trinity Christian College for its strong support from CRCNA congregations. Trinity is grateful for recent highlights such as new strategic partnerships, a new campus master plan, and impressive rates of graduate employment, graduate school placement, and alumni satisfaction. In addition, Trinity celebrates its CPA passage rates and the distinction of having the top-rated B.S.N. program in Illinois. With the abundant opportunities that faculty, students, and graduates have in the Chicago area, Trinity is honored to be in partnership with other Reformed, Christian institutions of higher education that seek to integrate faith, emotion, and intellect.

—*Adopted*

The president gives thanks for the above-mentioned colleges and universities and all who are connected with them.

(The report of Advisory Committee 3 is continued in Article 79.)

ARTICLE 53

Synod recesses at 5:05 p.m. Ms. Irma R. Rivera (California South) leads in closing prayer.

TUESDAY EVENING, June 18, 2019
Ninth Session

ARTICLE 54

The president resumes the chair.

Synod reconvenes at 7:00 p.m. Dr. Theo D. Beels (Grand Rapids North) leads in opening prayer.

ARTICLE 55

(The report of Advisory Committee 7 is continued from Article 27.)

Advisory Committee 7, Financial Matters, Rev. Drew K. Sweetman reporting, presents the following:

Rev. Sweetman shares a video presentation on highlights of the Reimagining Ministry Shares report and a comparison of the current and reimagined ministry-share process.

Council of Delegates

A. Materials

1. Council of Delegates Report (sections I, E; and II, C, including Appendices J-K), pp. 28-29, 50-51, 110-43
2. Council of Delegates Supplement (section II, B, including Appendix E)

B. Privilege of the floor: Rev. Paul R. De Vries, chair of the Council of Delegates; Mr. Andy de Ruyter, vice chair of the Council of Delegates; Dr. Steven R. Timmermans, executive director; and members of the executive staff as needed

C. Recommendations

Note: Synod began this session by addressing Recommendations 2, a-d below, but decided to rescind the actions taken to consider Recommendation 1. Synod then returned to addressing Recommendations 2, a-d.

1. That synod adopt the Reimagining Ministry Shares report as presented in Appendix J.

— Adopted
2. That synod address the following recommendations with regard to the report (II, C, 2):
 - a. That synod (1) move the ministry-share year from a calendar-year setting to that of the fiscal year July 1 through June 30, effective July 1, 2021, and (2) that Synod 2020 adopt a ministry-share rate for the period January 1, 2021, to June 30, 2021, to facilitate the transition to a July 1 through June 30 fiscal year.

— Adopted
 - b. That synod (1) request church councils to prayerfully consider their response to the ministry-share request for the period July 1, 2021, through June 30, 2022, and (2) instruct the classes, beginning at their

fall 2020 meetings, to dedicate sufficient time to consider the ministry-share contributions projected by each church for the coming fiscal year; and, working with the assembly, determine the best way to maximize the pledged support for denominational ministry. The level of pledged support is to be reported to the denominational offices not later than February 1, 2021. This process should be repeated annually.

—Adopted

- c. That synod instruct the COD to provide a communication giving guidance to the churches as they consider their pledge. The guidance should consist of the following:
- 1) Material to communicate the denomination's vision for ministry enabled through ministry shares.
 - 2) Examples of possible methods to consider in determining the church's pledge amount, including but not limited to (a) percentage of income, (b) rate per person based on average worship attendance, (c) percentage increase above the prior year gift.
- d. That synod encourage the churches to commit to support Calvin College and the four regional, Christian higher-educational institutions (Redeemer University College, The King's University, Trinity Christian College, and Dordt University) at the same or greater amount as the support previously requested through ministry shares and direct gifts. Gifts to Calvin College would continue to be processed as part of the ministry-share system, while gifts to the area educational institutions would continue to be contributed directly to the schools.
- e. That synod instruct the executive director to circulate the Reimagining Ministry Shares report, as presented by the COD and adopted by synod, along with the suggested guidance, to congregations and classes and to encourage its study with assistance available from the appropriate denominational staff for each context.

—Adopted

Note: Please refer to the timeline in the *Agenda for Synod 2019*, pp. 117-18; synod adopted the report *in principle* for consideration by the churches. Responses are encouraged through the usual processes to Synod 2020 per the Rules for Synodical Procedure.

- f. That synod instruct the COD to encourage possible additional revenue enhancements for a variety of denominational ministries (e.g., fee for service possibilities, ministry-specific fundraising) and report back to Synod 2020 regarding such potential enhancements.

—Adopted

Rev. Sweetman thanks the COD; Mr. John Bolt; Rev. Scott VanderPloeg, chair of the committee; and members of the advisory committee.

ARTICLE 56

Synod recesses at 8:55 p.m. Rev. Sungjin Kim (KoAm) leads in closing prayer.

ARTICLE 57

Today's theme for worship is the "T" of *FAITH*—"Transformed by the Holy Spirit." The praise team welcomes delegates to synod with singing "Holy Spirit, You Are Welcome Here" and "Como el Ciervo/Like a Deer."

Ms. Lisa Dykstra leads the call to worship, and the praise team leads delegates in singing "As the Deer." Ms. Lisa Dykstra, Ms. Katherine Haan, and Rev. Aaron Thompson lead in a responsive reading from the Canons of Dort, followed by all singing "Take Us as We Are, O God." A reflective time of prayer and song follows as participants give thanks for the power, wisdom, peace, healing, and gifts of the Holy Spirit, concluding with the singing of "Dwell in Me, O Blessed Spirit." Ms. Dykstra gives the blessing, and worship concludes with singing "We Are Called."

The roll call indicates that all delegates are present and/or accounted for. President Koopmans reminds delegates to pray for Rev. Gary W. Brouwers (Central Plains) and the extended family as they attend the funeral of Gary's father.

ARTICLE 58

(The report of Advisory Committee 9 is continued from Article 22.)

Advisory Committee 9, Study Committees/Task Forces, Rev. Greg Janke reporting, presents the following:

Response to Overture 14: Appoint a Committee to Study the Morality and Advisability of Ecclesiastical (Non-Civil) Marriages

A. *Materials*: Overture 14, pp. 518-19

B. *Recommendations*

1. That synod appoint a task force to study the advisability, legality, and morality of ecclesiastical (non-civil) marriage and to report to Synod 2021 or 2022.

Grounds:

- a. Churches are being confronted with questions and situations related to specifically ecclesiastical (non-civil) marriages.
- b. Pastors and elders need guidance on how to respond to these questions.
- c. The current CRCNA position on marriage does not specifically address the relationship between civil and ecclesiastical marriage.

—*Adopted*

Mandate

The task force's mandate shall include, but not be limited to, the following:

1. Is it legal in the various states, provinces, and territories of Canada and the United States to perform an ecclesiastical (non-civil) wedding ceremony?
2. What implications do the current CRCNA position on marriage and the Church Order have on ecclesiastical (non-civil) weddings and marriages?
3. Is it morally legitimate to perform an ecclesiastical (non-civil) wedding in order to avoid the financial costs and obligations of a civil marriage?
4. If people are declared married in a non-civil ceremony in a home country outside the United States or Canada, should that marriage be recognized by the CRCNA?
5. What are the implications for the church with regard to a specifically ecclesiastical marriage?
6. What are the implications of ecclesiastical (non-civil) marriages for senior citizens, including such matters as pensions and end-of-life care issues?
7. What, if anything, have other faith communities done with regard to this issue?
8. Consult with the Committee to Articulate a Foundation-laying Biblical Theology of Human Sexuality for insights that might be beneficial to this task force.

Composition

Include at least one person with legal expertise in the United States, and one with such expertise in Canada.

Person or persons with pastoral experience in this area.

Person or persons with cross-cultural experience.

Person or persons with experience in pensions and end-of-life care issues in Canada and in the United States.

2. That synod declare this to be its response to Overture 14.

— Adopted

(The report of Advisory Committee 9 is continued in Article 65.)

ARTICLE 59

President Koopmans presents the following motion:

That first clerk José Rayas serve as chair and second clerk Melissa Van Dyk serve as vice all while Rev. Koopmans and Rev. Thea Leunk (vice president) represent the Synod Review Task Force during the presentation of its report.

— Adopted

ARTICLE 60

The president of synod welcomes the candidates for ministry to Synod 2019. Rev. David Koll, director of Candidacy, presents the 2019 candidates for ministry of the Word in the Christian Reformed Church in North America. (Names in **bold print** indicate those present at Synod 2019.)

Joel S. Altena
 Israel Alvarado
Ram Aryal
Seth A. Atsma
Jonathan K. Bosma
Christopher Bouma
 J.C.
Luke M. Carrig
John Cleveringa
Jason D. Crossen
Zack J. DeBruyne
Cara L.C. DeHaan
 Christopher J. Ganski
 Daniel J. Gregory
Nathan J. Groenewold
Aaron J. Gunsaulus
 John Kyu Hahn
 Chris S. Harper
Elizabeth L. Huizenga
 Mark A. Janowski
Daniel Joo

Seokwon (Shaun) Jung
 S.K.
 Kiseok (Daniel) Kang
 C.L.
 L.L.
 Aaron Mamuyac
Timothy J. McHugh
Matthew Mulder
 Shawn I. Richardson
Kyle J. Sandison
Garrett Saul
 Terence R. Schilstra
Mitchell R. Sheahan
Hilary Smith
 Loretta Stadt
Jaleesa J. Stanford
 Brad C. Stolman
Kathy Vana
Klaas J. Walhout
 Chad E. Werkhoven
William (Bill) R. Whitt

Rev. Koll acknowledges guests and delegates who are related to the candidates.

Pastor James Jones and Rev. Susan LaClear lead the Litany of Celebration and Dedication and read Acts 2:17-18. Candidates, delegates, and guests respond with a reading of Heidelberg Catechism Q. and A. 53, followed by singing “Holy Spirit, Living Breath of God.”

Pastor Jones and Rev. LaClear read Acts 8:30-31, and candidates, delegates, and guests respond with paragraph 42 of Our World Belongs to God. Candidates read Acts 20:24, and delegates and guests respond in unison. All sing “Speak, O Lord.”

Rev. Julius T. Medenblik, president of Calvin Theological Seminary, addresses delegates and candidates, sharing that this day marks the transition for these candidates from the seminary to the church—this is a highlight of synod. He notes that this year we honor 42 ministerial retirees and we are welcoming 42 candidates. Those retirees represent 1,227 years of experience—day in, day out service to the Lord. He encourages candidates as they launch into their first day and the many days in the years to come, as described in Psalm 90:12. He shares, “You will walk alongside people in joys and sorrows. Place all your trust in God. Number your days and understand how a heart of wisdom and faithful obedience and wisdom will go with you each day.” To God be the glory every day.

President Koopmans reads John 14:6, comments briefly, and leads in a time of prayer, followed by all singing “God Be with You Till We Meet Again.”

ARTICLE 61

Advisory Committee 4, Congregational Services I, Rev. Carl J. Leep reporting, presents the following:

Council of Delegates

A. Materials

1. Council of Delegates Report (sections II, A, 5-7, 19; and II, B, 9-10, 12, including Appendix A), pp. 30-31, 37, 45-47, 54-59
2. Council of Delegates Supplement (sections I, G; and II, A, 4-5, including Appendices C and D)

B. *Privilege of the floor*: Rev. Paul R. De Vries, chair of the Council of Delegates; Mr. Andy de Ruyter, vice chair of the Council of Delegates; Dr. Steven R. Timmermans, executive director; and members of the executive staff as needed

C. Recommendations

1. That synod adopt the Terminology for Diversity report for implementation (II, A, 7; Appendix A) with this change: Remove the last sentence of section III, B, 11, p. 58: "For a helpful discussion about being aware of the "white savior" complex, see the link everydayfeminism.com/2016/06/white-savior-problem."

—*Adopted*

2. That synod take note of the adopted mandate and composition for the U.S. Committee for Guidance and Support of the Office of Social Justice and Hunger Action (II, B, 9).

—*Adopted*

3. That synod accept the report of the Addressing the Abuse of Power Committee, taking note of the COD's endorsement of the report, and consider and respond to the following recommendations contained within the report (COD Supplement section I, G and Appendix C):

—*Adopted*

- a. That synod grant the privilege of the floor to Ms. Kathy Vandergrift and Ms. Patricia Van Reenen, cochairs, when matters pertaining to the report of the Addressing the Abuse of Power Committee are discussed.

—*Adopted*

- b. Training of pastors

That synod mandate the Council of Delegates to form a committee to develop a training program on abuse of power. The committee shall include members from the offices of Candidacy, Pastor Church Resources, Safe Church Ministry, Calvin Theological Seminary, and Calvin College (because of available expertise). The training program shall

- be a requirement for all persons entering vocational ministry in the CRC.
- focus on dynamics of power within the variety of pastoral relationships, boundaries, tools for positive use of power and influence, and tools for preventing harmful use of power and influence.
- be widely available and presented as enabling effective ministry (not as an impediment to entering ministry).
- take into account the cultural diversity within CRC churches.

—*Adopted*

c. Code of conduct

That synod mandate the committee appointed by action in Recommendation b to draft a code of conduct for all employed ministry staff within the CRC. The draft code of conduct will be presented to Synod 2020 for approval and with recommendations for implementation for the denomination, classes, and churches.

— *Adopted*

d. Prevention of abuse in CRCNA offices

That synod mandate the Council of Delegates to review the adequacy of the training provided to CRCNA staff, the adequacy of the provisions for support to a complainant, and mechanisms to avoid potential conflicts of interest in the process for dealing with complaints. A review should be informed by careful listening to persons who found the processes helpful and persons who did not.

— *Adopted*

e. Training at classis and local levels

1) That synod encourage all classes to develop a strategy to train officebearers and key church leaders to be alert to power dynamics within the communities they serve and to be equipped to prevent abuse of power. The goal of the strategy is to ensure that all officebearers receive initial training and refreshment through ongoing educational initiatives. An effective strategy will include the following:

- appropriate training resources
- reasonable time allocation for training
- acknowledgment and monitoring of completion of training

— *Adopted*

2) That synod encourage all classes to monitor implementation of the training strategy and to consider adopting policies to include completion of training and safe church policies in the regular review of credentials or as a requirement for being seated at a classis meeting.

— *Adopted*

3) That synod mandate the executive director to develop, in cooperation with Safe Church Ministry, Pastor Church Resources, Calvin College, and others, a resource toolkit for training officebearers and leaders, readily accessible through the CRC website and Faith Alive Christian Resources.

— *Adopted*

f. Strengthening Safe Church Ministry

1) That synod mandate the executive director to oversee the development of appropriate measures for responding effectively to emotional abuse. Such measures will include definition, inclusion in relevant CRC policies, and appropriate responses through restorative practices and the safe church advisory panel process.

— *Adopted*

2) That synod mandate the executive director to oversee a review of the adequacy of safe church policies for follow-up in reported cases that involve church leaders. Findings and actions taken by

the executive director shall be reported to the Council of Delegates to ensure that the CRCNA is exercising due diligence to prevent repeat occurrences or transfer of abusive leaders to other churches. The review shall consider best practices in church abuse-prevention ministry.

—*Adopted*

- 3) That synod mandate the Council of Delegates to examine in detail the potential for conflicts of interest in current safe church procedures and to evaluate the need for and benefits of using outside experts to deal with situations that have a high potential for conflicts of interest.

—*Adopted*

(The report of Advisory Committee 4 is continued in Article 64.)

ARTICLE 62

Synod recesses at 11:50 a.m. Ms. Marlyce J. Snyder (Grand Rapids East) leads in closing prayer.

WEDNESDAY AFTERNOON, June 19, 2019

Eleventh Session

ARTICLE 63

The afternoon session convenes at 1:47 p.m. Rev. George W. Lubbers (Chatham) leads in opening prayer.

ARTICLE 64

(The report of Advisory Committee 4 is continued from Article 61.)

Advisory Committee 4, Congregational Services I, Rev. Carl J. Leep reporting, presents the following:

I. Council of Delegates

A. Materials

1. Council of Delegates Report (sections II, A, 5-7, 19; and II, B, 9-10, 12, including Appendix A), pp. 30-31, 37, 45-47, 54-59
2. Council of Delegates Supplement (sections I, G; and II, A, 4-5, including Appendices C-D)

B. *Privilege of the floor*: Rev. Paul R. De Vries, chair of the Council of Delegates; Mr. Andy de Ruyter, vice chair of the Council of Delegates; Dr. Steven R. Timmermans, executive director; and members of the executive staff as needed

C. Recommendations (cont.)

3. That synod consider and respond to the following recommendations contained within the report (COD Supplement section I, G and Appendix C):

g. Policy on nondisclosure agreements

That synod direct the executive director to do the following:

- review the history of the use of nondisclosure agreements within the CRCNA to draw learnings from it, be transparent about its frequency, and contribute to greater public accountability
- develop a policy with criteria for the use of NDAs that limits their use to cases in which it is clearly in the best interests of the victim and the church and not acceptable when solely motivated by protection of the reputation of the church and its leaders. The policy should include a provision for some form of review by an independent party before final signature by the two main parties.
- develop good practices and protocols on the use of NDAs for distribution to classes and councils when faced with situations that might lead to the use of a nondisclosure agreement
- develop a reporting and accountability mechanism to monitor practices going forward

— *Adopted*

h. Funds for counseling services

- 1) That synod encourage all classes to take measures to ensure that survivors of abuse within their classis have access to appropriate counseling services.
- 2) That the annual report of each classis for the CRC *Yearbook* include information about a counseling fund or other arrangements to ensure access to counseling services for abuse survivors.

— *Adopted*

i. Abuse prevention resources for culturally diverse churches

That synod mandate the executive director to give a high priority to providing information about existing policies and mechanisms for abuse prevention and response in forms that use the language, examples, and styles of learning that are culturally appropriate for all communities including but not limited to the Korean, Latino, Chinese, African American, and Indigenous communities, through Safe Church Ministry and Pastor Church Resources. In each context, the tools shall be developed with input from members of the community to ensure they will be accessible and useful for members of the community.

— *Adopted*

j. Recordkeeping

That synod mandate the Council of Delegates and executive director to put in place a system of recordkeeping of cases that come to the attention of any level of church authority, to allow for the analysis of patterns and trends over time, without compromising the confidentiality of individual persons. Collection of data should include some record of responses and outcomes, as well as reporting of incidents.

— *Adopted*

k. Creating a culture that prevents abuse of power

1) That synod affirm the following as core values for the culture within the CRC:

- mutual respect for every person as created by God and equally responsible to respond to God's call to use their gifts for God's mission in the world, including the ongoing work of building God's church
- an understanding of servant leadership that emphasizes mutual submission as a corrective to the hierarchical tendencies within our culture
- mutual accountability through checks and balances built into governing structures

— Adopted

2) That synod affirm the importance of care in the use of language within church assemblies, with attention to the impact of language that harms the ability of others to fully exercise their gifts and calling.

— Adopted

3) That synod refer this report to the Classis Renewal Advisory Team to consider how the role of regional pastors and church visitors might be strengthened to foster a respectful culture and support churches with early assistance in situations that may give rise to concerns about abuse of power.

— Adopted

4) That synod mandate the Council of Delegates to establish a team that would act as a guardian of our commitment to foster a culture characterized by respect for all and mutual service. Consideration should be guided by the following features, which draw on good practices in other sectors of society for preventing and responding to all forms of abuse of power:

- The mandate would include the use of a range of measures designed to allow early intervention in response to complaints, including mediation, conflict resolution, and restorative justice tools.
- The mandate would include concerns about abuse of power that may cross lines between the denomination, classes, and individual churches. The team might serve an "ombudsperson" role within the internal human resources system and for cases that cross jurisdictions, without violating CRC governance of the local church by the local council.
- Position holders outside the "chain of command" within the established organizational and management structure would help to foster confidence because they are "independent" but accountable through reporting to the Council of Delegates and through their ability to bring issues to the attention of the Council of Delegates if needed.
- The role of the team would be reviewed after three years for effectiveness, as part of the follow-up to this report.

— Adopted

1. Implementation

That synod mandate the Council of Delegates to ensure implementation by

- monitoring progress at each meeting of the COD.
- making necessary adjustments in specific plans.
- reporting to synod each year on progress made toward specific objectives and toward the general goal of creating a culture in which abuse of power is not tolerated and any incidents are dealt with in a way that contributes to the healing of broken relationships.

— Adopted

4. That synod dismiss the Addressing the Abuse of Power Committee with thanks.

— Adopted

5. That synod pause for a time of reflection and worship regarding this matter.

— Adopted

6. That synod take note of the annual report provided regarding classes that have implemented a Safe Church team, and progress by the remaining classes; also reported is the number of congregations that have Safe Church teams and policies (COD Supplement section II, A, 4 and Appendix D).

— Adopted

7. That synod express appreciation for the reporting done and encourage continued progress.

— Adopted

Synod pauses for a time of reflection and worship, based on Psalm 22, and participates in a litany, “Learning to Listen to the Stones,” lamenting the abuse of power within faith communities. The time of reflection and worship closes with singing “We Are Called.”

Pastor Cary R. Gephart offers thanks to the Addressing the Abuse of Power Committee.

The first clerk of synod, Rev. José Rayas, welcomes guests visiting from Honduras.

II. Congregational Services of the Christian Reformed Church

A. *Committee for Contact with the Government/Christian Reformed Centre for Public Dialogue*

1. Materials: Committee for Contact with the Government/Christian Reformed Centre for Public Dialogue, pp. 195-97

2. Recommendation

That synod accept the report of the Committee for Contact with the Government/Christian Reformed Centre for Public Dialogue with thanks for their work, noting with celebration their 50 years of ministry.

— Adopted

The president of synod expresses thanks to the committee for all their work.

B. Disability Concerns

1. Materials: Disability Concerns Report, pp. 198-201
2. Recommendation

That synod accept the report of Disability Concerns with thanks for their work, noting their ministry with older adults.

— *Adopted*

The president of synod thanks Rev. Mark Stephenson and staff for their work and ministry.

C. Indigenous Ministries (Canada)

1. Materials: Indigenous Ministries (Canada) Report, pp. 202-204
2. Recommendation

That synod accept the report of Indigenous Ministries (Canada) with thanks for their work in coordinating and engaging with local churches in more intentional reconciliation.

— *Adopted*

The president on behalf of synod offers gratitude to this organization, Ms. Shannon Perez, and others.

D. Race Relations

1. Materials: Race Relations Report, pp. 205-206
2. Recommendation

That synod accept the report of Race Relations with thanks for their work, noting their extensive work in mercy and justice.

— *Adopted*

The president of synod expresses thanks to Dr. Reggie Smith and the Race Relations staff for their work and ministry.

E. Safe Church Ministry

1. Materials: Safe Church Ministry Report, pp. 207-208
2. Recommendation

That synod accept the report of Safe Church Ministry with thanks for their work, noting their helpful reports on classis safe church teams.

— *Adopted*

The president expresses thanks to Ms. Bonnie Nicholas and staff for the work of Safe Church Ministry.

F. Office of Social Justice and Hunger Action

1. Materials: Office of Social Justice and Hunger Action Report, pp. 209-12
2. Recommendation

That synod accept the report of Social Justice and Hunger Action with thanks for their work in response to Synod 2012's report on creation care.

— *Adopted*

The president of synod thanks Rev. Reggie Smith and staff for their work and ministry.

III. Friendship Ministries

A. *Materials*: Friendship Ministries Report, p. 399

B. *Recommendation*

That synod accept the report of Friendship Ministries with thanks for their work in collaboration with the CRC, noting the new inclusive small group curriculum *Together*.

— *Adopted*

The president expresses appreciation to Friendship Ministries.

(The report of Advisory Committee 4 is continued in Article 72.)

ARTICLE 65

The first clerk of synod, Rev. José Rayas, takes the chair, and second clerk Melissa Van Dyk acts as vice-all so that the president and vice president can represent the Synod Review Task Force during the presentation of its report.

(The report of Advisory Committee 9 is continued from Article 58.)

Advisory Committee 9, Study Committees / Task Forces, Rev. Greg Janke reporting, presents the following:

Synod Review Task Force

A. *Materials*

1. Synod Review Task Force Report (including Appendices A-D), pp. 445-73
2. Overtures 15-23, pp. 519-36

B. *Privilege of the floor*: Rev. Thea N. Leunk, chair; Dr. William T. Koopmans, reporter; Rev. Kathleen S. Smith, recording secretary

C. *Recommendations*

1. That synod adopt the following recommendations as presented by the Synod Review Task Force (SRTF) in their report:
 - a. That synod recognize that in general the current format for conducting synod, along with the typical agenda template, has served the denomination well (SRTF Recommendation 2, p. 454).

Grounds:

- 1) Careful scrutiny and tabulation of results from synodical delegate evaluation forms over a period of years indicates a high degree of general satisfaction with respect to the format and function of synod.
- 2) Proposed changes to the format or function of synod ought to be in the order of fine-tuning rather than radical revamping.
- 3) Most of the components currently included on the agenda for synod properly belong there.

— *Adopted*

- b. That synod encourage classes to develop and/or maintain policies through which the classis would provide remuneration to delegates who are financially disadvantaged through service to synod.

Each classis can determine a fitting amount of remuneration on the basis of its location (SRTF Recommendation 5, p. 455).

Grounds:

- 1) The Rules for Synodical Procedure include such a policy for advisers to synod.
- 2) Some classes already have such policies in place and can provide samples.
- 3) More persons are likely to be able to serve as delegates to synod if remuneration is available.

— *Adopted*

- c. That synod arrange for a volunteer on-site mentor/guide and offer that person's service to young adult representatives and ethnic minority persons (advisers or delegates) to familiarize them with synodical procedures, to assist them in preparing to actively participate in synodical sessions, and to help them process their learning at synod. The mentor/guide would not have a voice or vote at synod (SRTF Recommendation 6, p. 455).

Grounds:

- 1) Such a low-cost program would increase the benefit of these representatives' and advisers' involvement at synod.
- 2) Such a program would increase the denomination's investment in young people and new leaders who may be encountering language, experience, and/or cultural barriers.
- 3) Intentional investment in having people learn how the church works and in diminishing language and cultural differences would be of benefit to the denomination. Ethnic minority and young adult leaders who benefit will become better able to contribute to the church as leaders in the future.

— *Adopted*

- d. That synod no longer elect a second clerk as an officer of synod but have a staff member take minutes in close proximity to the clerk (SRTF Recommendation 8, p. 456):

Grounds:

- 1) Two clerks are no longer necessary with current staff support and use of technology.
- 2) Accessibility to the officers by the staff member taking minutes would be extremely helpful.

— *Defeated*

- e. That synod follow a set meeting schedule that includes the following (SRTF Recommendation 10, p. 457):

- 1) Begins with orientation exclusively for the chairs and reporters of advisory committees the evening before synod convenes in preparation for advisory committee meetings.
- 2) Provides orientation for all (not just first-time) delegates and advisers prior to the convening session of synod.

- 3) Provides adjournment no later than mid-afternoon on the fourth day of plenary sessions, and possible deferment of unfinished items on the agenda to the following synod or to the Council of Delegates—the interim committee of synod—if necessary.

Grounds:

- a) Synod evaluations call for better orientation and a more definitive schedule determined for adjournment.
- b) These changes would provide for a more effective operation of synod.

—*Adopted*

- f. That synod include time for worship and prayer in its schedule in the following ways (SRTF Recommendation 11, p. 457):

- 1) Synod would begin each morning with a time of worship planned by a committee appointed by the program committee of synod and convened by the denominational Worship Ministries Office, with the exception of the final day when synod concludes with worship. The Synod Worship Planning Committee will be composed of a diverse group of delegates and advisers to synod and make use of the gifts of synod's attendees as much as possible to carry out worship.
- 2) The Synod Worship Planning Committee would also be responsible for planning the Sunday synodical worship service, using local congregations as much as possible in planning and implementing the service.
- 3) Prayer would be central to worship and become a more intentional feature of synod's work sessions.

Grounds:

- a) This recommendation seeks to achieve an appropriate balance of planning for worship before synod convenes and making use of the gifts of delegates and advisers to synod.
- b) Given recommendations that would result in discontinuing the appointment of a convening church/president pro tem of synod (see SRTF Recommendation 7, pp. 455-56), this plan would provide an alternative consistent with the overall approach to worship.
- c) Synod evaluations, appropriately citing Scripture, call for more emphasis on prayer.

—*Adopted*

- g. That synod limit its agenda in any given year to include no more than two major study reports so that fuller and more thoughtful discussion can take place (SRTF Recommendation 13, p. 458).

Ground: This recommendation serves as a response to concerns raised in the overture from Classis Hamilton to Synod 2016 (and assigned to this task force), requesting that synod "move the distribution date of synodical study committee reports to churches from November 1 to September 15."

—*Adopted*

h. That synod adopt and implement the following changes to the Rules for Synodical Procedure (changes indicated by strikethrough and underline; SRTF Recommendation 14, pp. 458-61):

- 1) Amend the following introductory paragraph in section VIII as follows:

Our ecclesiastical assemblies “shall transact ecclesiastical matters only, and shall deal with them in an ecclesiastical manner,” as Article 28 of our Church Order stipulates. Our synods should therefore ~~not be bound to observe detailed parliamentary rules. These may be proper in other gatherings, but they do not fit into the pattern of ecclesiastical assemblies which demand a large~~ be allowed some measure of freedom in discussion and action. However, ~~a few agreed-upon~~ a few agreed-upon general rules of order ~~may~~ serve a good purpose and are to be observed, as contained in this document, particularly in the following section regarding Rules of Order.

- 2) Add the following new point 3 to section VIII, A:

3. Any report and decision addressed in executive or strict executive session should include a recommendation regarding what is to be included in the public record, subject to approval by the body.

- 3) Add the following new points 4 and 5 to section VIII, C:

4. A motion to amend must be recognized as acceptable by the chair and seconded by a member of synod. Such a motion is open to debate.

5. If a minor amendment is judged properly before the assembly by the chair, is acceptable to the maker of the main motion, and finds no objections from any delegates, the chair may declare the amendment adopted (sometimes referred to as a “friendly amendment”). If the amendment is not acceptable to all, it shall be subject to debate and vote.

- 4) Add the following changes to points 1 and 3 and insert a new point 4 in section VIII, D:

1. When synod deems it advisable, it may decide to table a motion temporarily. Tabling a motion implies that the assembly will resume consideration on the motion at a later hour or date. A motion to table is not debatable.

[Point 2 is unchanged.]

3. If synod prefers not to take action regarding a matter, it may adopt a motion to withhold action. A motion to withhold action is debatable.

4. A motion to refer a matter to an advisory committee for further discussion and possible revision may be debated and amended.

- 5) Add the following to section VIII, E:

If any member is not satisfied with the ruling of the chair, the matter is referred to synod for decision. An objection to a ruling of the chair must be seconded in order to be considered and debated. The person presiding at the time of the challenge shall relinquish the chair until the body votes whether to sustain the ruling in question.

- 6) Add the following to section VIII, G:

At the request of one or more members of synod, a motion consisting of more than one part must be divided and voted upon separately, unless synod decides that this is not necessary. A call for division of a question must be seconded to be considered, and is not open to debate.

Note: The rules state that upon “the request of one or more members,” the motion must be divided unless synod decides that is not necessary. Since there is no debate and the request does not need to be voted on, presumably synod would only decide that division is not necessary if the chair states that it is not necessary. A challenge to the chair on that matter would be put to a vote by the delegates.

- 7) Add the following to section VIII, I, 1:

A motion may be offered to *reconsider* the matter. The purpose of this motion is to propose a new discussion and a new vote. (The motion must be made by one who voted with the prevailing side when the decision was made.) A motion to reconsider must be seconded to be considered, can be debated, cannot be amended, and requires a simple majority to pass.

Note: The intent of a motion to reconsider is to modify, not negate, a previous decision of the same synod.

- 8) Add the following to section VIII, I, 2:

A motion may be made to rescind a previous decision. The purpose of this motion is to annul or reverse a previous decision. (Rescinding applies to decisions taken by the synod in session; it does not apply to decisions taken by previous synods. A succeeding synod may alter the stand of a previous synod; it may reach a conclusion which is at variance with a conclusion reached by an earlier synod. In such cases the most recent decision invalidates all previous decisions in conflict with it.) A motion to rescind a previous decision made by the same assembly must be made and seconded by delegates who voted previously with the prevailing side. It can be debated and amended, and it requires a two-thirds majority to pass.

Note: In the case of rescinding, it is wise to require more than a simple majority to pass. Otherwise, if a decision passes by one or two votes, a person not in favor could convince two people who voted in favor of the motion to change their mind and the whole matter could be reversed.

9) Amend the following within section VIII, J:

[Points 1-4 are unchanged.]

5. When it is believed that a motion under consideration has been debated sufficiently, the president may propose cessation of debate. If a majority of synod sustains this proposal, discussion shall cease and the vote shall be taken. No further speakers will be allowed.

6. When any member of synod deems a matter to have been debated sufficiently, that delegate, without speaking for or against the main motion, may move to cease debate (also known as “calling the question”). ~~Close the discussion.~~ Those who ~~call the question~~ move to cease debate shall be recognized in the same manner as others who gain the floor of synod, ~~i.e.,—that is,~~ by taking their turn on the list of those who have requested the privilege of the floor. The vote on the motion to cease debate is not debatable and shall be taken at once. Should a majority be in favor of ceasing debate, the vote on the matter before synod shall be taken only after those who had previously requested the floor have had the opportunity to address the main motion that is being discussed. However, once the motion to cease debate has been adopted by synod, no motion to amend the main motion will be permitted.

10) Add a new section VIII, K regarding reports:

K. Precedence and Procedures for Addressing Reports

1. When there is a substantial difference between the recommendations in a report from a synodical study committee or task force and those of the advisory committee, the recommendations of the original committee report receive precedence for consideration by the assembly (cf. section VI, E, 2).

2. When there is a majority report and a minority report from the same advisory committee, the recommendations from the majority report are presented first, followed by a for-information reading of the recommendations from the minority report. Precedence for consideration is given to the majority report. A motion to table the majority report, or a defeat of the majority report’s recommendations, would be required in order to move to a consideration of the minority report (cf. section VI, B, 2, e).

Note: With the adoption of the proposed new section VIII, K, the current sections VIII, K: Voting and VIII, L regarding changes to the rules, will be renumbered VIII, L and VIII, M respectively.

Ground for recommendations h, 1 through h, 10: These changes reinforce the consistent use of the Rules for Synodical Procedure (RSP), provide clarifications of current practices that have not been fully described in the RSP, and will serve to ensure smooth procedures at synod.

—*Adopted*

- i. That synod declare that the training of officers and the orientation of delegates and advisers include a basic review of the Rules for Synodical Procedure (SRTF Recommendation 15, p. 461).

—*Adopted*

- j. That synod add the following definition and descriptions of synod to the Rules for Synodical Procedure to explain why synod exists—what synod is and what it does—and include this statement in training materials as well (SRTF Recommendation 16, pp. 461-62):

Synod: What it is and what it does

What is synod?

The CRCNA *synod* is an ecclesiastical assembly of delegates that provides governance and leadership for the members, congregations, classes, agencies, and ministries of the Christian Reformed Church in North America. The term *synod* is derived from the Greek σύνοδος (*sýnodos*), meaning “assembly” or “meeting.”

What does synod do?

The CRCNA *synod* fills an essential denomination-wide governance and leadership role alongside of the regionally delegated authority of the church *classes* and the locally elected church *councils*.

A. The functions of synod include, but are not necessarily restricted to, the following primary responsibilities:

1. Elect officers to lead the synod meeting.
2. Provide a context for deliberative assembly, both in the form of advisory groups and in plenary meetings.
3. Receive reports from the various denominational agencies, ministries, and institutions and oversee their mandates, bylaws, and articles of incorporation, relying on the Council of Delegates, as specified in the COD Governance Handbook.
4. Receive and act upon the reports of study committees and task forces appointed by synod.
5. Appoint representatives to denominational boards, committees, and other working groups.
6. Appoint or ratify the appointment of certain staff and leadership positions, including seminary faculty, college and seminary presidents, and the executive director of the denomination.
7. Provide direction and instruction for denominational administration through the office of the executive director.

8. Decide on issues of Church Order, liturgical forms, and confessional matters (cf. Church Order Art. 47).
9. Review denominational budgets, provide financial oversight to the agencies and ministries of the denomination through adoption of ministry-share formulas, and approve annual ministry share amounts.
10. Receive, discuss, and process overtures, communications, and appeals from classes, congregations, and individuals.
11. Adjudicate judicial code matters and address appeals and recommendations brought before synod by way of the Judicial Code Committee.
12. Supervise and advance ecumenical relations by way of the Ecumenical and Interfaith Relations Committee.
13. Oversee the archival work of the denomination by way of the Historical Committee.
14. Approve candidates for ministry in the CRCNA and oversee other work of the Candidacy Committee.
15. Ratify the appointment of synodical deputies and review and approve their work.

B. Secondary functions of synod include the following:

1. Conduct orientation for all delegates and advisers.
2. Provide a denomination-wide context for worship, celebration, and fellowship.
3. Create opportunities for ministry-related learning via seminars, workshops, and discussion groups.
4. Occasionally make known, via letters or other forms of communication, the denomination's position on current issues or affairs.

Grounds:

- a) This information will help new delegates understand the purpose of synod and how it functions.
- b) This rationale will guide other proposals and recommendations about synod.
- c) This explanation will give clarity to planning decisions.

—Adopted

- k. That synod be intentional about providing opportunity for purposeful dialogue during synod, including the following considerations (SRTF Recommendation 17, p. 463):
 - 1) Schedule time in plenary sessions and/or advisory committee meetings, and/or elsewhere in the schedule of synod to encourage space for dialogue.
 - 2) Provide time for dialogue in connection with significant and challenging topics and/or recommendations to be voted on, to encourage learning and listening.
 - 3) Develop processes for learning from and listening to each other and the Holy Spirit.

- 4) Offer discussion guidelines for being genuinely curious and for learning from each other.
- 5) Use the process of an Indigenous talking circle (found to be effective by this task force) or other methods so that everyone has an opportunity to be heard in a group discussion.
- 6) In group discussions, account for diversity and different learning and discussion styles.
- 7) Provide tools for committee and group leaders to use.

Grounds:

- a) Difficult issues need deep, well-facilitated discussions that promote a deliberative process to help ensure listening and learning.
- b) The current model offers space for only a few speakers to voice opinions for or against motions.
- c) Shepherdung committees have had significant success using listening and learning dialogue methods, as have other bodies such as the Reformed Church in America (RCA) and the World Communion of Reformed Churches.
- d) Workshop / learning times scheduled in recent synods have provided some helpful examples of dialoguing.
- e) Agenda items related to study committee reports have helped determine when dialogue is needed.

— *Adopted*

1. That synod improve the connection between synod and classes and churches, using the following methods (see Appendix D for a cost estimate; SRTF Recommendation 18, pp. 463-64):
 - 1) In addition to sending a summary of the *Acts of Synod* to classes and churches after synod, also send a summary of the *Agenda for Synod* prior to synod. These documents would be sent to the delegates to synod and to church council clerks with an encouragement to pass them on to church members.
 - 2) Offer an easy-to-read guide to the issues on synod's agenda.
 - 3) Make executive summaries of study committee reports available in other languages (Korean, Spanish, others?).
 - 4) Strongly encourage classes to invite their synodical delegates to speak to the classis about their experience at synod.
 - 5) Offer classes and churches tips on how they can encourage and support delegates to synod.

Grounds:

- a) The disconnect between synod and churches must be bridged.
- b) Increased communication about and understanding of synod will benefit all churches and hopefully make it easier to recruit delegates.
- c) Ethnic minorities will especially benefit from this plan.

— *Adopted*

- m. That synod encourage classes to send one or more delegates to synod for two consecutive years, if possible, to build continuity from synod to synod (SRTF Recommendation 19, p. 464).

Ground: Though difficult to require, multiyear commitments could be encouraged to enhance continuity and local interest in denominational matters, while also respecting classical rules and procedures.

— *Adopted*

- n. That synod replace the term *fraternal delegate* with *ecumenical delegate* (SRTF Recommendation 21, p. 464).

Grounds:

- 1) *Ecumenical* as a neutral term is a fitting replacement for the male-oriented language of *fraternal*.
- 2) The EIRC has already begun using *ecumenical delegate* in place of *fraternal delegate*.

— *Adopted*

- o. That synod instruct the EIRC to continue to include presentations and participation by ecumenical delegates and guests in a way that would maximize the benefit of their presence at synod (SRTF Recommendation 22, p. 464).

Grounds:

- 1) Previous synodical delegates have indicated that improvement is possible in the manner in which ecumenical guests address synod and are incorporated into the program of synod.
- 2) Synod provides a valuable context in which to further the denomination's ecumenical relations.

— *Adopted*

- p. That synod be served by a parliamentarian appointed each year by the program committee of synod in advance of synod, with no limit on the number of one-year appointments he/she may serve. The duties of the parliamentarian would include advising the president with regard to appropriate procedure related to Church Order and the Rules for Synodical Procedure, responding to procedural challenges from the floor, and serving with the officers of synod when complicated procedural processes arise. The person appointed as parliamentarian should have demonstrated expertise in Church Order and meeting management, should be stationed in close proximity to the officers and other staff on the floor of synod, would have the right to challenge the chair related to the Rules for Synodical Procedure, and would provide training to the officers prior to synod as well as in-the-moment advice. This position could be filled by the faculty adviser for church polity (SRTF Recommendation 23, pp. 464-65).

Grounds:

- 1) When procedural questions arise, help would be available from the parliamentarian to assist synod in doing its work efficiently.
- 2) The need for a parliamentarian position is well supported in synod evaluations.
- 3) Appointment, instead of election, provides a greater opportunity for impartiality and preparedness.
- 4) Other denominations such as the RCA have found it helpful to adopt this type of practice.

— *Adopted*

- q. That synod offer more extensive training for all delegates prior to synod with online and printed materials that cover rules and best practices, and ensure on-site engagement with training materials led by trained educators before synod begins. Doing so will help all delegates to engage with the material on synod's agenda and to facilitate comments and questions, possibly in discussion groups. This position could be filled by the faculty adviser for Church Order and synodical matters (see Appendix D for a cost estimate; SRTF Recommendation 24, p. 465).

Grounds:

- 1) More training is needed for effective participation of all delegates and especially those serving for the first time.
- 2) On-site discussion groups will facilitate learning and the opportunity to process questions.
- 3) Experienced educators will help with content and process learning.
- 4) Classes could use training materials and encourage former delegates to mentor those selected to be delegates to synod.

— *Adopted*

- r. That synod require training of advisory committee chairs and reporters regarding synodical rules, best practices for leading committees, facilitating discussion and participatory decision making, following rules for advisory committees, handling differences, developing reports, and functioning in plenary sessions. Training could include the use of online modules, webinars, on-site instruction and discussions, and a video introduction to advisory committee meetings (see Appendix D for a cost estimate; SRTF Recommendation 26, pp. 465-66).

Grounds:

- 1) Chairs and reporters are often unprepared for group facilitation and the unique rules for synodical procedure.
- 2) Training would help to ensure that all voices are invited, respected, and heard.
- 3) A short video introduction with some dialogue would ensure that all advisory committee members are on the same page with regard to the functioning of the committee.
- 4) Some delegates are reluctant to serve as chairs and reporters due to lack of training.
- 5) Other denominations, such as the RCA, have found it helpful to provide such training for chairs and reporters.

— *Adopted*

- s. That synod adopt the following provision pertaining to use of social media (SRTF Recommendation 28, p. 466):

That the training and orientation session for all delegates and advisers include guidelines to avoid inappropriate use of social media contact with nondelegates during advisory committee meetings and plenary sessions of synod, because such use might compromise the transparency and integrity of the deliberative process.

Ground: Since synod is a deliberative body, it is important for delegates to be engaged in the deliberative process of the assembly unencumbered by social media influences by nondelegates.

— *Adopted*

- t. That synod not accede to the overture by Classis Hamilton (*Agenda for Synod 2016*, p. 547) seeking to move the distribution date of synodical study committee reports to churches from November 1 to September 15 (SRTF Recommendation 29, p. 466).

Grounds:

- 1) Adjusting these dates would require that the reports from study committees be received in the denominational office by midsummer to facilitate preparation for distribution by September 15.
- 2) Since a majority of the classes meet in September, a September 15 distribution would not help most congregations deal with study committee reports prior to fall classis meetings.

— *Adopted*

- u. That Synod 2019 propose to Synod 2020 the adoption of the following change to the Church Order (indicated by strikethrough and underline; SRTF Recommendation 30, p. 467-68):

Current Article 47

The task of synod includes the adoption of the creeds, of the Church Order, and of the principles and elements of worship. Synod shall approve the liturgical forms, the *Psalter Hymnal*, and the Bible versions suitable for use in worship. No substantial alterations shall be effected by synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes.

Proposed Article 47

The task of synod includes the adoption of the creeds, of the Church Order, and of the principles and elements of worship. Synod shall approve the liturgical forms, the hymnals *Psalter Hymnal*, and the Bible versions suitable for use in worship. No substantial alterations shall be effected by synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes.

Ground: The reference to the *Psalter Hymnal*, a title that was not used for the most recent hymnal approved by synod, *Lift Up Your Hearts*, should be changed to a generic reference to *hymnals*.

— *Adopted*

- v. That synod instruct the executive director, in consultation with the Church Order adviser, to implement changes to the Rules for Synodical Procedure as necessitated by the adoption of preceding recommendations in this report (SRTF Recommendation 31, p. 468).

— *Adopted*

2. That synod adopt the following recommendations from the Synod Review Task Force as revised by the advisory committee:

- a. That synod follow a cycle of annual meetings taking place in Grand Rapids for three years in succession (one of which could be at another midwestern location nearby, such as Chicago) followed by a fourth-year meeting in a region elsewhere in North America where CRC congregations are clustered (SRTF Recommendation 3, p. 454).

Grounds:

- 1) Good stewardship is attained when synod meets in Grand Rapids (or a nearby midwestern city, such as Chicago) due to hosting/travel costs and the role/location of staff who serve synod.
- 2) Synod is refreshed by connecting with various areas of the CRC in both Canada and the United States, and various regions of the CRC feel more engaged and a part of the CRC when synod meets in their area.

—*Adopted*

(The report of Advisory Committee 9 is continued in Article 68.)

ARTICLE 66

Synod recesses at 5:15 p.m. Ms. Marcia L. Hosmar (Hamilton) leads in closing prayer.

WEDNESDAY EVENING, June 19, 2019 Twelfth Session

ARTICLE 67

The evening session convenes at 7:00 p.m. Ms. Lori A. Fieber (B.C. North-West) leads in opening prayer.

It is announced that Ms. Sharon Jim's (Red Mesa) nephew was in an accident, resulting in the amputation of his leg. Rev. Stanley Jim will be going to pastor the family. The president assures Ms. Jim of the prayers of synod delegates.

The first clerk resumes the chair, and the second clerk acts as vice-all.

ARTICLE 68

(The report of Advisory Committee 9 is continued from Article 65.)

Advisory Committee 9, Study Committees/Task Forces, Rev. Greg Janke reporting, presents the following:

Synod Review Task Force

A. *Materials*

1. Synod Review Task Force Report, including Appendices A-D, pp. 445-73
2. Overtures 15-23, pp. 519-36

B. *Privilege of the floor:* Rev. Thea N. Leunk, chair; Dr. William T. Koopmans, reporter; Rev. Kathleen S. Smith, recording secretary

C. *Recommendations* (cont.)

2. That synod adopt the following recommendation from the Synod Review Task Force as revised by the advisory committee:

Note: The actions that follow in section C, 2, resulted after synod first reviewed the recommendation as presented within the Synod Review Task Force (SRTF) report—taking precedence over the revised recommendations of the advisory committee. Each action includes a notation regarding whether it is the SRTF recommendation or the revised recommendation of Advisory Committee 9.

- b. SRTF: That synod instruct the COD to periodically recommend a plan for a “themed agenda” or “themed synod” in which, alongside indispensable components of a typical synod agenda, the primary focus would be on a visioning or leadership theme germane to the health and growth of the entire denomination (SRTF Recommendation 9, pp. 456-57).

Grounds:

- 1) The provision would allow synod to schedule proactive visionary leadership for the denomination.
- 2) Setting regularly scheduled themed synods would provide a framework, in consideration of major study committee reports, to focus intentionally on areas of ministry leadership that are essential to the denomination’s overall ministry plan.

—*Adopted*

- c. Advisory Committee: That synod organize its work each year to reflect the ministry priorities adopted by synod (cf. SRTF Recommendation 12, p. 458).

Ground: Synod 2015 endorsed five “ministry priorities to strategically focus and adaptively organize the work of the Christian Reformed Church in North America . . .”—Faith Formation, Servant Leadership, Global Mission, Mercy and Justice, Gospel Proclamation and Worship (*Acts of Synod 2015*, p. 680).

—*Adopted*

Note: A **minority report** was submitted by Violetta Diamond, Marlyce Snyder, and Peter Zigterman for the following Recommendation 2, d, in favor of the original SRTF Recommendation 20.

- d. Advisory Committee: That synod encourage diversity in classical delegations to synod, as previously approved by synod, and recommend that each classis include at least one woman *or* one ethnic minority person in its delegation of one minister, one elder, one deacon, and one other officebearer to synod (cf. SRTF Recommendation 20, p. 464).

Grounds:

- 1) This recommendation would increase the number of ethnic minority and women delegates.
- 2) This recommendation reflects historic CRCNA polity, which places authority for selecting delegates at the classis level.
- 3) *Recommending* rather than *requiring* honors the classical-local option approved in 1995 and does not penalize classes that have limited ability to delegate persons from ethnic minorities.

Rev. Jacob D. Porter (Holland) offers prayer before the vote is taken.
—*Adopted*

The following negative vote is registered: Rev. Mark P. Van Andel (Lake Erie).

- e. Advisory Committee: That synod incorporate biblically and theologically grounded training and orientation for delegates to better understand the power with which they are privileged, especially with regard to gender, ethnicity, position, and age (see Appendix D for a cost estimate; cf. SRTF Recommendation 25, p. 465).

Grounds:

- 1) Understanding power dynamics as articulated in *God's Diverse and Unified Family* is important in order for synod to function in healthy ways and accomplish its tasks well.
- 2) Ethnic, gender, and age-related minorities will be more affirmed and encouraged in their participation at synod.

—*Adopted*

- f. Advisory Committee: That synod implement guidelines restricting the length of speeches during plenary deliberation and debate to a maximum of *three minutes* per person. For delegates and advisers who need accommodation (e.g., for whom English is a second language or who may require interpretation services), the chair may extend the three-minute time limit (see Appendix D for a cost estimate; cf. SRTF Recommendation 27, p. 466).

Ground: One area of recurring frustration for delegates, as expressed repeatedly in post-synod evaluation forms, is that some delegates tend to speak at excessive length to the detriment of a fair discussion involving the voices of as many delegates as possible.

—*Adopted*

3. That synod consider the following with regard to recommendations from the Synod Review Task Force:

- a. That synod not adopt Recommendation 4 of the SRTF report (p. 454).

Grounds:

- 1) The churches already have a sense of financial ownership in denominational matters through the ministry-share system, and it is doubtful that requiring more financial obligations will foster a greater sense of ownership.
- 2) The recommendation does not clearly specify how “financial hardship” is determined or what a “modest contribution” would be.

—*Adopted*

(The report of Advisory Committee 9 is continued in Article 71.)

ARTICLE 69

Synod recesses at 9:10 p.m. Rev. Erick D. Westra (Greater Los Angeles) leads in closing prayer.

THURSDAY MORNING, June 20, 2019
Thirteenth Session

ARTICLE 70

The morning session convenes at 8:15 a.m., and Rev. Nathan De Jong McCarron (Grand Rapids East) leads in opening prayer.

The roll call indicates that the following delegates are absent: Mr. Piet De Dreu (Hackensack), Rev. Jason T. Semans (Northcentral Iowa), Rev. Mark P. Van Andel (Lake Erie), Rev. Chad M. Vandervalk (B.C. South-East), and Rev. Philip VanderWindt (Rocky Mountain)

The first clerk of synod resumes the chair, and the second clerk acts as vice-all.

ARTICLE 71

(The report of Advisory Committee 9 is continued from Article 68.)

Advisory Committee 9, Study Committees/Task Forces, Rev. Greg Janke reporting, presents the following:

Synod Review Task Force

A. Materials

1. Synod Review Task Force Report, including Appendices A-D, pp. 445-73
2. Overtures 15-23, pp. 519-36

B. Privilege of the floor: Rev. Thea N. Leunk, chair; Dr. William T. Koopmans, reporter; Rev. Kathleen S. Smith, recording secretary

C. Recommendations (cont.)

3. That synod consider the following with regard to recommendations from the Synod Review Task Force:
 - b. That synod not adopt Recommendation 7 of the SRTF report (pp. 455-56)

Ground: While preappointing officers of synod would come with efficiencies and opportunities for greater preparation, this recommendation presents a number of concerns, including the following:

 - 1) Synod's determining for classes whom it would delegate to synod the following year would overstep the bounds of its delegated authority (Church Order Art. 34).
 - 2) Selection of officers by one synod for another would alter our traditional polity of setting aside officers from the delegates gathered in a given year—thus changing the shape of synod (Church Order Art. 37).
 - 3) There would be the potential for undue influence to be exerted on the officers of the upcoming synod in the form of lobbying.

—Adopted
 - c. That synod withdraw consideration of the SRTF recommendation to change Church Order Article 46 (see SRTF Recommendation 30, p. 467).

Ground: The proposed changes to Article 46 are not necessary because the selection process for officers of synod is not changed.

—*Withdrawn*

4. That synod declare its decisions regarding the SRTF report to be its response to Overtures 15-23.

—*Adopted*

5. That synod dismiss the Synod Review Task Force with gratitude for their work.

—*Adopted*

The president of synod resumes the chair.

(The report of Advisory Committee 9 is continued in Article 78.)

ARTICLE 72

(The report of Advisory Committee 4 is continued from Article 64.)

Advisory Committee 4, Congregational Services I, Rev. Carl J. Leep reporting, presents the following:

Response to Overture 6: Follow Christ in the Way of Peace, Doing Justice, and Bringing Reconciliation to the Peoples of Israel and Palestine

A. Materials: Overture 6, pp. 482-88

Rev. Sidney Couperus (Niagara) offers prayer before the discussion regarding Overture 6.

B. Recommendations

1. That synod grant Dr. Darren Roorda, Canadian ministries director, the privilege of the floor while Overture 6 is discussed.

—*Granted*

2. That synod encourage the work of addressing peace in the Middle East already being done, acknowledging the awareness of injustice, and commend with thanks the work being done.

—*Adopted*

3. That synod (with the COD) recognize and encourage our staff and churches to continue to strive for increased partnership that seeks a third way between mainline and evangelical approaches and fosters increased reconciliation on all sides.

—*Adopted*

4. That synod not accede to Overture 6.

Grounds:

- a. The overture positively acknowledges the existing types of work of the CRCNA in connection with peace in the Middle East.
- b. In light of the larger concern about distinguishing and addressing matters of politics and justice, there is a need to clarify the role of the church in ecclesiastical matters from the local church to classis and to synod.

—*Adopted*

The president of synod calls delegates to a time of silent prayer for Palestine and Israel.

5. That synod declare this to be its response to Overture 6.

—*Adopted*

(The report of Advisory Committee 4 is continued in Article 74.)

ARTICLE 73

Synod enters into executive session to receive a report from the officers.

ARTICLE 74

Synod returns to open session.

(The report of Advisory Committee 4 is continued from Article 72.)

Advisory Committee 4, Congregational Services I, Rev. Carl J. Leep reporting, presents the following:

Response to Overture 7: Declare Kinism Teaching as Heresy

A. *Materials*: Overture 7, pp. 489-505

B. *Recommendations*

1. That synod accede to Overture 7, section XI, A-D.

Ground: Kinist theology and practice is neither biblical nor Reformed. Rather, Kinism is a twisting of Reformed doctrine. The Bible makes clear that God's ideal is a family of every tribe and nation being considered equal in every way. Kinist principles and praxis distort this truth.

—*Adopted*

2. That synod not accede to Overture 7, section XI, E.

Grounds:

a. Because Kinist teaching is the substantial focus of Overture 7, the recommendations most relevant to ruling on the overture are those dealing with the confessional status of Kinist teaching contained in section XI, A-D.

b. Without sources cited in section XI, E referring to "our beloved Reformed theological tradition," we cannot lament over Reformed sources that have not been referenced in this recommendation.

c. While recommendation E states that Reformed theology has been used to support Kinist teaching, we understand that Reformed theology has been grievously misused to support Kinist teaching.

—*Adopted*

A delegate presents the following motion:

That synod, given the recent history of Kinist teaching in a particular church of the CRCNA, admonish councils and classes to promote confessional fidelity and mutually to pursue special discipline of an officebearer who is found to hold views contrary to our standards.

Grounds:

- a. The pastor who was teaching Kinist views was able to do so for several years without special discipline being successful.
- b. By admonishing councils and classes to encourage confessional fidelity and special discipline when applicable, it sends a strong message from the broadest body of our denomination that Kinist teaching will not be tolerated in our churches.

—Adopted

A delegate presents the following motion:

That synod acknowledge, with lament, the historic tolerance and indifference within our Reformed theological tradition to perpetual hateful racial prejudice and the theological error of Kinism as well as the need to act as a prophetic voice on these matters in the present and future.

—Adopted

3. Preface

The advisory committee humbly acknowledges that, while the label *heresy* is easy to use, it has proven far more difficult to actually define and apply. Friedrich Schleiermacher (1768-1834) has given a helpful warning for all: “It is highly important that people should go to work with the greatest caution when it comes to declaring anything heretical.”

As an advisory committee, we think the definition given in the 1984 decision on apartheid is too broad. That definition reads as follows: “By ‘heresy’ (heretical) we mean a theological view or doctrine that is in conflict with the teachings of Scripture as interpreted by the Reformed Confessions.” This definition seems too broad for a denomination that is committed to ecumenical relationships with other brothers and sisters in Christ around the world. It seems to our committee that every heresy is a theological error; but it is not true that every theological error is a heresy. As such, we do not consider our Baptist brothers and sisters who disagree with our Reformed confessions on baptism to be heretics. Therefore, we desire clarity and precision regarding the definition of *heresy*.

Recommendation

That synod instruct the Council of Delegates to address the proper and ongoing definition and application of the word *heresy* by using one of its regular committees and/or an ad hoc committee and then have the Council of Delegates report on the matter to Synod 2020. This committee would best be composed of members of the appropriate agencies, including especially Calvin Theological Seminary.

Grounds:

- a. Overture 7 to Synod 2019 links to a 1984 synodical report on apartheid in South Africa. That report defines *heresy* as follows: “By ‘heresy’ we mean a theological view or doctrine that is in conflict with the teachings of Scripture as interpreted by the Reformed Confessions” (*Acts of Synod 1984*, p. 604). Our advisory committee deems this definition too broad, especially for a denomination that prides itself on its ecumenical involvement with other believers.
- b. The use of *heresy* in Overture 7 is unclear in the context of the 1984 synodical use of *heresy*. The clarity and precision of Overture 7

would be greatly strengthened by a well-researched definition of how the church has historically defined *heresy*.

- c. A more precise and clear definition of *heresy* and its use will benefit future work of the CRCNA in its ecclesiastical assemblies.

Mandate

That synod direct the committee appointed to research, determine, and define *heresy* and its application. This committee would be mandated to provide a precise and clear definition of *heresy* and its appropriate use. This mandate would help future discussions in the assemblies of the CRCNA when determining what heresy is and what heresy is not.

Composition

That the committee include at least a professor of theology from Calvin Theological Seminary, a professor of church history, an expert in CRCNA church polity, a minister of the Word, and other individuals the Council of Delegates deems appropriate.

— *Adopted*

4. That synod declare this to be its response to Overture 7.

— *Adopted*

Rev. Reggie Smith offers a prayer of lament in response to Kinism teachings; delegates respond with singing “Love of My Lord.”

(The report of Advisory Committee 4 is continued in Article 77.)

ARTICLE 75

The morning session recesses at 11:40 a.m. Ms. Shanti Jost (Hudson) leads in closing prayer.

THURSDAY AFTERNOON, June 20, 2019

Fourteenth Session

ARTICLE 76

Synod convenes at 1:00 p.m. Rev. Louis M. Korf (Columbia) leads in opening prayer.

ARTICLE 77

(The report of Advisory Committee 4 is continued from Article 74.)

Advisory Committee 4, Congregational Services I, Rev. Carl J. Leep reporting, presents the following:

Response to Overtures 8 and 25

A. Materials

1. Overture 8, pp. 505-509
2. Overture 25, Agenda Supplement

B. Recommendations

1. That synod not accede to Overture 8 (pp. 505-509).

Grounds:

- a. The first of two concerns expressed in Overture 8 (p. 507) fails to consider that Synod 2012 made an observation rather than “assertions” in recognizing a “near-consensus . . . that climate change is occurring and is very likely due to human activity” (*Acts of Synod 2012*, p. 803).
- b. The Synod 2012 report is noted by Overture 8 (in referring to many suggestions within the report) as laudable, and has fostered good work through the CRC that we would not want to slow down.

—*Adopted*

2. That synod instruct the Council of Delegates to do historical research on synodical decisions and the defining rationale for making those decisions in dealing with political and /or justice matters, and to report through one of the COD committees and /or an ad hoc group. The Council of Delegates will report back to Synod 2020.

Grounds:

- a. Differing political understandings of justice continue to come before synod, along with questions about what matters are ecclesiastical and therefore appropriate to be enacted at the levels of synod, classes, and local councils. In 2019 synod received three overtures (Overtures 6, 8, and 25) that indicate a lack of clarity and consistency on how to apply Church Order Article 28-a.
- b. Both Overtures 8 and 25 reference Church Order Article 28-a as support for their opposing overtures.
- c. Overture 25 from Classis Grand Rapids East (Agenda Supplement), observes: “Little historical precedent has been set by synod for how to properly interpret the meaning of ecclesiastical, and no Church Order supplements exist to offer further guidance.”
- d. Synod makes decisions on various matters and then gives guidance by decision precedent. However, those decision precedents are not readily available in a useful form to guide local councils, classes, and synod itself.
- e. One of the roles of synod is to instruct and give guidance on matters of Church Order. This is one area that needs further elucidation to better serve our churches.

Task Definition

The task should focus on historical research on both the praxis and rationale that have guided past synodical decisions on political and /or justice matters. The key consideration, per the advisory committee comments of Synod 2019, is to fully answer: “What is an ecclesiastical matter, and what is the rationale for determining it?” In addition, the report should be written so as to guide future synods. The task should include matters such as, but not limited to, the following:

1. Exploring what “ecclesiastical matters” meant when it first appeared in the Church Order.

2. Doing historical research on past synodical decisions with political and/or justice overtones and identifying the rationale/criteria by which they were determined to be (or not to be) ecclesiastical matters.
3. Discerning from the original intent of the Church Order, as well as the acts of previous synods, how “ecclesiastical matters” should be defined moving forward.
4. Further matters:
 - a. The manner in which political and/or justice matters came before synod: for example, by a person(s), a council, a classis, a synodical study committee, task force, or appointed committee.
 - b. How synod decides what matters are “ecclesiastical” and therefore permitted to be addressed by the assemblies. Why are some taken up by churches/classis/synods and others are not?
 - c. The extent to which past synodical actions/decisions might set a precedent that should guide future synodical consideration of which political/justice matters fall within the scope of “ecclesiastical matters.”
 - d. Whether the findings could lead to or serve as a supplement to Article 28 on ecclesiastical matters.

—Adopted

3. That synod declare this to be its response to Overtures 8 and 25.

—Adopted

ARTICLE 78

(The report of Advisory Committee 9 is continued from Article 71.)

Advisory Committee 9, Study Committees/Task Forces. Rev. Greg Janke reporting, presents the following:

Response to Overture 14: Structure of the Ecclesiastical (non-civil) Marriage Task Force

A. *Materials*: Overture 14, pp. 518-19

B. *Recommendations*

1. That synod task the officers of synod and the advisory committee chair and reporter and one other advisory committee member, per the Rules for Synodical Procedure, to complete the appointment of the task force re ecclesiastical marriage within two weeks following adjournment of synod.

—Adopted

2. That synod mandate the task force to report to Synod 2021.

—Adopted

3. That synod consider the following list of names for the task force membership:

Theology and ethics:

Dr. Gayle Doornbos
Prof. Rebecca Earnshaw
Dr. Lee Hardy
Davy Henreckson
Dr. Jessica Joustra
Dr. Young Ahn Kang
Dr. Jay Shim
Dr. Yudha Thianto

Pastors:

Dr. Bernard Ayoola
Pastor Caleb Dickson
Rev. Greg Janke (member of advisory committee)
Rev. Peter Janssens
Rev. Gerald Koning
Rev. Brady Mulder

Attorneys and financial/estate expertise:

Ms. Amy Baker Baty
Mr. Al Buist
Mr. Andrew Geisterfer
Ms. Andrea Karsten
Rev. James Karsten
Mr. Tom Nobel
Mr. Dave VanderWoerd

— *Adopted*

ARTICLE 79

(The report of Advisory Committee 3 is continued from Article 52.)

Advisory Committee 3, Education and Candidacy, Rev. Gerald A. Koning reporting, presents the following:

Council of Delegates

Recommendation

That synod task the officers of synod, the advisory committee chair and reporter, and one other advisory committee member, per the Rules for Synodical Procedure, to complete the appointment of the task force re bivocational pastors within two weeks following adjournment of synod.

— *Adopted*

ARTICLE 80

Appointments, officers, and functionaries that follow are presented by the executive director for review and ratification. This listing reflects the results of the synodical elections and appointments by way of the Denominational Boards and Committees Ballot on Saturday morning and includes the current study committees synodically approved.

I. Officers, functionaries, and convening church for Synod 2020

A. Officers

1. Executive director: Dr. Steven R. Timmermans
2. Canadian ministries director: Dr. Darren C. Roorda
3. Director of ministries and administration: Mr. Colin P. Watson, Sr.
4. Director of finance and operations: Mr. John H. Bolt
5. Director of synodical services: Ms. Diane S. Recker

B. Functionaries

Arrangements for Synod 2020: Mrs. Connie Porte, senior event planner, Calvin College Conference and Events Services.

C. Convening church

Convening church for Synod 2020: Encounter Church, Kentwood, Michigan.

II. Synodical deputies

Classis	Deputy	Alternate	Term Expires
Alberta South/ Saskatchewan	Rev. David J. Swinney	Rev. H. John Vanderburgh	2021(1)
Arizona	Rev. Merle Den Bleyker		2020(2)
B.C. South-East	Rev. Rudy W. Ouwehand	Rev. Walt Brouwer	2022(2)
California South	Rev. Cornelius Pool	Rev. Scott Elgersma	2022(2)
Chatham	Rev. Eric Groot-Nibbelink	Rev. Norman J. Visser	2021(1)
Chicago South	Rev. Michael J. Kooy	Rev. Daniel J. Roeda	2022(2)
Georgetown	Rev. Mark D. Bennink	Rev. Matthew A. Palsrok	2022(2)
Grand Rapids North	Rev. Henry Admiraal	Rev. Jerry L. Blom	2022(2)
Grandville	Rev. Bryce L. Mensink	Rev. Douglas R. Fauble	2022(1)
Greater Los Angeles	Rev. Erick D. Westra	Rev. Paul A. Hansen	2022(1)
Hamilton	Rev. Siebert A. Van Houten	Rev. Ed W. Visser	2022(2)
Huron	Rev. Gary van Leeuwen	Rev. Stephen D. Tamming	2022(1)
Illiana	Rev. Joel W. Zuidema	Rev. James C. Busscher	2022(2)
Ko-Ar	Rev. Jonathan J. Kim	Rev. Amos H. Joung	2022(2)
Minnkota	Rev. Timothy J. Ouwinga	Rev. Roger W. Sparks	2022(2)
Pacific Northwest	Rev. Randolph A. Beumer		2022(1)
Quinte	Rev. Henry Wildeboer	Rev. Kenneth Van Schelven	2022(2)
Rocky Mountain	Rev. Roger De Young	Rev. John Terpstra	2022(1)
Southeast U.S.	Rev. Gerrit Besteman	Rev. Scott A. Vander Ploeg	2022(1)
Thornapple Valley	Rev. Ronald D. Goudzwaard	Rev. Paul R. De Vries	2022(1)
Toronto	Rev. Hendrick P. Bruinsma	Rev. C. Harry Salomons	2022(1)
Wisconsin	Rev. Douglas J. Van Essen	Rev. Mark J. Pluimer	2020(1)
Yellowstone	Rev. Clair Vander Neut	Rev. Peter J. De Vries	2021(1)

III. Denominational boards

Note: Members of the regional boards (Calvin College and Calvin Theological Seminary) are elected from the following twelve regions:

Region 1—Classes B.C. North-West and B.C. South-East

Region 2—Classes Alberta North, Alberta South/Saskatchewan, and Lake Superior (Canadian congregations)

Region 3—Classes Eastern Canada, Quinte, and Toronto

Region 4—Classes Chatham, Hamilton, Huron, and Niagara

Region 5—Classes Columbia, North Cascades (as of January 2020), Pacific Northwest, and Yellowstone

Region 6—Classes California South, Central California, Greater Los Angeles, Hanmi, and Ko-Am

Region 7—Classes Arizona, Red Mesa, and Rocky Mountain

Region 8—Classes Central Plains, Heartland, Iakota, Lake Superior (U.S. congregations), Minnkota, and Northcentral Iowa

Region 9—Classes Chicago South, Illiana, Northern Illinois, and Wisconsin

Region 10—Classes Georgetown, Holland, Kalamazoo, Muskegon, Northern Michigan, and Zeeland

Region 11—Classes Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Lake Erie, and Thornapple Valley

Region 12—Classes Atlantic Northeast, Hackensack, Hudson, and Southeast U.S.

A. Council of Delegates of the Christian Reformed Church in North America

Classis	Member	Term Expires
Alberta South/ Saskatchewan	Ms. Heather Cowie	2022(1)
Hamilton	Dr. William T. Koopmans	2022(1)
Hanmi	Rev. Roger Y. Ryu	2021(1)
Heartland	Rev. Mark Vander Zande	2022(1)
Kalamazoo	Rev. Michael D. Koetje	2022(1)
Quinte	Mrs. Gloria Melenberg	2021(1)
Rocky Mountain	Rev. Adrian de Lange	2022(1)
Southeast U.S.	Mr. Jesus Bayona	2022(1)

B. Calvin College Board of Trustees

Region	Member	Term Expires
Region 3	Ms. Alicia Sinclair	2022(1)
Region 4	Rev. Willemina Zwart	2022(2)
Region 7	Dr. Timothy Howerzyl	2022(1)
Region 8	Mr. Jonathan Kuyers	2022(2)
Region 10	Mr. Benjamin Ipema	2021(1)
Regional at-large		
Region 10	Mr. Bruce Los	2022(2)
Region 11	Ms. Andrea Karsten	2021(1)
Alumni	Ms. Alice Klammer	2022(1)
At-large	Ms. Mary Tuuk	2022(1)
	Ms. Rachel Vander Veen	2022(2)

C. Calvin Theological Seminary Board of Trustees

Region	Member	Term Expires
Region 1	Mr. Victor Chen	2022(2)
Region 3	Rev. Daniel G. Brown	2022(2)
Region 12	Mr. Henry Lane	2022(2)
At-large	Ms. Heather Garretson	2022(2)
	Mr. Hessel Kielstra	2022(1)
	Dr. Yudha Thianto	2022(3)

D. World Renew Board

Classis	Member	Term Expires
Atlantic Northeast	Mr. Michael Hendrikse	2022(2)
B.C. North-West	Mr. David Mayer	2022(2)
B.C. South-East	Mrs. Jacoba (Ko) Spyksma	2021(2)
California South	Mr. Daryl Switzer	2022(1)
Central California	Ms. Monika Grasley	2022(2)
Columbia	Mr. Chadd Huizenga	2022(1)
Grand Rapids East	Mr. William Haverkamp	2022(2)
Grand Rapids North	Mrs. Michelle Falk	2022(1)
Grandville	Mr. Marc Faasse	2022(2)
Greater Los Angeles	Ms. Rebekah Vanderzee	2022(2)
Hackensack	Ms. Karen J. Walker	2022(2)
Hudson	Mrs. Shanti Jost	2022(1)
Northcentral Iowa	Mr. Doug Kallemyn	2022(1)
Pacific Northwest	Mr. Jay A. DeBoer	2022(2)
Southeast U.S.	Ms. Winnie Jean-Louis	2022(1)
Wisconsin	Mr. Chuck Adams	2022(2)
Pastoral adviser (U.S.)	Rev. Ramon Orostizaga	2022(2)
Pastoral adviser (Can.)	Rev. Joseph Hamilton	2022(2)
At-large Canada	Ms. Mary Blydorp	2022(1)
	Mr. Dennis DeGroot	2022(1)
	Mr. Sheku Koroma	2022(1)
	Mr. Daniel Muthui	2022(2)
At-large U.S.	Mr. Barry Haven	2022(2)
	Ms. LaVonne Koedam	2020(1)
	Mr. Stephen Na	2022(1)
Young Adult at-large: U.S.	Ms. Olivia VanderHaag (Dordt University)	2022(1)
	Ms. Leah Sweetman (Trinity Christian College)	2022(1)
Young Adult at-large: Canada	Ms. Chloe Stell (Redeemer University College)	2022(1)
	Ms. Lindsay Gustaw (The King's University)	2022(1)

IV. Service committees

A. Candidacy Committee

Rev. Ashley Bonnes (2020/1), Rev. Chang Guk (Joseph) Byun (2020/2), Mr. James Jones (2021/2), Rev. Susan LaClear (2021/2), Rev. Henry Jonker (2021/1), Ms. Judy Cook (2022/1), Rev. Felix Fernandez (2022/1), Rev. Mark W. Hilbelink (2022/2), Rev. Andrew G. Vander Leek (2022/2), Rev. David R. Koll (staff), Mr. Colin Watson, Sr. (*ex officio*, representing the ED), Rev. Julius T. Medenblik (*ex officio* as Calvin Theological Seminary representative).

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

Mr. Brad Bruinsma (2020/1), Mr. Jack Meyer (2020/1), Mr. James Brewer (2021/2), Mr. Howard Van Den Heuvel (2021/1), Ms. Barbara De Boer (2022/1), Mr. Jeffrey Feikens (2022/1), Mr. David E. Veen (*ex officio* member).

C. Ecumenical and Interfaith Relations Committee

Rev. Andrew E. Beunk (2020/2), Rev. InSoon Hoagland (2020/1), Ms. Ruth Palma (2020/1), Mr. James Joosse (2021/1), Dr. William T. Koopmans (2021/1), Rev. Kathleen Smith (2021/2), Rev. John Tenyenhuis (2021/2), Dr. Lyle D. Bierma (2022/1), Ms. Lenore Maine (2022/2), Dr. Michael Wagenman (2022/1), Dr. Steven R. Timmermans (*ex officio* member), Dr. Darren C. Roorda (*ex officio* member).

D. Historical Committee

Dr. John Bolt (2020/1); Dr. James A. De Jong (2021/1); Dr. Herman De Vries, Jr. (2022/1); Dr. Tony Mann (2022/1).

E. Judicial Code Committee

Mr. John Koot (2020/1), Mr. Doug Vande Griend (2020/1), Mr. Orlan Gulker (2021/2), Rev. Aldon L. Kuiper (2021/2), Ms. Roberta Vriesema (2021/2), Mr. Edward Bosveld (2021/1), Rev. Cindy de Jong (2021/1), Dr. Duane Bajema (2022/2), Ms. Eun-Joo Gloria Dykstra (2022/1), Rev. Henry Jonker (2022/2), Ms. Amy Vander Vliet (2022/1), Dr. Steven R. Timmermans (adviser).

F. Ministers' Pension Funds committees

Canadian Pension Trustees

Rev. Michael VanderKwaak (2021/1), Mr. Henry Eygenraam (2021/3), Ms. MaryAnn Kokan-Nyhof (2021/3), Mr. Dick Vreugdenhil (2022/1), Ms. Kathy Wassink (2022/2).

U.S. Board of Pensions

Mr. Lloyd Bierma (2020/1), Mr. Darrel Raih (2021/1), Mr. Thomas Dykhouse (2021/3), Rev. Joel J. Sheeres (2022/3), Mr. Alan Van Dyke (2022/1).

V. Synodical study committees and task forces

A. Committee to Articulate a Foundation-laying Biblical Theology of Human Sexuality (scheduled to report in 2021)

Rev. Mary-Lee Bouma, Pastor Charles Kim, Rev. Jose Rayas, Rev. Paula Seales, Dr. Matthew Tuininga, Dr. Mary Stewart Van Leeuwen (*promotor fidei*), Dr. Mary VandenBerg, Dr. William VanderWoerd, Rev. Dr. Jeffrey Weima, and Dr. Albert Wolters.

B. Consideration of Bivocationality Task Force (scheduled to report in 2021)

Rev. B. Bernard Bakker, Rev. John Bouwers, Mr. Aaron De Boer, Ms. Beth Fellingner, Rev. Ernesto Hernandez, Ms. Sharon Jim, Rev. Michael J. Vander Laan, Rev. Phillip T. Westra, and Rev. David Koll (staff).

C. Ecclesiastical Marriage Task Force (scheduled to report in 2021)

As of publication: Dr. Bernard Ayoola, Rev. Gerald Koning, Mr. David VanderWoerd, Mr. Loren Veldhuizen, Dr. Michael Wagenman, and Ms. Lis Van Harten (staff).

VI. Recommendations

A. That synod ratify the above changes to the list of synodical deputies, denominational boards, and committees.

—*Adopted*

B. That the U.S. delegates to synod (only) appoint the following thirty-seven U.S. Council of Delegates members as directors of both the Back to God Ministries International U.S. Corporation and the CRCNA U.S. Corporation:

Classis	Member
Arizona	Rev. Jose A. Lara
Atlantic Northeast	Rev. Samuel D. Sutter
California South	Rev. John H. Caicedo
Central California	Mr. Fernando L. del Rosario
Central Plains	Rev. Brian Ochsner
Chicago South	Mr. Jei Wilson
Columbia	Dr. Gary D. Bos
Georgetown	Mr. James Roskam
Grand Rapids East	Rev. Emmett A. Harrison
Grand Rapids North	Mr. Daudi Mutisya Mbuta
Grand Rapids South	Rev. David A. Struyk
Grandville	Mr. Timothy Bosscher
Greater Los Angeles	Rev. Melvin O. Jackson
Hackensack	Rev. Sheila E. Holmes
Hanmi	Rev. Roger Y. Ryu
Heartland	Rev. Mark Vander Zande
Holland	Mr. Wayne Brower
Hudson	Rev. George R. Young
lakota	Rev. John R. Lee
Illiana	Ms. Sally Haywood
Kalamazoo	Rev. Michael D. Koetje
Ko-Am	Rev. Theodore Lim
Lake Erie	Mrs. Laurie Harkema
Minnkota	Rev. Roger W. Sparks
Muskegon	Ms. Susan B. Hoekema
Northcentral Iowa	Rev. Wendell Davelaar
Northern Illinois	Mr. Arnie J. Stolte
Northern Michigan	Mr. Bruce DeKam
Pacific Northwest	Mrs. Sherry Fakkema
Red Mesa	Rev. Stanley W. Jim
Rocky Mountain	Rev. Adrian de Lange
Southeast U.S.	Mr. Jesús Bayona
Thornapple Valley	Rev. Paul R. De Vries
Wisconsin	Ms. Paula Coldagelli
Yellowstone	Rev. Peter J. DeVries
Zeeland	Rev. Tyler J. Wagenmaker
United States at-large	Mrs. Elsa Fennema

—*Adopted*

ARTICLE 81

The president of synod, Dr. William T. Koopmans, expresses thanks to his fellow officers of synod: Rev. Thea N. Leunk (vice president), Rev. José Rayas (first clerk), and Ms. Melissa Van Dyk (second clerk). He also thanks Calvin College staff for the arrangements and hospitality, and he thanks the convening church (Faith Community CRC, Wyoming, Michigan) for their planning and participation, including the faithful Prayer Room volunteers.

The president expresses gratitude to the synod office staff, including staff operating projection, voting, and recording minutes on the synod floor. The president thanks the transportation coordinator and the many volunteers who assisted.

The president expresses thanks to the CRC IT helpdesk staff, news office staff, and *Banner* staff. He also expresses thanks and appreciation to the Korean interpreters for their assistance to Korean delegates. He recognizes the synod-appointed committees: Worship Planning Committee, Minutes Review Committee, Testimonial Banquet Committee, and the Sergeant at Arms.

The president expresses appreciation for the faculty advisers, young adult representatives, ecumenical delegates and guests, the president of Calvin

College, the president of Calvin Theological Seminary, the Council of Delegates chair and vice chair, and synod's staff consultants.

The president expresses gratitude and special thanks to the delegates for taking time out of their busy schedules to be of service to the church. He also expresses special thanks to Ms. Dee Recker, director of synodical services, and to the executive director, Dr. Steven R. Timmermans.

The vice president expresses appreciation and thanks to the president on behalf of synod.

The executive director, Dr. Steven R. Timmermans, expresses the gratitude and thanks of synod to the four officers and presents them with gifts.

ARTICLE 82

Synod 2019 concludes its business and spends time in closing worship. The praise team leads delegates in singing "Sing Alleluia" in commemoration of our unity with the church in Hong Kong, China, and around the world, followed by a time of silent prayer.

Worship focuses on the "H" in *FAITH*—"Held by the Spirit." The praise team leads in singing "Open the Eyes of My Heart" and "Holy, Holy, Holy! Lord God Almighty."

Rev. Thea N. Leunk reads the call to worship and greeting, and the praise team leads delegates in a confession of faith with singing: "I Am Not My Own."

Ms. Rebecca J.A. Bokma and Mr. Ron P. Hosmar lead in a responsive reading based on Romans 8, followed by all singing "Great Is Thy Faithfulness."

Ms. Melissa Van Dyk reads from John 10:27-28, and Ephesians 1:17-19a. Dr. William T. Koopmans reflects on being "Held by God," noting what a marvelous thought this is for our lives. He shares a story of how an unrelenting river current swept a child away. The slippery grip of a friend could not hold her. The grip of the Lord Jesus Christ is unrelenting—God will not let us go. We need to know the one who eternally loves us and holds us. We, as followers of Jesus, believe that God is real, yet we need to know him better. We must know God in the hope that he is our foundation; we have the hand of God that holds us. If you know Jesus, you have a glorious and eternal inheritance. We need to live into this loving relationship with God.

Ms. Melissa Van Dyk offers a special prayer for Rev. José Rayas and family regarding the health of two children with cerebral palsy. Rev. Thea Leunk offers prayer for Dr. Koopmans and his family regarding concern for one of his daughter's unborn triplets. Delegates spend time sharing and praying with each other about a special need they might have in their families or church communities. Dr. Koopmans closes the prayer time. Delegates respond with singing "How Can I Keep from Singing?"

Rev. José Rayas offers a closing prayer for the delegates and advisers and all the actions of this synod. Rev. Thea Leunk offers the sending blessing. Worship concludes with singing "Father, Let Your Kingdom Come."

ARTICLE 83

Synod 2019 adjourns at 3:08 p.m.

DENOMINATIONAL MINISTRY SHARES AND RECOMMENDED AGENCIES FOR 2020

DENOMINATIONAL MINISTRY SHARES AND RECOMMENDED AGENCIES FOR 2020

I. Denominational Ministry Shares for 2020

AGENCY	Area 1	Area 2	Area 3	Area 4	Area 5	Area 6	Area 7	Area 8
Base amount per member	314.56	314.56	314.56	314.56	314.56	314.56	314.56	314.56
Calvin College*	94.80	59.70	29.50	4.70	38.80	16.70	3.00	1.00
Total ministry shares per member	409.36	374.26	344.06	319.26	353.36	331.26	317.56	315.56

*Areas which benefit from a ministry shares reduction should employ the following monies saved to finance their area colleges:

Per professing member	-	12.64	42.84	67.64	33.54	55.64	69.34	71.34
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Classis Area Table for Calvin College amount:

AREA 1	Grand Rapids East; Grand Rapids North; Grand Rapids South; Grandville; Thornapple Valley
AREA 2	Georgetown; Holland; Kalamazoo; Lake Erie; Muskegon; Northern Michigan; Zeeland
AREA 3	Chicago South; Illiana; Northern Illinois; Southeast U.S.; Wisconsin
AREA 4	Central Plains; Heartland; Dakota; Lake Superior; Minnesota; Northcentral Iowa
AREA 5	Atlantic Northeast; Hackensack; Hudson
AREA 6	Arizona; Columbia; California South; Central California; Greater Los Angeles; Hanmi; Ko-Am; North Cascades; Pacific Northwest; Red Mesa; Rocky Mountain; Yellowstone
AREA 7	Chatham; Eastern Canada; Hamilton; Huron; Niagara; Quinte; Toronto
AREA 8	Alberta North; Alberta South/Saskatchewan; B.C. North-West; B.C. South-East

Denominational Ministry Shares Allocation

	2019 ministry shares allocation eff. 1/01/2019	2020 ministry shares allocation eff. 1/01/2020
BACK TO GOD MINISTRIES INTERNATIONAL	\$ 44.41	\$ 44.41
CALVIN COLLEGE*	31.92	31.92
CALVIN THEOLOGICAL SEMINARY	36.27	36.27
RESONATE GLOBAL MISSION	108.52	108.52
WORLD RENEW	-	-
SYNODICAL ADMINISTRATIVE SERVICES: General Administration Synodical Services Council of Delegates	39.19	39.19
CONGREGATIONAL SERVICES MINISTRIES: The Banner Centre for Public Dialogue Chaplaincy and Care Ministry Disability Concerns Faith Formation Ministries Indigenous Ministries (Canada) Pastor Church Resources Race Relations Safe Church Ministry Office of Social Justice Worship Ministries	82.44	82.44
SPECIAL ASSISTANCE FUND	3.73	3.73
	<u>\$ 346.48</u>	<u>\$ 346.48</u>

*Represents the composite rate. Actual rate varies by area.

II. Agencies recommended for financial support in 2020

A. Denominational agencies and ministries recommended for one or more offerings

Canadian Business Number

1. Back to God Ministries International—
above-ministry-share needs 13240 2090 RR0001
2. Calvin University—above-ministry-share needs (per Schedule VIII)
3. Calvin Theological Seminary (per Schedule VIII)
4. Congregational Services Ministries—above-ministry-share needs
 - a. *The Banner* 856901285 RR0002
 - b. Centre for Public Dialogue 856901285 RR0002
 - c. Chaplaincy and Care Ministry 856901285 RR0002
 - d. Disability Concerns 856901285 RR0002
 - e. Faith Formation Ministries 856901285 RR0002
 - f. Indigenous Ministries (Canada) 856901285 RR0002
 - g. Pastor Church Resources 856901285 RR0002
 - h. Race Relations 856901285 RR0002
 - i. Safe Church Ministry 856901285 RR0002
 - j. Social Justice and Hunger Action 856901285 RR0002
 - k. Worship Ministries 856901285 RR0002
5. Raise Up Global Ministries 856901285 RR0002
6. Resonate Global Mission—two offerings per year 856901285 RR0002
7. World Renew—four offerings per year because World Renew
receives no ministry-share support 118857366 RR0001

B. Denominationally related or affiliated agencies recommended for one or more offerings

1. Communities First Association NA
2. Diaconal Ministries Canada 89309 3377 RR0001
3. Dynamic Youth Ministries
 - a. GEMS 88992 0799 RR0001
 - b. Calvinist Cadet Corps 88992 0799 RR0001
 - c. Youth Unlimited 88992 0799 RR0001
4. Friendship Ministries (Friendship Ministries - Canada) 11893 2375 RR0001
5. Partners Worldwide 83675 7807 RR0001

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

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

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

Grounds: Our denominational causes should have priority in our giving. . . .”
(*Acts of Synod 1970*, p. 81)

United States agencies

- A. Benevolent agencies*
- 1. Bethany Christian Services
 - 2. Hope Haven
 - 3. The Luke Society
 - 4. Mississippi Christian Family Services
 - 5. Pine Rest Christian Mental Health Services
 - 6. QuietWaters Ministries (Bethseda Foundation, Inc., dba QuietWaters Ministries)
- B. Educational agencies*
- 1. Ascending Leaders
 - 2. CLC Network (Christian Learning Center)
 - 3. Christian Schools International
 - 4. Christian Schools International Foundation (for textbook development)
 - 5. Dordt College
 - 6. Elim Christian Services
 - 7. Friends of ICS (U.S. Foundation of Institute for Christian Studies)
 - 8. ITEM (International Theological Education Ministries, Inc.)
 - 9. Kids Hope USA
 - 10. The King’s University (through the U.S. Foundation)
 - 11. Kuyper College
 - 12. Langham Partnership
 - 13. Redeemer University College (through the U.S. Foundation)
 - 14. Rehoboth Christian School
 - 15. Tent Schools International
 - 16. Trinity Christian College
 - 17. Zuni Christian Mission School
- C. Miscellaneous agencies*
- 1. Association for a More Just Society
 - 2. Audio Scripture Ministries
 - 3. Bible League International
 - 4. The Center for Public Justice
 - 5. The Colossian Forum
 - 6. Crossroads Prison Ministries
 - 7. InterVarsity Christian Fellowship/USA
 - 8. Mission India
 - 9. Talking Bibles International
 - 10. World Communion of Reformed Churches (WCRC)
 - 11. Wycliffe Bible Translators, Inc.

Canadian agencies

<i>A. Benevolent agencies</i>	Canadian Business Number
1. Beginnings Family Services	11880 2388 RR0001
2. Indwell	13129 5198 RR0001
<i>B. Educational agencies</i>	
1. Dordt College	(per Schedule VIII)
2. EduDeo Ministries	88945 9970 RR0001
3. Institute for Christian Studies	10750 8434 RR0001
4. The King’s University	10808 5911 RR0001
5. Kuyper College	(per Schedule VIII)
6. Redeemer University College	12331 3660 RR0001
7. Trinity Christian College	(per Schedule VIII)

C. *Miscellaneous agencies*

1. A Rocha Canada.	86663 8943 RR0001
2. Bible League – Canada	10822 2084 RR0001
3. Canadian Council of Churches	11883 0512 RR0001
4. Cardus (Work Research Foundation dba Cardus)	11892 9207 RR0001
5. Citizens for Public Justice (CJL Foundation)	89438 3512 RR0001
6. Dunamis Fellowship Canada.	85540 0966 RR0001
7. Evangelical Fellowship of Canada	10735 3922 RR0001
8. Gideons International in Canada (dba ShareWord Canada). . .	10808 2991 RR0001
9. Inter-Varsity Christian Fellowship of Canada.	10751 3160 RR0001
10. OneBook (Global PartnerLink dba OneBook).	81317 5957 RR0001
11. Shalem Mental Health Network	13056 6011 RR0001
12. World Communion of Reformed Churches (WCRC).	13056 6011 RR0001
13. Wycliffe Bible Translators of Canada, Inc.	10822 3371 RR0001

(Page numbers in **boldface type** refer to the minutes of synod; page numbers in regular type refer to the agenda and supplementary materials.)

Abbreviations and acronyms in the *Agenda* and *Acts of Synod 2019*

ABCD – Asset-Based Community Development

ABCD(E²) – Asset-Based Community Development, Economic Development, and Equity

ADRA – Adventist Disaster and Reconstruction Agency

ARNOVA – Association for Research on Nonprofit Organizations and Voluntary Action

BOT – Board of Trustees

BTGMI – Back to God Ministries International

CCDA – Christian Community Development Association

CCG – Committee for Contact with the Government

CDN – Canadian

CFA – Communities First Association

CFGB – Canadian Foodgrains Bank

CIC – Classical Interim Committee

CICW – Calvin Institute of Christian Worship

CIMC – Canadian Indigenous Ministry Committee

CJM – Congregation Justice Mobilization

CMD – Canadian Ministries Director

CMLT – Classical Ministerial Leadership Team

COD – Council of Delegates

CPE – Clinical Pastoral Education

CRC – Christian Reformed Church

CRCNA – Christian Reformed Church in North America

CRWRC – Christian Reformed World Relief Committee (now World Renew)

CTS – Calvin Theological Seminary

CWP – Climate Witness Project

DC – Disability Concerns

DCM – Director of Communications and Marketing

DFO – Director of Finance and Operations

DMA – Director of Ministries and Administration

DMC – Diaconal Ministries Canada

DORR – Dance of Racial Reconciliation

DRS – Disaster Response Services

DSS – Director of Synodical Services

DYB – Discover Your Bible

ECRH – Christian Reformed Church of Haiti

ED – Executive Director

EIRC – Ecumenical and Interfaith Relations Committee
 ELIM – Ethnic Leaders Institute in Ministry
 ENHC – Edmonton Native Healing Centre
 EPCE – Evangelical Presbyterian Church in Egypt
 EPMC – Ecclesiastical Program for Ministerial Candidacy
 FFC – Faith Formation Committee
 FFM – Faith Formation Ministries
 FTE – Full-time employee
 GEMS – Girls Everywhere Meeting the Savior
 GIA – Gregorian Institute of America
 GVP – Global Volunteer Program
 HLC – Higher Learning Commission
 HR – Human Resources
 ICF – Indigenous Christian Fellowship
 IRM – International Relief Manager
 JCC – Judicial Code Committee
 JMC – Joint Ministry Council
 LGBTQ – Lesbian, Gay, Bisexual, Transgender, Queer
 MEPMC – Modified Ecclesiastical Program for Ministerial Candidacy
 MSS – Ministry Support Services
 MTS – Master of Theological Studies
 OSJ – Office of Social Justice and Hunger Action
 PCR – Pastor Church Resources
 RBA – Reformed Benefits Association
 RCA – Reformed Church in America
 RCJ – Reformed Church in Japan
 RPCR – Reformed Partnership for Congregational Renewal
 RSP – Rules for Synodical Procedure
 RW – Reformed Worship (magazine)
 SCE – Sustaining Congregational Excellence
 SMCC – Synodical Ministerial Candidacy Committee
 SPE – Sustaining Pastoral Excellence
 SRTF – Synod Review Task Force
 STM – Specialized Transitional Minister
 TFRSC – Task Force Reviewing Structure and Culture
 TLT – Timothy Leadership Training
 TLTI – Timothy Leadership Training Institute
 VSL – Village Savings and Loan
 WCRC – World Communion of Reformed Churches
 WR – World Renew

A

Abuse of power. *See* Council of Delegates, Polity matters.

Abuse prevention. *See* Safe Church Ministry.

Acts of Synod, 38

Addresses to synod. *See also* Council of Delegates, Polity matters,
 Presentations at synod.

Alemán, Rev. Eddy, and Ms. Monica Schaap Pierce, 778

Claasen, Dr. Gustav, 778

De Vries, Rev. Paul, 714-15

Julius, Rev. William, **778**
 Medenblik, Rev. Julius T., **793**
 Mochida, Rev. Hirotsugu, **778**
 Noteboom, Mr. Peter, **778**
 Thleng, Rev. Chan, **778**
 Timmermans, Dr. Steven R., **715**
 Addressing abuse of power. *See* Council of Delegates, Polity matters.
 Advisers to synod. *See also* Young adult representatives.
 Faculty advisers, **708**
 Advisory committees, **710-11**
 Institutions of higher learning invited to meet with, **780**
 Affiliation, categories of. *See* Ecumenical and Interfaith Relations.
 Agencies. *See* Recommended agencies/causes.
 Agency, institution, and ministry reports. *See* Council of Delegates,
 Program matters.
Agenda for Synod, **38**
 All Nations Heritage celebrations, 205-206
 Antiracism. *See* Race Relations.
 Appeals, personal. *See also* Council of Delegates, Polity matters, Classis
 Chicago South appeals review.
 1. Ms. J. De Wit, 539, **769**
 2. Ms. D. Kamer, 539, **769**
 Appointments. *See also* Synodical appointments.
 Interim. *See* Council of Delegates, Polity matters.
 To CRC ministries. *See* Boards and committees.
 Archives. *See* Historical Committee.
 Audio recording of synod, 9-10, **709-10**

B

Back to God Ministries International, 21, 27-28, 30, 39, 42, 179-86, 318, 388,
 544, 549, **754, 774-75, 827-28**
 Celebrating eighty years, 179, **774**
 Finances. *See* Financial statements; Recommended agencies/causes.
 Ministries, 180-86, **774-75**
 Mission, 179
 Our Calling, 180-84
 Resources, use of encouraged, **774**
Banner, The, 48-49, 100, 159-60, 200, 269, **709, 766, 828**
 Belhar Confession, 97, 443, 497-98, 609
 Benefits programs. *See* Pensions and Insurance.
 Bible translations. *See* Council of Delegates, Polity matters.
 Binational gatherings. *See* Council of Delegates, Polity matters. *See also*
 Inspire gatherings.
 Binationality. *See* Council of Delegates, Polity matters.
 Bivocational Task Force, report and follow-up. *See* Council of Delegates,
 Polity matters.
 Boards and committees, **824-27**

C

- Calvin College (University), 7, 26, 29, 30-32, 37, 42-43, 51, 53-54, 58-59, 72-83, 118, 147-52, 241, 243, 364-65, 623-32, 636-38, 701, **703, 708-709, 759-61, 773, 780-82, 790, 794-95, 824-25, 828**
 - Academic initiatives, 151-52
 - Board matters, 149-50, 623-25, **824-25**
 - Faculty promotions/reappointments, 623, **781**
 - Finances, 150-51, 623. *See also* Financial statements; Recommended agencies/causes.
 - Library and Heritage Hall governance, proposed change, 625-32, 637-38, 653-61, **759-61**. *See also* Historical Committee.
 - Long-term vision, 147, **781**
 - Ministry evaluation. *See* Council of Delegates, Program matters, Ministry evaluation.
 - Name change, 147, **781**
 - Our Calling, 147-49
 - Presentation at synod, 32, **773**
 - Support for, **790**
- Calvin Institute of Christian Worship, 93-94, 96-97, 148, 151, 160, 211, 245-46
- Calvin Theological Seminary, 26, 30-32, 35, 42, 92, 111, 167, 177, 182, 237-43, 251, 262, 265, 364, 399, 404, 547, 625-32, 635-61, 667-74, **708, 759-61, 764, 776, 781-82, 793-94, 819-20, 824-26, 829**
 - Administration, 241
 - Board matters, 242, 635-51, **781-82, 824-26**
 - Addition of at-large trustees, 637-51, **781-82**
 - Candidates. *See* Candidacy Committee.
 - Connecting with churches, 238-39
 - Distinguished alumni, 635
 - Faculty, 241
 - Finances. *See* Financial statements; Recommended agencies/causes.
 - Graduates, 635. *See also* Candidacy Committee.
 - Library and Heritage Hall governance, proposed change, 625-32, 637-38, 652-61, **759-61**. *See also* Historical Committee.
 - Mission statement, 237
 - Our Calling, 237-38
 - Program and ministry highlights, 239-41, 635-37, **782**
 - Students, 242-43, 635
- Calvinist Cadet Corps, 395, **767**
- Campus ministry. *See* Resonate Global Mission.
- Canadian Council of Churches, 75th anniversary, **774**
- Canadian Ministries, 22, 25-27, 35-36, 39, 42, 171, 205-206, 210, 212, 544, **713, 772, 777, 799, 800, 824**. *See also* Ecumenical and Interfaith Relations; World Renew.
- Binationality. *See* Council of Delegates, Polity matters.
- Committee for Contact with the Government (Centre for Public Dialogue), 42, 195-97, **713, 799**
- CRCNA-Canada Corporation, 22, 26, 202, 544
- Diaconal Ministries Canada, 393-94, **777**
- Director, 26, 39, 203, 225, 315, 323, **772, 824**
- Finances. *See* Financial statements; Recommended agencies/causes.

Indigenous Ministries, 42, 202-204, **800**
 National and binational gatherings, 35. *See also* Council of Delegates,
 Polity matters; Inspire gatherings.
 Team (subcommittee of MLC), 39
 Candidacy Committee, 42, 44, 101-10, 160, 166, 239-40, 251-314, 665-74,
756, 783-86, 792-94, 826. *See also* Council of Delegates, Polity matters,
 Immigrant churches.
 Candidates, 665-68, **785-86, 792-93**
 Two-year candidacy process, 265
 Church Order Article 8
 Clarifying changes recommended, 262-64, 267, **784**
 Re ministers ordained by independent congregations, 260-61, 264, 267, **783**
 Church Order Articles 23-24 and their supplements, proposed changes,
 253-56, 266, **783**
 Church Order Supplement, Article 8, section D, proposed changes, 264,
 267, **784**
 Church Order Supplement, Article 8, sections E and F, proposed changes,
 257-58, 266, **783-84**
 Church Order Supplement, Articles 82-84, proposed changes, 256-57,
 266, **783**
 Commissioned Pastor Handbook, updated draft, 252, 261-62, 266-306, **784**
 Commissioned pastors, 252-57, 261-62, 266-314, **783-84**. *See also*
 Commissioned pastors.
 Emeritation for, **756**
 Continuing education for pastors, 265
 EPMC program development, 265
 EPMC review and report, 667-74, **786**
 Journey Toward Ordination document, updates, 252-53, 266, 306-14, **784**
 Mandate, 251
 Membership, 251-52,, 266, **826**
 RCA/CRC orderly exchange of ministers agreement, 264, 267, **784**
 Video examination guidelines, 259-60, **783**
 Candidates. *See* Candidacy Committee, Candidates.
 Catechism, Great Lakes. *See* Overture 24. *See also* Study committees.
 Catechism, New City. *See* Overture 13.
 Categories of affiliation. *See* Ecumenical and Interfaith Relations.
 Causes recommended for financial support. *See* Recommended agencies/causes.
 Centre for Public Dialogue. *See* Canadian Ministries, Committee for Contact
 with the Government.
 Chaplaincy and Care Ministry, Office of, 42, 157-61, 255, 272, 274, 283, 296, **765**
 Christian Reformed Church Loan Fund, Inc., U.S., 162-64, **755, 826**
Church Order and Its Supplements, 38. *See also* Church Order; Church Order
 Supplement.
 Church Order deliberation and use at synod
 Administrative actions according to
 Article 8: **719-22**. *See also* Candidacy Committee.
 Article 10: **722-28**
 Article 12-c: **728-31**
 Article 13-c: **731-33**
 Article 14-b: **733-36**

Article 14-c: **736-37**
 Article 14-d: **737**
 Article 14-e: **737-38**
 Article 17-a: **738-39**
 Article 17-c (extension of eligibility for call): **740-41**
 Article 17-c (release): **741**
 Article 23 (concluding service): **752**. *See also* Candidacy Committee.
 Article 23-a: **741-51**
 Article 23-b or -c: **751**
 Article 23-d: **751-52**
 Discussion, study, revision. *See also* Church Order Supplement; Overture 9.
 Article 8-c: 267, **784**. *See also* Candidacy Committee.
 Article 8-d: 267, **784**. *See also* Candidacy Committee.
 Articles 23-24: 266, **783**. *See also* Candidacy Committee.
 Articles 38-g and -h: 322, 358, **771**. *See also* Ecumenical and Interfaith Relations Committee.
 Article 39: 52, **757**. *See also* Council of Delegates, Polity matters.
 Article 42: 52, **757**. *See also* Council of Delegates, Polity matters.
 Article 46: 467, **816-17**
 Article 47: 467-68, **812**
 Article 49: 322, 358, **771**. *See also* Ecumenical and Interfaith Relations Committee.
 Article 51: **767-69**. *See also* Overture 9.
 Article 54: **770**. *See also* Overture 9.
 Article 59-e: 322, 358, **771**. *See also* Ecumenical and Interfaith Relations Committee.
 Articles 66-a and -b: 322, 359, **771**. *See also* Ecumenical and Interfaith Relations Committee.
 Article 67: 322, 359, **771**. *See also* Ecumenical and Interfaith Relations Committee.
 Church Order Supplement, discussion, study, revision.
 Article 8, section D: 264, 267, **784**. *See also* Candidacy Committee.
 Article 8, sections E and F: 257-58, 266, **783**. *See also* Candidacy Committee.
 Article 8, section G: 322, 357-58, **771**. *See also* Ecumenical and Interfaith Relations Committee.
 Articles 23-24: 266, **783**. *See also* Candidacy Committee.
 Article 30-c: 52, **717-18**. *See also* Council of Delegates, Polity matters, Judicial Code Committee.
 Article 38-h: 322, 358, **771**. *See also* Ecumenical and Interfaith Relations Committee.
 Article 42: 52, **757**. *See also* Council of Delegates, Polity matters.
 Article 51-a: **767-69**. *See also* Overture 9.
 Articles 82-84: 266, **783**. *See also* Candidacy Committee.
 Church planting. *See* Council of Delegates, Program matters.
 Church renewal, 23, 44. *See also* Council of Delegates, Program matters.
 Classical examinations. *See* Ministers; Synodical deputies, Work of.
 Classical matters. *See also* Synodical deputies, Work of.
 Chicago South appeals review. *See* Council of Delegates, Polity matters.
 Classes declaring that women officebearers may not be delegated to classis, 30. *See also* Communication 1.

Classes protesting the seating of women delegates to synod, **713**
 Classis Renewal. *See also* Council of Delegates, Polity matters.
 Advisory team, 37, 168, **170**
 Consideration of the title *classis*. *See* Council of Delegates, Polity matters.
 New classis, proposal to form a. *See* Overture 5.
 Transfer of a church to another classis. *See* Overtures 1-4.
 Click, Call, Chat. *See* Council of Delegates, Program matters.
 Climate change. *See* Overtures 8, 25.
 Coffee Break. *See* Raise Up Global Ministries.
 Colleges and universities invited to meet with synodical advisory committee, **780**
 Commissioned pastors, **741-52, 756**. *See also* Candidacy Committee; Council of Delegates, Polity matters, Bivocational Task Force report.
 Committee for Contact with the Government. *See* Canadian Ministries.
 Committees. *See* Advisory committees; Service committees; Study committees and task forces; Synodical committees.
 Communication
 1. Classis Minnkota, 537, **758**
 Communities First Association, 230, 391-92, **776-77**
 Confidentiality of executive sessions. *See* Executive sessions of synod.
 Congregational mission, evangelism, **775-76**
 Congregational renewal. *See* Council of Delegates, Program matters.
 Congregational Services, 21, 41, **765-66, 799-800**
 Contemporary testimony category. *See* Overture 13.
 Continuing education for pastors. *See* Candidacy Committee.
 Convening churches of synod, 7, 29-30, 51, **703, 757, 824, 828**
 Discussion about, 458, 467, **816-17**
 Council of Delegates, 21-143, 543-621, 687-98, **709, 714-15, 717-18, 754-59, 762-65, 770, 777-80, 789-90, 794-99, 819-23, 825, 827-29**. *See also* Overtures 7-14, 25.
 COD mandate, functions, 21-22
 Assigned tasks, 22-25
 Membership, nominees, 25-28, 51, 543-44, 552, **714, 756, 825, 827-28**
 Appreciation for, 51, 543, 552, **756**
 Finance matters, 25, 28-29, 46, 51, 53-54, 110-43, 548-52, 557-58, 618-21, 687-98, **754-55, 789-90, 833-37**. *See also* Recommended agencies/ causes.
 Condensed financial statements, 54, 119-43, 687-98, **754**
 Investments, 552, 618-21
 Ministry share, 25, 39, 50-51, 53-54, 100, 110-18, 548, 557, **789-90, 833-34**
 Reimagining Ministry Shares, 25, 50-51, 53-54, 110-18, **789-90**
 New policies, initiatives, 548
 Pension assessment, 552, 558, **755**
 Salary disclosure, 28-29, 548-49, 557, **754**
 Salary review project, 29
 Unified budget, 548, 557, **754**
 Polity matters
 Abuse of Power
 Committee Addressing the Abuse of Power, 23, 37, 547, 554-57, 587-615, **794-99**
 Bible Translations Committee, proposed, 23, 36, 52, 544, 552, **764**

Binational gatherings, 35, 40, 52-53
 Binationality, 36
 Bivocational Task Force report, 544-45, 552-53, 558-77, **780, 823, 827**
 Calvin College, revised Articles of Incorporation and Bylaws due to name change, 37
 Church Order, proposed changes, 32, 52, 64-65, **757**
 Supplement, proposed changes, 33-35, 52, 65-69, **717-18, 757**
 Classes that have declared women officebearers may not be delegated to classis, 30
 Classis Chicago South appeals review, 31-32, 52, 59-64, **762**
Classis, consideration of the title of, 24, 37, 545, 553, 577-86, **759**
 Classis Renewal Advisory Team, 37, 545, 553, 577-86, **759**
 Convening churches of Synods 2020 and 2021: 29-30, 51-52, **757, 824**
 Denominationally related institutions invited to meet with synodical advisory committee, **780**
 Diversity efforts, reports, 23, 30-31, 52, 54-59, **789-90, 794**
 Terminology for diversity, 24, 31, 52, 54-59, **794**
 Heresy, committee to research, define, **819-20**. *See also* Overture 7.
 Interim appointments, 30, 52
 Judicial Code Committee. *See* Judicial Code Committee.
 Justice and/or political matters, rationale regarding, **821-22**. *See also* Overtures 8, 25.
 National and binational gatherings, 35, 40, 52-53. *See also* Inspire 2019.
 Overture 10, response to, 545-46, 553, **777-79**
 Overture 11, response to, 546-47, 553-54, **779**
 Publications and services, 37-38
 Reconciliation and resources, 24, 37, 46-47
 Young adult representatives, 31, **708, 710-12, 714, 778, 828**
 Program matters
 Agency, institution, and congregational services reports, 41-42, 145-257, 623-61
 Banner, The, 48, **709, 766, 828**
 Church planting evaluation, 547
 Click, Call, Chat, 49, **766**
 Elders and deacons, support for, 24, 47-48
 Faith Alive and Libros Desafio, 48-49, **766**
 Faith Formation Ministries, 23, 43, 53, 547, **764-65**. *See also* Ministry evaluation (below, in this section).
 Revised mandate, curriculum development, 23, **765**
 Director appointment, 547, **764-65**
 Immigrant churches, assisting, 23, 44-45, 53, 101-10, 546, 553, **777-78**.
 See also Overture 10.
 Indigenous ministry direction ("Hearts Exchanged"), 46
 Justice and mercy goals, 23, 46-47
 Ministry Plan of the Christian Reformed Church (*Our Journey 2020*), 25, 39-41, 52-53, **757**
 Ministry evaluation, 24-25, 42-43, 53, 72-101, **764, 780**
 Calvin College evaluation, 43, 53, 72-83, **780**
 Faith Formation Ministries evaluation, 43, 53, 83-93, **764**
 Worship Ministries evaluation, 43, 53, 93-101, **764**

Ministry Support Services, 48, **766**, **770**
 Network, The, 49, **766**
 Office of Social Justice, committee for guidance and support of, 24,
 45-46, 53, 548, **794**
 Our Calling (ministry priorities), 25, 41-3
 Raise Up Global Ministries director appointment, 547, **775**
 Reformed Partnership for Congregational Renewal, 23, 44
 Regional resourcing of congregations, 46
 Safe Church Ministry goals, reporting, 24, 547-48, 557, 616-17, **799**
 Special Sundays, 50, **766**
 Tasks carried out on behalf of synod, 22-25
 CRC ministry evaluation. *See* Council of Delegates, Program matters,
 Ministry evaluation.
 Curriculum development. *See* Council of Delegates, Program matters, Faith
 Formation Ministries.

D

Deacons and elders, support of, 24, 47-48
 Declaration of Agreement, Public. *See* Public Declaration of Agreement.
 Delegates to Synod 2019: 13-17, **703-708**
 Denominationally related institutions invited to meet with synodical
 advisory committee, **780**
 Diaconal Ministries Canada. *See* Canadian Ministries.
 Digital Library, 38, 49
 Disability Concerns, Office of, 42, 198-201, **800**
 Disaster response. *See* World Renew.
 Discipleship. *See* Faith Formation; Faith Formation Ministries.
 Diversity efforts, reports, language for. *See* Council of Delegates, Polity
 matters; Judicial Code Committee.
 Dordt College (University), 29, 51-52, 377-78, **780**, **787**, **790**
 Dort, Synod of, 400th anniversary. *See* Dordt College.
 Dynamic Youth Ministries, 395-98, **767**

E

Ecumenical and Interfaith Relations Committee, 47, 315-63, 452, **753**, **771-74**, **826**
 Affiliation, possible new categories of, 320-63, **771-74**
 Proposed changes to Church Order, 321-22, 357-59, **771**
 Proposed changes to Ecumenical Charter, 321-23, 343-57, 359-63, **771-74**
 Bilateral relationships, 316-18
 Canadian Council of Churches 75th anniversary, **774**
Ecumenical delegate (new term replacing *fraternal delegate*), 321
 Ecumenical representatives and observers, 317-20. *See also* Ecumenical
 delegates to synod.
 Interfaith activities, 320
 Membership, 315-16, 321, **771**, **826**
 Multilateral relationships, 318-20
 Reformed Church in America, 317-18. *See also* Reformed Church in America.
 United States Roman Catholic-Reformed Dialogue, 320, 322, **771**
 Ecumenical categories. *See* Ecumenical and Interfaith Relations.
 Ecumenical Charter, proposed changes. *See* Ecumenical and Interfaith
 Relations Committee, Affiliation.

Ecumenical delegates to synod from various churches, organizations. *See also* Ecumenical and Interfaith Relations Committee.

Canadian Council of Churches, Mr. Peter Noteboom, **708, 778**

Christian Reformed Church of Myanmar, Rev. Chan Thleng, **708, 778**

Nederduitse Gereformeerde Kerk (Dutch Reformed Church) in South Africa, Dr. Gustav Claasen, **708, 778**

Reformed Church in America, Rev. Eddy Alemán and Dr. Monica Schaaap Pierce, **708, 753, 778**

Reformed Church in Japan, Mr. Hirotsugu Mochida, **708, 753, 778**

Uniting Reformed Church in Southern Africa, Mr. William Julius, **708, 753, 778**

Educational Care. *See* Raise Up Global Ministries.

Elders and deacons, support of, **24, 47-48**

Employee benefit programs. *See* Pensions and Insurance.

Evaluation of programs, ministries. *See* Council of Delegates, Program matters, Ministry evaluation.

Evangelism and missional culture in congregations, **775-76**

Executive sessions of synod, **9, 709, 769, 804, 818**

F

Faculty advisers. *See* Advisers to synod.

Faith Alive Christian Resources, **43, 48-49, 85, 97, 766, 784, 795**

Faith Formation. *See* Our Calling. *See also* Faith Formation Ministries.

Faith Formation Ministries, **42-43, 53, 83-93, 153-55, 547, 731, 760-61, 764-65**

Curriculum development, **43, 85, 153-54, 765**

Director transition, **43, 53, 154, 547, 731, 760-61, 764-65**

Ministry evaluation. *See* Council of Delegates, Program matters, Ministry evaluation.

Presentation at synod, **32, 760-61**

Financial Shalom Project, **103, 240, 303, 544, 546, 553, 558-60**

Financial statements, **119-43, 687-98, 754**. *See also* Council of Delegates, Finance matters; Ministry share; Pensions and Insurance.

Forms of Unity. *See* Public Declaration of Agreement with the Beliefs of the Christian Reformed Church in North America.

Fraternal delegates. *See* Ecumenical delegates.

Friendship Ministries, **199, 399, 801**

G

Gatherings, national and binational. *See* Council of Delegates, Polity matters; Inspire gatherings.

Gay relationships. *See* Study committees.

GEMS Girls' Clubs, **396-97, 767**

Global Mission. *See* Our Calling.

Gospel Proclamation and Worship. *See* Our Calling.

Great Lakes Catechism. *See* Overture 24. *See also* Study committees.

H

Heresy, committee to research, define, **819-20**. *See also* Overture 7.

Historical Committee, **364-73, 625-32, 637-38, 652-61, 675-77, 759-62**

Anniversaries in the denomination, **368-69, 675, 762**

Archiving requested, 369-72
Members and staff, 364, 372-73, 675, **762**
Organizational, governance review, 365, 625-32, 637-38, 652-61, 676-77, **759-61**
Human sexuality. *See* Overture 24; Study committees.

I

Immigrant churches, assisting. *See* Council of Delegates, Program matters; Overture 10.
Indigenous Ministries. *See* Canadian Ministries.
Inspire 2019: 35, 185, 199, 320, 450
Institute for Christian Studies, 379-81, **780, 787**
Institutions of higher learning invited to meet with synodical advisory committee, **780**
Insurance. *See* Pensions and Insurance.
Intellectual disability. *See* Friendship Ministries.
Interfaith/ interreligious activity. *See* Ecumenical and Interfaith Relations Committee.
Interim appointments. *See* Council of Delegates, Polity matters.
Investments. *See* Council of Delegates, Finance matters; *see also* Christian Reformed Church Loan Fund.

J

Judicial Code Committee, 23-24, 32-35, 52, 65-72, **717-18, 757, 762-63, 827**
Clarity review, 34-35, 52, 65-69, **717-18**
Diversity of committee membership, 32-34, 52, **717-18**
Task force proposal, for review of Judicial Code, 35, 69-72, **762-63**
Justice and/ or political matters, rationale regarding, **821-22**. *See also* Overtures 8, 25.
Justice efforts, goals, priorities. *See* Council of Delegates, Program matters; Diaconal Ministries Canada; Mercy and Justice; Overtures 6, 10.

K

King's University, The, 35, 379-80, 382-83, 633, **780, 787, 790, 826**
Kinism heresy. *See* Overture 7.
Kuyper College, 384-85, **780, 787-88**

L

Leadership development, 87, 160, 189, 207, 212, 221, 317-18, 562, 572-73.
See also Our Calling.
Libros Desafío, 48, **766**
Loan Fund. *See* Christian Reformed Church Loan Fund.

M

Manual of Christian Reformed Church Government, 38
Manual for Synodical Deputies, 38
Marriage and sexuality. *See* Overture 24; Study committees.
Marriage, Ecclesiastical (Non-Civil). *See* Overture 14. *See also* Study committees and task forces.
Mental (intellectual) disability. *See* Friendship Ministries.
Mercy and Justice. *See* Our Calling. *See also* Council of Delegates; Overtures 6, 10.

Ministers of the Word. *See also* Candidacy Committee, Candidates; Commissioned pastors; Synodical deputies, Work of.
 Admitted via classical examination of candidates, **722-28**
 Approved for specialized service, **728-31**
 Approved from other denominations, **719-22**
 Granted extension of eligibility for call, **740-41**
 Loaned to another denomination, **731-33**
 Released from ministry in a congregation, **738-39**
 Released from office, **733-37, 741**
 Retirements, **718-19**
 Returned to office, **737-38**
 Vocational assessment. *See* Pastor Church Relations.
 Ministers' pension. *See* Pensions and Insurance.
 Ministers who left CRC. *See* Overture 12.
 Ministries Leadership Council, 39, 42, 48, **772-73**
 Ministry evaluation, prioritization. *See* Council of Delegates, Program matters, Ministry evaluation, Calvin College, Faith Formation, Worship Ministries.
 Ministry Plan of the Christian Reformed Church. *See* Council of Delegates, Program matters.
 Ministry priorities. *See* Our Calling.
 Ministry share. *See* Council of Delegates, Finance matters; Financial statements.
 Reimagining Ministry Shares. *See* Council of Delegates, Finance matters.
 Ministry Support Services. *See* Council of Delegates, Program matters.
 Ministry themes. *See* Our Calling.
 Minutes Review Committee, **712, 828**
 Missional culture and evangelism in congregations, **775-76**
 Missionaries, funding and care for. *See* Overture 11.
 Missions. *See* Our Calling. *See also* Overture 11.

N

National and binational gatherings. *See* Council of Delegates, Polity matters; Inspire 2019.
 Network, The, 37, 49, 98-99, 159-160, 167, 201, 208, **766**
 New City Catechism. *See* Overture 13.

O

Offerings. *See* Council of Delegates, Finance matters; Recommended agencies/causes.
 Our Calling (ministry priorities), 23-25, 41-43, 145-247, 623-61. *See also* Council of Delegates, Program matters.
 Faith Formation, 23, 41-43, 53, 72-93, 147-55, 623-32
 Servant Leadership, 24, 41-42, 157-78
 Global Mission, 23, 41-42, 179-94
 Mercy and Justice, 23-24, 41-42, 195-235, 633-34
 Gospel Proclamation and Worship, 23, 41-42, 237-49, 635-61
Our Journey 2020. *See* Council of Delegates, Program matters, Ministry plan.
 Overtures
 1. Allow Transfer of All Nations Church in Bakersfield, California, from Classis Greater Los Angeles to Classis Ko-Am, 477, **757**

2. Allow Transfer of All Nations Church, Bakersfield, California, from Classis Greater Los Angeles to Classis Ko-Am, 477-78, **757**
3. Approve Transfer of Bethany Korean CRC, Burbank, California, from Classis Greater Los Angeles to Classis Hanmi, 478, **758**
4. Approve Transfer of Bethany Korean CRC, Burbank, California, to Classis Hanmi from Classis Greater Los Angeles, 479, **758**
5. Approve Formation of a New Classis from Congregations and Ministries within Classis Pacific Northwest, 479-82, **758**
6. Follow Christ in the Way of Peace, Doing Justice, and Bringing Reconciliation to the Peoples of Israel and Palestine, 482-88, **817-18**
7. Declare Kinism Teaching as Heresy, 489-505, **818-20**
8. Withdraw Assertions by Synod 2012 about Climate Change, 505-509, **820-22**
9. Revise Church Order Articles 51 and 54; Encourage Churches to Review their Worship Practices, 509-12, **767-71**
10. Provide Legal Counsel to Assist Congregations with Immigration, 513-14, **777-79**
11. Provide Funding, Support, and Care for Resonate Global Mission Missionaries through Individual Classes, 514, **779**
12. Identify Pastors Who Left the CRC for the United Reformed Church; Change Their Status, 515, **753**
13. Add the New City Catechism to the Contemporary Testimony Category, 516-18, **763**
14. Appoint a Committee to Study the Morality and Advisability of Ecclesiastical (Non-Civil) Marriages, 518-19, **791-92, 822-23, 827**
15. Do Not Adopt Recommendation 4 of the Synod Review Task Force Report, 519, **815**
16. Do Not Adopt Recommendation 20 of the Synod Review Task Force Report, 519-20, **814-15**
17. Do Not Adopt Recommendation 20 in the Synod Review Task Force Report, 521, **814-15**
18. Do Not Adopt Recommendation 20 of the Synod Review Task Force Report, 522-23, **814-15**
19. Replace the Word *Require* with *Recommend* in Recommendation 20 of the Synod Review Task Force Report, 523, **814-15**
20. Do Not Adopt Recommendations 4, 20, and 25 of the Synod Review Task Force Report, 524-28, **814-15**
21. Do Not Adopt Recommendations 4, 20, and 25 of the Synod Review Task Force Report, 528-29, **814-15**
22. Do Not Adopt Recommendations 7, 19, and 20 of the Synod Review Task Force Report, 529-31, **809-10, 814-16**
23. Do Not Adopt Recommendation 25 of the Synod Review Task Force Report, 531-36, **815**
24. Commend the Great Lakes Catechism on Marriage and Sexuality to the Classes and Churches for Reflection and Study, 681-82, **717**
25. Do Not Accede to Overture 8 regarding Assertions by Synod 2012 about Climate Change, 682-84, **820-22**

P

Partners Worldwide, 400, **777**

Pastor Church Resources, Office of, 42, 47, 165-70, 265, **766, 794-95**

Peace, reconciliation in Palestine, Israel. *See* Overture 6.

Pensions and Insurance, 171-76, 552, 558, **755-56, 827**

Benefits programs, 172-75

Board matters, 171-72, 176, **827**

Employees' retirement plans, 174-75

Emeritation for commissioned pastors, **756**

Financial disclosures, 175. *See also* Financial statements.

Ministers' pension plans, 172-74, **755-56**

Political advocacy. *See* Social Justice and Hunger Action, Office of;
Overtures 8, 25.

Power, abuse of. *See* Council of Delegates, Polity matters.

Presentations at synod. *See* Council of Delegates, Polity matters. *See also*
Addresses to synod.

Prioritization, evaluation of ministries. *See* Council of Delegates, Program
matters, Ministry evaluation.

Public Declaration of Agreement with the Beliefs of the Christian Reformed
Church in North America, **709**

R

Race Relations, Office of, 24, 31, 42, 52, 54-59, 205-206, **794, 800**

Terminology for diversity, 31, 52, 54-59, **794**

Raise Up Global Ministries, 42, 177-78, 318, 547, **775**

Coffee Break, 177-78, **775**

Director transition, 547, **775**

Educational Care, 177-78, **775**

Timothy Leadership Training, 177-78, **775**

Recommended agencies / causes, 549-51, 558, **754-55, 835-37**

Reconciliation, peace in Palestine, Israel. *See* Overture 6.

Reconciliation resources. *See* Council of Delegates, Polity matters.

Recording of synod, 9-10, **709-10**

Redeemer University College, 215, 386-87, 396, 633, **780, 788, 790, 826**

Reformed Church in America, 44, 97, 160, 175, 181, 198, 203, 210, 218, 223,
229, 264, 317-18, 391, 437, 452, 581, 667, 681, **708, 753, 778**. *See also*
Ecumenical delegates.

Reformed Partnership for Congregational Renewal, 23, 44

Regional resourcing of congregations, 46

Reimagining Ministry Shares. *See* Council of Delegates, Finance matters.

Resonate Global Mission, 21, 27-28, 30, 39, 42, 44, 101-10, 178, 187-94, 227,
317-18, 546-47, 701, **754, 775-76**. *See also* Council of Delegates, Program
matters, Church planting evaluation and Immigrant churches;
Overture 11.

Connecting with churches, 191-93

Finances. *See* Financial statements; Recommended agencies / causes.

Ministries, 187-93

Offerings for, 194, **776**

Our Calling, 187-91

Rules for Synodical Procedure, 38. *See also* Study committees and task forces, Synod Review Task Force.

S

Safe Church Ministry, 24, 42, 68-69, 207-208, 547-48, 616-17, **794-95**, **763**, **794-95**, **797**, **800**. *See also* Council of Delegates, Polity matters, Abuse of power.

Report on ministry goals and classis participation, 24, 547-48, 616-17, **800**
Salary disclosure, review. *See* Council of Delegates, Finance matters.

Same-sex issues. *See* Overture 24; Study committees.

Sergeant at Arms, **713**, **828**

Servant Leadership. *See* Our Calling.

Service committees, **826-27**

Sexuality. *See* Overture 24; Study committees.

Social Justice and Hunger Action, Office of, 24, 42, 45-46, 53, 205-206, 209-12, 225-26, 548, **794**, **800**. *See also* Overture 6.

Committee for guidance and support of, 24, 45-46, 53, 548, **794**

Study committees and task forces

Committee to Articulate a Foundation-laying Biblical Theology of Human Sexuality (2019 Interim Report), 403-44, **716-17**, **753-54**, **792**, **827**.

See also Overtures 14, 24.

Consideration of Bivocationality Task Force, **780**, **827**

Ecclesiastical Marriage Task Force, **822**, **827**. *See also* Overture 14.

Synod Review Task Force, 30, 445-73, **714**, **801-17**. *See also* Overtures 15-23.

To report to future synods, **827**

Special Sundays, 50, **766**, **770**. *See also* Overture 9.

Sunday services, observance. *See* Overture 9.

Sustaining Pastoral Excellence. *See* Pastor Church Resources.

Synodical

Addresses. *See* Addresses to synod.

Advisers. *See* Advisers to synod.

Advisory committees, **710-11**

Appointments, **712-13**, **824-28**

Boards, **824-28**

Committees, **826-27**

Convening churches, 7, 29-30, 51, **703**, **757**, **824**, **828**

Delegates, 13-17, **703-708**. *See also* Ecumenical delegates.

Deputies, 30, 38, 52, **719-53**, **824**, **827**

Work of, **719-53**

Executive sessions, 9, **709**, **769**, **804**, **818**

Functionaries, **824**

Officers, **708**, **824**

Parliamentarian, **810**. *See also* Study committees and task forces, Synod Review Task Force.

Procedure. *See* Rules for Synodical Procedure; Study committees and task forces.

Recording, 9-10, **709-10**

Resources, 37-38

Review. *See* Study committees and task forces.

Worship service, 701-702. *See also* Worship at synod.

Synod of Dort, 400th anniversary. *See* Dordt College.
Synod Review Task Force. *See* Study committees and task forces;
Overtures 15-23.

T

Task forces. *See* Study committees and task forces.
Tasks carried out (by COD) on behalf of synod, 22-25
Testimonial Banquet Committee, **712, 828**
Timothy Leadership Training. *See* Raise Up Global Ministries.
Transfer of a church to another classis. *See* Overtures 1-4.
Translations, Bible. *See* Council of Delegates, Polity matters.
Trinity Christian College, 388-90, 633, **780, 790, 826**

U

United Reformed Church. *See* Overture 12.
Universities and colleges invited to meet with synodical advisory
committee, **780**
Urban Indigenous Ministry Centres. *See* Canadian Ministries,
Indigenous Ministries.

V

Video recording of synod, 9-10, **709-10**
Vocational assessment for ministers, pastors. *See* Pastor Church Relations.

W

Women at synod, seating of. *See* Classical matters.
World Renew, 26, 42, 50, 114, 196, 210-35, 393, 633-34, **713, 776, 826**
 Board matters, 230-33, 633-34, **714, 826**
 Community development, 215, 218-22, 227-28, 230
 Connecting with churches, 228-30
 Disaster response, 217-18, 222-24
 Finances, 50, 233. *See also* Financial statements; Recommended agencies/
 causes.
 Justice efforts, 224-27
 Mandate, mission, 213-14
 Offerings for, 50, 235, **713**
 Reflecting on Our Calling, 214-28
 Refugee support, 215-16
Worship at synod, **703, 712, 716, 769, 791, 799, 829**. *See also* Study committees
 and task forces, Synod Review Task Force.
Worship Ministries, 32, 42-43, 53, 93-101, 244-47, 457, **764, 766**
 Ministry evaluation. *See* Council of Delegates, Program matters,
 Ministry evaluation.
Worship Planning Committee, **712, 802, 828**
Worship practices. *See* Overture 9.

Y

Yearbook, 37
Young adult representatives, 31, **708, 710-12, 714, 778, 828**. *See also* Advisers
 to synod.
Youth Unlimited, 397-98, **767**