

## **AGENDA FOR SYNOD SUPPLEMENT 2022**

The Program Committee of synod (officers of Synod 2019) has designated matters within this agenda (indicated by shading) to be considered as “consent agenda” material and received as information by way of a single recommendation to synod. All other matters in this agenda will be deliberated by the advisory committees and the assembly of Synod 2022.

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## Council of Delegates Supplement

### I. Polity matters

#### A. Council of Delegates membership

##### 1. Appointment of classical delegates

The COD recommends that synod appoint Debbie Karambowich as the Classis Alberta South/Saskatchewan delegate to fill out the term of Heather Cowie, to conclude June 30, 2025.

*Debbie Karambowich* is a member of River Park CRC in Calgary, Alberta, where she has served as an elder. Currently engaged as a student and homemaker, she has a B.A. in linguistics and psychology, and she serves as a Challenging Conversations facilitator.

The COD recommends that synod appoint Paul K. Im as the Classis Hanmi delegate to fill out the term of Roger Ryu, to conclude June 30, 2024.

*Paul K. Im*, now retired, served as a CRC pastor for over thirty years and is a member of HyungJe Presbyterian Church of S.C. in Anaheim, California. He has served as the president of the CRC's Korean Council, as the stated clerk of Classis Hanmi, as a member of the council of Springing Fountain CRC (Dream Church), and as the secretary of the Korean American Presbytery. Currently he is serving on the ethnic relations team.

The COD recommends that synod appoint Peter Meerveld as the Classis Huron delegate to fill out the term of Ralph Wigboldus, to conclude June 30, 2024.

*Peter Meerveld*, a member of New Life CRC in Guelph, Ontario, is retired and working as a consultant for strategic planning/leadership development. He has served on the Task Force Reviewing Structure and Culture, on the interview panel for the CRCNA executive director, and on the leadership review team for the executive director. He currently serves as an elder at his church.

*Note:* The above nominees will be considered eligible for an additional term of three years, subject to the approval of classis and recommendation by the COD Nominating Services Committee.

##### 2. Appointment of at-large delegate

The COD recommends that synod appoint the following two nominees as Canada at-large delegates for a first term of three years.

*Kelli Berkner* serves as the associate pastor and interim senior pastor at Christ Community CRC in Nanaimo, British Columbia. She has previously served as a member-at-large for the World Renew Board of Delegates and as the diaconal coordinator for Classis Zeeland. Currently she serves on the board of the University Christian Ministries at Vancouver Island University.

*Roberta Vriesema*, a member of Water Street CRC in Guelph, Ontario, is employed as an Ontario Health Care representative with the Christian Labour Association of Canada.

She served two terms on the CRC Judicial Code Committee and was a member of the Guelph Neighbourhood Support coalition and the Two Rivers Group from 2007-2011. Currently she is serving as chair of Water Street Hospitality, as a coleader of the worship team, and as an elder at Water Street CRC.

The COD recommends that synod, by way of exception, allow Ralph Wigboldus to fill out his classis delegate term on the COD as a Canada at-large member until June 30, 2024.

*Grounds:*

- a. Ralph has expressed willingness to fill out his term in this way, with the blessing of his new council.
- b. This would bring continuity to the work of the COD and the CRCNA Canada Corporation.
- c. Ralph currently serves on the *Banner* Advisory Committee and the Nominating Services Committee; these committees would benefit by this continuity in the coming year (with each losing a COD member who is retiring in 2022).
- d. The COD is allowed up to ten at-large members.

*B. Corporation officers and executive committee of the Council of Delegates*

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 2021-2022:

1. CRCNA Canada Corporation

President: Andy de Ruyter  
Vice president: A. Henry Eygenraam  
Secretary: Bev Bandstra  
Treasurer: Greta Luimes

2. CRCNA U.S. Corporation

President: Michael L. Ten Haken  
Vice president: Sheila E. Holmes  
Secretary: John R. Lee  
Treasurer: Daudi Mutisya Mbuta

3. ReFrame Ministries Canada Corporation

President: Andy de Ruyter  
Vice president: A. Henry Eygenraam  
Secretary: Bev Bandstra  
Treasurer: Greta Luimes

4. ReFrame Ministries U.S. Corporation

President: Michael L. Ten Haken  
Vice president: Sheila E. Holmes  
Secretary: John R. Lee  
Treasurer: Daudi Mutisya Mbuta

5. Council of Delegates executive committee and officers

Chair: Andy de Ruyter  
Vice chair: Michael L. Ten Haken  
Secretary: John R. Lee  
Treasurer: Greta Luimes  
Bev Bandstra  
Jill Feikema  
Sheila E. Holmes  
Melissa Van Dyk

C. *Executive leadership*

1. Executive director of the CRCNA

The Council of Delegates is grateful to Colin P. Watson, Sr., for his service to the COD and the CRCNA since his appointment in 2015 as director of denominational ministries and is especially thankful for the leadership he has provided during the past twenty-seven months as executive director of the CRCNA, during a time fraught with the challenges of a worldwide pandemic and proposed structural changes within the CRCNA. With gratitude to God for his service and contributions, the COD has bestowed on him the title of *executive director emeritus*.

2. Deputy executive director and chief financial officer

The Council of Delegates celebrated the faithful service of John H. Bolt as director of finance and administration over the past nineteen years and as deputy executive director and chief financial officer (since early 2021) to assist with the workload of the executive director. We are grateful for his excellent leadership through financial crises, through a period of reimagining and redesigning ministry shares, and much more.

3. Chief administrative officer

The COD was informed by the Chief Administrative Officer (CAO) Search Committee that the finalist at the conclusion of the months-long search process declined the offer to serve as CAO. Upon considering several options, the COD has launched a new search process with the participation of both new and returning search team members.

Due to the delay in providing a nominee for the new role of CAO, the COD requests that synod grant it power to act on the appointment of a CAO should a nominee be identified and presented to the COD prior to Synod 2023.

Because of a vacancy in the CAO position, the COD has authorized Zachary King, general secretary designee, to appoint a person to assist him in the Office of General Secretary until the COD names a person to fill the CAO position. This permission is subject to the appointment of Zachary King to the general secretary role by Synod 2022.

4. Transitional executive director - Canada

In late April the CRCNA Canada Corporation appointed Albert Postma to the position of transitional executive director – Canada for two years. He began serving in this new role in early May. Postma’s experience of pastoring in the church and working with classis leadership has helped to prepare him to serve with a listening and pastoral posture through the process of leadership restructuring in the CRCNA.

5. Director of U.S. Ministry Operations

The CRCNA U.S. Corporation appointed Joel Huyser to serve as director of U.S. ministry operations for the corporation in addition to his current role as interim director of Resonate Global Mission while Zachary King prepares to take on the role of general secretary.

6. Executive staff to the Office of General Secretary

With proposed changes anticipated in the structure of the CRCNA, including the proposed Office of General Secretary, the COD requests that synod, upon adoption of the new structure as proposed in the Structure and Leadership Task Force report and adoption of a new ecclesiastical corporation (see section I, E of this report), grant the COD authority to appoint all senior level staff within the Office of General Secretary (excluding the general secretary) going forward. This grant would help to provide expedience in filling leadership vacancies and planning for transitions. The general secretary, as the sole employee of synod, would continue to require appointment by synod.

*D. Revised Ecclesiastical Mandate Letter*

The COD presented an Ecclesiastical Mandate Letter in its report in the *Agenda for Synod 2022* for adoption by synod (see Appendix D, pp. 78-80, in the *Agenda for Synod 2022*). Subsequently, legal counsel advised several revisions to the mandate letter. The COD therefore submits for adoption by synod the *revised* Ecclesiastical Mandate Letter as provided in Appendix A.

*E. Proposed ecclesiastical corporation*

To further clarify the roles of the ministry corporations of the CRC, the COD is proposing a new ecclesiastical corporation, the Worldwide Christian Reformed Church, for adoption by synod. The COD meets between synods to carry out the work that synod has assigned. Staff to the Office of General Secretary serve the COD as an ecclesial body. Legal entities, known as ministry corporations (e.g., the CRCNA Canada and U.S. corporations, the World Renew Canada and U.S. corporations), lead the ministry work being done in both the United States and Canada. They are in ecclesiastical partnership with the COD, and they are in a covenant relationship to do ministry together. While the ministries are accountable to their country-specific boards, the Worldwide Christian Reformed Church would manage their ecclesiastical partnership.

The COD recommends that synod adopt the Worldwide Christian Reformed Church bylaws and certificate of incorporation and receive the accompanying “Christian Reformed Church Ecclesial and Ministry Organizational Views” document as background regarding the new corporation (see Appendices B1 through B3).

#### *F. Consent Agenda for Synod 2022*

In order to relieve some of the work of the advisory committees and plenary sessions of Synod 2022, the Program Committee of Synod 2022 (officers of Synod 2019) has designated some matters within the *Deferred Agenda for Synods 2020-2021* and the *Agenda for Synod 2022* to be considered as “consent agenda” material. These matters do not have recommendations associated with them in the various reports and will not be addressed in the advisory committees. A delegate may make a request to the officers of synod that a specific matter designated as part of the consent agenda be moved off the consent agenda so that it may be addressed by the assembly.

The COD recommends that synod receive as information all agenda items designated as consent agenda by the Program Committee of synod.

#### *G. Review and improvement of the appeal process*

In response to a decision of the Special Meeting of the Council of Delegates 2021 (see Minute COD-SM 07, section I, B, 2), a review of the appeals process has been completed and a final report was presented to the COD in May. Proposed updates to the appeals process include updates to the “Guidelines for Handling Abuse Allegations Against a Church Leader” and proposed modifications to an Article 30-a appeal process in situations of abuse.

The Council of Delegates recommends to synod for adoption the proposed revisions to the Church Order Supplement (Arts. 30-a and 42-b) and to the “Guidelines for Handling Abuse Allegations Against a Church Leader” as found in Appendices C1 and C2.

##### *Grounds:*

1. The proposed changes provide greater support for the local council and the classis to act with justice and compassion when allegations of abuse against a church leader are brought forward.
2. The proposed changes increase awareness about how to adjudicate allegations of abuse by those who are authorized to respond on behalf of the church, in order to ensure better outcomes.
3. By expanding the use of the Advisory Panel Process, those who bring forward allegations of abuse and those who are accused will all be given a safe, objective process by which to have their voices heard.
4. The proposed changes reduce the likelihood of appeals to classis and synod involving allegations of abuse.
5. The proposed changes ensure proper support and care for the claimant and the accused should the allegations be appealed to classis.
6. The proposed changes are consistent with the recommendations proposed by the Addressing the Abuse of Power Committee report approved by Synod 2019.

#### *H. Judicial Code Committee (JCC)*

1. JCC nominees

The Council of Delegates recommends that synod appoint the following single nominees to the Judicial Code Committee for a first term of three years:

### *Ordained minister of the Word*

*Robert D. Drenten* is the pastor of Lebanon CRC in Sioux Center, Iowa. He has served on a variety of classical committees, as a stated clerk in two classes, and as a synodical deputy. In addition, he has served on the Dordt University Board of Trustees and is presently serving on the Calvin Theological Seminary Board of Trustees.

### *Nonordained person with no legal training*

*Sarita Vandernaalt* is a member of Fellowship CRC in St. Thomas, Ontario, and is employed as the chief operating officer for PGC Coaching. She has served on the Fellowship CRC search committee and Alpha Committee, and she has served on the local Parent's Council for Sparta and Kettle Creek as well as on the Pupil Accommodation Review Committee. Currently she is serving as Fellowship CRC's Human Resources Committee lead, as part of the church's transition team, and as a young adults leader. She also serves on the board of directors and the executive team of PGC Basketball.

## 2. Review of the Judicial Code

The COD, upon completion of a review of the appeal process as noted in section I, G of this report, will initiate a review of the Judicial Code as instructed by Synod 2019—that is, to review the code every five years (*Acts of Synod 2019*, p. 763).

### *I. Bible Translations Committee report*

The Bible Translations Committee, a committee of the COD, developed criteria for evaluating a Bible translation and for recommending it for use for specific purposes in the CRCNA. When requests for a certain translation are received, the Bible Translations Committee will formulate an initial impression about the translation and then submit a report to the COD's Ministry Plan, Communication, and Synodical Services Committee, which in turn would make a recommendation to the Council of Delegates regarding whether or not the Bible Translations Committee should move forward with a more complete evaluation.

### *J. Calvin University proposed bylaw changes*

#### 1. Faculty appointment without synodical approval

The COD took note that the Calvin University faculty handbook has been revised to eliminate the requirement for synod ratification of faculty appointments, citing that synod lacks the information and context necessary to play a role in the faculty appointment process.

#### 2. Update to registered agent

The registered agent in the Calvin University Articles of Incorporation was changed from the name of a position (vice-president of finance and administration) to the name of a person (Tim Fennema). The Licensing and Regulatory Affairs (LARA) department of the State of Michigan would not accept the revision to a position. When the Calvin University Executive Committee requested it be changed to a position in May 2021, they also approved the change to state a name in case the position listing was not approved by LARA, which it was not.



The COD recommends that synod adopt the change to Calvin University's Articles of Incorporation (see Appendix D).

*K. Addressing the abuse of power*

1. Separation agreement template for churches

The COD reviewed and approved a separation agreement template (as found in Appendix E) for use by churches in addressing a pastor's departure. This sample document removes nondisclosure-agreement language suggested in earlier guidelines adopted by synod (see *Acts of Synod 1998*, pp. 392-94). Pastor Church Resources will recommend use of this template in its work with churches.

2. Appointment of CRCNA Dignity Team

The COD made the following appointments to the inaugural Dignity Team (see *Agenda for Synod 2022*, p. 41): Sherry Fakkema, Carel Geleynse, Lee Hollaar, Sheila Holmes, and Cecil Van Niejenhuis. The staff of Safe Church Ministry and Pastor Church Resources will meet with the new team, help them to establish a working relationship, and orient them to the work.

*L. Repositioning the CRC for sustainability through listening and supporting*

A paper presented by Reggie Smith, director of Diversity, focusing on the need to listen to and support the growing number of CRC diaspora and ethnic churches, includes examples of recent encounters with Hispanic, African American, and Korean leaders. The paper notes that there is a need for change at the classis level in order to allow all members to be seen, to be heard, and to feel valued and welcomed. Currently many classis participants from non-Anglo backgrounds feel that they are treated as *guests*—not *members*.

The COD tasked the general secretary designee, Zachary King, to facilitate a "One Family Conversation" related to the topic of diversity and its key place in the CRCNA, both now and in the future. The conversation will include the following:

- How the gifts and challenges of living in a diverse community can be fully included in our classes.
- How to structure listening sessions, facilitated by an outside group, at classis meetings in order to find out what is really happening with regard to diversity and the inclusion of ethnic-minority leaders.
- How to structure the sharing of resources with fledgling churches from various backgrounds.
- A review of the CRC's historical perspective and synodical reports.

## II. Program and finance matters

### A. *Resonate Global Mission*

#### 1. Timeline for search for and appointment of director of Resonate Global Mission

Anticipating the appointment by Synod 2022 of Zachary King (current director of Resonate Global Mission) as general secretary in June, the COD endorsed a proposal for the transitional leadership of Resonate Global Mission, including endorsement of Joel Huyser as Resonate's interim director from July 1, 2022, to June 30, 2023, to allow for the search for a new director. Joel has worked with the CRC's world mission agencies (Christian Reformed World Missions and now Resonate) since 1995, serving as a founder of the Nehemiah Center in Nicaragua, as a global area director for Latin America and Asia, and as leader of the Diaspora and Ethnic Ministry Guiding Team.

#### 2. Long-range International Plan

The COD received and endorsed the Resonate Global Mission Long-range International Plan. Through a process of interviews, focus groups, and surveys, the international area directors team of Resonate worked for over a year to articulate a long-range plan for Resonate's international program. The plan has two parts: (1) discernment of the "contours" of Resonate's international ministry—which summarizes the essence of who they are as an organization and their strategy (how they do what they do), and (2) concrete implementation steps and recommendations.

### B. *Congregational Ministries reorganization*

Reduced ministry-share income has resulted in a hiring freeze and may require staff layoffs within the Congregational Ministries (CM) areas. These layoffs will be decided before the end of this fiscal year. Leaders within Congregational Ministries have established an overall plan for closer collaboration between the various ministries through a major reorganization that will not eliminate ministry functions but will eliminate all "offices" so that there will be one department of Congregational Ministry with one congregation-focused mandate. Various specialty areas will cover the work that the congregational ministries are currently carrying out. Organizational structure will be divided between an operations manager, one or more program managers, and a networking manager to whom other CM staff will report. The manager positions will be supervised by a single director of Congregational Ministry.

### C. *Finance matters*

1. The COD took note of 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 Fund of the CRC as presented to the COD Support Services Committee in the report of the COD Budget Review Team.
2. The COD approved the allocation of ministry shares within the fiscal-year 2023 budget, based on the individual church ministry-share pledges reported by the churches and classes. The COD took note that pledges have been received from several emerging churches for the first time because ministry shares are no longer based on membership numbers.

### 3. The denominational salary grid

The COD recommends that Synod 2022 adopt the salary grid included below for use in fiscal year 2022-2023, noting that the current pay ranges reflect a 5 percent increase for Canadian staff and a 4 percent increase for U.S. staff from the previous year. *Note:* The grid reflects the salary structure adopted by the Council of Delegates in 2019.

#### *Grounds:*

- a. The recommended adjustment to the salary range targets are needed to reflect the marketplace salary inflationary increase that has been experienced in Canada and the United States.
- b. These changes are consistent with the compensation levels included in the endorsed fiscal 2023 budget.

#### 2022-2023 Salary Grade and Range Structure

Level	U.S. Range		Canadian Range	
	Minimum	Target	Minimum	Target
E1	\$158,538	\$198,172		
E2	\$143,069	\$178,836	\$137,632	\$172,040
E3	\$121,244	\$151,556	\$120,602	\$150,753
H	\$102,750	\$128,437	\$103,370	\$129,212
I	\$87,076	\$108,845	\$88,601	\$110,751
J	\$73,793	\$92,241	\$75,941	\$94,926
K	\$62,537	\$78,171	\$65,090	\$81,363
L	\$52,997	\$66,246	\$55,790	\$69,738
M	\$44,913	\$56,141		
N	\$38,062	\$47,577		

4. The COD recommends that synod ratify the following denominational agencies, institutions, and ministries 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.

Denominational agencies, institutions, and ministries recommended for one or more offerings

#### *The Banner*

Calvin Theological Seminary

Calvin University—above ministry share needs

Congregational Ministries

- 1) Centre for Public Dialogue
- 2) Chaplaincy and Care Ministry
- 3) Disability Concerns
- 4) Faith Formation Ministries
- 5) Indigenous Ministries (Canada)
- 6) Pastor Church Resources
- 7) Race Relations
- 8) Safe Church Ministry
- 9) Office of Social Justice and Hunger Action

10) Worship Ministries  
Raise Up Global Ministries  
ReFrame Ministries  
Resonate Global Mission—two offerings per year  
World Renew—four offerings per year because the agency receives no ministry-share support

5. The COD informs synod that it has approved the renewal of the following accredited organizations for offerings in the churches for 2023—year three in a three-year cycle of support (2021-2024). Guidelines adopted by Synod 2002 require an application by nondenominational organizations and synodical approval every three years. Synod indicated that, in the intervening years, organizations are to submit updated financial information and information regarding any significant programmatic changes. Each nondenominational organization requesting approval submitted the required materials for consideration.

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

a. United States

1) Benevolent organizations

Hope Haven  
The Luke Society  
Mississippi Christian Family Services  
Pine Rest Christian Mental Health Services  
QuietWaters Ministries

2) Educational organizations

All Belong Center for Inclusive Education/Friendship Ministries  
Ascending Leaders  
Christian Schools International  
Christian Schools International Foundation  
Dordt University  
Dynamic Youth Ministries  
a. GEMS  
b. Calvinist Cadet Corps  
c. ThereforeGo Ministries (formerly Youth Unlimited)  
Elim Christian Services  
Friends of ICS (U.S. Foundation of Institute for Christian Studies)  
International Network for Christian Higher Education (INCHE)  
International Theological Education Ministries, Inc. (ITEM)  
The King's University (through the U.S. Foundation)  
Kuyper College  
Langham Partnership  
Redeemer University (through the U.S. Foundation)  
Rehoboth Christian School  
Tent Schools International

Trinity Christian College  
Zuni Christian Mission School

3) Miscellaneous organizations

Association for a More Just Society (AJS)  
Audio Scripture Ministries  
Bible League International  
Center for Church Renewal  
The Center for Public Justice  
The Colossian Forum  
Crossroads Prison Ministries  
InterVarsity Christian Fellowship  
Mission India  
Partners Worldwide  
Pathways to Promise  
Talking Bibles International  
World Communion of Reformed Churches  
Wycliffe Bible Translators, Inc.

b. Canada

1) Benevolent organizations

Beginnings Family Services  
Diaconal Ministries Canada

2) Educational organizations

Dordt University  
Dynamic Youth Ministries  
    a. GEMS  
    b. Calvinist Cadet Corps  
    c. ThereforeGo Ministries (formerly Youth Unlimited)  
EduDeo Ministries  
Friendship Ministries – Canada  
Institute for Christian Studies  
The King's University  
Kuyper College  
Redeemer University  
Trinity Christian College

3) Miscellaneous organizations

A Rocha Canada  
Bible League – Canada  
Canadian Council of Churches  
Cardus  
Christian Labour Association of Canada Foundation (CLAC)  
Citizens for Public Justice (CJL Foundation)  
Dunamis Fellowship Canada

Evangelical Fellowship of Canada  
Gideons International – Canada/ShareWord Global  
InterVarsity Christian Fellowship of Canada  
OneBook  
Shalem Mental Health Network  
World Communion of Reformed Churches  
Wycliffe Bible Translators of Canada, Inc.

6. 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 2023 for ministers of the Word in the United States is \$56,625 and in Canada is \$61,060.
- b. That the 2023 per-member assessment for the Canadian Plan remain \$37.20 and that the Canadian per-participant assessment remain \$7,704. Similarly, that the 2023 per-member assessment for the U.S. Plan remain \$37.20 and the U.S. per-participant assessment remain \$7,704.

7. 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 F.

### III. Recommendations

- A. That synod by way of the ballot elect Debbie Karambowich (Classis Alberta South/Saskatchewan), Paul K. Im (Classis Hanmi), and Peter Meerveld (Classis Huron) to fill out the respective terms of the previous classis delegates on the Council of Delegates (COD Supplement section I, A, 1).
- B. That synod by way of the ballot elect Kelli Berkner and Roberta Vriesema to the Council of Delegates as Canada at-large members for a first term of three years (COD Supplement section I, A, 2).
- C. That synod, by way of exception, allow Ralph Wigboldus to fill out his classical delegate term on the COD as a Canada at-large member until June 30, 2024 (COD Supplement section I, A, 2).

*Grounds:*

1. Ralph has expressed willingness to fill out his term in this way, with the blessing of his new council.
2. This would bring continuity to the work of the COD and the CRCNA Canada Corporation.
3. Ralph currently serves on the *Banner* Advisory Committee and the Nominating Services Committee; these committees would benefit by this continuity in the coming year (with each losing a COD member who is retiring in 2022).
4. The COD is allowed up to ten at-large members.

D. That synod express its gratitude to Colin P. Watson, Sr., and John H. Bolt for their faithful leadership and service to the CRCNA (COD Supplement sections I, C, 1-2).

E. That synod grant the COD power to act on the appointment of a chief administrative officer should a nominee be identified and presented to the COD prior to Synod 2023 (COD Supplement section I, C, 3).

F. That synod adopt the Worldwide Christian Reformed Church bylaws and certificate of incorporation and receive the accompanying “Christian Reformed Church Ecclesial and Ministry Organizational Views” document as background regarding the new corporation (COD Supplement section I, E, and Appendices B1 through B3).

G. That synod, upon adoption of the new structure as proposed in the Structure and Leadership Task Force report and adoption of a new ecclesiastical corporation, grant the COD authority to appoint all senior level staff within the Office of General Secretary (excluding the general secretary) going forward (COD Supplement section I, C, 6).

*Ground:* This will result in quicker response time in filling leadership vacancies and planning for transitions.

H. That synod adopt the *revised* Ecclesiastical Mandate Letter as provided in Appendix A in place of the previous version presented in the COD Report (COD Supplement section I, D).

I. That synod receive as information all agenda items designated as “consent agenda” by the Program Committee of synod (COD Supplement section I, F).

J. That synod take the following actions to improve the appeal process (COD Supplement section I, G, and Appendices C1 and C2):

1. Adopt the following proposed revisions to Church Order Supplements Articles 30-a and 42-b as proposed in Appendix C1:

*Proposed Church Order Supplement, Article 42-b, section b (the current Supplement, Article 42-b would become section a)*

*b. When allegations of abuse against a church leader are brought forward to a church council, the council will contact the classis interim committee, which will appoint church visitors to do the following:*

- 1. Meet with the church council of the accused for the purposes of advice, encouragement, and support as the council determines the most appropriate process for investigating and responding to the allegations (advisory panel process, independent investigation, mediation/restorative conversations, other).*
- 2. Participate as an observer on the panel if an advisory panel process is initiated.*
- 3. Advise the church council as they discern how to follow up on and respond to the advisory panel findings.*
- 4. Prepare a report detailing their observations of the advisory panel proceedings and the council's response. The report will be submitted*



*to the church council and, if requested, to the claimant, the claimant's advocate, the accused, and the support person for the accused. The report is to be kept confidential and may be submitted to classis only if there is an appeal of the council's decision. All parties shall commit to maintaining the confidentiality of the report.*

*Proposed addition to Church Order Supplement, Article 30-a: section A, 3 (the current sections A, 3 and 4 would become A, 4 and 5)*

### 3. Appeal Process in Situations of Abuse That Are Appealed to Classis

*Involvement of Synodical Deputies. When an appeal of a council decision involving allegations of abuse against a church leader comes before classis, the synodical deputies will advise the classis in order that fair process and proper respect and care for all involved may be maintained (per Church Order Art. 48-c).*

*Orientation and Training. Before handling an appeal involving abuse allegations against a church leader that have been taken up by an advisory panel process, classis delegates will participate in a 60-minute Safe Church Ministry orientation and training on due process, abuse awareness, and response.*

*Independent Investigations. If an investigation hasn't already been done, classes or their interim committees may choose to arrange for an independent investigation into the allegations claimed. An independent investigation is strongly recommended in the following situations:*

- a. The accused or claimant is a prominent leader in the community or region such that impartiality is especially elusive.*
- b. The accusations consist of multiple victims or multiple jurisdictions.*
- c. Real or perceived conflicts of interest make impartiality especially elusive.*
- d. The case is appealed to classis because of alleged irregularities or mishandling of the allegations.*

#### *Responsibilities to the Claimant and the Accused*

- a. Orientation to the process: Classes or their interim committees shall ensure that the claimant and the accused are familiar with the process, understand what is expected of them, and know how best to prepare.*
- b. Commitment to confidentiality: Delegates to the classis meeting addressing the appeal will commit to holding all matters of the testimony and discussion, including the identity of persons involved, in confidence according to the Rules for Synodical Procedure (section V, B, 11). Breaches of confidentiality will be reported to the councils of any delegates who violate this commitment.*
- c. Communication: The clerk of the classis that is taking up the appeal will communicate in a timely fashion the decisions of the classis to the claimant and the accused.*



*Follow-up Care. After the proceedings are finished, the church visitors and/or the classis Safe Church coordinator will arrange for restorative circle conversations to be made available to the persons most affected by the allegations of abuse and by the appeal process, to provide a pathway forward for healing and restoration to the community. Classes are also strongly encouraged to set aside funds for follow-up counseling for affected parties.*

*Proposed addition to Supplement, Article 30-a: section B, 8*

8. *When an appeal of a classis decision involving allegations of abuse against a church leader comes before synod, members of the synod advisory committee will participate in a 60-minute Safe Church Ministry orientation and training on due process, abuse awareness, and response.*
2. Adopt the revised “Guidelines for Handling Abuse Allegations Against a Church Leader” document as proposed in Appendix C2.

*Grounds:*

- a. The proposed changes provide greater support for the local council and the classis to act with justice and compassion when allegations of abuse against a church leader are brought forward.
  - b. The proposed changes increase awareness about how to adjudicate allegations of abuse by those who are authorized to respond on behalf of the church, in order to ensure better outcomes.
  - c. By expanding the use of the Advisory Panel Process, those who bring forward allegations of abuse and those who are accused will all be given a safe, objective process by which to have their voices heard.
  - d. The proposed changes reduce the likelihood of appeals to classis and synod involving allegations of abuse.
  - e. The proposed changes ensure proper support and care for the claimant and the accused should the allegations be appealed to classis.
  - f. The proposed changes are consistent with the recommendations proposed by the Addressing the Abuse of Power Committee report approved by Synod 2019.
- K. That synod by way of the ballot appoint Robert D. Drenten (ordained minister of the Word) and Sarita Vandernaalt (nonordained person with no legal training) to the Judicial Code Committee for a first term of three years (COD Supplement section I, H).
  - L. That synod adopt the change to the registered agent information in Calvin University’s Articles of Incorporation (COD Supplement section I, J, 2, and Appendix D).
  - M. That synod receive the agencies and institutional unified budget as information and note the approval of ministry-share allocations, based on ministry-share pledges reported by the churches and classes (COD Supplement sections II, C, 1-2).
  - N. That synod adopt the 2022-2023 denominational salary grid for senior positions as proposed, noting that the current pay ranges reflect a 5 percent increase for Canadian staff and a 4 percent increase for U.S. staff from the previous year (COD Supplement section II, C, 3).

*Grounds:*

1. The recommended adjustment to the salary range targets are needed to reflect the marketplace salary inflationary increase that has been experienced in Canada and the United States.
2. These changes are consistent with the compensation levels included in the endorsed fiscal 2023 budget.

O. That synod ratify the following with regard to organizations requesting to be placed on the recommended-for-offerings list:

1. The list of above-ministry share and specially designated offerings for denominational agencies, institutions, and ministries of the CRC (COD Supplement section II, C, 4).
2. The list of nondenominational organizations, previously accredited, that have been approved for calendar year 2023 (COD Supplement section II, C, 5).

P. That synod take note of the COD's endorsement of the following actions of the Pension Trustees (COD Supplement section II, C, 6):

1. The three-year average salary to be used to determine retirement benefits beginning in 2023 for ministers of the Word in the United States is \$56,625 and in Canada is \$61,060.
2. That the 2023 per-member assessment for the Canadian Plan remain \$37.20 and that the Canadian per-participant assessment remain \$7,704. Similarly, that the 2023 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  
Andy de Ruyter, chair

## Appendix A

*Note: The following document has been updated by legal counsel to replace a version submitted earlier (see pp. 78-80 in the Agenda for Synod 2022).*

### Ecclesiastical Mandate Letter

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#### Christian Reformed Church in North America - Canada

##### Preamble

The Christian Reformed Church in North America (CRCNA) is a Reformed denomination composed of approximately 1100 congregations that operates in both the United States and Canada. The CRCNA values being a binational denomination for the opportunity it provides to combine pursuit of a common mission with an intentional and meaningful engagement with different national, regional, and local contexts for ministry.

##### Background

While Reformed churches historically have been organized by national boundaries, the Christian Reformed Church (CRC) in the United States began to work with churches in Canada in the early 1900's. As more immigrants arrived in Canada after World War II, the CRC helped organize and support the formation of Christian Reformed Churches across Canada. These early efforts contributed to the development of the CRC as a binational church. The sense of its binational identity became official when a statement of its character as one church in two countries was adopted by the Synod in 1997. [*Acts of Synod 1997, p 625-629*]

##### The Place of Canada

Historically, the organizing center of the Christian Reformed Church has been in Grand Rapids, Michigan. Since its establishment in 1857, the headquarters of the CRC and most of its ministry agencies, institutions and organizations were located there. Over time, however, a number of influences framed the need to establish and affirm Canada's place within the CRC.

*Identity:* As citizens of Canada, members and their congregations felt called to participate, plan, manage and support its mission and ministry in Canada. They wanted to own and be engaged in what the church was doing in Canada.

*Mission & Ministry:* Canadian members of the CRC and its congregations began to address and/or be involved in social-justice issues, ministry with the poor, and ministry with Indigenous peoples, participating in inter-church relations and interacting with governments. They also wanted the church to be positioned in Canada to make a difference for the sake of God's kingdom.

*Governmental:* As a registered charity, CRCNA Canada Corporation (CRCNA Canada) and the other CRC Canadian ministry charities, are required to comply with the *Income Tax Act* and Canada Revenue Agency (CRA) regulations as well as other federal and provincial laws that regulate privacy and employment standards and labour relations. These laws and regulations can differ from United States federal and state law.

##### CRCNA Canada

In 1985, the CRCNA established the CRCNA Canada Corporation (CRCNA Canada) to serve as a legal registered charity. CRCNA Canada is organized and operated exclusively for religious purposes in compliance with Canadian federal and provincial law, and in accordance with the fundamental principles of Reformed doctrine and government as expressed in the Article 32 d of the CRCNA Church Order.

CRCNA Canada is governed by a Board of Directors whose membership is constituted by synod from every CRC Classis in Canada, from whom the directors as well as directors-at-large are elected. The Board hires and supervises an Executive Director who is responsible to manage the day to day affairs of the CRCNA Canada Office. Among some of those responsibilities are: ensuring compliance with the *Income Tax Act* and Canada Revenue Agency regulations regarding registered charities, to manage Joint Ministry Agreements (JMAS) with other CRCNA organizations, and to work cooperatively with other organizations, institutions and agencies to implement the CRCNA Ministry Plan, and in concert with churches and classes to identify and address ministry priorities and initiate ministries in Canada.

### **Ecclesiastical Mandate -**

The Christian Reformed Church in North America established CRCNA Canada to serve as its legal vehicle in the performance of the CRCNA's ecclesiastical mandate as developed by the synod, in conjunction with its Council of Delegates and the Office of General Secretary.

The CRCNA culture of collaboration is animated by key values:

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

*Culture:* We recognize that the CRCNA is one denomination in two countries in North America, and it has national identities and many distinct cultural contexts applicable in different geographies. We recognize the cultural context of each location and how the distinct political and legal realities shape each context and influence how we engage together in ministry.

*Mutual Accountability:* We serve together as collaborators to advance the mission and ministry of the CRCNA. As partners, CRCNA Canada leads ministry in Canada and CRCNA United States leads ministry in the United States. As partners, we serve together to advance the joint ministries of the CRCNA. As equal participants, we are ecclesiastically accountable to synod, its Council of Delegates, and we work cooperatively with the Office of General Secretary.

*Gracious Organizational Space:* We take a posture of making gracious organizational space that provides freedom of expression, local agency and decision-making. We do so recognize the variety of ministry contexts internationally, nationally, regionally and locally. Developing that space involves discerning how to develop and do ministry in each context.

As an ecclesiastical partner, CRCNA Canada is responsible to fulfill the following:

1. **Agent of Synod:**

The synod is governed by the Church Order and by its rules of synodical procedure. The mandates of synod guide the ecclesiastical organization of the CRCNA. CRCNA Canada will transact those matters assigned by Synod as it seeks to further its mission and ministry in Canada. CRCNA Canada will transact that which is in keeping with its Canadian registered charity purposes and which does not exceed its resource capacity and that of the Canadian churches.

2. CRCNA Ministry Plan:

CRCNA Canada will contribute to the formation, development, implementation, and evaluation of the CRCNA Ministry Plan. The CRCNA Ministry Plan will include ministry programs and activities that are culturally appropriate to Canada, and identify opportunities to establish ministry associations to further its mission and ministry in Canada.

3. Canada Office:

CRCNA Canada will establish and operate the Canada Office of the CRCNA. The Canada Office will be led by an Executive Director. Among some of the responsibilities, the Canada Office will:

- Manage the affairs of CRCNA Canada as a registered charity,
- Develop, contextualize, implement, and evaluate the CRCNA Ministry Plan to ensure ministry is culturally appropriate.
- Collaborate with local churches and classes to identify and address ministry priorities.
- Develop and manage the Joint Ministry Agreements with CRCNA organizations and ministry partners,
- Represent and maintain ecumenical and ecclesiastical relationships in Canada in conjunction with the General Secretary.

4. Ministry Organizations, Institutions and Agencies:

CRCNA Canada will enter into Joint Ministry Agreements with ministry organizations, institutions, and agencies in Canada, United States, and internationally to advance its mission and purpose.

5. Dissolution:

The mandates of synod shall regulate the ecclesiastical organization of the CRCNA including CRCNA Canada. In the event of division, liquidation, dissolution, or winding up, Church Order article 32d and its synodical supplement material provides a guide and model to be followed.

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**Appendix B1**  
**Christian Reformed Church Ecclesial and Ministry Organizational Views**  
**May 2022**

**I. Executive summary**

Currently the Christian Reformed Church in North America (CRCNA) has an executive director for the denomination. The structure is based on a synodically approved series of reports from the Task Force Reviewing Structure and Culture (TFRSC), which presented its final report to Synod 2015. While the CRCNA family includes entities<sup>1</sup> such as Calvin University and Calvin Theological Seminary, whose boards have appointed their own presidents, the role of the CRCNA executive director for these entities is purely ecclesiastical. However, for the entities that have not appointed their own chief executive, the executive director of the denomination has served as the chief executive (e.g., CRCNA U.S. Corporation and CRCNA Canada Corporation).

Effective with decisions made by the CRCNA Canada Corporation in December 2019, the corporation appointed its own chief executive. At that point the role of Canadian executive director became more like the role of the presidents of the CRC educational institutions. With the advent of the Structure and Leadership Task Force (SALT) report, the recommendation for the denomination is to move from an executive director model to a general secretary model. The general secretary will not be chief executive of any of the current corporations in the CRCNA family. Thus there is a need to ensure that the boards of each of the corporate entities and agencies have an appointed chief executive who would in turn be responsible for executing the wishes of the board for all ministry matters.

The following diagrams and explanations highlight the positioning and functioning of the new structure (i.e., the Office of General Secretary and its two principal staff—the general secretary and the chief administrative officer) and describe the functioning of the Ministries Leadership Council (MLC) to ensure that the ecclesiastical and ministry functions of all of the CRCNA ministries, agencies, and institutions are well coordinated.

In the current executive director model, the ecclesiastical office of the CRCNA is housed within the CRCNA U.S. Corporation (incorporated in Michigan). With the implementation of the SALT report, this conflation of roles—Office of General Secretary staff housed within a ministry corporation—could be problematic since it obfuscates the responsibility of synod to clearly direct its ecclesiastical office.

With this in mind, we recommend that the Office of General Secretary be governed by a new separate legal entity. This new entity would be directly controlled by synod and the COD and would be ecclesiastical in form and function.

In addition, with the removal of the executive director of the denomination as its chief executive, the CRCNA U.S. Corporation will need to appoint a new executive leader, appointed by its board of directors. The corporation has discerned how best to implement this reality and subsequently has named the interim director of Resonate Global Mission—the largest of the ministries within the corporation—as having the additional title of U.S. director of ministry operations.

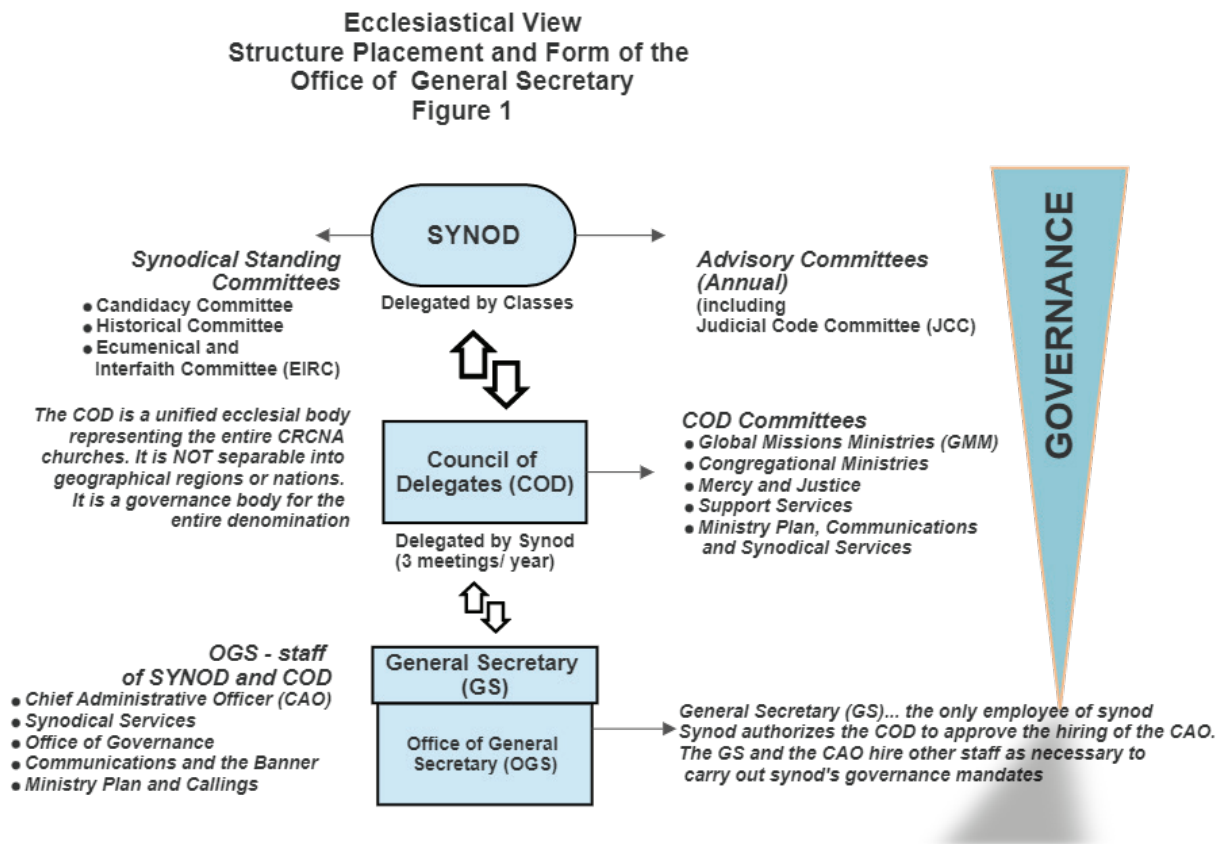
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<sup>1</sup> *Entities* refers to legally incorporated entities in any of the geographical locations in which the CRCNA operates.

With the appointment of a new chief executive, the following are important to keep in mind:

1. This appointment significantly enhances the ability of the CRCNA to implement the recommendations of the SALT report; it also clarifies the relative roles of the CRCNA as an ecclesiastical body, the Canada Corporation, and the U.S. Corporation.
2. This role will not mirror the executive director - Canada role, since it is highly contextualized for the United States context and is focused on ministry implementation and integration. It is recognized that no two nations are alike and that therefore organizations will not mirror each other.
3. This is not a new position; rather, this appointment shifts some responsibilities currently assigned to the executive director of the denomination to an already existing ministry director.
4. This is a necessary component of working within the new structure proposed by the SALT recommendations. Without this action, the U.S. Corporation will not have a chief executive unless the general secretary or the chief administrative officer is seconded to perform this additional role.
5. It is important to use an appropriate title for this role. Using the title *executive director* would cause significant confusion because of a potential lack of clarity between the current role of the denominational executive director and that of the executive director of the Canadian office. That said, agency directors have been using the title *director* for a number of years, and it is well understood that this title refers to the role of a managing director of an agency.

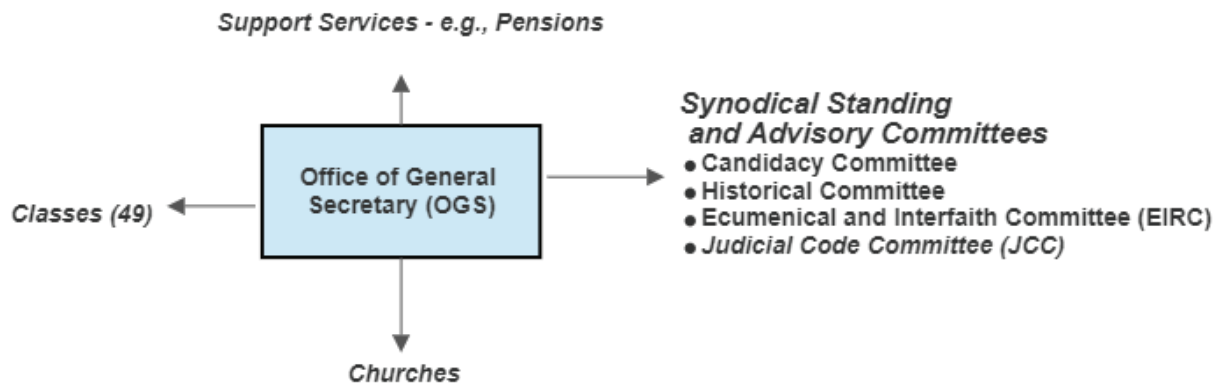
The following charts highlight the recommended changes.





- Office of General Secretary (OGS) governed by a new legal entity (the Worldwide Christian Reformed Church) doing business as “CRCNA.”
- This corporation is separate from the other ministry corporations.
- The general secretary is the chief executive officer of the new legal entity.
- Members of the corporation the Worldwide Christian Reformed Church are Council of Delegates members; the executive committee members of the COD serve as the board of directors with up to four additional at-large members appointed by the corporation members (upon recommendation by the COD Nominating Services Committee). Inclusion of at-large members provides for the opportunity for adding diversity and expertise to the board of directors.

### **Ecclesiastical View Office of General Secretary and Related Synodical and COD Committees Figure 2**

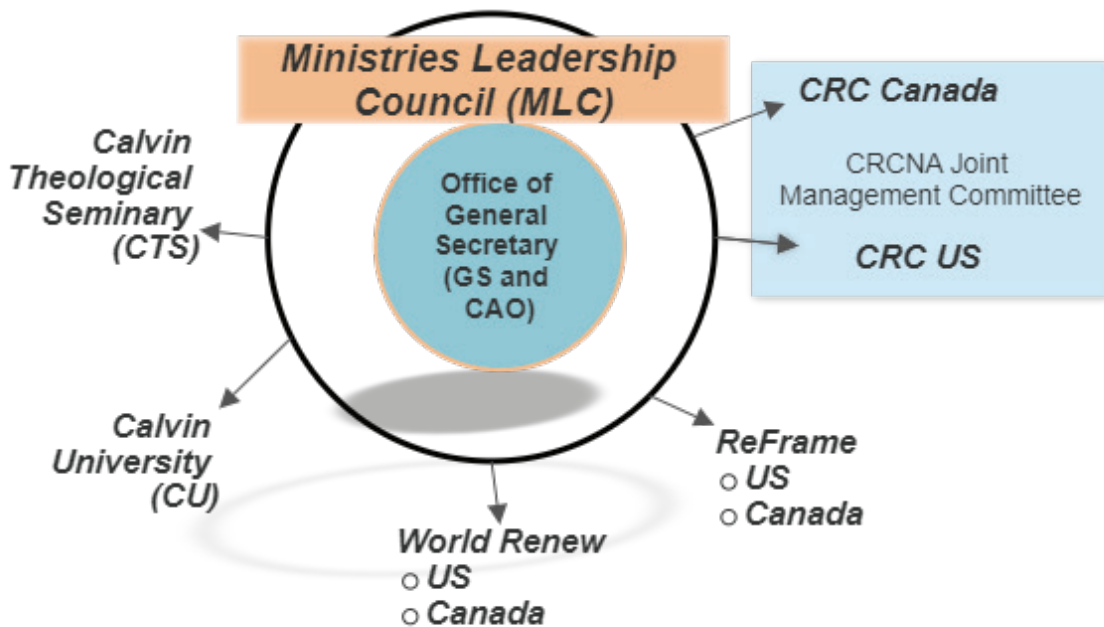


*The OGS is accountable to the COD, which is a unified ecclesial body; therefore, the OGS represents all CRCNA churches regardless of their geographic location.  
Because the COD committees are committees of a unified ecclesiastical body (the COD), the committees are also ecclesiastical, non-separable bodies.  
The committees are advisory to the COD body; they do not have power to act independently.*

- The Office of General Secretary (OGS) is accountable to its board and members (i.e., the Council of Delegates), which is in turn accountable to synod. The Office of General Secretary is the day-to-day representation of the ecclesiastical will of synod for the CRC.
- In this role, the OGS will regularly interact and communicate with churches and classes about Church Order and other synodical matters, including responsibility for interfacing with the standing committees of synod and the Judicial Code Committee (advisory committee to synod) as necessary.



**Ministry View**  
**Office of General Secretary, the CAO and**  
**CRCNA Institutions, Ministries and Other Legal Entities**  
**Figure 3**



*The Ministries Leadership Council (MLC) will serve as the roundtable to ensure that all CRC ministries, agencies and institutions are well aligned with the five calling areas, the denominational ministry plan, and that all boards are well supported re: governance, alignment and training. Membership includes corporation and agency leaders*

- The OGS serves as a critical link between the ecclesiastical governance structure and the ministry structure (corporations and ministry entities) of the CRC.
- The primary interface between the OGS and ministry entities is through the periodic meeting of the Ministries Leadership Council (MLC).
- The MLC is a roundtable that includes representatives from each corporation and ministry entity (agencies).
- The MLC serves as the ministry team (as opposed to the governance team) that ensures that all CRC ministries are well coordinated and executed in accordance with the five calling areas and the Ministry Plan as approved by synod.

## II. Summary – key elements of the governance and ministry structure

### *Office of General Secretary*

- The OGS becomes a separate legal entity.
- The general secretary (unlike the current executive director of the CRCNA) is *not* the chief executive of a ministry corporation (including the CRCNA U.S. Corporation).
- The CRCNA U.S. Corporation needs to appoint a director (as an added part-time role and has the responsibility to fill the gap).
- The OGS includes the chief administrative officer, Candidacy, Communications, *The Banner*, Synodical Services, Governance Office, etc.

### *Council of Delegates*

- The Council of Delegates is an ecclesiastical body—*not* separated into U.S., Canada, or any other geographic region.
- COD committees are also a subset of the ecclesiastical body—*not* ministry boards.
- COD committees are to be concerned with program (not budget and people resources); they receive reports and provide guidance for the five calling areas in accordance with the ministry plan (*Our Journey 2025*).
- While the ministry boards are responsible for developing their annual budgets, it is the responsibility of the COD to allocate ministry shares among the ministry corporations as ministry shares are requested of the churches by synod.
- *Note:* It is *not* the responsibility of COD committees to send resource recommendations to corporations for their approval. Committees report to the full Council of Delegates; if direction is needed to be given to any corporation (including World Renew, Calvin Theological Seminary, Calvin University, etc.), it will come from the full Council of Delegates—not from a committee of the COD.

### *Ministries Leadership Council (MLC)*

- Roundtable for corporations and CRC legal entities.
- Focus is on ensuring alignment with synodical priorities (i.e., five calling areas, Ministry Plan, and governance alignment). See section III for the role of the Office of Governance within the OGS.
- Membership will include chief executives of each of the ministry and institutional organizations plus directors of each of the ministry agencies (i.e., Resonate Global Mission, Raise Up Global Ministries, and Congregational Ministries) in addition to World Renew, ReFrame Ministries, Calvin Theological Seminary, and Calvin University.

## III. Office of Governance<sup>2</sup>: Development work plan

The Office of Governance must address issues relating to the following:

- denominational structure at the ecclesiastical as well as operational (ministry and corporate) levels
- organizational development
- organizational systems and challenges
- forum for dealing with issues arising from constituencies (i.e., corporations and partners) regarding organizational alignments
- responsibilities and equipping of board members, including their fiduciary and governance responsibilities

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<sup>2</sup> As recommended in the SALT report and approved by the Council of Delegates—see Addendum.

- compliance issues—assisting the CRCNA corporations in complying with regulations in the various geographical areas served, including Canada (for CRA compliance), the United States (IRS rules and regulations), and other areas

Ongoing activities of the new office include the following:

1. Continue to communicate the vision of the CRCNA<sup>3</sup>—inform and educate all constituencies about structure, function, roles, and responsibilities.
2. Collect existing documents and review them for consistency and alignment with current decisions (i.e., SALT report, etc.).
  - a. Ecclesiastical matters and documents
    - 1) Synod—Rules for Synodical Procedure
    - 2) Council of Delegates—COD Governance Handbook
    - 3) Church Order—elements of Church Order dealing with assemblies (i.e., Article 32)
  - b. Management and leadership matters and documents—integrative
    - 1) Ministries Leadership Council—MLC standards
    - 2) Management Committee relating to the joint venture of the corporations—CRCNA U.S. Corporation and CRCNA Canada Corporation
  - c. Individual corporation matters, including corporate integration with the CRCNA organism—ecclesial charter letters
3. House all the governance documents in a shared Google drive.
4. Review and markup documents to ensure consistency with existing synodical and COD rules as well as new SALT guidelines.
5. Review current work activities as they relate to the proposed governance office.
  - a. Synodical and COD support—Office of Synodical Services
  - b. Support of U.S. and Canadian boards, including board training and development—Office of Synodical Services, Office of General Secretary
  - c. Board meeting scheduling and agenda development
  - d. Church Order support—CRCNA Church Order expert (Prof. Kathy Smith)
6. Diagram how the CRCNA as an organization integrates with the operational and corporate mission entities; diagram also the integration of the various corporations as well as the placement of the joint venture between the CRCNA U.S. Corporation and CRCNA Canada Corporation.
7. Identify initial structure and membership of the Office of Governance.
  - a. Office of Synodical Services
  - b. Church Order consulting
  - c. Staff support to the Office of General Secretary
  - d. Candidacy office<sup>4</sup> (as needed)
  - e. EIRC<sup>5</sup> office (as needed)

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<sup>3</sup> A good starting point might be the overview previously written by Colin P. Watson and provided to SALT regarding the description of the CRCNA.

<sup>4</sup> The Candidacy Office is responsible for approving the readiness of all candidates for offices of minister of the Word and commissioned pastors. This work has impact on all CRCNA member churches; Candidacy works closely with Calvin Theological Seminary in this regard.

<sup>5</sup> The Ecumenical and Interfaith Relations Committee (EIRC) advises synod regarding the relationships among Reformed entities associated with the CRCNA (e.g., churches in ecclesiastical fellowship and churches in dialogue). The EIRC also advises regarding church affiliation in new countries. There is potential for this work to affect the long-term governance structure of the CRCNA.

8. Define the broad contours of which elements and matters need to be on the agendas of the following bodies (*italics* indicates *governance* bodies, regular type indicates *management* bodies).
  - a. Ecclesiastical
    - 1) Synod
    - 2) Council of Delegates
      - a) ministry committees of the COD
      - b) executive and support committees of the COD
    - 3) Ministries Leadership Council
  - b. Operational and ministerial
    - 1) Corporation boards
    - 2) Corporation senior management groups
      - a) Canadian ministries leadership—CRCNA
      - b) U.S. Corporation leadership team—CRCNA
9. Training and development
  - a. Identify training and development opportunities for board members of the various constituencies within the CRCNA.
  - b. Identify training and developmental gaps within the CRCNA system.
  - c. Propose new training opportunities for the benefit of board and COD members.
  - d. Recommend the frequency of training or board development as needed.
  - e. Committee protocols—voting in committees and corporations, including, for example, use of registered negative votes.
10. Office of Governance relationship to corporations
  - a. Linkages to, for example, the CRCNA Corporation Governance Committee
  - b. Managing multiple commitments and potential conflicts (e.g., members of COD, corporations, etc.)

#### IV. Costs

The Office of Governance will be established in a way that minimizes incremental costs to the CRCNA denomination in the aggregate.

#### V. Timeline

The preliminary work of establishing the Office of Governance will begin immediately, recognizing that this work will not officially be under way until the approval of the SALT report by Synod 2022 and the implementation and initiation of the Office of General Secretary.

#### Addendum

##### SALT Report Reference

(from *Minutes of the Special Meeting of the COD 2021*, p. 537)

#### *Governance Framework and Design*

- C. That the COD adopt the following with regard to governance framework and design:
  1. Begin the work of establishing an Office of Governance to help improve and strengthen the governance framework and design of the CRCNA organization. Just as the Office of Synodical Services supports the CRCNA's ecclesiastical structure, the Office of Governance would support the governance structure of the CRCNA. In partnership with the Office of General Secretary, the Office of Governance would seek to strengthen and

support the board members and leaders in Canada and the United States as they carry out their *fiduciary duties* and *governing responsibilities*. The office would be responsible to advance the following activities:

- a. Develop an effective process to recruit, select, and appoint members with appropriate insight and expertise.
  - b. Develop learning and development opportunities that would enable board members to effectively exercise their fiduciary and governing responsibilities.
  - c. Assist ministry leaders to develop effective governance partnerships with their boards.
  - d. Assist board chairs in effectively leading and managing their respective boards.
  - e. Oversee the governance framework of the CRCNA, making recommendations to improve the structure and framework.
  - f. Assist the CRCNA corporations in complying with the Canada CRA [Canada Revenue Agency] and the United States IRS rules and regulations.
2. Recommend that synod adopt the establishment of an Office of Governance.

**BYLAWS OF**  
**THE WORLDWIDE CHRISTIAN REFORMED CHURCH**

**ARTICLE I**

**NAME AND PURPOSES**

Section 1.1    Name. This corporation is known as The Worldwide Christian Reformed Church (the “Corporation”).

Section 1.2    Purposes. The Corporation is a nonprofit, ecclesiastical corporation organized and operated exclusively for religious and charitable purposes within the meaning of Section 501(c)(3) of the United States Internal Revenue Code of 1986, as amended (or the corresponding provision of any future United States internal revenue law)(the “Code”). The purpose of the Corporation is to perform executive and administrative functions on behalf of, and to be responsible and accountable to, the Council of Delegates (the “COD”) of the Christian Reformed Church in North America (“CRCNA”).

This Corporation shall not carry on any other activities not permitted to be carried on (a) by a corporation exempt from federal income tax under Section 501(c)(3) of the Code or (b) by a corporation, contributions to which are deductible under Section 170(c)(2) of the Code.

The Corporation has not been formed for pecuniary profit or gain. No part of the assets, income or profit of the Corporation are for the benefit of its Members, Directors or officers. However, the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in this Article I, Section 1.2 of these Bylaws.

No substantial part of the activities of the Corporation shall be the carrying on of propaganda or otherwise attempting to influence legislation. The Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

**ARTICLE II**

**ECCLESIASTICAL GOVERNMENT**

The CRCNA’s Church Order (“Church Order”), its Rules of Synodical Procedure (“Rules of Synodical Procedure”) and the mandates of Synod shall regulate the ecclesiastical organization and operation of this Corporation. Collectively, the Church Order, Rules of Synodical Procedure and mandates of Synod shall be referred to as the “Ecclesiastical Requirements.” Consistent with the Ecclesiastical Requirements, the Corporation shall constitute the Office of General Secretary (the “Office of General Secretary”) for the CRCNA and is

comprised of the General Secretary (the “General Secretary”), Chief Administrative Officer (the “Chief Administrative Officer”), and such other officers and employees appointed or authorized by the Board of Directors. The Chief Administrative Officer will report and be accountable to the General Secretary and the Board of Directors. The General Secretary will report and be accountable to the COD and Board of Directors. Collectively, the Office of General Secretary will be responsible and accountable to the COD.

### **ARTICLE III**

#### **MEMBERS**

Section 3.1 Membership Corporation. The Corporation is organized as a nonprofit nonstock corporation under the Delaware General Corporation Law (the “Law”). The members of this Corporation (each, a “Member” and, collectively, the “Members”) shall be composed of the members of the COD.

Section 3.2 Meetings of Members. The Members shall meet annually at the time and place as determined consistent with the Ecclesiastical Requirements. For convenience, this meeting time shall correspond with one of the three tri-annual COD meetings.

Section 3.3 Voting. The Members shall vote consistent with the Rules of Synodical Procedure.

Section 3.4 Financial Statements. The Corporation will provide notice to its Members indicating that any Member may obtain a copy of the Corporation’s annual financial statements upon the written request of the Member.

### **ARTICLE IV**

#### **BOARD OF DIRECTORS**

Section 4.1 Generally. The directors of this Corporation (each, a “Director” and, collectively, the “Directors” or “Board of Directors”) shall be those individuals who are elected by the Members consistent with the requirements set forth in these Bylaws.

Section 4.2 Number. The Board of Directors shall consist of at least 8 members, but no more than 12. Within the specified limits, the number of directors can be increased or decreased from time to time, by resolution of the COD, but no decrease shall shorten the term of any director then in office.

Section 4.3 Country Representation. Churches and leadership in both the United States and Canada comprise the CRCNA. During the period in which the representation of churches and leadership within the CRCNA is bi-national (covering the United States and Canada), the Members shall elect members of the Board of Directors in a manner to ensure the composition of the Board of Directors consists of an equal number of Directors from each of the United States and Canada. In the event that the representation of churches and leadership within the CRCNA meaningfully extends to additional countries, the Members and Board of Directors will consider



implementing such measures as may be necessary to ensure the composition of the Board of Directors consists of equitable representation from each such country.

Section 4.4 Term of Directorship. Directors shall serve for a term of three years. Directors may serve successive terms; provided, however, that the duration of a Director's term, or consecutive terms, shall not extend beyond six consecutive years.

Section 4.5 Vacancies. In the event of a vacancy on the Board due to resignation or removal of a Director, the Members may select an interim successor who will serve until the Members can elect a Director at the next annual meeting of the Members to fill the unexpired term.

Section 4.6 Termination of Directorship. A Directorship shall be terminated upon the occurrence of any of the following:

- (a) Resignation given in writing to the General Secretary and Chief Administrative Officer;
- (b) Upon the unanimous vote of all Directors, other than the Director who may be terminated, and at a regular meeting of the Board of Directors or special meeting of the Board of Directors called for that purpose;
- (c) Upon failure to attend two consecutive Board meetings without prior notice to the Chief Administrative Officer.

Section 4.7 Meetings of Board of Directors. The Directors will conduct an annual meeting of the Board following the annual meeting of Members. In addition, the Board will hold at least one other regular meeting each year. The Chief Administrative Officer shall call additional special meetings of the Board if requested in writing by at least one-third (1/3rd) of the Directors. Normally, an executive session is held at each regular meeting.

Section 4.8 Notice of Meetings. All Directors of the Corporation are entitled to not less than fifteen (15) days' notice of all special Board of Director meetings. Notice shall be in writing and may be by electronic transmission. The notice shall contain sufficient information to allow a Director to determine what matters are to be deliberated.

Section 4.9 Meetings by Electronic Conference. If all persons who are members of the Board or a committee (as the case requires) consent and each has adequate access, then they may participate in a meeting of the Board or committee by means of a conference telephone, video conference or other communications facilities as permit all persons participating in the meeting to hear each other, and a person participating in such a meeting by such means is deemed to be present at the meeting.

At the outset of each such meeting, and whenever votes are required, the chair of the meeting shall call roll to establish the presence of a quorum, and shall, whenever not satisfied that meeting may proceed with adequate security and confidentiality, unless a majority of the persons present at such meeting otherwise require, adjourn the meeting to a predetermined date, time, and place.



Section 4.10 Action Without Meeting. Unless otherwise restricted by the Certificate of Incorporation or the Bylaws, any actions required or permitted to be taken at any meeting of the Board of Directors may be taken without a meeting if all Directors consent thereto in writing or by electronic transmission. After an action is taken, the consent or consents relating thereto shall be filed with the minutes of proceedings of the Board of Directors in accordance with applicable law.

Section 4.11 Quorum and Voting. Fifty one percent (51%) of the Directors shall constitute a quorum for the conducting of business at a Board of Directors meeting. Each Director present at a meeting shall have the right to exercise one (1) vote.. At all meetings of Directors of the Corporation every question shall be determined by a majority of votes present, unless otherwise specifically provided by the Certificate of Incorporation or these Bylaws.

Section 4.12 Location of Meetings. The meetings of the Board of Directors of the Corporation shall be held at the home office of the Corporation or elsewhere in Canada or the United States, as the Board of Directors may by resolution determine or as the General Secretary may determine.

Section 4.13 Remuneration. Directors shall not receive any remuneration for their services, but may be reimbursed for expenses for their attendance at regular or special meetings of the Board of Directors.

## **ARTICLE V**

### **OFFICERS**

Section 5.1 Officers Generally. The officers of the Corporation shall consist of the General Secretary, Chief Administrative Officer, and any other officers that the Board may elect or appoint. Except as otherwise provided under any Ecclesiastical Requirements, the Board of Directors shall appoint the Officers. All officers other than the General Secretary and Chief Administrative Officer must be Directors. All officers shall hold office until their successors are elected and qualify or until their resignation or removal. The Board of Directors may remove an officer by vote of the Board of Directors.

Section 5.2 General Secretary. The General Secretary shall be the chief ecclesiastical officer of the CRCNA and shall have the authority and responsibilities as are prescribed from time to time by the COD, any relevant Ecclesiastical Requirements and the Board of Directors. The General Secretary shall report to (i) the Chair and Vice Chair of the COD and (ii) the Board of Directors. The duties of the General Secretary shall include the following:

- (a) Partner with Synod and the COD to advance the mission of the CRCNA.
- (b) Ensure compliance with CRCNA governance frameworks, promote best governance practices, and fulfill such executive roles as may be assigned from time to time by the COD.

(c) Oversee the ministry team and ministry frameworks of the CRCNA and implement the ministry plans of the CRCNA.

(d) Lead the ecumenical affairs of the CRCNA, including consultation and coordination with ministry leaders and partners on international ecumenical and interfaith matters.

(e) Supervise the offices and staff of Synodical Services.

(f) Preside as chair at meetings of the Board of Directors.

(g) Perform such other duties as the COD or Board of Directors may specify from time to time.

The General Secretary also shall be an authorized signatory on behalf of the Corporation.

Section 5.3 Chief Administrative Officer. The Chief Administrative Officer shall have overall responsibility for administration and ministry operations within the CRCNA. The Chief Administrative Officer shall function as the chief financial officer of the Corporation. The Chief Administrative Officer shall have the authority and responsibilities of the General Secretary when the General Secretary is absent. The Chief Administrative Officer shall report to the General Secretary and the Board of Directors. The duties of the Chief Administrative Officer shall include the following:

(a) Partner with the General Secretary to advance the mission of the CRCNA.

(b) To supervise members of the CRCNA ministry leadership team and ensure advancement of the priorities set forth in the CRCNA Ministry Plan.

(c) Support the General Secretary in connection with providing governance oversight for the CRCNA.

(d) Lead the operational affairs of the CRCNA, including oversight of operating budgets, ensuring compliance with organizational policies, practices and decisions made by Synod and the COD.

(e) To call meetings of the Board of Directors consistent with the Ecclesiastical Requirements and the requirements of the Law.

(f) In the absence of the General Secretary, to serve in place of the General Secretary and perform those responsibilities of the General Secretary outlined under Section 5.2 of this Article V.

(g) Perform such other duties as the General Secretary or Board of Directors may specify from time to time.

In the absence of the General Secretary, the Chief Administrative Officer shall be an authorized signatory on behalf of the Corporation for those matters which arise within the scope of the General Secretary's duties. The Chief Administrative Officer shall be an authorized signatory on behalf of the Corporation for those matters which arise within the scope of any other duties that the Board of Directors assigns to the Chief Administrative Officer.

Section 5.4 Corporate Officers. The Corporation shall have such other corporate officers performing such duties as COD and the Board of Directors determine from time to time.

## **ARTICLE VI**

### **COMMITTEES**

The Board of Directors may form standing and ad hoc committees as are necessary for the Corporation to carry out the purposes outlined under Article I, Section 1.2 of these Bylaws. The committees shall perform those duties which are delegated by the Board of Directors.

## **ARTICLE VII**

### **LIABILITY PROTECTION; INDEMNIFICATION**

Section 7.1 Protection from Corporate Obligations. No Director, officer, employee or agent is personally liable for obligations of the Corporation, except as applicable law requires otherwise.

Section 7.2 Volunteer Protection from Personal Actions. To the extent the articles describe, volunteer Directors, officers, and other volunteers are protected against personal liability for actions taken on the Corporation's behalf.

Section 7.3 Indemnification. To the fullest extent permitted by law, the Corporation will indemnify all Directors and officers and may indemnify employees and other agents. The Board of Directors may purchase insurance, advance expenses, and take all other appropriate actions to exercise these powers.

## **ARTICLE VIII**

### **NOTICE REQUIREMENTS**

Section 8.1 Permitted Methods. Notice may be given only in one or more of the following methods:

- (a) hand delivery
- (b) U.S. first class, registered or certified mail
- (c) electronic transmission if the recipient consents as described below.

Section 8.2 Addresses and Expense. Unless otherwise provided by law, any notice or other communication required or permitted under these bylaws must:

- (a) be in writing,
- (b) have its delivery expenses prepaid by the sender,
- (c) for notices given by the Chief Administrative Officer on the Corporation's behalf, addressed to the address most recently received by the Chief Administrative Officer from the recipient,
- (d) for notices given to the Corporation, be addressed to the Chief Administrative Officer's attention unless otherwise provided in these Bylaws. If the sender holds the office of Chief Administrative Officer, that sender must give the notice to the General Secretary. If that sender also holds the office of General Secretary, that sender must give the notice to each Director, and
- (e) for notices of meetings, describe the means of communication by which the recipient may participate.

Section 8.3 Option for Electronic Methods. By written notice containing the recipient's electronic mail or facsimile address, a recipient may authorize the sender to give notices and other communications to that recipient by electronic mail or facsimile.

For purposes of these Bylaws, "electronic mail" and "electronic mail address" have the meaning given under Section 232(d)(2) and 232(d)(3), respectively, of the Law.

Section 8.4 Effective Date of Notice. Notice given on the Corporation's behalf (i) that is mailed by first-class, registered or certified mail is deemed given when deposited in the U.S. Postal Service, postage prepaid, and (ii) that is sent by electronic transmission is deemed given when electronically transmitted to the person entitled to the notice in a manner that person authorized, and (iii) that is hand delivered is deemed given when handed to the recipient by the sender or left at the recipient's address in either a mailbox or with a person the sender reasonably believes will deliver the notice to the recipient.

## **ARTICLE IX**

### **GENERAL PROVISIONS**

Section 9.1 Fiscal Year. The Board of Directors may fix the fiscal year for the Corporation from time to time.

Section 9.2 Books and Records. Any records administered by or on behalf of the Corporation in the regular course of its activities, including its books of account and minute books, may be maintained on any information storage device, method, or one or more electronic networks or databases (including one or more distributed electronic networks or databases); provided that the records so kept can be converted into clearly legible paper form within a reasonable time. The

Corporation shall so convert any records so kept upon request of any person entitled to inspect such records pursuant to applicable law.

Section 9.3 Checks, Notes, Drafts, Etc. All checks, notes, drafts, or other orders for the payment of money of the Corporation shall be signed, endorsed, or accepted in the name of the Corporation by such officer, officers, person, or persons as from time to time may be designated by the Board of Directors or by an officer or officers authorized by the Board of Directors to make such a designation.

Section 9.4 Conflict with Applicable Law or Certificate of Incorporation. These Bylaws are adopted subject to any applicable law and the Certificate of Incorporation. Whenever these Bylaws may conflict with any applicable law or the Certificate of Incorporation, such conflict shall be resolved in favor of such law or the Certificate of Incorporation.

## **ARTICLE X**

### **AMENDMENTS**

The Members may amend these Bylaws by a majority vote of all of the Members.

## **ARTICLE XI**

### **INTERESTED PARTY TRANSACTIONS**

For the purposes of these Bylaws, an “Interested Party Transaction” is any contract or other transaction between the Corporation and (a) any present Director or any individual who has served as a Director in the five years preceding the transaction (a “Past Director”), (b) any family member of a present or past Director, (c) any corporation, partnership, trust, or other entity in which a present or past director is a director, officer, or holder of a financial interest, (d) any present officer or any individual who has served as an officer in the five years preceding the transaction (a “Past Officer”), (e) any family member of a present or past officer, or (f) any corporation, partnership, trust, or other entity in which a present or past officer is a director, officer, or holder of a financial interest.

In any instance where the Corporation proposes to enter into an Interested Party Transaction, such Interested Party Transaction shall be approved only if approved by both a majority of the disinterested and fully informed Directors of the Corporation and the COD.

## **CERTIFICATE**

I, [\_\_\_\_], General Secretary of The Worldwide Christian Reformed Church, certify that these Bylaws were adopted by this Corporation on \_\_\_\_\_, 2022.

Dated: \_\_\_\_\_, 2022

\_\_\_\_\_  
[\_\_\_\_], General Secretary

## **Appendix B3**

# **STATE of DELAWARE CERTIFICATE of INCORPORATION of THE WORLDWIDE CHRISTIAN REFORMED CHURCH A NONPROFIT NON-STOCK CORPORATION**

## **ARTICLE I**

### **NAME**

The name of the corporation is The Worldwide Christian Reformed Church (the "Corporation").

## **ARTICLE II**

### **REGISTERED OFFICE AND AGENT**

The address of the Corporation's registered office in the State of Delaware is 251 Little Falls Drive, Wilmington, DE 19808. The name of the registered agent is Corporation Service Company.

## **ARTICLE III**

### **PURPOSES**

The Corporation is a nonprofit nonstock corporation organized and operated exclusively for charitable, scientific, literary or educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code. The purpose of the Corporation is to perform executive and administrative functions on behalf of and to be responsible to the Council of Delegates of the Christian Reformed Church in North America. The Corporation may engage in any lawful activity for which nonprofit corporations may be organized under the Delaware General Corporation Law. However, the Corporation will not carry on any activities not permitted to be carried on (a) by a corporation exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code, or (b) by a corporation to which contributions are deductible under Section 170(c)(2) of the Internal Revenue Code.

## **ARTICLE IV**

### **NONSTOCK**

The Corporation will not have any capital stock.

## **ARTICLE V**

### **MEMBERSHIP**

The members of the Corporation (each, a “Member” and, collectively, the “Members”) shall be composed of the members of the Council of Delegates of the Christian Reformed Church in North America.

## **ARTICLE VI**

### **BOARD OF DIRECTORS**

The members of the Corporation’s board of directors (each, a “Director” and, collectively, the “Directors” or “Board of Directors”) shall be elected by the Members immediately upon the organization of the Corporation and each will serve as a Director until his or her resignation, removal or replacement as provided in the Bylaws of the Corporation.

The Board of Directors will manage and direct the affairs and business of the Corporation. The qualifications, election, number, tenure, powers, and duties of the members of the Board of Directors will be as provided in the Bylaws.

## **ARTICLE VII**

### **PROHIBITIONS ON INUREMENT AND POLITICAL ACTIVITIES**

No part of the assets, income or earnings of the Corporation will inure to the benefit of members, officers, directors or individuals. However, the Corporation will be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in this Certificate of Incorporation.

No substantial part of the activities of the Corporation will be the carrying on of propaganda or otherwise attempting to influence legislation. The Corporation will not participate in or intervene in (including the publishing or distribution of statements) any political campaign on behalf of or in opposition to any candidate for public office.

## **ARTICLE VIII**

### **LIMITATIONS ON LIABILITY**

To the fullest extent permitted by law, no Director will be personally liable to the Corporation or its Members for monetary damages for any breach of fiduciary duty as a Director. No amendment to, modification of, or repeal of this Article VIII shall apply to or have any effect on the liability or alleged liability of any Director for or with respect to any acts or omissions of such Director occurring prior to such amendment.

## **ARTICLE IX**

### **AMENDMENT OF BYLAWS**

In addition to the powers conferred upon the Board of Directors by law, the Board of Directors will have the power to make, adopt, alter, or repeal, from time to time, the Bylaws of the Corporation.

## **ARTICLE X**

### **DISTRIBUTIONS UPON LIQUIDATION OR DISSOLUTION**

In the event of the liquidation, dissolution, or winding up of the affairs of the Corporation, whether voluntary, involuntary, or by operation of law, the Board of Directors will, except as may be otherwise provided by law, transfer all of the assets of the Corporation in such manner as the Directors, in the exercise of their discretion, may by a majority vote determine; provided, however, that:

(1) any such distribution of assets will be consistent with the purposes stated in this Certificate of Incorporation; and

(2) such distributions may only be to one or more organizations that are tax exempt under Section 501(c)(3) of the Internal Revenue Code

## **ARTICLE XI**

### **AMENDMENT OF CERTIFICATE**

The Corporation may amend, alter, or repeal any provisions contained in this Certificate of Incorporation in a manner prescribed by applicable statutes. However, no amendment will authorize the Board of Directors or Members of the Corporation to conduct the affairs of the Corporation in any manner or for any purpose contrary to the provisions of Section 501(c)(3) of the Internal Revenue Code.

## **ARTICLE XII**

### **TERM OF CORPORATION**

The term of the Corporation is perpetual.

## **ARTICLE XIII**

### **REFERENCE TO INTERNAL REVENUE CODE**

Any reference in this Certificate of Incorporation to a provision of the Internal Revenue Code will refer to that provision in the Internal Revenue Code of 1986, as amended, or the corresponding provision of any future United States internal revenue law.



**ARTICLE XIV**

**NAME AND ADDRESS OF INCORPORATOR**

The name and mailing address of the incorporator are as follows:

Name:	Dustin J. Jackson
Mailing Address:	45 Ottawa Ave. SW, Suite 1100, Grand Rapids Michigan 49503

I, the undersigned, for the purpose of forming a corporation under the laws of the State of Delaware, do make, file and record this Certificate of Incorporation, and do certify that the facts stated in this Certificate of Incorporation are true, to the best of my knowledge and belief.

Signed on \_\_\_\_\_, 2022

By: \_\_\_\_\_  
Dustin J. Jackson, Incorporator

## **Appendix C1**

### **Proposed Modifications to Advisory Panel Process and Appeal Process in Situations of Abuse (Church Order Supplement, Articles 30-a and 42-b)**

#### **I. Background**

According to current procedures for responding to abuse by a church leader, a claimant contacts either a member of a Safe Church Team (either in their own church or in the classis), the Safe Church Ministry office, or a member of the church council of the accused, and the person who is contacted by the claimant initiates an advisory panel process (APP). The APP provides a mechanism for objectively assessing the probability and gravity of abuse. Its aim is to provide recommendations for a church council in order to help them respond to abuse in ways that promote both justice and healing. As an advisory body, the APP has no decision-making authority. Instead, the council determines how the church will respond to the allegations. For a variety of reasons, councils don't always follow up on the recommendations of the APP.

When a council decides not to act on the recommendations of the APP, or when a council decides to handle an allegation of abuse against a church leader without making use of an APP and in ways that seem inadequate or unjust, a claimant or the accused can appeal the decision to classis. Unfortunately, classes are not well equipped to adjudicate cases of abuse. While panelists who serve on the APP receive abuse-awareness training—orienting them to the nature of abuse, to the patterns of an abuser (including grooming), to the impact on a person who has been victimized, to techniques for asking questions in ways that disclose the information needed without retraumatizing the victim, and to methods on how to assess the situation judiciously—classical delegates receive no such training.

Especially in cases where the APP is not used and there is thus not a “report” to provide counsel and guidance, the classis is left to its own resources to discern (often within the limits of a classis meeting) the veracity of the allegations and to map out a way forward for the church to respond to the allegations of abuse. Classes must do this important work with limited time, limited information, and insufficient relevant competency. Further, personal relationships between an accused church leader and/or claimant and delegates to classis may make it difficult to gain an unbiased hearing for the involved parties. Finally, the possibility of retraumatization in this scenario is significant because the alleged victim is asked to disclose what feels shameful and painful to an increasing number of people who have the authority to decide whether the claimant's experience and testimony are truthful and significant enough to warrant the church's response.

#### **II. Proposal**

In light of the above, the following modifications are proposed to the advisory panel process<sup>1</sup> and to the appeal process in situations of alleged abuse in order to ensure due process, greater levels of accountability, support, and counsel for the various assemblies involved in adjudicating allegations of abuse, as well as to ensure greater support and care for the claimant and for the accused.

*A. Summary of proposed revisions to the advisory panel process (see also proposed changes to “Guidelines for Handling Abuse Allegations Against a Church Leader”)*

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<sup>1</sup> It is the hope that these revisions to the Advisory Panel Process will instill greater confidence in the process and reduce the likelihood of appeal.

## 1. Inclusion of *emotional abuse*

When allegations of emotional abuse by a church leader are brought to the council, the council can ask for an advisory panel to inquire into the allegations. The following definition of emotional abuse shall be added to the “Guidelines for Handling Abuse Allegations Against a Church Leader”<sup>2</sup>:

Emotional abuse is a pattern of behavior in which a person insults, humiliates, and manipulates an individual or group in order to establish or maintain control over them. Emotional abuse includes

- threatening a person’s safety, property, or loved ones;
- isolating a person from family, friends, and acquaintances;
- demeaning, bullying, belittling, shaming, or humiliating a person;
- delivering constant criticism; or
- emotionally blackmailing or harassing a person.

## 2. Revision to consequences for determination of guilt

If the advisory panel determines that an officebearer is guilty of sexual misconduct, the officebearer will be considered guilty of a serious deviation from godly conduct and worthy of special discipline according to Church Order Supplement, Articles 82-84, b. If, however, the advisory panel determines that an officebearer is guilty of emotional misconduct or abuse, the advisory panel shall make recommendations for disciplining the officebearer in ways that are appropriate to the harm done and that prioritize both justice and, if possible, rehabilitation and restoration of the offender (this could include such recommendations as suspension for a period of time, counseling, abuse of power training, mentoring, restorative practices, oversight and accountability, or, if the officebearer is deemed unfit for ministry, deposition). Please note that this recommendation in no way seeks to diminish the weightiness of emotional abuse. In fact, studies show that emotional abuse can be equally as damaging as other forms of abuse. However, because of the range of gravity and impact of behaviors that constitute emotional abuse, what is required for justice, the healing of the victim(s), and the welfare of the church is not always best served by deposition.

## 3. Involvement of church visitors<sup>3</sup>

When allegations of abuse against a church leader are brought forward to a church council, the council will contact the classis interim committee, which will appoint church visitors to do the following:

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<sup>2</sup> This proposed revision is consistent with Recommendation F of the Addressing the Abuse of Power Committee report approved by Synod 2019, mandating 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.”

<sup>3</sup> The involvement of church visitors in a church’s response to allegations of abuse against a church leader is new to the role of church visitor. In order to equip church visitors for this involvement, it is strongly recommended that church visitors take a 60-minute training on abuse in the church in preparation for their role as church visitors. This training is available through Safe Church Ministry. This new role will also be described in a new Supplement to Church Order Article 42-b regarding church visitors.

- a. Meet with the church council of the accused for the purposes of advice, encouragement, and support as the council determines the most appropriate process for investigating and responding to the allegations (advisory panel process, independent investigation, mediation/restorative conversations, other).
- b. Participate as an observer on the panel if an advisory panel process is initiated.
- c. Advise the church council as they discern how to follow up on and respond to the advisory panel findings.
- d. Prepare a report detailing their observations of the advisory panel proceedings and the council's response. The report will be submitted to the church council and, if requested, to the claimant, the claimant's advocate, the accused, and the support person for the accused. The report is to be kept confidential and submitted to classis only if there is an appeal of the council's decision. All parties shall commit to maintaining the confidentiality of the report.

#### 4. Orientation and training

Before handling situations involving abuse allegations against a church leader, members of a council will participate in a 60-minute Safe Church Ministry orientation and training on due process, abuse awareness, and response.<sup>4</sup> Training will be made available through Safe Church Ministry. Classes and councils are strongly encouraged to include this training in the orientation of all church visitors and officebearers.

#### 5. Independent investigations

The council, in conversation with the claimant's advocate and a Safe Church representative, and the church visitors, may choose to arrange for an independent investigation<sup>5</sup> into the allegations. This is strongly recommended in the following situations:

- a. The accused or claimant is a prominent leader in the community or region such that impartiality is especially elusive.
- b. The accusations consist of multiple victims or multiple jurisdictions.
- c. Real or perceived conflicts of interest make impartiality especially elusive.
- d. The case is appealed to classis because of alleged irregularities or mishandling of the allegations.

*B. Summary of proposed modifications to an Article 30-a appeal process in situations of abuse that are appealed to classis or synod (the following material will be proposed as a new Supplement to Church Order Art. 30-a)*

#### 1. Involvement of synodical deputies when an appeal regarding abuse comes before classis

When an Article 30-a appeal of a council decision involving allegations of abuse against a church leader comes before classis, the synodical deputies will advise the classis

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<sup>4</sup> This training might be fulfilled through watching and discussing a Safe Church Ministry training video, participating in an in-person training by a Safe Church representative or mental health professional, engaging in a live online training with Safe Church staff, or taking part in some combination of these options.

<sup>5</sup> Safe Church will keep a list of credible organizations that do independent investigations (for example, GRACE [Godly Response to Abuse in a Christian Environment] and Plan to Protect).

in order that fair process and proper respect and care for all involved may be maintained (per Church Order Art. 48-c)<sup>6</sup>. Because the role of the synodical deputies in such a case is not concurrence but simply advisory to the classis, no report will be submitted.

## 2. Orientation and training

Before handling an appeal to classis involving abuse allegations against a church leader that have previously been taken up by an advisory panel process, classis delegates will participate in a 60-minute Safe Church Ministry orientation and training on due process, abuse awareness, and response.

Before handling an appeal to synod involving abuse allegations against a church leader that have previously been taken up by an advisory panel process, the synod advisory committee members will participate in a 60-minute Safe Church Ministry orientation and training on due process, abuse awareness, and response.

## 3. Independent investigations

If an independent investigation hasn't already been done, classes or their interim committees may choose to arrange for an independent investigation into the allegations claimed. An independent investigation is strongly recommended in the following situations:

- a. The accused or the claimant is a prominent leader in the community or region such that impartiality is especially elusive.
- b. The accusations consist of multiple victims or multiple jurisdictions.
- c. Real or perceived conflicts of interest make impartiality especially elusive.
- d. The case is appealed to classis because of alleged irregularities or mishandling of the allegations.

## 4. Responsibilities to the claimant and the accused

- a. Orientation to the process: Classes or their interim committees shall ensure that the claimant and the accused are familiar with the process, understand what is expected of them, and know how best to prepare (see Art. 30-a).
- b. Commitment to confidentiality: Delegates to the classis meeting addressing the appeal will commit to holding all matters of the testimony and discussion, including the identity of persons involved, in confidence according to the Rules for Synodical Procedure (section V, B, 11). Breaches of confidentiality will be reported to the councils of any delegates who violate this commitment.
- c. Communication: The clerk of the classis that is taking up the appeal will communicate in a timely fashion the decisions of the classis to the claimant and the accused.

## 5. Follow-up care

After the proceedings are finished, the church visitors and/or the classis Safe Church coordinator will arrange for restorative circle conversations and other forms of care to be made available to the persons most affected by the allegations of abuse and by the appeal

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<sup>6</sup> "Besides the duties elsewhere stipulated, the deputies shall, upon request, extend help to the classes in the event of difficulties in order that proper unity, order, and sound doctrine may be maintained" (Church Order Art. 48-c).

process, to provide a pathway forward for healing and restoration to the community. Classes are also strongly encouraged to set aside funds for follow-up counseling for affected parties.

### III. Recommendation

That synod adopt the following proposed revisions (indicated by italics) to the Church Order Supplement (Arts. 30-a and 42-b) and to the “Guidelines for Handling Abuse Allegations Against a Church Leader.”

#### *Grounds:*

1. The proposed changes provide greater support for the local council and the classis to act with justice and compassion when allegations of abuse against a church leader are brought forward.
2. The proposed changes increase awareness about how to adjudicate allegations of abuse by those who are authorized to respond on behalf of the church in order to ensure better outcomes.
3. By expanding the use of the advisory panel process, those who bring forward allegations of abuse and those who are accused are given a safe, objective process by which to have their voice heard.
4. The proposed changes reduce the likelihood of appeals to classis and synod involving allegations of abuse.
5. The proposed changes ensure proper support and care for the claimant and the accused should the allegations be appealed to classis.
6. The proposed changes are consistent with the recommendations proposed by the Addressing the Abuse of Power Committee report approved by Synod 2019.

*Proposed Church Order Supplement, Article 42-b, section b (the current Supplement, Article 42-b would become section a)*

- b. When allegations of abuse against a church leader are brought forward to a church council, the council will contact the classis interim committee, which will appoint church visitors to do the following:*
  1. *Meet with the church council of the accused for the purposes of advice, encouragement, and support as the council determines the most appropriate process for investigating and responding to the allegations (advisory panel process, independent investigation, mediation/restorative conversations, other).*
  2. *Participate as an observer on the panel if an advisory panel process is initiated.*
  3. *Advise the church council as they discern how to follow up on and respond to the advisory panel findings.*
  4. *Prepare a report detailing their observations of the advisory panel proceedings and the council's response. The report will be submitted to the church council and, if requested, to the claimant, the claimant's advocate, the accused, and the support person for the accused. The report is to be kept confidential and may be submitted to classis only if there is an appeal of the council's decision. All parties shall commit to maintaining the confidentiality of the report.*

*Proposed addition to Church Order Supplement, Article 30-a: section A, 3 (the current sections A, 3 and 4 would become A, 4 and 5)*

### 3. Appeal Process in Situations of Abuse That Are Appealed to Classis

*Involvement of Synodical Deputies. When an appeal of a council decision involving allegations of abuse against a church leader comes before classis, the synodical deputies will advise the classis in order that fair process and proper respect and care for all involved may be maintained (per Church Order Art. 48-c).*

*Orientation and Training. Before handling an appeal involving abuse allegations against a church leader that have been taken up by an advisory panel process, classis delegates will participate in a 60-minute Safe Church Ministry orientation and training on due process, abuse awareness, and response.*

*Independent Investigations. If an investigation hasn't already been done, classes or their interim committees may choose to arrange for an independent investigation into the allegations claimed. An independent investigation is strongly recommended in the following situations:*

- a. The accused or claimant is a prominent leader in the community or region such that impartiality is especially elusive.*
- b. The accusations consist of multiple victims or multiple jurisdictions.*
- c. Real or perceived conflicts of interest make impartiality especially elusive.*
- d. The case is appealed to classis because of alleged irregularities or mishandling of the allegations.*

#### *Responsibilities to the Claimant and the Accused*

- a. Orientation to the process: Classes or their interim committees shall ensure that the claimant and the accused are familiar with the process, understand what is expected of them, and know how best to prepare.*
- b. Commitment to confidentiality: Delegates to the classis meeting addressing the appeal will commit to holding all matters of the testimony and discussion, including the identity of persons involved, in confidence according to the Rules for Synodical Procedure (section V, B, 11). Breaches of confidentiality will be reported to the councils of any delegates who violate this commitment.*
- c. Communication: The clerk of the classis that is taking up the appeal will communicate in a timely fashion the decisions of the classis to the claimant and the accused.*

*Follow-up Care. After the proceedings are finished, the church visitors and/or the classis Safe Church coordinator will arrange for restorative circle conversations to be made available to the persons most affected by the allegations of abuse and by the appeal process, to provide a pathway forward for healing and restoration to the community. Classes are also strongly encouraged to set aside funds for follow-up counseling for affected parties.*

*Proposed addition to Supplement, Article 30-a: section B, 8*

- 8. When an appeal of a classis decision involving allegations of abuse against a church leader comes before synod, members of the synod advisory committee will participate in a 60-minute Safe Church Ministry orientation and training on due process, abuse awareness, and response.*



## Appendix C2

### Proposed Changes to “Guidelines for Handling Abuse Allegations Against a Church Leader”

*Note:* Changes to the existing document are noted in bold italics and strikethrough.

#### B. Guidelines for Safe Church Panel Process in Response to an Abuse Allegation

##### 1. Definitions

- a. Church Leader: Member churches and classes should be allowed some freedom in defining *church leader*. A member church or classis may use the definition of church leader that is consistent with its general liability policy or other insurance coverage.
- b. Misconduct: The Canadian provinces and each of the fifty United States have legal definitions of child abuse, child sexual abuse and exploitation, and physical abuse as well as a host of definitions of crimes committed against adults, including assault and battery, rape, and sexual harassment. Ecclesiastical procedures such as those outlined in **sections 2-4** that follow cannot measure a person’s guilt by a legal standard; only civil authorities are entitled to hold a person accountable for violation of a civil or criminal code. For that reason, an ecclesiastical procedure cannot judge a person to be guilty of child abuse or rape as defined by law. An ecclesiastical procedure can, however, judge someone to be guilty of ungodly conduct, misuse of power, misuse of spiritual authority, sexually inappropriate behavior, and neglect and abuse of office. These behaviors are not violations of civil or criminal code and therefore are not subject to criminal prosecution or civil redress. They are, instead, behaviors that violate the trust and well-being of individuals and the community of believers, and they taint the office held by the offender.

The following definitions are given to further assist the churches in understanding the types of behaviors that might constitute ungodly conduct, misuse of power, sexually inappropriate behavior, and so forth:

- 1) Physical misconduct: Physical misconduct means
  - threatened harm or nonaccidental injury inflicted on a minor or legally protected adult, or
  - offensive or harmful contact by an adult.

Physical misconduct is sometimes a single event, but more often a chronic pattern of interacting with a minor or an adult.
- 2) Sexual misconduct: Sexual misconduct means
  - exploiting or grooming (preparing) a minor or an adult—regardless of consent or circumstances—for the purpose of sexual touch, sexual activity, or emotional intimacy, with the result of either sexual gratification or power and control over the minor or adult;
  - unwelcome touch, sexual activity, or emotional intimacy between coworkers, or covolunteers; or
  - sexual touch, sexual activity, or emotional intimacy between a supervisor and a subordinate who serve together in a church program or church ministry.

- 3) ***Emotional abuse: Emotional abuse is a pattern of behavior in which a person insults, humiliates, and manipulates an individual or group in order to establish or maintain control over them. Emotional abuse includes***
- ***threatening a person's safety, property, or loved ones;***
  - ***isolating a person from family, friends, and acquaintances;***
  - ***demeaning, bullying, belittling, shaming, or humiliating a person;***
  - ***delivering constant criticism; or***
  - ***emotionally blackmailing or harassing a person.***

## 2. ***Responding to abuse by a church leader when the claimant is an adult***

The guidelines in this section describe the process to be followed (1) when the claimant is an adult or (2) when the claimant comes forward as an adult with an allegation of abuse that took place during childhood or adolescence. ~~The guidelines for handling abuse allegations by an adult against a church leader assume the availability of an advisory panel. The role of the advisory panel is to evaluate the gravity of the allegations and the probable veracity of them. The standard of proof is that the testimony "more likely than not" supports the allegations.~~

~~*Note: Provisions that specify the time to convene a meeting or the place of that meeting are only guidelines and are not requirements of the procedure.*~~

- a. The claimant contacts the office of Safe Church Ministry or a classis safe church team for an advocate. The advocate will assist the claimant with her or his allegation by helping to compile witnesses and testimony, by attending the panel session with the claimant, and by advocating for the claimant before other ecclesiastical bodies.
- b. The advocate should contact a member of the executive committee or similar committee (executive) of the accused person's church or the chairperson of the safe church team (team) ***with the allegation of abuse***. The contact should include the allegation in writing with the names of the claimant and the accused person.
- c. The executive notifies the safe church team chairperson (or the chairperson notifies the executive) of the advocate's contact. The executive (or chairperson) will identify the claimant, the accused person, and the allegation known at that time.
- d. ***The executive calls a meeting with the executive committee or the council, the claimant's advocate, the church's safe church leader or the classis safe church coordinator and the church visitors to develop a plan for exploring the veracity of the allegations.<sup>1</sup> Ordinarily, the plan will involve***
  - ***suspending the accused from their duties without prejudice until the allegations have been investigated.***
  - ***participating in a 60-minute Safe Church Ministry orientation and training on due process, abuse awareness, and response.<sup>2</sup>***

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<sup>1</sup> ***Before handling situations involving abuse allegations against a church leader, members of a council along with the church visitors will participate in a 60-minute Safe Church Ministry orientation and training on due process, abuse awareness, and response. Training will be made available through Safe Church Ministry.***

<sup>2</sup> ***This training might be fulfilled through watching and discussing a Safe Church Ministry training video, participating in an in-person training by a Safe Church representative or mental health***

- **at least one of the following processes:**
  - 1) **an advisory panel process exploring the gravity and probability of the allegations of abuse (the denominational Safe Church Ministry office is available to convene the panel)**
  - 2) **an independent investigation into the allegations of abuse (the denominational Safe Church Ministry office will keep a list of reputable investigators). It is strongly recommended that councils make use of an independent investigator in the following situations:**
    - a) **The accused or claimant is a prominent leader in the community or region such that impartiality is especially elusive.**
    - b) **The accusations consist of multiple victims or multiple jurisdictions.**
    - c) **Real or perceived conflicts of interest make impartiality especially elusive.**
  - 3) **an internal investigation led by a designated investigation team**
- e. **Denominational Safe Church Ministry staff are available to help the council execute the agreed-upon plan for responding to abuse (i.e., providing a list of independent investigators, initiating an advisory panel, providing training and counsel, and/or providing resources regarding how to conduct a church investigation).**

### **3. Convening an Advisory Panel**

- a. **If the council decides to respond to an allegation of abuse against a church leader through the advisory panel process, the chair of council contacts the classis safe church team to convene the panel.**
- b. If a classis does not yet have a safe church team, then the advocate or the executive should contact the nearest team to convene an advisory panel (panel). A panel should be convened as soon as possible after it receives a request to convene. If the accused person is an employee of the CRCNA or an agency of the CRCNA, the panel shall include an observer who is a representative of the employer to be named by the executive director of the CRCNA in consultation with any agency involved. **If the accused person is an officebearer, the panel shall include two church visitors from the classis of the accused's church as observers. The observers shall not participate in the panel but shall simply observe the proceedings.**
- c. The chairperson of the panel contacts the advocate to schedule the claimant's meeting. The panel chooses the location and the time. The claimant and witnesses should be available for the meeting. The panelists, executive committee members, claimant, advocate, **observers**, and witnesses should not publicly mention the meeting.  
**Note: The advisory panel will notify the accused person of the allegation only after it has evaluated the testimony of the claimant to be both probable and serious.**

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**professional, engaging in a live online training with Safe Church staff, or taking part in some combination of these options.**

- d.** The panel chairperson brings the panelists under a pledge of confidentiality regarding the name of the claimant, the accused person, and the details of the allegation brought forward. The claimant and witnesses may waive confidentiality of their own testimony at the conclusion of the panel process so the advocate, the panelists, and the observers (see section 3, **e** below) may report on the matter when it is presented to the executive, the council, and other ecclesiastical bodies.
- e.** If the executive chooses, it may appoint two representatives to observe both the claimant's and the accused person's meeting with the panel. A representative observer must adhere to confidentiality during the panel process.
- f.** The panel receives the information presented to it by the claimant, examines the contents of written materials, questions the witnesses, and consults with experts as needed.

Testimony may be in the form of written material, witnesses, notarized statements, depositions (statements taken under oath), email and other electronic communications, and personal property. When distance would make travel difficult, costly, or cause an undesirable delay in convening the panel, teleconferencing and other secure methods of communication are permissible.

- g.** Following the meeting with the claimant, if the panel evaluates the allegation as both serious and probable, then the panel notifies the claimant of their evaluation, and the panel moves to the next step in the advisory panel process. If, however, the allegation is not evaluated as serious or probable, then the panel ends its work. If the panel ends, it notifies the claimant and the executive. The executive may dismiss the matter or continue contact with the claimant.

**Note: If the panel does not find evidence to support the allegations, this does not mean that the claimant has not been hurt or harmed by inappropriate uses of power by the accused. It only means that the allegations did not meet the standard of evaluation as serious and probable. As such, it is important that the council continue to ensure pastoral support and care for the claimant in ways that lead to healing and health.**

- h.** If the panel process continues, a panelist notifies the accused person that a claimant's advisory panel meeting took place. The panelist submits the allegations in writing to the accused person. The allegation must include specific incidents, the dates of those incidents when possible, and an indication of witnesses or corroborating evidence.

The accused person has at least five (5) days after receiving the written allegation to prepare for his or her meeting with the panel. The accused person should be accompanied by a support person who is not a current or former practicing lawyer.

The accused person presents his or her testimony before the same panel at a time and location chosen by the panel. The panelists, executive committee, accused person, support person, **observers**, and witnesses should not publicly mention the meeting.

- i.** The panel receives the information presented to it by the accused person. They examine the contents of written material, notarized statements, or depositions. They

interview the accused person and witnesses, and they consult with experts as needed. When distance would make travel difficult, costly, or cause an undesirable delay in convening the panel, teleconferencing and other secure methods of communication are permissible.

The accused person and witnesses may waive confidentiality of their own testimony at the conclusion of the panel process so that the panelists and the representatives may report to the executive, the council, and other ecclesiastical bodies.

- j.* The panel convenes to consider the seriousness and the probability of the allegation along with the testimonies offered by the claimant and the accused person. The panelists sign a report of their findings. If the panel hears the accused person's admission of misconduct, or if the claimant's testimony is more likely to have occurred than that of the accused person's testimony, the panel may offer specific recommendations for pastoral care and church discipline. The panel will send a copy of their report to the claimant and the accused person.
- ~~*m.* The executive receives the panel's report. The chairperson presents the panel's report first; next, the advocate (or the claimant) presents to the executive; and then the representatives present to the executive. If the accused person is an ordained pastor, then a classical church visitor or member of the classical interim committee must be present when the chairperson, advocate or claimant, and the representatives meet with the executive.~~
- k.* The executive must convene the council to bring the panel's report. At this meeting, the chairperson first presents the panel's report. Second, the council should meet with the claimant (or advocate) and the accused person individually, one after the other. Neither the claimant (advocate) nor the accused person should meet with the council prior to this meeting. Third, the representatives meet with the council. ***Fourth, the church visitors meet with the council.***
- l.* If ***the situation involves any form of sexual misconduct and*** the accused person acknowledges his or her guilt at the council meeting, the council should initiate steps of discipline by following Church Order Articles 82 and 83. When the council ***exercises discipline over an ordained minister***, it should inform the neighboring council for its concurrence, if necessary, and the congregation as well.

***If the situation involves emotional misconduct or abuse, the advisory panel shall make recommendations for disciplining the officebearer in ways that are appropriate to the harm done and that prioritize both justice and, if possible, rehabilitation and restoration of the offender (this could include such recommendations as suspension for a period of time, counseling, abuse of power training, mentoring, restorative practices, oversight and accountability, or, in cases where the officebearer is determined unfit for ministry, deposition). Please note that this recommendation in no way seeks to diminish the weightiness of emotional abuse. In fact, studies show that emotional abuse can be equally as damaging as other forms of abuse. However, because of the range of gravity and impact of behaviors that constitute emotional abuse, what is required for justice, the healing of the victim(s), and the welfare of the church is not always best served by deposition.***

- m. The council has thirty days from receipt of the report to adjudicate the allegation and decide the next course of action. The council will notify in writing the claimant and the accused person of its adjudication and its next course of action. The council may conduct its own hearing into the matter, and if so, the claimant and the accused person may have legal counsel present at the council's expense. Guidance on hearing procedures can be found in the Supplement to Article 30-c of the Church Order, "Judicial Code of Rights and Procedures," Articles 2-14.
- n. ***The church visitors shall be present at all deliberations regarding the council's response to the allegations of abuse. At the end of the deliberations, the church visitors will prepare a report detailing their observations of the advisory panel proceedings and the council's response. The report is to be kept confidential and will be given only to the church council and, if requested, to the claimant, the claimant's advocate, the accused, and the support person for the accused. The report may be submitted to classis only if there is an appeal of the council's decision.***
- ~~q. If the council decides to take no further action on the report, or if the action taken by the council is contrary to the findings of the advisory panel, then the panel chairperson, after consultation with the claimant or advocate, will~~
  - ~~1) submit a copy of the panel's report to the church visitors with a request for intervention; or~~
  - ~~2) submit a copy of the panel's report to the classical interim committee with a request for intervention.~~
- ~~r. If the executive does not inform the council of the panel's report, the panel chairperson or advocate will immediately contact the church visitors or classical interim committee.~~
- o. The advocate, the claimant, ***and the church visitors*** may attend any subsequent ecclesiastical meetings where the allegations are discussed, including classis, the denominational Judicial Code Committee, or the advisory committee of synod.
- ~~t. The claimant and the accused person may appeal the decision of the council. Such appeals should be addressed to the classis, where standard appeal procedures are applied. These procedures can be found in the Supplement to Article 30-c of the Church Order, "Judicial Code of Rights and Procedures," Articles 16-27.~~
- p. ***The claimant and the accused person may appeal the decision of the council. Such appeals should be addressed to the classis, where standard appeal procedures are applied as outlined in Article 30 of the Church Order and Its Supplements. When an Article 30-a appeal involving allegations of abuse against a church leader comes before classis, the synodical deputies will advise the classis in order to ensure that fair process and proper respect and care for all involved are maintained (per Church Order Art. 48-c)<sup>3</sup>.***

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<sup>3</sup> ***"Besides the duties elsewhere stipulated, the deputies shall, upon request, extend help to the classes in the event of difficulties in order that proper unity, order, and sound doctrine may be maintained" (Church Order Art. 48-c).***



#### 4. Five important footnotes

- a. These are *suggested* guidelines. The circumstances of abuse may dictate that church officials deviate from them. ~~Such circumstances cannot all be anticipated in advance, but would include deviations that provide protection for the alleged victims or alleged perpetrators of abuse.~~ In addition, state and provincial laws vary somewhat in terms of the manner in which abuse is defined and how it should be reported. The presumption should be in favor of following the guidelines in the case of each allegation of abuse; however, the church is best served by retaining legal counsel with expertise in the area to define the legal standards relevant to a particular jurisdiction. Furthermore, the director of Safe Church Ministry can be consulted regarding the application of the guidelines.
- b. The guidelines anticipate that the claimant's allegations will be disclosed to certain entities or individuals at certain times. At each stage of the proceedings outlined in the guidelines, those individuals who disclose and/or receive information relating to the allegations should use extensive precautions to ensure that the allegations and surrounding circumstances are not shared with any entities or individuals other than those expressly described under these guidelines or required by law. Accuracy is of the utmost importance in the disclosure of allegations or surrounding circumstances to those individuals or entities named in these guidelines. Wrongful or inaccurate dissemination of information can lead to adverse legal consequences.
- c. Whenever a disclosure of allegations of child abuse or assault is warranted, the disclosure must include the language of the criminal code along with the indication that criminal authorities have made the charges and will follow them up to the full extent of their capabilities. If the allegations are ungodly conduct, abuse of office, and so forth, then the disclosure must include the language of the Church Order along with the indication that church officials will follow up to the full extent of their capabilities. After a judgment on the matter is rendered, subsequent disclosure must include the language of the Church Order; an explanation of the violation(s) may be given but only with care so as to protect the identity of the **person who was victimized**. Failure to explain the nature of the violation enables the offender to continue a pattern of denial or minimization and promotes the perception that the matter is being covered up somehow.
- d. Member churches and classes that adopt these guidelines should check with their own legal counsel about potential liability that arises from the guidelines. By adopting the guidelines, the member church and its classis may be assuming legal obligations not dictated under the laws of their jurisdiction. The liability of the advisory panel that serves the member church or classis should also be discussed with legal counsel. A classis that **appoints a safe church coordinator who forms** an advisory panel should be incorporated and should obtain legal protection for the volunteers serving on **it**. Finally, member churches and classes that adopt the guidelines should follow the procedures specified. Negligent failure to follow the guidelines as adopted could be a basis for potential liability.
- e. Denominational personnel should not serve on **an advisory panel**.

Revised March 15, 2022



## Appendix D

*Note:* Changes to be considered for adoption are indicated by underline and strikethrough in the following document.

### ARTICLES OF INCORPORATION OF CALVIN UNIVERSITY

The following Articles of Incorporation are executed by the undersigned for the purpose of forming a nonprofit corporation pursuant to the provisions of the Michigan Nonprofit Corporations Act, as amended.

#### ARTICLE I

The name of the Corporation is Calvin University.

#### ARTICLE II

The purpose or purposes for which the Corporation is organized, either directly or indirectly, are as follows:

1. To provide students courses in the liberal arts including, but not limited to, the sciences, history, philosophy, professional, and pre-professional disciplines, and in theology, which are of a positively Reformed character entirely in accord with the doctrinal standards of the Christian Reformed Church in North America;

2. To enrich the education experiences of its students by offering exposure to a variety of disciplines, all from a distinctly Reformed perspective;

3. The corporation is approved to operate a private postsecondary educational institution in Michigan located at 3201 Burton St. SE, Grand Rapids, MI 49546. This is a class Y educational corporation. Degree programs authorized to be offered are as follows: Masters, Bachelors, and Associates. Certificate and diploma programs are also approved;

Associate degree programs must consist of at least 60 semester credit hours or equivalent of collegiate level of study. Bachelor degree programs must consist of at least 120 semester credit hours or equivalent of collegiate level of study. Master degree programs must consist of 30 semester credit hours or equivalent of collegiate level of study and shall be granted after the successful completion of a bachelor's degree;

4. To do all things necessary or incidental to or usually done by similar types of institutions; and

5. The Corporation shall not discriminate on the basis of race, color, sex, age, national or ethnic origin, or disability.

### ARTICLE III

The Corporation is organized on a non-stock, directorship basis.

### ARTICLE IV

The address of the registered office is 3201 Burton Street SE, Grand Rapids, Michigan 49546.

The name of the resident agent at the registered office is Tim Fennema.

### ARTICLE V

The term of the corporate existence is perpetual.

### ARTICLE VI

These Articles of Incorporation shall not be amended without the approval of the Synod of the Christian Reformed Church in North America.

### ARTICLE VII

The members of the Board of Trustees of the Corporation shall be selected by the Synod of the Christian Reformed Church in North America in accordance with the Bylaws of this Corporation.

### ARTICLE VIII

The Corporation shall not merge or consolidate with another corporation, or sell, lease, exchange, or otherwise dispose of all or substantially all of its assets other than in the usual and regular course of its business, or voluntarily dissolve and liquidate its assets without the approval of the Synod of the Christian Reformed Church in North America.

### ARTICLE IX

No person who is a member of the Board of Trustees of the Corporation shall be personally liable to the Corporation or its members for monetary damages for a breach of his or her fiduciary duty as a trustee. However, this Article shall not eliminate or limit the liability of a trustee for any breach of duty, act or omission for which the elimination or limitation of liability is not permitted by the Michigan Nonprofit Corporation Act, as amended from time to time. No amendment, alteration, repeal or modification of this Article or adoption of any other provisions in these Articles of Incorporation inconsistent with this Article shall have any effect to increase the liability of any trustee of the Corporation with respect to any act or omission of such trustee occurring prior to such amendment, alteration, repeal, modification, or adoption.

As used in this Article, the term “trustee” means “volunteer director” as defined in Section 10 of the Michigan Nonprofit Corporation Act, as amended.

## ARTICLE X

The Corporation assumes all liability to any person other than the Corporation or its trustees for all acts or omissions of a person who is a member of the Board of Trustees of the Corporation occurring on or after the date this Article becomes a part of the Articles of Incorporation of the Corporation. No claim for monetary damages for a breach of a trustee's duty to any such person shall be brought or maintained against a trustee. No amendment, alteration, repeal or modification of this Article or adoption of any other provisions in these Articles of Incorporation inconsistent with this Article shall have any effect to increase the liability of any trustee of the Corporation with respect to any act or omission of such trustee occurring prior to such amendment, alteration, repeal, modification, or adoption.

As used in this Article, the term "trustee" means "volunteer director" as defined in Section 10 of the Michigan Nonprofit Corporation Act, as amended.

## ARTICLE XI

Trustees and officers of the Corporation shall be indemnified as of right to the fullest extent now or hereafter permitted by law in connection with any actual or threatened civil, criminal, administrative, or investigative action, suit or proceeding (whether brought by or in the name of the Corporation, a subsidiary or otherwise) in which a trustee or officer is a witness or which is brought against a trustee or officer in his or her capacity as a trustee, officer, employee, agent, or fiduciary of the Corporation or of any corporation, partnership, joint venture, trust, employee benefit plan or other enterprise which the trustee or officer was serving at the request of the Corporation. Persons who are not trustees or officers of the Corporation may be similarly indemnified in respect of such service to the extent authorized at any time by the Board of Trustees of the Corporation.

The Corporation may purchase and maintain insurance to protect itself and any such trustee, officer, or other person against any liability asserted against him or her and incurred by him or her in respect of such service whether or not the Corporation would have the power to indemnify him or her against such liability by law or under the provisions of this Article.

The provisions of this Article shall be applicable to actions, suits or proceedings, whether arising from acts or omissions occurring before or after the adoption hereof, and to trustees, officers, and other persons who have ceased to render such service, and shall inure the benefit of the heirs, personal representatives, executors, and administrators of the trustees, officers, and other persons referred to in this Article.

The right of indemnification provided pursuant to this Article shall not be exclusive, and the Corporation may provide indemnification to any person, by agreement or otherwise, on such terms and conditions as the Board of Trustees may approve. Any agreement for indemnification of any trustee, officer, or other person may provide indemnification rights which are broader or otherwise different from those set forth in, or provided pursuant to, or in accordance with, this Article. Any amendment, alteration, modification, repeal, or adoption of any provision in these Articles of Incorporation inconsistent with this Article shall not adversely affect any indemnification right or

protection of a trustee, officer, or other person existing at the time of such amendment, alteration, modification, repeal, or adoption.

## ARTICLE XII

No part of the earnings of the Corporation shall inure to the benefit of any shareholder, director, officer of the Corporation, or any private individual (except that reasonable compensation may be paid for services rendered to or for the Corporation effecting one or more of its purposes), and no shareholder, director, officer of the Corporation, or any private individual shall be entitled to share in the distribution of any of the corporate assets on dissolution of the Corporation. In the event of dissolution, all assets of the Corporation, real and personal, shall be distributed to the Christian Reformed Church in North America, provided it is exempt under section 501 (c) (3) of the Internal Revenue Code of 1986, as amended, at the time of dissolution. If the Christian Reformed Church in North America is not exempt under section 501 (c) (3) of the Internal Revenue Code of 1986, as amended, at the time of dissolution, all assets will be distributed to one or more organizations exempt under section 501 (c) (3) of the Internal Revenue Code of 1986, as amended.

IN WITNESS WHEREOF, the Incorporator of the Corporation has executed these Articles of Incorporation on this 18th day of June, 1991.

Revised and adopted by the Board of Trustees: August 2021~~June 2020~~.

## **Appendix E**

### **Separation Agreement Template**

#### **I. Introductory note**

This separation agreement template is a basic resource for churches and pastors and should be tailored to address the specific circumstances of any particular pastor's departure. Churches would be wise to engage legal counsel to address whether new or expanded provisions should be included, and to ensure that federal, state, and provincial laws are observed.

This template is grounded in the work of Synod 1998 (see *Acts of Synod 1998*, pp. 392-94) and in subsequent work to update specific guidelines adopted at that time. It should be noted that this agreement could become void in the event that the pastor, after signing it, were to act in violation of his/her ordination vows, act in violation of the agreement, renounce the jurisdiction of the Christian Reformed Church, or become the subject of criminal charges.

#### **II. Principles regarding the use of this resource**

It is hoped that the agreement that arises from this resource provides for a separation that is characterized by love, respect, and care for one another. It is also hoped that all communications leading up to and following from this agreement will be marked by both truth and grace. These hopes can be expressed as principles:

1. Church has a legitimate interest in
  - a. minister speaking truthfully and graciously about it.
  - b. minister avoiding all false statements about the church, its leaders, and/or the reasons behind the separation.
2. Minister has a legitimate interest in
  - a. church, through its council, speaking truthfully and graciously about him/her.
  - b. church, through its council, avoiding all false statements about the minister and/or the reasons behind the separation.
3. The Christian Reformed Church in North America and its member congregations have a legitimate interest in allowing churches and ministers who separate from one another to provide truthful information about one another and the reason(s) for the separation. Congregations shall be expected to do this through their councils.

## Sample Separation Agreement

This Separation Agreement is made as of the date executed below between \_\_\_\_\_ Christian Reformed Church ("Church") and Reverend \_\_\_\_\_ ("Minister") and will become effective as of the date of Classis \_\_\_\_\_ approval.

**1. Termination:** Termination of Minister's service to Church will become effective on \_\_\_\_\_, when he/she will be relieved of all duties and benefits of the position, except as expressly preserved in this Agreement. The parties will work together to agree upon an appropriate communication to the congregation and any identified external parties.

**2. Date of Last Service:** Minister will conduct his/her final act of service to Church on \_\_\_\_\_.

**3. Financial Provision:** Church will provide Minister with a total of \$\_\_\_\_\_, representing Minister's salary for \_\_\_\_\_ weeks/months [including/excluding such things as book allowance, mileage expenses, etc.]. This severance will be paid in weekly/biweekly installments of \$\_\_\_\_\_, less appropriate payroll deductions. For \_\_\_\_\_ weeks/months, Church will also continue these benefits for Minister: \_\_\_\_\_. Minister may remain in the Church parsonage until \_\_\_\_\_, when it must be vacated.

**4. General Release:** On behalf of himself/herself and anyone who could claim through him/her, Minister waives and releases Church, Classis \_\_\_\_\_, and the Christian Reformed Church in North America ("CRCNA") from all claims and damages. This is intended as a general release covering all claims whatsoever.

**5. Confidentiality:** Minister agrees to maintain the confidentiality of the terms of this agreement and of the nonpublic matters of Church that came to his/her attention during the course of his/her ministerial service. Church, through its Council, agrees not to disclose the terms of this Agreement.

**6. Public Communications:** Minister agrees not to make, or encourage others to make, false statements about Church, Classis \_\_\_\_\_, or the CRCNA. Church, through its Council, agrees not to make, or encourage others to make, false statements about Minister.

**7. Non-Recruitment:** Minister agrees not to directly or indirectly engage in any activity designed to cause any Church member to relinquish membership or cause any person not to become a member of Church.

**8. Dispute and Venue:** This Agreement constitutes the entire understanding of the parties. Any dispute regarding this Agreement which cannot be resolved by the parties will be reconciled by Classis \_\_\_\_\_ or, on appeal, by synod. The decision of synod is final and binding on the parties.

**Date:** \_\_\_\_\_ **Signature of Minister** \_\_\_\_\_

**On behalf of Church** \_\_\_\_\_

## **Appendix F**

### **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, 2021, 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, 2021  
Exchange Rate

0.7926

CRCNA

	Other Denominational Ministries	Raise Up Global Ministries	Resonate Global Mission	Total	ReFrame Ministries	World Renew	Calvin University	Calvin Seminary	Loan Fund	TOTAL
<b>Categories Specified by Investment Policy:</b>										
A. SHORT TERM CASH										
Bank Balance	4,680,513	447,008	8,359,665	13,487,186	4,085,785	19,051,145	-	1,888,743	5,597,048	44,109,906
Money Market	4,800,591	-	-	4,800,591	-	-	46,070,771	-	-	50,871,362
CDs	-	-	-	-	-	-	212,986	-	-	212,986
B. EXCESS SEASONAL FUND										
Fixed Income Mutual Funds	-	-	-	-	-	-	-	-	-	-
C. INTERMEDIATE-TERM FUNDS										
CRCNA LLC Liquidity Fund	41,100 (1)	-	8,505,439 (1)	8,546,539 (1)	1,891,574 (1)	6,997,492 (1)	-	-	-	17,435,605
Fixed Income Mutual Funds	7,172,120	-	-	7,172,120	-	1,585,200	-	6,624,410	-	15,381,730
D. LONG-TERM FUNDS										
CRCNA LLC Balanced Fund	75,889 (2)	-	9,771,962 (2)	9,847,850 (2)	5,498,982 (2)	14,487,415 (2)	-	-	-	29,834,247
Publicly traded common, preferred, and convertible preferred stock	-	-	-	-	47,906	-	-	-	-	47,906
Equity mutual funds	-	-	473,930	473,930	- (3)	3,134	166,532,560	(8)	44,030,941 (8)	211,040,565
U.S. treasuries or Canadian gov't bonds	7,569,504	-	-	7,569,504	-	-	87,838,303	-	-	95,407,807
Publicly traded bonds and notes (investment grade, at least A-rated)	6,475,582	-	-	6,475,582	-	-	-	-	-	6,475,582
Bond mutual funds	-	-	-	-	-	-	-	-	-	-
CIBC / TAL overdraft accounts	(23,201,550)	-	-	(23,201,550)	-	-	28,584,113	8,763,760	-	37,347,873
Real Estate	-	-	-	-	-	-	-	1,050,000 (7)	-	(23,201,550)
Common Stock - non-listed	-	-	-	-	-	-	2,768,480	-	-	1,050,000
Other Alternatives	-	-	-	-	-	-	-	(6)	-	-
Private equity/hedge funds	-	-	-	-	-	-	35,409,663	-	5,288,049	40,697,712
Life Insurance cash value	29,601 (5)	-	-	29,601 (5)	593,605 (5)	15,478 (5)	-	-	-	638,684
E. FUNDS HELD FOR SPECIFIC DENOMINATIONAL PROGRAMS (i.e., Barnabus Foundation, grants)										
Beneficial Interest	-	-	294,516	294,516	1,415,356	-	-	-	-	1,709,872
	-	-	-	-	-	-	-	-	-	-
	-	-	-	-	-	-	-	-	-	-
<b>Interagency Investments (Obligations):</b>										
Loans to CRCNA (Denom. Services)	717,000	(717,000)	-	-	-	-	-	-	-	-

Total	\$ 8,360,349	\$ (269,992)	\$ 27,405,511	\$ 35,495,869	\$ 13,533,208	\$ 42,139,864	\$ 367,416,876	\$ 67,645,903	\$ 5,597,048	\$ 529,060,287
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Numbers in parentheses are footnote numbers. See the footnotes that follow.

THE CHRISTIAN REFORMED CHURCH  
IN NORTH AMERICA  
Agencies and Institutions  
Investment Summary in US\$  
As of December 31, 2021

	CRCNA																				
	Other Denominational Ministries		Raise Up Global Ministries		Resonate Global Mission		Total		ReFrame Ministries		World Renew		Calvin University		Calvin Seminary		Loan Fund		TOTAL		
Categories Specified by Investment Policy:																					
A. SHORT TERM CASH																					
Bank Balance	2,167,671		447,008		4,903,720		7,518,399		2,735,854		6,635,938				1,888,743		5,597,048		24,375,982		
Money Market	3,470,892						3,470,892						46,070,771				-		49,541,663		
CDs							-						212,986				-		212,986		
B. EXCESS SEASONAL FUND																					
Fixed Income Mutual Funds							-												-		
C. INTERMEDIATE-TERM FUNDS																					
CRCNA LLC Liquidity Fund	41,100		(1)		8,505,439		(1)		8,546,539		(1)		1,891,574		(1)		6,997,492		(1)		
Fixed Income Mutual Funds							-										6,624,410		17,435,605		
D. LONG-TERM FUNDS																					
CRCNA LLC Balanced Fund	75,889		(2)		9,771,962		(2)		9,847,850		(2)		5,498,982		(2)		14,487,415		(2)		
Publicly traded common, preferred, and convertible preferred stock									-				47,906						29,834,247		
Equity mutual funds					473,930				473,930								3,134		-		
U.S. treasuries or Canadian gov't bonds									-						166,532,560		(8)		44,030,941		
Publicly traded bonds and notes									-						87,838,303				(8)		
(investment grade, at least A-rated)									-										-		
Bond mutual funds									-						28,584,113				8,763,760		
CIBC / TAL overdraft accounts									-										37,347,873		
Real Estate									-										-		
Common stock - non-listed									-						2,768,480		(6)		1,050,000		
Other Alternatives									-										(7)		
Private equity/hedge funds									-						35,409,663		(4)		5,288,049		
Life Insurance cash value	29,601								29,601		593,605		(5)		15,478		(5)		40,697,712		
E. FUNDS HELD FOR SPECIFIC DENOMINATIONAL PROGRAMS (i.e., Barnabus Foundation, grants)																					
Beneficial Interest									-		1,402,062								1,402,062		
Interagency Investments (Obligations):																					
Loans to CRCNA (Denom. Services)	717,000		(717,000)						-										-		

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

THE CHRISTIAN REFORMED CHURCH  
IN NORTH AMERICA  
Agencies and Institutions  
Investment Summary (CANADA IN CDNS)  
As of December 31, 2021

	CRCNA									
	Other Denominational Ministries	Raise Up Global Ministries	Resonate Global Mission	Total	ReFrame Ministries	World Renew	Calvin University	Calvin Seminary	Loan Fund	TOTAL
<b>Categories Specified by Investment Policy:</b>										
A. SHORT TERM CASH										
Bank Balance	3,170,379	-	4,360,263	7,530,642	1,703,168	15,663,900	-	-	-	24,897,709
Money Market	1,677,642	-	-	1,677,642	-	-	-	-	-	1,677,642
CDs	-	-	-	-	-	-	-	-	-	-
B. EXCESS SEASONAL FUND										
Fixed Income Mutual Funds	-	-	-	-	-	-	-	-	-	-
C. INTERMEDIATE-TERM FUNDS										
CRCNA LLC Liquidity Fund	-	-	-	-	-	-	-	-	-	-
Fixed Income Mutual Funds	9,048,852	-	-	9,048,852	-	2,000,000	-	-	-	11,048,852
D. LONG-TERM FUNDS										
CRCNA LLC Balanced Fund	-	-	-	-	-	-	-	-	-	-
Publicly traded common, preferred, and convertible preferred stock	-	-	-	-	-	-	-	-	-	-
Equity mutual funds	-	-	-	-	-	-	-	-	-	-
U.S. treasuries or Canadian gov't bonds	9,550,219	-	-	9,550,219	-	-	-	-	-	9,550,219
Publicly traded bonds and notes (investment grade, at least A-rated)	8,170,051	-	-	8,170,051	-	-	-	-	-	8,170,051
Bond mutual funds	-	-	-	-	-	-	-	-	-	-
CIBC / TAL overdraft accounts	(29,272,710)	-	-	(29,272,710)	-	-	-	-	-	(29,272,710)
Real Estate	-	-	-	-	-	-	-	-	-	-
Common stock - non-listed	-	-	-	-	-	-	-	-	-	-
Other Alternatives	-	-	-	-	-	-	-	-	-	-
Private equity/hedge funds	-	-	-	-	-	-	-	-	-	-
Life Insurance cash value	-	-	-	-	-	-	-	-	-	-
E. FUNDS HELD FOR SPECIFIC DENOMINATIONAL PROGRAMS (i.e., Barnabus Foundation, grants)										
Beneficial Interest	-	-	371,582	371,582	16,773	-	-	-	-	388,355
			-	-	-	-	-	-	-	-
			-	-	-	-	-	-	-	-
<b>Interagency Investments (Obligations):</b>										
Loans to CRCNA (Denom. Services)	-	-	-	-	-	-	-	-	-	-
Total	\$ 2,344,432.10	\$ 4,731,845.38	\$ 7,076,277.48	\$ 1,719,940.22	\$ 17,663,900.00	\$ -	\$ -	\$ -	\$ -	\$ 26,460,117.70

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, 2021

	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 \$
<b>Categories Specified by Investment Policy:</b>							
<b>SHORT TERM</b>							
<b>CASH AND CASH EQUIVALENTS</b>							
Cash, CDs, and money-market mutual funds	-	4,127,867.00	289,725.00	360,937.00	1,813,843.00	417,025.00	112,366.00
<b>FIXED-INCOME ISSUES</b>							
Guaranteed investment contracts	-	-	-	105,161.00	-	-	-
Stable Asset Income Fund	3,614,363.00	-	-	-	-	-	-
<b>COMMON AND PREFERRED STOCKS</b>							
Publicly traded common, preferred, and convertible preferred stock	-	102,736,343.00	-	-	69,634,992.00	-	-
Diversified/Alternative mutual fund	9,364,188.00	-	-	5,029,511.00	-	-	-
Equity mutual funds	26,093,599.00	-	-	1,031,429.00	-	-	-
<b>FIXED-INCOME ISSUES (LONG TERM)</b>							
U.S. treasuries, Canadian gov't bonds or publicly traded bonds and notes (investment grade, at least A-rated)	-	20,504,032.00	-	-	13,133,639.00	-	-
Bond mutual funds	7,264,393.00	-	-	242,164.00	-	-	-
<b>REAL ESTATE INVESTMENT TRUSTS</b>							
	-	14,883,577.00	-	-	3,269,835.00	-	-
<b>Total</b>	<b>46,336,543.00</b>	<b>142,251,819.00</b>	<b>289,725.00</b>	<b>6,769,202.00</b>	<b>87,852,309.00</b>	<b>417,025.00</b>	<b>112,366.00</b>

## **Footnotes to the December 31, 2021, Investment Summary**

1. CRCNA Funds LLC pooled/unitized fixed income account (1.63% cash, 78.52% fixed income, 19.85% mutual funds) for agencies.
2. CRCNA Funds LLC pooled/unitized balanced account (1.65% cash, 27.1% fixed income, .06% mutual funds, and 64.3% equities).
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 investment in Creative Dining Services, owned jointly with Hope College.
7. Real estate received as a gift or held for investment purposes.
8. Includes equity, commodity, and hedged mutual funds.
9. Includes Tactical Tilt Allocation Fund and other alternative private equity funds.

## Calvin University Supplement

### I. Introduction

The Calvin University Board of Trustees met April 21-22, 2022, 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 April meeting, the board thanked six members who are leaving—Michael Den Bleyer, Jeffrey De Nooyer, Christopher Grier, Jonathan Kuyers, Scott Spoelhof, and Willemina Zwart—for their diligent work on the board and their service to Calvin University. The board also recognized President Michael Le Roy for his ten years of service and welcomed Senator Mark Huizenga, who presented him with a legislative tribute on behalf of his work with higher education in the state of Michigan.

### II. Finance

The Calvin University Board of Trustees approved the 2022-2023 budget proposal.

### III. Academic

The Calvin University Board of Trustees ratified or endorsed curricular program revisions, new courses, course revisions, faculty handbook revisions, faculty promotions, faculty retirements, and faculty completion of service recognitions. They also approved the recommendations in the academic portfolio planning report and granted emeriti status to President Michael Le Roy.

### IV. Board Matters

The Calvin University 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 University Board of Trustees.

#### A. *Board membership*

##### 1. Trustee nominations

###### a. At-large trustees

Bruce Los is completing his second three-year term on the board as a Region 4 at-large trustee. The board recommends him as an at-large trustee to serve a three-year term.

Jeffrey De Nooyer is completing service on the board as an at-large trustee. The board recommends the following nominee to serve a three-year term:

*Mindy (Andringa) Vanden Bosch*, a member of Second Reformed Church in Pella, Iowa, is a 2000 graduate of Calvin University from Pella, Iowa. She earned her bachelor of arts degree in business communications and graduated from Davenport University with a master's degree in business administration. She is the managing director of Forage Solutions at Vermeer Manufacturing. She has extensive experience in business and board membership.

b. Regional at-large trustees

*Region 2*

Willemina Zwart is completing service on the board as a regional at-large member. The board recommends the following nominee to serve a three-year term:

*Lambert (Tony) Kamphuis*, a member of Mountainview CRC in Grimsby, Ontario, is a 1985 graduate of Calvin University from Smithville, Ontario. He earned his bachelor of arts in education, and he earned a master's degree in Canadian History from Wilfrid Laurier University. He currently serves as the CEO of the Christian School Foundation and has extensive education experience.

*Region 4*

Bruce Los is completing his second three-year term on the board as a region 4 trustee. There was also a one-year vacancy in a Region 4 at-large position for 2021-2022. The board recommends the following single nominees to serve a three-year term:

*Eugene (Gene) Miyamoto*, a member of Pillar Church in Holland, Michigan, is a 1977 graduate of Calvin University with a philosophy major. He earned a master of health services administration degree from the University of Michigan. He is a healthcare services consultant and a co-owner/managing partner of a private asset management trust and has extensive business, board, and health-care experience. He previously served as president of the Calvin Alumni Association Board and currently serves as chair of the Colossian Forum Board.

*Carolyn Van Allen*, a member of Monroe Community Church in Grand Rapids, Michigan, is a 2002 graduate of Calvin University with an accounting major. She is a partner at Monroe, Sweeris, and Tromp PLC. She has nonprofit accounting experience.

*Region 6*

Michael Den Bleyker is completing his second term on the board as a regional trustee; he served from 2013-2019 and is now completing a one-year term. The board recommends the following nominee to serve a three-year term:

*Bryan Dik*, a member of Immanuel CRC in Fort Collins, Colorado, is a 1998 graduate of Calvin University with a psychology major and a minor in religion and theology. He earned a Ph.D. in psychology (counseling) from the University of Minnesota. He is a professor of psychology at Colorado State University. He is the author of *Redeeming Work* and a coinventor of PathwayU.



## 2. Trustee reappointments

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

Region 2 (elected): Rosanne Lopers-Sweetman for a three-year term

Alumni: Alice Klamer for a second three-year term

At-large: Mary Tuuk Kuras for a second three-year term

At-large: Rachel Vander Veen for a third three-year term

### *B. Board officers*

The Calvin University Board of Trustees appointed the following officers of the board for 2022-2023: Bruce Los, chair; Mary Tuuk Kuras, vice chair; Rhonda Roorda, secretary; and Tim Fennema, treasurer (vice president for finance and administration).

### **V. Other**

The Calvin University Board of Trustees ratified the decision authorizing President Le Roy to grant degrees, honors, and certificates upon those recommended by the faculty at the 2022 commencement ceremonies.

## **VI. Recommendation**

A. That synod grant the privilege of the floor to the chair of the board, Bruce Los, and to the president of Calvin University, Michael K. Le Roy, when matters pertaining to education are discussed.

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

Calvin University  
Michael K. Le Roy, president

## **World Renew Supplement**

### **I. Board matters**

#### *A. Classical delegate appointment - Canada*

The board requests that synod approve the appointment of Aria Sawyer to serve a first term of three years as a classical delegate for Classis B.C. North-West to replace the retiring Dave Mayer. In addition, it is recommended that synod appoint Cindy Benedictus to serve a first term of three years as a classical delegate for Classis Ontario Southwest. These two persons have been nominated by their respective classes.

#### *B. Canadian members completing terms*

World Renew would like to recognize and thank the following board members on completing their terms of service: Sheku Koroma (member-at-large), Chloe Stel (member-at-large), and George Lubberts (Alberta South/Saskatchewan).

#### *C. Classical delegates - U.S.*

The board requests that synod appoint the following as U.S. classical delegates to a first term of three years: Emily Boldenow Fortuna (Atlantic Northeast), Ron Schrotenboer (Central California), Ken MacBain (Hackensack).

#### *D. Member-at-large delegate - U.S.*

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

*Thomas Christian* is an active member of the National Presbyterian Church in Washington, D.C., where he is committed to the engagement and support of ministry activities. He firmly believes in the mission of World Renew and desires to use his relevant professional work experience and skill sets to assist World Renew however he can. Having practiced law at an international law firm in Washington, D.C., and taking a year to work for a federal judge, he understands complex topics that NGOs face on a day-to-day basis. He has advised Fortune 500 companies on complex international trade and compliance matters: including federal government foreign direct investment reviews, sanctions, and export control compliance. In addition, he has participated in pro bono work for several NGOs, helping them with U.S. economic sanctions compliance, board governance, and other corporate matters.

#### *E. Reappointment of U.S. members to additional one-year term*

The board recommends that synod reappoint the following U.S. classical delegates to an additional one-year term: Monika Grasley (Central California), Marc Faasse (Grandville), and Rebekah Vanderzee (Greater Los Angeles).

#### *F. Board member emeritus*

The board reports that the following person will serve as board member emeritus for up to two years: Charles Adams from Sheboygan, Wisconsin.

*G. U.S. member completing term*

World Renew would like to recognize and thank the following board members for completing service on the board: Chadd Huizenga (Columbia), Michelle Falk (Grand Rapids North), Stephen Na (Holland), Dave Hoekstra (Kalamazoo), and Tim Kuperus (Yellowstone).

**II. Recommendation**

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

World Renew

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

Kenneth Kim, interim 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 from its February and May 2022 meetings.

### I. Board of Trustees

At its meeting on May 19-20, 2022, the board elected the following officers for 2022-2023: David Morren, chair; Rev. Scott Greenway, vice chair; Susan Keesen, secretary.

### II. Academics

#### A. *Graduates and new programs*

During the course of the past year we increasingly moved to in-person learning along with our online delivery system of education. A recent change to our M.Div. program will allow us to offer a four-year (down from five-year) online M.Div. degree.

We also were able recently to fully open our remodeled building, which helps us to focus increasingly on community, education, and worship with the use of more technology, better flexibility, and multiple collaborative learning spaces. Synod delegates are invited to an open house the evening of June 14, 2022.

On May 21, 2022, Calvin Theological Seminary conducted its first “normal” commencement program since 2019 to honor sixty-one students who completed certificate or degree programs. A viewing of the ceremony can be found at [calvinseminary.edu/commencement](http://calvinseminary.edu/commencement).

Calvin Theological Seminary (CTS) has been approved by the Association of Theological Schools to begin offering a doctor of ministry (D.Min.) degree, and we are ready to welcome our third cohort this summer. 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. (See [calvinseminary.edu/academics/doctor-of-ministry](http://calvinseminary.edu/academics/doctor-of-ministry).)

#### B. *Distinguished Alumni Awards – 2022*

Rev. Harvey Kiekoover was recognized as a Distinguished Alumni Award recipient for 2022. We highlighted his contributions on the mission fields of Nigeria, depth of pastoral care experience, and distinguished service at Calvin Christian Reformed Church and at Holland Home senior living facilities.

Rev. Stanley Workman was also recognized as a Distinguished Alumni Award recipient for 2022. We highlighted his contributions in various churches—and especially his development of a multiethnic congregation as Oasis CRC in Orlando, Florida, over a period of thirty years. Rev. Workman was also recognized for his lengthy classical and denominational service, as well as his work with twenty-three interns as developing ministry leaders.

Two videos on the ministry and testimonies of Rev. Kiekoover and Rev. Workman are available for viewing:

Rev. Harvey Kiekoover: [vimeo.com/manage/videos/710369013](https://vimeo.com/manage/videos/710369013)

Rev. Stanley Workman: [vimeo.com/711303998](https://vimeo.com/711303998)

### C. *Board 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 Dr. Cory Willson as associate professor of missiology and missional ministry and awarded him tenure as a faculty member of Calvin Theological Seminary.
2. Approved curriculum changes for the Master of Divinity (M.Div.) degree along with the Master of Arts in Bible and Theology (MABT) and Master of Theological Studies (MTS) degree programs. Approved a proposed name change and curriculum change for the Master of Arts in Christian Leadership.
3. Approved the faculty recommendation and hereby submit for interview and approval by synod the appointment of Dr. Yudha Thianto as professor of history of Christianity and Reformed theology. Dr. Thianto's curriculum vitae is found in Appendix A.
4. Approved the faculty recommendation and hereby submit for interview and approval by synod the appointment of Dr. Wilson Cunha as professor of Old Testament. Dr. Cunha's curriculum vitae is found in Appendix B.
5. Approved the formation of a search team for the positions of professor of New Testament and Latino/a ministry program director due to the retirement of Dr. Mariano Avila.
6. Noted the celebration of the first bachelor of arts commencement ceremony for students completing this degree through the Calvin Prison Initiative. The pandemic interrupted plans to hold this ceremony until 2022. Seventy-eight students were represented for the classes of 2020, 2021, and 2022. This program is part of an ongoing partnership with Calvin University.
7. Noted that the Meeter Center for Calvin Studies of Calvin University and Calvin Theological Seminary is celebrating its 40th anniversary. Various plans are being developed to help with the celebration.
8. Noted that the Kuyper Prize sponsored by Calvin University and Calvin Theological Seminary was awarded to Ruth Padilla DeBorst in April 2022 at the Kuyper Conference.
9. Heard an update on summer course offerings, including one course on resilience and another on mindfulness as we seek to help leaders sustain and flourish during this stressful time of ministry. We anticipate that continuing education offerings will continue to expand and grow as a result of the \$1 million award to Calvin Theological Seminary through Lilly Endowment Inc. in response to an application for the Pathways for Tomorrow grant program for seminaries. CTS is one of 84 seminaries to receive such an award. More information can be found at [calvinseminary.edu/the-table/stories/lilly-grant](http://calvinseminary.edu/the-table/stories/lilly-grant).
10. Heard an update from Rev. Shawn Brix, who continues his work as the Calvin Theological Seminary Canadian church relations liaison.

11. The Calvin Theological Seminary Board of Trustees approved emeritus status for the following: Dr. Mariano Avila (professor of New Testament), Dr. Lyle Bierma (P.J. Zondervan professor of the history of Christianity), and Dr. John Rottman (professor of preaching).
12. Noted the development of an arrangement for Dr. Young Ahn Kang to continue to teach and serve students (especially in the Th.M. and Ph.D. programs) from South Korea.
13. Heard an update about and toured the major CTS renovation/remodeling project focused on classrooms, the Student Center, and the Chapel for the purpose of upgrading technology, providing flexibility in use of space, and developing collaborative learning environments. We give thanks for the support that has been received above and beyond our annual operating fund.

#### *D. Board appointment*

The board recommends that synod appoint the following nominee to the Calvin Theological Seminary Board of Trustees as an at-large member for a first term of three years.

*Pastor James Jones* is a commissioned pastor with Oakdale Park CRC in Grand Rapids, Michigan. In addition to his service at Oakdale, Pastor Jones brings previous experience as president of the Christian Reformed Home Missions Board, as a member and officer of the CRC Candidacy Committee, as chair of 70 x 7 (formerly known as Criminal Justice Chaplaincy), and as a member of Grand Rapids Area Pastor Association. Pastor Jones is dedicated to serving in a multiethnic congregation and to the disciplines needed to resource church leaders for sustaining in ministry. Pastor Jones recently completed a master of arts degree in ministry leadership at Calvin Theological Seminary.

### **III. Recommendations**

- A. That synod, upon a successful interview, appoint Dr. Yudha Thianto as professor of history of Christianity and Reformed theology.
- B. That synod, upon a successful interview, appoint Dr. Wilson Cunha as professor of Old Testament.
- C. That synod by way of the ballot appoint Pastor James Jones as an at-large member to the Calvin Theological Seminary Board of Trustees for a first term of three years.

Calvin Theological Seminary Board of Trustees  
Susan Keesen, secretary

## **Appendix A**

### **Curriculum Vitae: Dr. Yudha Thianto**

#### **Education**

Calvin Theological Seminary

- Ph. D. in History of Christianity (2003)
- Dissertation title: *Baptismal Practice and Trinitarian Belief in Joseph Bingham's Origines Ecclesiasticae: A Study in the Historical and Theological Contexts of Patristic Scholarship at the Close of the Era of Orthodoxy.*
- Dissertation advisor: Prof. Richard Muller

Calvin Theological Seminary

- Completed course works for Th.M. Program in Historical Theology (1995)

Calvin Theological Seminary

- Master of Theological Studies (MTS) in General Theology (1994)
- Major Fields of Study: Course work in five academic areas: New Testament, Old Testament, Church History, Systematic Theology, and Philosophical Theology

South-East Asia Bible Seminary, Indonesia

- Certificate in Biblical and Systematic Theology (1991)

Diponegoro University, Semarang, Indonesia

- University (Doctorandus) degree in English Linguistics (1988)

#### **Languages**

- Native speaker of Indonesian and Javanese
- Reading ability of Dutch, French, German, Greek, Hebrew, and seventeenth-century Malay

#### **Teaching Experience**

*Fall 2008 – present*

Trinity Christian College

Professor of Theology with Permanent Tenure

- Courses Regularly Taught
  - Theo 121 Biblical Foundations: The Old Testament and Its Fulfillment (every fall semester)
  - Theo 122 The Church and Christian Traditions (every spring semester)
  - Theo 242 Cross-cultural Missions (every spring semester)
  - Theo / Phil 335 Calvinistic Tradition (every fall semester)
  - Theo 401 Senior Capstone (every fall semester)
  - Theo 330 History of Christianity (every spring semester)
- Other Courses Taught (frequently but not regularly)
  - HON 331 Recent Trends in the Doctrine of God (honors course)
  - Theo 305 Contemporary Issues in Christian Theology
  - HON 333 God, Creation, and the Age of the Universe (honors course)
  - HON 335 If Adam Evolved (honors course; team teaching with a colleague in the Biology Department)
  - INQ 205 Theology and Biology in Dialogue: Human Origins (foundations course; team teaching with a colleague in the Biology Department)



*Fall 2004 – Spring 2008*

Associate Professor of Theology, Trinity Christian College, Palos Heights, Illinois

*Fall 2001 – Spring 2004*

Assistant Professor of Theology, Trinity Christian College, Palos Heights, Illinois

*Summer 2000*

Adjunct Faculty at Grand Rapids Theological Seminary, Grand Rapids, Michigan

- Teaching two M.Div. Courses: Historical Theology IV (Early Modern to Modern Period) and Historical Theology I (Early Church History)

*Spring 2000*

Adjunct Faculty at Calvin Theological Seminary, Grand Rapids, Michigan

- Teaching M.A. course: Systematic Theology Survey I (Prolegomena, Doctrine of God, and Doctrine of Humanity and Sin)
- Team-teaching for M.A. course: Church History Survey; responsibility: Teaching Early Modern to Modern Period of Church History (1650–1950)

*1999 – 2000*

Adjunct Faculty at Cornerstone University, Grand Rapids, Michigan

- Teaching undergraduate course on General Epistolary Literature (Spring 2000)
- Teaching undergraduate course on World Religions II: Judaism and Islam (Fall 1999)

*Summer 1996*

Visiting Lecturer at Reformed Evangelical Seminary, Jakarta, Indonesia

- Teaching Summer M.Div. course on Modern Theology

*Summer 1995*

Visiting Lecturer at Reformed Evangelical Seminary, Jakarta, Indonesia

- Teaching Summer M.Div. course on Ecumenical Creeds and Reformed Confessions

*2014 – present*

South-East Asia Bible Seminary (STT Seminary Alkitab Asia Tenggara-SAAT), Malang, Indonesia

Visiting Professor

- Regularly teaching Th.M.-level intensive summer and online courses:
  - Reformation and Post-Reformation Era
  - Early Church History

Th.M. thesis supervisor

### **Current Research Projects**

- Influence of Calvin's theology and ecclesiastical practices in the early establishment of Reformed churches in the Dutch East Indies in the seventeenth century. First research topic within this broader scope is on the Malay translations of catechisms and sermons in the East Indies. Second topic is on the adaptation and translation of Genevan (metrical) psalms and ecclesiastical songs from Dutch to Malay in the seventeenth-century Dutch East Indies.

- Research on historical linguistics, primarily studying changes and development of Malay in the seventeenth and eighteenth centuries, utilizing manuscripts and printed texts published by the Dutch East India Company (*Verenigde Oost-Indische Compagnie*—VOC) for church and education in the East Indies.

## **Working Experience**

1998 – 2001

Research Assistant, H. Henry Meeter Center at Calvin College

- Primary responsibilities: Maintaining and indexing the Meeter Center for Calvin and Calvinism article collection database
- Other responsibility: Assisting Dr. Karin Maag, director of H. Henry Meeter Center, in the Sixteenth-Century French Religious Book Project. My task in this project was to extract necessary information of printed texts that were part of the collection of the *Dutch Pamphlets* in the Royal Library, the Netherlands, and pamphlets included in *French Political Pamphlets 1547-1648*, edited by Robert Lindsay and John Neu.

## **Relevant Experience**

1991 – 1992

Translator staff of Reformed Evangelical Council, Indonesia

- Primary task: Translating Louis Berkhof's *Systematic Theology* from English into Indonesian

## **Publications**

Monographs

*The Way to Heaven: Catechisms and Sermons in the Establishment of the Dutch Reformed Church in the East Indies* (Eugene, Ore.: Wipf & Stock, 2014).

*An Explorer's Guide to John Calvin* (Downers Grove, Ill.: IVP Academic, July 2022).

Edited Volume

*Calvin and the Old Testament* (under contract from Brill Publishing Company. Leiden, the Netherlands, forthcoming).

Translation Work

Indonesian Translation of Louis Berkhof's *Systematic Theology*, published by Reformed Evangelical Council Indonesia, Jakarta, 1992-1996 (published in six volumes).

Peer-Reviewed Articles and Book Chapters

"Three Persons as Three Individual Substances: Joseph Bingham's Sermon on the Trinity and Its Place in the Trinitarian Controversy at Oxford in the Last Decade of the Seventeenth Century," *Fides et Historia* (40:1), Winter/Spring 2008, 67-86.

"Stories Registers of Baptism Told: Private Baptism in Post-Reformation England," *History* (Blackwell, Oxford), vol. 95, issue 2, number 318, April 2010, 177-193.

"Elements of Calvin's Theology and Practice in the Reformed Churches in Java in the Seventeenth Century" in *John Calvin: Myth and Reality*, Amy Nelson-Burnett, ed., (Eugene, Ore.: Cascade Books, 2011), 96-117.

"Formula of Baptism and the Equality of the Godhead: Joseph Bingham (1667-1723) and the Trinitarian Controversy in Late-Stuart England" in *The New Evangelical Subordinationism?* Dennis W. Jowers and H. Wayne House, eds., (Eugene, Ore.: Pickwick Publications, 2012), 182-212.

- "Reformed Education from Geneva through the Netherlands to the East Indies" in *Church and School in Early Modern Protestantism: Studies in Honor of Richard A. Muller on the Maturation of a Theological Tradition*, Jordan J. Ballor, David S. Sytsma, and Jason Zuidema, eds. (Leiden: Brill, 2013), 489-501.
- "From Ruyl to Leijdecker: A Study of the Development of the Malay Language as Reflected in the Translations of the Beatitudes" in Neila G. M. Mamahit, ed., *385 Years of the Gospel of Matthew, Translated by A. C. Ruyl* (Jakarta: Lembaga Alkitab Indonesia, 2014), 21-33.
- "Genevan Psalms in Javanese," *Calvin Theological Journal* 52.2 (2017): 151-180.
- "The Early Establishment of Calvinism in South-East Asia: Cultural Encounters and the Shaping of Religious Language for God," *Advance Science Letters (ASL)* vol. 23, no. 10 (Oct. 2017).
- "Calvin in Asia" in *Calvin in Context*, R. Ward Holder, ed. (Cambridge: Cambridge University Press, 2019), 399-407.
- "Muslim-Calvinist Encounters and the Shaping of Reformed Protestantism in the Seventeenth-Century Dutch East Indies" in *Juden, Christen, und Muslime im Zeitalter der Reformation / Jews, Christians, and Muslims in the Reformation Era*, Matthias Pohlig, ed. (Heidelberg: Gütersloher Verlagshaus, 2020), 316-331.

#### Book Reviews

- Review of Willem J. Van Asselt and Eef Dekker, eds., *Reformation and Scholasticism: An Ecumenical Enterprise in Nederlandsch Archief voor Kerkgeschiedenis / Dutch Review of Church History*, (82) Fall 2002.
- Review of Douglas Catterall, *Community without Borders: Scots Migrants and the Changing Face of Power in the Dutch Republic, c. 1600-1700* in *Nederlandsch Archief voor Kerkgeschiedenis / Dutch Review of Church History*, (84) Fall 2004.
- Review of Michel Rene Barnes, *The Power of God: Dynamis in Gregory of Nyssa's Trinitarian Theology* in *Nederlandsch Archief voor Kerkgeschiedenis / Dutch Review of Church History*, (84) Fall 2004.
- Review of William Gibson, *Enlightenment Prelate: Benjamin Hoadly* in *Fides et Historia*, (38/2) Summer / Fall 2006.
- Review of Charles Partee, *The Theology of John Calvin* (Louisville, Ky.: Westminster John Knox, 2008) in *Religious Studies Review*, (35/4) Dec. 2009, 290-91.
- Review of Gordon Mikoski, *Baptism and Christian Identity: Teaching in the Triune Name* (Grand Rapids, Mich.: Eerdmans, 2009) in *Calvin Theological Journal*, (45/1) Apr. 2010, 216-217.
- Review of Hadrianus Junius (trans. Nico de Glas), *Holland is een Eiland: De Batavia van Hadrianus Junius (1511-1575)* (Hilversum: Verloren, 2011) in *Sixteenth-Century Journal*, (44/1) Spring 2013, 299-230.
- Review of Friederich Schleiermacher (trans. Ian G. Nicol and Allen G. Jorgenson), *On the Doctrine of Election with Special Reference to the Aphorisms of Dr. Bretschneider*, Columbia Series in *Reformed Theology* (Louisville, Ky.: Westminster John Knox Press, 2012), *Sixteenth-Century Journal*, (46/3) Fall 2015, 826-827.

#### Academic Presentations

- "Baptism, Bingham, and the Book of Common Prayer: What Postmodern Churches Can Learn from the Way Late Seventeenth-Century Anglicanism Utilized the Patristic Material in Its Liturgy of Infant Baptism," Calvin Institute for Worship and Liturgy, Grand Rapids, Mich., Jan. 28, 2004.
- "Three Persons as Three Individual Substances: Joseph Bingham's Sermon on the Trinity and Its Place in the Trinitarian Controversy at Oxford in the 1690s," American Society of Church History Conference, Seattle, Wash., Jan. 7, 2005.

- "From Servitor to University College Tutor: The Education and Early Career of Joseph Bingham at Oxford University, 1684-1695," Sixteenth-Century Conference, Atlanta, Ga., Oct. 21, 2005.
- "Patristic Scholarship in Early Eighteenth-Century England: The Publication and Translations of Joseph Bingham's *Origines Ecclesiasticae*, American Society of Church History Conference, Philadelphia, Pa., Jan. 8, 2006.
- "Private Baptism in Sixteenth- and Seventeenth-Century England: Prescription, Practice, and Problem," Icons and Iconoclasts: The Long Seventeenth-Century Conference, King's College, University of Aberdeen, Scotland, July 21, 2006.
- "Stories Baptismal Registers Told: Non-Emergency Private Baptism in Post-Reformation England," Reformation Studies Colloquium, University of York, England, Apr. 3-5, 2008.
- "A Visual Aid for Our Faith: Baptism as a Visible Sign of God's Invisible Grace," Trinity Christian College, Tenure Lecture, Mar. 31, 2009.
- "Elements of Calvin's Theology and Practice in the Reformed Churches in Java in the Seventeenth Century," Calvin Studies Society Colloquium, Grand Rapids, Mich., Apr. 18, 2009.
- "Calvin in Late-Stuart England: Joseph Bingham's Use of Calvin's View of Baptism as a Voice of Authority against the Non-Conformists," Calvin and His Influence, 1509-2009, Geneva, Switzerland, May 27, 2009.
- "The Genevan Psalter in Javanese," Conference on Reformed Mission in an Age of World Christianity, Grand Rapids, Mich., June 15-17, 2010.
- "The Place of Catechism in the Establishment of Dutch Reformed Churches in the East Indies in the Early Seventeenth Century," Sixteenth-Century Studies Conference, Montreal, Que., Oct. 15-17, 2010.
- "Baptism in the Dutch Reformed Churches in the East Indies in the Early Seventeenth Century," Reformation Studies Colloquium, University of St. Andrews, Scotland, Sept. 11-14, 2010.
- "The Translation of the Genevan Psalter into Javanese," Forum on Music and Christian Scholarship Conference, Wheaton College, Ill., Mar. 18, 2011.
- "Proclamation, Polemics, and Propaganda: The Role of Printed Sermons in the Establishment of Reformed Churches in the East Indies in the Seventeenth Century," Sixteenth-Century Studies Conference in Fort Worth, Tex., Oct. 27-30, 2011.
- "Reformed Education and Catechism in the East Indies," Reformation Studies Colloquium, University of Durham, Sept. 2-5, 2012 (paper accepted and scheduled for presentation, but I was unable to attend due to problem with the visa to enter the UK).
- "*Christe qui lux es et dies* in Seventeenth-Century Malay," Forum on Music and Christian Scholarship Conference, Yale Institute of Sacred Music, Feb. 14-16, 2013.
- "Singing a Medieval Hymn in the Dutch East Indies," Sixteenth-Century Studies Conference, San Juan, Puerto Rico, Oct. 24-27, 2013.
- "The Evolution of a Christian Text from Seventeenth-Century Malay to Modern-Day Indonesian: A Historical Linguistics Study from the Perspective of Transformational-Generative Model," at the International Linguistics Conference III, Diponegoro State University, Semarang, Indonesia, July 2-4, 2013.
- "Pronouns in Seventeenth-Century Malay: A Historical Linguistics Study of Educational Texts Published by the VOC for Children in the East Indies," invited as plenary speaker at the International Linguistics Conference, Language Maintenance and Shift IV (LAMAS IV), Diponegoro State University, Semarang, Indonesia, 18 Nov., 2014.
- "Singing the Metrical Psalms in Seventeenth-Century Malay," 22nd International Congress of Historical Sciences, Shandong University, Jinan, China, Aug. 23-29, 2015.
- "Singing Psalm 100 in the Dutch East Indies in the Seventeenth Century," Sixteenth-Century Study Conference, Bruges, Belgium, Aug. 18-21, 2016.

- "The Early Establishment of Calvinism in South-East Asia: Cultural Encounters and the Shaping of Religious Language for God," The First Conference on Southeast Asian Maritime World (ICONSEAMO), Faculty of Humanities, Diponegoro University, Semarang, Indonesia, 16-17 Nov. 2016.
- "Islamic Influence in the Establishment of Reformed Protestantism in the Dutch East Indies in the Early Seventeenth Century," International Conference on Christianity, Judaism, and Islam, a commemoration of the 500th anniversary of the Protestant Reformation, Nuremberg, Germany, 18-21 July 2017.
- The Hymns of Petrus Dathenus," Sixteenth-Century Studies Conference, Milwaukee, Wis., Oct. 26-29, 2017.
- "Schubert's Oratorio *Lazarus* in Its Theological Context," Society for Christian Scholarship in Music, Wake Forest, N.C., Feb. 8-10, 2018.
- "The Role of Unordained Church Workers in the Spread of Reformed Protestantism in the Seventeenth-Century Dutch East Indies," Evangelical Missiological Society Conference, Dallas, Tex., Oct. 12-14, 2018.
- "Church Discipline in the Seventeenth-Century Dutch Reformed Church in the East Indies: Church Orders, Sermons, and Practice," Sixteenth-Century Studies Conference, Albuquerque, N.Mex., Nov. 1-4, 2018.
- "Teaching Schoolchildren to Sing Metrical Psalms in Malay: Dutch Reformed Church and Its Expansion in the Seventeenth-Century East Indies," Sixteenth-Century Studies Conference, St. Louis, Mo., Oct. 18-20, 2019.
- "Baptismal Issues in the Seventeenth-Century Dutch East Indies," Meeter Center online symposium, Sept. 24, 2020.
- "Low-Level Church Workers in the Spread of Reformed Protestantism in the Time of the Dutch East India Company (VOC)," International Online Symposium of Leiden University, the Netherlands and Gadjah Mada University, Indonesia, Oct. 12-13, 2020.
- "Psalms in Oppositions: Early Seventeenth-Century Dutch Anabaptist Psalms against Their Reformed Counterparts," Sixteenth-Century Studies Conference, San Diego, Calif., Oct. 30, 2021.

### **Invited Special Lectures and Workshops**

- "Language, Translation, and Interpretation: A Study of the History of the Translations of the Lord's Prayer and the Ten Commandments into Malay in the Seventeenth-Century Dutch East Indies," General Lecture (*Studium Generale*), English Department, Soegijapranata Catholic University, Semarang, Indonesia, Nov. 20, 2014.
- "Historical Linguistics Research," General Lecture (*Studium Generale*), English Department, Universitas Jendral Soedirman, Purwokerto, Indonesia, Dec. 19, 2014.
- Workshop on "Writing Articles for Peer-Review Publications," Universitas Jendral Soedirman (Unsoed), Purwokerto, Central Java, 11 and 13 Aug. 2015.
- "Loan Words as Shapers of Identity in Seventeenth-Century Malay: A Historical Linguistics Study of Christian Songs Published by the VOC," International Linguistics Conference, Language Maintenance and Shift V (LAMAS V), Diponegoro State University, Semarang, Indonesia, August 2-3, 2015.
- "From Geneva to South-East Asia: Singing the Metrical Psalms and Ecclesiastical Songs in the Dutch East Indies in the Early Seventeenth Century," fall 2015 annual lectureship, Meeter Center for Calvin Studies, Calvin College and Calvin Theological Seminary, Grand Rapids, Mich., 14 Oct. 2015.
- "Formal Language to Address God in Christian Prayers: A Sociology of Language Study," General Lecture (*Studium Generale*), Department of Sociology, Jendral Soedirman University, Purwokerto, Indonesia, June 9, 2016.



Workshop on “Peer-Review Publication and its Challenges,” Faculty Development Event, Jendral Soedirman University, Purwokerto, Indonesia, July 25, 2016.

“Protestantism in the Seventeenth-Century Dutch East Indies: Cultural Encounters, Struggles, and Progress, Wheaton College Graduate Students Conference, Wheaton, Ill., Apr. 21, 2018.

“Method and Model of Analysis in Comparative Linguistics Research,” online *studium generale*, Masters of Linguistics Program, Diponegoro State University, Semarang, Indonesia, Sept. 5, 2020.

“Comparative and Historical Linguistics Studies,” online *stadium generale*, English Department, Airlangga University, Surabaya, Indonesia, June 22, 2021.

### **Grants Received**

- Trinity Christian College Alumni Summer Research Grant (June – July 2002)
  - Research topic: “Trinitarian Controversy at Oxford in the 1690s.” Research project conducted at the Huntington Library, San Marino, Calif.
- Calvin College Seminar for Christian Scholarship (June – July 2003)
  - Seminar topic: “Prospect of Historic Liturgy in Postmodern Age”
  - Seminar director: Dr. Bryan Spinks
- Trinity Christian College Faculty Initiative for Professional Development Grant (Aug. 2003)
  - Research topic: “The Theology of J.S. Bach as Reflected in his Cantata 150”
- National Endowment for the Humanities (NEH) Summer Research Grant: “John Calvin and the Transformation of Religious Culture in Geneva, France, and Beyond,” Calvin College, June 28 – July 30, 2004.
  - Seminar directors: Dr. Karin Maag and Dr. Ray Mentzer
- Trinity Christian College Summer Research Grant (July – Aug. 2005)
  - Research topic: “Private Baptism in England Following the Publication of the 1662 Edition of the Book of Common Prayer”
  - Research project conducted at the Newberry Library, Chicago
- Trinity Christian College Summer Research Grant (July – Aug. 2006)
  - Research topic: “Private Baptism in England in the Late Seventeenth Century”
  - Research project conducted at the British Library and Guildhall Library, London, England
- Trinity Christian College Interim Research Funds (January 2007)
  - Research topic: “Private Baptism in England in the Late Seventeenth Century”
  - Research project conducted at the Guildhall Library and the British Library, London, England.
- Trinity Christian College Summer Research Grant (Summer 2008)
  - Research Topic: “The Influence of Calvinistic Theology in the Establishment of Reformed Churches in Java in the Early Seventeenth Century”
- Trinity Christian College Summer Research Grant (Summer 2009)
  - Research Topic: “The Place of Catechism in the Establishment of Reformed Churches in Java in the Early Seventeenth Century”
- Trinity Christian College Summer Research Grant (Summer 2010)
  - Research Topic: “Baptism in the Establishment of Reformed Churches in Java in the Early Seventeenth Century”

- Trinity Christian College Summer Research Grant (Summer 2011)
  - Research Topic: “Education in the Establishment of Reformed Churches in the East Indies in the Early Seventeenth Century”
  - Research Conducted at the University of Leiden, Free University Amsterdam and Apeldoorn, the Netherlands
- Trinity Christian College Summer Research Grant (Summer 2012)
  - Research Topic: Translation of the Bible into Malay in the Early Seventeenth Century
- Trinity Christian College Summer Research Grant (Summer 2013)
  - Research Topic: The Issue of Baptism of the Children of Slaves in the East Indies at the Synod of Dordt 1618-19
- Trinity Christian College Summer Research Grant (Summer 2017)
  - Research Topic: The Hymns of Petrus Dathenus in the Dutch Reformed Church in the Sixteenth Century
- Dabar Conference Incentive Grant funded by the Creation Project: An initiative of the Henry Center at Trinity Evangelical Divinity School, supported by the John Templeton Foundation, for a course development on Christian faith and science (Fall 2020)
- Trinity Christian College Summer Research Grant (2021)
  - Research Topic: Javanese Accounts of the Interactions between the Dutch and the Javanese People in the Seventeenth Century
- Free University of Amsterdam Research Grant (May 2022)
  - Research Topic: Itinerant Preachers and Migration in the Seventeenth-Century Dutch East Indies

#### **Other**

- Completed paleography training to read sixteenth- and seventeenth-century manuscripts, Meeter Center for Calvin Studies (Summer 1999 and 2001)
- Grade 5 Music Theory Certificate, Associated Board of Royal School of Music (ABRSM), UK, Feb. 2012, with distinction
- Grade 7 Piano Certificate, Associated Board of Royal School of Music (ABRSM), UK, May 2013
- Grade 8 Piano Performance Certificate (highest grade), Associated Board of Royal School of Music (ABRSM), UK, May 2021, with merit
- Trinity Christian College Professor of the Year Award, 2020



## **Appendix B**

### **Curriculum Vitae: Dr. Wilson de Angelo Cunha**

#### **Education**

Ph.D., Leiden University, Old Testament, Institute for Religious Studies, School of Humanities, 2011

Th.M., Calvin Theological Seminary, Old Testament, 2006

B.Th., José Manoel da Conceição Presbyterian Theological Seminary, 2002

#### **Teaching Experience**

Professor of Old Testament and Hebrew, LeTourneau University

- HEBR 1113, Elementary Hebrew I
- HEBR 1123, Elementary Hebrew II
- BIBL 1043, Biblical Foundations for Living
- BIBL 1033, Biblical Literature (also online)
- BIBL 3033, Old Testament Backgrounds
- BIBL 3043, Introduction to Biblical Interpretation
- BIBL 3103, Pentateuch (also online)
- BIBL 3203, Historical Books
- BIBL 3303, Psalms and Wisdom Literature (also online)
- BIBL 3413, Pre-Exilic Prophets
- BIBL 3423, Exilic and Post-Exilic Prophets
- BIBL 3433, Prophetic Books
- BIBL 4993, ST: Genesis
- BIBL 3503, Life and Teachings of Christ (online)
- BIBL 3653, Romans (online)
- BIBL 3623, Paul's Prison Letters (online)
- BIBL 4953, ST: Psalms
- BIBL 4963, ST: Backgrounds to the Old Testament
- BIBL 4973, ST: Prophets
- BIBL 4963, ST: Isaiah
- HNRS 3551, Seeing the Bible through Ancient Art: Iconography and the Old Testament
- HNRS 3311, Creation and Cosmology: An Interdisciplinary Approach (cotaught with Steve Ball, Ph.D., Professor of Physics)

#### **Additional Teaching Experience**

Adjunct: Calvin Theological Seminary; The Psalms and Wisdom Literature, 2020

Adjunct: Calvin Theological Seminary; Old Testament Prophets, 2016

Doctoral Researcher: Leiden University; The Hebrew Bible and Its Reception, 2010

Teaching Assistant: Calvin Theological Seminary; Courses: Biblical Hebrew and Introduction to Hebrew Exegesis, 2005-2006

Teaching Assistant: José Manoel da Conceição Presbyterian Theological Seminary; Courses: Biblical Hebrew and Exegesis of Genesis, 2001-2002

#### **Institutional Experience**

Past President of the Teaching Faculty Organization, 2021-2022

LETU's Three Year Strategic Planning Committee, 2020-2021

Committee on Committees, 2020-2021

Student Recruitment Committee, 2020-2021

President-Elect of the Teaching Faculty Organization, 2020-2021

Chair of the Interpersonal Affairs Committee, a subcommittee of the Teaching Faculty Organization, 2019-2020  
 Assessment and Continuous Improvement Committee, 2019-2020  
 Assessment and Continuous Improvement Committee, 2018-2019  
 Chair of the Christian Ministry/Biblical Studies Search Committee, 2017-2018  
 Teaching Faculty Organization, executive council member and secretary, 2017-2019  
 Engineering Search Committee, 2016-2017  
 Learning Resources Committee, 2016-2017  
 Student Application and Service Experience Task Force, 2015-2016  
 Learning Resources Committee, 2015-2016  
 Academic Integrity Committee, 2014-2015  
 Student Housing Committee, 2013-2014  
 Human Resources Committee, 2012-2013  
 Chemistry Search Committee, 2011-2012

### **Academic Grants**

Office of the President/Provost's Office's Sabbatical Grant, spring 2019

### **Thesis Supervisor/Reader**

Second reader of "Angry God, Loving Jesus? Finding Marcion in Contemporary Theology" by Julie Marie Castin, submitted to Tyndale Theological Seminary as a requirement for the Master of Evangelical Theology, 2018.

### **Publications – Books**

Cunha, Wilson de Angelo. *Genesis: A Commentary* (Kregel Exegetical Library series; Kregel, under contract), 2027.  
 Cunha, Wilson de Angelo and Andrew Abernethy. *Isaiah and Intertextuality* (Forschungen zum Alten Testament. 2 Reihe; Tübingen: Mohr & Siebeck, under contract), 2022.  
 Cunha, Wilson de Angelo and Christian Brially de Medeiros. "*Cor Meum Tibi Offero Domine Prompte et Sincere*" – *O Meu Coração a Ti Ofereço, Senhor, prontamente e sinceramente. Estudos em Honra ao Rev. Hermisten Maia Pereira da Costa por Ocasião dos seus 65 anos* (Brasília: Monergismo), 2021.  
 Cunha, Wilson de Angelo. *The Book of Isaiah: A Thematic Approach* (Pickwick Publications), 2021.  
 Cunha, Wilson de Angelo. *LXX Isaiah 24:1-26:6 as Interpretation and Translation: A Methodological Discussion* (Society of Biblical Literature Septuagint and Cognate Studies series 62; Atlanta: SBL Press), 2014.

### **Publications – Articles/Book Chapters**

"Isaiah 39 and the Human Trust Motif in First Isaiah." *Journal of Biblical Literature* (provisionally accepted), 2021.  
 "Fé, Ciência e Acomodação Divina em João Calvino" in Wilson de Angelo Cunha and Christian Brially de Medeiros "*Cor Meum Tibi Offero Domine Prompte et Sincere*" – *O Meu Coração a Ti Ofereço, Senhor, prontamente e sinceramente. Estudos em Honra ao Rev. Hermisten Maia Pereira da Costa por Ocasião dos seus 65 anos* (Brasília: Monergismo), 2021.  
 "Creation, Kinship, and the Defeat of Evil: A Reflection on Psalm 74," *Revista de Cultura Teologica* 97, 2020.  
 "The Nāhāš in the Garden of Eden (Gen. 2:4b-3:24): Malevolent or Benevolent?" *Revista de Cultura Teologica* 89, 2017.

- "Kingship and Kingdom: A Discussion of Isaiah 24:21-2; 27:12-13" in *Formation and Intertextuality in Isaiah 24-27* (ed. Todd Hibbard and Paul Kim; Ancient Israel and Its Literature 17; Atlanta: SBL), 2013.
- "LXX Isaiah 25:6-8 and the Issue of Coherence" in *LXX: XIV Congress of the International Organization for Septuagint and Cognate Studies, Helsinki 2010* (ed. Melvin K. H. Peters; Society of Biblical Literature Septuagint and Cognate Studies 59; Atlanta: SBL), 2013.
- "A Brief Discussion of MT Isaiah 24, 14-16," *Biblica* 90, 2009.

### **Book Reviews**

- Review of B. Kim, "Lengthen Your Tent-Cords." *The Metaphorical World of Israel's Household in the Book of Isaiah* (Siphut: Literature and Theology of the Hebrew Scriptures, 23; Eisenbrauns, University Park, Pa., 2018). *Bibliotheca Orientalis* LXXVII No. 5-6, 2020.
- Review of J.J. Kwon, *Scribal Culture and Intertextuality: Literary and Historical Relationships between Job and Deutero-Isaiah* (Forschungen zum Alten Testament, 2. Reihe, vol. 85; Tübingen: Mohr & Siebeck, 2016). *Bibliotheca Orientalis* LXXVII No. 5-6, 2020.
- Review of Christoph Levin, *Das Alte Testament* (5th ed.; München: Verlag C. H. Beck, 2018) in the *Review of Biblical Literature* 09/2019.
- Review of Ben Witherington III, *Isaiah Old and New: Exegesis, Intertextuality, and Hermeneutics* (Minneapolis: Fortress Press, 2017). *Review of Biblical Literature* 07/2018.
- Review of William D. Barker, *Isaiah's Kingship Polemic* (FAT 2/70; Tübingen: Mohr & Siebeck, 2014). *Bibliotheca Orientalis* LXXIII, 2016.
- Review of Arie C. Leder, *Waiting for the Land: The Story Line of the Pentateuch* (Phillipsburg: P&R Publishing, 2010). *Calvin Theological Journal* 48/2, 2013.
- Review of J. Stromberg, *An Introduction to the Study of Isaiah* (London: T & T Clark, 2011). *Journal of the Evangelical Theological Society* 56/3, 2013.
- Review of J. Ferry, *Isaïe: "Comme les mots d'un livre scellé..."* (Paris: Cerf. 2008). *Review of Biblical Literature*, 2013.

### **Nonacademic**

- "On Becoming a Christian." *Longview News Journal*, 2021.
- "O pecado da auto-promoção: uma tentação para pastores do século 21." *O Brasil Presbiteriano* 61/781, 2019.
- "O Senhor é o teu pastor." *Servos Ordenados* 10/59, 2018.
- "Faith and Education." *Longview News Journal*, 2017.
- "Orando com os salmos de lament: 'Meu Deus, meu Deus, por que tu me desamparaste?'" *Brasil Presbiteriano* 58/754, 2017.
- "Consumerism and the Christian Worldview." *Longview News Journal*, Religion, 2016.
- "Examining the Church's Prophetic Role." *Longview News Journal*, Religion, 2015.
- "The Bible and the Immigrant." *Longview News Journal*, Religion, 2014.
- "The Persecution of the Church and the Prayer of Lament." *Longview News Journal*, Religion, 2013.

### **Review of Academic Projects**

- Review of Larry D. Bruce, *Unearthing Ancient Israel: The Bible and the Archaeological Evidence of Israel's Origins Reconciled* (Kregel Publications, 2019). Reviewed the book proposal for this project and chapter 1, 2019.
- Review of Brian L. Webster, *The Cambridge Introduction to Biblical Hebrew* (Cambridge: Cambridge University Press, 2009). Review this grammar upon request by Cambridge University Press as the publisher decided on the publication of a second edition, 2015.

Review of Ben Witherington, III and Sandra Richter, tentatively titled *The Bible from the Ground Up: An Introduction* (Oxford: Oxford University Press, forthcoming). Reviewed the outline and six chapters of this introduction to the Bible for Oxford University Press, 2014.

### **Endorsements**

Arie C. Leder, *Waiting for the Rest That Still Remains: A Biblical Theology of the Former Prophets* (Pickwick), 2020.

### **Participation in Academic Conferences/Lectures/Address**

"The Annual Presidential Address of the Teaching Faculty Organization to the Board of Trustees at LeTourneau University," 2021.

"As for the serpent, dust will be its bread: Isa. 65:25 in conversation is Isa. 11:6-9 and Gen. 3:14." SBL Annual Meeting in San Diego, 2019.

"Creation as Eschatological Hope." Inaugural Lecture at the School of Theology at Universidade Presbiteriana Mackenzie, São Paulo, SP, Brazil, 2019.

"The *nahash* of Gen 3: Benevolent or Malevolent?" Masters and Doctoral Seminar at the Pontificia Universidade Catolica de São Paulo; SP, Brazil, 2019.

"Discovering the Literary Structure of Biblical Texts." Seminario Presbiteriano do Sul, Campinas, SP, Brazil, 2019.

"John Calvin on the Christian Life." Reformation 500 Conference at LeTourneau University, 2017.

"Eusebius of Caesarea and the 'Drink of Immortality:' The Reception of LXX Isaiah 25 in Eusebius' Commentary on Isaiah." SBL Annual Meeting in Atlanta, 2015.

"The Nāḥāš in the Garden of Eden (Gen 2:4b-3:24): Malevolent or Benevolent?" SBL Annual Meeting in Atlanta, 2015.

"Genesis and the Age of the Earth." Round table debate on the Bill Nye and Ken Ham Origins Debate, LeTourneau University, 2014.

"The Foreigner in the Old Testament and Christian Identity." Keynote speaker at the Students Scholars Conference at LeTourneau University, 2013.

"God's Creation of Adam from 'Clay/Soil:' Does Genesis 2:7 Point to a Particular Model of Creation?" A Dialogue with Dr. Gordon Johnston by Occasion of the Theological Symposium at LeTourneau University, 2013.

"Between Etiology and Theology: A Discussion of the Garden of Eden Story (Gen. 2:4-3:24)." Lecture delivered at the Sciences Seminar at LeTourneau University, 2012.

"On Isaiah 27:1, 2-13." SBL Annual Meeting in San Francisco, 2011.

"LXX Isaiah 25:6-8 and the Issue of Coherence." The International Organization for Septuagint and Cognate Studies. Helsinki, Finland, 2010.

"The Reception of Isaiah 24:14-16 in LXX Isaiah." SBL Annual Meeting in New Orleans, 2009.

"The Reception of LXX Isaiah 25 in Eusebius of Caesarea's Commentary on Isaiah." *Von der Septuaginta zum Neuen Testament. Textgeschichtliche Erörterungen*, Wuppertal, Germany, 2009.

### **Role in Professional Societies**

"Isaiah and Intertextuality," Cochair, Institute of Biblical Research, Boston, 2020

"Isaiah and Intertextuality," Cochair, Institute of Biblical Research, San Diego, 2019

Cofounder and cochair of the "Isaiah" research group for the Institute of Biblical Research, 2019

### **Translation Projects**

The Genesis Project with the Seed Company. Orally translated "the Story of Genesis" from Genesis. This project is part of the "Chibi Project" and seeks to reach speakers of the Chibi language in Brazil with the gospel, 2016.

## **Language Skills**

### *Modern*

Fluent in Portuguese, English, and some Dutch  
Read some German, French, Spanish, Dutch, and Italian

### *Ancient*

Read Hebrew, Aramaic, Syriac, Greek, and Latin  
Taken Akkadian and Ugaritic

## **Membership in Professional Societies**

Society of Biblical Literature (SBL)  
The International Organization for Septuagint and Cognate Studies (IOSCS)  
Institute for Biblical Research (IBR)

## **Ecclesiastical Affiliation**

Ordained minister in the Presbyterian Church of Brazil (IPB), 2003 - present.

## **Ecclesiastical Experience**

LCC Wednesday Bible Study: 1 Corinthians, 2021  
LCC Wednesday Bible Study: The Sermon on the Mount, 2020  
LCC Adult Sunday school: The Book of Matthew, 2018  
LCC Adult Sunday school: The Biblical Story, 2017  
LCC Adult Sunday school committee: developing an adult Sunday school curriculum, 2017  
Longview Christian Church (LCC) Adult Sunday school: The Gospel of Matthew, 2016  
EPCL Summer Adult Sunday school: A Theology of Community, 2015  
EPCL Adult Sunday school: The Book of Revelation, 2015  
EPCL Adult Sunday school: The Sermon on the Mount, 2015  
EPCL Elder and Deacon Search Committee, 2013  
Ruling Elder at Evangelical Presbyterian Church of Longview (EPCL), Tex., 2012-2014  
Associate Minister at St. James Anglican Church in Voorschoten, the Netherlands, 2009-2010  
Associate Pastor at Vila Diva Presbyterian Church, São Paulo, Brazil, 2003-2004  
Internship at Vila Diva Presbyterian Church, São Paulo, Brazil, 2002  
Internship at Jardim Eliane Presbyterian Congregation, São Paulo, Brazil, 2001-2022

## **Civic Activities**

Kids soccer coach for Greater Longview Soccer Association, 2015-2020

## **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 twenty-three persons listed below. These include persons who graduated from Calvin Theological Seminary and from other accredited seminaries. Graduates from 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](http://crcna.org/candidacy).

The following motion is presented for consideration of these candidates:

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](http://crcna.org/candidacy)).

Sheri L. Admiraal  
Brad D. B. Bootsma  
Kristy L. Bootsma  
Tricia L. Bosma  
Stewart J. De Jong  
Mark D. Elffers  
Ryan L. Farrell  
Matthew D. Guichelaar  
Rebecca G. Hall  
Carol E. Hulin  
Minho Jake Jeong  
Jelle H. Koersen  
Aleah M. Marsden  
Jacob A. Patton  
Mario R. Perez, Jr.  
Micah P. Ringelberg  
Nicole M. Romero  
Joseph J. Steenholdt  
Zachary J. Toth  
Jodi F. VanWingerden  
Wendy J. Werkman  
Benjamin H. Wimmers  
Anthony Vander Schaaf

#### *B. Extension of candidacy*

The rules of synod require that a declared candidate by one synod must request an extension of candidacy status at the following synod if a call has not been accepted. The



Candidacy Committee communicates with such persons in order to determine the validity of the request and to offer words of encouragement.

The Candidacy Committee recommends the following twenty-one persons for approval of candidacy extension:

Yoon Chul (Daniel) Choi  
Brad S. Diekema  
Joshua L. Grimes  
Timothy Joo  
Kennedy Muli Kailiti  
Eunice Kim  
Jooheyng “David” Kim  
Hannah Ryou Lee  
Daniel Meyers  
Loice Mueni Minito  
Matthew Mulder  
Paul Seonmok Park  
William S. Roelofs  
Kent A. Sanders  
Ivan K. Santoso  
Lynn Song  
Evan J. Tinklenberg  
Rebecca L. Tjapkes  
Ryan A.K. VanderWees  
Thomas J. Van Wyk  
Lea A. Wilkening

### *C. Reinstatement of candidacy*

Klaas Walhout was first a candidate in 2019. Due to his increased involvement with a local Presbyterian Church (U.S.A.) church where he lived in Philadelphia, he decided to suspend his candidacy in the CRC and pursue ordination through that denomination. However, over the past year he relocated to his hometown in Grand Rapids, Michigan, resuming connection with a CRC congregation and working in a position of hospital chaplaincy. Klaas desires to be reinstated as a candidate in order to become ordained into that position as a minister of the Word in the CRCNA. We are pleased to affirm his request for reinstatement of candidacy, and we recommend that synod approve this request.

Kiseok (Daniel) Kang was first a candidate in 2019. He decided to suspend his candidacy for personal reasons which are now resolved. He desires to now reinstate his candidacy. We are pleased to affirm his request for reinstatement of candidacy, and we recommend that synod approve this request.

## **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, E directs the Candidacy Committee to be intimately involved in this process and to submit for synod's review the names of those approved for the Article 8 process. The Candidacy



Committee has concurred on the 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
7-13-21	Dongsoo Shin	Pacific Northwest	Presbyterian Church in Korea
7-31-21	Sungwoo Park	B.C North-West	Presbyterian Church in Korea
8-25-21	Gilbert Varela	Atlantic Northeast	Presbyterian Church of Mexico
8-31-21	SooHo Lee	Pacific Northwest	Presbyterian Church in Korea
9-1-21	Inho Jang	Ko-Am	Presbyterian Church in Korea
9-3-21	Gerhardt Venter	Alberta South/Saskatchewan	Dutch Reformed Church of South Africa
9-8-21	Nate Meldrim	Georgetown	Reformed Church in America
9-14-21	Hunjoon Park	Hanmi	Presbyterian Church in Korea
9-21-21	Young Mun Koh	Ko-Am	Presbyterian Church in Korea
9-22-21	Jeremy Rhodes	Georgetown	Church of Christ
10-6-21	Marno Retief	Lake Superior	Apostolic Faith Mission of S. Africa
10-7-21	Jinseok Park	Greater Los Angeles	Presbyterian Church in Korea
10-14-21	Insoo Oh	Hudson	Korean American Presbyterian
10-22-21	Changho Ahn	Kalamazoo	Southern Baptist Convention
2-17-22	Jason Truell	B.C. South-East	Presbyterian Church in America

### III. Modification of candidacy requirements

Over the course of this past year, Calvin Theological Seminary has engaged in a significant process of research and planning that has led to a revision of its M.Div. curriculum (see Calvin Theological Seminary report) that will take effect in fall 2022. The Candidacy Committee considered these modifications in relation to its experience with needs of candidates, churches, and classes over the past decade, also taking into account the value of keeping candidacy requirements as closely in sync with the seminary's M.Div. requirements as possible so that the process will be clear and understandable for those seeking candidacy. With these considerations in mind, the Candidacy Committee has decided to make the following revisions to the current candidacy requirements:

#### A. *Biblical language*

Calvin Theological Seminary will offer two tracks for biblical language study. Track 1 (the traditional track) will continue to include six credits of Greek and six credits of Hebrew. Persons who intend to pursue further study after completing their M.Div. degree will be encouraged to take this track. However, for persons whose intent is to use biblical languages regularly for exegesis in ministry (which includes most of our candidates), an alternative track will be offered that includes three credits of "Hebrew grammar and digital tools" and three credits of "Greek grammar and tools" instead of the traditional six credits in each language.

The stated rationale for offering this second track to persons who are pursuing a career in church ministry includes the Calvin Theological Seminary faculty's well-researched determination that 120 hours of biblical language grammar and digital tools is sufficient to prepare someone to exegete Scripture successfully, and that this plan provides for the diverse vocational goals of candidates. In addition, the Candidacy Committee notes that those who enter our programs toward candidacy are increasingly bivocational and/or entering ministry as a second career, so flexibility, where appropriate, lessens risk of burnout and mental-health issues throughout a student's preparation for ministry. Further, persons who pursue candidacy in the CRCNA long after having completed a Masters of Divinity degree at one of the growing

number of seminaries that require only one semester of each language tend to find it inordinately challenging to recall their previous learnings and to reengage an additional semester of language study. We also note the practical consideration that most pastors today rely on digital tools for their weekly sermon exegesis, not their own recall of memorized vocabulary. This also supports our conclusion that a good knowledge of Hebrew and Greek grammar constructs and a strong proficiency in digital tools yields an appropriate level of proficiency for candidacy.

For this reason, the Candidacy Committee proposes the following change to the candidacy requirement: Three credits of Hebrew “grammar and tools” and three credits of Greek “grammar and tools” (or their equivalent at another seminary for EPMC participants) will be the minimum requirement.

### *B. Preaching*

The Candidacy Committee is pleased with the new competency-based approach that Calvin Theological Seminary is taking toward preparing students to preach. Each Calvin Theological Seminary M.Div. student will be required to take a foundational three-credit preaching course. Then, depending on the student’s competency in this class, additional one-credit courses will be either required or recommended, with consideration to their vocational goals (each one-credit course will cover a specific topic, such as oratory and delivery, illustrations, the form of a sermon, and effective methods of communication). A student will be able to earn a “concentration in preaching” only by achieving competency through the assigned classes, and CTS desires that this concentration of preaching be noted in the CRC’s announcement of candidacy.

The rationale provided for this change is, again, the diversity of ministry experiences, skills, and vocational interests among CTS students, along with the benefits of customizing programs to fit such variety. The Candidacy Committee appreciates attention to competency in preaching in comparison to credits earned, and the committee believes that this change will increase the level of effective preaching in the CRCNA, benefiting both candidate and church tremendously.

The Candidacy Committee therefore proposes the following change to the candidacy requirement:

For Calvin Theological Seminary (CTS) M.Div. students, the foundational three-credit preaching course would be the minimum requirement for candidacy. EPMC participants would submit sermons for evaluation upon enrollment, and an assessment would be made by the CTS preaching faculty as to whether the foundational three-credit preaching course should be required for candidacy.

A “preaching concentration” will be noted for all students (CTS and EPMC) who have successfully completed all courses required or recommended for them by the preaching faculty at CTS. In addition, since the competency of all students’ preaching will be attested to by CTS preaching faculty through this process, the candidacy requirement that a student also preach four different times in three different contexts will be reduced to two times in two different contexts.

#### **IV. Correction to Candidacy Report to Synod 2022**

It was noted, after the publication of the Candidacy Committee's report in the *Agenda for Synod 2022*, that an oversight was made in failing to include Rev. Andrew Beunk's name in the list of current Candidacy Committee members. Rev. Beunk began his three-year term on the committee in June 2021.

#### **V. Recommendations**

- A. That synod declare those 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 approve the reinstatement of candidacy of Klaas Walhout and of Kiseok (Daniel) Kang as described in section I, C.
- D. That synod approve the action of the Candidacy Committee in declaration of need for those listed in section II for affiliation under Church Order Article 8.
- E. That synod take note of the modifications the Candidacy Committee has made to candidacy requirements, explained in section III.

Candidacy Committee  
Susan E. LaClear, director

## **Ecumenical and Interfaith Relations Committee Supplement**

The Ecumenical and Interfaith Relations Committee (EIRC) presents this supplement of additional matters related to ecumenical relationships and interfaith interactions.

### **I. Committee membership update**

Rev. Michael Wagenman resigned from the committee in April, creating a temporary vacancy. The EIRC thanks him for his three years of service and passion for ecumenical and interfaith relations. Because the vacancy could not be filled in time for Synod 2022, the EIRC requests that synod, by way of exception, ask the Council of Delegates to appoint a new member in October to fill this vacancy.

### **II. Appointed representatives and observers update**

1. Steven Timmermans has requested to step down from the board of the World Reformed Fellowship. A new representative of the CRCNA will be appointed in the near future.
2. Two additional representatives have been identified to join Ronald Feenstra at the United States Roman Catholic-Reformed Dialogue: Matthew Lundberg and Clair Mesick.
3. William Koopmans will serve as an observer at the 11th Assembly of the World Council of Churches, meeting in Karlsruhe, Germany, from August 31 through September 8, 2022.

### **III. Recommendation**

That synod, by way of exception, ask the Council of Delegates to appoint a new member at the October meeting to fill the vacancy on the Ecumenical and Interfaith Relations Committee.

Ecumenical and Interfaith Relations Committee  
William T. Koopmans, chair  
Colin P. Watson, Sr., executive director (ex officio)

## Overture 57: Revise Definition of and Stance on *Homosexuality*

### I. Overture

Classis Southeast U.S. overtures synod to revise<sup>1</sup> the definition of *homosexuality* to the following: *homosexuality*: a condition of personal identity, stemming from the desires of the same sinful nature that all people inherit through original sin, in which a person is sexually oriented (that is, possesses a pattern of romantic and/or sexual attraction) toward persons of the same sex.

We further overture synod to revise the current stance on *homosexuality* as follows: Homosexuality, like all conditions of the fallen human nature where human desires and inclinations, tainted by original sin, incline someone to act against God's will, is a condition of the sinful human nature and makes one guilty of sin before God. But, praise be to God, it is also, along with all conditions of the fallen nature, covered by Christ's blood for all who believe in him. As such, there is no counting of sin for believers in Christ, who, while they may have inherited a homosexual attraction, desire to live not in accordance with that attraction but in accordance with the Spirit that is now in them, and therefore, homosexual believers, along with all those in Christ, are considered righteous.

Following are grounds for the above overture:

### II. Introduction

The historic Christian church since its inception has committed itself to theological precision not only in its understanding of biblical truths but in the precise language it has used to communicate these truths. In this vein, it is necessary for the Christian Reformed Church (CRC) to scrutinize its past definitions and positions on homosexuality, especially in light of its current efforts to examine human sexuality from a biblical perspective. The biblical, historical, and confessional grounds provide the basis for these proposed changes, and the practical theological considerations demonstrate the unity and love within the body that these changes actually promote.

### III. Background

Page 613 of the *Acts of Synod 1973*, Supplement Report 42, states the homosexual "is not responsible insofar for his resulting homosexuality." The 2020 Human Sexuality Report (HSR) quotes the following from the 1973 report and goes on to add, "In other words, *there is no sin* in being attracted to the same sex" (emphases added). Page 616 of the 1973 report also states, "to lay blame on the homosexual for his condition can be cruel and unjust." This imprecise phraseology has caused profound confusion within the CRC. It may cause some to believe that sexual disorders may not be part of the fallen sinful nature. The current definition of *homosexuality* as adopted by the CRC as well as the modified definition proposed herein indicate that homosexuality is a condition in which a person is sexually oriented toward persons of the same sex. According to the American Psychological Association, "Sexual orientation refers to an enduring pattern of emotional, romantic, and/or sexual attractions to men, women or both sexes."<sup>2</sup> The HSR correctly, then, makes the connection between the definition of

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<sup>1</sup> Revise from the former definition contained in the *Acts of Synod 1973* as follows: "Homosexuality is a condition of personal identity in which the person is sexually oriented toward persons of the same sex."

<sup>2</sup> Cited 19 February 2021; [apa.org/topics/lgbtq/orientation](https://apa.org/topics/lgbtq/orientation).

*homosexuality* and “being attracted to the same sex.” An attraction, in turn, is by definition a desire toward something, and the Bible, along with many writings of the historic church, indicates that it is humankind’s very desires themselves that are sinful, not simply the actions stemming from those desires.

#### IV. Biblical grounds

A careful look at the creation and fall stories in Genesis demonstrates that the root of the problem in the fall was not foremost that Adam’s actions were evil but that his desires became so—the ensuing actions were the necessary outcome of a tainted desire. In Genesis 3:6 Eve first saw the tree was to be desired (from the Hebrew root word **וָנָהַם**) to make one wise, and as a result she acted by taking and eating the fruit. At the core, it was her desires that were turned evil—misaligned with God’s perfect will.

The next time that a derivative of this same Hebrew root word (**וָנָהַם**) is used in Scripture is in the tenth commandment (generally translated “covet”). Various theologians<sup>3</sup> have commented that this commandment implies far more than a prohibition on desiring other people’s possessions. Rather, it serves as an inclusion, or bookend, with the first commandment to cover all the other commandments, thereby making the case that having no other gods but the one true God necessarily means having desires that align perfectly with his. All other desires are sin.

Our Lord teaches us this truth regarding the sin of desire in Matthew 5:28 when he explains that “anyone who looks at a woman lustfully has already committed adultery with her in his heart.” He hereby contends that the human condition, being steeped in evil desire, is sinful because of its automatic attraction power. These desires are an uncontrollable characteristic of being human. In this case, the heterosexual orientation/condition as Jesus explained is just as skewed by the fall of humankind.

Paul expands on this idea throughout many of his letters. Speaking in Romans 1 about the natural evil desires (**ἐπιθυμίαις**, which is the Greek translation of **וָנָהַם** in the in the tenth commandment as used in the Septuagint [LXX] and the same root as the verb used by Jesus in Matthew 5:28, often translated “lustfully”) that all humans have inherited from Adam, Paul explains that while “they claimed to be wise, [humankind] became fools” (v. 22, NIV; cf. Genesis 3:6 when Eve professed that the tree would make her wise, she became a fool) and as a result “they exchanged the glory of the immortal God for” created things (v. 23; cf. the first and second commandment). Therefore “God gave them over in the sinful desires [**ἐπιθυμίαις**] of their hearts” (v. 24; cf. the tenth commandment).

Paul tells the Colossians to “put to death” (Col. 3:5) these evil desires (**ἐπιθυμίαις**) that all people possess in their “earthly nature”; these desires include, among other things, many sexual desires. Furthermore, in Romans 5, Paul states, “Sin entered the world through one man, and death through sin” (v. 12), and he goes on to explain that “many died by the trespass of the one man” and “one trespass resulted in condemnation for all people” (vv. 15, 18). If God has

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<sup>3</sup> Calvin’s Commentary on Ex. 20:17 states, “This commandment extends to those that have proceeded it.” God’s “condemnation of lusts . . . not only imposed obedience on our hands and feet, but also put restraint upon our minds, lest they should desire to do what is unlawful.” Keil & Delitzsch says that the “tenth commandment is directed as a root against desiring from which every sin against a neighbor springs.” Hodge calls it a comprehensive command that “forbids a state of the heart.”

condemned all people due to their condition found in their inherited sinful nature, then he has determined that they are all guilty. They are guilty not just of the evil they do but of their sinful desires stemming from the sinful nature with which they are born. In other words, to separate the inclination toward sin (the condition) apart from acting on sin (the action) has no biblical precedent.

## V. Historical grounds

This idea of inherited guilt has been the historic understanding of many theologians throughout the centuries and continues to be the understanding of those in the Reformed tradition. Augustine states, “That, therefore, which is born of the desires of the flesh is not of God. The guilt of this desire, regeneration alone remits.”<sup>4</sup> Clearly, he demonstrates that the desires themselves make people guilty, not simply acting on them.

Calvin points to Galatians 5:19 to conclude that all humans inherit a corruption from Adam; it is this corruption itself that is called sin, “while the works which proceed from it, such as adultery, fornication, theft, hatred, murder, revellings, [Paul] terms the fruits of sin.”<sup>5</sup> Calvin goes on to explain that “those who term [original sin] concupiscence [i.e., strong desire, especially sexual desire, from the Latin *concupiscentia*, used in the Vulgate for Greek ἐπιθυμία] use a word not very inappropriate, provided it were added . . . that everything which is in man, from the intellect to the will . . . is defiled . . . with this concupiscence; or to express it more briefly, that the whole man is in himself nothing else than concupiscence.”<sup>6</sup> In other words, the original sin pervading all human beings’ intellect and will can in essence be summed up as evil desire. These desires are not merely part of being evil, they are the heart of human corruption. Calvin goes on to say that human beings are “merely on account of such corruption, deservedly condemned by God. This is not liability for another’s fault. For we, who are in ourselves innocent and blameless, are bearing his guilt.”<sup>7</sup> Calvin demonstrates here the difficulty and balance that is needed in precisely explaining that humans are not to blame for the specific acts of Adam yet at the same time are guilty for these inherited desires—finally concluding with Augustine that although original sin is “another’s sin,” it is indeed “each individual’s own sin.”<sup>8</sup>

Calvin further points out that human beings do not merely have some evil desires but have a nature or condition of evil desire in which they all stand condemned. Therefore, any attempt to parse the concept of desire from that of inclination or nature changes nothing, since both bear the guilt of sin. It needs to be considered, then, how this is applied to those redeemed in Christ yet still possessing attractions that tempt them to sin. Anselm perhaps can be of some assistance when he parses the difference between what he terms the “essence of the appetites” versus the “rational will which complies inordinately with them.”<sup>9</sup> He echoes the statements of Paul in Romans 7 who, speaking of the war waged within himself, explains, “Although I want to do good, evil is right there with me” (v. 21). It needs to be noted what Paul, Augustine, Anselm, and Calvin do not do; they do not explain that those desires or inclinations placed there by the fall are not sin. Rather, calling those inclinations evil, Paul points to God who delivers him through Christ so that he no longer stands condemned since he is in Christ. So, these

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<sup>4</sup> St. Augustine of Hippo, *The Retractions*, “On Marriage and Concupiscence.”

<sup>5</sup> John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge, 2.1.8, p. 218; [ccel.org/ccel/calvin/institutes.html](http://ccel.org/ccel/calvin/institutes.html).

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*

<sup>8</sup> *Ibid.*

<sup>9</sup> Anselm of Canterbury, *The Virgin Conception and Original Sin*, chap. 4.



inclinations of the flesh are evil, but, in Christ, the true desire of the believer is to delight in the law of God. Because these inclinations of the flesh themselves are sin, all who are in Christ must war against them—they must hate them and not consider them “the way God made me” as if God were the author of sin or the impetus of the sinful nature.

## VI. Confessional grounds

The Belgic Confession, in Article 15, states that original sin is “enough to condemn the human race,” and the Canons of Dort state that Adam “brought forth corrupt children” and “all people are born children of wrath,” indicating a state of being guilty at birth.

The Heidelberg Catechism, in Answer 7, explains that “we are corrupt from conception on” and, in Answer 10, says that “[God] is terribly angry about the sins we are born with as well as the sins we personally commit,” which “increase our guilt every day.” This indicates that people are born with a sinful condition that bears with it guilt even before they personally commit sins. The Heidelberg, in answering what God’s will is in the tenth commandment, states “that not even the slightest thought or desire contrary to any one of God’s commandments should ever arise in my heart.”<sup>10</sup> The authors of the Heidelberg clearly understood that even the slightest desire that is contrary to a commandment of God is against his will and is therefore, by definition, sinful.<sup>11</sup> Modern Reformed theologians continue to uphold this historical biblical understanding of inherited guilt. Berkhof in his *Systematic Theology* states, “The Western Church reached their culmination in Augustinianism which stressed the fact that humankind is both guilty and polluted in Adam. The Reformers shared the views of Augustine.”<sup>12</sup> He goes on to conclude that “Adam sinned not only as the father of the human race, but also as the representative head of all his descendants; and therefore the guilt of his sin is placed to their account, so that they are all liable to the punishment of death. It is primarily in that sense that Adam’s sin is the sin of all. It is not sin considered merely as pollution, but sin as guilt that carries punishment with it.”

James K.A. Smith in *You Are What You Love* states, “You are what you love because you live toward what you want.”<sup>13</sup> He goes on to explain that “love, as our most fundamental orientation to the world, is . . . a baseline inclination, a default orientation that generates the choices we make.” In other words, what people desire is what they love, and their actions spring from this desire. Smith recognizes here that the root of bad behavior is a fallen condition of sinful desire.

This fallen condition is the plight of all human beings. It is responsible for all human desires that orient people away from the will of God, and homosexual desires are no less a part of this condition.

## VII. Practical theology grounds

Understanding this issue correctly goes beyond just a pursuit of theological precision or even a dedication to holiness sparked by love for God—although it is certainly that.

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<sup>10</sup> See Heidelberg Catechism, Q. and A. 113.

<sup>11</sup> “Sin, then is any transgression in deed, or word, or desire, of the eternal law.” Saint Augustine, *In Reply to Faustus the Manichæan*, Book XXII, Para. 27; [ccel.org/ccel/schaff/npnf104/npnf104.iv.ix.xxiv.html](http://ccel.org/ccel/schaff/npnf104/npnf104.iv.ix.xxiv.html).

<sup>12</sup> Louis Berkhof, *Systematic Theology* (Grand Rapids, Mich.: Eerdmans, 1979), p. 240.

<sup>13</sup> James K.A. Smith, *You Are What You Love* (Grand Rapids, Mich.: Brazos, 2016), p. 13.



Understanding that homosexual desires are sinful is also paramount in order to avoid undermining both the unity of Christ's body and the gravity of his gospel.

Stating that homosexual acts are sinful while maintaining that the homosexual inclinations or desires are not tells homosexual brothers and sisters that their sin and their very status before God is somehow different than that of other believers. The sexual desires of all believers suffer from the taint of original sin. Before any sinful act takes place, all heterosexual believers are pervasively and radically inclined to want sexual things contrary to God's will. They need more than just to avoid acting on these desires; they need to be washed in their inner being. It is remiss to tell homosexual believers that they are different—to tell them that when it comes to their sexual desires they merely need a behavioral adjustment and not a transformational cleansing from within. It is to rob our homosexual brothers and sisters of the unity found in this shared redemption experience in which members are built up by encouraging one another to take each of their desires captive.

Further, it is to curtail the complete joy of the gospel. Failing to see the gravity of the sinful nature fails to see the gravitas of the crucified Savior. It is then the most loving response to convey to our homosexual members that they are just like all other believers, stained from deep within to the core of all their desires and with the whole church are made righteous through faith and fully share in the peace of our Lord and Savior Jesus Christ.

## **VIII. Conclusion**

Therefore, it is problematic and will inevitably be largely misleading to state “there is no sin in being attracted to the same sex.” It is biblical and loving pastoral advice to warn against showing partiality, calling out particular sins over others, and leveling greater accusation of blame for the fallen human state on any one particular group. Conversely, however, it is patronizing and strains theological precision to exclude any particular sinful desire or inclination from being part of the fallen condition. Rather, the church might be well to state that, like all human desires, human sexual desires have been tainted by the condition of original sin inherited from Adam. Homosexuality is merely one result of this. Therefore, all these tainted desires that incline someone to act against God's desires—including homosexuality—are conditions of the sinful human nature and are thus in themselves sin and deserving of death. However, even though all believers continue to struggle with this sinful nature,<sup>14</sup> the gospel reminds us that the sins of all these evil desires are covered by Christ's blood for all who believe. As such, there is no counting of sin for believers in Christ, who, while they may have inherited a homosexual attraction, desire to live not in accordance with that attraction but in accordance with the Spirit that is now in them, and therefore, homosexual believers, along with all those in Christ, are considered righteous.

Classis Southeast U.S.  
Viviana Cassis, stated clerk

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<sup>14</sup> See Romans 7:15-25.

## **Communication 10: Council of Fellowship CRC, Brighton, Ontario**

We, the council of Fellowship CRC of Brighton, Ontario, wish to commend and thank those who worked diligently to author the Human Sexuality Report. We appreciate the pastoral sensitivity, the theological rigor, and the confessional wisdom found in the report.

We, the council of Fellowship CRC, wish to express our opposition to the overture that our classis (Classis Quinte) sent to synod regarding Recommendation D of the Human Sexuality Report (HSR). We do not stand in solidarity with Classis Quinte on this overture against Recommendation D. We find Classis Quinte's overture opposing Recommendation D of the HSR concerning on three grounds.

1. The grounds of the overture are vague, lacking clear biblical foundation for the claims. The grounds ambiguously challenge perceived concepts of the report without citing where these concepts are found in the report.
2. After months of consideration and study, in June 2021 the council of Fellowship CRC accepted the HSR as written (including Recommendation D).
3. The support of Classis Quinte on this overture was concerningly weak: 43 percent in favor, 41 percent opposed, 16 percent abstained.

We the council of Fellowship CRC hope this communication will add one church's perspective from Classis Quinte—the classis from which the overture against Recommendation D originated.

Fellowship CRC, Brighton, Ontario  
Greg Harnden, clerk of council

## Communication 11: Council of Covenant CRC, Sioux Center, Iowa

As a congregation that agrees with the synodical report's definition of *marriage*, we want to emphasize pastoral implications in Matthew 19 that give us hope for the unified combination of grace and truth that we see in Acts 15, for which we can find further resources in Romans 14-15.

1. We agree with the report's definition of *marriage*, and we also discern communal (not merely individual) radicality with respect to the discipleship Jesus teaches in Matthew 19, alongside his preceding discourse in Matthew 18.
  - a. Jesus' creational teachings in Matthew 19 do not abolish but rather fulfill Moses' pastoral permission, as referred to in the same passage. (See Matt. 19:8 in relation to Matt. 5:17.)
  - b. Jesus' community discourse in Matthew 18 calls us to a community that warns against scandal and also practices radical forgiveness and generous mercy. (See Matt. 18:21-35.)
  - c. Jesus' blessing of the children in Matthew 19 points us to the kind of parental embrace and pleading we see in Jesus' parable of the loving and longing father with both a prodigal son and an elder son (Luke 15:11-32). As followers of Jesus, we seek to teach God's commands as Jesus did: in ways that do good, not harm; in ways that save lives rather than destroy them (Luke 6:6-11). We do not want to tie heavy loads on people without being "willing to lift a finger to move them" (Matt. 23:4). Instead, we long to gather all God's children "as a hen gathers her chicks under her wings" (Matt. 23:37).
2. We pray that synodical delegates and all members of the Christian Reformed Church will listen to both one another and our Lord so that we arrive at a message that "has seemed good to the Holy Spirit and to us" (Acts 15:28). In this way we can hope "to impose on [one another] no further burden than these essentials" (Acts 15:28), which edify the church in our time.
  - a. We note that the council in Acts 15 avoided "a yoke that neither our ancestors nor we have been able to bear" (Act 15:10).
  - b. We note further the council delegates emphasizing "that we will be saved through the grace of the Lord Jesus, just as they will" (Acts 15:11).
  - c. We note that when the council's fellow disciples received the letter-report, "when its members read it, they rejoiced at the exhortation" (Acts 15:31).
3. We find resources for the unifying combination of both grace and truth [both love and holiness, etc.] in Paul's culmination of his epistle to the Romans, in which he passes on the teaching that we "welcome/ accept one another, therefore, just as Christ has welcomed/accepted [us], for the glory of God" (Rom. 15:7).
  - a. Paul identifies groups that disagree with each other with the provocative labels "weak" and "strong." Paul clearly identifies with the strong and at the same time calls both groups not to despise or pass judgment on fellow believers with different beliefs. Paul asks, "Who are you to pass judgment on servants of another?" (Rom. 14:4; cf. Rom. 14:10-12 and also Rom. 2:1 for how passing judgment can lead us to condemn ourselves).

- b. If both groups identify their own views as strong, Paul tells us “to put up with the failings of the weak, and not to please ourselves. Each of us must please our neighbor for the good purpose of building up the neighbor” (Rom. 15:1-2).
- c. Accepting-welcoming may not please those who argue for separation from one perspective or affirmation from another perspective. We do not expect unity based on Romans 15:7 welcome/acceptance to happen easily. So we trust in the Christ who, by becoming a servant to the circumcised thereby fulfilled the promise to the patriarchs “in order that the Gentiles might glorify God for his mercy” (Rom. 15:8-9; see Rom. 12:3, et al). As people who have our own weaknesses, we trust in the God of sufficient grace (2 Cor. 12:9), whom we worship as “the God of hope [who] fills [us] with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.” (See Rom. 15:8-13.)

Council of Covenant CRC, Sioux Center, Iowa  
Ethan Brue, clerk of council

## Communication 12: Classis Yellowstone

Classis Yellowstone is sending this communication to express our deep concern over the actions of Neland Avenue CRC (Neland), in Grand Rapids, Michigan, in their decision to ordain as deacon an individual in a same-sex relationship. Several overtures have been written, and we decided not to add to that list, and yet we deemed it worthwhile for us to add our voice to the desire to see the CRCNA take action regarding this matter. To do nothing is to approve of it. We believe it has been demonstrated that synod has the authority to take disciplinary action in this matter that concerns the CRCNA as a whole (cf. Ground 4 in Overture 5 in the *Deferred Agenda for Synods 2020-2021*, p. 456). Furthermore, as indicated in Ground 5 of Overture 6 (*Deferred Agenda for Synods 2020-2021*, p. 458), Classis Grand Rapids East has declined to act in response to the actions of Neland, and therefore this is a matter that synod can and must address. Neland has communicated with other churches and classes (for instance, in correspondence published as appendices in Overture 7 in the *Deferred Agenda for Synods 2020-2021*, pp. 460-68) that their actions are a result of a long journey of searching the Scriptures led by the Holy Spirit. While we believe that to be true, the end result of the Spirit's leading cannot be contrary to Scripture. The Bible consistently teaches that homosexual behavior is contrary to God's will (cf. Human Sexuality Report, section XII, pp. 408-25). There are methods in place within the CRCNA to challenge an understanding of Scripture or a decision of the church, but Neland did not utilize those methods. By failing to use the means established and acting out of accord with the CRCNA's confessional understanding of Scripture and what it reveals regarding homosexuality, they have broken covenant with the CRCNA. For that reason, synod must take action. Therefore, we urge synod to listen to Overtures 4-9 (*Deferred Agenda for Synods 2020-2021*, pp. 454-77) and take action to discipline or disaffiliate Neland.

While we recognize that this communication may be interpreted as mean-spirited against a congregation seeking to follow the Lord, we would like to emphasize that this communication is given in love—love for the Lord and his Word, love for our brothers and sisters in Christ at Neland, and love for the CRCNA. Sometimes love demands that there be discipline, as even the Lord himself said and does (Heb. 12:5-6). We have a strong desire to see the CRCNA and all of its churches flourish, and we believe that for that to happen we must remain true in our devotion to the Lord and in our fidelity to his Word. It is out of that strong desire for the well-being of Neland and the CRCNA that we send this communication urging synod to act in accord with Overtures 4-9.

Classis Yellowstone  
Del VanDenBerg, stated clerk

## **Personal Appeal**

1. Rev. Dr. D. Roorda