

I. Introduction

The Task Force to Study the Offices of Elder and Deacon was appointed by Synod 2013 to continue and expand on the work of the Diakonia Remixed: Office of Deacon Task Force appointed by Synod 2010. In addition, Synod 2013 proposed changes to Church Order Articles 40 and 45 for adoption by Synod 2015 that would include the delegation of deacons to classis and synod.

The Diakonia Remixed: Office of Deacon Task Force report to Synod 2013 can be found in the *Agenda for Synod 2013*, pp. 263-98 (www.crcna.org/SynodResources). Synod 2013's response to the report can be found in the *Acts of Synod 2013*, pp. 620-26 (www.crcna.org/SynodResources).

The mandate given to the Diakonia Remixed: Office of Deacon Task Force by Synod 2010 was as follows:

That synod instruct the Board of Trustees to appoint a task force to review the articles of the Church Order relating to the office of deacon at the church and major assemblies, as well as recommend resources that encourage revitalization of the diaconate and its role in the community. The intent of the review would be to encourage, empower, and educate churches and broader assemblies to structure their diaconal ministry in ways that

- allow for effective coordination of ministry efforts that transform the community and the church, as members minister in and with their community. This harnesses “God gifts” in the community for community benefit. The gifts of churches and their members, as well as the gifts lying dormant in the community, need to be stewarded. Church resources can be leveraged in amazing ways if they harness latent community gifts. Helping neighbors steward their resources is another pathway to heart change, significant living, opening conversations, and relationships that draw people to Jesus as Savior, Redeemer, and King.
- select leadership based on gifts commensurate with the office and vision for ministry.
- lead church members to exercise their gifts and so enhance their own faith walk as they minister with community, nation, and world.
- establish terms of deacon tenure that provide for consistent ministry oversight, implementation, and coordination.
- address the place and role of deacons at the broader assemblies.

Grounds:

- a. The current structure and tradition do not address the ministry context or the expectations of the equality of office established in Church Order Article 2.
- b. The mandate in the charge to deacons is difficult to fulfill given the current language in the Church Order.
- c. Past efforts to address this (i.e., asking for stronger classical diaconal committees) have not resulted in churches being the agents of transformation in their communities.

(*Acts of Synod 2010*, p. 829)

The mandate given to the Task Force to Study the Offices of Elder and Deacon by Synod 2013 was as follows:

3. That synod appoint a revised task force to address the following areas for the consideration and approval of synod prior to the adoption of the proposed changes to Articles 40 and 45:

- a. Questions
 - 1) Church Order Article 35 assigns “tasks which belong to the common administration of the church” to the council (pastors, elders, and deacons). What biblical and confessional basis exists for those tasks, which on the congregational level belong distinctively to the office of elder and to the office of deacon (Church Order Art. 35), to be assigned collectively to elder and deacon delegates on the classical and synodical levels?
 - 2) What is the unity that the offices share, and how are the “dignity and honor” of the offices distinguished from how they differ in “mandate and task” (Church Order Art. 2)? What does it mean to have parity of office?
 - 3) How do the distinctiveness of each office, the unique giftedness, the parity of offices, and yet the differences in “mandate and task” influence and shape the agendas of major assemblies that would have both elders and deacons seated?
 - 4) In what ways can the agendas of the major assemblies be shaped for meaningful inclusion and participation by deacons, without tying the hands of the individual classes and their local expression (minimal regulation for maximum engagement)?
 - 5) What changes, highlights, or broadening of the mandate of synod would help make the seating of all officebearers at synod meaningful and beneficial?
- b. Development of a plan for resourcing and revitalizing both elders and deacons, including plans for its implementation.
- c. Recommendations for appropriate changes to the Church Order, including review of the proposed changes within the report of the 2013 Office of Deacon Task Force, considering further changes relating to the other offices, and clarifying a missional vision, all with a view to integrating such recommended changes.

Grounds:

- a. Persistent concerns have been raised about perceived blurring of the lines distinguishing the offices while at the same time highlighting the need for acknowledging the unique giftedness of each office.
 - b. There is a perceived difference in how the report of the Office of Deacon Task Force addresses parity of office and how Church Order Article 2 addresses it.
 - c. Addressing these questions and concerns will help the church integrate the seating of deacons with the intended agenda of the major assembly.
 - d. A plan for resourcing and revitalizing the offices will help ensure that we do not end up simply making changes in the composition of current structures, but make these changes for the purpose of revitalized offices.
 - e. The current Office of Deacon Task Force, as per their mandate, addressed only one of the offices. There is value in doing the same for all the offices, as may be appropriate, so that it is done in a complete and integrated manner rather than piecemeal.
4. That synod, in appointing a new task force, include two members of the current Office of Deacon Task Force, as well as others representing the offices and missional interests of the CRCNA, to address the matters identified in Recommendation 3 above. They will report their findings and recommendations to Synod 2015 and give a progress report of their work to Synod 2014.

Grounds:

- a. Having two members of the current task force will give continuity to the work they have done.
 - b. Adding those with expertise in the other offices, as well as those with expertise in the area of mission, will allow for a fuller and more integrated inclusion of the diaconal office at major assemblies and will help move the “mission” of assemblies in more missional directions. . . .
8. That synod refer the balance of the Office of Deacon Task Force Report, Recommendation G, to the new task force.

(*Acts of Synod 2013*, pp. 624-26)

II. Parity of office (in response to the questions in 3, a of above mandate)

The mandate given to this task force includes consideration of the five questions listed above (under 3, a in the quote from *Acts of Synod 2013*). These questions seem to us to be closely related to one another. They are all concerned with parity of office—equal in dignity and honor but with distinctive mandates. This section provides the task force’s response to these issues—the biblical and confessional basis for the tasks of elders and deacons, the meaning of parity, and the distinctive roles at the broader assemblies.

“The church has existed from the beginning of the world,” says the Belgic Confession, and throughout its history it has taken on various forms. It even, for a time, after all of its Old Covenant theocratic and monarchical forms, appeared very small, “as though it were snuffed out” (Art. 27). But the gospels then proclaim its New Testament re-formation as an act of abundant grace whereby one who denied being Jesus’ disciple was declared to be the “rock” upon which the church would now be built (Matt. 16:18; John 21:15-17). The Belgic Confession then goes on to obligate all members of this church communally to “bending their necks under the yoke of Jesus Christ” and “serving to build up one another, according to the gifts God has given” (Art. 28). Service and edification, in other words, lie at the heart of all that the church is called by Christ to do in its mission to the world (Matt. 20:25-28; Luke 22:27; John 13:14; 2 Cor. 4:5). Accordingly, the church’s leaders are mandated continually to “equip his people for works of service” (Eph. 4:12). Equipping the saints—that will be their particular service to the believers as they, all together, “grow in the grace and knowledge” of their Lord (2 Pet. 3:18).

The New Testament does not present us with a normative and rigid pattern of church leadership—institutionalized offices that must be scrupulously maintained at all times and in all places. Instead, the service of leadership arose fairly spontaneously as called for in each new situation. Peter, the rock, stood up and preached his first sermon and, at his bidding, the number of apostles (eyewitnesses to the resurrection) was restored to twelve (Acts 1:15-26). With Christ’s great commission (Matt. 28:19-20) still ringing in his ears, he then stood up once more to *preach* his Pentecost sermon, challenging all to repentance and promising the power of the Holy Spirit (Acts 2:38-39). The rapidly growing Spirit-led community devoted itself not only to “the apostles’ *teaching*” but also “to *fellowship*, to the breaking of bread, and to prayer.” Further, these believers “had everything in common” and “sold property and possessions to *give to anyone who had need*” (Acts 2:42-45, italics added). Preaching or teaching, fellowship and the sacraments,

and giving to those in need as stewards of God's gifts—these already point to what *does* appear to be normative for the church of all times: the three dimensions of the church's mission. They are, to use the Greek terms, *kerygma*, *koinonia*, and *diakonia*, which we can describe today in English as gospel proclamation, shepherding in Christian fellowship, and the ministry of mercy and justice. Institutionalized offices have always been shaped around these three elements.

The New Testament reveals permanent dimensions of leadership, not precise and specific offices for all time. This means, for one thing, that we must reexamine our traditional assertion (especially in our liturgical forms) that Acts 6 presents us with the origin of an institutionalized office of deacon. It is possible, of course, that the "seven" were directly involved in "waiting on tables" in some ways, thus exercising a diaconal task. But the context suggests a systemic discrimination in the distribution of food whereby Hebraic Jews were favored over Hellenistic Jews. This injustice would require courageous leadership toward a drastic change of attitude and behavior within the Christian community. The apostles could have taken this on, it was not necessarily outside their "job description," but it was decided instead that the "seven" would do this so that the "twelve" would not be diverted from what their main task was discerned to be: prayer and the ministry of the Word. The situation is dynamic enough to caution us from concluding that ministers are more important than deacons or that ministers may do the work of deacons, whereas deacons may not do the work of ministers.

So when daily food was not distributed fairly, the "seven" were appointed to make things right. Their office or service received no immediate or specific designation—the need arose and the community saw to it. Later, one of the "seven," by the name of Stephen, preached a powerful sermon, sparing no words, and was thereupon stoned as a martyr (Acts 6:12-7:60). Another, named Philip, became a traveling preacher (see Acts 8:1, 5-6), later baptizing an Ethiopian eunuch and teaching him "the good news about Jesus" (Acts 8:35). There is nothing in this chapter or in the entire book of Acts that would compel us to believe that the "seven" served in distinctly diaconal roles. There are clear indications, on the other hand, that at least two of the "seven" preached, evangelized, and taught.

The early church was filled with *charismata*, gifts, in new leaders, wherever the Spirit saw fit to bestow them—the most noted, of course, in Saul of Tarsus (Acts 9:17-20). Most of the remainder of the Book of Acts speaks of this great missionary and teacher, "who was also called Paul" (Acts 13:9). But there was also Barnabas (Acts 9:27); Tabitha (or Dorcas) of Joppa (Acts 9:36); the prophets in Jerusalem sent to Antioch ("one of them, named Agabus," Acts 11:27-28); "John, also called Mark" (Acts 12:23); "prophets and teachers" in Antioch (Acts 13:1); "elders" in various churches (Acts 14:23), including those in Jerusalem (Acts 15:2) and Ephesus (Acts 20:17); "Judas and Silas, who themselves were prophets" (Acts 15:32); Apollos, the teacher from Alexandria (Acts 18:24-25); and "four unmarried daughters" of "Philip the evangelist, one of the seven," who "prophesied" (Acts 21:8-9). In his letters to churches, Paul mentions the *charismata* of prophesying, serving, teaching, encouraging, giving, leading, and showing mercy (Rom. 12:6-8), as well as the gifts instilled in persons he calls apostles, prophets, teachers, miracle workers, healers, helpers, guides, and tongue-speakers (1 Cor. 12:28-30).

When he writes to the church of Ephesus, he refers to Christ's *donata*, the gift of new leaders: "the apostles, the prophets, the evangelists, the pastors and teachers," who together "equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:11-13).

All of these people with these particular *charismata* emerged at the prompting of the Spirit to provide the leadership required in the early church. There wasn't some divinely authorized Church Order ready to spell out exactly who was who, and with what qualifications and requirements for service, and what, precisely, such a person was called upon to do. As Herman Ridderbos writes in his book *Paul: An Outline of His Theology*, some of these leaders and their *charismata* tended only over much time to become institutionalized, at the point where the church became convinced that these and not others have "continual and not just incidental significance for the upbuilding of the community" (p. 445). We even see this happening in the Scriptures themselves, when instructions Paul gives much later to Timothy and Titus insist on appointing overseers, deacons, widows, and elders, all complete with requirements for office (1 Tim. 3:2-13, 5:9-21; Titus 1:5-9). And ever since, it appears, the church has been given the freedom to judge anew, in every age and circumstance, how the Great Commission is to be fulfilled.

Again, we are presented not so much with an exact number and description of the offices but, rather, with three dimensions to fulfilling the Great Commission. That is because there is One, the great Prophet, Priest, and King, who does all this ministry to the world through his people who are prophets, priests, and kings (Heidelberg Catechism, L.D. 12). So leadership or the equipping of the saints is not within the "job description" of one office, or two, or three, but is the shared task of all who are ordained. We wish to emphasize here that Christ does his equipping ministry through these chosen vessels. There is a sacredness to being called to serve as officebearers, and all who respond to that calling are therefore ordained by the church as representatives of the risen Lord. Scripture directs believers to "have confidence in [their] leaders and submit to their authority" (Heb. 13:17). The assignment of specific tasks to distinct offices is for the church to sort out in its context in every new age. Whatever that configuration is, however, these leaders and equippers are all publicly ordained—they have been called by Christ through the congregation to govern "according to the spiritual order that our Lord has taught us in his Word" and they are to be "elders and deacons [who] along with the pastors . . . make up the council of the church" (Belgic Confession, Art. 30).

Especially after the Constantinian change, the church's leadership structure took on more specific institutionalized forms that often took their cues from civil government as well as revelation: bishops, archbishops, a pope at the helm, and local deacons and acolytes and, down the road, a host of other offices, as time went on, hierarchically arranged. The Reformation took its cues especially from Scripture but also from its entirely new cultural climate. Luther held to one office—the preaching bishop alone with the remainder of ecclesiastical government deposited into the hands of civil princes. Calvin preferred the ministers of the Word supplemented by civil, then, later, ecclesiastical elders or overseers and two kinds of deacons—administrative

as well as medical (the “*hospitaliers*”) (H. Bouwman, *Gereformeerd Kerkrecht*, Vol. I, pp. 528, 568). In their wake came the Continental Reformed traditions that featured the four offices of doctor, minister of the Word, elder, and deacon, and Presbyterian traditions that insisted on the priority of preaching and teaching elders. There is room to adapt and change as circumstances require. That explains some significant differences between Presbyterian and Reformed polity. It is also why the current Church Order of the CRCNA does not speak of Scripture *requiring* the existence of certain offices and those offices only, but states that at this time in the denomination’s history we *recognize* the offices of minister of the Word, commissioned pastor, elder, and deacon. And to avoid all hierarchy among them, the Church Order proceeds to assert that these offices “differ from each other only in mandate and task, not in dignity and honor” (Art. 2). All this points not only to three-dimensional leadership structures, but also to what all offices share—equipment of the saints. That is the scripturally given mandate of Ephesians 4 laid upon all leaders.

Equipment of the saints—that is the “unity that the offices share” (*Acts of Synod 2013*, p. 625). It is, as previously noted, what leads the Belgic Confession to state that “there should be ministers or pastors to preach the Word of God and administer the sacraments” (the church lives by the Word proclaimed), and then to add that “there should also be elders and deacons, along with the pastors, to make up the council of the church” (Belgic Confession, Art. 30). It is what drives the definition of the local assembly in the Church Order of the CRCNA: There “shall be a council” composed of all those ordained within the congregation. This council shall perform “those tasks which belong to the common administration of the church, such as the calling of a pastor, the approval of nominations for church office, mutual censure, meeting with church visitors, and other matters of common concern” (Church Order, Art. 35).

Along with this “common administration,” the Church Order provides for distinctiveness or uniqueness of offices. “In every church there shall be a consistory composed of the elders and the minister(s) of the Word” where “tasks which belong distinctively to the office of elder” are dealt with, and there “shall be a diaconate composed of the deacons” where tasks peculiar to their office are exercised (Art. 35). Prior to this article of the Church Order, the mandates given to the four offices are spelled out for ministers of the Word (Art. 11-12), for commissioned pastors (Art. 23-24), and for elders and deacons (Art. 25). And later, in the sections on “The Task and Activities of the Church” as well as “The Admonition and Discipline of the Church,” the Church Order carefully and deliberately assigns responsibilities to the consistory, the diaconate, or the council as a whole (Art. 51-84). For instance, the consistory must provide leadership in the areas of worship, faith nurture, and pastoral care. It must also exercise discipline of members of the congregation. On the other hand, when it comes to “mutual censure” or “special discipline” (suspension or deposition from office), the council as a whole must be involved (Supplement, Art. 82-84). That, like the approval of nominations for church office, is a matter that concerns common administration. Or again, when it comes to the subsection on “Missions” (Art. 73-77), to the church’s exercise of the Great Commission, the Church Order insists that all

four offices must play distinctive yet also shared or united roles as the entire congregation is equipped by its leaders for service to the world.

To the extent that ministers, elders, commissioned pastors, and deacons share in equipping the saints for ministry and partake in “common administration,” there is parity of office and “dignity and honor” (Art. 2) in all of the offices—not *equality*, since they do not have completely identical functions or roles to play, but *parity*. The Reformation was decidedly anti-hierarchical in its church political focus. It may initially have employed a functional hierarchy, whereby the preaching of the Word was considered more vital for building up the community than, say, providing resources to the needy. Years later, Reformed churches might have insisted that teaching the tenets of newly recovered belief was absolutely a first priority, such that instruction in the confessions from both pulpit and classroom lectern were considered to be more important than supporting worthy Christian causes. That, in part, might explain why the polity of the Reformed churches sometimes spoke of the “consistory and the deacons” and why the parity of office was recognized within and not among the offices. But the polity of the CRCNA has definitely chosen to recognize parity of office. In this, the CRCNA has not necessarily rejected functional hierarchy. After another economic depression, another world war, or a significant spike in humanitarian crises and needs, it might even for a time place a higher priority on the work of the deacons than the preaching of the Word, be it temporarily. But the heritage of the Reformation remains—the CRCNA rejects ontological hierarchy of office.

What is also clear is that the CRCNA currently structures local church government so as to distinguish between council, consistory, and diaconate but that there is no such distinction when it defines the work of the broader assemblies, classis and synod (Art. 39-50). The distinctive tasks of the offices at the local level are not assigned to separate bodies at the regional or bi-national level. The reason for that, of course, is that the saints, the members of the congregation, are equipped for their ministry at the local level, but not directly at meetings of classis or synod. These are the soldiers fulfilling the Great Commission. Broader assemblies are designed to be like strategy sessions in the generals’ quarters. They are there to deal with matters of common concern that arise from the churches or from reports on activities that are shared at a regional or bi-national level. It is, one could say, the common administration of the church at a supra-local level. It is all about equipping the saints for ministry.

As the previous Office of Deacon Task Force pointed out, the delegation of deacons to broader assemblies “is not about equal representation, as if there should be some balance of power”; rather, “it is about the *full* representation of the *whole* church which these offices represent. When deacons are missing from major assemblies, the full voice of the church is not heard, nor is the full ministry of the church under discussion. The purpose of the major assemblies is not simply governance and adjudication but deliberation about the church’s character and ministry, a deliberation in which the deacons ought surely to participate” (*Agenda for Synod 2013*, p. 279).

The delegation of deacons to major assemblies is “neither prohibited nor demanded by Scripture and the Reformed confessions,” said Synod 1967 (*Acts of Synod 1967*, p. 93), but “practical considerations” led it and subsequent synods away from implementing the idea. What needs to be

understood more clearly is that more than just “practical considerations” are at stake. We are bound by our creed to three-dimensional office structures, and by denying access to broader assemblies to any one of them we can only impoverish our shared leadership at the denominational level. This is what led Synod 1997 to recommend the delegation of deacons to classis and what led Synod 2013 to propose the delegation of deacons to synod. These assemblies explained:

Integrated word and deed ministry presents a more effective witness to the world. A number of classes are restructuring to accomplish this goal. The delegation of deacons to their meetings will enable them to do so more fully.

(Acts of Synod 1997, p. 621)

Numerous requests over the years have asked that the major assemblies seat deacons in order to have full representation and participation in carrying out the mission of the church.

(Acts of Synod 2013, p. 624)

While it is true that some issues on the agenda of classis or synod are heavily weighted toward one distinctive office, it is also true that in almost every issue all dimensions are present. Sorting out which issues are to be dealt with at different times by elders alone or deacons alone is an impossible task. This is why separate “consistorial” and “diaconal” sessions at classis or synod are not advisable. Instead, delegates in joint session who are aware of their own distinctive calling can exercise due deference in the deliberation and decision-making (see proposed change to Church Order Art. 34, below). But all delegates jointly can use their distinctive competencies as they share in the common administration of the church within their region or throughout North America and the world. It is only when common administration is not acknowledged, when deacons are excluded, for example, from sessions of classis or synod, that other supra-local entities like diaconal conferences spring into being. Such entities are useful and may well continue to be useful, even if deacons are delegated to classes. But history has borne out that deacons can be far more effective when they too are delegated to broader assemblies, joining the ministers of the Word, commissioned pastors, and elders in strategizing for the church’s mission in the world.

Finally, our task force judges that no “changes, highlights, or broadening of the mandate of synod” are required at this time to “make the seating of all officebearers at synod meaningful and beneficial” (Question 5). Deacon advisers to Synod 2014 reported that their presence and participation was in fact meaningful, effective, and stimulating even though as advisers they were unable to vote. In the long run, of course, deacon delegates may well have significant suggestions regarding synod’s mandate and the exercise of its responsibilities that would benefit not only the deacons but all who attend.

III. Revitalization of the offices

The ultimate purpose of our task force is to see a revitalization of practice in the offices of elder and deacon within local congregations. Essential to this task of revitalization is providing recommended resources and training for churches as they seek to cultivate these areas of ministry. The *Diakonia Remixed: Office of Deacon Task Force* catalogued a significant list of resources for the office of deacon. The current task force has added a similar

list of resources for the office of elder. While neither list is exhaustive, each provides a place to start and offers encouragement and guidance for current elders and deacons as they grow into their respective offices. The resource lists are included as Appendix A to this report.

While cataloging and sharing resources with officebearers is essential to the task of revitalization of both offices, a fresh level of coordination and planning between the supporting agencies and institutions of the CRCNA is equally required.

Acknowledging the work and vision of the Diakonia Remixed: Office of Deacon Task Force to foster collaboration and networking between denominational agencies and ministries with the goal of a revitalized diaconate, the present task force desires to see implementation of that vision for the offices of both deacon and elder. Prior recommendations encouraged collaboration, and the present task force strongly recommends concrete action steps toward such collaboration.

Given the opportunities for collaboration provided by denominational restructuring and realignment, a plan for resourcing both deacons and elders and implementing that plan must be nimble and responsive to those opportunities.

IV. Recommendations

A. That synod grant the privilege of the floor to Mr. Terry Woodnorth, chair; Dr. Chris Ganski, reporter; and task force members Mr. Andrew Ryskamp and Dr. Mick Vanden Bosch when the report of the Task Force to Study the Offices of Elder and Deacon is addressed.

B. That synod adopt the following changes to the Church Order and Its Supplements as indicated:

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

Current Article 1-a

a. The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word, acknowledging Christ as the only head of his church, and desiring to honor the apostolic injunction that in the churches “everything should be done in a fitting and orderly way” (1 Cor. 14:40), regulates its ecclesiastical organization and activities in the following articles.

Proposed Article 1-a

a. The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word, acknowledging Christ as the only head of his church, and desiring to honor the apostolic injunction that in the churches “everything should be done in a fitting and orderly way” (1 Cor. 14:40) *in order to be equipped “for works of service, so that the body of Christ may be built up” (Eph. 4:12)*, regulates its ecclesiastical organization and activities in the following articles.

Ground: Adding the quotation from Ephesians 4:12 clarifies that the church has a Church Order not merely for the sake of orderliness but for the sake of ministry.

Current Articles 4-a and -b

- a. In calling and electing to an office, the council shall ordinarily present to the congregation a nomination of at least twice the number to be elected. When the council submits a nomination which totals less than twice the number to be elected, it shall give reasons for doing so.
- b. Prior to making nominations the council may give the congregation an opportunity to direct attention to suitable persons.

Proposed Articles 4-a and -b

- a. In calling and electing to an office, the council shall ordinarily present to the congregation a nomination of *suitably gifted persons* of at least twice the number to be elected. When the council submits a nomination which totals less than twice the number to be elected, it shall give reasons for doing so.
- b. Prior to making nominations the council may give the congregation an opportunity to direct attention to *suitably gifted persons*.

Ground: Adding the phrase *suitably gifted* clarifies that suitability for office is a matter of spiritual giftedness.

Current Article 11

The calling of a minister of the Word is to proclaim, explain, and apply Holy Scripture in order to gather in and build up the members of the church of Jesus Christ.

Proposed Article 11

The calling of a minister of the Word is to proclaim, explain, and apply Holy Scripture in order to gather in and *equip* the members *so that* the church of Jesus Christ *may be built up*.

Ground: According to Ephesians 4, it is God who builds up the church through the equipping ministry of those called to office. These changes bring the Church Order in line with the biblical text.

Current Article 12-a

a. A minister of the Word serving as pastor of a congregation shall preach the Word, administer the sacraments, conduct public worship services, catechize the youth, and train members for Christian service. The minister, with the elders, shall supervise the congregation and fellow officebearers, exercise admonition and discipline, and see to it that everything is done decently and in order. The minister, with the elders, shall exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

Proposed Article 12-a

a. A minister of the Word serving as pastor of a congregation shall preach the Word, administer the sacraments, conduct public worship services, catechize the youth, and train members for Christian service. The minister, with *other officebearers*, shall supervise the congregation and fellow officebearers, exercise admonition and discipline, see

to it that everything is done decently and in order, exercise pastoral care over the congregation, and engage in and promote the work of evangelism *and diaconal outreach*.

Ground: According to Article 30 of the Belgic Confession, ministers of the Word are called to common tasks with elders *and* deacons in equipping the church. Likewise, the second half of Church Order Article 12-a is intended to give an illustrative list of those tasks that the minister is called to do with other officebearers. Making reference in the article to elders alone is confusing, since some of the tasks belong to other officebearers as well, such as supervising fellow officebearers (see Church Order Art. 82-84 and Supplement, Art. 82-84) and exercising pastoral care (see Art. 65). The proposed language removes this confusion by making a generic reference to other officebearers and including diaconal outreach in the tasks that the minister does in common with other officebearers.

Current Article 25-a

a. The elders and deacons shall serve for a limited time as designated by the council. As a rule a specified number of them shall retire from office each year. The retiring officebearers shall be succeeded by others unless the circumstances and the profit of the church make immediate eligibility for reelection advisable. Elders and deacons who are thus reelected shall be reinstalled.

Proposed Article 25-a

a. The elders and deacons shall serve for a limited time as designated by the council. *The length of term should be appropriate for continuity and succession of ministry leadership, accountability for ministry outcomes, and the regular infusion of gifts.* Retiring officebearers shall be succeeded by others unless the circumstances and the profit of the church make immediate eligibility for reelection advisable. Elders and deacons who are thus reelected shall be reinstalled.

Ground: While this article was written to give councils flexibility in the length of terms of office, the “as a rule” language has suggested that flexibility is discouraged, and this has hindered the equipping work of some officebearers in some contexts. The proposed revision does not change the meaning of the article—terms should still be limited to a specified period of time—but it does better emphasize flexibility and the purpose for which that flexibility should be employed.

Current Article 25-b

b. The elders, with the minister(s), shall oversee the doctrine and life of the members of the congregation and fellow officebearers, shall exercise admonition and discipline along with pastoral care in the congregation, shall participate in and promote evangelism, and shall defend the faith. The elders also shall nurture in the congregation grateful and obedient participation in the Lord’s Supper through encouragement, instruction, and accountability.

Proposed Article 25-b

b. The elders, with the minister(s), shall oversee the doctrine and life of the members of the congregation and fellow officebearers, shall *provide counsel* and discipline along with pastoral care in the congregation, shall participate in and promote evangelism, and shall defend the faith. *As shepherds of the church, they shall encourage and support the members in their Christian life.* The elders also shall nurture in the congregation grateful and obedient participation in the Lord's Supper through encouragement, instruction, and accountability.

Ground: The proposed revision adds a clearer expression of the elders' calling as shepherds to positively build up the church of Christ.

Current Article 25-c

c. The deacons shall represent and administer the mercy of Christ to all people, especially to those who belong to the community of believers, and shall stimulate the members of Christ's church to faithful, obedient stewardship of their resources on behalf of the needy—all with words of biblical encouragement and testimony which assure the unity of word and deed.

Proposed Article 25-c

c. The deacons shall represent and administer the mercy of Christ to all people, especially to those who belong to the community of believers. *Deacons shall lead the members in ways that inspire faithful stewardship of their time, talents, and resources and so give life in this world the shape of God's kingdom. Thus deacons shall create and encourage participation in structures and ministries of mercy, justice, and reconciliation, both locally and globally. All of this shall be done with words of biblical encouragement and testimony.*

Ground: The proposed revision gives a more comprehensive description of the mandate for deacons as understood and practiced by many diaconates and described in various deacon handbooks and other resources and in the Form for the Ordination of Elders and Deacons.

Current Article 34

The major assemblies are composed of officebearers who are delegated by their constituent minor assemblies. The minor assemblies shall provide their delegates with proper credentials which authorize them to deliberate and vote on matters brought before the major assemblies. A delegate shall not vote on any matter in which the delegate or the church of which the delegate is a member is particularly involved.

Proposed Article 34

The major assemblies are composed of officebearers who are delegated by their constituent minor assemblies. The minor assemblies shall provide their delegates with proper credentials which authorize them to deliberate and vote on matters brought before the major assemblies. *In any matter that lies almost exclusively within the mandate(s) of one or two of the offices, the delegates shall exercise due deference in deliberation.* A delegate shall not vote on any matter in which the delegate or the church of which the delegate is a member is particularly involved.

Ground: The proposed language addresses the concern that when all offices are seated in major assemblies, some matters brought to the floor will lie largely outside the calling of one or two of the offices. Likewise, the article should instruct all delegates to be mindful of their gifts and mandate and defer in deliberation to those most competent.

Current Article 35-a

a. In every church there shall be a council composed of the minister(s), the elders, and the deacons. Those tasks which belong to the common administration of the church, such as the calling of a pastor, the approval of nominations for church office, mutual censure, meeting with church visitors, and other matters of common concern, are the responsibility of the council.

Proposed Article 35-a

a. In every church there shall be a council composed of the minister(s), the elders, and the deacons. Those tasks which belong to the common administration of the church, such as *promoting its mission*, calling a pastor, *approving* nominations for church office, mutual censure, meeting with church visitors, and other matters of common concern, are the responsibility of the council.

Ground: Since the article gives only an illustrative list of matters of common concern, there is no need for the article to be comprehensive. However, the proposed language recognizes that the promotion of the church's mission should be preeminent in the common administration of the church.

Current Article 35-b

b. In every church there shall be a consistory composed of the elders and the minister(s) of the Word. Those tasks which belong distinctively to the office of elder are the responsibility of the consistory.

Proposed Article 35-b

b. In every church there shall be a consistory composed of the elders and the minister(s) of the Word. Those tasks which belong distinctively to the office of elder are the responsibility of the consistory. *The consistory shall give an account of its work to the council.*

Ground: The proposed language codifies a common practice: that of elders reporting on their work to the council, just as deacons do (Art. 35-c). This parallel practice between the diaconate and the consistory follows from the principle of the parity of office and from Belgic Confession, Article 30, in which we confess that the governance of the church belongs to the council. A report from the elders to the council also facilitates council oversight of the activities of the elders, as required by the practices of mutual censure and special discipline, both of which are the tasks of the council (Art. 35-a; Supplement, Art. 82-84).

Note: Synod 2013 decided to propose changes to Article 40-a and its Supplement to Synod 2015 (see *Acts of Synod 2013*, pp. 623-24).

Current Article 42-b

The church visitors shall consist of one or more teams of officebearers chosen for their experience and counsel, with teams composed of two ministers or one minister and one elder. Their task shall be to ascertain whether the officebearers of the church faithfully perform their duties, adhere to sound doctrine, observe the provisions of the Church Order, and promote the building up of the body of Christ and the extension of God's kingdom. Churches are free to call on the church visitors whenever serious challenges arise that would benefit from their advice. The church visitors shall provide classis a written report of their work.

Proposed Article 42-b

The church visitors shall consist of one or more teams of officebearers chosen for their experience and counsel. *Team composition shall include a minister of the Word and at least one other officebearer.* Their task shall be to ascertain whether the officebearers of the church faithfully perform their duties, adhere to sound doctrine, observe the provisions of the Church Order, and promote the building up of the body of Christ and the extension of God's kingdom. Churches are free to call on the church visitors whenever serious challenges arise that would benefit from their advice. The church visitors shall provide classis a written report of their work.

Grounds:

1. Oversight of officebearers belongs in the hands of ministers, elders, and deacons at the congregational level (see Art. 35-b and Supplement, Art. 82-84), and the same should be true at the classical level, especially when all three offices are delegated to the classis.
2. Some matters for which church visitors may be required are matters that lie primarily within the mandate of the office of deacon, and the churches would benefit from having an experienced deacon as one of the church visitors, which the proposed article allows, but does not require.

Note: Synod 2013 decided to propose changes to Article 45 to Synod 2015 (see *Acts of Synod 2013*, p. 624).

Current Article 62

Offerings for benevolence shall be received regularly in the worship services. Offerings also shall be received for other ministries of the congregation and the joint ministries of the churches.

Proposed Article 62

Opportunity shall be given regularly, as part of worship, to offer gifts, both financial and otherwise, to develop and sustain ministries of the congregation, locally within its own community, the shared ministries of the denomination globally, and other causes that the church supports.

Ground: The proposed language offers a more comprehensive description of the nature of offerings and promotes meeting the needs of the poor in a variety of ways—through more than just offerings of benevolence.

Current Article 64-a

a. Each church shall minister to its adult members so as to increase their knowledge of the Lord Jesus, to nurture a mature faith in Christ, and to encourage and sustain them in the fellowship of believers.

Proposed Article 64-a

a. Each church shall minister to its adult members so as to increase their knowledge of the Lord Jesus, to nurture a mature faith in Christ, to encourage and sustain them in the fellowship of believers, *and to equip them to fulfill their calling in the church and in the world.*

Ground: The proposed language gives a more comprehensive and missional description of the purpose of nurturing faith in adults, in line with the meaning of Ephesians 4:12.

Articles 73-77

Current Articles 73-a and -b

a. In obedience to Christ's Great Commission, the churches must bring the gospel to all people at home and abroad, in order to lead them into fellowship with Christ and his church.

b. In fulfilling this mandate, each council shall stimulate the members of the congregation to be witnesses for Christ in word and deed and to support the work of home and world missions by their interest, prayers, and gifts.

Current Articles 74-a and -b

a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the council. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.

b. Each church shall carry on a ministry of mercy. The deacons shall enable the needy under their care to make use of Christian institutions of mercy. They shall confer and cooperate with diaconates of neighboring churches when this is desirable for the proper performance of their task. They may also seek mutual understandings with agencies in their community which are caring for the needy, so that the gifts may be distributed properly.

Current Articles 75-a and -b

a. The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks, each classis shall have a classical home missions committee.

b. The classes shall, whenever necessary, assist the churches in their ministry of mercy. The classes themselves may perform this ministry when it is beyond the scope and resources of the local churches. To administer this task, each classis shall have a classical diaconal committee.

Current Articles 76-a and -b

- a. Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home missions activities as are beyond their scope and resources. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be governed by synodical regulations.
- b. Synod shall encourage and assist congregations and classes in their ministry of mercy, and shall carry on such work as is beyond their scope and resources. Synod shall appoint a diaconal committee to administer the denominational ministry of mercy. The work of this committee shall be governed by synodical regulations.

Current Supplement, Article 76-a

The synodical regulations referred to in Article 76 may be found in the Mission Order of the Christian Reformed Board of Home Missions (*Acts of Synod 1992*, pp. 741-46 and subsequent revisions thereof).

Current Articles 77-a and -b

- a. Synod shall encourage and assist the joint world mission work of the churches by regulating the manner in which this task is to be performed, providing for its support, and encouraging the congregations to call and support missionaries. To administer these activities, synod shall appoint a denominational world missions committee, whose work shall be governed by synodical regulations.
- b. The denominational diaconal committee shall extend the ministry of mercy of the congregations and classes worldwide.

Current Supplement, Article 77-a

Synod regulates the work of the world missions committee by way of the Constitution and decisions of the Board of Trustees of the CRCNA.

Proposed Article 73: The Church's Mandate to Ministry

In joyful obedience to the Great Commission to make disciples of all nations, the church is called to bear witness to Jesus Christ and his kingdom through word and deed.

Ground: The proposed change states the purpose of the article more succinctly. Word and deed together are integral for a full expression of the church's obedience to the Great Commission. A broader scope to Article 73-b has been moved to Article 74-c.

Proposed Articles 74-a through -d: The Ministry of the Congregation

- a. *Each church shall bring the gospel to non-Christians within the unique context of its own community. The local church is to announce and demonstrate, through word and deed, that God's reign has come; to live as an exhibit of God's healing and reconciling grace; and to extend to all the invitation to experience new life in Christ through repentance and faith.*
- b. *The council shall be responsible to develop a vision and provide training and leadership to equip the church to fulfill her unique evangelistic and diaconal calling. Churches are encouraged to work with neighboring churches, appropriate community resources, classical and denominational resources, and other gifts the Lord has provided to help accomplish her task.*

- c. Each council shall encourage the members of the congregation to support denominational and classical ministries by their interest, prayers, and gifts.
- d. Each church shall ensure that deacons and elders are incorporated into the structure and plans for ministry in a manner consistent with their respective mandates.

Grounds: This emphasizes the integration of word and deed in the ministry of the church at the congregational level. It also captures the essence of the proposals in the Office of Deacon Task Force report (2013), but with less complicated wording.

Proposed Articles 75-a and -b: The Ministry of the Classis

- a. The classes shall implement a ministry plan that advances evangelistic and diaconal witness to Christ and his kingdom in its specific region and, when necessary, assist those churches needing support to fulfill their missionary task.
- b. Each classis shall ensure that deacons and elders are incorporated into the structure and plans for ministry in a manner consistent with their respective mandates.

Grounds: This emphasizes the integration of word and deed in the ministry of the church at the classical level. It also captures the essence of the proposals in the Office of Deacon Task Force report (2013), but with less complicated wording.

Proposed Article 76: Denominational Ministries

- a. Synod shall encourage and assist congregations and classes in their work of word and deed witness to Christ and his kingdom. Synod shall also appoint denominational ministries that engage churches and classes in ministries that are national and global.
- b. Synod shall ensure that deacons and elders are incorporated into the structure and plans for ministry in a manner consistent with their respective mandates.

Grounds: This emphasizes the integration of word and deed in the ministry of the church at the denominational level. It also captures the essence of the proposals in the Office of Deacon Task Force report (2013), but with less complicated wording; and it provides flexibility as the CRCNA is currently studying structure for ministries.

It is recommended that the following Supplement, Article 76-a be removed:

~~The synodical regulations referred to in Article 76 may be found in the Mission Order of the Christian Reformed Board of Home Missions (Acts of Synod 1992, pp. 741-46 and subsequent revisions thereof).~~

Proposed Article 77: Synodical Governance of Ministries

Synod shall regulate the work of denominational ministries by way of the Constitution and decisions of the Board of Trustees of the CRCNA.

It is recommended that the following Supplement, Article 77-a be removed:

~~Synod regulates the work of the world missions committee by way of the Constitution and decisions of the Board of Trustees of the CRCNA.~~

Ground: The proposed change includes and expands upon the current Supplement, Articles 76-a and 77-a.

C. That synod, upon adoption of the proposed Church Order changes above, adopt the following changes to the Rules for Synodical Procedure:

Note: The change to Church Order Article 34 that calls for delegates to “exercise due deference in deliberation” calls for an accompanying change in the Rules for Synodical Procedure. The following change specifies how the president and delegates to synod will ensure that “due deference” is actually extended. The following are additions to the duties of the president of synod and the delegates to synod when issues are discussed (changes indicated by *italics*).

Proposed new section II, A, 4

4. The president shall ensure that the minister, elder, or deacon delegates exercise due deference when matters arise that lie almost exclusively within the mandate(s) of one or two of the offices.

Note: The present section II, A, 4 and subsequent sections would then be renumbered 5, 6, 7, and so forth.

Proposed new section VIII, J, 2

2. All delegates participate in the deliberations. If matters arise that lie almost exclusively within the mandate(s) of one or two of the offices, the delegates representing the other office(s) shall exercise due deference.

Note: The present section VIII, J, 2 and subsequent sections would then be renumbered 3, 4, 5, and so forth.

D. That synod adopt the following revision to the Form for the Ordination of Elders and Deacons (changes noted in **boldface text**):

Congregation of Jesus Christ:

Today we celebrate God’s gift of faithful leadership for his people. We joyfully thank him for elders and deacons who have served well and completed their terms of office. And we praise him for providing their successors.

In the officebearers of the church we see the love of Christ for his people. As the Lord of the church he appoints leaders **to govern in his name and promote the spiritual well-being of his people.** By his Spirit **he** equips **these leaders** so that believers may grow in faith, develop disciplined Christian living, serve others in selfless love, and share with all the good news of salvation. **The apostle Paul stated this most clearly when he wrote to the church in Ephesus, “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith**

and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:11-13). And Jesus Christ taught us the spirit of true leadership when he said, “Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matt. 20:26-28).

Elders serve **by exercising oversight of the church in Christ’s name. In taking his leave from the elders in Ephesus, Paul counseled them: “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood” (Acts 20:28). Also in Acts we see the apostles and elders of the church providing leadership. Elders must provide true preaching of the Word, instruction for faith formation for both youth and adults, regular celebration of the sacraments, and faithful counsel and discipline while keeping in confidence those matters entrusted to them. And they must promote fellowship and hospitality among believers, ensure good order in the church, and stimulate witness to all people.**

Deacons serve **by leading and equipping the church to serve its members and the world in a rich diversity of ministries, awakening compassion, demonstrating mercy, seeking justice, and collaborating with God’s Spirit for the transformation of persons and communities. In imitation of Christ’s mercy, deacons summon the church to help relieve victims of injustice, equip the church for ministries of reconciliation and peacemaking, seek opportunities for advocacy, and call God’s people to faithful stewardship of the gifts of creation. By this they show that Christians live by the Spirit of the kingdom, fervently desiring to give life the shape of things to come. Deacons are therefore to identify and develop gifts in both the church and community, assess needs, promote generous stewardship, and offer wise and respectful care for the poor. By adding to all this words of encouragement and hope, deacons demonstrate in word and deed the care of the Lord himself.**

The deacons and elders, together with the ministers, are responsible for the general administration of the church.

These tasks of elders and deacons call for believers who are Christ-like, who are mature in the faith, and who exercise their offices with prayer, patience, and humility.

Now we intend to ordain elders and deacons and to install them for terms of service in this congregation. Those appointed to the office of elder are [names] . Those appointed to the office of deacon are [names] .

To express your acceptance of these offices, you are asked to stand, and here in the presence of God and his church, to answer the following questions:

Do you believe that in the call of this congregation God himself is calling you to these holy offices?

Do you believe that the Old and New Testaments are the Word of God, the only infallible rule of faith and life?

Do you subscribe to the doctrinal standards of this church, rejecting all teaching which contradicts them?

Do you promise to do the work of your offices faithfully, in a way worthy of your calling and in submission to the government and discipline of the church?

Answer [by each officebearer]: I do, God helping me.

The officiating minister shall then say [the laying on of hands at this point is optional]:

God our heavenly Father, who has called you to these sacred offices, guide you by his Word, equip you with his Spirit, and so prosper your ministries that his church may increase and his name be praised. Amen.

Charge to the Elders

I charge you, elders, as **shepherds of the flock**, to **“hold firmly to the trustworthy message as it has been taught, so that [you] can encourage others by sound doctrine and refute those who oppose it”** (Titus 1:9). Be a friend and Christlike example to children. Give clear and cheerful guidance to young people. By word and example, bear up God’s people in their pain and weakness, and celebrate their joys with them. Hold in trust all sensitive matters confided to you. Encourage the aged to persevere in God’s promises. Be wise counselors who support and strengthen the pastor. Be compassionate, yet firm and consistent in rebuke and discipline. Know the Scriptures, which are **“useful for teaching, rebuking, correcting and training in righteousness”** (2 Tim. 3:16). Pray continually for the church. Remember at all times that if you would truly give spiritual leadership in the household of faith, you must be completely mastered by your Lord (1 Tim. 3:2-7).

Charge to the Deacons

I charge you, deacons, to inspire faithful **ministries of service to one another, to the larger community, and to the world**. Remind us that the Lord requires us **“to act justly and to love mercy and to walk humbly with [our] God”** (Mic. 6:8). Prompt us to seize new opportunities to **love God, our neighbors, and the creation with acts of generous sharing, joyful hospitality, thoughtful care for the poor, and wise stewardship of all of God’s gifts**. Weigh our opportunities for giving and service, that we might use the church’s resources discerningly. Offer wise care to victims of injustice, and teach us holistic responses that respect their dignity and mend the broken relationships and exploitative structures and systems that contribute to poverty. With respectful compassion for the needy and awareness of the often hidden needs of the wealthy, teach us to minister to rich and poor alike, both within and outside the church. Encourage all with words that bring hope to their hearts and with deeds that bring joy into their lives. Show us by your example how to be prophetic critics of the waste, injustice, and selfishness in our society, and to be sensitive counselors to the victims of such evils. Let your lives be above reproach, and live as examples of Christ Jesus, **looking** to the interests of others. And in all your ministries help us anticipate and participate in the renewal of all things when God’s kingdom comes.

Charge to the Congregation

I charge you, people of God, to receive these officebearers as Christ's gift to the church.

Recognize in them the Lord's provision for healthy congregational life. Hold them in honor; take their counsel seriously; respond to them with obedience and respect; accept their help with thanks. Wholeheartedly participate in the ministries into which they lead you. Sustain them in prayer and encourage them with your support, especially when they feel the burden of their office. Acknowledge them as the Lord's servants among you.

Do you, congregation, pledge to receive them as you have been charged?

Answer [by the congregation in unison]: We do, God helping us.

Prayer

Our merciful Father in heaven, we thank you that you have provided faithful and gifted people to serve as elders and deacons. As these new officebearers assume their responsibilities, fill them with your Spirit, endow them with your wisdom, and grant them strength. Make them faithful workers in your vineyard. Under their guidance may your church grow in every spiritual grace, in faith which is open and unashamed, and in the committed service that promotes your reign in the world. Help them to perform their duties with enthusiasm and humility. In their work, grant them a sense of sustained awe which is rooted in daily adoration of you, their Lord. Through them may your name be honored and your church be served.

Help us, your people, to accept them gladly, encourage them always, and respect them for the sake of your precious Son, our Lord, in whose name we pray. Amen.

Grounds:

1. These changes incorporate important aspects of the role of deacons as developed by the Office of Deacon Task Force 2013, many of which deacons are already doing.
2. This proposed form includes more references to common aspects of the offices as stated in the Church Order (see, among others, Arts. 4, 5, 9, 10, 14-18, 32, 35-38, 40, and 66) and outlined in the section on Parity of Office within this report.
3. This proposed form provides more appropriate Scripture references regarding the role of elders.

E. That synod take note that the adoption of the above Church Order changes will require associated updates to the "Guide for Conducting Church Visiting" (available at www.crcna.org/SynodResources).

F. That synod, in order to provide for the ongoing revitalization of the offices of elder and deacon, mandate the executive director of the CRCNA to task appropriate agencies and ministries with the development of strategies for the revitalization of the offices of elder and deacon, including

1. A cataloging of all resources offered by our denominational agencies that support the vision of reinvigorated offices of elder and deacon, as well as other appropriate resources offered by other sources.
2. The development of an approach, whether by way of conferences, staff, materials, or other means, that gives energy to initiatives of deacons and elders in churches, classes, and the denomination.

The executive director of the CRCNA shall report to synod on the annual progress of the above efforts of denominational agencies and ministries as all seek to work together for the revitalization of the offices of elder and deacon.

Ground: This is important for the revitalization of the offices of deacon and elder.

- G. That synod accept this report as fulfilling the mandate of the Task Force to Study the Offices of Elder and Deacon and dismiss the task force.

Task Force to Study the Offices of Elder and Deacon
 Amanda Bakale
 Roy Berkenbosch
 Henry De Moor
 Chris Ganski, reporter
 Rudy Gonzalez
 Calvin Hoogendoorn
 George Monsma
 Nick Monsma
 Rosetta Polk-Pugh
 Andrew Ryskamp (staff adviser)
 Mick Vanden Bosch
 Terry Woodnorth, chair

Appendix A

Resources for Elders and Deacons

A. Elder resources

1. Articles, books, and web resources

The Elder's Handbook by Louis M. Tamminga
A Compassionate Journey: Coming Alongside People with Disabilities or Chronic Illnesses by John G. Cook
The Compassionate Congregation: A Handbook for People Who Care by Karen Mulder and Ginger Jurries
The Empty Pew: Caring for Those Who Leave by Louis M. Tamminga
Finding the Right Pastor for Your Church by Dirk J. Hart
The Ministry of the Elder by Robert White
Companions on the Way: A Guide for Elders as They Tend to the Spiritual Needs of People Exploring or Rediscovering the Christian Faith, published by the Reformed Church in America
Moving Your Church Through Conflict by Speed B. Leas
In Life and in Death: A Pastoral Guide to Funerals by Leonard Vander Zee

So You've Been Asked to Make Visits by Louis M. Tamminga
Celebrating the Milestones of Faith by Laura and Robert Keeley
The Church Staff Handbook by Laura Keely with Henry Kranenberg and Leonard Vander Zee
The Network – Elders (www.network.crcna.org/elders), currently facilitated by Louis M. Tamminga
Effective Leadership in the Church: A Training Tool to Help Congregations, Pastors, and Other Church Leaders Effectively Work Together to Accomplish God's Mission, published by SPE

2. Supporting CRCNA ministries

Pastor-Church Relations (www.crcna.org/pcr)
Sustaining Pastoral Excellence (www.crcna.org/spe)
Sustaining Congregational Excellence (www.crcna.org/sce)
Center for Excellence in Preaching (cep.calvinseminary.edu)

3. Training

Sustaining Congregational Excellence Learning Events
In collaboration with Home Missions and Pastor-Church Relations, SCE hosts one-and-a-half-day events across North America that focus on equipping and encouraging leaders from congregations consisting of 150 or fewer adult members. (http://www2.crcna.org/pages/sce_learning_events.cfm)

Elder Leadership Institute

Rooted in the Presbyterian tradition, ELI is a 15-month guided program that begins with readings and conversational assignments prior to a five-day on-site retreat for ruling elders and pastors, with 12 months of further readings and hands-on practice under pastoral support and guidance. (<http://www.elderleadership.org/>)

Healthy Church Coaching

An assessment and discernment tool for church leaders to assess congregational health with the guidance of a trained coach. (<http://www.crcna.org/HealthyChurch>)

Webinars via The Network

Helpful webinars across a range of topics are archived on The Network's Elder page, including several training-specific webinars:

Called to Be an Elder? Now What?

New Elders: Key Understanding and Practices

How to Do the Work of an Elder

Elder Visits in the 21st Century

(search "webinars" at <http://network.crcna.org/elders>)

Continuing Education @ Calvin Theological Seminary

CTS offers continuing education opportunities, including courses and lectures. (<http://calvinseminary.edu/academics/continuing-education/>)

B. Deacon resources

1. Articles, books, and web resources

- Center on Faith in Communities* by Amy Sherman
Restorers of Hope: Reaching the Poor in Your Community with Church-Based Ministries That Work by Amy Sherman
Sharing God's Heart for the Poor by Amy Sherman
Communities First from Faith Alive
Diakonia: Mutual Helping With Justice and Compassion by Jaap Van Klinken
Faith & Finances: Helping People Manage Their Money by Gary Nederveld and Erica Chung
Generous Justice by Timothy Keller
The Hole in Our Gospel by Richard Sterns
Holistic Mission: God's Plan for God's People edited by Brian Woolnough, Wonsuk Ma
Ministries of Mercy: The Call of the Jericho Road by Timothy Keller
The New Testament Deacon: Minister of Mercy by Alexander Strauch
The New Testament Deacon (Study Guide) by Alexander Strauch
Resources for Deacons and Church Leaders - Bibliography
Walking with the Poor: Principles and Practices of Transformational Development by Bryant L. Myers
When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor . . . and Yourself by Steve Corbett and Brian Fikkert. Website:
<http://www.chalmers.org/when-helping-hurts>. Video interview at
<http://www.youtube.com/watch?v=jzUKZajloJY>.
Who Will Lead Us? A Study in the Development of Biblical Offices, with Emphasis on the Diaconate by Leonard J. Coppes
Toxic Charity: How Churches and Charities Hurt Those They Help (and How to Reverse It) by Robert Lupton
Small Things with Great Love: Adventures in Loving Your Neighbor by Margot Starbuck
The Network – Deacons, currently facilitated by Jack Kooyman

2. Supporting ministries and organizations

- Access of West Michigan (<http://accessofwestmichigan.org/>)
A Bibliography of Mercy Ministry for the Third World and the Rest of Us (<http://www.eldrbarry.net/ug/mercy.htm>)
Start> Becoming a Good Samaritan (<http://www.juststart.org/>)
Bread for the World (<http://www.bread.org/>)
Christian Community Development Association (CCDA) (<http://www.cdda.org/>)
Communities First Association (<http://communitiesfirstassociation.org/>)
Chalmers Center for Economic Development at Covenant College (<http://www.chalmers.org/>)
Churches that Make a Difference: Reaching Your Community with Good News and Good Works (http://www.crcna.org/sites/default/files/Churches_that_Make_a_Difference.pdf)
CRC Office of Social Justice (<http://www2.crcna.org/pages/justice.cfm>)
Diaconal Ministries Canada (<http://diaconalministries.com/wp/>)

Evangelicals for Social Action (<http://www.evangelicalsforsocialaction.org/>)
Family Independence Initiative (<http://www.fii.org/>)
Kingdom Causes - City Net (<http://citynet.org/>)
Love INC (<http://www.loveinc.org/>)
Resources for wholistic ministry for your church (http://www.heartsandmindsbooks.com/booknotes/wholistic_ministry_for_your_ch/)
World Renew (<http://www.worldrenew.net/>)

3. Training materials

Communities First Association tools (<http://communitiesfirstassociation.org/tools-archive/>)
Getting Started as a New Deacon webinar (<http://network.crcna.org/deacons/getting-started-new-deacon>)
Willow Creek Global Leadership Summit (<http://willowcreek.com/events/leadership/>)

Appendix B

Deacon/diaconate, elder/consistory, council, classis, and synod roles and responsibilities from the Church Order

This appendix summarizes the various roles and responsibilities as found in the current and proposed Church Order to assist the reader in understanding the full scope of responsibilities of the various offices and assemblies:

A. *Deacon/diaconate*

The deacon's role and responsibilities:

1. Be an adult confessing member who meets the biblical requirements (Church Order Art. 3-a)
2. Be officially called and ordained or installed to hold and exercise office in the church (Art. 3-b)
3. Signify agreement with the doctrine of the church by signing the Covenant for Officebearers (Art. 5)
4. Serve for a limited time (Art. 25-a)
5. Represent and administer the mercy of Christ to all people, stimulate members to faithful stewardship on behalf of the needy (Art. 25-c)
6. Lead the congregation in ways that inspire faithful stewardship of time, talent, and resources (*proposed* Art. 25-c)
7. Call the members to be ambassadors of reconciliation in all areas of life (*proposed* Art. 25-c)
8. Create and encourage participation in structures and ministries that use member gifts in areas of compassion, community transformation, creation care, justice, stewardship, and pastoral care, both locally and globally (*proposed* Art. 25-c)
9. Give an account of the diaconate's work to the council (Art. 35-c)
10. Meet at least once per month (Art. 36-a)
11. Extend pastoral care to all members (Art. 65)
12. Enable the needy under their care to make use of Christian institutions of mercy (Art. 74-b)

13. Confer and cooperate with diaconates of neighboring churches (Art. 74-b)
14. Seek mutual understandings with agencies in their community that are caring for the needy (Art. 74-b)
15. Be subject to general and special discipline (Art. 82)
16. Never lord it over another officebearer (Art. 85)

B. Elder/consistory

The elder's role and responsibilities:

1. Be an adult confessing member who meets the biblical requirements (Art. 3-a)
2. Be officially called and ordained or installed to hold and exercise office in the church (Art. 3-b)
3. Signify agreement with the doctrine of the church by signing the Covenant for Officebearers (Art. 5)
4. Supervise, with the minister, the congregation and fellow officebearers, exercise admonition and discipline, see that everything is done decently and in order, exercise pastoral care over the congregation, engage in and promote the work of evangelism (Art. 12-a and 65)
5. Give approval for a commissioned pastor to serve beyond their specific field of labor (Art. 23-e)
6. Serve for a limited time (Art. 25-a)
7. Oversee the doctrine and life of the members of the congregation and fellow officebearers, exercise admonition and discipline along with pastoral care in the congregation, participate in and promote evangelism, defend the faith, nurture in the congregation grateful and obedient participation in the Lord's Supper through encouragement, instruction, and accountability (Art. 25-b)
8. Encourage and support the members in their Christian life (*proposed* Art. 25-b)
9. Give an account of its work to the council (*proposed* Art. 35-b)
10. Meet at least once per month (Art. 36-a)
11. Regulate the worship services (Art. 52-a)
12. Ensure that the principles and elements of worship approved by synod are observed (Art. 52-b)
13. Appoint those who lead worship services or read a sermon (Art. 53-a and -b)
14. Approve sermons read in a worship service (Art. 53-b)
15. Ensure that baptism is requested and administered to children of confessing members as soon as feasible (Art. 56)
16. Supervise participation in the Lord's Supper (Art. 59-a)
17. Receive testimony of faith, life, and doctrine of those who make a public profession of faith (Art. 59-b)
18. Examine persons from other denominations and determine how to admit them as confessing members (Art. 59-f)
19. Supervise the instruction of youth in Scripture, the creeds, and the confessions of the church (Art. 63-b)
20. Supervise the instruction of adult members (Art. 63-b)

21. Instruct and admonish those under the elder's spiritual care to marry only in the Lord (Art. 69-a)
22. Encourage a spirit of mutual accountability, calling the congregation away from favoritism, division, and selfishness toward hospitality, forgiveness, and unity within the body, especially in conjunction with participation in the Lord's Supper as mandated in 1 Corinthians 11:27-29 (Art. 79-b)
23. Instruct and remind the members of the church of their responsibility and foster a spirit of love and openness within the fellowship so that erring members may be led to repentance and reconciliation (Art. 79-c)
24. Exercise the authority that Christ has given to his church regarding sins of a public nature or those brought to its attention according to Matthew 18:15-17 (Art. 80)
25. Faithfully disciple members who have sinned in life or doctrine (Art. 81-a)
26. Exclude from membership in the church of Christ those who persist in their sin (Art. 81-a)
27. Inform the congregation and encourage its involvement in both the exclusion from and the readmission to membership (Art. 81-d)
28. Be subject to general and special discipline (Art. 82)
29. Never lord it over another officebearer (Art. 85)

C. Council

The council's role and responsibilities:

1. Present officebearer nominations to the congregation (Art. 4-a)
2. Give the congregation an opportunity to direct attention to suitably gifted persons for nomination (Art. 4-b)
3. Supervise the election of officebearers by the congregation and establish election regulations (Art. 4-c)
4. Ordain or install officebearers (Art. 4-d)
5. Stipulate, via regulation, occasions that officebearers shall signify agreement with the doctrine of the church by signing the Covenant for Officebearers (Art. 5)
6. Nominate and call a minister; seek approval of classical counselor; sign the letter of call (Art. 9)
7. Provide ecclesiastical testimonial of doctrine and life for a former minister (Art. 10-b)
8. Give consent for a minister of the Word to leave the congregation for another church (Art. 14-a)
9. Provide for the proper support of its minister(s) (Art. 15)
10. Give approval for and supervise a minister on a temporary leave of absence from service to the congregation (Art. 16)
11. Initiate the release of a minister from active ministerial service in a congregation (Art. 17-a)
12. Provide for the support of a released minister (Art. 17-b)
13. Approve the retirement of a minister (Art. 18-a)
14. Declare a minister emeritus to be eligible for call if the reasons for retirement no longer exist (Art. 18-c)

15. Give approval for a commissioned pastor to continue to serve a newly organized church (Art. 23-b)
16. Directly supervise commissioned pastors (Art. 23-b)
17. Make proper provision for receiving communications, preparing agenda and acts, keeping files and archives, and conducting the financial transactions of the council (Art. 32-c)
18. Provide for the safeguarding of the church's property through proper incorporation (Art. 32-d)
19. Be responsible for tasks that belong to the common administration of the church, such as the calling of a pastor, the approval of nominations for church office, mutual censure, meeting with church visitors, and other matters of common concern (Art. 35-a)
20. Meet at least once per month (Art. 36-a)
21. Exercise mutual censure at least four times per year, assessing and encouraging each other in the performance of their official duties (Art. 36-b)
22. Seek the cooperation of the congregation in the election of officebearers, invite congregational judgment about major matters, call an annual meeting of members (Art. 37)
23. Have the authority to make and carry out final decisions (Art. 37)
24. Consult with classis in the distribution of assets when disbanding (Art. 38-d)
25. Delegate minister/elder/deacon to classis (Art. 40-a)
26. Issue a certificate concerning a confessing member's doctrine and life when the member moves to another church (Art. 66-a)
27. Diligently encourage members to establish and maintain good Christian schools (Art. 71)
28. Urge parents to have their children educated in harmony with a biblical, Reformed vision of Christ's lordship over all creation (Art. 71)
29. Stimulate the members of the congregation to be witnesses for Christ in word and deed and to support the work of home and world missions (Art. 73-b)
30. Sponsor and govern the bringing of the gospel to unbelievers in its own community (Art. 74-a)

D. *Classis*

The classis's role and responsibilities:

1. Stipulate, via regulation, occasions on which officebearers shall signify agreement with the doctrine of the church by signing the Covenant for Officebearers (Art. 5)
2. Ensure that ecclesiastical regulations have been observed when calling a minister (Art. 9)
3. Receive the account of the classical counselor regarding call of a minister (Art. 9)
4. Approve the ordination of a candidate for the ministry of the Word (Art. 10-a)
5. Examine a candidate for the ministry of the Word concerning doctrine and life according to synodical regulations (Art. 10-a)
6. Approve the installation of a minister (Art. 10-b)

7. Provide ecclesiastical testimonial of doctrine and life for a former minister of the classis (Art. 10-b)
8. Determine whether the work of a minister in other work is consistent with the calling of a minister (Art. 12-c)
9. Release a minister of the Word who resigns from the ministry of the CRC to enter a ministry outside the denomination (Art. 14-b)
10. Give approval for a minister of the Word to be released from office to enter upon a non-ministerial vocation (Art. 14-c)
11. Give approval for a former minister of the Word who was released from office to be declared eligible for call and conduct an interview that examines the circumstances surrounding the release and the renewed desire to serve in ministry (Art. 14-e)
12. Give approval for a minister to obtain primary or supplemental income by means of other employment (Art. 15)
13. Give approval for a minister to be released from ministry (Art. 17-a)
14. Give approval for the support of a council of a released minister (Art. 17-b)
15. Declare a minister of the Word who has been released from active ministerial service in a congregation to be released from the ministerial office based on specified criteria (Art. 17-c and -d)
16. Approve the retirement of a minister (Art. 18-a)
17. Declare a minister emeritus to be eligible for call if the reasons for retirement no longer exist (Art. 18-c)
18. Coordinate financial aid for those seeking to become ministers of the Word who are in need of it (Art. 21)
19. Give approval for commissioned pastors to serve in various capacities (Art. 23-b and -c)
20. Give approval for a commissioned pastor to serve beyond their specific field of labor (Art. 23-e)
21. Defines rules for classical procedure (Art. 28-c)
22. Make proper provision for receiving communications, preparing agenda and acts, keeping files and archives, and conducting the financial transactions of classis (Art. 32-c)
23. Provide for the safeguarding of classis property through proper incorporation (Art. 32-d)
24. Appoint a classical interim committee to act for classis in matters that cannot await action by the classis itself (Art. 33-b)
25. Designate a neighboring council for the care of a group of believers among whom no council can yet be constituted (Art. 38-a)
26. Give approval for a council to be constituted for the first time (Art. 38-b)
27. Give approval for a congregation to disband or revert to unorganized status (Art. 38-d)
28. Give approval for the merger of two or more councils and congregations (Art. 38-e)
29. Give approval for churches uniting to form union congregations (Art. 38-g)
30. Be defined as a group of neighboring churches (Art. 39)
31. Meet at least every four months unless determined to be impractical due to great distances (Art. 40-b)

32. Be responsible for appointing persons to provide counsel and advice to churches; appoint church visitors to visit each church yearly; appoint classical counselors to provide advice to any church in the process of calling a minister of the Word (Art. 42-a)
33. Maintain a student fund and a Classical Ministerial Leadership Team (Art. 43-a)
34. Grant the right to exhort within its bounds (Art. 43-b)
35. If so desired, take counsel or joint action with neighboring classes (Art. 44-a)
36. If so desired, organize into an ecclesiastical assembly with other classes (Art. 44-b)
37. Delegate ministers and elders and deacons to synod (*proposed* Art. 45)
38. Nominate synodical deputies (Art. 48-a)
39. Approve an ordained person to administer the sacraments (Art. 55)
40. Assist the churches in their local evangelistic programs, administered by a classical home missions committee (Art. 75-a)
41. Assist the churches in their ministry of mercy, administered by a classical diaconal committee (Art. 75-b)

E. *Synod*

The synod's role and responsibilities:

1. Stipulate, via regulation, occasions on which officebearers shall signify agreement with the doctrine of the church by signing the Covenant for Officebearers (Art. 5)
2. Directly appoint ministers of the Word (Art. 12-b)
3. Ratify the appointment of a minister of the Word to a local church (Art. 12-b)
4. Establish regulations for ministers to be released from active ministerial service (Art. 17-a)
5. Govern a theological seminary through a board of trustees appointed by synod (Art. 19)
6. Establish regulations for students to receive licensure to exhort in public worship services (Art. 22)
7. Define rules for synodical procedure (Art. 28-c)
8. Establish rights for other appeals and adopt rules for processing them (Art. 30-b)
9. Make proper provision for receiving communications, preparing agenda and acts, keeping files and archives, and conducting the financial transactions of synod (Art. 32-c)
10. Provide for the safeguarding of the property of the Christian Reformed Church in North America through proper incorporation (Art. 32-d)
11. Appoint the Board of Trustees to act for synod in matters that cannot await action by synod itself (Art. 33-b)
12. Establish the procedure and regulations for a non-Christian Reformed congregation to affiliate with the Christian Reformed Church (Art. 38-c)
13. Establish the process to follow when a council decides to disaffiliate from the denomination (Art. 38-f)
14. Approve the organization of a new classis and the redistricting of classes (Art. 39)

15. Approve the authority, jurisdiction, and mandate of a classical level ecclesiastical assembly (Art. 44-b)
16. Be defined as an assembly representing the churches of all the classes (Art. 45)
17. Meet annually (Art. 46-a)
18. Be responsible for the adoption of the creeds, the Church Order, and the principles and elements of worship; approve the liturgical forms, the *Psalter Hymnal*, and the Bible versions suitable for use in worship (Art. 47)
19. Appoint ministers to serve as synodical deputies (Art. 48-a)
20. Appoint a committee to encourage ecumenical relationships with other Christian churches (Art. 49-a)
21. Designate the churches with whom the Christian Reformed Church in North America is in ecumenical fellowship and dialogue, and designate the ecumenical organizations in which the Christian Reformed Church holds membership or significantly participates (Art. 49-b)
22. Send delegates to ecumenical bodies (Art. 50-a)
23. Present matters to ecumenical gatherings (Art. 50-b)
24. Ratify decisions of ecumenical bodies (Art. 50-c)
25. Encourage and assist congregations and classes in their work of evangelism (Art. 76-a)
26. Appoint and regulate a denominational home missions committee (Art. 76-a)
27. Encourage and assist congregations and classes in their ministry of mercy (Art. 76b)
28. Appoint and regulate a diaconal committee to administer the denominational ministry of mercy (Art. 76-b)
29. Encourage and assist the joint world mission work of the churches, provide for its support, and encourage the congregations to call and support missionaries (Art. 77-a)
30. Appoint and regulate a denominational world missions committee (Art. 77-a)
31. Develop guidelines for reinstatement to office for those deposed for acts of sexual abuse or sexual misconduct (Art. 84)
32. Revise Church Order (Art. 86)