The Acts & Proceedings of the 208th Regular Session of the GENERAL SYNOD

REFORMED CHURCH IN AMERICA

Convened on the campus of

Central College

Pella, Iowa

June 12-17, 2014

2014 Acts & Proceedings
2013 Statistical Tables

Vol. XCIV

RECENT OFFICERS OF GENERAL SYNOD

A list of presidents, from the first in 1794 to 1955, can be found on pages 308-311 of the 1956 *Minutes of General Synod*. The list of presidents from 1956-1978 can be found on page i of the 2002 *Minutes of General Synod.*

PRESIDENTS

Year of Election	*From*	*Place of Election*
1979—The Rev. Edwin G. Mulder	Michigan	Holland, MI
1980—The Rev. Harry Buis	Michigan	Schenectady, NY
1981—The Rev. Jack H. Hascup	New York	Hamilton, ON
1982—The Rev. James I. Cook	Michigan	Orange City, IA
1983—The Rev. Leonard V. Kalkwarf	Pennsylvania	Pella, IA
1984—The Rev. William C. Brownson	Michigan	New Brunswick, NJ
1985—The Rev. Kenneth N. Leestma	California	Kalamazoo, MI
1986—The Rev. James A. Neevel	New York	Garden Grove, CA
1987—The Rev. Robert L. Wise	Oklahoma	Holland, MI
1988—The Rev. Wilbur T. Washington	New York	Bronx, NY
1989—The Rev. Sylvio J. Scorza	Iowa	Grand Rapids, MI
1990—The Rev. John E. Hiemstra	New York	Orange City, IA
1991—The Rev. Louis E. Lotz	Iowa	Holland, MI
1992—Elder Beth E. Marcus	Michigan	Albany, NY
1993—The Rev. Warren D. Burgess	Michigan	Vancouver, BC
1994—The Rev. Harold J. Korver	California	Pella, IA
1995—The Rev. I. John Hesselink	Michigan	Mahwah, NJ
1996—The Rev. Anthony D. Vis	Iowa	Orange City, IA
1997—The Rev. Charles Van Engen	California	Milwaukee, WI
1998—The Rev. Frederick Kruithof	Michigan	Holland, MI
1999—The Rev. Gregg Mast	New York	Sioux Falls, SD
2000—Elder Carol L. Mutch	New Jersey	Hempstead, NY
2001—The Rev. Steven R. Brooks	Colorado	Pella, IA
2002—The Rev. John C. H. Chang	New York	Orange City, IA
2003—The Rev. David D. Schutt	California	Holland, MI
2004—The Rev. Steven VanderMolen	Iowa	Wheaton, IL
2005—The Rev. Irving Rivera	New York	Schenectady, NY
2006—Elder Bradley Lewis	New York	Pella, IA
2007—The Rev. John Ornee	Michigan	Pella, IA
2008—The Rev. Carol Bechtel	Michigan	Holland, MI
2009—The Rev. James Seawood	New York	Holland, MI
2010—The Rev. Donald Poest	Ohio	Orange City, IA
2011—The Rev. Lisa Vander Wal	New York	Grand Rapids, MI
2012—The Rev. Thomas Smith	Iowa	Palos Heights, IL
2013—The Rev. Carl Boersma	South Dakota	Pella, IA
2014—The Rev. Gregory Alderman	California	Pella, IA

STATED CLERKS

The Rev. John A. Ingham	1932-1942
The Rev. James E. Hoffman	1942-1961
The Rev. Marion de Velder	1961-1968

GENERAL SECRETARIES

The Rev. Marion de Velder	1968-1977
The Rev. Arie R. Brouwer	1977-1983
The Rev. Edwin G. Mulder	1983-1994
The Rev. Wesley Granberg-Michaelson	1994-2011
The Rev. Thomas R. De Vries	2011-

PERMANENT COMMISSIONS, BOARDS, AND AGENCIES 2013-2014

*Indicates serving a final term

GENERAL SYNOD COUNCIL

Gregory Alderman	2016*	VP, GS
Paul Archer (*Ecumenical ELCA, non-voting*)	2017*	
Carl Boersma	2015*	P, GS
William (Ruggles) Church	2016*	
Bruce Cornwell	2017*	
Thomas De Vries (*General secretary*)		*Ex-officio*
Andrea DiPace	2014	
Sue Feenstra	2016*	
Kent Frens	2015*	RSGL
Andrea Godwin-Stremler	2014*	RSFW
Thomas Goodhart	2017*	
Nancy Halliburton	2015*	
Christopher Jacobsen	2017*	RSMAt
Dirk Kramer	2015*	RSC
Marilyn Lay	2016*	RSNY
Jo Anna Lougin	2014*	
Gloria McCanna, Moderator	2014*	
Christa Mooi	2015*	
Arlan Moss	2017*	
John Muñiz	2015*	
James Nakakihara	2016*	
Jeffrey Petersen	2014*	
Craig Rottman	2016*	RSH
Thomas Smith	2014*	PP, GS
Jimmie Stevenson	2017*	RSMAm
Lisa Tice	2017*	
Gregory Town	2014*	RSA
Robert Wierenga	2016*	
Noreen Williams-Gibbs	2015*	

RACIAL/ETHNIC COUNCILS

AFRICAN AMERICAN BLACK COUNCIL EXECUTIVE COMMITTEE

Deidre Dodson
Hellen Harvey
Val Knight
Jo Anna Lougin
Regina Reid
James Steward, *Chairperson*

COUNCIL FOR HISPANIC MINISTRIES EXECUTIVE COMMITTEE

Pedro Agudelo, *President*
Amilcar Castillo
Yulsi Fernandez
Luis Perez
Barbara Pimentel
Lorena Serrano

COUNCIL FOR PACIFIC AND ASIAN AMERICAN MINISTRIES
EXECUTIVE COMMITTEE

John Chang, *Chairperson*
Jong Kug Kim
Minsuk Lee
Paul Lee
Cheng-I (Amos) Mo, *President*

COMMISSIONS

CHRISTIAN ACTION

Rafael Garcia....2016
Dayber Goncalves....2014*
William Hertlein....2014
Mary Merrill, Moderator....2015
Rodolfo Rubio....2016
Seung-Ryee (Salome) Ryew....2015
Patricia Sealy....2016
Emra Seawood....2015
Peter Vander Meulen (Reformed ecumenical observer)....2014
Deborah van Hoeve....2014
Vacancy (ELCA ecumenical observer)....2014

CHRISTIAN DISCIPLESHIP AND EDUCATION

Leanne Bonnecroy....2015
Lois Fiegl, *Moderator*....2014*
Kent McHeard....2016
Scott Nyp....2015*
Jane Schuyler....2016
Jacqueline Smallbones....2014
Dennis TeBeest....2015*

CHRISTIAN UNITY

Norma Coleman-James....2016*
Peter DeHaan....2014
Thomas De Vries (*General secretary*)....*Ex-officio*
Jeffrey Japinga, *Moderator*....2015*
Mitchell Kinsinger....2015
Jim Payton (Ecumenical)....2014
Susan Sgarlat....2015*
Thomas Song....2014
Lisa Vander Wal....2016
Vacancy....2014

CHRISTIAN WORSHIP

Dawn Alpaugh	2014	
Nancy Hoerner	2014	
Walter Hudson	2015	
Ronald Rienstra	2016*	
M. Scot Sherman, *Moderator*	2015*	
Paul Thé	2016	
Vacancy	2016	

CHURCH ORDER

Joshua Bode, *Moderator*	2015*	
Allan Janssen	2014	
Bruce Neckers	2014	
Judy Prosper	2015	
Larry Schuyler	2016	

HISTORY

James Brumm	2015	
LeeAnna Keith	2016	
David Tripold	2014	
Douglas Van Aartsen	2016	
Matthew van Maastricht	2015	
Linda Walvoord de Velder, *Moderator*	2014	

JUDICIAL BUSINESS

Arthur Casey	2016	RSA
Jonathan Gundlach	2016*	RSFW
John Terpstra	2014	RSH
Edward Thornton, *Moderator*	2015*	RSMAt
David Vandervelde	2015	RSC
John Van Slambrouck	2016	RSGL
Vacancy	2014	RSNY
Vacancy	2015	RSMAm

NOMINATIONS

Armando Alas	2016*	CHM
Kathy Jo Blaske	2014	RSMAt
June Denny	2014	
Lee DeYoung	2016	RSGL
Betsy Klaasen-Dykhouse	2016*	RSFW
Kenneth Labbé, *Moderator*	2015*	RSC
Annie Lee Phillips	2014	AABC
Paul Quevedo	2015	RSNY
Thomas Smith	2014*	PP, GS
Stanley Vandersall	2015	RSH
Laura Vroom	2014	RSMAm
David Walsh	2016	RSA
Imos Wu	2015	CPAAM

RACE AND ETHNICITY

Marisol Ferrer Malloy	2015	
Santos Gonzalez	2015*	CHM
Young Bok Kim	2016*	CPAAM
Kenneth Petty Jr.	2014*	
Eunice Ruiz	2016	
Alfonso Surrett Jr.	2014	AABC
Lewis Tait Jr.	2015*	
Gerri Yoshida	2014	

THEOLOGY

Jill Carattini	2015	
Jaeseung Cha	2016	
James De Jong (*Reformed ecumenical observer*)	2014*	
Daniel Griswold	2016*	
Steven Hoogerwerf	2014*	
Renée House, *Moderator*	2014*	
John Paarlberg	2014	
David Timmer	2015*	
Leanne Van Dyk	2016*	
Roger Willer (*ELCA ecumenical observer*)	2014	
John Young	2015	
Vacancy	2016	

WOMEN

Kathryn Brogan, *Moderator*	2015*	
Leonor Caballero	2014*	
Blaine Crawford	2015	
Lynn Japinga	2014*	
Dierdre Johnston	2016	
Sun-Yi (Shirley) Lin	2015	
Nolan Palsma	2016*	
Maudelin Willock	2016	

AGENCIES

BOARD OF BENEFITS SERVICES

Gregory Alderman	2016*	VP, GS
Mary Bechler	2016	
Carl Boersma	2015*	VP, GS
Dennis Bolling, *President*	2015*	
Norma Coleman-James	2015	
Thomas De Vries (*General secretary*)		*Ex-officio*
Karen Feeney	2015	
Pamela Foster	2015	
Vernon Hoffs	2015*	
Mark Kamper	2016	
Gloria McCanna	2014*	GSC Moderator
Nelson Murphy	2014	
Robert Nykamp	2016	
Denise Ratcliffe	2014	

Juan Rivera	2016	
Carl Van Voorst	2014*	
Timothy Zeutenhorst	2016*	

CHURCH GROWTH FUND

Joel Bouwens	2016*	
Thomas De Vries (*General secretary*)		*Ex-officio*
Diane Faubion, *President*	2014*	
Stephen Hanson	2015*	
John Koerselman	2014*	
Gregory Robinson	2016	
Benjamin Sweet	2015*	
Vacancy	2015	

MINISTERIAL FORMATION CERTIFICATION AGENCY

Eddy Aleman	2015*	
Dwight Bailey, *Moderator*	2014*	
Miriam Barnes	2014	
Janet Benitez	2016	
Thomas De Vries (*General secretary*)		*Ex-officio*
Sue Feenstra	2016*	GSC
Verlyn Hemmen	2016*	
Carol Jones	2016	
Anne Mead	2016*	
Felix Theonugraha	2015	
Dennis Voskuil	2015	

REFORMED CHURCH PRESS

Paul Boice		
Kenneth Bradsell		
Thomas De Vries (*General secretary*)		*Ex-officio*
Sue Feenstra	2016*	
Andrea Godwin-Stremler	2014*	

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ACTS AND PROCEEDINGS

THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA CONVENED IN ITS TWO HUNDRED EIGHTH REGULAR SESSION ON THE CAMPUS OF CENTRAL COLLEGE IN PELLA, IOWA, ON THURSDAY, THE TWELFTH OF JUNE, A.D. TWO THOUSAND FOURTEEN, AT 3:00 P.M., CENTRAL TIME.

FORMATION OF THE SYNOD

OPENING OF SYNOD

The General Synod was opened by president Carl Boersma on Thursday afternoon, June 12, 2014. The synod was led in an opening devotional and prayer by the president. The president introduced the vice president, parliamentarian, general secretary, and meeting recorders, and recognized others in attendance as corresponding delegates. The president and vice president presented an overview of General Synod, including its purpose and role, after which the vice president offered prayer. The parliamentarian explained parliamentary procedures to the General Synod. The president explained how reports are presented to the General Synod. The general secretary explained certain procedural matters, including ways to access the General Synod workbook electronically and the method of reviewing the journal of actions.

WORSHIP

Thursday evening (June 12, 2014) the delegates gathered at 7:00 p.m. at Third Reformed Church for a joint opening worship celebration with synod delegates from the Christian Reformed Church in North America. The service was led by worship leader John Chisum and a worship team comprised of Dwight Bailey, the Rev. Joyce Borger, Emi Deihl, Charlie Koopman, Martha Koopman, Barb Nunnikhoven, Rebekkah Nunnikhoven, Nick Roozendaal, Austen Shueler. Patricia Wierenga served as sign language interpreter. The Word was preached by the Rev. Denise Kingdom-Grier, pastor of Maple Avenue Ministries, Holland, Michigan. The sacrament of communion was shared, with the Rev. Carl Boersma and the Rev. Ryan Faber serving as co-celebrants. An offering was given for RCA mission partner World Renew, which is the disaster response service of the Christian Reformed Church in North America.

In addition to the joint opening worship service, daily worship was conducted jointly with the Christian Reformed Church in North America and coordinated by John Chisum, pastor of celebration arts at Fair Haven Ministries, Hudsonville, Michigan. Daily worship leaders included John Chisum, the Rev. Joyce Borger, the Rev. Dwight Bailey, and the Rev. Elizabeth Testa. The Rev. Ryan Faber, president pro tem, Christian Reformed Church in North America, preached at the worship service on Friday, June 13, and the Rev. Marijke Strong, associate pastor, Fellowship Reformed Church, Holland, Michigan, preached at the worship service on Saturday, June 14.

Tuesday morning worship was led and conducted as follows:

Preacher—Rev. Dustyn Keepers (Classis of Zeeland), Rev. Josh Van Leeuwen (Classis of Central Iowa), and Steven DeVries (seminarian seminar participant)

Worship Leaders—Rev. Carl Boersma, John Chisum, Charlie Koopman, Martha Koopman, Austen Shueler, Matthew Ter Louw, Russell Gasero, Rev. James Brumm.

Communion Celebrants—Rev. Dr. Thomas De Vries (general secretary) and Rev. Greg Alderman (vice president and president-elect)

Offering—An offering was given for World Vision, the work of which was discussed by Dr. Charlie Abou Saada.

Installation of New Officers—The Rev. Gregory Alderman and Evan Vermeer were installed as General Synod president and vice president, respectively.

Meetings of the General Synod were opened and closed with prayer by the following persons:

Thursday, June 12

Afternoon Opening Prayer—Rev. Carl Boersma, president of General Synod
Afternoon Closing Prayer—Jose Camilo, seminarian seminar participant

Friday, June 13

Morning Closing Prayer—Rev. Debbra Yurk, Classis of City
Afternoon Opening Prayer—Rev. Greg Alderman, vice president of General Synod
Afternoon Closing Prayer—Elder John Chen, Classis of New York
Evening Opening Prayer— Rev. Susan Hetrick, Classis of the Southwest
Evening Closing Prayer—Elder Anja Noordam, Classis of Ontario

Saturday, June 14

Morning Closing Prayer—Jennifer Ten Clay, General Synod Council Mission Observer

Sunday, June 15

General Synod participants worshiped in area churches.

Monday, June 16

Morning Closing Prayer—Rev. Cynthia Veldheer DeYoung, Classis of Holland
Afternoon Opening Prayer—Elder Willie Si, Classis of British Columbia
Afternoon Closing Prayer—Rev. Dr. Renee House, General Synod Professor, and Rev. Melody Meeter, Classis of Brooklyn
Evening Opening Prayer—Elder Jimmie Stevenson, General Synod Council
Evening Closing Prayer—Elder Gregory Vander Wal, Classis of Minnesota

Tuesday, June 17

Morning Opening Prayer—Rev. John Stapert, Classis of the Southwest

FORMATION OF GENERAL SYNOD

PRIVILEGE OF THE FLOOR

In order that the parliamentarian, speakers who have received official invitations from the General Synod Council, presenters of the racial-ethnic council reports who are not delegates, and General Synod Council executive staff might respond to questions for clarification and participate as requested by the General Synod president in presentations to the General Synod and in other activities that appear on the agenda, the General Synod:

VOTED: To grant privilege of the floor to the parliamentarian, speakers who have received official invitations from the General Synod Council, presenters of the racial-ethnic council reports who are not delegates, and General Synod Council executive staff.

SEATING OF DELEGATES

The general secretary informed the synod that there were no irregularities and all delegates could be seated. The possible membership of General Synod was 241, with enrolled membership at 227, therefore, a quorum was declared present.

MINUTES AND JOURNAL

The Acts and Proceedings of the 207th regular session of the General Synod were read by title.

VOTED: To approve the minutes of the meeting of June 20-25, 2013, the procedure for approving the journal of actions, and the membership of the advisory committees.

The Rules of Order were read by title, and copies were placed on the secretary's table.

General Synod Council members Ruggles Church and Sue Feenstra, Kenneth Labbé (corresponding delegate from the Commission on Nominations), and all Seminarian Seminar participants were appointed as tellers.

APPROVAL OF THE AGENDA AND SCHEDULE

The General Synod approved a schedule based on the agenda of General Synod prescribed in the Special Rules of Order (*BCO*, Chapter 3, Part II, Article 1).

In addition to the prescribed agenda, the schedule provided for the following presentations, forums, programs, or activities:

- On the afternoon of Thursday, June 12, General Synod Professor Dennis Voskuil was elected General Synod professor emeritus, and addressed the synod.
- On the evening of Thursday, June 12, the General Synod worshiped together with the synod of the Christian Reformed Church in North America.
- On the mornings of Friday, June 13; Saturday, June 14; and Monday, June 16, the General Synod worshiped together with the synod of the Christian Reformed Church in North America.
- On the mornings of Friday, June 13, and Monday, June 16, the General Synod con-

ducted its plenary session simultaneously with the plenary session of the Christian Reformed Church in North America.
- On the evening of Saturday, June 14, the General Synod officers and certain invited guests participated in a joint ecumenical dinner.
- On the afternoon of Sunday, June 15, delegates were given the opportunity to attend one of 18 workshops.
- On the evening of Sunday, June 15, the General Synod and the Synod of the Christian Reformed Church in North America participated in a community worship service followed by a community picnic, all of which took place at the Vermeer Corporation Global Pavilion.

ADVISORY COMMITTEE MEMBERSHIP

All regular and corresponding delegates were assigned to one of eighteen "all-synod advisory committees." Each of these advisory committees reviewed the same report and recommendations pertaining to the business before synod. The president named one or two delegates to moderate each of these all-synod advisory committees. The committees were charged with addressing the question of whether the General Synod should conduct meetings of all delegates biennially, with a smaller gathering of delegates convened in "off years" as representatives of all delegates of the General Synod to conduct limited business that may be required by applicable law or otherwise specified in the Bylaws and Special Rules of Order of the General Synod.

A limited number of delegates were designated by the president to serve on advisory committees that considered specific business on church order and governance and overtures and new business.

ADVISORY COMMITTEE ON CHURCH ORDER AND GOVERNANCE
Moderator: Larryl Humme (Chicago)
Vice Moderator: Jeremy Visser (Zeeland)
Ministers:
Cora Taitt (New York)
Blaine Crawford (Albany)
Steve Sayer (Orange)
Dustyn Keepers (Holland)
Kathy Bartels (North Grand Rapids)
Mark Haverdink (East Sioux)
Leanne Van Dyk (General Synod Professor)
Elders:
Eugene Fisher (California)
Andrew Mondore (Albany)
Resource People:
Joshua Bode (Commission on Church Order)
David Timmer (Commission on Theology)
Kenneth Labbé (Commission on Nominations)
Jimmie Stevenson (GSC/R-91 Task Force)

ADVISORY COMMITTEE ON OVERTURES AND NEW BUSINESS
Moderator: Tim Schaaf (Cascades)
Vice Moderator: Irwin Van Leeuwen (Minnesota)
Ministers:
Randy Opmeer (British Columbia)
Steve Germoso (Greater Palisades)

Eric Moreno (California)
Adriene Thorne (New York)
John Coakley (General Synod Professor)
Elders:
John Chen (New York)
Evan Vermeer (West Sioux)
Barb Aja (Northern Michigan)
Don Kuiper (Minnesota)
Resource People:
Joshua Bode (Commission on Church Order)
David Timmer (Commission on Theology)
Tony Vis (R-21 Sexual Orientation and Gender Identity Working Group)

MODERATORS OF THE ALL-SYNOD ADVISORY COMMITTEES

Wayne DeVrou
Tim Dieffenbach
E.J. Emerson
Leah Ennis
Donna Field
Thomas Grabill
John Kapteyn
Kristi Kiel
Aaron Klein
Daniel Meeter
Jon Nienhuis
Steven Pierce
Curry Pikkaart
Donald Poest
David Schutt
Russell Siders
Milton Sikkema
Barton Strong
Robin Suydam
Albert Vander Meer
Sally Weener

DISPOSITION OF COMMUNICATIONS

The president informed the General Synod of a communication from the Classis of New Brunswick regarding the Rev. John Muilenburg, who had recently retired, was celebrating the 75th anniversary of his ordination, and had never served as a General Synod delegate. In response to the communication the General Synod:

VOTED: To make the Rev. John Muilenburg an honorary corresponding delegate to the 208th General Synod of the Reformed Church in America.

PRESENTATION AND REFERRAL OF NEW BUSINESS

One item of new business was presented to and received by the General Synod. The business was referred to the Committee of Reference for further referral or disposition as appropriate. The president subsequently informed the General Synod that the new business had been accepted and retained by the Committee of Reference for further action. For additional information see the General Synod Council's Report Regarding New Business on pages 117-118.

"Transformed and Transforming
Radically Following Christ in Mission Together"
Carl Boersma

Jesus said, "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing" (John 15:5, NIV). Let's start with prayer. Please find one other delegate and share:

- A "God story" in your life or the life of your church family.
- A difficulty in your life or the life of your church family.

Then conclude by praying with and for each other.

Deep and Heartfelt Thanks

I thank God for the gift of Amy, my wife, who is also faithfully serving Christ Jesus. Amy is my best friend. She's a mother, a grandmother, and a mentor to women who seek to grow in service to God. Amy, I thank you and our daughters and their spouses, Heather and Josh Van Leeuwen and Kim and Jamie Dykstra, for your sacrificial love and prayers.

I thank Jesus, who called me into ministry through my parents, Case and Jessie Boersma; and my home church, Emmanuel Reformed in Springfield, South Dakota, which the Holy Spirit used to draw me to faith in Christ. It's been a joy to serve Silver Creek Reformed Church in Silver Creek, Minnesota; Peace Reformed Church in Eagan, Minnesota; New Life Reformed Church in Sioux Center, Iowa; and now Faith Reformed Church in Brookings, South Dakota.

I also thank those who have co-labored with me. I appreciate my long-time friend, past-president of synod Tom Smith, who raised the leadership bar as my mentor; current synod vice president Greg Alderman, who called me weekly for prayer and leadership accountability; Rodger Price, former coordinator of revitalization and leader development for the RCA, and a discerning spiritual coach; and Paul Boice, the RCA's chief operating officer, who inspired me with his gracious servant's heart. Thanks also to Faith Reformed Church and all of Dakota Classis, praying diligently for Christ's church and those in leadership.

And thank you to general secretary Tom De Vries, who has an evangelical heart that beats fast for the lost and a deep compassion for social justice. I am also grateful to our denominational staff, who are often under-appreciated and overworked. We've seen your faithfulness and your effectiveness as you implemented deep change to align with the RCA's new strategic priorities.

Reformed Church in America, it has been an honor and privilege to serve in this role. The Holy Spirit has worked in and through you to inspire, guide, and encourage me in ministry.

Road to Transformed and Transforming

I am grateful for the RCA members, leaders, and congregations who intentionally and prayerfully listened to the Holy Spirit concerning ministry after "Our Call." Since March 2010, thousands of RCA members—including leaders from hundreds of congregations and delegates to two General Synods—took part in a prayerful process that led to the new vision for the RCA, "Transformed and Transforming: Radically Following Christ in Mission Together."

An often heard reaction to our new vision is: "Oh, just another top-down initiative." To this

I respond, "Yes! For over three years the Holy Spirit has (top down) been guiding and directing us toward God's preferred future for the RCA through the people of the Reformed Church in America!" Yes, it was top down! I repeatedly sensed the Holy Spirit leading us through the multitude of ways we sought as a church to discern the Lord's leading. They include the initial Congregational Discovery Workshops. At Conversations in 2012, over five hundred people gathered with an open spirit to discern "Where does God's work in our past, and our present point us into our future?" General Synod 2012 devoted two all-synod discernment experiences to listen to the Holy Spirit and work toward greater focus. At twenty-four Discovery events, over fifteen hundred RCA members convened to name three areas they saw as God's preferred future for the RCA.

A General Synod Council small group committed to biblical reflection, prayer, fasting, and review of feedback from the Discovery events before generating an initial document. After prayer and revision, GSC unanimously affirmed Transformed and Transforming: Radically Following Christ in Mission Together, with three strategic priorities: transformation, leadership, and mission. General Synod 2013 joined hands in celebration and together sang the Doxology after approving Transformed and Transforming.

A highlight of being vice president was being a part of the discernment team that reviewed all of your input. We were amazed and overwhelmed by the consistency of the themes that emerged from across the denomination from east to west, from small and large churches, and even from liberal to conservative. This all confirmed our conviction that the Holy Spirit was leading!

Let's say in unison the title, introduction, and three priorities of Transformed and Transforming:

Transformed and Transforming: Radically Following Christ in Mission Together

Being led by the Holy Spirit, serving with each other, embracing our diverse world and striving for a multicultural future freed from racism, and working with all the partners that God provides, as we move toward a fifth century of mission and ministry, the Reformed Church in America commits to focus its efforts for the next fifteen years on the following three interconnected priorities:

- Cultivating Transformation in Christ
- Equipping Emerging Leaders of Today and Tomorrow
- Engaging in Christ's Kingdom Mission

This vision is a coming together as God's people, committed to the purposes of Christ. It is taking a step of faith in moving forward into a future that we did not design nor create, but discovered in submission to the Holy Spirit's leading. The fingerprints of many, many RCA people are visible in Christ's vision for the years ahead. I pray this will further lead to ministry that reaches out to our world with the love of Jesus Christ in tangible and effective ways.

Implementation of Transformed and Transforming

Implementation of Transformed and Transforming brought a season of deep change for our denominational staff as they aligned with the direction in which the Spirit is leading us. This quite literally means that we are in a season of new wineskins for the new work that God is doing in our midst. Every church leader knows that structure serves mission. As our mission has become focused on our new direction, we have been asked by God to align to

this vision. I commend and thank Tom De Vries and our executive leadership team for their faith and courage.

Last September, Tom De Vries wrote:

> Our efforts…to lay a foundation for Transformed and Transforming have included defining the three interconnected strategic priorities, laying out goals and objectives, identifying a structure that will best achieve the goals and realize the priorities, determining the necessary positions of staff within the new structure, and aligning resources to form a balanced budget. These efforts have been challenging, and honestly, painful. It would be much easier to return to the known, the previous, and to continue to engage in it and pray for different results. I do not believe this is an option open to us.
>
> Understanding the current and new reality, we are moving forward into a new sea, with a different composition, requiring altered navigation techniques, and with a significant learning curve. All the decisions we make will not be perfect; the choices will not be without disruption and discomfort. Together though, as a fleet of ships, we sail forward.

RCA staff, be assured of our appreciation, support, and prayers. After last year's General Synod, we turned to you to lead us in the implementation of our new, fifteen-year vision. We passed the baton of implementation into your hands and asked you to lead, inspire, and resource us in moving forward. As a token of our gratitude to God, I have asked Marijke Strong, Noreen Williams-Gibbs, Ruggles Church, and James Nakakihara to present T&T batons to Eddy Aleman, Tony Campbell, Tom De Vries, and Ken Eriks. Please give one to each of your ministry team members and share with them:

- Our gratitude for their ministry and work for Christ.
- The assurance of our support and prayers.
- Our commission to them to continue to lead, inspire, equip, and resource us in the implementation of Transformed and Transforming.

Decline in Membership

An often discussed concern and deep burden is our continual decline in membership. Not only are there fewer churches; there is also a decline in average worship attendance. We are experiencing a continual downward spiral in confessing members, baptized members, and total membership. There is a continual decrease in the number of infants being baptized, people making profession of faith in Christ, and new members being received by transfer.

This reality calls us to rise up to a new day of seeking renewal in Jesus and commitment to multiplication and revitalization. The RCA can no longer just "follow Christ in mission" but instead must commit to "radically follow Christ in mission together"! Maintaining status quo is not an option. Business as usual and the usual business will not reverse our steep downward spiral. Half-heartedness is not acceptable!

The Holy Spirit has given us Transformed and Transforming: Radically Following Christ In Mission Together "for just such a time as this" (Esther 4:14). I wholeheartedly embrace and endorse Transformed and Transforming! Three questions continue to inspire and challenge me to "radically follow Christ in mission together" with you:

1. What resources and strengths do I bring to this vision?
2. How might God use me in leading in the Transformed and Transforming journey?

3. What does the Holy Spirit need to change in me to prepare me for what Jesus wants to do next?

Three "God stories" have enriched my past ministry and point to limitless opportunities ahead:

- Cultivating Transformation in Christ reminds me of Xuwen, who came to Faith Church as a new graduate student from China. She knew virtually nothing about Jesus. Christ worked through the prayers, love, and fellowship of many to lead Xuwen to accepting Christ's forgiveness and transformation in her life. What a baptism celebration!
- Equipping Emerging Leaders of Today and Tomorrow brings memories of serving at New Life Reformed Church and having the privilege of coaching and mentoring more than a dozen students who are now in full-time gospel ministry.
- Engaging in Christ's Kingdom Mission: the church has always existed to bring the grace of Christ to everyone outside her walls. A recent mission opportunity called "Expose the Darkness" helps churches plan a tour of their community to educate people about human trafficking and pray for its victims. Expose the Darkness is based on a pilot project launched by Jennifer Lucking, the RCA's coordinator of human trafficking outreach.
  Another example is the RCA's long partnership with Native American ministries. Warm hospitality welcomed all to the retreats for Native Americans and Aboriginals in Oklahoma these last two years. It was a privilege to worship, pray, study Scripture, and share "God stories." May God bless and empower each Native American church family as they envision being the light of Christ in their community.

Friends, I can't imagine life getting more meaningful and significant than this! What a privilege in watching Christ grant forgiveness from sin; in converting people from the old into a new creation, and in transforming them into change agents for God and for good. Past experiences and future opportunities are why I embrace and endorse Transformed and Transforming. It is an invitation from the Holy Spirit to move into God's preferred future for the RCA. I urge you to join in radically following Christ in mission together!

I appreciate that General Synod 2013, in R-10, included RCA boards, agencies, institutions, and commissions in its charge to the General Synod Council to develop a clear implementation plan with measurable ends and goals for Transformed and Transforming. I now urge members, consistories, churches, classes, and regional synods to join with us in accomplishing Christ's vision for the RCA. As we read in Ephesians 4:16 (NIV): "From [Christ] the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."

In similar fashion, the board, administration, and coaches in any school cannot assemble a winning track team without athletes. Athletes are essential for the team's success. Even the most resourceful board, gifted administration, capable athletic director, and talented coaches can't anticipate a winning season without athletes. So too, the RCA boards, agencies, institutions, and commissions need all members, consistories, churches, classes, and regional synods in order to succeed in accomplishing Christ's mission and ministry.

Delegates, I urge you to consider how you, your church family, consistory, and classis can participate in this exciting new adventure as the RCA prepares for our four hundredth anniversary. Return home and revisit the direction of your church. Prayerfully discern:

- Purpose (why you exist)
- Mission (what you do)
- Core values (who you are)
- Aspiring values (who you, with Christ's empowering, hope to be in the future)

West Sioux Classis has rewritten its bylaws in order that its purpose, mission, and approach to business will align with Transformed and Transforming. Central Plains Classis plans to allocate part of its annual classis meeting for training in one of the RCA strategic priorities, covering each priority every three years.

Every church recently received a packet with resources designed to help you gain clarity around living out Transformed and Transforming in your context. The resources are intended to guide your consistory and church through a journey of prayer and discernment as you explore and engage in radically following Christ in mission together.

Recognizing the importance of a team effort in order to fulfill God's directive for us, would each member of the General Synod Council please hand a baton to a delegate near you?

In 2 Timothy 2:2 (NIV), we read Paul's encouragement to Timothy and the Holy Spirit's challenge to us: "…and the things that you have heard me say…entrust to reliable people who will also be qualified to teach others." Delegates, please accept this baton as a reminder of the following:

- Of our gratitude for the "faith lap" you are on for Christ.
- Of God's invitation to surrender to Christ's transforming work so you finish well.
- RCA leaders are committed to pray for, equip, and resource you in ministry.
- Batons were made to pass to another. Please mentor/coach/disciple and pass this baton to next-generation believers, who will mentor/coach/disciple, and pass this baton to the next next-generation believers…and the next…and the next… In the giving of this Transformed and Transforming baton, we commission you to pass on the gospel of Christ to a growing disciple who will hand it on to another.

General Synod Council, revise our score card. Since "bodies, bucks, and buildings" are a secondary emphasis in Christ's work, let's rewrite the score card. On the annual Consistorial Report Form, let's invite consistories to first pray, evaluate, and set goals around questions such as:

1. Where are we radically following Christ in mission together?
2. How are we cultivating transformation in Christ? Do we have a passion for changed lives?
3. Who are we equipping as future leaders? How are we equipping others to serve?
4. With whom are we engaging in mission? Does our heart beat fast to share God's love with others?

Living into new strategic priorities is a great time to revise the Consistorial Report Form to align with the vision God has given us for the future.

General Synod 2014 Opportunities

I'd like to briefly highlight four opportunities for us to radically follow Christ in mission together as delegates to the 2014 General Synod.

1. CRCNA/RCA Collaborative Ministries: Please celebrate and pray for the many col-

laborative mission and ministry opportunities that will be presented throughout this General Synod. While we are grateful for all our ministry partners around the world, this year we celebrate meeting simultaneously with the Christian Reformed Church in North America's Synod to acknowledge that collaboration continues to deepen and increase our effectiveness as we partner together.

2. Benefits (medical and health-related insurance for ministers, lay personnel, missionaries, and retirees): Adapting to ongoing changes in healthcare, the RCA and CRC benefits offices have joined forces as the Reformed Benefits Association in order to continue the vital work of resourcing our leaders and their families in their health needs. (Thank you Ken Bradsell and RCA benefits staff for faithfully navigating with us through the ever-changing healthcare ministry.) Please pray for vibrant churches with healthy, thriving leaders. Healthy leaders and families lead to vibrant, thriving churches, which is central to radically following Christ.
3. Way Forward Task Force: Ministry with LGBT people is front and foremost for many. Within the RCA, our biblical understandings and theological perspectives can feel like polar opposites. In the midst of our diversity, I trust we are praying and seeking to live and love like Christ. Through the Holy Spirit's leading, we will discover a pathway to unity, purity, and peace while faithfully presenting the gospel of Jesus Christ.
4. Biennial General Synod Meetings: A number of pastors shared that gatherings like Sabbath Rest, Mission 2000, One Thing, and Conversations richly blessed and encouraged them. Please prayerfully consider and seriously discuss biennial General Synod meetings tomorrow afternoon. This could open up opportunities to plan events during off years to gather participants to worship, reflect, discuss, pray, and experience rest, renewal, and fresh ministry vitality.

Jesus said, "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing" (John 15:5, NIV). In the Holy Spirit's power, let's rise up to radically follow Christ in mission together!

Closing Prayer

Please close by returning to your prayer partner to discuss: "What might God want to change in me in order for me to radically follow Christ in mission?" Pray with and for each other as we are commissioned to radically follow Christ in mission together.

"Are We There Yet?"
Tom De Vries

My wife, Laura, and I have three children: Trey, Ty, and Torri. Two boys and a girl, ages twenty-five, twenty-three, and twenty-two.

With all the most sincere love and appreciation for them as God's gift to us as parents, it is a joy that none of them live with us. Two live in California and one in Michigan.

The great transition of this year was Laura and I moving into a condo; we have hit a new life stage. We have downsized. We go for long walks together without wondering what the kitchen or family room will look like when we return. Our beautiful black labs, Zoe and Zuma, found a new home with acres to roam in the hill country of Texas.

Cutting grass, shoveling snow, pulling weeds, and laying down mulch are distant memories. When I head to Albany or Lawton, Oklahoma, or Pella, the trash goes in the dumpster, I turn the key on the front door, and I leave.

And yet, I find myself looking at the pictures in the guest room: our three kids with their boogie boards on the beach, and the vacation we took over a decade and a half ago—the fun, the laughter, and the memories—and I recognize what being in a new life stage means.

With life, we traverse through different realities.

On that vacation, heading to Ventura, California, just two and a half hours from where we lived, when we were only 10 percent of the way there—fifteen minutes down the road—the question came ringing out of the third row of the van: Are we there yet?!

Four words that devastate the family vacation—at least the journey to get there—out of the mouth of a five-year-old.

Whether they be from our kids or grandkids, even nieces or nephews, the repetition of four simple and ordinary words can destroy the joy of the journey.

We've all had the experience. It's like it's a phrase taught from McGuffey's Reader that every kindergartner learns. And then the shameful kindergarten teacher whispers to her students: Try this out at home, on your next vacation trip. And all the gullible five-year-olds dutifully respond appropriately out of their naturally inquisitive minds.

And about every fifteen minutes they repeat the question, since the previous time they were not given an affirmative enough response.

Are We There Yet?!

One of my fears coming into General Synod this year was that it would be a time of the 10 percent inquisition, fifteen minutes into the journey—or if you want to be literal, 6.67 percent. We are not very far on the journey.

And since as elders and pastors you are all adults, the creep of impatience has not yet set in. Thank you.
Last year, General Synod 2013 gave direction to us as a denomination in affirming Transformed and Transforming, setting us on a fifteen-year journey of which we have completed 6.67 percent.

Many decisions are being made; many changes are taking place. As I have gone throughout the church this year, I've reminded us that affirming Transformed and Transforming is a fifteen-year commitment to perpetual change.

Our highest judicatory initiated a transformational journey that is characterized by continuous and ongoing change. Either we are being changed or we are engaging in change in the name of Jesus Christ and for the sake of the world.

That is a scary thought. And so the journey begins. But what does that look like?

It starts with preparation.

PREPARATION

How will we prepare for the journey? It means starting with defining Transformed and Transforming. What is transformation? What do we mean when we talk about being transformed and being God's transforming agents in our world? How do we develop a common language that we use together to communicate how we are living together into this new vision?

Next we develop goals and objectives, starting with ends policies that our General Synod Council is in the middle of producing.

What does cultivating transformation in Christ tangibly look like?

What actions and commitments help us to effectively make followers of Jesus who live and love like him?

What hopes do we have in helping people deepen their spiritual journeys in ways that are biblical and reformed, and centered around loving and embracing all people?

Developing goals and objectives is followed by forming a structure that can support this vision and journey that we engage in. We ask:

- What initiatives do we create?
- What teams do we develop?
- What is the integration between classes, regional synods, and General Synod?
- How does the structure help us to achieve our goals and objectives?

Preparation is also about people—General Synod Council staff:

- What are the staff implications?
- What new responsibilities come from a new vision?
- How are churches and church leaders equipped to live into this new vision?
- How do staff positions for Our Call translate into Transformed and Transforming?

All of this is part of the continued discernment flowing out of last year's General Synod directive as we prepare for the journey we are engaging in.

And then we need to look at the budget—applying resources, reviewing costs and expenses, income and revenue—to see how we can achieve this vision together. We have to be willing to count the cost on the front end as we prepare for the journey.

Next is the leadership equation: Who forms the guiding coalition? Who helps in the development and implementation of the vision? Many ideas, visions, and strategic plans have failed for lack of implementation because there were not leaders who were committed to see the vision move to action and become reality.

And finally there's the prayer foundation. How do we engage in a foundation of prayer as we prepare to engage on this journey? The first steps for this were laid last September when we invited RCA congregations and leaders to enter into a time of prayer and reflection.

Three devotionals were distributed to be used in consistory meetings, classis gatherings, or regional synod meetings. Each devotional focused on one of the strategic priorities from Transformed and Transforming. The materials used to develop the devotionals came directly from the delegates to last year's General Synod. The words were the ones expressed in advisory groups as RCA leaders prayed and discerned together.

I found these prayers hope-filled—seeking God's leading as we begin to engage in this journey. I would like to invite you to pray one of these prayers responsively with me, asking for God's guidance, direction, and blessing—laying a foundation of prayer before us in preparing for the journey.

> Lord, we thank you for letting us hear your voice through your people.
>
> Lord Jesus, in your sovereignty graciously work through us to accomplish your mission in the world. May we become passionate disciples, filled with the power of your Spirit and the truth of your Word.
>
> Holy Spirit, we ask that you transform us, both individually and corporately, in order that we might effectively work for the transformation of the world, until Jesus comes again.
>
> Come soon, Lord Jesus! Amen.

It was the missionary and devotional writer Oswald Chambers who confirmed that prayer isn't preparation for the battle, prayer is the battle. He said:

> Prayer does not equip us for greater works—prayer is the greater work. Yet we think of prayer as some commonsense exercise of our higher powers that simply prepares us for God's work. In the teachings of Jesus Christ, prayer is the working of the miracle of redemption in me, which produces the miracle of redemption in others, through the power of God.

That sounds a lot like transformation, like Transformed and Transforming.

We lay a foundation for prayer that isn't just to prepare us for the journey, but to be a part of our journey continuously.

Are we there yet?

It is a journey that begins with our first step—it begins with preparation: being ready for what we will encounter and what we will face as we work together for God's transformation in our world.

Jesus stressed the importance of being prepared before starting in Luke 14:28-32, where he shared two examples of how we need to be ready before we engage. Here's how that passage reads in *The Message*:

> Is there anyone here who, planning to build a new house, doesn't first sit down and figure the cost so you'll know if you can complete it? If you only get the foundation laid and then run out of money, you're going to look pretty foolish. Everyone passing by will poke fun at you: "He started something he couldn't finish."
>
> Or can you imagine a king going into battle against another king without first deciding whether it is possible with his ten thousand troops to face the twenty thousand troops of the other? And if he decides he can't, won't he send an emissary and work out a truce?

We begin our journey with preparation. The second step in the journey is destination.

DESTINATION

Where is God calling us to go? How do we get clear on where God is leading us?

It would be so much easier if there was a pillar of cloud that we could follow by day and a pillar of fire that would lead us at night. For the last three years we have been walking by faith as we walk in discernment. We recognize that in some ways we have only a vague understanding of our destination, and that much of the revelation will come as we engage in the journey itself.

We know that it is a journey of transformation, of leadership, and of mission. It is hard to know if we are "there yet" if we don't know where "there" is. And where "there" is may be much clearer for the Reformed Church in America together, than for individual congregations.

It may take longer for a local church to discern "there," as they are later moving into the process or journey. But it offers us hope when we think of "there" as a place of transformation.

Our starting point may be 2 Corinthians 5:17 (NIV) where it says—read this with me:

> Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!

And Romans 12:2 (NLT)—again, read this with me:

> Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect.

We have a biblical understanding of transformation, of being changed because of our relationship to Jesus Christ. It carries into our creeds and confessions. In the Heidelberg Catechism, Lord's Day 33, there is a series of questions and answers that expresses our creedal understanding of transformation. I'll read the question, you read the answer:

> Q&A 88
> Q. What is involved in genuine repentance or conversion?
> A. Two things: the dying-away of the old self, and the rising-to-life of the new.

Q&A 89
Q. What is the dying-away of the old self?
A. To be genuinely sorry for sin and more and more to hate and run away from it.

Q&A 90
Q. What is the rising-to-life of the new self?
A. Wholehearted joy in God through Christ and a love and delight to live according to the will of God by doing every kind of good work.

We see from the catechism this natural tying together of transformation—living as new creations—and joyfully engaging out of our new selves in the expression of transformation—becoming people who are transforming, doing every kind of good work.

And then, Q&A 91:

Q&A 91
Q. What are good works?
A. Only those which are done out of true faith, conform to God's law, and are done for God's glory; and not those based on our own opinion or human tradition.

Wow! Gone are works done for the sake of tradition, or for our benefit, or out of our own bias and opinion. We are to engage in transforming action for the glory of God, acting in faith, in accordance with the law of God.

Conversion that leads to compassion. Change that leads to engaging as faithful followers of our Lord—living and loving like Jesus. Transformation that sends us into the world to serve others.

We become, as theologian Richard Niebuhr articulated, transformers of culture. We see business, government, education, the arts, family life all under the dominion of Jesus Christ. And we work to reclaim it for the glory of God. God is calling us forward on a journey of transformation.

We are also called to help in the formation of next-generation leaders: equipping emerging leaders of today and tomorrow.

All spiritual leadership is built on discipleship. You must first radically follow Christ before you can be a leader who leads other followers of Christ.

A spiritual leader exercises a God-given call and capacity as he or she seeks God's will with and for God's people and encourages and influences them to realize God's purposes.

It's about living into our calling and the capacity God has given us to be a leader. It isn't about our agenda; it's about God's agenda. It is laying aside our desires in order to submit and surrender to God's desires for us.

It is recognizing that we are the people of God, called out by God as the ecclesia—the church—to be the body of Christ actively at work in God's world. It is bringing encouragement and equipping, influence and inspiration to how we radically follow Christ in mission together.

It is realizing God's purposes: going to where God wants us to go, becoming what God wants us to be, and doing what God wants us to do, knowing that when we realize God's

purposes for us God will be glorified.

It is a leadership journey—raising leaders for today—multi-generational leaders who live and love like Jesus and radically follow Christ in mission. And we especially focus on raising leaders for tomorrow—next-generation leaders who have a greater passion for God than we do—not just passing on our faith, but modeling a faith that boldly and courageously lives our convictions and commitments and influences the next generation.

This is a challenge. Today's generation, the millennials, are walking away from the faith, not being drawn toward it.

Surveys of millennials—those aged 18-34—tell us that 62 percent say they talk to God, while 52 percent say they look to religion for guidance. Millennials are widely believed to have less faith in God and are less active in religion than their parents and grandparents.[i]

The famous "'Nones' on the Rise" study released by the Pew Research Center in October 2012 stated that if you are under thirty there's a one-in-three chance that religion plays little or no role in your life.

When we look at spirituality in the next generation, let alone raising spiritual leaders from the next generation, it will be a significant challenge.

Rachel Held Evans is a millennial. Last month she spoke at Hope College, and the month before at Calvin. She is an evangelical author and blogger. In a guest blog she wrote for CNN last July, she shares about why millennials are leaving the church and how we are to respond:

> What millennials really want from the church is not a change in style but a change in substance.
> We want an end to the culture wars. We want a truce between science and faith. We want to be known for what we stand for, not what we are against.
>
> We want to ask questions that don't have predetermined answers.
>
> We want churches that emphasize an allegiance to the kingdom of God over an allegiance to a single political party or a single nation…
>
> We want to be challenged to live lives of holiness, not only when it comes to sex, but also when it comes to living simply, caring for the poor and oppressed, pursuing reconciliation, engaging in creation care and becoming peacemakers.
>
> You can't hand us a latte and then go about business as usual and expect us to stick around.
>
> We're not leaving the church because we don't find the cool factor there; we're leaving the church because we don't find Jesus there.
>
> Like every generation before ours and every generation after, deep down, we long for Jesus.[ii]

In this environment, what is the strategy moving forward? Rachel Held Evans concludes:

> But I would encourage church leaders eager to win millennials back to sit down and

really talk with them about what they're looking for and what they would like to contribute to a faith community.

The challenge of leadership for the church moving forward will be particularly difficult.

We will want to see change as something that we are willing to engage in; we will need to engage in change as a new normal in the church of the future. And we will be expected to invite the next generation into the change process—as they are transformed so they can be transforming.

Our destination is a journey of transformation—a journey of forming next-generation leaders, and a journey where we engage in the mission of Jesus Christ.

Engaging in Christ's Kingdom Mission

Mission has been easy to agree on, because we have not done the hard work of trying to define it. It can be whatever it needs to be for one person and something completely different for someone else. We need to work toward greater understanding and clarity. It starts with heart commitments to radically follow Christ in mission together.

What does that include? It begins with sacrificial service.

Sacrificial Service

In 1 John 3:16-18 (NLT) sacrificial service is defined for us:

> We know what real love is because Jesus gave up his life for us. So we also ought to give up our lives for our brothers and sisters. If someone has enough money to live well and sees a brother or sister in need but shows no compassion—how can God's love be in that person? Dear children, let's not merely say that we love each other; let us show the truth by our actions.

Jesus Christ laid down his life for us; we ought to lay down our lives. Sacrificial service means:

- We live like Jesus. We are the hands and feet of Christ. We pick up the towel and basin and wash feet.
- We serve the poor; we feed the hungry; we help the homeless; we reach out to the marginalized; we visit the prisoner.
- We serve willingly, sacrificially—just like Jesus did; sacrificially serving others so they can experience life change.
- We give our lives away for the benefit of others.

Preparation also includes authentic relationships.

Authentic Relationships

Authentic relationships are also a part of how we do mission. Again, in 1 John:

> This is the message you have heard from the beginning: We should love one another. If we love our Christian brothers and sisters, it proves that we have passed from death to life. [That's transformation.] But a person who has no love is still dead. Anyone who hates another brother or sister is really a murderer at heart. And you know that murder-

ers don't have eternal life within them (vv. 11, 14-15, NLT).

Transformational mission happens where there is deep and honest relationship—where love is present.

We can't be transforming without relationship, without authenticity, without love. Our sacrificial service has to flow out of a heart of love.

We live like Jesus because we love like Jesus. Not because it's the right thing to do, or because it makes us feel good—or even solely out of obedience.

What good is it if you serve me and you don't love me? Or if I serve you and don't love you? That's a transaction; that's not transformation. Radically following Christ in mission together calls us to authentic relationship.

And the third thing it calls us to is spiritual transformation.

Spiritual Transformation

1 John 3:23-24 says:

> And this is his commandment: We must believe in the name of his Son, Jesus Christ, and love one another, just as he commanded us. Those who obey God's commandments remain in fellowship with him, and he with them. And we know he lives in us because the Spirit he gave us lives in us.

Believe. Love. Live. Obey his commands.

And the Spirit lives in us. Death to life; John is describing our transformation—a spiritual transformation. What good is sacrificial service without spiritual transformation? It may change circumstances and situations, but transformation, spiritual transformation, changes people forever.

Where is God calling us to go?

- To a place that will change us—not just individually, but corporately as the body of Christ.
- To a place that will bring life change to others.
- To a place that will see a next generation formed to influence their generation with a passion for God that is greater than the current generation's.
- To a place that will transform communities, in addition to churches and people.
- To a place that will bring glory to God.

We want to begin to give language and vision to this journey, so we are asking you to be involved.

We have designated a wall in the back of the auditorium; it is our Transformation Wall. We would like to invite you to help us see and define transformation in the RCA.

At the top of the wall it very simply states: "Transformation Is…"

We would like you to finish the statement. It might be by defining transformation in some way. It might be in sharing a story from your own life. It might be telling us how transfor-

mation is happening in your church or in your classis or in your community.

God is already working. Transformed and Transforming is an ongoing and increasing activity in the RCA. We want to celebrate it. We want to share it. We want to communicate it so we can see the change God is bringing and offer hope in the challenging places and situations where we pray for the Spirit's empowerment in the days, months, and years ahead.

It is a journey that starts with preparation; it is God calling us to a destination of his choosing; and it is also a journey that requires connection.

CONNECTION

How will we journey together? There is a "we" in the question Are we there yet?

Some people might like to make a transformational journey alone, but most of us enjoy, value, and recognize that we engage in this journey together. As important as the question *Where is God calling us to go?* is, the question. *How will we journey together?* is equally important.

How do people who have been transformed by Jesus Christ and who desire to live and love like Jesus in the world love one another?

As I engaged in the "Spaghetti Tour" with Joel Boot earlier this year, meeting with RCA and CRC leaders in the United States and Canada, we told the story of our separation—including the story of the conflict at Pillar Church in Holland, Michigan. That story shares the depth of pain experienced when one group of people says to another, *We don't want to be one in Christ with you.*

How does that work? John 13:35 (NIV) says, "By this everyone will know that you are my disciples, if you love one another."

The New Living Translation puts it this way: "Your love for one another will prove to the world that you are my disciples."

How can we live and love like Jesus if we don't love one another? How can we bring transformation into the hearts and lives of others, into neighborhoods and communities, if we don't love one another? How can we truly sacrificially serve, if we don't love one another?

How can we have authentic relationships, if we don't love one another? How can we start new churches, give a cup of cold water, send our next generation to the mission field, if we don't love one another?

We will have nothing to prove—we will not be disciples of Jesus Christ; we will not live and love like Jesus.

"Just as I have loved you, you should love each other" (John 13:34, NLT).

We can sanctimoniously defend our positions, our conflicts, our personal agendas, our desire to be right, our unwillingness to listen to each other—or we can claim a moral higher ground.

We can do it in the name of the marginalized, less fortunate, or displaced; but all it proves is that we are not following the command of Jesus.

It will make for an unpleasant, strife-filled, laborious journey. We will not transform anything, and we will not show the world what the transformed people of God look like and how they live.

How we treat each other and live together this week can establish an entirely new environment for our journey together moving forward with Transformed and Transforming. We will be able to see if a new chapter will bring new commitments, or if we will do the same things, just with another name. And it begins with how we treat each other, how we journey together, how we love one another—breaking down the barriers and blockages in order to help one another and put our love into action.

In words that echo those of the apostle Paul in 1 Corinthians 13:1-3: If we start hundreds of churches, if we enlist thousands of volunteers, if we launch dozens of new soup kitchens or homeless shelters, if we visit prisoners and mentor at-risk youth, but we don't have love, we gain nothing.

And how we journey particularly applies to issues that threaten to divide us: responding to the LGBT community, the conscience clauses, contemporary worship, commissioned pastors, and more.

Do we say again: "We don't want to be one in Christ with you"? Or do we look at biblical and historical precedents for how the church works through disagreement in love, whether it be Acts 15 and the Jerusalem Council, the ecumenical council called together by Emperor Constantine in 325 at Nicaea, or the Synod of Dort in 1618-19.

You might think that our General Synod should be the kind of place to have the conversation, and there may have been times in our history when we conversed in that manner.

Today with the reports of eleven commissions, four boards, five institutions, multiple task forces, with General Synod serving more as an ecclesiastical corporation than an ecclesial council, we have limited time, opportunity, and focus.

We need to ask how can we create space to look at Scripture together, to worship together, to share our hearts on matters that are too important to try and get a majority vote so we can retain power. As a denomination we need to live out being scripturally rooted and pastorally sensitive—both outwardly and inwardly—as we are the church.

Where is the love?

The joy of the journey will be discovered in not only what we pursue, but in how we pursue it. A fifteen-year journey for a denomination requires preparation; it requires bringing clarity to the destination; it demands connection, and it calls lastly, for dedication.

DEDICATION

How committed are we to the journey? Dedication begs the question of motivation: Why are we engaging in the journey?

Pessimists and cynics would point to a last ditch effort at survival, at trying to save an institution, at perpetuating an outdated system of ethnic northern European origin. Having walked through the last three years—from congregational workshops, to Conversations, to twenty-four Discovery events, to multiple General Synods—prayerfully seeking the Holy Spirit's leading, submitting to God's directing, and asking:

- How is God at work within you?
- How is God at work through you?
- How is at work ahead of you?

…listening as church leaders shared hopes, ideas, and dreams of a denomination engaged in mission and on a mission….

I know—both for myself, and for the majority of us—we believe that God is calling us to a commitment and focus that is Transformed and Transforming.

Every journey has a cost, and we must check our motivation and calling to ensure that we are willing to pay the price. It must be a cause and commitment that is worthy of giving our life to and engaging in.

I believe that is the invitation that God has offered us as the Reformed Church in America through Transformed and Transforming. It will require our best efforts, our best thinking, and our best energy. It will require our time. It will require our resources—especially our finances.

This synod will vote on a special assessment to help launch Transformed and Transforming. Rather than an every-year increase, General Synod Council will propose an assessment that we hope will be for just this next year—rather than being perpetual—to fuel the launch of Transformed and Transforming.

For some churches it will be a stretch. It will require all of us to evaluate our level of dedication. It will cause us to have to walk by faith. We will be asked how committed we are to the journey.

Yes, this will be challenging. Yes, we will be called to imagine new possibilities. We will need to trust God to provide.

Yes, this is different—it is another change. Yes, we will need to view this as a divine opportunity through eyes of faith. Yes, I invite you to begin praying now for how God is calling us to a new level of dedication that includes believing God will provide where God guides.

Beginning this fall, we will also begin a capital campaign—an effort to raise resources beyond assessments for the Transformed and Transforming journey.

Our dedication is not only assessment-based—we see visionary leaders who are willing to give above and beyond their local church to this cooperative effort of transformational mission to which we have been called by God.

Please pray for this campaign—for those who will be involved in it and for how God might be asking you to participate personally. I know it is a prayer that my wife, Laura, and I will engage in, as we will be personally involved.

Dedication will be seen in how you leave this General Synod.

Two on-ramps to Transformed and Transforming are Explore and Engage. Explore helps a congregation walk through the Transformed and Transforming document: to read the priorities and statements that were developed and approved through the three-year discernment process, to discover the Scripture passages that are the foundation for this journey.

Explore is a two-hour experience that can be part of a consistory meeting or as the basis of a Sunday school class or a Tuesday night or Saturday morning leaders gathering.

The other on-ramp is Engage. Engage is the next-step experience to take once people in your congregation have explored what Transformed and Transforming actually is. Once they've done that, you can move on to ask: *How can our congregation uniquely engage in Transformed and Transforming?* How do you live out God's unique calling for your congregation within your specific context?

Transformed and Transforming will not be about your church engaging in denominational programs—it will be your commitment to living and loving like Jesus personally and corporately as you are led by the Holy Spirit. It will be process-based—not program driven.

There are ten Transformed and Transforming initiatives that you can read about in your Explore/Engage packet—plus there's Team Next, which focuses exclusively on next-generation issues and engagement. These are exciting teams dedicated to help equip and uniquely engage churches in Transformed and Transforming.

The role you play as a church leader is to take this information home and help your congregation enter these on-ramps in order to participate in the journey together.

If you are thinking about what transformation might look like in your church, another opportunity to explore that here at General Synod is the Transformation Lab.

Key denominational staff will be serving in the Transformation Lab, which is located above the stairs by the entry to the auditorium. It is an opportunity to bounce ministry ideas off some wonderful RCA thought-leaders who are helping to lead the charge in Transformed and Transforming.

They can provide counsel, advice, and coaching as you test out transformational ministry ideas for your congregation and community in the Transformation Lab. I hope you will take advantage of time with these transformational leaders with frontline ministry experience.

We are moving from preparation to destination to connection to dedication. From being ready for a significant and lengthy journey, to defining where we are going and what it means, to recognizing that how we engage is as important as what we engage in, and finally, to testing our devotion and dedication in living out the journey.

We can embrace the challenges and difficulties that will come, we can persevere as people of faith knowing our future is not just for our benefit, but we have been called to be a blessing as we live and love like Jesus.

Our greatest dedication must really be ourselves as we live in total devotion to our Lord and Savior Jesus Christ. God is at work within us, through us, and ahead of us. God is calling us forward to be the reformed people of God, serving together as a gathered coalition—thriving, missional, and multiracial. It is a vision of transformation, a vision of change, a vision of God's preferred future for us. I would like to invite you to join me in a prayer of transformation as we take this next step in the journey together.

There is a prayer card on your table. Let us share in this prayer in seeking the Holy Spirit's empowering and God's directing for what it will mean for the RCA to become Transformed and Transforming.

Prayer of Transformation

Lord, transform us—not for our benefit, but for the benefit of our world.

Do your work in me—
molding me,
making me,
shaping me,
changing me
to be the new creation you have called me to be in Christ Jesus.

Do your work in our church—

Help us to be the body of Christ
engaged in mission,
testifying to the power of our faith,
witnessing to the presence of our living and loving Savior, Jesus Christ.

Help us surrender the church back to you.
It is yours, not ours.

Let us lay aside our personal agendas and preferences so we can be fully committed to your calling for us.

Do your work in our world—

Give to us a vision of transformed lives, neighborhoods, and communities and how we can partner with you
to see what can happen when people of faith make an eternal difference—
living and loving like Jesus
and giving themselves fully—heart, mind, and strength—
to be the very presence of Jesus Christ in our world,
bringing blessing and redemption
for the glory of God!

Amen!

Are we there yet? No, we're just beginning.

And God is going to bring us much joy in the journey as we put our faith into action and live and love like Jesus—engaging as the transformed people of God who are transforming our world.

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[i] www.npr.org/blogs/thetwo-way/2014/04/11/301969264/millenials-talk-to-god-but-fewer-rely-on-religion-survey-finds

[ii] http://religion.blogs.cnn.com/2013/07/27/why-millenials-are-leaving-the-church

Report of the General Synod Council Serving as the Executive Committee of the General Synod

The Son of God gathers, preserves, and protects the church by his Spirit and his Word (Heidelberg Catechism, Answer 54). The church exists to announce, teach, and proclaim the gospel of Jesus Christ. The church speaks and it acts. For those of us in the Reformed tradition, the church governs its life and it determines how best to carry out its mission through its assemblies.

God seeks certain characteristics, and the world also watches to see if those characteristics are evident in our life and work together. Our ability to go forth and preach the gospel is the work of our congregations, classes, and synods. Together we are a body of committed believers in covenant with one another. Christ's mission is enhanced when the Word of God and our love for each other is the foundation for order, discipline, and effectiveness. This Reformed understanding of the church and the manner through which we govern our life together is foundational.

Our prayer throughout the year and as we meet as a General Synod body is that our unity and attention to governance will glorify God.

> The General Synod Council is established by and responsible to the General Synod. It shall act as the executive committee of the General Synod and it shall administer the affairs of the Reformed Church in America between the sessions of the General Synod. It shall implement decisions, policies, and programs of the General Synod through proper channels and agencies. It shall support, strengthen, and coordinate the work of the several commissions, boards, institutions, and agencies of the Reformed Church in America, thus seeking to increase the effectiveness of the mission and witness of the church (BCO, Chapter 1, Part IV, Article 7, Section 1).

The General Synod Council serves "as the Executive Committee of the General Synod of the Reformed Church in America, as the Committee of Reference at meetings of the General Synod, and as the Board of Trustees of the General Synod as may be required by law" (*BCO,* Chapter 3, Part I, Article 3, Section 6a).

For a full listing of the responsibilities of the General Synod Council, delegates will want to refer to the Bylaws of the General Synod (*Book of Church Order,* Chapter 3, Part 1, Article 3, Section 6). These bylaws are available at the front of the workbook.

The work of the General Synod Council, as directed by previous General Synods, is reported to this General Synod in two areas: 1) matters of governance—the work the General Synod Council (GSC) has done with respect to a) the meeting of the General Synod, b) matters of its own organization, including its oversight and stewardship of the financial resources given to it, c) its support and supervision of denominational staff and the general secretary, d) the work of its committees, teams, and racial and ethnic councils, and e) a general overview of the work of the church as reported by the GSC in its role as the General Synod Executive Committee; and 2) the work the GSC has done with regard to the oversight of the mission and ministry assigned to it by the General Synod under the still-forming rubric of Transformed and Transforming, the General Synod's fifteen-year goal, and which is reported by the GSC in its role as the General Synod's program agency. Referrals addressed to the GSC from previous General Synods are dealt with throughout this report.

Review of Regional Synod Minutes

The General Synod Office received and read the 2013 minutes of the regional synods of Albany, Canada, the Far West, the Great Lakes, the Heartland, Mid-America, the Mid-Atlantics, and New York.

GENERAL SYNOD MEETING

Referral of Business
The business of General Synod was assigned to the appropriate committees as presented in the General Synod Workbook.

> **R-1**
> **To approve the agenda and schedule of the General Synod as presented in the General Synod Workbook. (ADOPTED)**

General Synod Offering
The General Synod received offerings at the opening worship on Thursday, at the joint community worship service on Sunday evening, and at closing worship on Tuesday. The opening worship offering was designated to support World Renew. The community worship service offering was designated to support Personal Energy Transportation, which makes wheelchairs powered by hand cranks that are given to people in need of mobility in more than ninety countries around the world. The closing worship offering was designated by General Synod president Carl Boersma to support The Peace Project, a peace movement in Israel/Palestine focusing on public policy advocacy, economic development, education and leadership development, and reconciliation through non-violence and a solution-based ideology.

The Seating of Delegates
The Bylaws of the General Synod require that a classis be current in the payment of its General Synod assessments before its delegates may be seated as members of the General Synod (*BCO*, Chapter 3, Part I, Article 1, Section 1a). The general secretary reported on classes' payments of General Synod assessments and reported that there were no delegates who could not be seated because of irregularities.

Amendments to the *Book of Church Order* and New Constitutional Liturgies
The General Synod of 2013 adopted and referred to the classes for approval ten amendments to the *Book of Church Order* and three new constitutional liturgies. The amendments and proposed orders are recorded in the *2013 Minutes of the General Synod* as noted.

Book of Church Order Amendments	Disapproved	Approved
1. Classis Petitioning for a Candidate's Certificate of Fitness for Ministry (*MGS 2013*, R-24, p. 130) Chapter 1, Part II, Article 8, Sec. 3 (p. 43)	0	45
2. Examining for Licensure and Ordination (*MGS 2013*, R-25, pp. 130–131) Chapter 1, Part II, Article 8, Section 7 (p. 44)	3	42
3. Coordinating Supervision of Candidates (*MGS 2013*, R-26, p. 131) Chapter 1, Part II, Article 8, Section 8 (p. 44)	1	44

4.	**"Academically Equivalent Degree" (First Instance)** (*MGS 2013*, R-27, p. 132) Chapter 1, Part II, Article 8, Section 9 (p. 44)	1	44
5.	**"Academically Equivalent Degree" (Second Instance) and Preparation for Office Bearing** (*MGS 2013*, R-28, pp. 132–134) Chapter 1, Part II, Article 9, Sections 1 and 2 (p. 44)	0	45
6.	**Ordained to an Office** (*MGS 2013*, R-29, p. 133) Formulary 4 (p. 129)	0	45
7.	**New "Constitutional Inquiry" Question** (*MGS 2013*, R-32, p. 140) Chapter 1, Part II, Article 7, Section 1 (p. 32)	13	32
8.	**Health Insurance for Ministers of Word and Sacrament** (*MGS 2013*, R-61, pp. 259–260) Formulary 5 (p. 130)	1	44
9.	**Preamble and Formularies Constitutional** (*MGS 2013*, R-82, p. 360) Preamble (p. 1)	0	45
10.	**Declarations for Licensed Candidates, Ministers, General Synod Professors, and Commissioned Pastors** (*MGS 2013*, R-83, pp. 360–361) Formulary 1 (p. 127) Formulary 3 (p. 128) Formulary 7 (p. 132) Formulary 16 (p. 138)	1	44
	New Constitutional Liturgies		
11.	**"Celebrating the Baptismal Covenant: A Combined Order for Baptism, Profession of Faith, and Reaffirmation of Faith"** (*MGS 2013*, R-69, pp. 298–308)	3	42
12.	**"Celebrating the Baptismal Covenant: The Order for the Baptism of Children"** (*MGS 2013*, R-70, pp. 308–314)	3	42
13.	**"Celebrating the Baptismal Covenant: The Order for Profession of Faith and Baptism of Youth and Adults"** (*MGS 2013*, R-71, pp. 315–323)	3	42

The 2013 General Synod also approved in first reading for recommendation to the 2014 General Synod the following amendment to the Bylaws of the General Synod and Special Rules of Order of the General Synod:

Membership requirements for the Commission on Nominations—BCO Chapter 3, Part I, Article 5, Section 8a (*MGS 2013*, R-73, p. 330)

R-2
To declare amendments 1 through 10 to be approved and that they be incorporated into the 2014 edition of the *Book of Church Order*; and further,

to declare the orders for worship in numbers 11 through 13 to have been approved by the classes for incorporation into the Liturgy; and further

to declare the above amendment to the Bylaws of the General Synod to be approved for incorporation into the 2014 edition of the Bylaws of the General Synod. (ADOPTED)

Appointment of the General Synod Treasurer and Assistant Secretary

In accordance with its corporate bylaws, the General Synod must annually appoint a treasurer of the General Synod corporation (Corporate Bylaws of the General Synod of the Reformed Church in America, Article V).

R-3
To appoint Barbara Boers as treasurer of the General Synod of the Reformed Church in America. (ADOPTED)

In accordance with its corporate bylaws, the General Synod may elect or appoint such other officers as the needs of the corporation may from time to time require (Corporate Bylaws of the General Synod of the Reformed Church in America, Article V). In order for Paul Boice, chief operating officer, to have authority to sign legal documents for the corporation of the General Synod, it is necessary to approve the following recommendation:

R-4
To appoint Paul Boice assistant secretary of the General Synod of the Reformed Church in America. (ADOPTED)

General Synod Planning

Responsibility for planning the agenda and schedule for the annual meeting of the General Synod is assigned to the General Synod Council (GSC) in its capacity as the General Synod Executive Committee. Planning the annual meetings begins shortly after the conclusion of the current meeting and involves the General Synod officers, the general secretary, staff from the General Synod Office, and numerous others. At the fall meeting of the General Synod's commissions and the GSC, moderators of the commissions, the moderator of the GSC, senior staff, the general secretary, and officers meet to consider anticipated business from all of these entities for the next year's meeting. Initial plans for the annual meeting are discussed at the fall meeting of the GSC. Prior to the start of the General Synod meeting, the GSC reviews and approves the schedule and agenda. The GSC also reviews recommendations for the assignment of business to various synod advisory committees and selects those agenda items for consideration in the all-synod advisory process that has been developed to give all delegates an opportunity to be more fully engaged in discussions of issues that seem to have the greatest impact on the life, mission, and ministry of the RCA. The GSC determined this year that this process would be devoted to a consideration of the possibility of holding General Synod biennially. Over the past year, a

task force studying the financial and legal implications of a biennial synod determined what changes to the *Book of Church Order* and the corporate bylaws of the General Synod would be necessary in order for the General Synod to meet biennially. This report can be found on pages 96-102.

General Synod 2014 ran concurrently with the 2014 Synod of the Christian Reformed Church in North America. The CRCNA and RCA came together in simultaneous plenary sessions on Friday morning, Saturday evening, and Monday morning. The two synods also shared opening worship on Thursday evening, a community worship service on Sunday evening, and a brief time of worship each morning before plenary sessions began.

The selection of General Synod worship leadership and the preacher is a prerogative of the General Synod president. A worship planning team works with the president and the selected preacher to develop all of the worship liturgies for the synod. This year, because the RCA General Synod ran concurrently with the CRCNA Synod, the worship times were planned jointly with the CRCNA. This year's worship planning team was coordinated by John Chisum, pastor of celebration arts at Fair Haven Ministries (RCA) in Hudsonville, Michigan, and Joyce Borger, editor of *Lift Up Your Hearts* and *Reformed Worship*. The worship leaders at the synod's opening worship celebration were Denise Kingdom Grier, preacher, and Carl Boersma and Ryan Faber, co-celebrants.

In 2011 the General Synod moved away from providing a printed agenda and reports except by special request. The equipment supporting the 2014 meeting was purchased in 2011 jointly by the RCA and the CRCNA to support meetings of both denominations. Technology staff support was present to assist delegates throughout the meeting. The transition to electronic reporting has reduced synod's expenses for paper and shipping and lessened the environmental impact of the meeting.

Simultaneous translation and enhancements to support people with various disabilities was provided based on the needs expressed by delegates and guests when they registered. The meeting space was equipped with a hearing loop for those with a hearing disability. The synod leadership and staff take this opportunity to thank the RCA and CRCNA disability ministries for their advocacy for these enhancements. Thanks are also expressed to those delegates who volunteered to assist those with disabilities.

General Synod Meeting Location

The location for the next annual meeting of the General Synod in 2015 is Trinity Christian College in Palos Heights, Illinois. The General Synod is able to respond to invitations from the assemblies of the church to meet in other locations. Planning for the meeting requires invitations to be submitted at least two years in advance of the proposed meeting. The next meeting is set for June 11–16, 2015. The 2016 meeting of the General Synod will also take place on the campus of Trinity Christian College in Palos Heights, Illinois. The dates for the 2016 General Synod are June 9–14, 2016.

OVERVIEW OF THE GSC'S WORK ON MATTERS OF ITS INTERNAL GOVERNANCE AND ADMINISTRATION

The General Synod Council operates internally according to a nonprofit governance practice known as "policy governance" developed by Dr. John and Miriam Carver. Policy governance allows the GSC to enhance its ability to monitor the various ends and objectives that were established to fulfill the General Synod's directives regarding Our Call, the General Synod's ten-year goal for mission and ministry that ended in 2013. The GSC is

refining new ends and objectives to fulfill the directives of the new goal adopted at General Synod 2013, Transformed and Transforming. Policy governance also enhances the GSC's ability to both support and monitor the work of its general secretary and staff through a series of "limitations" policies. The GSC has also established and holds itself accountable for its own work through polices concerning its own internal governance and its relationships with the general secretary and staff.

The Ministerial Formation Certification Agency and the Board of Benefits Services also operate in accordance with the principles of policy governance. This work required extensive discussion over a period of two years to clarify the governing relationship of these agencies with the GSC in its capacity as the executive committee of the General Synod.

RCA Salary Structure for FY 2014

In 2006 the General Synod Council adopted policies to govern its work and to establish clear guidelines for oversight of its staff. The policy pertaining to staff compensation states: "With respect to employment, compensation, and benefits and recognition of employees, consultants, contract workers, and volunteers, the general secretary will not cause or allow jeopardy to fiscal integrity or to public image or decisions that are unrelated to the relevant market" (GSC Policy EL-7).

The general secretary instructed the personnel office to begin a study of the RCA staff compensation methodology, a study begun in the fall of 2006 with the assistance of an external personnel consultant. The completed study led to the adoption of a system developed by The Employers' Association, a Grand Rapids, Michigan, nonprofit human resources support group incorporated in 1939. Two key factors were considered in the development of the system. First, an evaluation system was utilized to ascertain that internal equity was reestablished for all positions based on their ultimate contribution to the RCA's mission and vision. Secondly, all internal positions were benchmarked against externally appropriate positions (by responsibility) through the use of salary compensation surveys in the private, nonprofit, and church sectors, as well as relative comparison of jobs in national and regional areas. This system is sensitive to regional differences in cost of living and takes into account the RCA's varied benefit package.

This system incorporates a model that utilizes fourteen levels. The levels span grades 10 to 23; Grade 10 represents the most junior clerical positions and Grade 23 represents the top executive position, general secretary. To further clarify, the grades fall into the following categories of the GSC staff salary administration format:

Professional Associates, Executive Assistants, Administrative Assistants, Secretarial and Office Staff: Grades 14–10
Executive Staff: Grades 22–15
General Secretary: Grade 23

The following tables represent the 2010 salary ranges by region, which were used for fiscal year 2013. The ranges are utilized to establish annual compensation and do not represent the actual salary of any individual staff:

REFORMED CHURCH IN AMERICA COMPENSATION STRUCTURE – MICHIGAN

2010

	HOURLY PAY RATE			ANNUALIZED SALARY RATE			
GRADE	**LOW**	**POLICY**	**HIGH**	**LOW**	**POLICY**	**HIGH**	**RANGE SPREAD**
10	11.36	**$12.98**	14.60	22,147	**$25,311**	28,475	**25%**
11	12.78	**$14.61**	16.44	24,928	**$28,490**	32,051	**25%**
12	14.48	**$17.04**	19.60	28,244	**$33,228**	38,212	**30%**
13	17.25	**$20.29**	23.33	33,631	**$39,566**	45,500	**30%**
14	20.09	**$24.35**	28.61	39,173	**$47,483**	55,792	**35%**
15	23.54	**$28.53**	33.52	45,898	**$55,634**	65,369	**35%**
16	27.08	**$33.85**	40.62	52,806	**$66,008**	79,209	**40%**
17	31.99	**$39.99**	47.99	62,384	**$77,981**	93,577	**40%**
18	36.49	**$47.08**	57.67	71,150	**$91,806**	112,462	**45%**
19	42.56	**$54.92**	67.28	82,998	**$107,094**	131,190	**45%**
20	47.89	**$63.85**	79.81	93,381	**$124,508**	155,634	**50%**
21	54.79	**$73.05**	91.31	106,836	**$142,448**	178,059	**50%**
22	60.41	**$83.32**	106.23	117,794	**$162,474**	207,154	**55%**
23	68.26	**$94.15**	120.04	133,105	**$183,593**	234,080	**55%**

MICHIGAN USED AS BASE RATE OF PAY

REFORMED CHURCH IN AMERICA COMPENSATION STRUCTURE – NEW YORK

2010

	HOURLY PAY RATE			ANNUALIZED SALARY RATE			
GRADE	**LOW**	**POLICY**	**HIGH**	**LOW**	**POLICY**	**HIGH**	**RANGE SPREAD**
10	12.84	**$14.67**	16.50	25,031	**$28,607**	32,182	**25%**
11	14.44	**$16.50**	18.56	28,153	**$32,175**	36,197	**25%**
12	16.36	**$19.25**	22.14	31,907	**$37,538**	43,168	**30%**
13	19.49	**$22.93**	26.37	38,006	**$44,714**	51,421	**30%**
14	22.70	**$27.51**	32.32	44,257	**$53,645**	63,032	**35%**
15	26.59	**$32.23**	37.87	51,850	**$62,849**	73,847	**35%**
16	30.61	**$38.26**	45.91	59,686	**$74,607**	89,528	**40%**
17	36.15	**$45.19**	54.23	70,496	**$88,121**	105,745	**40%**
18	41.23	**$53.20**	65.17	80,399	**$103,740**	127,082	**45%**
19	48.10	**$62.06**	76.02	93,788	**$121,017**	148,246	**45%**
20	54.11	**$72.15**	90.19	105,519	**$140,693**	175,866	**50%**
21	61.90	**$82.53**	103.16	120,700	**$160,934**	201,167	**50%**
22	68.27	**$94.16**	120.05	133,119	**$183,612**	234,105	**55%**
23	77.13	**$106.38**	135.63	150,395	**$207,441**	264,487	**55%**

REFORMED CHURCH IN AMERICA COMPENSATION STRUCTURE – IOWA

2010							
	HOURLY PAY RATE			ANNUALIZED SALARY RATE			
GRADE	LOW	POLICY	HIGH	LOW	POLICY	HIGH	RANGE SPREAD
10	11.14	**$12.73**	14.32	21,721	**$24,824**	27,926	**25%**
11	12.52	**$14.31**	16.10	24,416	**$27,905**	31,393	**25%**
12	14.20	**$16.71**	19.22	27,697	**$32,585**	37,472	**30%**
13	16.90	**$19.88**	22.86	32,951	**$38,766**	44,581	**30%**
14	19.68	**$23.85**	28.02	38,369	**$46,508**	54,646	**35%**
15	23.07	**$27.96**	32.85	44,981	**$54,522**	64,063	**35%**
16	26.54	**$33.18**	39.82	51,761	**$64,701**	77,641	**40%**
17	31.35	**$39.19**	47.03	61,136	**$76,421**	91,705	**40%**
18	35.76	**$46.14**	56.52	69,729	**$89,973**	110,217	**45%**
19	41.71	**$53.82**	65.93	81,335	**$104,949**	128,563	**45%**
20	46.93	**$62.57**	78.21	91,509	**$122,012**	152,514	**50%**
21	53.69	**$71.58**	89.48	104,686	**$139,581**	174,476	**50%**
22	59.20	**$81.65**	104.10	115,433	**$159,218**	203,002	**55%**
23	66.90	**$92.27**	117.64	130,447	**$179,927**	229,406	**55%**

REFORMED CHURCH IN AMERICA COMPENSATION STRUCTURE – CALIFORNIA

2010							
	HOURLY PAY RATE			ANNUALIZED SALARY RATE			
GRADE	LOW	POLICY	HIGH	LOW	POLICY	HIGH	RANGE SPREAD
10	12.50	**$14.28**	16.07	24,365	**$27,846**	31,327	**25%**
11	14.06	**$16.07**	18.08	27,419	**$31,337**	35,254	**25%**
12	15.94	**$18.75**	21.56	31,078	**$36,563**	42,047	**30%**
13	18.97	**$22.32**	25.67	36,995	**$43,524**	50,053	**30%**
14	22.10	**$26.79**	31.48	43,098	**$52,241**	61,383	**35%**
15	25.89	**$31.38**	36.87	50,483	**$61,191**	71,899	**35%**
16	29.80	**$37.25**	44.70	58,110	**$72,638**	87,165	**40%**
17	35.19	**$43.99**	52.79	68,624	**$85,781**	102,937	**40%**
18	40.15	**$51.80**	63.46	78,283	**$101,010**	123,737	**45%**
19	46.82	**$60.41**	74.00	91,295	**$117,800**	144,304	**45%**
20	52.67	**$70.23**	87.79	102,711	**$136,949**	171,186	**50%**
21	60.26	**$80.35**	100.44	117,512	**$156,683**	195,853	**50%**
22	66.45	**$91.66**	116.87	129,584	**$178,737**	227,890	**55%**
23	75.08	**$103.56**	132.04	146,408	**$201,942**	257,476	**55%**

REFORMED CHURCH IN AMERICA COMPENSATION STRUCTURE – ILLINOIS

2010

	HOURLY PAY RATE			ANNUALIZED SALARY RATE			
GRADE	**LOW**	**POLICY**	**HIGH**	**LOW**	**POLICY**	**HIGH**	**RANGE SPREAD**
10	12.27	**$14.02**	15.77	23,922	**$27,339**	30,756	**25%**
11	13.80	**$15.77**	17.74	26,908	**$30,752**	34,595	**25%**
12	15.65	**$18.41**	21.17	30,515	**$35,900**	41,284	**30%**
13	18.62	**$21.91**	25.20	36,316	**$42,725**	49,133	**30%**
14	21.69	**$26.29**	30.89	42,294	**$51,266**	60,237	**35%**
15	25.41	**$30.80**	36.19	49,550	**$60,060**	70,571	**35%**
16	29.26	**$36.57**	43.88	57,049	**$71,312**	85,574	**40%**
17	35.37	**$44.21**	53.05	68,968	**$86,210**	103,451	**40%**
15	26.59	**$32.23**	37.87	51,850	**$62,849**	73,847	**35%**
18	39.41	**$50.85**	62.29	76,847	**$99,158**	121,468	**45%**
19	45.97	**$59.31**	72.65	89,632	**$115,655**	141,677	**45%**
20	51.71	**$68.95**	86.19	100,839	**$134,453**	168,066	**50%**
21	59.17	**$78.89**	98.61	115,377	**$153,836**	192,294	**50%**
22	65.24	**$89.98**	114.72	127,209	**$175,461**	223,713	**55%**
23	73.72	**$101.68**	129.64	143,750	**$198,276**	252,802	**55%**

The classification system evaluates positions based on duties and tasks as identified by the position incumbent and as verified/validated by his or her manager. The general secretary is evaluated by the General Synod Council. The executive director of the Board of Benefits Services is evaluated by the Board of Benefits Services. As positions change and duties are modified, the system allows for reevaluation and placement of employees into different appropriate ranges. It also provides management with objective criteria when informing employees what must be done to advance within both the organization and within his or her assigned pay range. The system, when reviewed and updated regularly based on competitive benchmark pay data (as opposed to applying across the board adjustments that may not reflect actual pay practices), will serve the church well as it seeks to advance God's kingdom.

REPORT OF THE OFFICE OF FINANCE

The Office of Finance provides centralized finance and accounting services to the denominational corporations, including the General Synod, the General Synod Council, the Board of Benefits Services, and the Church Growth Fund. The Office of Finance strives to ensure adequate financial systems, procedures, and controls are in place to support the mission and ministry of these entities and to assist the officers and directors of the corporations to fulfill their fiduciary responsibilities. The finance staff is available to respond to financial questions from local congregations, classes, and regional synods as together we strive to manage the financial resources with which we have been blessed.

2013 Annual Audits

The 2013 financial statements of the General Synod Council, Board of Benefits Services Insurance Fund, Board of Benefits Services Retirement Program and General Fund, and Church Growth Fund were audited by Capin Crouse LLP, Certified Public Accountants. All corporations received unqualified audit opinions. The audited statements are available at www.rca.org/financials. The GSC Audit and Risk Management Committee reviewed the audited financial statements of each entity and the management comment letters from the auditors and reported the audit results to the boards of the respective corporations. Financial highlights of each organization are presented below.

Financial Summary—Fiscal Year Ended September 30, 2013

General Synod Council

Current financial activity for the work of General Synod

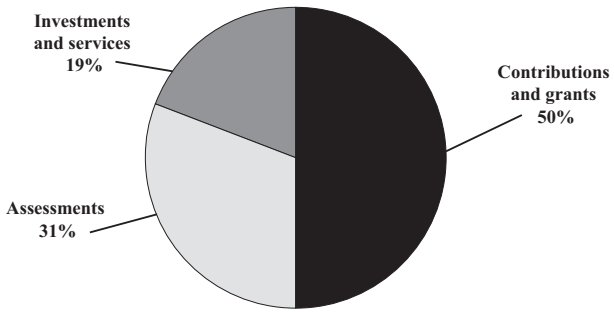
Funding for the work of the General Synod totaled $21 million and was provided by the following:

Contributions and grants (50 percent)
General Synod Council assessment (31 percent)
Investments and services (19 percent)

The generosity of donors—churches, individuals, and foundations—provided half of the costs of carrying out the work of General Synod. The General Synod Council (GSC) assessment provided 31 percent of the resources needed for this work. Additional assessment amounts are requested for theological education and BOBS assistance (both are addressed in this report) and by regional synods and classes (not addressed in this report).

The assessment income presented here includes only the GSC per-member amount as approved by General Synod delegates. The per-member amounts presented from each classis to local congregations in late summer or early fall include GSC operations (as presented above and addressed in the following section), theological education and BOBS assistance grants (explained further in this report), recommendations made to and approved by General Synod delegates, and classis and regional synod assessments (not covered in this report).

2013 GSC Income Sources

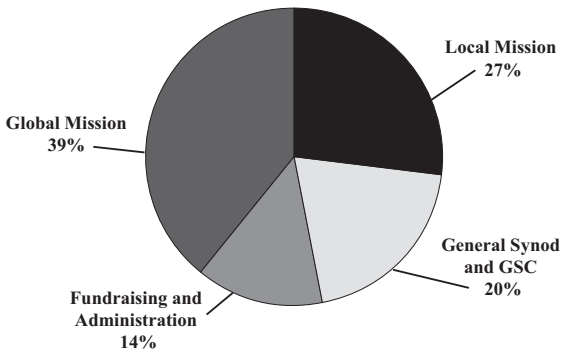


Voluntary contributions from congregations, individuals, and foundations continue to be strong and support 50 percent of the work of the General Synod Council. $10.6 million was received in 2013, of which $7.5 million was for Global Mission operations and programs, $1.6 million from grants for church multiplication and revitalization, $800,000 in contributions for local mission, $370,000 from the RCA Church Growth Fund for grants for new churches, $310,000 to the RCA Endowment Fund, and $90,000 in bequests from donors who included the General Synod Council in their wills.

Assessment income provided 31 percent of income and continues to be consistently paid to GSC by classes. In 2013, $13,600 was granted in assessment relief by the General Synod Council for specific relief needs, generally natural disasters. Every assessment dollar provided to the GSC is allocated in the following ways: twenty cents for General Synod, General Synod Council, commissions, and task forces; thirty-one cents for partially funding the work of local mission; and thirty-four cents for general administration (legal, finance, IT, etc.).

Funds from GSC income sources are spent on Global Mission (39 percent); local mission (27 percent); General Synod, commissions, and General Synod Council (20 percent); and fundraising and administration (14 percent) as represented in this chart:

2013 GSC Expenditures



Total Global Mission spending, including missionaries, projects, and disaster relief, remains strong at $7 million, or 39 percent of all GSC expenses. The amount spent in 2013 was $600,000 less than the prior year because of the timing of the use of disaster relief

spending. See the information provided with the General Synod 2014 materials for more details on the work of Global Mission.

Almost a third (27 percent) of the GSC's 2013 financial activity, or $5 million, was spent in finishing up work on the goals of the other five areas of Our Call—church multiplication, congregational revitalization, discipleship, leadership, and a multiracial future freed from racism.

The costs of the expenses of General Synod, General Synod Council, officers, commissions, and task forces were $3.5 million. As a result of reducing and maintaining expenses in order to allocate more funds to Our Call, expenses have decreased from $4.1 million in 2008.

Administrative and fundraising expenses were $2.6 million, or 14 percent of the GSC's financial activity.

Net income, or change in net assets, was $3 million, $1.6 million of which was restricted by donors for specific projects or in the endowment fund, $1.2 million was one-time investment income as a result of changes in the RCA Fund, and $200,000 was the net income from GSC operations in the year.

The source data for these charts are the audited financial statements. The audit reports and additional financial information are available at www.rca.org/finance.

Board of Benefits Services—retirement programs

Funds invested through Fidelity Investments in the defined contribution plan for pastors and other participants in the 403(b) retirement plan continued to recover from the downturn that began in 2008. $375 million is set aside for participants in the retirement plans. Participant and employer contributions to the plan in fiscal year 2013 were $10.7 million, which included an estimate for amounts due to retirement accounts that were not yet paid by local congregations.

Interest and dividends earned on participant accounts were $14 million. Realized gains on the sale of mutual funds were $3.4 million. Unrealized gains were $11 million in 2013.

BOBS staff continues to work with pastors, congregations, and classes to obtain salary information in order to ensure that the Formulary 5 requirements for the RCA retirement benefit as defined by the Board of Benefits Services (contributions of 11 percent of eligible salary) are being met. The recent audited financial statements include over $3.5 million that local congregations still owe to the plan for the retirement benefits of their pastors. For additional information about the retirement plan, see the report of the Board of Benefits Services.

The Investment Advisory Committee reviewed with Fidelity and staff the performance of the funds available in the plan. The committee is pleased with recent strategy changes in Fidelity's target date funds (called Freedom Funds). Over 80 percent of invested funds are managed by Fidelity to align with a participant's estimated retirement age.

Board of Benefits Services—General Fund to administer retirement programs

The Board of Benefits Services General Fund exists to provide administrative services for the retirement programs and assistance for RCA ordained ministers, their dependents, and surviving spouses through the retiree chaplain program.

The General Fund is financially strong with approximately $4.2 million in cash and $4.1 million in unrestricted net assets as of September 30, 2013.

The $1.2 million in permanently restricted funds represents donor-designated funds for which the board was named as a beneficiary. The funds themselves cannot be spent, though the earnings derived are to be used for assistance or operations.

Administration costs for the retirement plans are covered by a thirty-six basis point fee (0.36 percent) on employer contributions to the 403(b) and nonqualified retirement plan accounts. For 2013, the total amount of the fee was $1.2 million. Support for the assistance programs comes from a General Synod assessment, which was $226,000 in 2013. The amount of the assessment for BOBS assistance programs, $1.50 per confessing member, has not changed in many years. Designated contributions of $47,000 are also used for assistance. Assistance expenses, including grants and the retiree chaplains program, were $470,000 in 2013. The amount paid out for the assistance and retiree chaplains program that is in excess of assessments and designated contributions comes from the fee mentioned above.

Board of Benefits Services—Insurance Fund

The Board of Benefits Services Insurance Fund provided health and welfare coverage to RCA ordained ministers. These coverages included medical, dental, group life, dependent life, accidental death and dismemberment, long-term disability, and long-term care insurance.

The fund ended fiscal year 2013 in September with an increase in net assets of $1.1 million as a result of an increase in the number of participants choosing the high-deductible plan and very few large claims.

The plans were discontinued as of December 31, 2013, and transitioned to the Reformed Benefits Association. (See the report of the Board of Benefits Services for more information about the insurance fund.)

Church Growth Fund

The Church Growth Fund provides an investment opportunity for RCA members and related organizations to purchase savings certificates that are invested in loans to RCA congregations for building projects. In fiscal year 2013, the Church Growth Fund continued its plans to grow and service more RCA congregations and reached $68 million in total assets.

As of September 30, 2013, the Church Growth Fund had $25 million in cash and $44 million in loans to churches, which were funded by $27 million in savings certificates and $40 million in net assets. Net operating income was strong despite a low interest rate environment; it totaled $990,000 after providing a $375,000 grant to the General Synod Council to be used for making grants to new churches.

The Church Growth Fund has very strong liquidity, capital, and cash flow when compared to standards set by the North American Securities Administrators Association.

Investments

The investments of the General Synod Council, Board of Benefits Services, and Church Growth Fund are managed by professional investment managers. Performance and compliance with the investment policy statements are monitored twice per year by the

Investment Advisory Committee, which is made up of representatives from the boards of each corporation and at-large members currently working with investments.

The RCA Fund (excess operating cash)

The operating cash of the General Synod Council, Board of Benefits Services, and Church Growth Fund is invested with the Bank of New York in an actively managed portfolio of fixed income securities. The benchmark for investment returns is the Barclay's 1–5 Year Government/Credit A+ Index.

RCA Endowment Fund

The General Synod Council manages $14.5 million in funds provided by donors or in legacy gifts to be invested long-term. The investment proceeds are used for donor-designated purposes while preserving and growing the dollar value of the original gift. Some of the endowed gifts entrusted to the General Synod Council date back to the mid-1800s. The investments are managed by LVM Capital Management, Ltd. The benchmark for investment returns is 70 percent S&P 500 and 30 percent BAC Merrill Lynch 1–10 Year Government/Corporate Bond Index. In addition to the General Synod Council, Board of Benefits Services, and Church Growth Fund, the endowment pool includes amounts for local congregations and RCA seminaries and colleges. Anyone interested in setting up an endowment should contact the Development Office.

RCA Retirement Plans

Fidelity Investments provides record-keeping and investment-management services for the Board of Benefits Services retirement programs. Mutual fund options available to retirement plan participants include target retirement-date funds based on a participant's retirement age as well as eighteen mutual funds, including socially responsible options and diversity in large, medium, and small cap funds. Currently 85 percent of RCA participant funds are in target retirement-date funds.

A few reminders to readers of this report who are participants in the RCA retirement programs as well as elder delegates who are willing to encourage participants:

- If a participant is in a target retirement-date fund (Freedom Fund), review the date of the fund to ensure it matches the participant's expected retirement year. These funds are invested in ways that become more conservative as the retirement date approaches.
- Review returns at least annually. Ask questions of BOBS' retirement staff and of Fidelity, which offers phone support and easily accessible online tools.
- Together as a denomination we, through decisions of General Synod, have agreed to contribute 11 percent of the eligible salaries of full-time ministers of Word and sacrament to their retirement accounts each year. Currently an estimated $3.5 million has not been paid into participant accounts from local congregations for benefits owed between January 1, 2009, and September 30, 2013. If you are a participant, please review your quarterly statements to see that 11 percent of your eligible salary is being contributed. If you are an elder delegate, please ask questions in your local congregation to ensure that your congregation is providing this important benefit for your pastor.

Planned Giving Programs

The General Synod Council manages various planned-giving programs, including annu-

ities, totaling $1.5 million. The Barnabas Foundation provides investment management and record-keeping services for these programs. The investments include equities and fixed income to provide cash flow to cover the required payouts.

Socially Responsible Investments

The General Synod Council and Board of Benefits Services participate with and pay dues to the Interfaith Center on Corporate Responsibility. Recently celebrating its fortieth year, the Interfaith Center on Corporate Responsibility remains the pioneer coalition of active shareowners who view the management of their investments as a catalyst to promote justice and sustainability in the world. Composed of nearly three hundred organizations with collective assets totaling over $100 billion, ICCR members help shape corporate policy related to a host of environmental, social, and economic justice concerns.

The General Synod Council also invests a portion of excess operating cash with Oikocredit, one of the world's largest sources of private funding to the microfinance sector.

2015 Assessment Proposal for GSC, BOBS Assistance Grants, and Theological Education

History and Focus of General Synod Assessments

Determining how to fund the work of the RCA is a topic with a long history, many perspectives, and hours of conversation at all levels of the denomination. The first collections taken for the work of the larger church body began in 1778 when solicitations were made for church extension. 1850 was the first year that each classis was assessed to cover synod expenses not provided for through the sale of the Constitution and minutes. Since that time, overtures, committees, boards, classes, regional synods, and General Synod have addressed questions such as 1) What administrative and program costs should be covered by assessments and what should be covered by voluntary giving? 2) How much should the work done by General Synod, regional synods, and classes cost? 3) How do General Synod assessments impact the local congregation?

It wasn't until 1987 that assessments covered program costs like discipleship, church development, and theological education. Assessment increases prior to 1987 covered administrative costs; increases were generally held to 10 percent per year. An additional assessment of $4.23 per confessing member was added in 1987 to cover the program costs mentioned above.

RCA members have experienced the connection between assessments and the ministry of the church in different ways. Some have benefitted from training, attending General Synod, resource materials, or answers to questions about theology, structure, order, or finance. Each member benefits from being a part of something larger than themselves and larger than their local congregation.

In a 2010 Faith and Leadership website article titled "Denominations Do Invaluable Things" (www.faithandleadership.com/multimedia/brian-d-mclaren-denominations-do-invaluable-things), Brian McLaren states that denominations do a number of things well:

> The first is they embody an ethos. It's almost like a brand name but it's a true identity that denominations must conserve. Second, they conserve treasures. Those treasures are a whole range of things such as doctrines, memories, and virtues. Third, denominations

> support relationships. They help people find local churches; they also support regional relationships, national and global relationships. Next, denominations play an important role in protecting physical assets: buildings, universities, publications, and all the rest. They also have to protect and preserve human assets, taking care of clergy and other people important to the community. They provide things like pensions, insurance, and professional development. These are very important tasks. Next, I think denominations are doing a good job of seeing and solving problems. Finally, when you see and solve problems you want to keep those problems from happening again, so you create policies. That to me would be a list of the things that denominations are doing extremely well. When it comes to the future, each of these strengths now needs to be modified and evolved in order to face this changing world.

To varying degrees, this is true of our work together as the Reformed Church in America. McLaren moves from the historic role of denominations to a future role:

> In the future we have to see ourselves as a missional movement. We need to be able to go to a 16-year-old, 18-year-old, a young adult and say, "This is a place to invest your life"—whether it's as clergy or as a committed member. We're not asking you to invest your time and money to keep something from the past going. We're asking you to invest your time, money, energy, skill, and passion to be part of a movement upon which an awful lot depends. That's the kind of message that is worthy of inviting a young person's involvement and worthy of keeping adults involved through their life cycle.

Last year's General Synod delegates addressed the direction and future of the RCA as the final step in a three-year discernment process that had broad and significant input from across the denomination. This resulted in the adoption of a fifteen-year goal, called Transformed and Transforming. This year, synod delegates will hear about progress that has been made and ways that individuals and congregations can connect to this communal goal:

> Transformed and Transforming: Radically Following Christ in Mission Together
>
> Being led by the Holy Spirit, serving with each other, embracing our diverse world and striving for a multicultural future freed from racism, and working with all the partners that God provides, as we move toward a fifth century of mission and ministry, the Reformed Church in America commits to focus its efforts for the next fifteen years on the following three interconnected strategic priorities:
>
> Cultivating transformation in Christ
> Equipping emerging leaders of today and tomorrow
> Engaging in Christ's kingdom mission

The all-synod advisory committee report from General Synod 2013 on the discernment process commented on the Holy Spirit's work throughout the process:

> This report is about a new song emerging in the RCA. Since 2003 we have been serving God with a focus on Our Call, a 10-year commitment built on the foundations of discipleship, leadership, and mission, focusing on church revitalization and church multiplication, and embracing a multiracial future freed from racism. Now, as this chapter in our life together comes to a close and new chapters open up before us, we are ready to move into God's desired future for the Reformed Church in America.
>
> To discover that desired future, a denomination-wide discernment process has evolved

> over three years, gathering the voices of thousands of people. The results of that process are presented to you as R-9: "Transformed and Transforming: Radically Following Christ in Mission Together."
>
> …We've come through the process and have sensed the Spirit's guiding presence in both the advisory groups and summarizing group process and are deeply humbled by the Spirit's good work.

In addition to 2013 General Synod delegates' approval of Transformed and Transforming, a further recommendation, R-10, was adopted that reaches throughout the denomination and creates accountability for its implementation:

> To instruct the General Synod Council, working with the boards, institutions, agencies, and commissions of the General Synod:
> - To develop a clear implementation plan with measurable ends and goals for "Transformed and Transforming: Radically Following Christ in Mission Together";
> - To report this plan to the 2014 General Synod;
> - To share this plan widely throughout the greater church;
> - To report progress on the plan to General Synod annually thereafter.

The all-synod advisory committees offered the above recommendation for a number of reasons that surfaced in the advisory committee process:

1. The implementation process for "Transformed and Transforming: Radically Following Christ in Mission Together" is vitally important for its success.
2. Realistic and measurable goals will ensure that its progress can be tracked effectively and adjustments to implementation be made as necessary.
3. All bodies within the denomination should be working together to ensure its success.
4. It should be shared widely throughout the church to ensure that all hear about it and are invited into it.

In the 2013 annual report to donors, general secretary Tom De Vries said that this new goal will require a degree of planning and preparation that will provide the necessary foundation for engaging for the long haul. This new challenge, he states, has been directed by God, and discerned by us. God has called us to this goal and we have responded—and it will require our best effort and God's continued blessing.

It is in the context of understanding our history, our connections, and the new direction before us that the General Synod Council presents the 2015 assessment request.

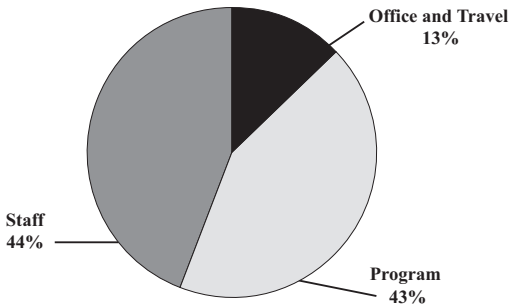
How General Synod Assessments Are Used

GSC staff will prepare the 2015 operating budget in late summer 2014; it will be based on the direction provided and decisions made by delegates of the 2014 General Synod and will continue to align staff and resources to fulfill the three interconnected priorities of Transformed and Transforming.

The General Synod Council budget is funded by several sources. Assessment income, which includes only the General Synod assessment, is 31 percent of all income. Contributions, provided from donors and congregations for supporting missionaries and for the RCA Ministry Fund, make up 50 percent of the available financial resources. Other income includes services provided to the Board of Benefits Services and the Church Growth Fund. Investment income is the result of the investments reviewed by the Investment Advisory Committee and earnings from endowments and trusts.

Budgeted operating expenses for carrying out the work of General Synod—including staffing and program costs for the three priorities of Transformed and Transforming, the annual General Synod meeting and related commissions and GSC work, the program and staff costs of Global Mission work, and administrative costs—are summarized in the following chart:

2014 Operating Budget Expenses



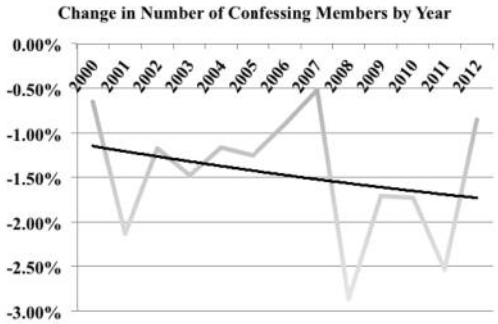
Program expenses include meeting costs for the GSC, commissions, and General Synod as well as missionary salaries, travel, and work-related costs.

The 2014 operating budget is considered to be balanced, drawing from current income or prior year reserves to cover potential expenses. For 2014, the budgeted draw from prior-year reserves or draw from restricted funds is just under $1 million. Four hundred thousand dollars would come from undesignated funds that have been provided to the RCA through wills and trusts. Staff has set aside those funds for the last few years in preparation for the launch of Transformed and Transforming. Another $400,000 is to be drawn from Global Mission reserves that have built up from housing funds and unrestricted endowment fund earnings. The operational budget for General Synod Council has consistently been balanced with a potential draw from prior year reserves of $500,000 to $1 million. Actual results have been impacted by gaps in staffing and unexpected income sources from wills, contributions, or interest earnings.

2015 General Synod Assessment Amount

The General Synod Council proposes to General Synod an assessment amount that would provide approximately the same total assessment dollars in 2015 as in 2014, plus an additional assessment for implementing Transformed and Transforming.

To keep the same total dollars available, the trends in the number of confessing members must be considered. The chart below presents the changes in the number of confessing members from 2000 to 2012, along with a trend line showing the recent tendency of this key statistic when determining how to fund our work. The historic data indicates a downward trend of between 1 and 2 percent in the number of confessing members. Consistorial Report Form information for confessing members through December 31, 2013, for those churches providing reports through early March indicates a potential loss of 1.5 percent. To make up for this loss in confessing members, the General Synod Council assessment needs to be increased by 1.5 percent in 2015; that increase amounts to $0.60 per member.



The additional assessment request to launch Transformed and Transforming is $4.00 per confessing member. GSC is making this request for a number of reasons:

- We have been led together to the definition of Transformed and Transforming; we are now asked to invest in it with our dollars.
- The current focus of the General Synod Council budget in these initial years of Transformed and Transforming is to help congregations do the following:
  - lives through cultivating transformation in Christ through:
    - Learning communities that enable the power of the Holy Spirit to make passionate, outwardly-focused disciples.
    - Engaging and managing healthy conflict and committing to love like Jesus in all our relationships.
  - Build a solid foundation for the church by raising up leaders through:
    - A leadership strategy to develop and mobilize young, emerging, and current leaders.
    - Supporting RCA congregations in ongoing spiritual transformation so that members grow in transformation, missional impact, and sustainability.
  - Share God's love with others by:
    - Bringing reconciliation, justice, blessing, and hope to individuals and families through local missional engagement.
    - Developing a global mission action plan by expanding a congregation's vision and impact.
    - Starting new churches and bringing the spiritually disconnected into a community of authentic relationships.
    - Engaging all generations of volunteers in service for Christ.
    - Empowering congregations to speak for the poor, vulnerable, and marginalized.
- R-10, adopted by the 2013 General Synod, requires realistic and measurable goals that are to be reported back to General Synod annually.
- These additional funds would replace the funds provided through wills and trusts that have built up over the last three years and were used to balance the 2014 budget in supporting the initial steps of Transformed and Transforming.
- Over at least the last six years, the budget has been balanced with a potential draw on reserves of $500,000 to $1 million. This request would cover that potential draw on reserves.
- In future years, a fundraising campaign will be launched to maximize the impact of Transformed and Transforming.

The proposed 2015 General Synod Council assessment amount is $46.00 per confessing member. This amount includes 1.5 percent (or $0.60) for the potential change in member-

ship and a Transformed and Transforming implementation amount of $4.00.

Board of Benefits Services Assistance Grant Assessment Request

The Board of Benefits Services assistance program for active and retired participants, spouses, and dependents provides over $225,000 annually in grants to retirees and active participants experiencing financial distress. Types of assistance for retirees may include hearing aids, other medical devices not covered by insurance or Medicare, medical insurance premium payments, and sometimes modest contributions to living expenses. Retirement contributions are made for disabled ministers of Word and sacrament. Assistance is also provided in the form of a funeral grant to the surviving spouse of an RCA minister of Word and sacrament. More than 60 percent of the cost of this fund is made possible through an annual General Synod assessment implemented in the early 1970s. The current $1.50 assessment to support the assistance program has remained unchanged for twenty-five years. The remainder of the funds required to sustain this program are provided through annual gifts to the Benefits Services Christmas offering, occasional special gifts, and a portion of the administrative fees charged to retirement plan participants' accounts.

Theological Education Assessment Request

The 2013 General Synod approved the Call, Care, and Standards Collaboration Group recommendation about funding for theological education and allocation of those funds. This group is charged with these assignments: review the standards, coordinate the evaluation of overall effectiveness of the seminaries and the MFCA, provide a forum for collaboration among the seminaries and the Ministerial Formation Certification Agency (MFCA), formulate and update an ends statement with GSC that focuses the use of the assessment for theological education, assist the GSC to triennially review the overall assessment amounts for theological education, and share best practices among congregations and classes in their discernment of the call and care of ministerial candidates. The approved assessment from *MGS 2013*, R-23, is as follows:

> To allocate an assessment for theological education to the RCA seminaries and to the Ministerial Formation Certification Agency (MFCA) at the level of $840,000 for a period of three years, with this amount not to decrease but to increase at a percent equal to potential GSC assessment increases during this period; and further, to allocate the proposed funding in the following manner: an initial $55,000 to be allocated to MFCA to cover their unique costs with the remaining funding to be divided among the seminaries and the MFCA in the following manner:
>
> i. 75 percent of the funding to be divided equally among the seminaries and the MFCA to recognize and fund the cost each agency bears in oversight of the certificate of ministry process.
> ii. 20 percent of the funding to be divided among the seminaries and the MFCA based upon the number of students enrolled in each agent who are under care of a classis and pursuing ordination in the RCA as of December 31 of the previous calendar year.
> iii. 5 percent of the funding to be used in collaborative projects, including the meeting of the General Synod professors, the meeting of the future collaborative group for theological education, and other collaborative projects.

Based on the previously presented data on potential change in membership, the 2015 per-member assessment for theological education includes an increase of 1.5 percent to maintain the funding at $840,000.

R-5
To approve the General Synod Council 2015 assessment of $46.00 per confessing member.

A motion was made and supported from the floor to amend R-5 as follows (deletions are stricken, additions are underlined):

To approve ~~the~~a General Synod Council 2015 assessment of ~~$46.00~~$42.00 per confessing member.

A motion was made and supported from the floor to call the question and cease debate.

VOTED: To cease debate.

VOTED: To amend R-5.

A motion was made and supported from the floor to further amend R-5 as follows (deletions are stricken, additions are underlined):

R-5
To approve a General Synod Council 2015 assessment of ~~$42.00~~$44.00 per confessing member.

VOTED: To further amend R-5.

VOTED: To adopt R-5 as further amended.

R-5
To approve a General Synod Council 2015 assessment of $44.00 per confessing member. (ADOPTED)

R-6
To approve the assessment of $1.50 per confessing member for the Board of Benefits Services to provide assistance funding for retired pastors who have a demonstrated need. (ADOPTED)

R-7
To approve the assessment of $5.77 per confessing member for theological education. (ADOPTED)

Additional Assessments to Fund Actions of the 2014 General Synod

To fulfill requests from the Report of the Task Force to Address White Privilege in General Synod and General Synod Council Processes, Operations, and Decisions regarding use of the "Five Fold Test":

R-8
To approve the $0.20 per-member assessment to fulfill R-15 for a task force to assess RCA governance using the "Five-Fold Test."

A motion was made and supported from the floor to amend R-8 as follows (deletions are stricken, additions are underlined):

To approve the ~~$0.20~~$0.10 per-member assessment to fulfill R-15 for a task force to assess RCA governance using the "Five-Fold Test."

A point of order was raised regarding the proposed amendment. The president ruled that the point of order was not well taken and that the proposed amendment to R-8 was in order.

VOTED: To not amend R-8.

VOTED: To adopt R-8.

R-8
To approve the $0.20 per-member assessment to fulfill R-15 for a task force to assess RCA governance using the "Five-Fold Test."(ADOPTED)

R-9
To approve the $0.06 per-member assessment to fulfill R-16 to use the Five-Fold Test in at least one regional synod and five classes. (ADOPTED)

To fund the work required by R-24 (in response to Overture 7, regarding youth with disabilities):

R-10
To approve the $0.15 per-member assessment to fulfill R-24 for researching, developing, and sharing resources for ministry with children and youth with disabilities. (ADOPTED)

To fund the work required by R-56 (regarding a study on commissioned pastors):

R-11
To approve the $0.05 per-member assessment to fulfill R-56 for a study on commissioned pastors. (ADOPTED)

The General Synod was informed that as a result of all actions regarding assessments, for 2015 it had approved a total per-member assessment of $51.73.

The chart below summarizes the General Synod assessment amounts for 2014 and the General Synod Council approved amount for 2015.

General Synod Assessment Request
Per-member comparison 2014–2015

Name of Assessment	Description	GS Minutes	2014 Approved Amount	2015 Approved Amount	Change
General Synod Council	Has provided 31% of General Synod Council's annual budget	2014, R-5	$ 41.41	$ 44.00	$ 2.59
BOBS	Assistance for retired pastors	2014, R-6	1.50	1.50	0.00
Theological Education	Call, Care, Standards group and support of theological education	2014, R-7 2013, R-23	5.68	5.77	$0.09
General Synod Initiatives:					
Way Forward Task Force	Resources for grace-filled conversations	2013, R-21	0.23	0.00	$(0.23)
Aging Church Structures Task Force	Task force	2013, R-56	0.14	0.00	(0.14)
Biennial General Synod	Legal opinions on biennial synod	2013, R-72	0.33	0.00	(0.33)
Assess RCA governance with Five-Fold Test	2014 synod decision	2014, R-15		0.20	0.20
Use Five-Fold Test in classes/ regional synods	2014 synod decision	2014, R-16		0.06	0.06
Ministry with youth with disabilities	2014 synod decision	2014, R-24		0.15	0.15
Commissioned pastor study	2014 synod decision	2014, R-56		0.05	0.05
TOTALS			$ 49.29	**$ 51.73**	$ 2.44 (5%)

REPORT OF THE GENERAL SYNOD COUNCIL ON DEVELOPMENT

The development office's responsibility is to encourage churches and individuals to generously give their resources to support the ministry and witness of the Reformed Church in America. It coordinates all General Synod Council (GSC) fundraising efforts including support for RCA Global Mission, for each department that supports Transformed and Transforming, and for the Church Growth Fund.

Development team members raise support through outright gifts, bequests, life income plans, and grants. Gifts may be designated for a specific ministry area or left undesignated and used where the need is greatest. Undesignated gifts are typically assigned to the RCA Ministry Fund, a fund that supports the specific areas of Transformed and Transforming. The development team also assists with raising resources through endowment funds, life income plans, and Church Growth Fund savings certificates. Gifts to the RCA enable and empower ministry throughout the church, transforming lives both at home and around the world. Fifty percent of the RCA's overall budget is received through donations from individuals, churches, businesses, and foundations.

The development team represents the GSC throughout the RCA, but individual staff members work primarily in certain regions:

Brent Boersma: Florida, Illinois, Indiana, Michigan, Washington, Wisconsin
Randy Bohl: Canada, Colorado, Idaho, Michigan
DeWayne Cook: Southern California, metro New York City, Michigan, Ohio
Noreen Fargione: Northern New Jersey, New York, Pennsylvania
Ken Neevel: Central California, Florida, Michigan, Central New Jersey, U.S. Virgin Islands
Troy Van Beek: Arizona, Iowa, Kansas, Minnesota, Nebraska, New Mexico, North Dakota, Oklahoma, South Dakota
Scott Engelsman: development coordinator for global mission—responsible for guiding global mission fundraising, defining missionary and mission project support needs, and communicating those needs

To give a gift in support of the RCA's ministry and mission, please contact Ken Neevel at (616) 541-0886 or kneevel@rca.org, or contact the development staff member for your region.

RCA Ministry Fund

The RCA Ministry Fund provides financial support for the various components of Transformed and Transforming, as well as general operating income for the RCA. As General Synod assessments supply only 32 percent of the RCA's operating income, the RCA Ministry Fund makes it possible for the RCA to engage, equip, and serve regional synods, classes, local congregations, and people throughout the world.

Gifts to the RCA Ministry Fund may be designated to a specific area of Transformed and Transforming:

- *Cultivating Transformation in Christ*—resource churches to develop disciples who truly desire to live and love like Jesus.
- *Equipping Emerging Leaders of Today and Tomorrow*—mobilize emerging leaders of all ages for service in the church and the world.
- *Engaging in Christ's Kingdom Mission*—be the hands and feet of Jesus through volunteer service, local and/or global mission, church multiplication, and advocacy for those without a voice.

Note: Most gifts to support aspects of RCA Global Mission for unreached people, partner development, and relief or justice efforts around the world are recorded separately and are not categorized under the RCA Ministry Fund.

Outright gifts given to support the RCA Ministry Fund in fiscal year 2013 totaled $577,154.

The **Covenant Circle** was established in 2013 to recognize pastors and retired pastors who commit to supporting the mission and ministry of the RCA by donating at least $100 annually to the RCA Ministry Fund. More than 160 pastors have already made this commitment. If you would like to become a member of the Covenant Circle, please contact the development office at giving@rca.org or toll-free at (866) 356-0829.

Global Mission Support and PIM Shares

Partner-in-Mission (PIM) shares have long been a significant way for RCA churches to be invested in mission around the world. Each year, RCA Global Mission partners with hundreds of RCA congregations to provide funding that allows RCA missionaries to serve around the world.

The RCA currently has eighty-nine missionaries and mission partners in thirty-two countries, serving on our behalf in ministries of compassion, to the next generation, and to the nations.
In 2013, 515 RCA congregations provided PIM support. PIM shares are essential for the ongoing work of RCA missionaries. Without financial partners, our missionaries cannot serve. We encourage all RCA congregations to support at least one RCA missionary with a PIM pledge in 2014. The pledge amount for a full PIM share this year is $6,200. If your church is not presently supporting an RCA missionary, please consider doing so.

While PIM shares are essential for the ongoing ministries of our missionaries, there is also a consistent and urgent need for projects and program support. From providing audio Bibles to people who are blind or illiterate in India, to digging wells to provide clean water and much needed nourishment to children in Africa, RCA congregations and members are helping to better the lives of generations in the name of Christ around the world.

For more information on how you or your congregation can be a mission partner, please contact Scott Engelsman, development coordinator for global mission, at (616) 698-7071 or sengelsman@rca.org.

Overall Contributions

Gifts received from RCA churches to support the mission and ministry of the General Synod in fiscal year 2013 totaled $6,349,886. An additional $4,245,953 was received from individual donors, businesses, and foundations for a total amount of $10,595,839 given in FY 2013 to support the work of the General Synod. This accounted for 50 percent of all funds available. It should be noted that many of these gifts were given for designated purposes or endowment funds, making them unavailable for general resource use.

RCA Church Growth Fund

Since 1861 the Church Growth Fund (CGF) has enabled RCA churches to borrow money in order to build new buildings or purchase and renovate existing buildings to carry out ministry to their communities. In 2013 the CGF had $43 million in outstanding loans sup-

porting 101 churches in 22 states, Canada, and the U.S. Virgin Islands. Since 1999 the CGF has contributed $3.8 million for grants to help start new congregations. To support the important ministry of the CGF, the development team seeks bequests and outright gifts, along with investors interested in purchasing CGF savings certificates offering favorable interest rates.

The Van Bunschooten Society

Through the Van Bunschooten Society, the RCA continues to recognize and thank those who have included the work and ministry of the RCA in their estate plans.

The summary history of the Van Bunschooten bequest is as follows:

> At a meeting of the General Synod in New York City on June 9, 1814, Dominie Elias Van Bunschooten, one of the advisory members, walked up the aisle and laid down on the table ten bonds amounting to $13,800 and $800 in cash and asked Synod to accept the gift for the education of pious youth for ministry.
>
> On January 10, 1815, in his seventy-seventh year, Dominie Van Bunschooten went home to his reward and was buried in the church yard of First Reformed Church in New Brunswick, New Jersey. In his last will and testament he added over $3,000 to his former donation, making a total of more than $17,000—a princely sum for those days.
>
> Dominie Van Bunschooten thus had the honor of making the first substantial contribution for assisting young students of theology. His example has been followed from time to time by others, thus realizing his desire as expressed in the bequest "that he might be a humble pattern for others to copy after."
>
> It would be impossible to catalogue all the results that have flowed from these donations. For more than a century they have made possible the education of candidates for the ministry, for the work both at home and abroad. All honor to him and the other liberal donors who have followed his example (*MGS 2004*, pp. 187–188).

In honor of Dominie Elias Van Bunschooten, the Van Bunschooten Society was formed to honor those who have arranged a life income plan (including a charitable gift annuity, trust, pooled income fund, life insurance, or retirement plan) with the RCA or those who have included the Reformed Church in America in their will.

The RCA offers charitable gift annuities to those who desire to receive a life income while also giving a tax-deductable gift to the RCA. An RCA donor advised fund is also available for those individuals who wish to receive a tax donation in the current year while being able to distribute resources over a period of three years.

For additional information on any of the RCA's planned gift vehicles, or to learn how you can become a member of the Van Bunschooten Society, please contact Noreen Fargione at (800) 766-9660 or nfargione@rca.org.

The RCA also maintains a partnership with the Barnabas Foundation of Tinley Park, Illinois, to provide estate planning and stewardship resources for RCA members and congregations. To learn more about these resources, please contact a member of the development team.

REPORT OF THE AFRICAN AMERICAN/BLACK COUNCIL

The *Book of Church Order*, in Article 3, Section 2b, states that "the General Synod Council shall have racial/ethnic councils which express the collective vision and voice of racial and ethnic congregants and congregations as they develop ministries and advocate for policies of racial and ethnic inclusion, economic, social, and racial justice, both within the Reformed Church in America and ecumenically." To that end, the African American/Black Council (AABC) shall continue to express the collective vision and voice of our constituents, as well as advocating for the rights of our people while ensuring that we speak up and strategize together on positive strategies to resolve issues that separate us all as God's people.

The AABC held its annual caucus October 4–6, 2013, in Philadelphia, Pennsylvania, for the second consecutive year. This was the first caucus attended by Tony Campbell, the newly-minted coordinator for African American/Black Ministries. Tony's presence and vision for the AABC and its churches was refreshing for many, and provided impetus for the caucus to discuss the denomination's move toward Transformed and Transforming. We expect that the hiring of Tony Campbell will lead to more inclusion of African Americans at the denominational level. The caucus featured workshops such as "Contextualizing Ministry and Church under Transformed and Transforming," "Community Engagement and Creating Strategic Community Partnerships," and "Accessing Funding for Ministry Growth." These workshops provided members with vital information and gave a new charge of understanding of Transformed and Transforming.

For the first time in our history, the AABC elected an intergenerational executive committee. Our chairperson, vice chairperson, and second vice chairperson are all under forty years old. This is a good step toward inclusion of all ages in the decision making power groups of the church. It is remarkable to see Transformed and Transforming permeating the AABC executive committee.

Part 1. Church Multiplication

As we fulfill our call to advocacy within the denomination, we begin in the area of church multiplication. The AABC expects Tim Vink and the Church Multiplication Team to continue looking at addressing church multiplication in African American populations and churches as well as developing a process for growing a new church in partnership with an old church.

Recommendation 1. The AABC asks the General Synod Council (GSC) to ask Tom De Vries to direct Tim Vink to develop an ongoing dialogue between the AABC and church multiplication and for the AABC to partner with the Church Multiplication Team to assess and identify patterns, trends, talents, and resources.

Part 2. National Educational Crisis

During the past years, the AABC recognized that there is an education crisis and the need for more educational training and resources to overcome disparities in the African American community.

On November 23, 2013, the Eastern Region of the RCA's AABC hosted a conference to address and act on some of the pressing educational issues facing the African American community. The "Crisis in Education" conference drew about seventy participants.

One of the main objectives of the conference was to name and understand the issues. "We

wished to inform participants," a presenter said, "of the current status of academic achievement in our communities, with particular attention to the significant role of families, schools, and churches. The educational gap is stark. Only 45 percent of African American men graduate from high school, which is an extremely low level. Only 68 percent of African American children can read at grade level in fourth grade, and 7 percent of African American eighth graders perform math at grade level. The consequences of educational inequality are increased poverty, unemployment, and the whole corruption of family structure."

Government programs like No Child Left Behind and Rise to the Top have not been effective in addressing the inequality. Rather than the academic gap closing—the objective of No Child Left Behind—the academic gap has been increasing. Prison rates have been increasing. This has been devastating to the African American community.

Another major focus of the conference was networking and mobilizing—sharing community-based programs that are increasing academic achievement and creating connections to help replicate those programs elsewhere. We have identified in our two years of doing this work positive programs that we think emerge from the community, from schools, and from churches that should form the basis for hope and community achievement. They don't emerge top-down. They are programs that build on the strength of the community, of people who work in the community. Participants also shared about the power of family circles—large networks of extended family—to be educational resources as they share the family's history and even provide scholarships.

Educational justice resonates with the RCA's newest confession, the Belhar Confession. It also resonates with the 2004 Accra Confession of the World Alliance of Reformed Churches (now the World Council of Reformed Churches), with which the RCA participated. The most glaring problem here—one we can really do something about—is education.

Recommendation 2. The AABC asks GSC to form a task force that includes staff, educational institutions, and educational-systems developers and managers to develop and implement an RCA strategy for educational justice.

Part 3. Emerging Leaders, Including Preparation for Pastoral Leaders

The AABC recognizes the role of emerging leaders in the life of the RCA. Those who are in seminary preparing for ministry, those who may be in college contemplating going into ministry, and those young adults serving in a ministry capacity in the denomination.

The African American/Black Council strongly supports leadership development at all levels of church life. "All levels" includes congregational life, understanding how the RCA works in terms of agenda-setting relationships and processes, intricacies of the *BCO*, equipping leaders to know who and how to advocate within the RCA system to ensure denominational processes and programs are culturally sensitive and inviting, and how leaders can effectively and impactfully monitor and evaluate ministry processes and outcomes at all levels of denominational life.

Recommendation 3. The AABC requests GSC to direct Tom De Vries to prioritize Equipping Emerging Leaders processes and other resources to African Americans.

Recommendation 4. The AABC requests that GSC staff formally collaborate with the AABC through strong, in-person, direct engagement with the AABC to develop culturally

sensitive leadership development pipelines and processes.

Recommendation 5. The AABC requests a special allocation of $20,000 to develop an emerging leader's conference to address these issues.

Part 4. Immigration

Since this country has a melting-pot history, now is the time for churches to be involved in the justice issues related to immigration and to support these people in their struggles to become citizens and find freedom in this new land. Helping new immigrants is an issue for all of us since our family histories are built on the struggles of immigrants who came to America as free or enslaved people.

The status of new immigrants is a church issue as well as a social-justice issue. The members of the AABC know what it means to "go to the back of the line." We have been there for more years than we can count. It may take new immigrants twenty-five years to move from the back of the line to the front of the line. What happens to the immigrant in those twenty-five years of waiting? Here are only a few:

- No jobs, or jobs with less than adequate wages.
- No health care for his/her family except for emergency room service.
- Hiding out, always afraid of being caught, if you are undocumented.
- Suffering under less than humane rules made for immigrants.

Our immigration system is broken and must be repaired. Our churches should be the beacons of light in the communities to support and help God's people. Can we be their refuge? Can we be the safe havens? Can we strongly encourage our legislators to speed up the process in fixing this broken system?

Social justice is another area of concern for the AABC. The AABC has developed an ongoing Social Justice Committee. The committee looks at a minimum of two issues per year involving social justice concerns of AABC members. We have begun focusing on educational justice and immigration. We hope our committee will work in cooperation with the Commission on Christian Action and others in these matters.

Recommendation 6. The AABC requests that GSC encourage local classes to consider the needs in their communities regarding social justice concerns of immigrant families and to do the following:

- Develop strategies to support families.
- Develop resource information packets to help immigrants connect with local resource facilities.
- Contribute to or support networks for legal aid, housing, and medical care.

Recommendation 7. The AABC recommends that GSC ask the Commission on Christian Action to include a representative of the Social Justice Committee of the AABC as a resource partner in developing social justice solutions for recommendation to the General Synod.

Respectfully submitted,

Members of the AABC executive committee:

James E. Steward II (chairperson), Deidre Dodson (first vice president), Regina Reid (second vice president), Hellen Harvey (secretary), Val Knight (treasurer), and Jo Anna Lougin (immediate past chairperson)

REPORT OF THE COUNCIL FOR PACIFIC AND ASIAN AMERICAN MINISTRIES

Part 1. Asian American Church Multiplication

These recent years the churches of the Council for Pacific and Asian American Ministries (CPAAM) have gone through different transitions. There are two aspects to these transitions. One is that in the RCA, the two major Asian racial/ethnic groups are Korean and Taiwanese. However, immigration from these two countries, Korea and Taiwan, has slowed down a little. Additionally, new immigrants tend not to reside on the East Coast, where the majority of the churches of CPAAM are. Some churches started to face aging problems and the fear of declining. Although immigration from Korea and Taiwan has slowed down on the East Coast, there are still a growing number of immigrants from China.

Recommendation 1. CPAAM suggests that the General Synod Council (GSC) find ways to work with Asian churches to plant new churches where the new immigrants are, and also to work with the few RCA Taiwanese and Chinese churches to reach out to the growing populations of mainland Chinese immigrants. (Currently, there are many pure Taiwanese churches, and a few that include mainland Chinese).

Part 2. Second and Third Generation Asian American RCA Membership

The other side of the transition is in regard to second and third generation Asian Americans. In the past, many Asian churches started by first generation immigrants suffered the loss of second and third generations when they attempted to keep them within a first generation church lifestyle.

Later, "English ministries" developed within first generation Asian churches for ministry among second and third generation Asian Americans. In that setting, many problems continued to show up. (It is quite similar to the transition of Dutch immigrant churches in the past, only the transitioning speed went much faster in the Asian churches.)

Currently, the Asian churches are trying to find new ways to bless both first and second or third generation congregations, whether through a church with many ministries or some new styles, such as mother and daughter churches, co-pastor/collegiate style churches, etc. A lot of these issues have to do with the differences between Asian and American cultures. In some ways, the generations have opposing ways of doing ministry, and differ especially in power structure.

In this kind of transition, church members feel a sense of losing their identity, not only due to the generational differences, but also their identity of being a Reformed person. Last year, CPAAM's executive committee members decided to reintroduce to the Asian pastors information on how the RCA functions in a Reformed way, as a start. This will be continuously shared every year during the annual consultation.

On the other hand, CPAAM has started an implementation team for Transformed and Transforming. This team is not only to work on the three areas of Transformed and Transforming, but also to help the second and third generations to "stick" (using their term) with the Reformed tradition while growing to be who they are as a church.

Note: It is very easy for second and third generation Asian congregations to leave the RCA since they do not find connections with the RCA.

Recommendation 2. CPAAM suggests that GSC:

1. Form a task force to discuss ways to empower Asian churches that have ministries for second and third generations.
2. Have educational materials or resources that are suitable for Asian churches from their perspective.
3. Direct the Church Multiplication Team to plant churches for second and third generation Asians.

Part 3. Connecting Asian Congregations and College Students to Transformed and Transforming

As mentioned above, CPAAM has organized an implementation team for Transformed and Transforming. The team has met three times since November 2013. During meetings, the team has talked about many issues from both first and second generation perspectives of how to implement Transformed and Transforming.

Two important things will be shared here. First, they identified that Asian churches tend to do their own thing and do not have or cannot have any connections to their classes or the denominational teams. There are many facts that cause that to happen. However, as the denomination is in transition, CPAAM hopes that while some Asian churches cannot find ways to connect with other local churches within their own classes, they could find strong connection with denominational teams in carrying out the fifteen-year goal. CPAAM appreciates the efforts of denominational teams currently trying to find ways to connect to Asian local churches that are active in doing missions.

Recommendation 3. CPAAM suggests that GSC, at this very early stage of figuring out ways of reaching our fifteen-year goal, continue to find ways to invite Asian churches to be on board.

Another important thing that came out of the discussion of the implementation team is that Asian college students have been very active in serving in campus ministries. Many campus Christian groups are now led by Asian students, and quite a lot of them are from CPAAM churches. What is interesting is that these leaders are in the categories of the three areas Transformed and Transforming is targeting. They are growing spiritually as they serve, they are already the emerging leaders of today and tomorrow, and they are developing teams to serve in mission locally and globally. However, one sad fact is that after these leaders leave the campus, many of them do not return to RCA churches since they might not find jobs near their mother churches, and they find no connection to other RCA churches either. A lot of these Asian students go to non-RCA, pan-Asian churches or multicultural churches and are still very active after they graduate.

Recommendation 4. CPAAM suggests that GSC direct a team to work with leaders involved in college campus ministries to find ways of empowering those students for today and tomorrow and to stay connected to the RCA.

Part 4. CPAAM Representation on GSC under *BCO* Bylaws, Article 3, Section 2a

After hearing from the CPAAM representative from the Commission on Nominations, Imos Wu, about the new amendment in *BCO* Bylaws Article 3, Section 2a, that there should be representation from each of the racial/ethnic councils on the GSC by submitting no fewer than three recommendations to the Commission on Nominations, some CPAAM executive committee members have expressed their concerns.

First of all, most of the Asian churches are on the East Coast, and therefore every year there

are not many Asian General Synod delegates. There are only a few classes that have Asian churches, and the delegates are usually chosen by rotation. Apparently, when it was the term for the Asian pastors or elders to be the delegates to General Synod, they refused to go due to their not being fluent in English or their work schedules.

Another problem showed up. When looking at the Asian delegates from year 2013, there are six names. Among these six persons, only two of them are associated with CPAAM. The other four persons are either from a multicultural church and consider themselves not to have a lot of Asian background or are not interested in CPAAM business, which, according to the *BCO*, is to "express the collective vision and voice of racial and ethnic congregants and congregations as they develop ministries and advocate for policies of racial and ethnic inclusion, economic, social, and racial justice…" (*BCO* Bylaws Article 3, Section 2b). In this case, how could CPAAM submit their names?

CPAAM appreciates the efforts of GSC on this matter. Some CPAAM executive committee members also realize how important it is for that representative to serve on GSC. Most CPAAM executive committee members could serve up to four years (two terms) only, while the representative could serve up to eight years in GSC as a liaison. In that sense, this person would have an important role. Even though it is difficult as mentioned above, CPAAM is willing to try working with the Commission on Nominations.

Therefore, every year during CPAAM's Consultation (annual meeting), there will be a time set aside for the pastors and elders to fill out the profile form. This act is not directly about this issue, but it will help since eventually there will be more representatives from CPAAM in different commissions to share our collective vision and voice. Also, executive committee members will discuss a way to include the elected GSC representative in executive committee meetings. The following recommendation is made to help ensure the racial/ethnic councils would know the denomination's concerns, stay connected, and react accordingly.

Recommendation 5. CPAAM would like to request that GSC agendas be forwarded prior to the meetings to each racial/ethnic council's executive committee.

Respectfully submitted,

The CPAAM executive committee:

Imos Wu (president), Paul Lee (vice president), Minsuk Lee (secretary), Cheng-I Mo (treasurer), David Theonugraha, Jong Kug Kim, and John Chang (past president)

REPORT OF THE COUNCIL FOR HISPANIC MINISTRIES

The Council for Hispanic Ministries embraces the vision of the RCA. Our Triune God has called us through Transformed and Transforming to radically follow Christ in mission in the next fifteen years as our denomination moves toward its fifth century of mission and ministry. In the midst of God's work throughout the world, we are called to continue to share the Reformed faith and practice that is needed among the growth of the church in the southern hemisphere and God's work in the United States.

We understand the need to create new paradigms of ministry in the Hispanic Council throughout its entire constituency as the denomination finds new ways of ministry within its governance body, its programs structure, and synods and classes of the church in order to implement the ten initiatives of Transformed and Transforming.

Part 1. Further Amendment of *BCO* Bylaws Article 3, Section 2a

The RCA is composed of people who have Spanish last names and are at times not related to Hispanics or interested in the activities of Hispanics in the RCA. These people cannot be true representatives of the concerns and needs of Hispanics. They simply do not understand what those needs are. If they do, it is through filtered lenses based on the media and local communities. Their views can be distorted and opposed to what are true values of the majority of Hispanics in the RCA. In order for our council to fulfill *BCO* Bylaws Article 3, Section 2b, we need the representatives of the council to be willing to engage with the council's activities and meetings. Being that the Commission on Nominations is responsible for the balance of GSC membership, we offer the following recommendation:

Recommendation 1. That GSC amend *BCO* Bylaws Article 3, Section 2a to include that at least one of the three recommendations will be a member of the Hispanic Council's executive committee.

Part 2. Native American and Aboriginal Ministries

The work with the Native Americans and Aboriginals in the RCA has historically been done via missionaries. While this had value in providing a financial responsibility that was obtained through the efforts of RCA Global Mission it has left a dent in the development of indigenous leadership that would advocate for ministries in local settings. Therefore we offer the following recommendation:

Recommendation 2. That GSC facilitate the development of Native American and Aboriginal pastors and Native American and Aboriginal ministry.

Part 3. Cooperation with the Hispanic Council on Preparation of Hispanic Ministers of Word and Sacrament and Commissioned Pastors

The greatest problem in preparing Hispanics for ordination is that at the present time most of those aspiring to serve as ministers in the RCA are married with children and do not have adequate resources to leave their families to enter seminaries. There are exceptions, and we have been blessed by our two seminaries, which have offered some scholarships to a few students who could commit to the studies. We thank General Synod for passing the Approved Alternate Route, which facilitates an equivalent process for recognition and ordination. Yet, we want Hispanic pastors to have similar opportunities as any other candidate for ministry. Therefore we offer the following recommendations:

Recommendation 3. That GSC instruct the denomination's seminaries to implement pro-

grams to prepare Hispanic ordained ministers of Word and sacrament in coordination with the Hispanic Council.

Recommendation 4. That GSC explore, consulting with the Hispanic Council, alternative resources and training materials in addition to those that are already in place that are cultural and contextual to our commissioned pastors who are in the process of ordination.

Part 4. Allocation of Transformed and Transforming Funds for Racial/Ethnic Ministries

The racial/ethnic churches in the RCA have increased in the last decade. We are a source for cultivating and increasing the growth of the RCA. We ask that funding be increased to help keep the momentum but also accelerate it in order to implement Transformed and Transforming among the Hispanic communities. If the RCA is serious about Transformed and Transforming with respect to the racial/ethnic councils, then the overall budget of the denomination needs to reflect this commitment. Therefore, we offer the following recommendation:

Recommendation 5. That GSC direct staff to allocate 33 percent of the budgets of Cultivating Transformation in Christ, Equipping Emerging Leaders, and Engaging in Christ's Kingdom Mission for ethnic/racial ministries.

Part 5. Provision of Culturally Sensitive, Contextualized *BCO* Training

Our structure and governance require all to understand the *BCO*. The lack of understanding of our *BCO* is a problem across the denomination. We see the need to continue facilitating training that is cultural and contextual to racial/ethic and white leaders. Regional synods and classes need to be aggressive in the implementation of this training. The success of Transformed and Transforming depends on leaders who understand the *BCO* and the culture of our denomination. We are not looking for *BCO* basic training; consistories need case studies where they explore correct interpretations of *BCO* processes and follow ups. Therefore, we offer the following recommendation:

Recommendation 6. That GSC recommend that synods and classes implement *BCO* training in the use and interpretation of the *BCO* that is cultural and contextual to racial/ethnic and white leaders across the denomination.

Part 6. GSC Staff to Engage Assemblies for Transformed and Transforming

Our denomination has four assembly structures: General Synod, regional synod, classis, and consistory; the governance of the church takes place in these structures. In past programs, such as Our Call, we noticed a disconnection among the call implementation and the assemblies. The programs had lost momentum and the required support of some of the assemblies. In order to avoid this from happening in the future we offer the following recommendation:

Recommendation 7. That GSC instruct the staff of the denomination to engage the synods, classes, and consistories in the implementation and evaluation of Transformed and Transforming.

Part 7. Seminaries Engage Transformed and Transforming Directly as Part of Their Leadership Development Work

Seminaries are the place where deep analysis, exploration, and study take place. The lead-

ers of the ten initiatives could benefit from the research and analysis done by the seminaries. In the next fifteen years many new leaders will be trained, developed, and ordained as ministers of Word and sacrament. These new leaders need to be engaged with Transformed and Transforming. Therefore, we offer the following recommendation:

Recommendation 8. That GSC urge RCA seminaries to find ways to connect their staff and students in direct involvement with Transformed and Transforming so that the mission and vision of the church are proclaimed within seminary life.

Part 8. Change GSC Meeting Dates

Racial/ethnic and other leaders who work in the private sector and cannot afford to take time off are hindered in their participation in GSC meetings because they take place in the middle of the week. If GSC is serious about incorporating representation, the dates of its meetings need to be changed to accommodate those who have the passion for the church and its communities and are committed to serve Christ in the denomination. Therefore, we offer the following recommendation:

Recommendation 9. That GSC change the dates of its meetings from weekdays to weekends in order to facilitate the participation of the many ethnic/racial people working in private sectors— leaders who want to participate but are not able to because of the dates selected for the meetings.

Part 9. GSC Agendas Be Sent to Racial/Ethnic Councils Prior to GSC Meetings

The councils need time to review GSC agendas and proposals. In the past few years, we have been left out of the loop; not even our coordinators were able to be present at GSC meetings. The reasons for leaving direct representation from GSC have not proven that it works. The general RCA does not produce adequate representation to General Synod or GSC for many reasons, such as the timing of these meetings not being in line with working people's schedules. If we are expected to provide feedback then one way of doing it would be to pass the recommendation below:

Recommendation 10. That GSC share the agenda of its meetings with the councils ahead of its meetings in order to facilitate the implementation of *BCO* Bylaws Article 3, Section 2b.

Concluding Comments

We have been one year without a coordinator assigned to the Council for Hispanic Ministries. This time has forced the executive committee to take on tasks and other responsibilities that have normally been done by the coordinator. The executive committee has been overwhelmed because it is composed of members who all have work. As volunteers to the council, we have provided what we feel is the best effort to do the work that we are called to do. Even simple tasks that are taken for granted by others, such as having an RCA credit card to charge meeting meals, are not understood. In addition, things like who attends meetings and what meetings are important for us to be present at to be able to report back to the council are still somewhat unresolved. We know that the denomination is not intentionally leaving us in the dark, but that is what it feels like. No direct means of communication with the staff other than the time that we met with Tom De Vries (and part of his immediate staff), who have gone out of their way to help wherever possible, means that we become ignorant of what RCA staff needs from us. We do not want things to fall through the cracks because of the lack of a coordinator. Information as it develops in the Transformed and Transforming program and relationship-building that we are expected to do are key to the council. Our expectation is that we will have a coordinator in the near

future to help with these matters.

We do not want to belittle the work that the general secretary has been doing with the council. We thank Tom De Vries for stepping in and providing the much needed support and direction concerning the future work of the council and discussing positive methods that will provide for a better council. In particular we thank him for the development of the director position for the Equipping Emerging Leaders priority as a tie-in with the coordination for Hispanic ministries. The overview of both of the positions will help the interpretation of concern and needs of Hispanics throughout the RCA. This tie-in will also provide for a greater overview of the complete church with respect to the RCA. There is some concern about how these two positions could be handled by one person. With love and prayers we submit this report and the recommendations. We are convinced that our Reformed doctrine and governance play a crucial part in the North American and global church, and it will also play a principle role in the church of the future.

Respectfully submitted,

The Hispanic Council executive committee:

Pedro Agudelo (acting president), Barbara Pimentel (secretary), Amilcar Castillo (treasurer), Luis Perez, and Lorena Serrano

REPORT OF THE GENERAL SYNOD COUNCIL ON COMMUNICATION

"I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind" (1 Corinthians 1:4–5).

Throughout the ten-year journey of Our Call and over the past year as a new journey called Transformed and Transforming began, the RCA has been blessed. It has been blessed with incredible stories of the goodness and the faithfulness of God. In response we give thanks to God from whom all blessings flow, and we share these stories with each other. We also share ideas, goals, concerns, prayer needs, and an ever-increasing flow of information as we use the expanding technology that allows us to communicate in a wide variety of ways.

GSC Coordinated Communication Strategy Uses Multiple Tools to Share Resources and Tell Stories

Throughout 2013, GSC staff continued a strategic shift toward a coordinated plan that emphasizes communication tools that align with RCA member needs while increasing efficiencies through the use of electronic and web communication. This shift reflects the changes occurring in our world, our denomination, our churches, and our homes. With the diversity of the RCA, communication needs to take the form of both print and electronic media, with an expanding focus on social media and its ability to reach diverse audiences. With the blessings of a more ethnically diverse denomination, there is also the need and opportunity to communicate in a number of languages, including Chinese, English, Japanese, Korean, and Spanish.

Print Pieces Continue to Serve the Church

While technology allows communication to take place in a number of ways, there is still a need for print communication. Within the RCA, this medium is used in a number of ways,

including *RCA Today* magazine, which is produced three times a year for each RCA household. A bulletin insert, also called *RCA Today*, offers congregations a monthly resource that shares RCA ministry stories and highlights RCA Global Mission stories and ways to support mission outreach.

RCA Electronic Communication Changes to Meet the Needs of Leaders, Members, and Seekers

The RCA web team manages an array of websites as well as social media interactions online. Other social media include a growing number of pages on Facebook, a Flickr photostream, a Twitter feed, a growing Vimeo video presence, and an emerging LinkedIn platform.

The RCA website is in the process of a comprehensive redesign as we continue to listen to RCA members and use new technology to configure a website that best serves both RCA members and others who might visit our website.

Translation Efforts Increase

An integral piece of the RCA's coordinated communication strategy around the goal to build a multiracial future freed from racism includes the urgent need to translate resources into the languages spoken throughout the denomination.

With the encouragement of past General Synods, the support and involvement of regional synods, and the ongoing cooperation of the racial/ethnic councils of the RCA, the number of communication pieces that are translated continues to increase. In order to make these resources available to the largest audience, the majority of the translated material is posted on the web in lieu of printing. This is cost-effective and allows translated material to be made available more quickly. This momentum will continue as we look to bring RCA communications into the languages in which our members worship the Lord.

Report on the Faith Alive Christian Resources Partnership

Though it will continue to publish and sell resources and curriculum, Faith Alive Christian Resources was realigned in early 2014 in order to ensure financial stability and an increased focus on faith formation.

The RCA continues to work with Faith Alive as a partner in distributing resources. RCA staff meet regularly with Faith Alive leadership to ensure the partnership is working well and supporting the resource needs of both the RCA and the Christian Reformed Church in North America. Staff cooperation between Faith Alive and the RCA is strong. The RCA receives revenue from the Reformed Church Press materials sold through Faith Alive, and this continues to provide revenue that is then used to produce additional resources to support the RCA and other Reformed congregations throughout the United States and Canada.

The Office of Historical Services

The Office of Historical Services maintains the RCA Archives, which gathers, preserves, and makes available the stories of past generations.

The Office of Historical Services assists in the proclamation of the gospel over time. The RCA has left a significant historical footprint in its more than 385 years of life and ministry. That footprint is found in things like missionary correspondence, which represents many stories of transforming and transformation.

The office is staffed by Russell L. Gasero and preserves records from congregations, classes, regional synods, the General Synod, our mission fields, and staff offices. The primary goal of the archives is to offer stability and relevance to the long-term mission of the church. To learn more about the archives and its role, please visit www.rca.org/archives.

The archivist is able to assist denominational staff and RCA commissions that need background on a variety of programs and projects carried out in the RCA, as well as researchers who are interested in RCA history. This past year, the archivist assisted about two hundred individuals.

The archives also has a center in Canada that is ably staffed by volunteer Margret Kapteyn. The collection there continues to grow and provides a significant research center for the RCA in Canada.

Historical Series
The archivist also assists with the publication of the Historical Series of the Reformed Church in America and serves as its production editor. The archivist works closely with the general editor and the Commission on History in the promotion and production of the volumes in the series. This year, he was involved in the production of nine volumes and helped launch the new Congregational History Series. A full list of the more than seventy volumes of the Historical Series can be found at www.rca.org/series.

Records Management
The archivist assists a number of assemblies with their record-keeping tasks. The process of maintaining physical and electronic records in a system that provides for rapid and efficient retrieval is not a simple task. The archives now hold more than eight tons of paper and hundreds of gigabytes of electronic files.

This year, the archives began moving a significant portion of its collection to off-site, underground storage. Included in that plan is a large digitization effort to make essential records of the RCA available electronically. The archivist digitized about fifty thousand pages in 2013.

The RCA Archives helps many congregations as they celebrate their anniversaries and build upon the strengths of their ministries. When churches have disbanded, the archives receives the records that document the life and ministry of that congregation.

The office recognizes its important position in the ministry of memory as it continues in its stewardship of the RCA's shared heritage. Preserving that memory is an important task.

GENERAL SYNOD COUNCIL'S RESPONSE TO GENERAL SYNOD 2013 REFERRALS

Response to *MGS 2013*, R-10, p. 72, Transformed and Transforming Implementation Plan

To instruct the General Synod Council, working with the boards, institutions, agencies, and commissions of the General Synod:

- To develop a clear implementation plan with measurable ends and goals for "Transformed and Transforming: Radically Following Christ in Mission Together";

- To report this plan to the 2014 General Synod;
- To share this plan widely throughout the greater church;
- To report progress on this plan to General Synod annually thereafter.

The General Synod Council (GSC) sent letters to all RCA boards, institutions, agencies, and commissions requesting an update from each entity prior to the spring 2014 GSC meeting with regard to the progress of the commission, institution, agency, or board in the implementation of Transformed and Transforming. GSC received and reviewed a number of responses.

GSC also spent time at its March 2014 meeting working on new ends statements for Transformed and Transforming to replace the former Our Call–related ends statements. Members of the council made good progress toward crafting ends statements that will be used to guide the mission and ministry of the RCA as it engages the three interconnected strategic priorities of Transformed and Transforming, and members plan to finalize the statements at the fall 2014 GSC meeting.

Response to *MGS 2013*, R-21, p. 115, Expanded Way Forward Task Force

UPDATE REPORT REGARDING GENERAL SYNOD 2013 R-21
"SEXUAL ORIENTATION AND GENDER IDENTITY WORKING GROUP"

The 2013 meeting of the General Synod, responding to the report from a task force appointed by the 2012 General Synod, took the following action:

> R-21
> To instruct the General Synod Council to appoint a diverse working group representative of the constituencies of the RCA and the varying understandings within the RCA regarding sexual orientation and gender identity, to identify, design, and/or develop resources for use in congregations and other RCA settings that will encourage grace-filled conversations among those holding varying understandings; and further,
>
> to identify, design, and/or develop resources for use in congregations and other RCA settings in the development of strategies to preserve unity, purity, and peace.

At the request of the officers of the General Synod (and as reported to the GSC in October 2013), David VanNingen and Tony Vis were asked to consider serving on a task force to assist the denomination in developing a plan to implement R-21 as adopted by the 2013 General Synod. David and Tony asked two of the General Synod 2012 R-28 Task Force members, Marilyn Paarlberg and Ron Citlau, to join in a discussion to determine options to proceed with the response to R-21. Ken Bradsell has served as staff liaison to the group. David, Marilyn, Ron, and Tony met by conference call several times throughout the winter to consider what advice they could offer the GSC regarding how best to carry out the responsibilities required in the recommendation from the 2013 meeting of the General Synod, and further, who should be appointed to the working group (in addition to the current membership) to both meet the requirements of the recommendation and form a team that could accomplish the assignment.

The working group members provided a confidential draft proposal for General Synod officers' review at the February officers meeting. At that meeting the officers also discussed alternative or additional steps that could be taken to engage the various constituencies who hold a range of biblical and theological understandings on issues of sexual ori-

entation and gender identity. The working group members understand the urgency of addressing these issues and the care that needs to be taken in doing so. They are willing to move forward with the proposal they offered to the officers, cooperate with the officers and GSC in supporting alternative steps, or work on some other plan to best address the sexual orientation and gender identity issues currently before the RCA.

The group sought guidance from the General Synod Council at its meeting in March. GSC voted to instruct the working group to move forward with its proposal, to present this interim report to the 2014 General Synod, and to present a complete report to the 2015 General Synod. The officers have approved the membership of the working group; they will begin work this summer. Members of the working group are David Van Ningen (moderator), Marilyn Paarlberg, Ron Citlau, Tony Vis, Shari Brink, Jeff Chu, Ken Korver, and Charlie Contreras. One additional member had not yet been confirmed when this report was submitted.

Response to *MGS 2013*, R-30, p. 135, Reconstituted Call, Care, and Standards Collaboration Group

As a response to the recommendations of the Call, Care, and Standards Collaboration Group, the 2013 General Synod decided:

> To direct the General Synod Council (GSC) to reconstitute the Call, Care, and Standards Collaboration (CCSC) group for a period of three years, to be funded through the General Synod assessment for theological education and to be constituted according to the following membership criteria:
>
> - The presidents of each of the seminaries and the director of the Ministerial Formation Certification Agency (MFCA).
> - Two individuals appointed from the General Synod professors.
> - One individual appointed by the MFCA board.
> - Six members appointed by the GSC, with at least one current member of the GSC.
> - The whole membership must reflect "the rich diversity of the church" and include those who care deeply about theological education; and further,
>
> to direct the general secretary in consultation with the CCSC to determine the scope of its responsibilities with the understanding that these responsibilities will include:
>
> - Participation in the regular review of standards for the practice and accountability of theological education;
> - Suggesting resources and methods to support and share best practices among classes and congregations in the discernment of the call of ministerial candidates and in their care of ministerial candidates in the ordination process;
> - Providing a forum for collaboration among the seminaries and the MFCA regarding ministerial formation as it relates to RCA church order and the mission of the church;
> - Suggesting "ends" statements to the GSC related to the oversight of theological education;
> - Assisting the GSC in conducting a triennial review of the overall assessment for theological education;
> - Assisting the GSC in a coordinated evaluation of the effectiveness of the seminaries and the MFCA in assisting candidates to meet the standards established for theological education in the RCA; and further,
>
> to direct the general secretary, in consultation with the GSC and not later than October 2013, to determine the accountability of the CCSC and how its work will be reported to the GSC and the General Synod.

REPORT OF THE CALL, CARE, AND STANDARDS COLLABORATION GROUP

The CCSC will offer a report of its progress at the convening of each General Synod. The CCSC will be funded from a proportion of the General Synod Assessment for Theological Education earmarked for collaborative projects.

While it does not have any formal recommendations at this time, the CCSC offers to the General Synod Executive Committee this interim report of discussions and progress toward its mandate. While our discussions were fruitful and broad, the CCSC has chosen to focus on three areas of our mandate. We understand these foci to be important in and of themselves as well as necessary to move ahead with other assigned tasks in our mandate.

The Process of Call and Care for Our Students

The CCSC discussed the diverse processes experienced by students who are called to ordained ministry. Each consistory, classis, and agent (Western Theological Seminary, New Brunswick Theological Seminary, and the Ministerial Formation Certification Agency) has its own methodology which often leaves students, as well as consistories and classes, confused and frustrated. While the CCSC understands that each agent and classis has its own role both in the Certificate of Fitness for Ministry as well as the classis exam process, the CCSC ought to reflect carefully concerning how best to support and resource our candidates and classes in this process.

Our discussions on this topic focused on the agents and the Certificate of Fitness for Ministry (CFM) as well as the potential of developing a "continuum of care" plan for students who more and more are entering the ordination process in a variety of ways (commissioned pastors, local congregations, parachurch organizations, as well as colleges).

Regarding the CFM, each agent described its process for review and granting or declining the CFM to candidates. We discovered that all three agents were functioning similarly. We do feel, however, that better communication between the agents and the candidates, consistories, and classes would be beneficial.

Therefore, the CCSC has established a subgroup for its continued work in this area. The main task of the subgroup is to nurture connection between the candidate, theological agency, classis, and consistory. The group intends to develop a consistent method of communication among all the involved parties. This would include discussions as students enter the CFM process and developing a consistent communication to the candidate and classis during and following the mid-certification interview. Second, this group will continue the process of developing best practices among the classes during the candidate process. It will consider additional resources and training for classis candidate care committees and clerks to better facilitate the candidate's experience. This might be accomplished in part though the continuation and further development and marketing of the candidate care website.

These initial steps will help the CCSC formulate, if necessary, a continuum of care for students wanting to be ordained in the RCA.

The Standards for Ordination

The CCSC continued discussion from the previous three years regarding the role of the eight theological standards in the ordination process. The CCSC continues to understand this task as important for the group. We discussed the standards in order to determine if they are the correct standards and if anything needs to be added, removed, or adjusted, as

well as how each theological agent is helping candidates meet these standards.

After much discussion, the CCSC deems it best to determine, along with the General Synod professors, whether the current eight standards are satisfactory or how they could be improved. Therefore we created the CCSC subgroup for theological standards. This subgroup, made up of General Synod professors and pastors, will work together with the help of consultants from WTS to request proposals and bids from research agencies to develop a survey regarding the eight standards. The subgroup will work with the social researchers to determine the content, the method of delivery, and the recipients of this survey. The results of this survey will be shared with the greater CCSC in a conference call in October 2014.

Encouraging and Caring for Diversity
A third point of discussion for the CCSC is the continued concern for the placement of ministerial candidates, especially the placement of women and people of color. Therefore the CCSC formed a subgroup whose main task is to communicate with, advise, and collaborate with other entities in the RCA, including the commissions and the GSC, on the ongoing issues concerning the placement of candidates in the RCA. This subgroup will continue to be a prophetic voice within our denomination in voicing the problems of placement of our candidates, especially the placement of women and racial/ethnic minorities, and to work with other groups, such as GSC staff members working on the "Equipping Leaders" team for Transformed and Transforming, to find solutions to these difficult problems. This subgroup will also work with RCA commissions such as the Commission for Women and the Commission on Race and Ethnicity to identify best practices in shaping the culture of our placement process.

Other Important Discussions
The CCSC had a number of important discussions not mentioned above. While the group has not assigned working subgroups to these ideas, they are important to us and will be discerned as we continue to do our work.

Per our mandate, the CCSC will continue to monitor and evaluate the funding structure approved by the 2013 General Synod concerning the use of assessment money for funding our theological agents. We will continue to discern both the amount of the assessment for theological education as well as its distribution.

Our primary discussions not specifically referenced by our subgroups concern the continuum of care for our candidates for ordained ministry and others. These talks covered a variety of areas, including seminary education, the process of being under care of a classis, classis examinations, and the Certificate of Fitness for Ministry. The CCSC heard a number of stories concerning the pain experienced at various stages throughout this process.

We also had discussions regarding the relationship between the theological agents and the church, especially in regard to the leaders of the church. While the CCSC wrestled with some of these discussions regarding the relevancy to our specific mandate, we ultimately decided these important issues are relevant to those who may experience the call to ministry and their care once the process has started. One of the most exciting revelations for many in the group was how unified the seminaries, ordained ministers, commissioned pastors, and elders were in their desire to create effective parish leaders. A number of potential partnerships were then discussed, including the seminary offering learning modules for church leaders, elders and deacons, and commissioned pastors. Particularly fruitful discussion occurred between the seminaries and commissioned pastors, both of whom have felt tension from the other group. While the seminaries do not expect to take the lead in these endeavors, they are willing to be partners in this process. This might be something

that we could look into and help develop within a new Reformed Collaborative project known as the Reformed Leadership Initiative.

Finally we discussed the role of the CCSC in assisting the effective transition into the RCA of candidates and pastors who are coming from other denominations. The MFCA has noted that a number of candidates have circumvented our traditional processes in favor of quicker ordination in the RCA. Many classes are accepting these ordinations and transfers without due diligence. Given the authority of the classis in the *BCO*, the CCSC feels that this would be a difficult issue to "solve" at this time, and yet we will continue to look for innovative ways to communicate best practices.

The CCSC enjoyed its meetings since General Synod and looks forward to continuing our work together.

Respectfully submitted,

Chad Pierce, moderator, on behalf of the CCSC: Miriam Barnes, John Brogan, Charlie Contreras, John Coakley, Cor Kors, Paul Lee, Jo Anna Lougin, Gregg Mast, Elizabeth Testa, Scott Treadway, Ken Eriks (staff)

Response to *MGS 2013*, R-56, pp. 182-183, Aging Structures Task Force

> To instruct the General Synod Council (GSC) to form a five-member task force that shall define the challenges facing RCA congregations, churches, and classes due to aging church structures and the demographic changes of communities and neighborhoods that make sustaining a traditional ministry difficult, and shall recommend to the GSC options for how the RCA could creatively address these challenges. The task force shall deliver its initial report for consideration by the GSC at its March 2014 meeting and a final report to the GSC not later than October 2014.

The General Synod Council has appointed Val Knight, Charles Morris, Russell Muilenburg, John Muñiz, and Patricia Sealy to serve on the Aging Structures Task Force.

Response to *MGS 2013*, R-67, p. 278, Joint RCA-CRC Statement

> To instruct the General Synod Council, in consultation with the Commission on Christian Unity and with its general secretary, to appoint three persons to serve on a one-year, ad hoc, joint RCA-CRC committee (comprised of three members from each denomination, with the ecumenical officers of each denomination as additional, ex officio members), for the purposes of developing a joint statement expressing the two denominations' ecumenical understandings and commitments toward each other, for report to the 2014 General Synods of both denominations.

This joint statement, along with other historical and background information, can be found in the report of the Commission on Christian Unity.

Response to *MGS 2013*, R-72, p. 327, Biennial General Synod Meetings

> To direct the General Synod Council to obtain legal opinions and thereafter to consult with the Commission on Church Order and other appropriate commissions to determine what the financial, legal, and other requirements would be were the General Synod to meet biennially; and further,

if after receiving the legal opinions the GSC believes it is appropriate to propose amendments to the *Book of Church Order* and other organizational documents of the agencies of the Reformed Church in America that would make it possible for the General Synod to meet biennially, it shall collaborate with the Commission on Church Order in preparing the amendments for the 2014 synod; and further,

to spend no more than $50,000 for the process described above; and further,

to direct the GSC to determine and report to the 2014 General Synod the financial, legal, and other implications for the General Synod and all related entities were the General Synod to meet biennially.

The 2011 General Synod received an overture from the Classis of South Grand Rapids "to instruct the General Synod Council to create a plan for biennial meetings of the General Synod and to present this plan with appropriate changes to the *Book of Church Order* to the 2012 General Synod for approval" (*MGS 2011*, p. 117). In response to this overture, the 2011 General Synod, acting upon the advice of its Advisory Committee on Overtures and New Business, adopted the following:

To instruct the General Synod Council to prepare a report on the implications of holding General Synod in alternative ways, including the possibility of a biennial General Synod, exploring benefits, drawbacks, and potential financial savings, for report to the 2012 General Synod (*MGS 2011*, p. 118).

The General Synod Council submitted a detailed report to the 2012 General Synod (*MGS 2012*, pp. 74-81). Among other things, the report proposed a "Phased Implementation Strategy" over a three-year period, with the end result being a transition to biennial General Synod meetings. In response to the report, the 2012 General Synod adopted the following four recommendations:

R-13
To instruct the moderator of the General Synod Council (GSC), in consultation with the General Synod president, vice president, and general secretary, to appoint current members of the General Synod to the various task forces, teams, and special committees necessary to carry out the various recommendations adopted by the General Synod in the current session; and further,

to encourage these task forces, teams, and special committees to conduct their work via the use of electronic technology; and further,

to develop strategies for providing process and technical support to the members of these task forces, teams, and special committees, so that no voices are excluded; and further,

to instruct the General Synod president to provide an opportunity for these task forces, teams, and special committees to meet prior to the adjournment of the General Synod meeting for the purpose of forming the group, introduction of members to each other, ensuring that all members understand the task, and setting a schedule for an initial meeting (*MGS 2012,* p. 78).

R-14
To direct the Commission on Church Order, in consultation with the General Synod Council, the Commission on Judicial Business, the Commission on

> Nominations, and any other General Synod commission or agency it deems necessary or appropriate, to review and propose amendments to the organizational and governance documents of the General Synod and its commissions and agencies (such as certificates of incorporation, bylaws, constitutions and rules, and the entire *Book of Church Order* [including its Appendix]), for the purpose of enabling the General Synod to conduct its work effectively through in-person and/or electronic means, the schedule(s) of which shall be determined by the previous meeting of the General Synod, for report to the General Synod in 2013 (*MGS 2012,* p. 79).
>
> R-15
> To direct the General Synod Council and the Commission on Church Order to identify any potential requirements for special meetings driven by policy or legal requirements and as these are identified and as may be necessary, propose amendments to the *Book of Church Order* (I.IV.4, Sec. 2) to broaden the ability of the president of General Synod to call special meetings, and/or to create a body formed from General Synod delegates that will be empowered to hear and decide on such matters, for report to General Synod 2013 (*MGS 2012,* p. 79).
>
> R-16
> To encourage the General Synod of 2014 to reevaluate this report and observe the progress of the phase 1 goals of the implementation of a biennial General Synod plan; and further,
>
> to consider a recommendation to implement a biennial meeting of the General Synod, so that meetings of the General Synod will occur in even years; and further,
>
> to consider a recommendation to create a self-funded biennial gathering of leaders in the RCA for the purposes of equipping congregations for ministry (*MGS 2012*, pp. 79-80).

The General Synod Council and the General Synod's Commission on Church Order each addressed the foregoing in their respective reports to the 2103 General Synod. The Commission on Church Order limited its report (at least as it related to the foregoing actions of the 2012 General Synod) to the specific topic of biennial General Synod meetings. The General Synod Council's report discussed all four actions more generally.

The Commission on Church Order noted in its report that New York law requires that not-for-profit corporations registered there (which the General Synod is) meet annually. The annual meeting may not be conducted electronically, but may be conducted by a smaller group of individuals who represent the full assembly. Going such a route, however, has many implications and raises many questions. The Commission on Church Order noted that significant legal work would be required, substantial amendments to the *BCO* would be necessary, and that

> [a]mong the deepest implications of a move to biennial General Synods, the commission calls the 2013 General Synod's attention to the seemingly potential—indeed, likely—transfers of responsibilities and hence authority from the General Synod to a smaller body with fewer members (the GSC or some other body) in the "off year." Further research and legal work needs to be done to determine exactly which responsibilities of General Synod must be carried out yearly, and how (*MGS 2013,* p. 326).

In its discussion of biennial General Synod meetings, the GSC referred to the Commission on Church Order's report and stated that it "is willing to proceed with the exploration as directed in R-14 but joins the Commission on Church Order in its concern about the expense of doing so without first getting clearer direction from the General Synod" (*MGS 2013,* p. 100).

Ultimately, the 2013 General Synod adopted the following recommendation:

> R-72
> To direct the General Synod Council to obtain legal opinions and thereafter to consult with the Commission on Church Order and other appropriate commissions to determine what the financial, legal, and other requirements would be were the General Synod to meet biennially; and further,
>
> if after receiving the legal opinions the GSC believes it is appropriate to propose amendments to the *Book of Church Order* and other organizational documents of the agencies of the Reformed Church in America that would make it possible for the General Synod to meet biennially, it shall collaborate with the Commission on Church Order in preparing the amendments for the 2014 synod; and further,
>
> to spend no more than $50,000 for the process described above; and further,
>
> to direct the GSC to determine and report to the 2014 General Synod the financial, legal and other implications for the General Synod and all related entities were the General Synod to meet biennially (*MGS 2013*, p. 327).

A legal opinion was obtained from New York counsel confirming that the General Synod may adopt changes to its governing documents to implement the goal of having annual meetings during which all members of the General Synod (meaning all delegates) need not attend, with necessary business being conducted instead by a smaller group of representatives or delegates from the General Synod's full membership. Thereafter GSC staff conducted a careful review of the organizational documents of the General Synod and its commissions, boards, and agencies.

Amendments to the *Book of Church Order* and the corporate bylaws of the General Synod are necessary. Originally it was determined that no amendments were necessary to commission, board, or agency documents to accommodate biennial full General Synod meetings. As proposed *BCO* amendments have taken form, however, it now appears that certain amendments will be necessary to the organizational documents of boards and agencies to accommodate a change in their members' terms of office from two consecutive three-year terms to three consecutive two-year terms.

The GSC appointed a three-person task force to develop the necessary amendments to the *Book of Church Order* and corporate bylaws of the General Synod. The task force consisted of Gregory Alderman, Christopher Jacobsen, and Christa Mooi. Two GSC staff members assisted the task force with its work.

The task force met in the RCA's New York regional office on January 22 and 23, 2014. Several principles were agreed upon as being foundational to its work. They include the following:

1. The smaller group that meets in "off years" as representatives of the full General Synod should only do what is absolutely essential to a) satisfy the requirements of

New York law, b) properly conduct a meeting, and c) enable the commissions, boards, and agencies of the General Synod to fulfill their respective roles and responsibilities.

2. To retain the integrity of the General Synod as a Reformed assembly, the smaller group that meets in "off years" must consist of General Synod delegates.

3. If a transition to biennial full General Synod meetings occurs, the General Synod and GSC must remain open to the possibility that *BCO* amendments in addition to those proposed in this report may be necessary to address issues identified in the future that either a) have not occurred to the task force or b) have occurred to the task force but seem best to address at a later time—perhaps by a commission of the General Synod.

With those principles in mind, the task force prepared proposed amendments to the RCA's *Book of Church Order* and the General Synod's corporate bylaws, submitted them to the General Synod's Commission on Church Order for its review and advice, made certain revisions to the proposed amendments in response to advice from the Commission on Church Order, and thereafter submitted the proposed amendments to the GSC for its consideration at its March 25-27, 2014, meeting.

Several things emerged during the process described above, each of which warrants particular mention. First, great care has been taken to limit what may occur at Administrative General Synod meetings (which are the meetings of the smaller group in "off years" held to satisfy certain requirements of the New York not-for-profit corporation law). The agenda for Administrative General Synod meetings is defined in the Bylaws and Special Rules of Order of the General Synod. It is very specific and very limited, and the proposed amendment to the *BCO* that authorizes and defines Administrative General Synod meetings specifically states that "[t]he business of the Administrative General Synod shall be limited to what is specified in the Bylaws and Special Rules of Order of the General Synod." This was done to limit the purpose and function of Administrative General Synod meetings as described in the first principle discussed above. The agenda may be revised in the future, but only by amending the General Synod's Bylaws and Special Rules of Order—a process that requires an affirmative vote at two consecutive "full" General Synod meetings.

Second, to address possible concerns regarding potential assessment increases at Administrative General Synod meetings, the *BCO* amendments proposed in this report include language limiting assessment increases at Administrative General Synod meetings. Specifically, proposed amendments to the Bylaws of the General Synod provide that assessments voted upon by the General Synod at "off year" meetings may not exceed any limitations established at the immediately preceding "full" General Synod meeting.

Third, the amendments proposed in this report contemplate that the smaller group that meets in "off years" would have twenty-four members. The task force offers no reason for that particular number other than that it felt "right"—at least for now. Nothing prevents a future General Synod from proposing an amendment to the *BCO* that alters that number.

Finally, the task force believes that if the amendments proposed in this report are adopted and a transition to biennial General Synod meetings occurs, it may be appropriate to consider additional revisions to the *BCO*. Two sections that were identified by the task force are a) the Rules and Amendments of the Government of the Reformed Church in America and Disciplinary Procedures, and b) all of Chapter 2 (the Disciplinary and Judicial Procedures). The task force believes, however, that such work, if done at all, is best left to

the General Synod's Commission on Church Order.

With the foregoing as background to assist the General Synod with its work, the GSC makes the following two recommendations to the General Synod for the purpose of amending the organizational documents of the General Synod to accommodate biennial full General Synod meetings.

R-12
To adopt the following amendments to the *Book of Church Order* (*BCO*) for recommendation to the classes for approval (additions are underlined; deletions are stricken out):

The Government, Chapter 1, Part IV

Article 3. Delegates

Sec. 3. If a delegate is unable to attend the General Synod ~~to~~ meeting for which appointed, the delegate shall notify the stated clerk of the sending assembly as soon as possible. Upon notification by the stated clerk, the alternate delegate shall assume the rights and responsibilities of the appointment.

Article 4. Sessions and Meetings of General Synod

Sec. 2. Alternate annual meetings of the General Synod shall be conducted by twenty-four individuals selected randomly at the immediately preceding Full General Synod meeting from among the regular delegates or corresponding delegates from the General Synod Council to such prior Full General Synod meeting. Such individuals shall be elected by the General Synod at such Full General Synod meeting to serve at the alternate annual meeting as representatives of all delegates to the General Synod. When serving as such representatives they may be referred to herein as "Administrative Representatives" and as such may, subject to any limitations or additional requirements contained in the *Book of Church Order*, exercise all of the powers, rights, and privileges of General Synod members at an annual meeting. Any General Synod meeting conducted by Administrative Representatives pursuant to this Section 2 may be referred to as an "Administrative General Synod" meeting. Any General Synod meeting other than an Administrative General Synod meeting may be referred to as a "Full General Synod" meeting if circumstances warrant such a reference in order to distinguish such a General Synod meeting from an Administrative General Synod meeting. The business of the Administrative General Synod shall be limited to what is specified in the Bylaws and Special Rules of Order of the General Synod.

(subsequent sections renumbered)

Sec. ~~3~~4. The presence of a majority of the minister delegates (or representatives in the case of an Administrative General Synod meeting) and a majority of the elder delegates (or representatives in the case of an Administrative General Synod meeting) is required to constitute a quorum at any meeting of the General Synod.

Article 5. Officers of the General Synod

Sec. 1. A president shall be elected from among the delegates to preside at ~~the next~~ each succeeding session of the General Synod up to and including the next Full General Synod meeting, and to undertake such other duties as may be assigned by the synod. It shall be the duty of the president to state and explain the business to be transacted, to enforce the rules of order, and, in general, to maintain the decorum and dignity belonging to the church of Jesus Christ. It shall also be the duty of the president to present a report on the state of religion in the classes, and to make proposals for future action. The president shall be a member of the General Synod until the close of the next ~~annual session of synod~~Full General Synod meeting.

Sec. 2. After the president has been elected, the synod shall elect a vice-president from among the delegates. The vice-president shall be a member of the General Synod until the close of the next ~~annual session of the synod~~Full General Synod meeting.

Sec. 3. The General Synod shall have a general secretary whose duty shall be to present at each Full General Synod meeting a report articulating a vision for the church, including recommendations for the future; to keep faithful record of all the proceedings of the body; and to furnish official notices in writing to all persons directly affected by judicial decisions of the assembly. The general secretary shall also be responsible for forwarding to the denominational archives minutes of the General Synod and subsidiary corporations, and shall undertake such other duties as may be assigned by the synod.

Rules and Amendments of The Government of the Reformed Church in America and Disciplinary Procedures

Sec. 1. The General Synod shall have power to make all rules and regulations necessary to put into effect any and all articles of the Government, the Disciplinary Procedures, the Formularies, and the Liturgy of the Reformed Church in America. Such power may be exercised by the General Synod only at a Full General Synod meeting.

Sec. 2. Amendments to the Government, the Disciplinary and Judicial Procedures, the Formularies, and the Liturgy and the Directory for Worship shall be made only upon adoption by the General Synod at a stated Full General Synod meeting, with recommendation to the classes for approval. At least two-thirds of the classes shall approve a proposed amendment in order to secure its adoption. If an amendment is approved by the classes, the General Synod, at its discretion, may pass a final declarative resolution on the amendment. When the declarative action has taken place, the amendment shall become effective.

The Disciplinary and Judicial Procedures, Chapter 2

Part I – Discipline

Article 5. Trying a Charge[16]

Sec. 3. The judicatory shall try the charge within thirty days of the filing of the reply, unless the trial is postponed to a later date by consent of the parties and the judicatory involved. Charges against a General Synod professor shall be tried at the first Full General Synod meeting occurring at least thirty (30) days following the filing of the reply, unless the trial is postponed to a later Full General Synod by consent of the parties and the president of the General Synod.

Part II – Complaints

Article 2. Process for Complaints

Sec. 6. The committee shall report in writing its findings and recommendations to its parent judicatory by a date determined by the parent judicatory prior to the next stated meeting or a special meeting or, in the case of reports to the General Synod, prior to the next Full General Synod meeting, and shall furnish a copy of its report to each of the parties. After receiving the report of the committee the judicatory may request to hear the original parties in the case with their counsel. The recommendation(s) of the committee may be adopted, rejected, amended, or referred back to the committee. The judicatory may confirm or reverse, in whole or in part, the action of the lower assembly, or remand the matter to it with instructions.

Part III – Appeals

Article 1. Nature of an Appeal

Sec. 2. An appeal may also be a transfer of a charge against a General Synod professor on whom a judgment has been rendered. The appeal shall be made to the General Synod immediately following the synod that rendered the original judgment and shall be heard at the first Full General Synod meeting thereafter. In an appeal of this nature, any reference in this Part to a "lower judicatory" shall be deemed to refer to the General Synod that rendered the original judgment and any reference in this Part to "higher judicatory" shall be deemed to mean the General Synod to which the appeal is made.

Article 2. Process for Appeals

Sec. 7. The committee shall report in writing its findings and recommendations to its parent judicatory by a date determined by the parent judicatory prior to the next stated meeting or a special meeting or, in the case of reports to the General Synod, prior to the next Full General Synod meeting, and shall furnish a copy of its report to each of the parties. After receiving the report of the committee, the judicatory may request to hear the original parties in the case with their counsel. The recommendation(s) of the committee may be adopted, rejected, amended, or referred back to the committee. The judicatory may confirm or reverse, in whole or in part, the decision of the lower judicatory or assembly, or remand the case to it with instructions.

R-13
To adopt the following amendments to the *Book of Church Order,* Chapter 3, for approval by the synod and to be voted for ratification at the 2015 General Synod (additions are underlined; deletions are stricken out):

The Bylaws and Special Rules of Order – Chapter 3

Part I – The Bylaws of the General Synod

Article 1. Privileges and Duties of Delegates and Administrative Representatives

Sec. 2. Selection and Election of Administrative Representatives

Administrative Representatives selected randomly and subsequently elected by a Full General Synod shall have and, subject to any limitations or additional requirements contained in the *Book of Church Order*, may exercise all of the power, rights, and privileges of General Synod at an Administrative General Synod meeting.

(subsequent section renumbered)

Article 3. General Synod Council

Sec. 1. Membership

The membership of the council shall consist of the following:

a. The president, and vice-president~~, and the immediate past president~~ of General Synod.

b. One member recommended by each regional synod from among its regular classical delegates to the immediately preceding General Synod, and elected by the General Synod upon nomination by the Commission on Nominations.

c. Ten members elected by the General Synod shall be elected from among the regular classical delegates to the immediately preceding General Synod upon nomination by the Commission on Nominations.

d. Six members elected by the General Synod upon nomination by the Commission on Nominations from among the ministers and elders of the Reformed Church in America to assure that requisite gifts, skills, and diversity are present on the council.

e. One non-voting member from the Evangelical Lutheran Church in America (ELCA), upon recommendation of the general secretary of the RCA.

f. The general secretary of the General Synod, *ex-officio* and without vote.

Sec. 3. Term of Office

The term of office for the elected member shall be four years. Members shall be ineligible for two years after they have served their term. Members who have served a partial term of less than two years shall be eligible for an additional full four-year term. The term of office shall be from July 1 of the year they are elected and be completed on June 30. An employee of the GSC, the regional synods, or the classes of the Reformed Church in America may not hold membership on the council. ~~General Synod officers shall serve as members of the council for one additional year following the expiration of their General Synod term of office.~~

Sec. 6. Responsibilities

The responsibilities of the council shall be:

c. To prepare a budget to sustain the established priorities, ministry, and mission of the Reformed Church in America and propose an assessment to the General Synod. Assessments shall be specific dollar amounts voted by the General synod, payment of which shall be mandatory. The specific dollar amount voted upon at Administrative General Synod meetings shall not exceed any limitations established at the immediately preceding Full General Synod meeting.

Article 4. Membership on General Synod Agencies and Commissions

Sec. 1. Terms of Office

The following shall apply to all General Synod agencies and commissions, except as otherwise provided in the constitution or other enabling documents of the agency or commission:

a. The term of office for members shall be ~~three~~ two years.

b. Members may be elected to ~~two~~ three consecutive terms.

Article 6. The Professorate

Sec. 2. Responsibilities

a. The professorate shall engage the church in reflection on theological matters that in its judgment are central to the life and ministry of the church.

b. The professorate shall consider any matter referred to it by the General Synod at a Full General Synod meeting.

c. The professorate may initiate and consider studies on behalf of the entire church and shall submit them to the General Synod for consideration.

d. The professorate shall, upon request, offer advice and counsel to the various agencies and commissions of the General Synod.

e. The professorate may originate and shall review any proposed changes in standards for theological education to the General Synod.

f. The professorate may provide assistance to RCA agencies and assemblies in the preparation and evaluation of candidates for ministry.

g. The professorate shall establish a process for selecting five of its members to attend Full General Synod meetings ~~each year~~ as voting delegates. It shall ensure that each year's delegation includes at least one professor from each of the seminaries, and at least one professor who serves as a teacher or certification committee member under the Ministerial Formation Certification Agency.

h. The professorate shall elect a moderator with a defined length of term.

Article 7. General Synod Agencies

Sec. 1. Definition

General Synod agencies shall be those boards and institutions the enabling documents or constitutions of which have been approved ~~by the General Synod~~at a Full General Synod meeting.

Article 9. Corresponding Delegates

Sec. 1. Corresponding Delegate Privileges

Corresponding delegates fully participate in Full General Synod meetings but cannot vote, make motions, or be elected to office. Unless elected as an Administrative Representative, corresponding delegates shall not attend Administrative General Synod meetings.

Sec. 2. General Synod Professors

A General Synod professor who is present at ~~the session of the~~ a Full General Synod meeting, but who is not a regular delegate from the professorate, shall be recognized as a corresponding delegate.

Article 11. Amendments

The Bylaws and Special Rules of Order of the General Synod may be amended at any ~~stated~~ Full General Synod meeting ~~of the synod~~ by vote of a majority of all the members present, provided that due notice of the proposed amendment has been submitted in writing at a previous ~~stated session~~ Full General Synod meeting and has received the approval of a majority at that ~~session~~meeting. An amendment to the Bylaws and Special Rules of Order shall go into effect upon announcement by the president of the Synod of favorable action under this provision.

Part II – Special Rules of Order of the General Synod

Article 1. Order of Business

Sec. 1. Formation of Full General Synod

a. Call to Order

b. Worship

c. Presentation of Roll of General Synod

d. Seating of Delegates

e. Declaration Concerning a Quorum

f. Reading of the Minutes by Title

g. Procedure for Approving the Journal

h. Presentation of the Rules of Order

i. Appointment of Tellers

j. Approval of the Agenda and Schedule

k. Approval of Advisory Committee Appointments

Sec. 2. Agenda of Full General Synod

a. Disposition of Communications

b. Presentation and Referral of New Business

c. Report of the General Secretary

d. Report of the President

e. Report of the General Synod Council

f. Report of the Board of Directors

g. Report of the Commission on Judicial Business

h. Reports of the Advisory Committees

i. Election of Officers

j. Report of the Corresponding Delegate from the Commission on Church Order

k. Report of the Commission on Nominations

l. Report of the Committee of Reference

Sec. 3. Agenda of Administrative General Synod

a. Call to Order

b. Worship

c. Declaration Concerning Quorum

d. Approval of the Agenda and Schedule

e. Financial Reports

f. Approval of Assessments

g. Other Business Legally Required

h. Adjournment

Sec. ~~3~~4. Close of Full General Synod

a. Transfer of Presidential Office

b. Celebration of the Lord's Supper

c. Adjournment

(subsequent section renumbered)

Article 2. Presentation of Business

Sec. 7. Submission of Overtures

The General Synod may receive overtures from a classis or a regional synod. It shall not receive overtures which deal with matters under adjudication or which make either direct or implied charges against persons. Overtures from classes shall be submitted to the General Synod office or postmarked not later than March 31. Overtures from regional synods shall be submitted to the General Synod office or postmarked within ten days of the close of the annual session of the regional synod. Overtures shall only be considered and acted upon at Full General Synod meetings.

Sec. 8. Presentation and Referral of New Business

The General Synod shall provide an opportunity at Full General Synod meetings for presenting new business in the first session of synod and immediately prior to the last scheduled meeting of advisory committees. The presentation shall include a well-defined statement of the nature and purpose of the proposed business and of the reasons for its presentation as new business rather than through the church's assemblies, agencies, or commissions. All new business shall automatically be referred to the Committee of Reference which shall make

recommendation to the General Synod concerning the acceptance of it as new business and, if accepted, its disposition through referral or other appropriate action.

Article 3. Transaction of Business

Sec. 2. Proposed Amendments to the Book of Church Order

Amendments to the *Book of Church Order* may only be proposed at a Full General Synod meeting. All proposed amendments to the *Book of Church Order* shall be referred to the Committee of Reference in consultation with the corresponding delegate from the Commission on Church Order for final wording and report back to the General Synod.

(R-12 and R-13 [above] were discussed during the all-synod advisory committee process. Those discussions and a resulting recommendation are summarized below in the Report of the 2014 All-Synod Advisory Committees Summarizing Team.)

Amendments to the corporate bylaws of the General Synod may be adopted by a single vote of the General Synod. Consequently, if the 2014 General Synod adopts the foregoing recommendations, at least two-thirds of the classes approve the proposed amendments to *BCO* Chapters 1 and 2, and the 2015 General Synod a) passes the final declarative resolution regarding the foregoing proposed amendments to *BCO* Chapters 1 and 2 and b) votes a second time to approve the foregoing proposed amendments to *BCO* Chapter 3, then the following amendments to the corporate bylaws of the General Synod will be recommended to the 2015 General Synod for adoption at that meeting.

Section 2.03. Quorum: Except as otherwise provided herein or by statute, the presence in person of a majority of the members of the corporation (in the case of a Full General Synod meeting [as defined in Section 2.07 below]) or a majority of the Administrative Representatives (in the case of an Administrative General Synod meeting [as defined in Section 2.07 below], and subject to any additional requirements of the corporation's *Book of Church Order* [*BCO*]) shall be necessary to constitute a quorum for the transaction of business.

Section 2.04. General Synod Meetings: The annual meeting of the corporation shall be held on the second Tuesday of June of each year at the offices of the corporation within the City of New York, or at such other time and place as the Board of Directors shall determine, and at such meeting the president and treasurer shall present an audited report prepared by the corporation's outside auditors, showing in appropriate detail, the following:

1. The assets and liabilities, including the trust funds, of the corporation as of the end of the fiscal year immediately preceding the annual meeting.

2. The principal changes in assets and liabilities, including trust funds during the year immediately preceding the date of the report.

3. The revenue or receipts of the corporation, both unrestricted and restricted to particular purposes, for the year immediately preceding the date of the report.

4. The expenses or disbursements of the corporation, for both general and restricted purposes, during the year immediately preceding the date of the report.

Section 2.05. Notice of Meetings: Notice of all meetings shall be served personally upon or mailed to the usual address of each member (in the case of a Full General Synod meeting) or each Administrative Representative (in the case of an Administrative General Synod meeting) not less than ten (10) days and not more than sixty (60) days prior to the meeting. Notice of a meeting need not be given to any member or Administrative Representative who submits a signed waiver of notice whether before or after the meeting, or who attends the meeting without protesting, prior thereto or at its commencement, the lack of notice to him/her.

Section 2.06. Adjournment of Meetings: A majority of the members present, whether or not a quorum is present, may adjourn any meeting to another time and place. Notice of any adjournment of a meeting of the membership to another time and place shall be given to the members or Administrative Representatives who were not present at the time of adjournment and, unless such time and place are announced at the meeting, to the other members or Administrative Representatives.

Section 2.07. Administrative General Synod Meetings: Alternate annual meetings of the corporation shall be conducted by a number of representatives selected randomly and subsequently elected by the immediately preceding "Full General Synod" meeting (as defined in the *BCO*), which number and type of representatives shall be determined in accordance with the Bylaws of General Synod (*BCO* Chapter 3, Part I) and shall be fewer than the number of delegates established in accordance with *BCO* Chapter 1, Part IV, Article 1. Such representatives may be referred to herein as "Administrative Representatives" and may, subject to any limitations set forth in the *BCO*, exercise all of the powers, rights and privileges of members of the corporation at an annual meeting. Any annual meeting of the corporation conducted pursuant to this Section 2.07 may be referred to as an "Administrative General Synod" meeting. Any annual meeting of the corporation other than an Administrative General Synod meeting may be referred to as a "Full General Synod" meeting if circumstances warrant such a reference in order to distinguish such a General Synod meeting from an Administrative General Synod meeting.

Section 3.01. Board of Directors: The property, affairs, business and concerns of the corporation shall be managed by the Board of Directors (hereinafter the "board").

Section 3.06. Notice of Meetings: Notice of all meetings shall be served personally upon or mailed to the usual address of each director not less than five (5) days and not more than sixty (60) days prior to the meeting. Notice of a meeting need not be given to any director who submits a signed waiver of notice whether before or after the meeting, or who attends the meeting without protesting, prior thereto or at its commencement, the lack of notice to~~of~~ him/her.

Section 5.01. The members of the corporation shall, pursuant to Charter, at each Full General Synod meeting~~the annual meeting of the corporation~~, elect a president and vice-president, appoint a treasurer of the corporation and may elect or appoint such other officers as the needs of the corporation may from time to time require. The general secretary of the corporation shall be the general secretary of the General Synod. Officers need not be members of the board. The officers shall make such reports to the board as may be required by the board.

Section 5.03. Vice-President. The corporation shall have a vice-president who

shall perform such duties as may be prescribed by the president and/or the board. The vice-president shall have and exercise all the powers and duties of the president in case of his/her absence or inability to act and shall perform such other duties as may be prescribed by the board. The vice-president shall attend meetings of the board.

Section 5.04. General Secretary. The general secretary shall have the general and active management of the daily affairs and business of the corporation and shall be the chief operating officer of the corporation. In addition, the general secretary, or a designated substitute shall record all votes and the minutes of all proceedings in a book to be kept for that purpose. The general secretary or a designated substitute shall give or cause to be given notice of all meetings of the board and shall affix the seal of the corporation to such papers as may require it. The said general secretary shall have charge of the corporation's seal, the minute book and such other books and papers as the board may prescribe. The general secretary shall attend meetings of the board.

Section 5.05. Treasurer. The treasurer shall have the care and custody of all the funds and securities of the corporation, and shall deposit the same in the name of the corporation in such financial institutions as the board may designate, and shall disburse the same under such rules and regulations as may be made by the board may from time to time prescribe. The treasurer shall keep full and accurate account of receipts and disbursements in books belonging to the corporation, and shall see that all expenditures are duly authorized and are evidenced by proper receipts and vouchers. The funds, books and vouchers in the treasurer's hands shall at all times be under the supervision of the board and subject to its inspection and control. At the expiration date of said treasurer's term of office, said treasurer shall deliver over to said treasurer's successor all books, moneys and other property or, in the absence of the treasurer-elect, to the general secretary. The treasurer shall attend meetings of the board.

Section 9.01. These bylaws may be amended or repealed by the affirmative vote of a majority of the membership of the corporation at any Full General Synod meeting of the membership so long as the proposed amendment to the bylaws appears on an agenda circulated to all members of the corporation not less than five (5) days nor more than sixty (60) days prior to the meeting.

REPORT OF THE 2014 ALL-SYNOD ADVISORY COMMITTEES SUMMARIZING TEAM

Introduction

"[L]et us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching" (Hebrews 10:24-25, NIV).

This report is about God's call for us to meet together and to encourage one another toward love and good deeds. And it is about your discernment together about how that might be done.

R-12 and R-13 propose amendments to the *Book of Church Order* (*BCO*) in order to accommodate a biennial General Synod model.

As you know, the RCA has discussed a biennial synod for more than one hundred years; it has been on the General Synod agenda twenty-four times, and as of 2012, fifteen special committees had been formed to consider the issue. The idea was raised once again in an overture in 2011. After more work groups, legal consultations, reports from the General Synod Council and from the Commission on Church Order, a task force met in January of this year. R- 12 and R-13 are the result of their work together.

As mentioned, these recommendations propose amendments to the *BCO* to accommodate a biennial synod model. This model could look like: a "full" General Synod one year and a smaller, representative General Synod the next. To make this change would require legal work, substantial amendments to the *BCO*, and probably the transfer of some responsibilities (and authority) from the General Synod to the smaller body with fewer members. These proposed amendments to the *BCO* are before General Synod 2014 now.

The Advisory Group Process

To help General Synod 2014 decide together about whether we will vote yes or no on these recommendations, an all-synod advisory committee process was created to help us listen to God and each other, and to engage with R-12 and R-13 in such a way that we could assess how we feel about voting for or against them.

Delegates met in advisory committees facilitated by trained moderators on Saturday afternoon to delve into R-12 and R-13 in a variety of creative ways, consider the impact of saying yes or no to the recommendations, report their thoughts and feelings about that impact, and ultimately craft a collaborative statement advising how you, the General Synod, should vote.

This work was framed within the creative tension model. In this model we:

- Consider current reality together (What is true about where we are now?)
- Look to God's preferred future (Where do we know God is calling us to go?)
- Get real about our default future (If we continue to do business as usual, where would we be in five, ten, or twenty years?)

We were helped in this process by the decision of last year's General Synod to adopt Transformed and Transforming as our new preferred future. Knowing this, we could take a serious look at the gap between where we are now and where we feel God is calling us to go, and then ask, How do we get from here to there? We talked about whether our cur-

rent General Synod model could effectively move us into God's preferred future, and if not, what would. Specifically, we talked about whether the changes recommended in R-12 and R-13 might be one way for us to move forward.

After the all-synod advisory groups met together on Saturday afternoon, a team of seven moderators gathered to synthesize the material produced by the committees. The team included Leah Dunlap-Ennis, Donna Field, Kristi Kiel, Aaron Klein, Jon Nienhuis, Curry Pikkaart, and Donald Poest. They met on Sunday afternoon and evening until midnight, prayerfully reading through and discussing over one hundred artworks, prayers, Scripture passages, creative writing pieces, charts, reports, and advice statements.

The moderators had a great time with this! We laughed and prayed together a lot. It was a difficult experience as we lived in the tension between many differing opinions, wrestled with questions we couldn't answer, and carefully considered the challenges that were raised. But it was also a joyful and hope-filled experience as we listened to celebrations of God's faithfulness in the past and present and heard dreams for the future.

We began our work by reading two Scripture passages that seemed to express both the desires and the tensions we were hearing. They were: Hebrews 10:24-25 (about continuing to meet together) and Matthew 9:16-17 (about putting new wine in new wineskins).

Then we looked at all the material we had received from committee groups and asked ourselves these questions:

- What do we notice?
- What surprises us?
- What seems missing?
- What commonalities do we see?
- What do we feel people are discerning from God?
- What do we need to bring before General Synod?

We listened and prayed into the thoughts and ideas that were shared. We were humbled by what we heard and hopeful in the things communicated. We are mindful of the width and breadth of the diversity of opinions that delegates brought, but we are also confident that they will hear their voices in our summaries.

The Prayers, Scriptures, and Creative Writing

Before we listen together to the themes that were heard in these groups, we would like to open with a prayer written by advisory group seven.

Creative God, guide us into how you would have us use the resources and gifts you have given us to serve the body. We confess our need to be in control, our fear and lack of trust. Help us to discern what may need to die to bring forth life. Humble us so that we may be able to discern what is best and know how to remain connected to our life source. Make us courageous as we step into the exciting future you have for us. In Jesus' name, amen.

Scripture passages listed with this prayer were John 12:24, Matthew 9:16-17, 1 Corinthians 12:12-27, and John 15. Another common passage among the groups was Hebrews 10:23-24: "[L]et us consider how we may spur one another on toward love and good deeds, not giving up meeting together…"

As you can hear, the prayers were beautiful, and the Scripture passages were compelling. The creative writing pieces also were insightful.

The Artwork

The artwork we saw was interesting and inspiring. There were common themes of people coming together, deepening relationships with God and one another, centeredness in the Word, unity (a fleet of ships, a quilt), growth (roots and trees), getting out of our structures to embrace the world, and above all, hope for the future.

Current Reality and How We Might Move into the Preferred Future

When we talked about current reality, this is what we heard synod say about the value of meeting together:

- We appreciate the **relational** aspect of synod and the ability to put a face with a name.
- We love the fact that General Synod is like a **family reunion**…and while reunions bring joy and stress, fighting and friendship, laughter and tears (and that crazy uncle), you're still family and you love one another.
- We deeply appreciate the experience of **sharing in worship and prayer together**.
- We value the sense of connection to our **shared history and identity**.
- We love the opportunity **we get to learn** about our denomination's mission and ministries.
- We are excited about being able **to celebrate what God has done and is doing in RCA mission and ministry**.
- We appreciate the **sharing of information** so that we might make informed decisions.
- We love to hear **creative storytelling** of what God is doing on the global and local levels…as well as the stories of our lives.
- We value being able to **see the broader picture** of the church and our connection to it.
- We are thankful for the opportunity to **vision together** and to discern the voice of the Holy Spirit.

But while there are many things that we heard delegates share about the value of our meeting together, we also heard them share their frustrations around General Synod. They said:

- We feel that there are times when the issues and priorities of synod are **top-down in nature and forced upon us**.
- We are frustrated that our **structures can seem confining** and do not allow for the Holy Spirit to work freely.
- We feel that so much information is given from the stage that it can sometimes seem like we're attempting to grab **a drink of water from a fire hose**.
- We are frustrated that we do **too much work** in such a short amount of time.
- We are also frustrated that the **length and tediousness** of the business don't allow for joy in the business at hand.
- We have a sense that our **diversity isn't all that it could be** and that all voices aren't always heard.
- We are frustrated in the **division and politicking** that takes place at General Synod.
- We are aware that there remains a certain **level of mistrust** that we have for one another and for the General Synod Council and staff.
- We are unsatisfied with the **disconnect** that exists between what happens here and what happens in our **local congregations**.
- We are frustrated that when we meet together we have such an incredible **opportunity to pour into our leaders**, but we are missing out on that chance.

And yet, out of those realities and longings, there is a sense of hope. A sense of what God is calling us to be. A sense of the way that things should be. A hope for God's preferred future. As we have listened, delegates have shared the longings of their hearts. They said:

- We long to see synod as a place to **equip the saints** for the work of ministry.
- We long to be **collaborative** and to have space to listen to the Spirit's direction and leadership.
- We long to have the business of synod not just be business as usual, but **business that is life-breathing**.
- We long to be a part of a meeting that **makes a difference** globally and locally.
- We long to see what happens at General Synod have a real and relevant **impact in the local church**.
- We long to be together in **worship and celebration**. We cling to the call not to give up meeting together as some are in the habit of doing.
- We long that in our visioning, we would see a clear way forward; that in our listening, we would hear the Holy Spirit; and that in our talking, we would learn **how to walk out and live out God's desire for our denomination and lives**.

Default Future

Although we were stirred by those hopes for the future, we also knew we needed to "get real" about our default future. What will happen if we continue to do business as usual? What would we look like in the next five, ten, or twenty years? The strong consensus from all of the groups was that the picture is bleak. While there are many things we celebrate about the way we do the work of the church together, there are also many things that are broken about the way we do the work of the church together. Although we love meeting together, we cannot continue to do business as usual.

Advisory Committee Feedback

To be honest, this is where the summarizing team got stuck. So we considered the group's consensus charts to test how delegates felt about whether R-12 and R-13 could move us away from the default future and into the preferred future. Looking at those charts all together, it was clear that the noes and yeses were equal. We are divided in our preference. Yet it was also clear that wherever people fell on the issue, they were passionate about it. We are unified in our desire for *something to happen*. In fact, we became increasingly unified the more we talked. We know we want change, but what?

In the end, ten groups advised "no" to adopting the recommendations. Six groups advised "yes" to adopting the recommendations. One group said "maybe," and one abstained. Although this question has been coming before General Synod for over one hundred years, it appears clear that the delegates of General Synod 2014 simply did not feel that they had all the information they needed to make a definite decision…yet.

But we do not despair. We will not defer this indefinitely once again or, as one group said, we will not kick the can down the road. Because even though we heard a definite "no" to this particular proposal, we also heard synod say "yes" to change. And that is something we can work with.

The Moderators' Impressions and Advice

When it is clear that there is a desire for change but no consensus on what kind of change, it is time to switch gears. If we want more information before making a decision, we will get more information. We will also make more room for considering the possible options.

Even in our own advisory committee, when we took time to consider possibilities, we generated a number of plans for concrete models that could be held up with the proposed *BCO* changes to help make the decision about moving forward. And that is what we heard as the most compelling reason for not moving forward: the lack of a concrete plan to pair with these changes.

For these reasons we are going to advise you to do three things:

1. Move away from the biennial language and consider instead a "two-year cycle" for General Synod. We believe this could involve meeting every year—with a twenty-four month term for delegates—but alternating the emphases of our meetings to incorporate the core values that delegates raised in their committees. This would require revisiting the purpose of General Synod and the agenda that we adopt for living into that purpose. It would require a detailed plan for how we will equip the saints for mission and ministry in our times together. But it was not the role of our summarizing team to make the decisions about those details. For that reason, we also advise that you:

2. Create a small committee that represents the diversity of the denomination and of the delegates at this General Synod, and for this committee of people to further discern the desire of the church for the structure of General Synod based upon the excellent and abundant material generated in the advisory committees.

3. Refer R-12 and R-13 to this committee. But wait, this is not kicking the can down the road! Actually, the opposite. We are making a strong proposal for GSC to make space for this committee to create a concrete plan for a two-year cycle of General Synod which we could then consider alongside the proposed *BCO* changes at next year's General Synod. This plan would include a revised purpose and agenda for General Synod, as well as a vision about the equipping for mission and ministry which we yearn to do together. To be clear, we want the committee to use the many things delegates told us in the 2014 General Synod to guide its work, and we want them to bring this plan to the 2015 General Synod for a final vote.

New Recommendation

R-14
To instruct the General Synod Council to create an ad-hoc committee of no more than eight persons, half of whom are delegates to the 2014 General Synod, for the purpose of preparing a concrete plan for a two-year cycle of General Synod that incorporates clearly both a revised means for doing business and provisions for learning and visioning around mission and ministry, using the values and feedback expressed by the all-synod advisory committees of the 2014 General Synod to guide its work, and further,

to bring to the 2015 General Synod a specific plan, the costs and impact on the budget and assessment, and the changes needed in the *Book of Church Order*, and further,

to refer R-12 and R-13 to the ad-hoc committee.

Reasons:
1. Referring the proposed amendments responds to the voice of 2014 General Synod regarding the need for more information to pair with R-12 and R-13.
2. This provides opportunity to further clarify whether R-12 and R-13 are the main or only vehicles to desired change.
3. This also provides General Synod with the opportunity to explore other means to the same end.
4. To deny R-12 and R-13 outright limits the possibilities of moving forward with the creative changes this synod has discussed and "kicks the can down the road" once again.

The cost for this plan will be $10,000. However, there are funds available from last year's request for this work that will fully cover the costs of the meeting. Therefore, there is no need to request additional assessments for Recommendation 14.

Conclusion

We hope delegates have heard their voices in this report. In response to the concerns and hopes they have raised, we respectfully submit this option as a suggestion for how we might move forward into God's preferred future for our denomination and for the way we do our work in the world.

To God be the glory!

A motion was made and seconded from the floor to amend R-14 as follows (deletions are stricken, additions are underlined):

> "…for the purpose of preparing a concrete plan for ~~a two-year cycle of~~ General Synod that incorporates clearly both a revised means for doing business and provisions for learning and visioning around mission and ministry…"

A motion was made and supported from the floor to call the question and cease debate.

VOTED: To cease debate.

VOTED: To adopt the amendment to R-14.

A motion was made and supported from the floor to further amend R-14 as follows (deletions are stricken, additions are underlined):

> "to instruct the General Synod Council to create an ad-hoc committee ~~of no more than eight persons~~, half of whom are delegates to the 2014 General Synod…"

VOTED: To not adopt the further amendment to R-14.

VOTED: To adopt the amended R-14.

The final text of R-14 as amended and adopted reads as follows:

R-14
To instruct the General Synod Council to create an ad-hoc committee of no more than eight persons, half of whom are delegates to the 2014 General Synod, for the purpose of preparing a concrete plan for general synod that incorporates clearly both a revised

means for doing business and provisions for learning and visioning around mission and ministry, using the values and feedback expressed by the all-synod advisory committees of the 2014 General Synod to guide its work, and further,

To bring to the 2015 General Synod a specific plan, the costs and impact on the budget and assessment, and the changes needed in the *Book of Church Order*, and further,

To refer R-12 and R-13 to the ad-hoc committee. (ADOPTED)

GENERAL SYNOD COUNCIL'S RESPONSE TO GENERAL SYNOD 2012 REFERRAL

Response to *MGS 2012*, R-17, p. 89, Assessment Formula

The following recommendation was adopted by the delegates of the 2012 General Synod in response to an ongoing challenge, begun by the delegates of the 2010 General Synod (R-17, *MGS 2010*), to discern how together we fund the goals defined and work assigned by the General Synod.

> That the General Synod Council work with key players in congregations, classes, and regional synods to identify possible ways of implementing a percent formula taking into account the values identified in this report and the challenges identified by prior RCA work on this topic and other denominations; and further,
>
> that the General Synod Council observe the implementation of the percentage of income system currently in place by the Regional Synod of the Far West during the first two years; and further,
>
> that the General Synod Council include in the plans to implement the next denominational goal (post–Our Call) a clearly identified funding plan that would include voluntary and specifically defined funding from local congregations and/or classes with report and recommendation to General Synod 2014.

Context for This Recommendation

The original question about how we fund our work together was raised by past General Synod president John Ornee in his report to the General Synod delegates in 2008. Here is an excerpt from his presentation:

> Last but not least let's talk dollars and cents for just a few minutes. How many of you believe that the church has all the money it needs? Of course it does. Every ministry that your church, classis, regional synod, or General Synod would like to accomplish is sitting in the pockets and bank accounts of your church members. There is no shortage of funds. The problem is sometimes with allocation. How do we get it out of pockets and bank accounts and into ministry?
>
> That's a heart issue isn't it? Jesus said, "It is more blessed to give than to receive" (Acts 20:35). And it's true. The question is how do we get more of our people to want the blessing? I'm not sure exactly how we do that, but I'm quite sure that most people don't feel blessed by assessments. In order to allow more of our people to experience the blessing of giving, I offer the following proposal:

To instruct the General Synod Council to form a task force to study current giving patterns and funding needs in the life of the RCA, and the assessment system, and to report to the General Synod of 2010 possible alternate ways to generate the necessary revenue.

Exodus 36 records an incredible event in the life of the people of Israel. Moses had invited the people to give for the construction of the Tabernacle in the desert. In verse 5 the various craftsmen report "that the people are bringing more than enough for doing the work the Lord commanded to be done." So in verse 6 Moses gave an order and they sent this word throughout the camp, "No man or woman is to make anything else as an offering for the sanctuary." And so the people were restrained from bringing more, because what they already had was more than enough to do all the work. Let's pray into the day when we as the Reformed Church in America give more than enough to do all the work the Lord has commanded to be done.

Values of Doing and Funding Our Work Together

These are the values that were assembled from classis clerks and General Synod 2010 advisory committees:

- Every confessing member equally sharing in funding ministry of greater church
- Gives connectedness
- It is an attempt to practice good financial stewardship
- Fairness and equitability
- We are stronger together than if we worked in smaller groups
- Personal responsibility
- Consistency
- Easy to understand and explain
- Shared participation
- Accountability
- Unity
- Teamwork

Any system used to fund our work together should continue to reflect these values.

Current Practices, Realities, and Disparities in How We Fund Our Work Together

Our present assessment system is easy to administer as it is based on the number of confessing members in the churches in each classis. The system also has challenges that are identified in this list of current practices, realities, and disparities:

- Cultural shifts impact church attendees' desire or felt need to become a member.
- In general, classes use a per-member assessment amount. Few have tried other methods, though some are considering or have considered using a percentage of income or expense.
- The RCA per-member total assessment ranges from 2 percent to 20 percent of congregational income.
- Many have asked if the current system is fair and have struggled when defining what would be fair.
- A per-member amount could discourage real or reported numeric growth.
- There are also several potential exceptions identified within a percentage formula that would need to be addressed in its definition: building projects, endowment earnings, and nonprofit ministries within the church.

- The RCA has dedicated time and money in task forces and surveys and overtures about this topic, most recently in the early 2000s. Several RCA task forces have previously looked at a formula with a percentage of income or expenses, and reviewed the value of assessments to local congregations and studied how assessments are utilized.
- Data reported from individual RCA congregations in the last decade show:

  Total confessing members decreased by 14 percent.
  Total number of churches decreased by 3 percent.
  Total congregational income increased by 26 percent.

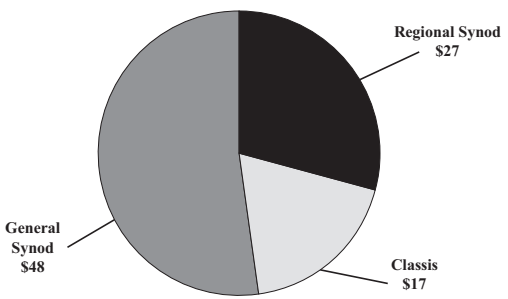
  These statistics are consistent with data available on the websites of many denominations.

Other denominations generally use a percentage of income that ranges from 9 percent (Wesleyans) to 16 percent (United Methodists). The Christian Reformed Church assessments (known as "ministry shares") range from $300 to $380, and include $160 for support of their college and global missions, areas not covered by the RCA assessment amount.

Information on Assessments for Classes, Regional Synods, and General Synod

Classis assessment amounts range from $4 to $44 per member with an average of $17 (data is from 2011).
Regional synod per-member assessments are $15 to $44 with an average of $27.
The 2013 General Synod amount is $48 per member.
The total of the three assessments ranges from $65 to $130, and averages $92.

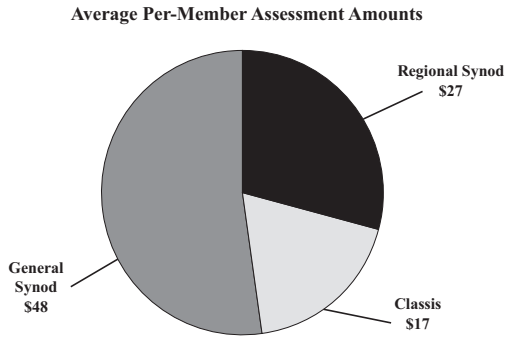
Average Per-Member Assessment Amounts



How much of a church's giving are assessments?

- Assessments are generally 4 percent of total congregational income as reported on the Consistorial Report Form.
- General Synod assessments are, on average, 2 percent of all income.
- Regional synod and classis assessments are, on average, 2 percent of all income.

The work of General Synod is funded mainly through contributions and grants (50 percent). Assessments cover 32 percent of the funding needed to carry out the work.



Implementation

- During this year of transition into the goals of Transformed and Transforming, staff and the GSC have focused on defining the costs of implementing and carrying out the work assigned from General Synod. No change to a percentage formula has been defined during this transition.
- Classis clerks were consulted during their annual pre-synod meeting in 2013, and are very open to transition to a percentage of income formula for calculating the overall General Synod assessment dollar amount needed to fund the work. Classes have the freedom to allocate out to local congregations their share of General Synod assessment. The clerks asked the finance department for tools and assistance in determining the local allocation methods.
- The general secretary and development staff are developing a capital campaign to address the voluntary funding portion of the denominational goal.

GENERAL SYNOD COUNCIL'S RESPONSE TO GENERAL SYNOD 2010 REFERRAL

Response to *MGS 2010*, R-91, p. 340, Critique the Effects of White Privilege

To direct the General Synod Council and the Commission on Race and Ethnicity to study and critique the effects of white privilege in the processes and operations used and decisions made by General Synod and General Synod Council.

REPORT OF THE TASK FORCE TO ADDRESS WHITE PRIVILEGE IN GENERAL SYNOD AND GENERAL SYNOD COUNCIL PROCESSES, OPERATIONS, AND DECISIONS

Why Is the Reformed Church in America (RCA) Talking about White Privilege?

Through a range of actions the RCA has shown a desire to address the effects of both racism and white privilege. It has made clear that its best future—the one God has planned for it—is one in which the effects of racism and white privilege are one day eradicated. Most notably, the General Synod of 2006 pointed the RCA toward "a multiracial future freed from racism." It did so by adding a sixth priority to Our Call, the RCA's ten-year ministry commitment that was then the overarching plan for the denomination.

In 2013, General Synod made clear its ongoing commitment to a multicultural future freed from racism when it amended Transformed and Transforming, a new 15-year strategy for Radically Following Christ in Mission Together, to include this emphasis.

The genesis of this R-91 Task Force to address white privilege came prior to the adoption of Transformed and Transforming: in 2010 the Commission on Race and Ethnicity (CORE) reminded the General Synod that, to become freer from racism, we needed to move beyond *being opposed to* racism and sexism and to *be* more intentional in "improve[ing] our ability to recognize and address, indeed reform, the privilege and power that divides us" (*MGS 2010*, p. 339). CORE offered recommendations adopted by General Synod to form two task forces to address the effects of white privilege, each in different spheres:

- The first, in the sphere of discipleship, was designed to resource individuals and congregations in forming disciples of Christ who are freed from the harmful and hurtful effects of white privilege (R-89, *MGS 2010*, p. 337-338). The R-89 Task Force completed its work with its report to General Synod last year.
- The R-91 Task Force—whose report you are reading—was intended to address systemic challenges in the General Synod's and General Synod Council's (GSC's) ways of organizing and making decisions that keep non-whites at the margins, observing the GS/GSC's work without being able to fully participate (R-91, *MGS 2010,* p. 340).

In March 2012, this second task force, the R-91 Task Force on White Privilege in GS/GSC Processes, Operations, and Decisions, was called together.

The recommendations offered for consideration this year build on the six offered last year. In fact, they build on the work of numerous commissions and committees going back to at least 1957 when the General Synod adopted the "Credo on Race Relations." One of this year's recommendations will put into place a new task force that would continue the work of this task force.

What Is White Privilege? Is It Present in the RCA?

What *is* white privilege? Where does the term come from? And why is the RCA talking about it? Is it about the world we live in or about our church? Is there anything we can do about it?

Many definitions—some quite complex and academic—have been given for white privilege. Here is a straightforward description, written from the perspective of a white person:

> White privilege is not something that white people necessarily do, create or enjoy on purpose. Unlike the more overt individual and institutional manifestations of racism…, white privilege is a transparent preference for whiteness that saturates our society. White privilege serves several functions. First, it provides white people with "perks" that we do not earn and that people of color do not enjoy. Second, it creates real advantages for us. White people are immune to a lot of challenges. Finally, white privilege shapes the world in which we live—the way that we navigate and interact with one another and with the world (Jennifer R. Holladay, *White Anti-Racist Activism: A Personal Roadmap* [Crandall, Dostie & Douglass Books, Inc., 2000]).

For those who prefer a more succinct, academic approach, here is another definition: "A right, advantage, or immunity granted to or enjoyed by white persons beyond the common advantage of all others" (academic.udayton.edu/race/01race/whiteness05.htm).

Few people would deny that people of different races are treated differently in our world and culture. On a day-to-day basis, persons of color feel the destructive impact of the effects of white privilege but are less powerful than white people to do anything about it.

Those in the best situation to correct it are the least aware of it and have very little personal motivation to attend to it. Therein lie the challenges and the reasons for writing this section of the report from a white perspective. It is white people who need to develop additional motivation to address dynamics of race.

In thinking about the special *perks*, *advantages* and *different ways of navigating the world* that white people experience *in our denomination*, consider the following, again written from the perspectives of white people:

- As I got on a plane to come to General Synod, others may have wondered if I, too, was headed to Pella for General Synod and reached out to introduce themselves.
- If I am white, I can go unnoticed, if I choose, in most RCA congregations and at General Synod. There's usually someone to talk to who understands my background. I'm not considered an "example of my race," neither a positive nor a negative example. I'm me. People don't assume I got where I am professionally or in the church because of my race.
- When the history of the RCA is told, it includes people of my race and maybe even people from my own family tree. Their names and contributions are celebrated.
- If I have a long history in the RCA personally or through my family, when meeting a new person, I can almost always find someone we know in common.
- The majority of the presenters and spokespersons at General Synod are of my race, which adds to the sense that people like me are shaping the future of our denomination.
- When commissions or agencies of the RCA recommend changes to the standards for ordination, no one says or implies that we should be careful not to lower our standards for my racial-ethnic or cultural group.

A Word about Language

How we talk about and label our difference can be tricky business. What people call one another strongly influences how we work together, how we relate to each other, and assumptions we make about each other. But without language *about* our differences, we can't discuss or overcome differences.

Recognizing that respectful ways of speaking about people and groups are in flux, the task force struggled with language. How do we name groups and simultaneously call out racism without perpetuating disempowering language traps? After grappling with how to speak and write, the task force settled on language used in the 2010 report to General Synod of the Commission on Race and Ethnicity. For the purposes of this report, "white people" is used to refer to Caucasian people, and "people of color" is used to refer to persons of varying skin color and ethnic heritage. "Racial/ethnic" was also considered, but this was dismissed, as everyone, including Caucasians, has a race and ethnicity.

Does Scripture Have Anything to Say about White Privilege?

The term "white privilege" is not found in Scripture, but the idea of privilege itself is. Race was not a driving force in first century New Testament culture, but the idea that the culture offered certain advantages for Jews over Greeks, for free people over slaves, and for men over women was. The author of Galatians acknowledged this "privilege" when he cast a vision of a new way of relating made possible through Christ's reconciling work on the cross: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28).

Paul points to Christ, who actively set aside his own privilege as the Son of God and encourages us to do the same:

> Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross (Philippians 2:5-8).

This passage makes clear that setting aside privilege requires sacrifice.

Paul then points to himself as an example of a person of great privilege who, following Christ and for the sake of Christ, counts his advantages "as loss because of the surpassing value of knowing Christ Jesus":

> If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ (Philippians 3:4-8).

Though Paul could easily have ignored the advantages he had and continued to enjoy the privileges they afforded, he chose not to. We are challenged to do the same.

Some Personal Statements of Lament

Our task force met, prayed, worshiped, and worked together over the course of two years. In many ways the time we spent together felt like a microcosm both of the challenges and of what we hope the RCA will experience in a multicultural future freer from racism. Our relationships and experiences grew in amazing ways as we spoke honestly about the pain that racism and white privilege have created for all God's people. At our last gathering we felt compelled to write statements that were both confession and lament for the past that we cannot change, and hope for a future in which we can be changed. We did that by completing the sentences, "My heart breaks when I look to our past and see…" "My deepest hope for what we might one day be is…" "This vision compels me to…" Below are just a few of our statements. We would encourage you to write your own!

Jeffrey Petersen (white)
My heart breaks when I look to our past and see generations of pain inflicted by the persistent sin of racism. Generations of men, women, and children have been denied opportunities to thrive because of the color of their skin. Generations of those in the racial majority have fought to maintain privilege without recognizing the damage it does to their souls. Generations of communities have been impoverished by a homogeneity that denies them the chance to grow and flourish.

This is true for our North American society, but it is equally true in our Reformed Church in America. Our hands are not clean. Our hearts are not pure. Through overt racism and unaddressed white privilege we are complicit in the shame of our shared past. For although we claim a Christ who, in his own body, broke down the dividing walls of hostility, we have left them standing:

In our structures.
In our churches.
In our hearts.

My deep hope is that we might one day receive the gift, and fulfill the obligation, of unity in its fullness. That we would embody the reconciling love of Christ's kingdom in ways that stand as a beacon to the world, a testimony to the power of the cross to heal the deepest wounds.

It is this vision that compels me to recognize and relinquish all that falls short of God's vision for the beloved community Jesus died, and conquered death, to create. To repent of my own prejudices. To let go of the power my privileged status affords me. To enter deeply into relationships with those whose racial experiences can challenge and enrich my own. To speak truth in a church and society that doesn't always want to hear it. To confess with my lips and profess in my actions the reconciling love of Christ made visible to us in the humble beauty of the cross.

Yong B. Kim (Korean)
My heart breaks when I look to our past and see someone who doesn't recognize himself or herself "privileged." Such person includes me. God created us in God's image (Imago Dei). God said, "Let us make humankind in *our* image, according to *our* likeness" (Genesis 1:26, emphasis added); that is not singular but triune and *communal*. The privileged person is not communal but just singular and individual. So, he or she is living his or her life against God's heart. Then, my heart breaks. God's heart breaks.

My deepest hope for what we might one day be is that we recognize ourselves created in communal being with others and live such a communal life, as Jesus did for us. He didn't take privilege over us: "though he was in the form of God, did not regard equality with God as something to be exploited" (Philippians 2:6). He became very communal with us, among us, into us. He made himself nothing, taking the very nature of a servant, being made in human likeness and being found in human form (Philippians 2:7, 8). I hope such a day will come, as Jesus came to us, for us, into us, on such a day.

This vision compels me to go to and talk with both the privileged and the unprivileged to make them communal in Jesus. This is my local (community) mission. I have been doing such mission in Manhattan for the past eight years and will strengthen that ministry by starting a new church of all people of the privileged and the unprivileged together in one commune, as Jesus did. He ate with tax collectors and sinners (Matthew 9:10) and said, "I have come to call not the righteous but sinners" (Matthew 9:13).

I hope the new church will be full of both the sinners and the righteous who think themselves "privileged," not separated, not segregated, but communal in Jesus Christ.

Nick Miles (Native American)
My heart breaks when I look to our past and see the divisive lack of trust among Christians, particularly among race, how human privilege infringes upon the rights of all those elements our Creator put upon this earth for all to live in harmony with, be it human, natural, animal, fowl, or water being. Generations of people have misunderstood and abused the intentions of our Creator's instructions to have dominion over the earth.

My deepest hope for what we might one day be is to truly be an inclusive church, to have respect for all living things, inanimate and animate, so that the existence of all creation would be sustainable, rather than have a rippling effect on all.

This vision compels me to be more accountable for my own actions and be an advocate for others who are unable to be effective in their own voice.

Lynn Japinga (white)
My heart breaks at how slow and resistant and stubborn the RCA has been in dealing with issues of race and privilege.

My deepest hope is that the church will genuinely value and include everyone fully, not because of "slots" or force or numbers but because we welcome a diversity of gifts and perspectives and we don't think there is only one way (as opposed to acting as a paternalistic, white majority that occasionally throws a bone to people of other cultures).

This vision compels me to keep thinking about what representation means. Who sits at the table and why? How do we ensure diverse leadership and input when it still seems to require some kind of legislation to enact?

Members of the task force and the bodies they represent are as follows: Shari K. Brink (moderator); Michelle Chahine; Lynn Japinga, Commission for Women; Yong Kim; Angie Mabry-Nauta; Nick Miles; Amy Nyland; Jeffrey Petersen, General Synod Council; Jimmie Stevenson; Lewis Tait Jr., Commission on Race and Ethnicity; Claudette Reid, staff; Earl James, staff; and Shani Baker, staff.

Toward a Theology for Our Multiracial, Multicultural Context

Last year, at the recommendation of the R-91 Task Force, General Synod acted

> To request the Commission on Theology, in consultation with the R-91 Task Force on White Privilege in GS/GSC Processes, Operations, and Decisions, to prepare a paper on the theological vision for a multiracial and multicultural church and to include biblical models to help us realize this vision (*MGS 2013*, p. 159).

The Commission on Theology met with the task force in October 2013 and quickly arrived at a shared acknowledgement that white people have an extremely difficult time, first of all, grasping white privilege in its full systemic sense, and secondly, being willing to give up and/or use that privilege for the benefit of persons of color.

In discussion, we also agreed that simply preparing a paper as prescribed in last year's action would have very little impact on the life of churches and the RCA as a whole. In place of a paper we determined that a curriculum resource would be more helpful and that such a curriculum would:

1. Provide an introduction to the reality of white privilege; provide practical ways for churches to examine the presence and impact of white privilege in their lives/settings; and open the opportunity for acknowledgement, repentance, and the choosing of a new way of walking in regard to white privilege and ongoing racism.
2. Provide a multicultural exploration of key biblical texts that provide a vision focused on the core call of the gospel to unity, justice, and reconciliation, along with models for becoming a genuinely multiracial and multicultural church. The curriculum will itself model the vision we seek. This part of the curriculum will be created by a diverse group who together will select the biblical texts that will be the focus of the curriculum and gather others from their racial/ethnic/cultural community to reflect on the meaning of the texts.

The task force looks forward to the ongoing work of the Commission on Theology, along with members of the task force, toward this curriculum for presentation to the General Synod in 2015.

Reflecting Our Multiracial Future in the Composition of General Synod

One of the most significant ways we can overcome the effects of white privilege in the processes and decisions of General Synod is to ensure that the racial diversity that is already present and increasing in the RCA is fairly represented among delegates to General Synod. The 2013 General Synod affirmed this by its adoption of R-37:

> To direct the Commission on Church Order, in consultation with the R-91 Task Force on White Privilege in GS/GSC Processes, Operations, and Decisions, to propose changes to the *Book of Church Order* that would create an at-large voting delegation to General Synod composed of ministers and elders representing the racial/ethnic diversity of the RCA (*MGS 2013*, R-37, p. 160).

The task force worked with the Commission on Church Order this past year in response to R-37. We would direct you to their report in this workbook and encourage the adoption of their recommendation for creating such a delegation.

Toward a Stronger Relationship between the GSC and Native American/Aboriginal Constituencies

Last year, at the recommendation of the task force, General Synod adopted R-39:

> To instruct the General Synod Council to reach out to the Native American/Aboriginal congregations to reestablish connection and begin rebuilding trust (*MGS 2013*, R-39, p. 162).

The R-91 Task Force applauds the General Synod Council in its determination to reestablish connections and rebuild trust with Native American/Aboriginal ministries through its support of the Native American Welcome Center at Rutgers University (New Brunswick, New Jersey) as a new missional community and through its affirmation of the coordinator of Native American/Aboriginal ministries position as an advocate for nurturing a trustful relationship with the Native American/Aboriginal community. We also applaud GSC's efforts to increase the Native American/Aboriginal voice in its various operations.

The *Book of Church Order* in Our Multicultural Future Freed from Racism

How the RCA governs itself through our *Book of Church Order* can either enhance or detract from our ability to live in ways that are multiracial, multicultural, and freer from racism.

The *Book of Church Order* developed first in a mono-ethnic and then in a mono-racial context; that context, along with its philosophical and theological frameworks, have influenced the RCA's governance. But how do these governance frameworks serve us in our increasingly multiracial contexts and in the future to which we believe God is calling us? Do some parts of our polity fit well in the RCA's context? Would modification of some of our governance expectations and methods serve us better? Are there portions of our polity that simply do not work well in today's multiracial contexts and even contribute to race-based disparities within the RCA's part of the body of Christ?

The R-91 Task Force strongly urges General Synod to explore these questions. The task

force believes we have a confessional duty for such an examination. The Belhar Confession emphasizes that the values of unity, reconciliation, and justice are deeply embedded in God's own character, and, consequently, must become deeply embedded in the character of God's people. In the multiracial contexts within which RCA congregations and assemblies find themselves, how can we make sure our polity does not inadvertently support white privilege, but rather that it underscores unity, reconciliation, and justice among our racial and ethnic groups? Past experience provides further motivation to examine the ways we govern ourselves under the *BCO*. At its October 2011 meeting, the General Synod Council received the final report of its committee that had investigated reports of neglect by classes of their racial/ethnic congregations. The report concluded that neglect of *BCO* responsibility toward racial/ethnic congregations appeared to exist and this report was circulated among regional synods and, perhaps, classes.

By contrast, the Evangelical Covenant Church is one of a very few denominations that has effectively and fruitfully made strides toward becoming a multicultural denomination freer from racism. In order to accomplish this transition, it developed a planning and evaluation tool called "The Five-Fold Multi-Dimensional Test" or "Five-Fold Test." The tool is used both for planning and for evaluating ministries, initiatives, processes, and operations that increase freedom from racism. The tool can be used to first establish a baseline of the current situation and then to establish goals as to where the ministry, initiative, process, or operation should be by the end of the evaluation period (e.g., three, six, nine, or twelve months later). The tool is then used again at the end of the period to review progress and set new goals.

The five dimensions are as follows:

1. Population: Who is at the table in terms of racial/ethnic people? Where do we want to be regarding people at the table three, six, or nine months or a year from now?

2. Participation: Of the people at the table, how are they participating? Do they appear contributory or disengaged, and why? Where do we want to be regarding how people present will participate in three, six, or nine months or a year from now?

3. Power: Of the people at the table and participating, how is influence used? How are decisions really made and who really makes them? How are preparations for decision-making done, and are those preparations equitable across racial-ethnic lines? Where do we want to be regarding how influence is used three, six, or nine months or a year from now?

4. Pace-Setting: Given the levels of presence, participation, and power, what new missional opportunities are we better prepared to take on, and what existing missional challenges are we better able to address? Where do we want to be regarding preparedness to take on new and existing missional challenges three, six, or nine months or a year from now?

5. Purposeful Narrative: Do we describe ourselves like a main river with various different racial-ethnic streams, or do we describe ourselves as one large river moving forward together? Where do we want to be regarding how we describe our racial-ethnic togetherness three, six, or nine months or a year from now?

The dimensions of this tool are used simultaneously and the various dimensions reinforce each other. Continued use of the Five-Fold Test has assisted the Evangelical Covenant Church in becoming a multicultural, freer from racism denomination. Its use can assist the RCA to the same end.

R-15
To direct the General Synod Council to create a task force to assess the *BCO* utilizing the Five-Fold Test and make recommendations for changes to its order that are consistent with the tenets of the Belhar Confession and that will aid the RCA's transition to becoming a more multicultural denomination that is freer from racism; and further,

that the task force include the general secretary, the racial/ethnic council presidents, the General Synod president or vice president, the GSC moderator, a representative of the Commission on Church Order, and a number of additional members necessary to create a membership that is at least 50 percent people of color and contains experts in cultural competency in the RCA's most populous racial/ethnic groups; and further,

that the task force make an interim report to General Synod 2015 and a final report to General Synod 2016.

A motion was made and supported from the floor to amend R-15 as follows (deletions are stricken, additions are underlined):

To direct the General Synod Council to create a task force to assess the ~~*BCO*~~ RCA's governance utilizing the Five-Fold Test and make recommendations for changes…"

VOTED: To amend R-15.

A motion was made and supported from the floor to further amend R-15 as follows (deletions are stricken, additions are underlined):

…and that will aid the RCA's transition to becoming a more multicultural denomination ~~that is freer from racism~~; and further, …

VOTED: To not adopt the further amendment to R-15.

VOTED: To adopt R-15 as amended.

The final text of R-15 as amended and adopted reads as follows:

R-15
To direct the General Synod Council to create a task force to assess the RCA's governance utilizing the Five-Fold Test and make recommendations for changes to its order that are consistent with the tenets of the Belhar Confession and that will aid the RCA's transition to becoming a more multicultural denomination that is freer from racism; and further,

that the task force include the general secretary, the racial/ethnic council presidents, the General Synod president or vice president, the GSC moderator, a representative of the Commission on Church Order, and a number of additional members necessary to create a membership that is at least 50 percent people of color and contains experts in cultural competency in the RCA's most populous racial/ethnic groups; and further,

that the task force make an interim report to General Synod 2015 and a final report to General Synod 2016." (ADOPTED)

And, similarly, we offer this related recommendation:

R-16
To encourage the General Synod Council to experiment with at least one regional synod and at least five classes with the use of the Five-Fold Test as a means to assist these assemblies in fulfilling their responsibilities as outlined in the *Book of Church Order* in a multicultural and multiracial context, for report to the 2015 and 2016 General Synods on the efficacy of the tool and any recommendations for further use. (ADOPTED)

The Processes and Operations of the General Synod Council

While much of the R-91 Task Force's work has centered on the work of the General Synod, our mandate also included studying and critiquing "the effects of white privilege in the processes and operations used and decisions made by the…General Synod Council." This section of our report focuses on recommendations intended to help the GSC fulfill its responsibilities in working toward a multicultural future freer from racism in the context of Transformed and Transforming. Because they deal with GSC's own policies they were addressed at their March 2014 meeting. What follows is the original report, with a summary of GSC actions in italics.

The first recommendation to GSC acknowledged the importance of representation, which was affirmed by the 2013 General Synod in the adoption of R-40:

> To instruct the General Synod Council to ensure diverse racial-ethnic representation in the planning, implementation, and evaluation of General Synod initiatives, programs, and resources, including the RCA's anticipated new direction resulting from the discernment process; and further,
>
> to instruct the GSC to revise or create necessary policies to monitor the fulfillment of this goal" (*MGS 2013*, p. 163).

The GSC should be commended for addressing diverse racial representation on GSC by creating permanent seats for representatives from the racial/ethnic councils. Likewise, the general secretary should be commended on his commitment to leading a fully multiracial staff. Now, the same intentionality needs to be ensured in the policies directing the work of GSC and the general secretary. For the effects of white privilege to be diminished, there should be people of color at the highest levels of involvement with the planning, implementation, and evaluation of the key projects that will support the fulfillment of Transformed and Transforming. The recommendations that follow reference policies within the GSC's policy governance framework.

> Recommendation:
> To direct the GSC to adopt the following policy:
> Policy Type: Executive Limitations
> Policy Title: *Racial Diversity in Staff Teams*
> The General Secretary will not plan, implement, or evaluate key projects or strategic priorities without ensuring that at least 25 percent of those assigned to the staff team are people of color.

This policy was adopted at the March 2014 GSC meeting.

The next recommendation encourages the GSC to broaden its practices for assuring "successful organizational performance" (GSC policy GP-3, point 3). Policy MD-5, Monitoring General Secretary Performance, establishes three methods for monitoring performance:

> The GSC will acquire monitoring data by one or more of three methods: a) by internal report, in which the General Secretary discloses compliance information, along with his/her justification for the reasonableness of interpretation; b) by external report, in which an external, disinterested third party selected by the GSC assesses compliance with policies augmented with the General Secretary's justification for the reasonableness of his/her interpretation; and c) by direct GSC inspection, in which a designated member or members of the GSC assess compliance with policy, with access to the General Secretary's justification for the reasonableness of his/her interpretation.

While there are three methods available, GSC rarely makes use of more than method a), "internal report, in which the General Secretary discloses compliance information, along with his/her justification for the reasonableness of interpretation." Internal report alone is insufficient for evaluating successful organizational performance, especially in regard to understanding areas where racial inequality and white privilege persist. Therefore, we offered the following recommendation to GSC:

> Recommendation:
> To direct the GSC to engage a consultant with expertise in program evaluation, organizational and cultural change, and addressing racial inequity for the purpose of developing successful strategies for more broadly gathering data to monitor "assurance of successful organizational performance," especially in regard to racial equity.

This recommendation was adopted at the March 2014 meeting as amended:

> *To direct the GSC to engage a consultant with expertise in program development, evaluation, organizational and cultural change, and addressing racial inequity for the purpose of developing successful strategies for living out the multiracial component of Transformed and Transforming, and for more broadly gathering data to monitor "assurance of successful organizational perfo*rmance," especially in regard to racial equity.

GSC's desire was to expand the original recommendation by involving a consultant in the design phase, not just with evaluation.

The next recommendation acknowledges that white privilege is most easily recognized by those most affected by it, namely, persons of color. The *BCO* gives the racial/ethnic councils responsibility as advising bodies to GSC. In that role they are uniquely situated to offer their perspective regarding the impact of white privilege on the implementation of projects and distribution of resources. While each racial/ethnic council has a representative on GSC to present any concerns during the monitoring process, they would be more effectively engaged in the process by providing their own monitoring data regarding the extent to which racial/ethnic congregations, multiracial congregations, and leaders of color are being engaged by the projects and resources of the General Synod.

> Recommendation:
> To direct the GSC to add a new point 3 to GSC policy MD-5 as follows:
> 3. <u>In addition, the GSC will annually acquire monitoring data regarding racial equi-</u>

ty in the organizational accomplishments of GSC Ends policies from the racial/ethnic councils.
(with subsequent points renumbered)

This recommendation was not adopted at the March 2014 meeting, a decision supported by members of the task force. GSC felt it would be wise to wait on such a policy until the completion of its work with the consultant as defined in the previous recommendation. This policy will be considered as part of that process.

Finally, it is the conviction of the task force that progress in overcoming the effects of white privilege and living into a multicultural future freer from racism will only occur if that vision is embedded at the very center of the Reformed Church in America's missional identity. The GSC has a wonderful opportunity to lead the church through the policies adopted for the fulfillment of Transformed and Transforming. It is toward that end that we offered the following:

Recommendation:
To direct the GSC to create a new Global Ends policy incorporating the vision of a "multicultural future freer from racism."

This recommendation was adopted at the March 2014 meeting.

Such a Global Ends policy might be as simple as "To equip missional churches and communities for a multicultural future freer from racism." This would incorporate the ends-focused statement of the preamble of Transformed and Transforming, namely that we be a multicultural church freed from racism, while also being consistent with the 1997 mission statement ("to equip congregations for mission") and reflecting the general secretary's language that we are "equipping missional churches and communities." It has the additional advantage of being simple enough to bring clarity to the future we are working toward together with God.

Ongoing Monitoring

The R-91 Task Force is grateful for the opportunity to serve the RCA and propose changes that will help us live more fully into God's vision for our multicultural future freer from racism. As our work has ended we recognize the need for ongoing monitoring to ensure successful implementation of the recommendations that have been adopted from our reports to both the 2013 and 2014 General Synods.

R-17
To instruct the Commission on Race and Ethnicity to monitor the successful implementation of recommendations proposed by the R-91 Task Force on White Privilege and adopted by the 2013 and 2014 General Synods; and further,

to include this information in their reports to General Synod for the next five years. (ADOPTED)

The task force envisions that these suggestions could be discussed and carried out by the racial/ethnic councils, the Commission on Race and Ethnicity, and the Office of Multiracial Initiatives and Social Justice, but also in collaboration with the Commission for Women, the Office of Global Mission, and any other bodies that could inform a concerted approach to challenging the privilege that divides us. But the foundation must be a broadening and deepening commitment on the part of white brothers and sisters to come along-

side RCA brothers and sisters of color to better understand and act to be the body of Christ that we are called to be.

RESOLUTION REGARDING JICARILLA APACHE REFORMED CHURCH

The following resolution was proposed in anticipation of the celebration by Jicarilla Apache Reformed Church (Dulce, New Mexico) of its 100th anniversary in the fall of 2014.

R-18
Be it resolved that the 208th regular session of the General Synod of the Reformed Church in America, meeting at Central College in Pella, Iowa, in the month of June 2014, offers its congratulations to Jicarilla Apache Reformed Church in Dulce, New Mexico, on the celebration in the autumn of 2014 of its one hundredth anniversary of faithful ministry of the gospel of Jesus Christ to the people of Dulce, New Mexico, and beyond.

Be it further resolved that the 208th regular session of the General Synod of the Reformed Church in America, on behalf of the Reformed Church in America, expresses to Jicarilla Apache Reformed Church its continued prayers for years of continued ministry with Native American people in that area. (ADOPTED)

GENERAL SYNOD COUNCIL'S REPORT REGARDING NEW BUSINESS

One item of new business was presented and referred to the Committee of Reference as follows:

The Consistory of New Hope Reformed Church of Powell, Ohio requests that General Synod transfer New Hope Reformed Church, Rev. Stephen M. Norden and Rev. Sarah E. Palsma to the Classis of Rochester.

Reasons for submission as new business:

1. At its annual assembly on May 5, 2014, the Regional Synod of the Great Lakes approved the following: "To transfer the churches and ministers and the assets/liabilities of Lake Erie Classis to South Grand Rapids Classis, with the exception of those churches and ministers from Lake Erie Classis who desire to be transferred to another classis, effective June 30, 2014, and to disband Lake Erie Classis after the transfer process is complete. And further, to authorize the Executive Committee of the Synod of the Great Lakes to execute the transfer of those churches and ministers from Lake Erie Classis who desire to be transferred to another classis, or to form a new classis prior to the disbanding of Lake Erie Classis. The Executive Committee is also authorized to take any other legal actions that are necessary to complete the process."
2. After being informed of the action of the Regional Synod of the Great Lakes, the consistory of New Hope Reformed Church, at its meeting on June 10, 2014, voted to request that the church and its ministers be transferred to the Classis of Rochester.
3. The actions of the Regional Synod of the Great Lakes and the request of the Consistory of New Hope Reformed Church were, of necessity, taken at a date that did not permit this request to come to General Synod through the ordinary reports of the church's assemblies.

4. The synod executive of the Regional Synod of the Great Lakes, Rev. Richard Veenstra, suggests that this transfer be executed as expeditiously as possible.
5. Since the transfer from the soon-to-be disbanded Classis of Lake Erie to the Classis of Rochester will be from a classis in the Regional Synod of the Great Lakes to a classis in the Regional Synod of Albany, this requires an action of General Synod.

   "The General Synod shall form regional synods. It may make changes in their boundaries and may transfer classes and churches from one regional synod to another" (Chapter 1, Part IV, Article 2, Section 3).

In response to the new business, the Committee of Reference offered the following recommendation:

R-19
To grant the requests of the consistory and the called ministers of New Hope Reformed Church of Powell, Ohio, to transfer New Hope Reformed Church from the Classis of Lake Erie, Regional Synod of the Great Lakes, to the Regional Synod of Albany, subject to receipt by the office of the General Synod of written approval of this transfer from the clerks of the Regional Synod of the Great Lakes and the Regional Synod of Albany. (ADOPTED)

Reasons:
1. Though the *BCO* (Chapter 1, Part IV, Article 2, Section 3) clearly states that the General Synod has the responsibility and authority to transfer classes and churches from one regional synod to another, it is wise for the General Synod to always seek to be in conversation with the other governmental units, assemblies, and agencies regarding pertinent issues.
2. General Synod has no authority to transfer ministers. This authority lies within the classis.

OVERTURES

Commissioned pastors serving higher assemblies

1. The Holland Classis overtures the General Synod to instruct the Commission on Church Order, in consultation with the Commission on Theology, to review the designation of commissioned pastors as "temporary members of classis" and to consider possible procedures whereby commissioned pastors could serve as delegates to higher assemblies.

Reasons:

1. The *Book of Church Order* defines the commissioned pastor as an elder and makes provision for a commissioned pastor to be a "temporary member" of classis, but it nowhere defines that nature of this person's rights and responsibilities to the overall work of the classis, except for a prohibition on representation at higher assemblies. Clearer definitions are required to help classes best supervise and utilize these persons under their jurisdiction.
   a. Part II, Article 14, Sec. 12. "The commissioned pastor shall remain a member of a local church, but is amenable solely to the discipline of the classis as set forth in Chapter 2, Part I, Article 3 of the *Book of Church Order*, for the period of commissioned service" (p. 58).
   b. Part II, Article 14, Sec. 9. "The commissioned pastor shall be a temporary member of classis, but shall not serve as an elder delegate, during the period of commissioned service" (p. 57).
   c. Part II, Article 12, Sec. 15. "Temporary members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America" (p. 55).
2. The *BCO* also identifies ministers from other denominations serving RCA congregations as "temporary members [of classis]," and in defining these temporary members, declares that they "shall not subscribe to the declaration" (Part II, Article 12, Sec. 15). Yet the *BCO* requires the classis to commission commissioned pastors at a regular or special session, using an RCA-approved liturgy. As a part of that commissioning, the pastor being commissioned is required to read orally before the classis the Declaration for Commissioned Pastors (Formulary 16) and sign the classis "book containing the declaration" (Formulary 16, p. 138). This action clearly communicates that a commissioned pastor is **not** a temporary member of the classis by the *BCO*'s own definition of a temporary member. It would appear that the requirement of a classis-appointed commissioning service, which includes the oral declaration and signing the book, would identify the commissioned pastor as a member of classis for the period of commissioned service. We suggest the identification of commissioned pastors as temporary members of the classis, and thereby grouped with ministers who are members of other denominations, is an inaccurate application of the term. We are asking that our church order find a way to resolve this dilemma.
   a. Part II, Article 14, Sec. 6. "After a classis approves a candidate for commission to an authorized ministry, the classis shall appoint a time and place for a commissioning service at a regular or special classis session. The service shall utilize a liturgy approved by the General Synod. The Declaration for Commissioned Pastors shall be made orally by the candidate in the presence of the classis as part of that order for commissioning" (p. 57).
   b. Formulary 16—Declaration for Commissioned Pastors. "(This declaration shall be made orally by the candidate in the presence of the classis at the beginning of each commissioning approved by the classis. The newly commissioned pastor shall then sign a book containing the declaration.)" (p. 138).
   c. Part II, Article 12, Sec. 15. "Temporary members shall not subscribe to the declara-

tion, but, in accepting temporary membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis" (p. 55).

3. A classis sends ministers and elders as delegates to a regional synod and the General Synod. However, a commissioned pastor, who is ordained to the office of elder in the RCA yet functions similarly to a minister of Word and sacrament, is barred from delegate service or participation at a higher judicatory both as an elder and a pastor. We find this situation confusing and exclusionary for this growing group of persons doing ministry in our congregations and under the supervision of our classes.

2. South Grand Rapids Classis overtures the General Synod to instruct the Commission on Church Order to propose amendments to the *BCO* that will create a procedure that permits commissioned pastors to serve as delegates to synod assemblies.

Reasons:

1. Present situation. The *Book of Church Order* provides these instructions:
   a. Part II, Article 14, Sec. 6. "After a classis approves a candidate for commission to an authorized ministry, the classis shall appoint a time and place for a commissioning service at a regular or special classis session. The service shall utilize a liturgy approved by the General Synod. The Declaration for Commissioned Pastors shall be made orally by the candidate in the presence of the classis as part of that order for commissioning" (p. 57).
   b. Part II, Article 14, Sec. 9. "The commissioned pastor shall be a temporary member of classis, but shall not serve as an elder delegate, during the period of commissioned service" (p. 58).
   c. Part II, Article 14, Sec. 12. "The commissioned pastor shall remain a member of a local church, but is amenable solely to the discipline of the classis as set forth in Chapter 2, Part I, Article 3 of the *Book of Church Order*, for the period of commissioned service" (p. 58).
   d. Part II, Article 12, Sec 15. "Temporary members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America" (p. 55).
   e. Part II, Article 12, Sec 15. "Temporary members shall not subscribe to the declaration, but, in accepting temporary membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis" (p. 55).
2. The confusion the *BCO* instructions present:
   a. The *BCO* defines commissioned pastors as temporary members of a classis during the period of commissioned service. The *BCO* states that "temporary members shall not subscribe to the declaration" (p. 55).
   b. However, the *BCO* also requires the classis to commission commissioned pastors at a regular or special session, using an RCA-approved liturgy. As a part of that commissioning, the pastor being commissioned is required to read orally before the classis the Declaration for Commissioned Pastors (Formulary 16) and sign the classis "book containing the declaration" (Formulary 16, p. 138). This action clearly communicates that a commissioned pastor is **not** a temporary member of the classis by the *BCO*'s own definition of a temporary member. Indeed, the commissioned pastor is a full member of the classis during the period of commissioned service.
   c. A classis currently sends ministers (members) as delegates to a regional synod and the General Synod and also sends elders as delegates. However, a commissioned pastor, who is ordained as an elder and functions as a minister of Word and sacrament,

remains out of such delegate rotation because the commissioned pastor has been declared a temporary member. We find this contradictory.

d. This situation is unfair not only for the commissioned pastor, but also the congregation and the classis. Our General Synod and regional synods are missing the important contribution these officeholders would bring to our shared deliberations.

3. The solution we are suggesting.
   a. We suggest the language describing the commissioned pastor as a temporary member of the classis should be removed from Part II, Article 14. Commissioned pastors are then properly recognized as members of the classis during their period of service.
   b. Furthermore, since commissioned pastors are members of the classis and function as pastors in the classis (not elder delegates), we suggest it is equitable and consistent to permit them to participate as other pastors in all church assemblies.
   c. We believe the suggested solution is beneficial to the greater church because commissioned pastors are then able to fully embrace the role and fulfill responsibilities to which they have been charged.
   d. We believe the suggested solution would end this current inconsistency within our church order.

3. The Classis of the Southwest overtures the General Synod to make an appropriate change to the *Book of Church Order* to allow elders who are commissioned by their classis as a commissioned pastor to be eligible to be elder delegates to higher assemblies, namely the General Synod and the applicable regional synod. Specifically, that change would be:

Chapter 1, Part II, Article 14, Section 9:

***Sec. 9.* The commissioned pastor shall be a temporary member of classis, ~~but~~ and shall not ~~serve as~~replace an elder delegate from a church, during the period of commissioned service.**

Further, an often-heard objection to such a change is a potential minister-elder imbalance because the commissioned pastor–elder functions in ministry more like a minister than an elder. Therefore the Classis of the Southwest overtures the General Synod to change the *Book of Church Order* to limit classes to having no more than one of its elder delegates be an elder who is also a commissioned pastor within that classis. Specifically, that change would be:

Chapter 1, Part IV, Article 1. General Synod Defined

The General Synod is the highest assembly and judicatory of the Reformed Church in America. It consists of two minister delegates and two elder delegates from each of the classes having four thousand or fewer confessing members on the roll of its churches, and one minister delegate and one elder delegate for each two thousand confessing members, or fraction thereof, from each of the classes having more than four thousand confessing members on the roll of its churches as computed in accordance with the Bylaws of the General Synod; one elder or minister delegate from each of the regional synods; five General Synod professor delegates, drawn from each of the theological seminaries of the Reformed Church and the Ministerial Formation Certification Agency; a number of furloughing missionary and chaplain delegates; and corresponding delegates provided for in the Bylaws of the General Synod. A classis shall not have more than one of its elder del-

<u>egates be an elder who is also a commissioned pastor within that classis.</u> Voting rights shall be limited to elder delegates and those minister delegates who are actively serving in ministries under the jurisdiction or with the approval of an assembly. The General Synod is a permanent, continuing body which functions between stated sessions through the General Synod Council, commissions, and agencies.

Further, because the 2012 General Synod took similar action that requested the Commission on Church Order to consider *BCO* changes to allow commissioned pastors to serve as elder delegates to higher assemblies and the commission refused to propose such *BCO* changes, the Classis of the Southwest overtures the General Synod to make the *BCO* changes directly, without referral, for recommendation to the classes for approval.

Reasons:

1. Commissioned pastors are covenantal partners in the ministry of the Reformed Church in America. As the *Book of Church Order states*, "A commissioned pastor is an elder who is trained, commissioned, and supervised by a classis for a specific ministry within that classis that will include the preaching of the Word and the celebration of the sacraments" (1.II.14.1). As such, commissioned pastors are currently serving in a number of roles such as lead pastor, associate pastor, children's pastor, church planter, etc. that involve the same ministry as ministers of Word and sacrament. They have been given the privilege of front-line ministry within the Reformed Church in America, but do not have covenantal voice in the overarching ministry of the denomination. This seems to us to be a disparity and not a parity within the covenantal relationships afforded to commissioned pastors.
2. By not allowing the voice of commissioned pastors at higher assemblies, the Reformed Church in America has developed a situation of injustice, currently and potentially. The injustice is current in that many of our Hispanic pastors—we believe a growing segment in the RCA—are commissioned pastors. They have taken the route of commissioned pastor for a number of reasons: 1) The cost of the traditional route of ordination, which includes obtaining an MDiv degree or equivalent, is unaffordable. Although the income disparity is one that the writers of this overture mourn as a societal injustice, we also find it a greater injustice that, after having provided an affordable pathway to ministry, the Reformed Church in America takes away that minister's voice at the higher judicatory. 2) Commissioned pastors of Hispanic descent for a variety of reasons have barriers other than cost for receiving the necessary education for the ministry of Word and sacrament ordination requirements. One is that some, though very adept at ministering the gospel within their cultural contexts, do not have the educational degrees or training to be accepted into a master's-level program. If the Reformed Church in America continues in its policy of disallowing the voice of commissioned pastors at higher judicatories, we may create further injustices and diminish our impact in our vision of a multicultural future freed from racism. This may also be so for other multicultural pastoral candidates, who may find some of the same barriers as our Hispanic brothers and sisters.
3. By not allowing commissioned pastors to have a voice at higher assemblies we have created an illogical disparity within the offices. An example of that is Agustin Hubert, a Southwest Classis elder in training to become a commissioned pastor. Hubert was selected to be an elder delegate at the 2012 General Synod. Hubert not only participated as a voting member of General Synod, he was also frequently used on the stage for his tremendous gifts of translating between English and Spanish. In September of 2012 Agustin completed his training and examination and was commissioned as the pastor of the English-speaking congregation at Longview Community Church. Now as a com-

missioned pastor he is no longer allowed to serve as a delegate at a higher assembly. Does this make sense? As an elder, ordained to that office, he is eligible to serve as a delegate to any RCA assembly for life. We then increase his training in all areas of ministry, examine him to assure he is prepared for additional kingdom responsibility, and commission him to serve in a role based on his gifts. Why would an increase in ministry capacity disqualify one from a privilege and duty to give voice at higher judicatories?

4. The Zeeland Classis overtures the General Synod to create a procedure that enables commissioned pastors to serve as delegates to synod assemblies.

Reasons:

1. Present situation. The *BCO* provides these instructions:
   a. Part II, Article 14, Sec. 6. "After a classis approves a candidate for commission to an authorized ministry, the classis shall appoint a time and place for a commissioning service at a regular or special classis session. The service shall utilize a liturgy approved by the General Synod. The Declaration for Commissioned Pastors shall be made orally by the candidate in the presence of the classis as part of that order for commissioning" (p. 57).
   b. Part II, Article 14, Sec. 9. "The commissioned pastor shall be a temporary member of classis, but shall not serve as an elder delegate, during the period of commissioned service" (p. 58).
   c. Part II, Article 14, Sec. 12. "The commissioned pastor shall remain a member of a local church, but is amenable solely to the discipline of the classis as set forth in Chapter 2, Part I, Article 3 of the *Book of Church Order*, for the period of commissioned service" (p. 58).
   d. Part II, Article 12, Sec 15. "Temporary members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America" (p. 55).
   e. Part II, Article 12, Sec 15. "Temporary members shall not subscribe to the declaration, but, in accepting temporary membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis" (p. 55).
2. The confusion the *BCO* instructions present:
   a. The *BCO* defines commissioned pastors as temporary members of a classis during the period of commissioned service. The *BCO* states that "temporary members shall not subscribe to the declaration."
   b. However, the *BCO* also requires the classis to commission commissioned pastors at a regular or special session, using an RCA-approved liturgy. As a part of that commissioning, the commissioned pastor is required to read orally before the classis the Declaration for Commissioned Pastors (Formulary 16) and sign the classis "book containing the declaration" (Formulary 16, p. 138). This action clearly communicates that a commissioned pastor is **not** a temporary member of the classis by the *BCO*'s own definition of a temporary member. Indeed, the commissioned pastor is a full member of the classis during the period of commissioned service.
   c. A classis currently sends ministers (members) as delegates to a regional synod and the General Synod and also sends elders as delegates. However, a commissioned pastor, who is ordained as an elder and functions as a minister of Word and sacrament, remains out of such delegate rotation because the commissioned pastor is said to be a temporary member. We find this contradictory.
   d. This situation is unfair not only for the commissioned pastor, but also the congregation and the classis. We believe the General Synod and regional synods are missing the important contribution these officeholders would bring to our shared deliberations.

3. The solution we are suggesting.
   a. We suggest the language describing the commissioned pastor as a temporary member of the classis should be removed from Part II, Article 14. Commissioned pastors are simply members of the classis during their period of service.
   b. Furthermore, since commissioned pastors are members of the classis and function as pastors in the classis (not elder delegates), we suggest it is equitable and consistent to permit them to participate as other pastors in all church assemblies.
   c. We suggest the proposed solution is beneficial to the greater church because commissioned pastors are then able to fully embrace the role and fulfill responsibilities to which they have been charged.
   d. We suggest the proposed solution would end a current inconsistency within our church order.

In response to Overtures 1, 2, 3, and 4, the Advisory Committee on Church Order and Governance recommended:

R-20
To direct the direct the Commission on Church Order to propose changes to the *Book of Church Order* to allow commissioned pastors to serve as delegates to General Synod and regional synods, paying particular attention to the proposed addition to Chapter 1, Part IV, Article 1 as expressed in Overture 3 from the Classis of the Southwest, with report back to General Synod 2015. (ADOPTED)

Reasons:
1. Commissioned pastors are covenantal partners in the ministry of the Reformed Church in America. We need to hear their voices in our gathered assemblies.
2. Inclusion in the higher assemblies would invite commissioned pastors to fully embrace their role and fulfill the responsibilities to which they have been charged.

Gun-control legislation

5. The Classis of Passaic Valley overtures the General Synod, in light of the continuing tragedy of gun violence in our nation, to direct the Rev. Dr. Tom De Vries to write to President Obama, all federal and state senators and representatives, and all fifty state governors our desire that they need to swiftly pass and implement legislation that will do the following:
- **Eliminate public sale of high-powered assault weapons and handguns.**
- **Eliminate public sale of ammunition for high-powered assault weapons and handguns.**
- **Eliminate gun magazines with a capacity of over ten rounds.**
- **Eliminate gun-show loopholes that allow the sale of any weapons.**
- **Insist upon universal gun registration and background checks for all purchasers of weapons in every state, including at all gun shows.**

As faithful Christians, we are distressed by the rising violence in our country and the proliferation of assault weapons in the hands of non-military and non–law enforcement personnel. We believe that the time has come for us to step forward as an entire denomination to model Christ's ethics to our world. As Reformed Christians, it is our responsibility to hold our state and national leaders accountable to the will of God for human life.

Reasons:
1. Unemployment is one of the strongest predictors of gun violence in cities. Poverty was

more highly correlated with gun violence than drug use, mental illness, or the presence of weapons in high schools. In Chicago's wealthier neighborhoods, gun crime and gun possession are almost non-existent; in its poorest neighborhoods, the homicide rates place them among the most violent city districts in America ("What not to say after a mass shooting," Ana Marie Cox, *The Guardian U.S.*, Sept. 18, 2013).

2. Suicide by firearm has now outpaced gun homicide. In 2010, there were almost twice as many suicides as homicides and those suicides were concentrated in states with the fewest restrictions on gun ownership. About 90 percent who attempt suicide by gun succeed ("The gun toll we're ignoring: suicide," Leon Neyfakh, *Boston Globe*, Jan. 20, 2013. http://www.bostonglobe.com/ideas/2013/01/20/the-gun-toll-ignoring-suicide/xeWBHDHEvvagfkRlU3CfZJ/story.html; "What not to say after a mass shooting," Ana Marie Cox, *The Guardian U.S.*, Sept. 18, 2013; "State wide gun ownership tied to suicide deaths," Anne Harding, Reuters, September 27, 2013. www.reuters.com/article/2013/09/27/us-health-gunownership-suicide-idUSBRE98Q0S320130927).
3. According to a study by the National Center for Health Statistics, in any given year in the U.S., people who committed suicide were seventeen times as likely to have lived in homes with guns as people who did not ("What not to say after a mass shooting," Ana Marie Cox, *The Guardian U.S.*, Sept. 18, 2013; "The gun toll we're ignoring: suicide," Leon Neyfakh, *Boston Globe*, Jane. 20, 2013).
4. Firearm suicide rates among soldiers have averaged about three hundred a year since 2009. In 2012 suicides outnumbered combat deaths. Among veterans, between 2005 and 2011, 49,000 former service members took their own lives, a rate twice that of the civilian population. ("What not to say after a mass shooting," Ana Marie Cox, *The Guardian U.S.*, Sept. 18, 2013).
5. Women who suffer domestic violence are 14.6 times more likely to die by firearm and in 75 to 80 percent of domestic violence gun deaths, the perpetrator has a history of gun violence ("What not to say after a mass shooting," Ana Marie Cox, *The Guardian U.S.*, Sept. 18, 2013).
6. A study, led by a Boston University School of Public Health researcher, examines the claim by the NRA that increased gun ownership doesn't lead to increased gun violence. The study, covering 1981 to 2010 in all fifty states, found a "robust correlation between estimated levels of gun ownership and actual gun homicides at the state level, even when controlling for factors typically associated with homicides. For each 1% increase in the number of guns owned, the state firearm homicide rate rose 0.9%" ("Link between rates of gun ownership and homicides," www.sciencedaily.com/releases/2013/09/130912203315.htm).
7. Countries with lower gun ownership are safer than those with higher gun ownership. Researchers from NYU's Lanzone Medical Center and St. Luke's Roosevelt Hospital in NYC evaluated the possible associations between gun-ownership rates, mental illness, and the risk of firearm-related death by studying data from twenty-seven developed countries. There was a significant correlation between guns per head per country and the rate of firearm related deaths, with Japan (having few guns) on one end of the spectrum and the U.S. (having the most guns per 100,000) on the other. This argues *against* the notion that more guns meant less crime ("'Guns do not make a nation safer,' say doctors," www.eurekalert.org/pub_releases/2013-09/ehs-dno91613.php).
8. Guns play a role in other violent crime. Twenty-five percent of robberies of businesses are committed with guns. Fatalities are three times more likely in robberies committed with guns ("Robbery violence," Philip J. Cook (1987), *Journal of Criminal Law and Criminology* 70 (2), NCJ108118, www.ncjrs.gov/App/Publications/abstract.aspx?ID=108118).
9. According to the Slate gun deaths project, three months after Newtown there have been 4,499 gun deaths in the U.S.—4,409 U.S. armed forces were killed during the nine-year Iraqi war. According to the Brady Campaign, an average of 32 people (including eight children and teens under 20) are killed from guns every day. The U.S. firearm homicide

rate is 20 times higher than the combined rates of 22 countries that are comparable in wealth and population. Since Newtown (Dec. 2012) and as of March 22, 2013, guns have killed at least 2,249 people. In Chicago, 71 died due to guns; in Grand Rapids/Kentwood, 13 died; in Indianapolis, 25 died; in Philadelphia, 34; in Newark, 11; and in NYC, 31 ("US gun deaths since Newtown exceed Iraq war deaths," Clare Kim, 5-20-13, http://TV.msnbc.com/2013/05/30/u-s-gun-deaths-since-newtown...; "One nation under the gun: Thousands of guns deaths since Newtown", Jason Cherkis, 3-22-13, www.huffingtonpost.com).

10 .Dan Keating wrote on March 22, 2013 in the *Washington Post*, "Whites are far more likely to shoot themselves [60% of suicides are gun related] and African Americans are far more likely to be shot by someone else" ("Gun deaths shaped by race in America," Dan Keating, *The Washington Post*, 3-22-13, www.washingtonpost.com/sf/feature/wp/2013/03/22/gun-...).

11. If the RCA is pro-life and anti-abortion, how can it not be pro-life and anti-gun? The late Cardinal Bernadin of Chicago wrote in his "Seamless Garment of Life" that there has to be a consistency between a pro-life position—"you can't be anti-abortion and [still be] pro-war, pro-gun, and pro-violence." Pulitzer Prize–winning journalist Thomas Friedman concluded in an op-ed in the *New York Times* that being pro-life shouldn't be limited to the beginning of life ("Don't let it rip: On the seamless nature of "Pro-Life," Edmund Lo, S.J.,11-15-12, on web-log "IBO et Non Redibo" [a web-log of miscellany by Canadian Jesuits]).63 percent of Catholics want stricter gun control; 69 percent of African Americans support stricter control; even 60 percent of the religiously unaffiliated support it. But only 35 percent of white Evangelical Protestants support gun control and only 42 percent of white mainline Protestants support gun control (Blog entry by Dr. Robert P. Jones, CEO of the Public Religion Research Institute on the *Washington Post* website in August 2012). *What's wrong with this picture?*

12. The people of Israel and Judah often relied on other kings to protect them, not trusting in God alone. Many of the Old Testament prophets railed against this. Have we become like the people of Israel, that we don't trust that God will protect us and that we have to have a gun to do that? It seems that our nation depends more on their guns to protect them than on our God.

13. Many religious groups have expressed a need for stricter gun control, including the ELCA, the NCC, the Union for Reform Judaism, the Episcopal Church, and the Presbyterian Church (U.S.A.) (www.pcusa.org/media/uploads/acswp/pdf/gun-violence-policy.pdf; www.mcc.org/FearNot/communities; download.elca.org/ELCA%Resource%Repository/Ban_WeaponsSPR89.pdf).

14. Mikhail Kalashnikov, in late December 2013, on his death bed, apologized for the millions of people that the assault weapon he invented had killed. Over 100 million AK-47 rifles have been sold across the globe and have become synonymous with civil wars and guerrilla fighters, as well as terrorists ("Kalashnikov inventor haunted by unbearable pain of dead millions," *The Guardian*, Jan. 13, 2014, www.theguardian.com/world/2014/jan/13/Kalashnikov-weapon-inventor-spiritual-pain-dead-millions).

In response to Overture 5, the Advisory Committee on Overtures and New Business recommended:

R-21
To deny Overture 5. (ADOPTED)

Reasons:

1. A similar overture was deeply debated and denied last year (R-46).
2. It is more effective to empower grassroots prayer and activism, instead of the general secretary and staff being our primary voice.
3. Every RCA member has the opportunity to share letters with their elected officials,

which could have a greater impact than a single letter.
4. In prayer, we can seek understanding of how the gospel brings healing to the underlying social issues that contribute to violence, such as unemployment and despair.
5. A new recommendation follows, encouraging us to spend time in prayer deploring violence caused by guns and other means.

> R-22
> To direct the General Synod to spend time in prayer, based on 1 Timothy 2:1-4, as we deplore the violence caused by guns and other instruments of senseless violence, and to encourage churches to lift up this concern in prayer throughout the coming year.

"…I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth" (1 Timothy 2:1-4).

Reasons:
1. It is more effective to empower grassroots prayer and activism, instead of instructing the general secretary and staff to be our primary voice.
2. In prayer, we can seek understanding of how the gospel brings healing to the underlying social issues that contribute to violence, such as unemployment and despair.

A motion was made and supported from the floor to amend R-22 as follows (deletions are stricken, additions are underlined):

> …and to encourage churches to ~~lift up~~ respond to this concern in prayer and grass roots activism throughout the coming year.

VOTED: To amend R-22.

VOTED: To adopt R-22 as amended.

The final text of R-22 as amended and adopted reads as follows:

> **R-22**
> **To direct the General Synod to spend time in prayer, based on 1 Timothy 2:1-4, as we deplore the violence caused by guns and other instruments of senseless violence, and to encourage churches to respond to this concern in prayer and grass roots activism throughout the coming year. (ADOPTED)**

Review of BOBS retirement program

6. The Central Plains Classis overtures the General Synod to appoint an objective task force of three to five clergy and laypersons to review and assess the various aspects of RCA Board of Benefits Services (BOBS) programs relating to clergy and clergy retirement, paying particular attention to the following items, and to report their findings and recommendations to the 2016 General Synod:

> **1. Solicit and secure input from active and retired RCA clergy on how effectively current policies, procedures, and practices of the BOBS provide them with the necessary financial resources and**

tools for living in retirement;

2. **Evaluate the appropriateness of plan participants' disproportionate share in the cost of the various assistance and grant programs administered by the BOBS;**
3. **Assess the wisdom of placing a ceiling on the amount of funds which can be withdrawn by the BOBS from the accounts of plan participants;**
4. **Review how the policies, procedures, and practices of the BOBS adhere to and reinforce the RCA's *Book of Church Order*; and further, review the structures and exercise of authority and oversight by General Synod of the BOBS to determine whether the BOBS's policies, procedures, practices, plan documents, and constitutions are being administered consistent with the *BCO*;**
5. **Determine whether an appeal process should be available to plan participants.**

Reasons:

1. First item:
   - There have been significant changes in the age of persons entering ministry, family configurations, and economic forces that impact retirement preparedness.
   - The level of plan participants' knowledge of and sophistication in regard to financial planning, restrictions in the current RCA program, and the variety of investment tools now available to clergy which were unavailable for years may suggest changes be made for the best interests of clergy.
   - Health care needs, longevity, and other factors impact plan participants' needs for financial resources.
2. Second item:
   - The RCA's "Covenant of Grace/Covenant of Care" repeatedly quotes from the Scripture passages pertaining to supplying the needs of the needy and vulnerable. The second-to-last paragraph of the document states, "The book of Acts testifies that the covenant of care was close to the heart of the church from its inception. All who believed were not only together but had all things in common" (taken from the RCA website 2013). However, in attending to the needy clergy-related RCA persons, RCA plan participants carry a disproportionate load of this responsibility rather than spreading it across the entire church.
   - The unintended consequences of withdrawing resources from plan participants is that of reducing plan participants' incomes significantly in a time when they need it most; and also, it may result in their not being able to afford basic costs of living.
3. Third item:
   - The plan document for the BOBS allows it to "periodically withdraw an amount from Plan assets…for any administrative service costs…and…funding for supplemental assistance to those individuals eligible…and the programs the Board deems necessary to effectively provide such assistance" (Reformed Church in America Retirement Plan Document, Article V, 5.4). The lack of a specified limit allows the board to withdraw any amount of plan participants' funds if the board "deems it necessary to effectively provide such assistance."
   - The withdrawal of these funds has the impact of reducing the resources of retirees as much as 15 percent annually.
   - While it is assumed that the BOBS would not withdraw all of the plan assets, there is good reason to set specific limits to prevent the sign or suggestion of possible abuse.
4. Fourth item:
   - The Constitution and Rules of the Board of Benefits Services of the Reformed Church in America as amended and effective July 1, 2013, states: "The Board of

Benefits Services is an agency of the General Synod of the Reformed Church in America (General Synod), and as such is subject to all provisions of the Reformed Church in America *Book of Church Order* (*BCO*), as the same may be amended from time to time, applicable to such agencies" (I,1,2). However, in a letter of correspondence from the BOBS to classis clerks, dated December 12, 2013, BOBS wrote, "However, if a consistory or other RCA employer is audited by the IRS they will be subject to the plan document rule, not the *BCO*." This appears to be inconsistent with and/or contrary to the RCA Constitution.

5. Fifth item:
   - RCA polity has long valued the opportunity for appeal. The *BCO* (Chapter 2, Part III) provides a process of appeal for clergy and judicatories. However, the Retirement Plan document states, "All determinations and actions of the Board shall be final and conclusive on the Employer, Employees, Beneficiaries and all other persons" (Reformed Church in America Retirement Plan Document, Article XI, 11.2).
   - Without some provision for appeal it is highly likely that the cries of plan participants, for whatever reasons, will not be heard. Those cries will be left in the BOBS offices.

In response to Overture 6, the Advisory Committee on Overtures and New Business recommended:

R-23
To instruct the Board of Benefits Services, as part of its strategic planning process, to include a review of the appeals process. (ADOPTED)

Reasons:
1. We affirm BOBS's current practices of process refinement and note that many of Overture 6's concerns are being addressed in the current strategic plan.
2. Third-party surveys and reviews are currently being done every other year, soliciting input from active and retired RCA clergy.
3. The BOBS staff assures us that the retirement and assistance funds are not co-mingled; the retirement funds are handled by Fidelity while the assistance program funds are in the General Fund.
4. Each participant is encouraged to go directly to the board with any concern.

Ministry with youth with disabilities

7. The Mid-Hudson Classis overtures General Synod 2014 to charge the appropriate Transformed and Transforming initiative to:
   a. Create a list of available resources for ministry with children and youth who have disabilities, including resources on mental health and mental illness in children.
   b. Research and disseminate examples of creative youth ministries and congregations where young people with disabilities are included in all aspects of youth ministry.
   c. Amend policies for selecting members of task forces so that people with disabilities and family members of people with disabilities are participants on task forces addressing children's and youth ministries.
   d. Create new resources, ensuring that these serve all students by following the principles and applications of Universal Design in education.
   e. Develop curriculum recommendations and rationale for RCA seminaries and colleges training persons for youth ministry so that ministry training will include training for youth with disabilities.

f. Develop an assessment tool that congregational youth ministries can use to assess their accessibility and hospitality toward youth with disabilities, including a description of best practices for inclusion.

g. Develop a model performance evaluation for youth ministers that includes how well they are engaging youth with various disabilities in the youth group activities.

Reasons:

1. Youth with disabilities comprise 13 percent of all youth, when measured by the number of children and young people who receive Individual Educational Plans in the school systems in North America. In addition, among people ages 15 to 44, mental illnesses are the most prevalent disability. Only one child in five who needs mental health services receives them, according to the Canadian Mental Health Association. Some 10 to 20 percent of youth experience a diagnosable mental health disorder. Suicide is the second-leading cause of death after accidents for young people. Jesus directed much of his ministry to people who were at the margins of society. Children and youth dealing with disabilities of various kinds find themselves at the margins. The church must turn its attention to these youth whom society pushes to the edges.
2. All people, including all children and youth, are made in God's image and therefore are deserving of respect, dignity, and engagement in the ministry of the church. In addition, as members of the covenant through baptism, children and youth with disabilities deserve respect, dignity, and engagement in the life of God's people.
3. For most young people who have disabilities, puberty becomes an extremely difficult time of life. When they are younger, some are included in ministries of the church and have an active social life with nondisabled and disabled friends, but when puberty comes their nondisabled peers usually stop associating with them. The church must not reflect society in this regard but must be a caring community where all youth can find a place and group in which they belong and participate.
4. Students experience inclusive education in school among peers both with and without disabilities. Respect for youth with disabilities by church youth leadership fosters respect on the part of the youth themselves. However, if certain youth are excluded, all youth are shown that exclusion of certain individuals is acceptable in church. If these same young people (with and without disabilities) see youth with disabilities left out of church programming and activities, they may become disillusioned with the church as a whole and choose to leave.
5. Typically, when performance evaluations are done, church staff involved in youth ministry are asked no questions about their ministry with the youth who have disabilities. As a result, this aspect of ministry often gets ignored. Yet all youth need to receive ministry and all need to be encouraged to use the gifts they bring to the life of the church.
6. Assessments of church and youth ministry health must ask not only who is coming but also who is *not* coming to youth group activities. The entire church—not just the youth group—misses out on the bigness of God when some youth are excluded from ministry.
7. Youth ministry could take on even more significance given that most teenagers with disabilities neither go on to college nor participate in typical rites of transition experienced by most nondisabled youth. As a result, youth with disabilities feel even more left out and left behind. Youth ministry, done well, could help these members of God's family transition to adult roles within the congregation and in the community. In addition, parents of youth with disabilities could find the church to be a relatively safe place for learning to let go and help their son or daughter learn adult behavior.

In response to Overture 7, the Advisory Committee on Overtures and New Business recommended:

R-24
To direct the General Synod Council to charge the appropriate Transformed and Transforming initiative(s) to:

- **Create a list of available resources for ministry with children and youth who have disabilities, including resources on mental health and mental illness in children.**
- **Research and disseminate examples of creative youth ministries and congregations where young people with disabilities are included in all aspects of youth ministry.**
- **Amend policies for selecting members of task forces so that people with disabilities and family members of people with disabilities are participants on task forces addressing children and youth ministries.**
- **Create new resources, ensuring that these serve all students by following the principles and applications of Universal Design in education.**
- **Develop curriculum recommendations and rationale for RCA seminaries and colleges training persons for youth ministry so that ministry training will include training for youth with disabilities.**
- **Develop an assessment tool that congregational youth ministries can use to assess their accessibility and hospitality toward youth with disabilities, including a description of best practices for inclusion.**
- **Develop a model performance evaluation for youth ministers that includes how well they are engaging youth with various disabilities in the youth group activities.**
- **Pursue a collaborative implementation of this recommendation with CRC Disability Concerns.**

And further, if funding cannot come from existing Transformed and Transforming revenue sources, new funding is not to exceed 15 cents per confessing member. (ADOPTED)

Reasons:
1. We affirm the validity of the reasons stated in Overture 7.
2. To encourage our continued partnership with the CRCNA.
3. To be good stewards of our resources and to make sure sufficient funding is made available.

Dissolution of call upon reaching the age of seventy

8. The Reverend Classis of Wisconsin overtures the General Synod of the Reformed Church in America to amend the *Book of Church Order* by deleting Chapter 1, Part ll, Article 12, Sec. 10.

~~***See. 10.*** **When a minister of a church has attained the age of seventy years, the ministerial relationship to that church shall be terminated. The classis shall terminate the relationship at a special meeting, or not later than the next regular meeting. The classis shall then appoint a supervisor over the church, unless other contractual relations approved by classis are in effect. Those who reach the age of seventy years may continue to be employed by contract. The contract shall be for no more than twelve months and any renewal shall be subject to approval by consistory and classis. Retired ministers may be commissioned to a form of ministry.~~

Reasons:

1. This is age discrimination, in that it requires a person of 70 years of age and above to be subject to a process that is not required of those below 70.
2. It violates the stand the Reformed Church in America has taken, as stated in "RCA Job and Employment Opportunities" (stated at the end of the listings)

> We, the Reformed Church in America, believe that God created people of all races and ethnicities in his own image and that our employees are the key to the ministry to which we have been called. Unlawful discrimination and harassment is contrary to our values and adversely affects all of us in the workplace. Therefore, the Reformed Church in America subscribes to a philosophy and practice of equal employment opportunity and diversity. We recognize our moral and social responsibility to go beyond the provisions of statutory laws, and support and contribute to the wider process of change through all aspects of our work and practices in order to eliminate discrimination and promote equality and diversity. We are committed to ensure that our recruiting, hiring, promotion and other employment practices and procedures do not unlawfully discriminate against individuals on the basis of any protected characteristic.

3. It violates the Age Discrimination in Employment Act of 1967 as enacted by the Senate and House of Representatives of the United States of America.

The Age Discrimination in Employment Act of 1967:

> *EDITOR'S NOTE: The following is the text of the Age Discrimination in Employment Act of 1967 (Pub. L. 90-202) (ADEA), as amended, as it appears in volume 29 of the United States Code, beginning at section 621. The ADEA prohibits employment discrimination against persons 40 years of age or older. The Older Workers Benefit Protection Act (Pub. L. 101-433) amended several sections of the ADEA. In addition, section 115 of the Civil Rights Act of 1991 (P.L. 102-166) amended section 7(e) of the ADEA (29 U. S.C. 626(e)).*
>
> An Act
>
> To prohibit age discrimination in employment.
>
> Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that this Act may be cited as the "Age Discrimination in Employment Act of 1967."
>
> PROHIBITION OF AGE DISCRIMINATION
> SEC. 623. (Section 4)
>
> (a) Employer practices
>
> It shall be unlawful for an employer—
>
> (1) to fail or refuse to hire or to discharge any individual or otherwise discriminate against any individual with respect to his compensation, terms, conditions, or privileges of employment, because of such individual's age;
> (2) to limit, segregate, or classify his employees in any way which would deprive or tend to deprive any individual of employment opportunities or otherwise adversely affect his status as an employee, because of such individual's age; or

(3) to reduce the wage rate of any employee in order to comply with this chapter.

In response to Overture 8, the Advisory Committee on Church Order and Governance recommended:

R-25
To instruct the Commission on Church Order to recommend changes to the *Book of Church Order* (*BCO*) that would remove the mandatory dissolution of a call based on age in the *BCO*, with report back to General Synod 2015. (ADOPTED)

Reasons:
1. Mandatory dissolution of a call based on age is age discrimination.
2. Dissolution of call is appropriately dealt with at the consistorial level and should not be legislated at the synodical level.

Acknowledge differing views on homosexuality within the RCA

9. Classis New Brunswick asks General Synod to state that throughout the Reformed Church in America, classes, churches, theologians, and members hold a wide array of positions about same-sex relationships; and to confirm that the constitution of the RCA includes no statement about same-sex marriage.

We ask General Synod to state that its positions on homosexuality since 1978 are nuanced and open to interpretation and that the breadth of those statements can result in varied responses of Christian faithfulness.

We ask General Synod to acknowledge that the statement it made in R-28 (GS 2012), "homosexual behavior is a sin according to the Holy Scriptures," is incomplete theologically and presented out of context, and as such can be mistakenly construed to justify harm. During this time of disparate theological views on homosexuality, we urge the church to emphasize the primacy of Christ's love in all human relationships.

Reasons:
1. We urge the General Synod to openly confess our divisions until such time as there is unity on this matter. Though General Synod 2005 and 2006, in the Dialogue on Homosexuality, openly acknowledged the wide array of positions about same-sex relationships in the RCA, these differences are not represented on the RCA's official page, www.rca.org/homosexuality, and this is misleading. It is not truthful for the General Synod, as it speaks on behalf of the church to the world, to represent the RCA as unified on this matter.
2. General Synod should clearly speak the truth that lies implicit in its acknowledgement in R-52 (General Synod 2013) that "in 2012 we, the General Synod, usurped the constitutional authority reserved for the classes when, in R-28, we stated that 'any person, congregation, or assembly which advocates homosexual behavior or provides leadership for a service of same-sex marriage or a similar celebration has committed a disciplinable offense.'" General Synod 2013 could not have made this acknowledgement if there were a constitutional statement that binds the behavior of its classes with respect to same-sex marriages. In fact it would be truthful to say that some RCA churches provide leadership for same-sex marriages while others do not.
3. Because the R-28 (GS 2012) statement failed to make a highly nuanced distinction that earlier papers struggled with, and because un-nuanced statements of this kind have been

used outside the church to justify hatred and violence, we request General Synod to acknowledge that in its incompleteness, it can be seen to provide justification for harm. In R-28 when GS "reaffirmed its official position" that homosexuality is a sin according to scriptures, it failed also to reaffirm, as the 1978 General Synod report of the Commission on Theology entitled "Homosexuality: A Biblical and Theological Appraisal" states, that "there are no theological grounds on which a homosexual may be singled out for a greater measure of judgment. All persons bear within them the marks of the fall." This position is highly complex and difficult to understand. The 1978 report points out the danger inherent in making a statement of this magnitude without setting a broader context: "It is one matter to affirm that self-chosen homosexual acts are sinful. It is quite another to reject, defame, and excoriate the humanity of the person who performs them. This distinction has often been missed." By its un-nuanced reaffirmation, General Synod has been irresponsible in that it has not been seen to first stand up for the human rights of and love of Christ for people in same-sex relationships.

4. We ask General Synod to re-examine the reasons for the 1978 conclusion that "Heterosexuality is not only normal; it is normative. Homosexual acts are contrary to the will of God for human sexuality." We question the paper's pivotal assumption that homosexual orientation ("a condition resulting not from conscious choice but from determinative factors over which the person has no control: genetic, hormonal, or psychosocial damage done in infancy and early childhood…[and such a person] has no more choice in the matter of sexual attraction than does the 'normal' heterosexual") is the result of "the fall." We do not find sufficient justification for this bold claim and we fear the arrogance of any Christians who find themselves capable of deciding absolutely that a whole category of people have a condition—a difference from the majority—that is the result of Adam and Eve's fall from grace. In cases where people who fall into such categories display fruits of the Spirit, this arrogance could be considered blasphemy. We also point to the high probability of human fallibility in claiming to know definitively the will of God for human sexuality, especially since in the last 36 years our human understanding of sexuality has undergone tremendous development.
5. We urge General Synod to focus attention on the primacy of Christ's love in all human relationships because our focus as Christians is not the ways in which we human beings are different culturally, emotionally or even corporeally, but how we are the same, as in Gal. 3:28: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus." As the body of Christ, we should be "united in the same mind and the same purpose" (1 Cor. 10) and this purpose is not to assign sin to our brothers and sisters, but to love each other and the world as Jesus loved.

In response to Overture 9, the Advisory Committee on Overtures and New Business recommended:

R-26
To deny Overture 9.

Reasons:

1. Discussions are already under way based on the actions of prior synods, with the Commission on Theology and Way Forward Task Force due to report back to the General Synod in 2015.
2. It has not historically been the role of one synod to reinterpret documents approved by a previous synod. Synods typically make their own statements.

A motion was made and seconded from the floor to call the question and cease debate.

VOTED: To cease debate.

VOTED: To adopt R-26.

R-26
To deny Overture 9. (ADOPTED)

BCO *definition of marriage*

10. The Zeeland Classis overtures the General Synod to amend the *Book of Church Order* Chapter 1, Part I, Article 2, Section 18 to read, "The president and clerk of the consistory shall keep a careful register of all baptisms, all admissions to confessing membership, all dismissions to other churches, deaths of members, and all marriages, which are defined as between one man and one woman."

Reasons:
1. The institution of marriage as between one man and one woman has been commonly understood in the positions, statements, and recommendations of the RCA.
2. Our approved liturgies for marriage (2002, 1987, and 1968) define marriage as between one man and one woman.
3. This amendment brings consistency between our approved liturgies for marriage, the actions of General Synod, the teachings of Scripture, and the declarations of church order.
4. As there are currently states and federal judges that have redefined marriage, this clarifying addition provides direction to church leaders regarding the consistent stance of the Reformed Church in America.

In response to Overture 10, the Advisory Committee on Overtures and New Business recommended:

R-27
To instruct the Commission on Church Order to incorporate a definition of marriage into the *Book of Church Order* as between one man and one woman, and to report back to General Synod 2015.

Reasons:
1. This recommendation would be ready for tentative approval in 2015, concurrently with the reports from the Way Forward Task Force and the Commission on Theology.
2. While liturgies do not always carry constitutional weight, there is need for constitutional clarity on this issue.
3. This would make the RCA's definition of marriage consistent with earlier position papers, liturgies, and actions of General Synod and the teachings of Scripture.

A motion was made and seconded from the floor to call the question and cease debate.

VOTED: To cease debate.

VOTED: To adopt R-27.

R-27
To instruct the Commission on Church Order to incorporate a definition of marriage into the *Book of Church Order* as between one man and one woman, and to report back to General Synod 2015. (ADOPTED)

Study of biblical hermeneutic

11. The Zeeland Classis overtures the General Synod to instruct the Commission on Theology to prepare a study paper that addresses the issue of determining whether the Reformed Church in America has historically worked from a dominant Biblical hermeneutic in our shared life as a denomination, for report back to the General Synod no later than 2016.

Reasons:
1. Throughout history there have been a number of ways the Bible has been considered to have authority. It would be helpful to the RCA as a denomination if our leaders and members could identify the primary hermeneutic we have used over the course of our shared life.
2. It is important to know which Biblical hermeneutic, if any, has been our dominant model for understanding Scriptural authority. Having this knowledge will guide us so that we will be consistent when we turn to Scripture for its perspective now and into the future.
3. Issues the church faces are dealt with differently based upon the Biblical hermeneutic used to consider them. To determine whether or not the RCA has worked primarily from one of these hermeneutical models would be helpful to the work of this denomination.

In response to Overture 11, the Advisory Committee on Overtures and New Business recommended:

R-28
To deny Overture 11. (ADOPTED)

Reasons:
1. It is unclear what the overture is requesting as well as how the requested information could be uncovered.
2. Existing RCA documents address similar topics, such as the 1994 "The Use of Scripture in Making Moral Decisions" paper.
3. The topic of hermeneutics will be addressed by the Commission on Theology as it continues to work on its report on human sexuality.

Amend* BCO *Chapter 2, Part 1, Articles 2 and 3

12. The Reverend Classis of Illiana-Florida overtures the General Synod of the Reformed Church in America to amend and add to the *Book of Church Order* the following sections:

Chapter 2, Part 1, Article 2, Section 1

The only matters to be considered as offenses subject to accusation are those which can be shown to be such from the Holy Scriptures, <u>especially when clarified by a stated position of the Reformed Church in America,</u> or from the Constitution of the Reformed Church in America.

Chapter 2, Part 1, Article 3, Section 3

Elders who are serving in a classis commission as a commissioned pastor are subject ~~solely~~ to the government and discipline of the classis.

Chapter 2, Part 1, Article 3, Section 4c

The classis shall have ~~exclusive~~ jurisdiction in the case of a charge against a minister with the ~~single~~ exception<u>s</u> noted below.

Chapter 2, Part 1, Article 3, Section 4e

<u>When a classis is aware of another classis' failure to exercise proper discipline toward a minister or commissioned pastor under their jurisdiction they may elect by a majority vote of classis to petition their sister classis to exercise proper discipline of said minister or commissioned pastor. The petition shall constitute a written accusation of an offense and must be handled by the receiving classis as such. If a classis, having filed a petition for discipline with a sister classis, is not satisfied that the classis has exercised proper discipline, it may, after the passing of one year, elect by a majority vote of classis to petition General Synod to exercise proper discipline in the place of the classis. If the General Synod receives, within a two-year period, petitions from three classes concerning a given accusation it may and indeed must convene a trial. If the charge is proven, the minister may be suspended or deposed from office, suspended from the privileges of membership in the church, and/or excommunicated.</u>

Chapter 2, Part 1, Article 3, Section 6b

<u>When a classis is aware of another classis' failure to exercise proper discipline toward a consistory under their jurisdiction they may elect by a majority vote of classis to petition their sister classis to exercise proper discipline of said consistory. The petition shall constitute a written accusation of an offense and must be handled by the receiving classis as such. If a classis, having filed a petition for discipline with a sister classis, is not satisfied that the classis has exercised proper discipline, it may, after the passing of one year, elect by a majority vote of classis to petition General Synod to exercise proper discipline in the place of the classis. If the General Synod receives, within a two-year period, petitions from three classes concerning a given accusation it may and indeed must convene a trial and has the authority after trial to suspend a consistory accused of unfaithfulness to duty, or of disregard of a stated position of the Reformed Church in America, or of violation of the Constitution of the Reformed Church in America or the laws and regulations of the church. If a consistory is suspended by the General Synod, all of its members shall be disqualified for re-election until the General Synod has removed the disqualification. The General Synod shall fulfill the responsibilities of the consistory (including those of the board of elders and deacons) so suspended until a new consistory has been legally constituted.</u>

Chapter 2, Part 1, Article 4, Section 2

A charge may be brought by an individual who is subject to the jurisdiction of the responsible judicatory <u>or by a sister classis</u>.

Reasons:

1. Various classes have failed to discipline their ministers and congregations in relation to sound doctrine and the Reformed Church in America's stated position on homosexuality.
2. There is a need for the *Book of Church Order* to simply state that the disregard of the Reformed Church in America's stated position on homosexuality is grounds for discipline for ministers and for congregations.

3. The proper exercise of discipline in the church is one of the marks of a true church.
4. Because of inaction to date a good number of congregations are in the process of leaving the Reformed Church in America.
5. If offending ministers and congregations are left undisciplined there will soon be an even larger exodus of congregations and even entire classes from the Reformed Church in America.

In response to Overture 12, the Advisory Committee on Overtures and New Business recommended:

R-29
To deny Overture 12.

Reasons:
1. The impact of the overture could encourage "horizontal aggression" between classes and infighting across the denomination.
2. An individual classis is best suited for discipline, as other classes lack the ability to enforce discipline, since only the classis holds the membership of ministers and ownership of church property.
3. The language of the overture lacks precision and clarity.
4. Regional synods have been bypassed in the prescribed disciplinary procedures.
5. There is no judicial procedure to protect against slander by an accusing classis. Either the church needs to design a way to judicially discipline a classis, or else, according to this overture, tolerate potential slander.

A motion was made and seconded from the floor to call the question and cease debate.

VOTED: To cease debate.

VOTED: To adopt R-29.

R-29
To deny Overture 12. (ADOPTED)

Report of the General Synod Council on Cultivating Transformation in Christ

Cultivating Transformation in Christ is one of the three interrelated priorities of Transforming and Transforming.

The wording of that priority, adopted by General Synod in 2013, reads:

> **Cultivating Transformation in Christ**
>
> *(John 15; Deut. 6:4–9; 1 Cor. 3:6–8; Rom. 12:1–2; 2 Cor. 3:18; Matt. 22:34–40; Luke 6:40; Acts 2:42–47; 2 Cor. 5:17–18; Matt. 28:18–20; Eph. 4:16; Gal. 3:28)*
>
> - Developing passionate disciples filled with the Holy Spirit and the truth of the Word who effectively make followers of Jesus who live and love like him.
> - Deepening our spiritual journey in ways that are biblical and Reformed.
> - Loving and embracing all people.
> - Opening ourselves humbly to deep change under the guidance of the Holy Spirit.
> - Increasing our personal and corporate devotion to God, emphasizing prayer and worship.
> - Building intentional intergenerational discipling relationships.
> - Engaging conflict in healthy and redemptive ways.

TRANSFORMATIONAL EXPERIENCES

A Transformational Experiences Team of denominational staff members, regional synod staff members, and members of local congregations are working together with congregations to develop processes through which congregations can address this priority.

The Transformational Experiences Team intends to partner with congregations to provide pathways for all people to be transformed into passionate disciples who experience deep change through the power of the Holy Spirit for the sake of others.

The team has prayerfully discerned a fifteen-year vision for its work: In fifteen years, the RCA will be characterized by a culture that fosters transformation in Christ as a foundational value, where every congregation is equipped to provide pathways for all people to experience deep change through the power of the Holy Spirit.

The three-year objective that guides the team's more immediate ministry is to engage up to one hundred congregations to learn together in clusters in order that each congregation can develop its unique pathways through which all people will be transformed, through the power of the Holy Spirit, into passionate, outwardly focused followers of Jesus who live for the sake of others.

The primary way this team envisions serving RCA congregations is by partnering with congregations to form learning communities of congregations. These learning communities will work together to discern, design, and implement experiences and unique pathways that will enable all the people they are called to serve to be transformed through the power of the Holy Spirit into passionate, outwardly focused disciples who live for the sake of others. Three to five pilot learning communities of congregations will be launched in 2014.

REDEMPTIVE RELATIONSHIPS IN CHRIST

Another initiative that will be launched later in 2014 is tentatively being called Redemptive

Relationships in Christ. Growing out of a passion to engage conflict in healthy and redemptive ways and out of our commitment to the Belhar Confession, this initiative will equip RCA churches, assemblies, and individuals to engage in and manage healthy conflict and learn the skills needed to create transformational processes that reflect our commitment to live and love like Jesus in all of our relationships. A team will be formed to lead this initiative later in 2014.

Report of the General Synod Council on Equipping Emerging Leaders of Today and Tomorrow

One of the key strategic priorities adopted by General Synod in 2013 as part of Transformed and Transforming focused on equipping emerging leaders. This is the wording from the action of General Synod:

> **Equipping Emerging Leaders of Today and Tomorrow**
> *(Deut. 6:4–9; Luke 9:48; Eph. 4:11–12; 2 Tim. 2:2)*
>
> - Increasing the awareness that God is calling youth and young adults to become leaders.
> - Developing youth intentionally for missional, congregational, and pastoral leadership.
> - Mobilizing emerging leaders for service in the church and world.
> - Preparing leaders of all ages for fruitful ministry in diverse environments.
> - Cultivating diverse and healthy leaders within the total membership of the body of Christ, so that churches can thrive.

Two teams of RCA denominational staff, regional synod staff, and congregational leaders are guiding two separate initiatives within this strategic priority area.

EMERGING LEADER PROCESSES

A key conviction that guides the work of the Emerging Leader Processes Team is that the RCA needs leaders at all levels who are grounded in a biblical vision of church and the reign of God, personally formed and growing in the image of Christ, guided and empowered by the Holy Spirit, and competent to lead in contextualized and mission-focused ministry.

The vision is that through this project, the RCA will partner with congregations to develop and implement a clear and effective leadership mobilization strategy that will engage the next generation. The goal is to identify RCA congregations that are effectively developing emerging leaders and partner with them to create processes that assist additional churches in developing and mobilizing young, emerging, and current leaders so that each church will thrive in its mission and call.

The main focus of the team is to learn from and with RCA congregations in learning communities in which they design and implement leadership development processes within the congregation.

Leadership Equipping Values That Guide the Team

- *In-Ministry Formation*: hands-on ministry within the context of the local church as the principal location for leadership development.
- *Competency-Based Equipping*: providing tools and skills to be more effective in one's ministry call and context.
- *Missional Context*: a vision of the church as a covenant community in mission, raising up workers for the harvest.
- *Lifelong Learning*: cultivating and growing one's leadership takes a commitment that lasts a lifetime.

Equipping Tracks Seen as Central for All Congregations

- *Personal Leadership*: leading from the inside out, developing the capacity to lead oneself before leading others.
- *Organizational Leadership*: providing the competencies and skills required of effective leaders.
- *Reproductive Leadership:* helping leaders develop more leaders, not just followers.

Foundational Understanding

Faithful and fruitful leadership is built on the foundation of discipleship.

Goals for 2014

- Launch three to five pilot congregational learning communities with the goal of multiplying new learning communities from each of the initial pilots.
- Continue to research models of leadership development that are being effectively used in various parts of the RCA, in different contexts, among congregations of varying sizes, and in diverse ethnic congregations.

THRIVING LEADERS, THRIVING CHURCHES

A team of RCA staff members, regional synod staff members, and congregational leaders are also guiding an initiative called Thriving Leaders, Thriving Churches.

Through this initiative, it is hoped that young, emerging, and current leaders are developed and mobilized so that every congregation can be thriving, missional, and culturally relevant.

The vision guiding the work of this team is to see RCA congregations led by teams of leaders who are being continuously transformed by Christ spiritually and emotionally. This, in turn, will contribute to congregations that are growing in all four dimensions of the love of God as expressed in Paul's prayer in Ephesians 3:18:

- **Depth**—spiritual transformation
- **Height**—numerical growth
- **Width**—increasing missional impact
- **Length**—long-term endurance and sustainability

The Thriving Leaders, Thriving Churches Team is pursuing a number of interrelated objectives in the next three years.

Ridder Church Renewal

In partnership with Western Theological Seminary, the team plans to invite congregations in all regions of the RCA to engage in the Ridder Church Renewal process, which is a comprehensive journey of personal and congregational transformation taken over a period of five years.

Currently approximately fifty RCA congregations are engaged in the Ridder Church Renewal process. In the first four months of 2015, through six introductory events held in the various regions of the RCA, we hope to engage an additional ninety RCA congregations.

Other Processes to Help Congregations Thrive

The team is also exploring processes for leadership development, missional engagement, and strategic direction-setting that are being used in RCA congregations and regional synods in order to offer more models for how congregations can be thriving, missional, and culturally relevant. Among the models currently being examined are Congregational Vitality Pathways, which are being used widely in the Synod of the Far West, and 3DM, which is being productively used in a number of RCA congregations.

Congregations in Pastoral Leadership Transitions

Seasons of transition from one pastoral leader to another are ripe with opportunity. An emerging team of staff, regional synod leaders, and classis leaders has just begun exploring more fruitful ways to serve congregations in transition, helping them make the changes and decisions about pastoral leadership necessary to thrive.

Another pilot with churches in transition will bring together first-call pastors (from all three theological agents—the Ministerial Formation Certification Agency, New Brunswick Theological Seminary, and Western Theological Seminary) with first-call congregations (in solo pastor and associate pastor positions) in a process that lays the foundation for thriving congregational and pastoral ministry. The goal is to pilot this first-call initiative in ten to twelve congregations in the synods of Albany, Heartland, and Mid-America in the first year (2014 to 2015), learn from the pilot congregations and pastors in the first year, and then slowly extend it to all pastors entering congregational ministry.

Thriving Churches Serving as Catalysts in Learning Communities

One other pilot that launched in May 2014 involves a thriving church in Grand Haven, Michigan, that is serving as a catalyst for a transformational learning community of local congregations in the Classis of Canadian Prairies that want to become thriving congregations. This learning community is being facilitated by RCA staff members using webinar technology. The team will learn from this pilot and then create other congregational learning communities catalyzed by other thriving RCA congregations.

Coaching

Another key element overseen by the Thriving Leaders, Thriving Churches Team is building additional coaching capacity for all areas of Transformed and Transforming by training and evaluating one hundred new coaches and working with the various Transformed and Transforming teams to train and deploy the number of catalytic coaches that will be needed to support their projects.

RETIRED MINISTERS OF WORD AND SACRAMENT

During 2013, sixty-one ministers of Word and sacrament retired from active service. Those who retired are being recognized by General Synod through its endorsement of appreciation for their years of faithful and dedicated ministry in the church.

R-30
To adopt the following resolution:

These have loved Christ and fed his sheep. They have devoted themselves to spreading the Word and equipping the saints for the work of ministry.

Their contribution to a needy world is rich beyond measure; their record is on high.

The Reformed Church in America, with admiration, deep affection, and overflowing thanks to God, celebrates their lifelong service.

David Armstrong
Otsego, Michigan

James Beukelman
Ellenville, New York

Frank Boerema
Sioux Falls, South Dakota

David Brower
Grandville, Michigan

Jane Brown
Urbandale, Iowa

Robert Charnin
Stratford, Connecticut

Stuart Clark
Mobile, Alabama

Susan Curtis
North Canton, Ohio

Joseph Cusack
Holland, Michigan

Howard Dalton
Walden, New York

Kathryn Davelaar
Holland, Michigan

Donald De Glopper
West Des Moines, Iowa

John DeGroff
Rapid City, South Dakota

David DeVries
Troy, New York

Keith Dragt
Brevard, North Carolina

Sandra Elfring
Kalamazoo, Michigan

James Foster
Fenton, Michigan

Edward Hernandez
Hollywood, Florida

Roger Huitink
Hamden, Connecticut

Kent Huyck
Manchester, New Jersey

Allan Janssen
Glenmont, New York

Chang Soo Jung
Leonia, New Jersey

Rodney Kamrath
Lake City, Michigan

Donald Kazen
Lansdale, Pennsylvania

Jack Klunder
Lake City, Michigan

Kenneth Kuiper
Dyer, Indiana

Robert Laning
Holland, Michigan

James Lemmenes
Humbolt, Iowa

James Lester
Hudsonville, Michigan

Dale Matthews
Fort Wayne, Indiana

Dean Meeter
Sioux Falls, South Dakota

Thomas Merchant
Fayetteville, Arizona

Charles Morris
New York, New York

Douglas Morton
Oakhurst, California

Terry Muller
Stronghurst, Illinois

G. Ted Nace
The Villages, Florida

Jon Norton
Emerson, New Jersey

Lucille Perkins
Byron, Georgia

David Phillips
Verona, Pennsylvania

Daniel Ramm
Brooklyn, New York

Kenneth Ramsay
Stevensville, Ontario

David Reck
Yankton, South Dakota

David Schreuder
Ramona, California

Robert Schut
Clinton, Wisconsin

John Smith
Grand Rapids, Michigan

Paul Smith
Holland, Michigan

Harry Ter Maat
Windcrest, Texas

Robert Terwilliger
Kalamazoo, Michigan

Jacquelyn Timmerman
Holland, Michigan

Douglas Van Bronkhorst
West Olive, Michigan

James Vander Roest
Spring Lake, Michigan

Jeffrey Van Der Weele
Gladstone, Kansas

Charles Van Dommelen
Dyer, Indiana

Richard Van Doren
Bloomington, Indiana

Lynn Van Ek
Pawleys Island, South Carolina

Nancy Van Wyk Phillips
Verona, Pennsylvania

Eugene Van Zee
San Jacinto, California

Joe Veltman
Madison, Wisconsin

Mark Volkers
Sioux Falls, South Dakota

Roger Voskuil
Sioux Center, Iowa

Gordon Waddilove
Kentwood, Michigan
(ADOPTED)

NECROLOGY

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Willis J. Vander Kooi

Willis J. Vander Kooi was born on April 26, 1913, at Sioux County, Iowa. He began his undergraduate studies at Northwestern Junior College and finished at Central College, from which he graduated in 1934. His theological education was received at Western Theological Seminary, from which he graduated in 1937.

Mr. Vander Kooi was licensed by the Classis of West Sioux in 1937 and ordained by the Classis of Rochester the same year. He pastored the following congregations: Ontario, New York, from 1937 to 1945; Chancellor, South Dakota, from 1945 to 1950; Zion, Amherst, South Dakota, from 1950 to 1956; Herman, Minnesota, from 1956 to 1962; Trinity, Allison, Iowa, from 1962 to 1966; and Fairview, Illinois, from 1967 to 1975. He also served as editor of *Der Mitarbeiter* from 1947 to 1957.

Mr. Vander Kooi died on June 28, 2012, in Broomfield, Colorado. He was ninety-nine years old.

Richard Kooistra

Richard Kooistra entered ministry later in his life. He studied at Reformed Bible College and received a dispensation from the General Synod in 1980.

Mr. Kooistra was ordained by the Classis of Passaic in 1980. He served as a specialized minister at Faith Chapel in Paterson, New Jersey, from 1980 to 1982 and then pastored First Reformed Church in Sheboygan, Wisconsin, from 1982 to 1998.

Mr. Kooistra died on January 5, 2013. He was eighty-one years old.

Warren Dale Bull

Warren Dale Bull was born on December 1, 1928, at Ocala, Florida. He studied at Queens College, City University of New York, from which he graduated in 1951. His theological education was received at New Brunswick Theological Seminary, from which he graduated in 1954.

Mr. Bull was licensed by the Classis of North Long Island in 1954 and ordained by the Classis of South Long Island the same year. He pastored the following congregations: Hempstead, Long Island, New York, from 1954 to 1958; Arlington, Poughkeepsie, New York, from 1958 to 1963; Walden, New York, from 1963 to 1968; and Niskayuna, Schenectady, New York, from 1968 to 1994.

Mr. Bull died on January 18, 2013, at Myrtle Beach Estates, Florida. He was eighty-five years old.

John MacLean

John MacLean served the RCA as a missionary in Jackson County, Kentucky, from 1986 to 2005.

Mr. MacLean died on January 19, 2013. He was seventy-eight years old.

John Ellis Bandt Sr.

John Ellis Bandt Sr. was born on April 9, 1935, at Germania, Wisconsin. He began his undergraduate studies at the University of Wisconsin and completed them at Central College, from which he graduated in 1959. His theological education was received at Western Theological Seminary, from which he graduated in 1962. He received his master of theology degree from Colgate Rochester Divinity School in 1972 and his clinical pastoral education from Alexian Brothers Medical Center in Arlington Heights, Illinois, in 1982.

Mr. Bandt was licensed by the Classis of Wisconsin in 1959 and ordained in 1964. He began his ministry as a missionary, as director of Cebu Christian School and pastor of Cebu Chinese Gospel Church in Cebu, Philippines, from 1964 to 1971. He pastored the following congregations: Jay Gould Memorial, Roxbury, New York, from 1972 to 1976; Peace, Mount Prospect, Illinois, from 1976 to 1981; and Jicarilla, Dulce, New Mexico, from 1989 to 1994. He also served as the chaplain at Schumpert Medical Center in Shreveport, Louisiana, from 1982 to 1989.

Mr. Bandt died on February 7, 2013, at Aurora, Colorado. He was seventy-seven years old.

Hilda Vander Loon Staal

Hilda Vander Loon Staal was born on December 5, 1923, at Sexbeerum, the Netherlands. Ms. Staal served with her husband, the Rev. Harvey Staal, as an RCA missionary in the Middle East in Iraq, Kuwait, and Lebanon from 1949 to 1987.

Ms. Staal died on February 26, 2013, at Jenison, Michigan. She was eighty-nine years old.

Robert William Robinson

Robert William Robinson was born on September 15, 1928, at Brooklyn, New York, New

York. He studied at Central College, from which he graduated in 1958. His theological education was received at Biblical Seminary in New York City, from which he graduated in 1961. He was granted a dispensation by the General Synod in 1978.

Mr. Robinson was licensed by the Classis of Queens in 1961 and ordained by the Classis of New York in 1979. He served as a missionay to the Jicarilla Apache in Dulce, New Mexico, from 1961 to 1962 and then worked for the American Bible Society from 1963 to 1977. He pastored the following congregations: assistant, Bethany Memorial, New York, NY, from 1979 to 1981; pastor, Canarsie, Brooklyn, New York, from 1981 to 1996. In his retirement he served as pastor of visitation at Pinelands, Toms River, New Jersey, from 1998 to 2007.

Mr. Robinson died on February 17, 2013. He was eighty-four years old.

Stephen Sipko Veldhuis

Stephen Sipko Veldhuis was born on November 9, 1928, at Almelo, the Netherlands. He studied at Hope College, from which he graduated in 1963. His theological education was received at Western Theological Seminary, from which he graduated in 1963.

Mr. Veldhuis was licensed by the Classis of East Sioux in 1963 and ordained by the Classis of West Sioux the same year. He pastored the following congregations: First, Ireton, Iowa, from 1963 to 1967; Ebenezer, Stoney Creek, Ontario, from 1967 to 1968; First, Knoxville, Iowa, from 1968 to 1978; Washington, Ackley, Iowa, from 1978 to 1987; Bethel, Ellsworth, Minnesota, from 1987 to 1994.

Mr. Veldhuis died on April 4, 2013. He was eighty-four years old.

David John Sterk

David John Sterk was born on March 19, 1958, at Grand Rapids, Michigan. He began his undergraduate education at Grand Rapids Junior College and completed it at Hope College, from which he graduated in 1980. His theological education was started at Trinity Evangelical Divinity School and completed at Western Theological Seminary, from which he graduated in 1986.

Mr. Sterk was licensed and ordained by the Classis of South Grand Rapids in 1986. He pastored the following congregations: associate pastor, First, De Motte, Indiana, from 1986 to 1990; First, Fulton, Illinois, from 1990 to 1996; associate pastor, First, Orange City, Iowa, from 1996 to 2001; and Rehoboth, McBain, Michigan, from 2001 to 2013.

Mr. Sterk died on April 5, 2013. He was fifty-five years old.

George Howard Van Sandt

George Howard Van Sandt was born on April 29, 1931, at Kansas City, Missouri. He began his undergraduate studies at Berean Bible School and completed them at Temple University, from which he graduated in 1965. His theological education was received at the Reformed Episcopal Seminary, from which he graduated in 1965, with additional education at New Brunswick Theological Seminary in 1966.

Mr. Van Sandt was licensed and ordained by the Classis of Philadelphia in 1966. He began his ministry as a student pastor at Fourth, Philadelphia, Pennsylvania, from 1961 to 1966 and then served as pastor in 1966 and 1967. He was dismissed from the RCA and then

received by the Classis of Passaic in 1980. He pastored the following congregations: Faith, Lodi, New Jersey, from 1980 to 1981; Bogota Memorial, Bogota, New Jersey, from 1992 to 1994.

Mr. Van Sandt died on April 11, 2013, at Paramus, New Jersey. He was eighty-one years old.

John Hart

John Hart was born on September 14, 1921, at Jersey City, New Jersey. He studied at Rutgers University, from which he graduated in 1943. His theological education was received at New Brunswick Theological Seminary, from which he graduated in 1946.

Mr. Hart was licensed by the Classis of South Bergen in 1946 and ordained by the Classis of Ulster the same year. He pastored the following congregations: Rochester, Accord, New York, from 1946 to 1950; Clarkstown, West Nyack, New York, from 1951 to 1963; Old Brick, Marlboro, New Jersey, from 1964 to 1986; Highland Park, New Jersey, from 1986 to 1988; Bedminster, New Jersey, from 1988 to 1989; Franklin, Nutley, New Jersey, from 1989 to 1991; Grand Avenue, Asbury Park, New Jersey, from 1991 to 1992; Trinity, Old Tappan, New Jersey, from 1992 to 1993; Lakeview Heights, Clifton, New Jersey, from 1993 to 1994; Allwood, Clifton, New Jersey, from 1994 to 1997 and in 1999.

Mr. Hart died on April 19, 2013, at Nutley, New Jersey. He was ninety-one years old.

G. David Korsen

G. David Korsen received a bachelor of science degree from the University of California, Irvine in 1978 and a master of divinity degree from Fuller Theological Seminary in 1986.

Mr. Korsen was ordained by the Classis of California in 1986. He pastored the following congregations: associate pastor, First, Lynden, Washington, from 1987 to 1989; Anaheim Hills Community, Anaheim, California, 1989; Fourth Corner Community, Bellingham, Washington, from 1990 to 2004; Peace, Middleville, Michigan, from 2004 to 2010. He was founding pastor of Morning Star Church, an Evangelical Covenant Community church, in Middleville, Michigan.

Mr. Korsen died on April 23, 2013, at Caledonia, Michigan. He was fifty-seven years old.

Conrad Keith De Jong

Conrad Keith De Jong was born on December 9, 1928, at Kuwait City, Kuwait, to RCA missionaries Garret and Everdene De Jong. He studied at Kodaikanal, India, and then Hope College, from which he graduated in 1951.

Mr. De Jong returned to Kodaikanal as a missionary for the RCA to teach choral and band music from 1957 to 1993, following his graduation from Hope College.

Mr. De Jong died on May 16, 2013, at Waterville, Minnesota. He was eighty-four years old.

Cleo Mae Vander Molen Ludwick

Cleo Mae Vander Molen Ludwick was born on December 7, 1926, at Grand Rapids, Michigan. She studied at Hope College, from which she graduated in 1972. She received

a master's degree in fine arts from Western Michigan University in 1974. Her theological education was received at Western Theological Seminary, from which she graduated in 1978. She received a doctor of ministry degree from Western in 1987.

Ms. Ludwick was licensed by the Classis of Muskegon in 1977 and ordained in 1979. She served as a chaplain at Pine Rest Christian Mental Health Services in Grand Rapids, Michigan, from 1978 to 1988; as assistant pastor with Church of the Saviour in Coopersville, Michigan, from 1988 to 1992; as interim director of spiritual formation at Western Theological Seminary from 1993 to 1994; and as spiritual care coordinator with Hospice of North Ottawa Commuity in Grand Haven, Michigan, from 1995 to 2000.

Ms. Ludwick died on May 27, 2013, at LeSueur, Minnesota. She was eighty-six years old.

David Paul Breen

David Paul Breen was born on January 10, 1950, at Holland, Michigan. He studied at Hope College, from which he graduated in 1972. His theological education started at Gordon-Conwell Theological Seminary and was completed at Western Theological Seminary, from which he graduated in 1975. He also studied at Calvin Theological Seminary in 1976 and received his D.Min. degree from Western in 1983.

Mr. Breen was licensed and ordained by the Classis of North Grand Rapids in 1975. He pastored the following congregations: Southridge, Kalamazoo, Michigan, from 1975 to 1981; Beechwood, Holland, Michigan, from 1981 to 1992; and Fair Haven Ministries, Hudsonville, Michigan, from 1993 to 2003. He served as senior pastor of Sunrise Ministries, a nondenominational congregation in Hudsonville, Michigan, from 2003 to 2013. He also served as the RCA's minister for evangelism in 1993.

Mr. Breen died on June 1, 2013. He was sixty-three years old.

Dean D. Wolbrink

Dean D. Wolbrink was born on May 4, 1943, at Mobridge, South Dakota. He studied at the University of Minnesota, from which he graduated in 1965. His theological education was received at Western Theological Seminary, from which he graduated in 1969. He also studied at New York Theological Seminary and received a master of sacred theology degree in 1974 and a doctor of ministry degree in 1979.

Mr. Wolbrink was licensed by the Classis of Minnesota in 1969 and ordained by the Classis of Queens the same year. He served in the United States Navy Reserve as a chaplain from 1967 to 1998 and retired with the rank of captain. He pastored the following congregations: First, Jamaica, New York, from 1969 to 1980; Second, Tarrytown, New York, from 1980 to 1986; Calvary, Venice, Florida, 1989; and United, Somerville, New Jersey, from 2001 to 2007. He also served as a chaplain at a hospice in Washington D.C. from 1988 to 1989 and a hospice in southwest Florida from 1990 to 1994.

Mr. Wolbrink died on June 3, 2013, at Duke Medical Center in Durham, North Carolina. He was seventy years old.

Don Gordon Bloemendaal

Don Gordon Bloemendaal was born on June 24, 1937, at Alton, Iowa. He began his undergraduate studies at Northwestern College and after a period in the U.S. Marine Corps completed them in 1973. His theological education was received at Western Theological

Seminary, from which he graduated in 1976.

Mr. Bloemendaal was licensed and ordained by the Classis of East Sioux in 1976. He pastored the following congregations: First, Alexander, Iowa, from 1976 to 1980; First, Rock Valley, Iowa, from 1980 to 1986; and American, Luverne, Minnesota, from 1986 to 1996.

Mr. Bloemendaal died on July 7, 2013, at Luverne, Minnesota. He was seventy-six years old.

Donald Jay Bekkering

Donald Jay Bekkering was born on July 3, 1939, at Grand Rapids, Michigan. He studied at Hope College, from which he graduated in 1961. His theological education was received at Western Theological Seminary, from which he graduated in 1964, and he also received a master of civil engineering degree in 1972.

Mr. Bekkering was licensed by the Classis of South Grand Rapids in 1964 and ordained by the Classis of Rochester the same year. He pastored the following congregations: First, Marion, New York, from 1964 to 1966; Martin, Michigan, from 1966 to 1972; Fair Haven, Jenison, Michigan, from 1972 to 1976 and as associate pastor from 1976 to 1979; associate pastor, First, Zeeland, Michigan, from 1991 to 2000. He also served as director of the Bethel Series from 1979 to 1991.

Mr. Bekkering died on July 10, 2013, at Holland, Michgian. He was seventy-four years old.

Rick Jon Van Haitsma

Rick Jon Van Haitsma was born on December 5, 1948, at Grand Rapids, Michigan. He studied at Hope College, from which he graduated in 1971. His theological education was received at Western Theological Seminary, from which he graduated in 1975.

Mr. Van Haitsma was licensed and ordained by the Classis of South Grand Rapids in 1975. He began his ministry as minister of Christian education at Beechwood, Holland, Michigan, from 1975 to 1985 and then served Beechwood as associate pastor from 1985 to 1987. He served as pastor at Mason County, Scottville, Michigan, from 1987 to 2013.

Mr. Van Haitsma died on July 23, 2013, at Scottville, Michigan. He was sixty-four years old.

Morrell Swart

Morrell Swart was born on January 25, 1921, at Flushing in Queens, New York. She studied at Hope College, from which she graduated in 1942. She also studied at Biblical Theological Seminary in New York City from 1943 to 1944.

She was a teacher at Middleville, Michigan, from 1942 to 1943 and then served as a missionary for the RCA with her husband, John Robert (Bob). The Swarts were pioneering missionaries in Sudan, Ethiopia, and Kenya from 1948 to their retirement in 1988.

Ms. Swart died on July 30, 2013, at Canon City, Colorado. She was ninety-two years old.

Peter John Shortway

Peter John Shortway was born on February 10, 1918, at Prospect Park, New Jersey. He

studied at Rutgers University, from which he graduated in 1961. His theological education was received at New Brunswick Theological Seminary, from which he graduated in 1980.

Mr. Shortway was licensed by the Classis of Bergen in 1980 and ordained by the same classis in 1981. He pastored Trinity Reformed Church in Amsterdam, New York, from 1981 to 1989.

Mr. Shortway died on September 24, 2013. He was ninety-five years old.

Jacob Van Heest

Jacob Van Heest was born on July 25, 1922, at Grand Rapids, Michigan. He studied at Calvin College, from which he graduated in 1944. His theological education was received at Western Theological Seminary, from which he graduated in 1947.

Mr. Van Heest was licensed by the Classis of Grand Rapids in 1947 and ordained by the Classis of Chicago the same year. He pastored the following congregations: Alsip, Illinois, from 1947 to 1951; Home Acres, Grand Rapids, Michigan, from 1951 to 1959; Second, Fulton, Illinois, from 1959 to 1966; Fellowship, Hudsonville, Michigan, from 1966 to 1975; and Overisel, Michigan, from 1975 to 1987.

Mr. Van Heest died on October 1, 2013, at Holland, Michigan. He was ninety-one years old.

Allen Gene Buurma

Allen Gene Buurma was born on August 7, 1939, at Holland, Michigan. He studied at Hope College, from which he graduated in 1961. His theological education was received at Western Theological Seminary, from which he graduated in 1964.

Mr. Buurma was licensed by the Classis of Holland in 1964 and ordained by the Classis of Rochester the same year. He pastored the following congregations: Williamson, New York, from 1964 to 1969; Huguenot Park, Staten Island, New York, from 1969 to 1979; and Hillsborough, Millstone, New Jersey, from 1979 to 2002.

Mr. Buurma died on November 10, 2013, at Hillsborough, New Jersey. He was seventy-four years old.

Jan "John" Pelgrom Drost

John Pelgrom Drost was born on November 17, 1927, at Heerlen, the Netherlands. He studied at Hope College, from which he graduated in 1957. His theological education was received at New Brunswick Theological Seminary, from which he graduated in 1960.

Mr. Drost was licensed by the Classis of South Grand Rapids in 1960 and ordained by the Classis of Cascades the same year. He pastored the following congregations: Hope, Lethbridge, Alberta, from 1960 to 1964; Maranatha, Montreal, Quebec, from 1964 to 1970; Maranatha, Wainfleet, Ontario, from 1970 to 1976; and Ebenezer, Stoney Creek, Ontario, from 1983 to 1989. He also served as director of Camp Shalom from 1976 to 1983.

Mr. Drost died on November 26, 2013, at Hamilton, Ontario. He was eighty-six years old.

WOMEN IN MINISTRY AND MISSION

"Each of you has been blessed with one of God's many wonderful gifts to be used in the service of others. So use your gift well" (1 Peter 4:10, CEV).

God has given all followers of Jesus Christ spiritual gifts to be used both in the church and in the world to serve and bless others. Each of us has been called and commissioned to exercise these gifts and make our own distinct contribution. The RCA commitment is to empower all women in fulfilling their call to ministry, expressing their own uniqueness and gifting, and living out their personal mission in response the Holy Spirit's blessing and leading in their lives. The intentional developing of environments for learning and growth will provide opportunities for women to serve in all areas and positions in the church—both locally and globally. As women discover and deploy their gifts in ministry, the church is able to realize the mission we have been given to be the very presence of Christ in the world.

At General Synod 2009, delegates voted to fund the RCA's work among women with an assessment. In September 2009, a consultation was held that led to the formation of the Office of Women's Ministries, designed to engage RCA women, who comprise approximately 66 percent of the RCA.

In September 2013, the Office of Women's Ministries partnered with the Office of Multiracial Initiatives and Social Justice to sponsor a women-only Sankofa journey focused on gender awareness and empowerment. The fifteen participants traveled from Bloomfield, New Jersey, to Seneca Falls, New York, considered to be the birthplace of the women's rights movement. Many participants expressed that they felt blessed by the experience.

As the RCA embraces the initiatives of Transformed and Transforming, RCA minister Elizabeth Testa has been appointed to the newly created position of coordinator for women's transformation and leadership. Her role will be to help the RCA pursue a vision for the full inclusion of the gifts and influence of women in the life of the Reformed Church in America.

Testa will serve as a member of various Transformed and Transforming ministry teams, focusing on equipping congregations to recognize the gifts that women bring and helping congregations design ways to ensure that the gifts of women are being used in the life, ministry, and mission of the church. She will partner with congregations to align the spiritual transformation and leadership development of women with Transformed and Transforming, ensure that the denominational ministry teams on which she works have the engagement of women in mind, and resource congregations to have constructive dialogue about the role of women in the life of the church.

Report of the General Synod Council on Engaging in Christ's Kingdom Mission

The third strategic priority of Transformed and Transforming reads as follows:

> **Engaging in Christ's Kingdom Mission**
> *(Luke 4:18–19; Acts 1:8; Luke 10:25–37; Matt. 28:18–20; Matt. 14:14; Micah 6:8; Matt. 13:44; Matt. 9:37; Acts 2:42–47; Rev. 7:9–12; Isa. 61:1–4)*
>
> - Contextualizing ministry and church in new and expanded ways.
> - Prioritizing youth involvement in missional ministry.
> - Serving as agents of renewal through putting our faith in action.
> - Promoting justice, compassion, and reconciliation.
> - Expanding mission that is both local and global with equal passion and commitment.
> - Equipping existing churches to move outward in ministry.
> - Embracing our mission to the world and sharing the good news of the gospel with everyone.
> - Multiplying missional communities and new churches that put the love of Christ into action.

St. Francis once said, "Preach the gospel at all times and, when necessary, use words."

Karl Barth listed Christian mission as a form of evangelism; his thought was that when Christians serve their neighbors they are the arms of God and his witness to the world. As Christians, when we engage in mission we are obedient to the commands of God, we proclaim the love of God in our deeds, and we bring empowerment and comfort to our neighbor.

There are five main initiatives within the Engaging in Christ's Kingdom Mission priority.

EQUIPPING CONGREGATIONS FOR LOCAL MISSIONAL ENGAGEMENT

Many RCA congregations are already creatively and successfully serving their communities. The goal of the Local Missional Engagement Team is to come alongside those congregations to help them to expand and improve their ministries and share them with other congregations.

The process will begin by finding a group of willing congregations that are ready to form leadership/learning communities that are self governing, self-sustaining, and self-actualizing. A pilot group will be launched in September 2014.

CHURCH MULTIPLICATION

"Which of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?" Luke 15:4

Church multiplication exists for the people among us who are not yet found as disciples of Jesus. Jesus tells us that there is more rejoicing in heaven over one sinner who repents than over nearly one hundred other people who are spiritually stable and doing well. Heaven loves transformation!

Church multiplication seeks an exponential increase in our seating capacity and our sending capacity. In the last ten years, more than fifteen thousand new people have become part of more than three hundred new congregations in their first three years of life. Ten of those

new churches have organized this year. But as Romans 10:15 (NIV) says, "How can anyone preach unless they are sent?" Our sending capacity as the Reformed Church in America is growing to unprecedented levels in the past ten years:

- We've tripled our movement leadership to some thirty-five thousand hours annually spent working on church planting.
- We've quadrupled the number of church planters who are in the field seeking lost sheep by moving from the RCA planting a new church every forty-five days to a peak of one every twelve days.
- We've quintupled the number of parenting churches in the RCA from twenty-two to over one hundred, with many of our newest plants already planting other congregations.

By 2028, as we radically follow Christ together in mission, we will seek to double again all of these tremendous gains from the last ten years. We will raise both the quality and the quantity of our church planting efforts, by the grace of God.

New Congregation Plans (January 2013 through April 2014)

Classis	*Church Plant*	*Church Planter*	*Location*
California	Covenant Grace Menifee	Sabo Cortez	Winchester, CA
California	Iglesia Lincoln Avenue	Miguel Alanis	Pomona, CA
California	Iglesia Reformada de Fe	Amilcar Castillo	Norwalk, CA
California	Redeemer Community Church	Chris Centola	Hesperia, CA
Cascades	Crossfit Missional Community	Sean Hall	Bellingham, WA
Cascades	Refugio Iglesia	Jose Tello	Renton, WA
Cascades	House of the Living God	Yared Eshetu Fisseha	Lynnwood, WA
Cascades	Trinity Community Church	Ed Schneider	Kent, WA
Central California	Via Church	Jordan Diepersloot	Fresno, CA
Central California	Koinonia Downtown Fresno	Gabriel Carvajal	Fresno, CA
City	City Church of Long Beach	Bill White	Long Beach, CA
Southwest	Connections	David Ellis	Prescott, AZ
Holland	Iglesia Alas de Aguila (Grand Rapids)	Rodrigo Cana	Grand Rapids, MI
Southwest Michigan	Luminex Collaborative Plant	TBD/in process	Kalamazoo, MI
Illiana-Florida	Faith Church—Schererville Campus	Brett Dood	Schererville, IN
Illiana-Florida	North Ridge Church	Jason Densberger	Apopka, FL
Illiana-Florida	Salt Life Church	Erik Kingsley	Pembroke Pines, FL
New Brunswick	The Reformed Church in Willingboro	Duane Brown	Willingboro, NJ
New Brunswick	Rutgers Native American Welcome Center	Keith Ross	New Brunswick, NJ
Nassau-Suffolk	Crossroads Church	Doyle DeGraw	Stony Brook, NY

Organized Church Plants (May 1, 2013, through April 30, 2014)

Classis	*Church Plant*	*Leader*	*Location*
California	Covenant Grace	Sabo Cortez	Temecula, CA
California	Emmaus Church	Forrest Short	Redlands, CA
California	The R.O.C.K. Church	Peter Watts	Los Angeles, CA
Central California	Grace Gospel Christian Church	David Theonugraha	San Mateo, CA
Central California	Grace Lahu Christian Church	Aidor Saesee	Visalia, CA

City	All Souls Church of Border	Will Forsythe	Boulder, CO
City	Liberti Center-City	Jared Ayers	Philadelphia, PA
South Grand Rapids	Blacksoil	Jeremy Dowsett	Lansing, MI
West Sioux	Peace Reformed Church	Bob Rook	Sioux City, IA
Central Iowa	Rock Hills Church	Dave Lantz and Steve McNary	San Antonio, TX

VOLUNTEER ENGAGEMENT

Short-term service, long-term impact

The volunteer engagement initiative is focused on empowering, equipping, and engaging RCA volunteers of all ages in service for Christ through mission volunteer opportunities that have a transforming impact on individuals, congregations, and the partner communities in which they serve. Opportunities exist for individuals and mission teams to partner with RCA missionaries and mission partners in North America and around the world. The vision is that through this initiative the RCA will engage five thousand volunteers annually with measurable impact in youth and adult participants, sending congregations, and partner communities.

This team will focus on supporting congregations and equipping volunteers for service throughout the planning process, providing support on-field, and helping ensure effective debriefing and follow-through. The core of the volunteer engagement program is designed around seven standards of excellence in short-term missions:

- **God-Centeredness**: seeks first God's glory and his kingdom.
- **Empowering Partnerships**: establishes healthy, interdependent, ongoing relationships between sending and receiving partners.
- **Mutual Design**: collaboratively plans each specific outreach for the benefit of all participants.
- **Comprehensive Administration**: exhibits integrity through reliable setup and thorough administration for all participants.
- **Qualified Leadership**: screens, trains, and develops capable leadership for all participants.
- **Appropriate Training**: prepares and equips all participants for the mutually designed outreach.
- **Thorough Follow-Through**: assures debriefing and appropriate follow-through for all participants.

These seven standards will provide the foundation for our approach to volunteer service as well as a resource for congregations to evaluate their short-term missions engagement.

ADVOCACY

Amplify Your Voice

The purpose of the first part of the advocacy initiative, called "Amplify Your Voice," is to resource, network, and serve RCA members to encourage them to speak up for poor, vulnerable, and marginalized people and to advocate for compassionate justice on behalf of children, families, and communities, ensuring that they are able to experience the abundant life that Jesus intended for them.

A growing group of twenty-seven pastors and two directors of outreach have worked with Amplify's GSC staff team of Earl James, Duncan Hanson, Shani Baker, and Nate Roosien

to design how that purpose will be served. Key components include congregationally based, specific networks around advocacy topics, emphasis on digital connection within each network with additional ethics as connectional supplements, a strong youth component, an online library on the RCA website, and a strong youth group component.

Another growing group of volunteer advocates are piloting the development of a network on human trafficking (with launches occurring now in four locations in Canada and the U.S.) and another on mass incarceration. The Amplify team expects to launch at least twelve similar networks and give close support to five advocating congregations by General Synod 2015. Finally, in close collaboration with Central College in Pella and in consultation with World Vision, this team will sponsor an advocacy conference in 2014 for youth groups in the Midwest.

Missional Mosaic

The second part of the advocacy initiative, "Missional Mosaic," focuses on helping congregations especially to become more multiculturally competent. Many of the ministry items under Our Call's "Multiracial Future Freed from Racism" are being reviewed and, in some cases, revised to fit Transformed and Transforming. New initiatives are also being researched, as is the possible formation of an ongoing team of congregational leaders who champion locally and advise denominationally on increasing congregational multicultural competence.

Under a strategically different GSC staffing arrangement, racial/ethnic ministries will continue in ways shaped for twenty-first-century life and ministry. The RCA's three racial/ethnic councils are also fully engaged with the aim of transitioning the RCA, through Transformed and Transforming, to twenty-first-century realities of our multicultural future freed from racism.

Since General Synod 2013, we have completed four Sankofa Journeys, serving ninety-four participants. Many participants from each journey report singular and profound experiences with God over our shared racial histories, challenges to the unity Jesus prayed for in John 17:20–23, the call to biblical reconciliation that fully engages the challenges to Jesus' call to unity, and making personal decisions to live in racially righteous ways.

EQUIPPING CONGREGATIONS FOR GLOBAL MISSIONAL ENGAGEMENT

Global Mission is working to come alongside RCA congregations in the U.S. and Canada to help amplify a congregation's primary mission by building bridges to global relationships and projects. Some of these global relationships are with established RCA missionaries who may align with a passion of a local congregation, thus becoming a catalyst to extend the congregation's primary mission. Other global relationships may originate from the congregation. The Global Mission Engagement Team is available to support these efforts in various ways to help a congregation deepen its global mission footprint.

Taking a congregation to the next level of mission engagement is a mutual goal with the Holy Spirit, bringing healing to the nations while raising missional impact in a congregation's own backyard. The Global Mission Engagement Team is available to support congregations that are just starting or are restarting programs that have global impact as well as congregations that have well-established global mission endeavors. Assessment, training, developing congregational mission teams, and providing other equipping tools and resourcing are a few of the ways the Global Mission Engagement Team can help enhance the unique way a congregation is called to the mission of God.

We will begin piloting this new engagement process with select churches in the RCA already in 2014. Congregations that are interested in joining the pilot group in this process should contact Daniel Teerman, associate director of Global Mission, at dteerman@rca.org or Scott Engelsman, development coordinator for Global Mission, at sengelsman@rca.org.

ADDITIONAL GLOBAL MISSION REPORTING

"Ascribe to the Lord, O families of the peoples, ascribe to the Lord glory and strength. Ascribe to the Lord the glory due his name; bring an offering, and come into his courts. Worship the Lord in holy splendor; tremble before him, all the earth" (Psalm 96:7–9).

Transformed and Transforming calls all of us to cultivate transformation in Christ, equip emerging leaders of today and tomorrow, and engage in Christ's kingdom mission. Global Mission's engagement with the new goal comes through supporting congregations, mission partners, and mission personnel. As we engage with the global church, we are humbled by the moving of the Spirit in God's world, the growth of the church, and the living witnesses that God has raised to proclaim God's good news, making Jesus known among the nations.

Cultivating Transformation in Christ

Transformation takes place when the gospel is shared with another person, that person responds to the gospel by making Christ his or her Lord, and then he or she is discipled to be a Christ follower. Nathan and Nozomi Brownell, based in Yokohama, Japan, have labored for many years presenting the gospel to young female students at mission schools and providing a safe place for them to inquire about and be exposed to the gospel. This past December they rejoiced when three young women requested and subsequently received baptism. These new Christians heard the gospel and came to faith through the Green House outreach to area youth. The Brownells' gratitude to God overflows upon hearing that two other disciples are also requesting baptism, all with the approval of their parents. Transformation is happening.

Equipping Emerging Leaders of Today and Tomorrow

Sandy and Albino Rodriguez, based in Cusco, Peru, are passionately reaching Quechua youth, discipling and empowering them with skills and tools for their journey in life. This is the greatest need of the church around the world—leaders who are identified, equipped, and sent out to live out the gospel before the world.

Engaging in Christ's Kingdom Mission

Engaging with Palestinian Christians

The RCA is beginning to engage with Palestinian Christians in various ways. Musalaha, a ministry of reconciliation in Palestine, engages Palestinian and Jewish Christians by working through the narratives they have internalized over the years. The aim is reconciliation, the process is dialogue, and the end result has been the restoration and healing of relationships, as well as the binding of wounds.

Michigan Hope Project 2013

In partnership with Andy Nakajima/Ministry to Japanese Speaking People

The Michigan Hope Project was established to bring young people from the tsunami-, earthquake-, and radiation-affected area of Fukushima, Japan, to West Michigan for temporary relief from the constant threat of radiation exposure. Many children and young adults in the Fukushima area have developed signs of thyroid cancer; their immune systems have been weakened by radiation. Medical authorities have stated that these young people's immune systems could be improved by spending as little as a couple of weeks away from the affected area. The Michigan Hope Project was created to provide some of these young people that opportunity. The project also lets participants experience the hope that only Christ can offer, hope that can remain with them when they return to the difficult circumstances in their home area.

Ten junior high students and four chaperones from Fukushima arrived in West Michigan on July 22, 2013, and remained until August 8. The group had a wonderful time of healing and rest during their stay at Hope College and in various homes. The participants enjoyed getting to know some RCA members and attended the Japanese worship service that is part of Andy Nakajima's ministry in West Michigan. They enjoyed swimming in Lake Michigan, canoeing, horseback riding, and many other outdoor activities. Most of all, they enjoyed being carefree, lying on the grass and eating food without worrying about radiation contamination. This program is supported by RCA Global Mission through the generous contributions of RCA churches and will continue for the next three years.

PIM Shares

Global Mission staff acknowledges the faithfulness of congregations and individuals in their support of RCA's outreach to the world. As the RCA's outreach to the world, Global Mission has partnered with national churches and organizations to express the RCA's support for their outreach to a broken world. As the global financial picture changes day by day, funding this global outreach becomes a challenge. Global Mission staff have done their best to keep the department within its means, and the Lord has given them a deep commitment to make the best of the resources raised so that RCA mission personnel have adequate resources to fulfill their ministries. And yet we find ourselves short. Therefore we ask for a $100 increase in the value of a Partner-in-Mission share in 2014, for a total cost of $6,300 for a full PIM share.

R-31
To increase the Partner-in-Mission (PIM) share for 2015 to $6,300. (ADOPTED)

Global Mission Statistics

The Reformed Church in America is blessed to have a dedicated, competent, and committed mission staff. With the goal of helping to build the church of Jesus Christ around the world, Global Mission responds to invitations to engage in leadership development and to specific church and human needs that our partners are not able to meet.

Forty-two General Synod Council (GSC) employees serve RCA mission partners, primarily in areas of need or of great challenges. In addition, forty-eight mission-partner personnel are supported by the RCA as our global partners assume a greater share of their ministry's responsibilities. Together, these ninety mission personnel serve and relate to sixty-five national churches and Christian service agencies.

As RCA mission personnel continue their work of equipping the next generation of leaders, we will see a larger number of mission-partner personnel and RCA mission personnel sent to other areas to continue the process of identifying and equipping new leaders.

Transitions in Mission Personnel

Judith Rae Estell retired last July after more than forty years of serving with the Presbyterian Church in Taiwan through Yu-Shan Theological Seminary in Hualien. Judy stayed in Taiwan after her husband's death and faithfully taught at the seminary. Judy also found joy in the founding of an outreach to prisoners. She taught English in the prison, and prisoners learned to read with the Bible. This led to counseling, discipling, and encouraging new believers in their faith.

Judy Estell was not able to be at synod last year when the resolution below was first included in the General Synod Workbook, so it was withdrawn, to be presented to General Synod 2014 with Judy present.

R-32
Whereas Judith Rae (Workman) Estell, a graduate of Hope College and Azusa Pacific College, responded in obedience to God's call to service and left for Taiwan in 1971 to teach missionary children; and

Whereas in Taiwan she met and married William H. Estell, her husband for sixteen years; and

Whereas Judith Estell has served the Presbyterian Church in Taiwan through her service at Yu Shan Theological Seminary for the last thirty-nine years; and

Whereas Judith invested her time teaching piano, working with students, and, most rewardingly, leading prisoners to Christ and discipling them in the faith, providing a model of prison ministry to the Christian community in Hualien; and

Whereas Judith Estell has faithfully proclaimed the good news of Jesus Christ wherever the Lord has taken her, and is committed to being a faithful disciple of Jesus until the end of her days;

THEREFORE BE IT RESOLVED that the two hundred and eighth session of the General Synod of the Reformed Church in America, meeting June 12 through 17, 2014, at Central College in Pella, Iowa, with gratitude to God for her life and witness, honors Judith Rae Estell with a prayer of thanksgiving and a token of its esteem. (ADOPTED)

Amy and Andrew Fields left for language study in Costa Rica for three months. From there they will proceed to Honduras to serve with the Iglesia Evangélica Morava de Honduras (Honduran Evangelical Moravian Church), where Andrew will serve as director of the Bible institute in Puerto Lempira. We praise God that RCA congregations and individuals have partnered with them as they focus on training leaders for ministry.

JJ Ten Clay has been appointed to serve with the Waldensian Church in Italy. JJ is a certified social worker; her calling is to resource Waldensian congregations as they receive and respond to the many immigrants, primarily from Africa, arriving on Italian shores.

Chad Vanden Bosch, serving with Audio Scripture Ministries in Mozambique, married this past year, and he and his wife, Dara, are in the process of adopting a little girl.

Frank and Darlene Van Hoeve have completed fifteen years of service with Jackson County Ministries in Annville, Kentucky. With gratitude to God for their faithful ministry, we offer the following resolution:

R-33
Whereas Frank and Darlene Van Hoeve responded to God's call to partner with Annville Institute and Jackson County Ministries; and

Whereas that partnership lasted fifteen years, bringing much fruit to the people served by the ministry and many new friends, along with spiritual growth; and

Whereas the Van Hoeves were able to serve alongside three thousand volunteers and one hundred twenty work groups as they worked on three hundred homes; and

Whereas the Van Hoeves joyfully invested their time, talents, and treasures in impacting the lives of area residents as well as visitors; and

Whereas after a period of discernment the Van Hoeves feel led to pursue other activities;

THEREFORE BE IT RESOLVED that the two hundred and eighth session of the General Synod of the Reformed Church in America, meeting June 12 through 17, 2014, at Central College in Pella, Iowa, offers its thanks to God for the lives of Frank and Darlene Van Hoeve and for their many years of service to the body of Christ. (ADOPTED)

David Zomer has completed his service with the Waldensian Church in Italy. In gratitude to God for David's years of active ministry, we offer the following resolution:

R-34
Whereas David Zomer responded to God's call to service in 1995, and, along with his family, accepted the appointment to serve with the Hungarian Reformed Church and the Protestant Institute for Mission Studies; and

Whereas in 2004 David accepted the call to Italy to serve at the Waldensian Church's denominational offices in Rome and the Ecumene Retreat Center; and

Whereas in 2006 David was asked to continue serving the Waldensian Church, but now in Sicily; and

Whereas this appointment consisted of serving in Pachino as pastor of the Waldensian church and director of the Centro Ecumenico Valdese; in Scicli as pastor of the Methodist church and director of the Centro Ecumenico Metodisto; and in Vittoria as CEO of the Waldensian Church's nursing home, chaplain to the

residents, and director of the new Centro Benvenuto; and

Whereas David gracefully accepted these appointments and executed them to the best of his abilities;

THEREFORE BE IT RESOLVED, that the two hundred and eighth session of the General Synod of the Reformed Church in America, meeting June 12 through 17, 2014, at Central College in Pella, Iowa, gives thanks to God for the life, ministry, and service of David Zomer. (ADOPTED)

Staff Transitions

Daniel Teerman, founder of the Bridge in Kalamazoo, Michigan, has joined Global Mission staff as associate director of Global Mission. Daniel has been called to work with two other facilitators in helping churches to discover their mission passion and engage in Christ's kingdom mission locally and globally.

En Young Kim, coordinator of Pacific and Asian American Ministries, will continue serving in her present role while joining Global Mission as supervisor for mission programs in Asia. En Young will supervise RCA mission personnel serving in Asia and will work with RCA mission partners and their personnel who are supported by the RCA.

Nickolas Miles, retired pastor of United Church of Rosedale in Bloomington, New York, has joined Global Mission staff as coordinator for Native American and Aboriginal ministries. Nick will work with RCA Native American congregations and will seek to connect the RCA with other Native groups.

Deaths in the Mission Family

Morrie Swart, mother of current RCA missionary Richard (Dick) Swart, died on July 30, 2013. Morrie, a graduate of Hope College, married Robert Swart upon his graduation from Western Theological Seminary in 1944. In 1947 Bob and Morrie began their missionary career in Sudan. In 1962 they left Sudan because of the civil war there. That same year they ministered among the Geleb tribe in Ethiopia, a place they were forced to vacate in 1977 due to political struggles. They then moved to Kenya to serve the Geleb tribe there. For forty years Bob and Morrie served in Africa, retiring in 1988 from active missionary service. Global Mission gives thanks to God for the life of Morrie Swart and her many years of faithful service to the Lord.

C. Keith De Jong, father of current RCA missionary Bruce De Jong, died on May 16, 2013. Keith and his wife, Marcine, retired after thirty-six years of service in Kodaikanal, India. Keith served the school he studied in as a child. He received a bachelor's degree from Hope College, served in the U.S. Marine Corps as an assistant to the chaplain, and then married Marcine Muilenburg from Orange City, Iowa. After teaching in the Michigan public school system, they were appointed missionaries to India in 1957. Keith also received a master's degree in music education from the University of South Dakota. Global Mission blesses the Lord for the faithful service of Keith De Jong.

Renewal of Relationships

The director of Global Mission has been working with three historical partners to renew relationships lost over the years.

The Church of Christ in Japan (CCJ)

Jhonny Alicea-Baez has met twice with the ecumenical relations committee of the CCJ in the hope that a partnership in mission may be agreed upon. The CCJ was started by RCA missionaries; the church was later lumped together with all other Protestant churches in the United Church of Christ in Japan (UCCJ). With the new Japanese constitution granting religious freedom after World War II, the CCJ decided to maintain its Reformed identify and left the UCCJ. Global Mission will continue to meet with CCJ leaders until an agreement can be sent to the Commission on Christian Unity.

Scudder Memorial Hospital

Global Mission has also reestablished a relationship with Scudder Memorial Hospital in Ranipet, India. This hospital, founded by the Scudder family of RCA medical missionaries, continues to provide care to the sick and infirm in Jesus' name. Facilities have been upgraded and new programs set up to deal with the many needs of surrounding communities. It should be noted that the hospital is taking medical care to various communities by setting up clinics, and alongside each clinic it plans to build a church that will share the gospel.

Zhushu Church in Xiamen, China

Conversations on how to renew the relationship between the RCA and its daughter churches in China continue to bear fruit. The latest visit by Asia mission supervisor En Young Kim and Global Mission director Jhonny Alicea-Báez to the RCA's daughter churches was the highlight of their visit to China. There is a desire to pursue a stronger relationship, not just with Zhushu Church, but also with the other churches in Fujian Province that are the fruit of the ministry of RCA missionaries during their tenure in China. Another part of this conversation touches on possible relationships between theological institutions in China and RCA theological and educational institutions.

Report of Words of Hope

Words of Hope is an international media ministry founded and owned by supporting classes of the Reformed Church in America. Words of Hope's mission is to help build the church worldwide, but especially in those places that have been historically hardest to reach with the gospel, because of either diversity of language, geography, or social antagonism toward Christianity.

Words of Hope partners with indigenous Christians (churches, ministries, radio stations, individuals) on the ground in these "hard places" in order to enable them to expand their witness in their own heart languages. Words of Hope provides local Christians with training, equipment, and financial resources to allow them to undertake media ministry efforts in their own cultural context. Words of Hope maintains ongoing relationships with these indigenous ministries to support their efforts, grow in effectiveness, and preserve accountability. Having ministry take place from within each region allows for local follow-up efforts that connect individual listeners to church families.

Currently, Words of Hope ministers in Albania, India, Indonesia, Iran, the Middle East, Nepal, Niger, North America, South Sudan, Tibet, Turkey, and Uganda. Each ministry field requires its own unique media approach. Depending on the variety of resources and pref-

erences in a given region, an assortment of radio programs, CDs, DVDs, text messages, Internet, Skype, Facebook, print materials, and the like are used to proclaim the gospel.

The year 2013 saw the successful completion of Words of Hope's Growth Initiative campaign. Among other things, this campaign funded the launch of new ministry languages in Indonesia and Uganda, the training of new staff members for Iran, and the building of several new production studios to further expand broadcast efforts.

Radio ministry in Uganda now exists through Words of Hope Uganda's broadcasts in ten languages, five of which were added in the past two years. Two new studios have made this remarkable expansion possible, as well as the addition of many new staff members in Uganda, including the former archbishop of the Church of Uganda, the Most Reverend Henry Luke Orombi.

Ministry in South Sudan experienced a setback last year, due largely to the outbreak of violence there in December 2013. One new studio had already been built for the Dinka ministry, and radio program production and listener follow-up have been able to continue during this time. The staff there report that over three hundred people have been baptized and joined the local church as a result of listening to Words of Hope broadcasts. Work on the second studio (for Nuer) has had to be postponed for safety reasons. Both of these South Sudan radio ministries, which are addressed to the two main rival tribal groups, are proclaiming messages of peace, unity, and reconciliation for the people there.

Spotlight, the Specialized English radio program produced by Words of Hope and Back to God Ministries International (of the Christian Reformed Church), is growing in popularity with radio stations overseas, who broadcast the programs for listeners desiring to learn English. New Skype Spotlight English Clubs allow native English speakers to host clubs online for English learners who live around the world. This free service allows Christians to bless others in a very practical way, while also opening the door for faith conversations.

From Iran to Uganda to Skype clubs in living rooms, Words of Hope continues to embrace new technology to share the hope of Christ in the heart languages of the world's peoples.

Words of Hope is deeply grateful for the support of many RCA churches that has allowed this outreach ministry to grow. In 2013, contributions from RCA congregations totaled $699,570. These dollars mean that lives have been eternally changed for Christ. Thank you for helping Words of Hope reach out to the ends of the earth.

Report of the Church Growth Fund

The Reformed Church in America Church Growth Fund, Inc. (CGF) is a nonprofit corporation that functions under the supervision of the RCA General Synod. The CGF supports the work of the denomination by making affordable rate loans to RCA churches and related agencies for the purchase, construction, and improvement of buildings and other properties used in their ministries. The CGF programs provide for unsecured loans up to $50,000 and secured borrowing up to $3.8 million.

As a source of funding for loans, the CGF sells interest bearing investments called savings certificates. The CGF offers two types of savings certificates:

- Term savings certificates, which are available in maturities of one, two, three, four,

five, and ten years.
- Demand savings certificates, which allow the investment of additional funds and the redemption of amounts in the certificate (subject to the limits described in the CGF Offering Circular).

Other sources of funding for loans include contributions and CGF net earnings. As a further way to support the denomination, the CGF contributes a portion of its earnings annually to the General Synod Council (GSC), which awards the funds as grants to support RCA church multiplication.

More specific information on CGF loans and how to invest in savings certificates is available on the CGF website at www.rca.org/cgf.

Assets

In the fiscal year ending September 30, 2013 (FY13), assets grew by $11.7 million (21 percent) to $67.8 million. CGF assets at year-end FY13 consisted primarily of loans of $43.8 million and cash and investments of $25 million. Loans increased by $8.6 million (24 percent) in FY13 as the CGF funded $13.3 million in new loans to twenty-two churches and received from existing borrowers principal payments of $4.7 million.

With improving economic conditions and growth in ministries, the CGF in FY13 financed $3.5 million for the construction and improvement of several RCA church building projects and $1.0 million for the purchase of land and buildings. The CGF also refinanced $8.8 million in loans that churches had with local financial institutions on more favorable interest rates and repayment terms.

The financial health of CGF church borrowers also improved as the overall U.S. economy continues its recovery, resulting in fewer delinquent loans. This contributed to the CGF's continuing long history of never having experienced a loan principal loss. Some church borrowers, however, are challenged to repay their loans, and the CGF works in partnership with these affected congregations by restructuring debt repayment terms to ensure viable continuance of their ministries.

Savings Certificates

At year-end FY13 savings certificates were at $27.5 million representing a $10.7 million increase (64 percent) over the previous year. This growth was primarily due to the following:

- The CGF continued its marketing plan to advertise the savings certificate product, informing investors about the benefits of such an investment.
- In FY13 the RCA Fund, a short term bond fund offered as an investment option by the denomination to churches, classes, and regional synods, was no longer offered to those entities. Many of those entities chose to reinvest that money in CGF savings certificates.

CGF savings certificates are state-regulated securities. Currently the CGF is authorized to sell savings certificates in thirty states, which are listed on its website at www.rca.org/cgf. Rates of interest paid on savings certificates, along with other information on the CGF and how to invest in savings certificates can also be found on the website.

During FY13 the CGF experienced exceptional growth in its demand savings certificate, which had been introduced as a new product only a year earlier. It is already the single

largest certificate type in terms of dollars invested. The demand certificate offers investors a favorable variable rate of return and allows an investor access to his or her funds upon request (subject to limits as described in the CGF Offering Circular).

Earnings

In FY13 the CGF had net earnings of $1,359,131 before making its grant to the General Synod Council (GSC) for church multiplication. This represents a slight decrease of $29,817 (2 percent) from the previous year. The reduction in earnings was due primarily to the following:

Despite a large increase in the loan portfolio, interest on loans decreased as new borrowings were funded at lower rates and rates were decreased on existing loans in the portfolio to be competitive with pricing available through other financial institutions.
Although rates paid by the CGF on savings certificates were reduced during the year, the large growth in certificate investments resulted in an increase in interest expense.

CGF Connection to Our Call

Since 1999 the CGF has been contributing a portion of its earnings to the GSC to be used to make grants to new church plants in support of the RCA Our Call initiative. During that time the CGF contributed $3.8 million to support the RCA church multiplication initiative with grants made with those funds to 202 church plants. In FY13 the CGF contributed $370,554 for that purpose.

Financial Strength

One measure of the financial strength of an entity is its level of net assets, also known as capital or equity. As of September 30, 2013, the CGF had capital of $40.2 million, which represents its accumulation of earnings and contributions received over its years of operations.

The funds received from savings certificates are used by the CGF primarily to make loans to RCA churches. The ability of the CGF to repay savings certificate investors is based upon its level of capital as well as repayment of the loans funded from certificate investment dollars. CGF loans are typically secured by first mortgages on church facilities. The CGF follows strict guidelines to make sure congregations can sustain such loan payments. While past performance is no guarantee of future events, the CGF has never experienced a loss of principal on any loan. No CGF savings certificate investor has ever experienced a loss of investment or missed receiving an interest payment.

Financial Highlights

	FY 2012	FY 2013
Total Assets	$56,169,566	$67,847,872
Net Assets (Capital)	$39,252,541	$40,241,118
Savings Certificates Outstanding	$16,796,331	$27,491,252
Number of Loans Outstanding	114	117
Dollar Amount of Loans Outstanding	$35,193,105	$43,813,603
Number of Loans Funded in Year	11	27
Dollar Amount of Loans Funded in Year	$1,689,172	$13,390,803
Net Earnings before Church Multiplication Grant	$1,388,948	$1,359,131
Contribution for Church Multiplication	$375,000	$370,554

CGF Connection with Transformed and Transforming

The CGF is committed to supporting Transformed and Transforming and will work to do so in the following ways:

1. One of the three strategic priorities in Transformed and Transforming is Engaging in Christ's Kingdom Mission. One of the subpoints of that strategic priority is "Multiplying missional communities and new churches that put the love of Christ into action."

   This subpoint relates largely to church multiplication and planting. The goals for church planting under Transformed and Transforming are more expansive than in Our Call and will potentially require an even larger amount of CGF financial support so that this greater number of church plants can receive grant funds. The CGF will continue its plan to increase earnings to be able to contribute more to church multiplication.

2. RCA churches will continue to need facilities to carry out ministry and outreach and to participate in and support Transformed and Transforming. Some churches have aging facilities that are in need of repair and renovation. Others need expanded buildings to support growing ministries. Many of these facility needs will require financing. The CGF is committed to its mission of making available affordable rate loans to RCA congregations, enabling them to continue, enhance, and expand their ministries.

3. Some RCA churches, classes, and regional synods have temporary or permanent excess cash to invest. The CGF will continue to offer its savings certificate program as a product into which these entities can invest funds to earn a favorable rate of return. Earnings from savings certificate investments are used by RCA churches and agencies to support their operations, ministry, and mission.

4. In addition to contributing funds for grants made to new church plants, the CGF is considering giving financial support to other denominational activities and programs that would impact all three Transformed and Transforming strategic priorities while remaining in alignment with the mission of the CGF.

Amendments to Articles of Incorporation and Bylaws

The CGF board of directors is recommending approval by the General Synod of several changes to the CGF Bylaws.

R-35
To adopt the following amendments to the Bylaws and Articles of Incorporation of the Reformed Church in America Church Growth Fund, Inc. (additions underlined; deletions stricken):

Bylaws, Article IV, Section C

C. All voting directors shall be nominated by the General Synod Commission on Nominations from ~~a slate of at least two~~ nominees submitted by the ~~board members~~ board of directors for each board position that is to be filled, and elected by the General Synod.

Bylaws, Article IV, Section D

D. ~~No person employed by the General Synod of the Reformed Church in America ("General Synod"), the General Synod Council ("GSC"), or the Board of Benefits Services of the Reformed Church in America, nor a spouse, parent, sibling, or child of such person, shall be eligible to serve as a voting director.~~ No employee of the General Synod of the Reformed Church in America ("General Synod"), the General Synod Council ("GSC"), or the Board of Benefit Services of the Reformed Church in America who is directly accountable to The Reformed Church in America Church Growth Fund, Inc., nor a spouse, parent, sibling, or child of such person, shall be eligible to serve as a voting director.

Bylaws, Article II, Section A

This corporation is the successor in interest to the Reformed Church in America—Extension Foundation, Inc. and the Church Building Fund of the Reformed Church in America; has received and manages their respective assets; has assumed their respective liabilities; may solicit monies from members, agencies, and instrumentalities of the Reformed Church in America by gifts, bequests, grants, and the issuance of notes and other evidence of indebtedness; and may disburse said monies as loans to local churches, classes, and other agencies and affiliates of the Reformed Church in America that are (i) constructing or purchasing church buildings, (ii) otherwise improving property that is already owned by them, or (iii) subject to any limitations set forth elsewhere in these bylaws, purchasing land for future use or development by or on behalf of a local church, and may disburse a portion of said monies as grants to the General Synod Council of the Reformed Church in America (or any successor to the General Synod Council that serves as the executive committee of the General Synod of the Reformed Church in America) for the purpose of funding church multiplication (previously known and referred to as evangelism and church development), ~~and~~ revitalization endeavors of the Reformed Church in America, and for Next Generation (middle school age through post college young adults) scholarships to fund volunteer opportunities, advocacy experiences, and mission internships. (ADOPTED)

Rationale for recommendation:

1. Bylaws and policies of other RCA agencies do not have the requirement of at least a double slate of nominees and this change will align the CGF with the same procedures and requirements others are using.
2. Due to the nature of the CGF's work, it is essential that board members possess specific expertise, experience, and backgrounds that enable them to fully contribute to the

organization. These requirements, along with the CGF desire to have geographic, gender, and racial diversity on the board, greatly reduce the pool of qualified candidates and make it difficult to offer more than one candidate for each available board position.

3. Due to the multitude of attributes required of board members, it is unusual for individuals to complete and send in a Commission on Nominations profile form expressing an interest in a CGF board position, and if an interest is shown, it is uncommon for that person to possess those attributes qualifying them for a board position.
4. To be in alignment and consistent with the bylaws of the General Synod.
5. The current CGF bylaws restriction of board membership appears to have been put in place to avoid any conflict of interest issues, but prohibits people from serving on the CGF board who are employed in denominational positions in which there would be no conflict of interest.
6. As a way to support and connect even more to Transformed and Transforming, the CGF is evaluating making other grants to the GSC for purposes currently not stated in its bylaws and articles of incorporation.

The advice of the Advisory Committee on Church Order and Governance was to vote in favor of R-35.

Report of the Board of Benefits Services

Introduction

The Board of Benefits Services is an agency of the General Synod delegated by the synod to provide, manage, and administer retirement income, assistance grants, and insurance benefits for all ordained ministers and their families, and for other employees of agencies, assemblies, and institutions of the Reformed Church in America. The board is subject to all provisions of the Reformed Church in America *Book of Church Order*. The Board of Benefits Services is separately incorporated from the General Synod. It is a corporation as defined in subparagraph (a)(5) of Section 102 of the New York not-for-profit corporation law, and is a Type B corporation under Section 201 of the same law. The Constitution and Rules of the Board of Benefits Services may be found at images.rca.org/docs/bobs/BOBS-Constitution.pdf.

The board and its personnel are subject to federal and State of New York regulations governing retirement programs. It and RCA participating churches, assemblies, and agencies must adhere to the tax code of the U.S. Internal Revenue Service and the rules established and enforced by the U.S. Department of Labor and the U.S. Department of Health and Human Services as well as the regulations established by the State of New York (the state in which the agency is incorporated). If the tax code and other regulations issued from time to time by the U.S. Internal Revenue Service and the rules and regulations established from time to time by the U.S. Department of Health and Human Services, the U.S. Department of Labor, or the State of New York differ from the rules established by the Reformed Church in America and stated in its *Book of Church Order*, the rules of these named government agencies shall take precedence.

Within this regulatory environment the board and its staff are committed to fulfilling the mandates from the General Synod. The board and staff strive to respond pastorally to the needs of participating ministers of Word and sacrament, commissioned pastors, and lay church workers. The board and its staff are committed to assisting participants, churches, and other employers in clarifying and simplifying the often complex rules that frame insurance and retirement programs and to remaining in compliance with these regulations to the best of their ability.

The seventeen-member board is composed of active and retired RCA ministers; professionals from business, law, retirement, insurance, and financial management; the officers of the General Synod; the moderator of the General Synod Council; and the general secretary. The board's responsibilities are carried out by an executive director, a staff of six full- and part-time personnel, and an adjunct staff of up to twenty-four part-time retiree chaplains (previously called "senior pastors") who provide a visitation ministry among RCA ordained and lay retirees and surviving spouses. The board's staff is supported in its work by the various departments of the General Synod Council including finance, communications, development, personnel, and legal services. The board is supported in its work by the General Synod Council's Audit and Risk Management Committee and the Investment Advisory Committee. The board's retirement and assistance programs are supported by external legal counsel through the firm Conner & Winters and the investment advisory firm Lockton Financial Advisors. The retirement plan has engaged Fidelity Investments to serve as the record keeper and investment manager of the retirement funds for plan participants.

The board met in regular session October 8–9, 2013, at the Hilton Airport Hotel in Grand Rapids, Michigan, and held its annual meeting April 7–10, 2014, at the Embassy Suites Hotel in Tempe, Arizona. The board's adjunct part-time retiree chaplains met for in-serv-

ice training April 22–23 at Harvey Cedars Bible Conference in Harvey Cedars, New Jersey. The executive director and the manager of retirement services participated in twenty-seven meetings offered in all the RCA's regional synods in the U.S. and many classes. At these meetings they did the following

a. Explained to RCA employers and plan participants the efforts currently underway through the Board of Benefits Services to assist employers in a voluntary correction program to address underfunding errors in the retirement plans for their ministers of Word and sacrament.

b. Introduced the new insurance options available to RCA ministers and lay workers in 2014 through the Reformed Benefits Association (RBA) or through the marketplaces established under the United States Patient Protection and Affordable Care Act.

The Board of Benefits Services, like the General Synod Council, utilizes the principles of policy governance* to conduct its work and to guide its oversight and supervision of its executive director in the fulfillment of the purposes ("ends") it was established to accomplish by the General Synod. The current edition of the board's policy document may be found at www.images.rca.org/docs/bobs/BOBS-PolicyDoc.pdf.

Key to its use of the principles of policy governance is the responsibility to state clearly the reasons the Board of Benefits Services exists. In policy governance the reasons are stated as "ends." The Board of Benefits Services has defined its ends by interpreting its responsibilities as these were delegated to it by the General Synod. The board's ends are as follows:

1. Participants and eligible participants have a means to wisely set aside funds at a rate commensurate with other church plans with a reasonable expectation of financial well-being in retirement.
2. Reasonable health and wellness, life, and disability benefits at rates commensurate with other church plans are available to participants and eligible participants.
3. Active and retired participants and spouses might have access to an assistance fund that may be made available based on demonstrated need and is limited by available funds.
4. Participants and eligible participants have access to and are encouraged to use information and educational resources that allow them to make timely financial decisions regarding their retirement and their health, life, and disability-related benefits.

The board strives to fulfill its commitment to serve the church in accordance with the principles of the General Synod policy document titled "Covenant of Grace/Covenant of Care." The document was adopted by the General Synod of 2002 as "a foundational statement for the life and work of the church" and commended by that same synod to all of its "boards and agencies, regional synods, classes, consistories, and congregations…for study and application to their life and ministry" (*MGS 2002,* R-111 [amended]*,* p. 363).

The board continues to regard "Covenant of Grace/Covenant of Care" as foundational for its ministry. We encourage delegates and their classes and consistories to study the document and determine how they can better fulfill its principles. It may be found on the RCA website and in the *2002 Minutes of the General Synod* (pp. 358–363).

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* John Carver, *Boards That Make a Difference, A New Design for Leadership in Nonprofit and Public Organizations*, Second Edition (San Francisco, Jossey-Bass, A Wiley Company, 1997).

Board of Benefits Services' Engagement with Transformed and Transforming: Radically Following Christ in Mission Together

The General Synod of 2013, following its adoption of R-9, the new fifteen-year goal, adopted a second, related recommendation, R-10, which reads:

> To instruct the General Synod Council, working with the boards, institutions, agencies, and commissions of the General Synod:
>
> - To develop a clear implementation plan with measurable ends and goals for "Transformed and Transforming: Radically Following Christ in Mission Together";
> - To report this plan to the 2014 General Synod;
> - To share this plan widely throughout the greater church;
> - To report progress on the plan to General Synod annually thereafter.

The Board of Benefits Services committed one day of its fall 2013 meeting to an exploration of how "Transformed and Transforming…could and should impact the ministries carried out through the General Synod's Board of Benefits Services." As a result of this initial review of the new goal, the board set aside two days at its annual meeting this past April and engaged the support of a planning consultant, RCA minister Shari Brink, to assist it in re-envisioning its ministries so it is able to serve and support the RCA's assemblies, institutions, agencies, and its ordained and lay personnel as they strive to live out the mandates of Transformed and Transforming.

As a result of the re-envisioning process the board, working in cooperation with the General Synod Council, hopes to expand its support for ordained and lay leaders and employees to address the overall well-being of these servants of the church by creating synergy in the RCA for leaders so that they are freed to engage fully in their callings. The board envisions its work being framed in the six dimensions of spiritual well-being: vocational, physical, relational, intellectual, financial, and emotional. Benefits Services currently confines its focus to financial well-being for retirement, financial assistance for retirees in need, physical health, and pastoral care for older retirees. The re-envisioned ministry may encompass a "human resources service bureau" for leaders, employees, consistories, classes, regional synods, and RCA institutions and agencies that can provide counsel and support as well as develop career pathing, strengths development, and talent management ministries for young leaders.

REVIEW OF BOARD OF BENEFITS MINISTRIES

Retirement

The board's prescribed end for the RCA retirement plans reads as follows: "Participants and eligible participants have a means to wisely set aside funds at a rate commensurate with other church plans with a reasonable expectation of financial well-being in retirement."

In addition to the information provided in this section of the report, delegates may want to review financial information about the 403(b) defined contribution retirement plan found in the General Synod Executive Committee's financial report on page 43. Additional information can be found in the financial statements for the Board of Benefits Services as of September 30, 2013 (www.images.rca.org/docs/finance/2013BOBS-Retirement.pdf).

The Board of Benefits Services administers two defined-contribution retirement programs:

a "frozen" non-qualified plan and the current active 403(b) plan. Since 2005, employer contributions on behalf of participants have been placed in the 403(b) plan. Also since 2005, any pre-tax or Roth contributions made by the participant are in the 403(b) plan. The non-qualified plan continues to be more difficult to administer than the 403(b) plan due to rule changes implemented by the U.S. federal government that are designed to protect plan participants. The administrative oversight of the plan adds costs to participants through the management fees charged to participant accounts. The rules governing the plan create limitations on the options available to participants in retirement (e.g. certain distributions and annuity options). Efforts to have the non-qualified plan restated by the U.S. Internal Revenue Service as a 403(b) defined contribution plan have not been successful.

Participants with contributions to the retirement plans prior to January 1, 2005, may have assets in both the non-qualified retirement program and the 403(b) retirement program. The RCA 403(b) retirement program plan document, the non-qualified (frozen) plan document, the Summary Plan Description, and other plan information is available on the RCA Board of Benefits Services webpage: www.rca.org/retirement.

Delegates are reminded that the Constitution of the RCA (*Book of Church Order,* Formulary 5*,* Call to a Minister of Word and Sacrament*,* p. 130) requires consistories "to pay the stipulated contributions to the Reformed Church retirement plan…as offered by the Board of Benefits Services…" Further, as part of their responsibility for the pastoral care of each enrolled minister and the minister's immediate family, RCA classes "shall assure that the provisions of the call form (Formulary 5) for retirement…are fulfilled for all of its ministers serving full-time in congregations or employed by an assembly, institution, or agency of the Reformed Church in America under call or contract, unless the minister is covered through the Canadian portion of the RCA plan or the plan of the communion where the minister's membership is held" (*Book of Church Order,* Chapter 1, Part II, Article 12, Section 3, p. 51). RCA employers are also encouraged to make the plan available to non-ordained personnel.

In the past year, during an editorial review of the 403(b) plan document, retirement staff determined that there is an inconsistency between the plan document and the stipulations for participation stated in the RCA's *Book of Church Order.* The plan document is inclusive of all ordained ministers, those serving in both full- and part-time positions. Because the retirement plan operates under regulations established by the U.S. Department of Labor and the Internal Revenue Service, participating employers (e.g. consistories, higher assemblies, institutions, and agencies of the RCA) are required to abide by the stipulations in the plan document, not those spelled out in the *Book of Church Order.* Benefits Services staff worked with the General Synod's Commission on Church Order to develop proposed amendments to the *BCO* that bring the two documents into conformity and also serve to encourage classes to determine if and when people serving in part-time ministries should be receiving contributions to the retirement plan.

Therefore, the Board of Benefits Services proposes to the General Synod of 2014 the following amendments to the RCA *Book of Church Order*:

R-36
To amend the *Book of Church Order,* Chapter 1, Part I, Article 2, Section 7, as follows:

> ***Sec. 7*. A consistory shall fulfill the provisions of the call form (Formulary #5) <u>for retirement and insurance</u> for all ministers serving the church ~~full time~~ under call or contract ~~through participation in the~~**

~~retirement and insurance programs of the Reformed Church in America,~~ unless (a) regarding retirement, the minister is covered by the retirement plan sponsored by the Regional Synod of Canada ~~through the Canadian portion of the RCA plan~~ or the retirement plan of the communion where the minister's membership is held, or (b) the classis determines that the minister is serving the church part-time and that circumstances warrant that the consistory be exempt from this requirement. (ADOPTED)

The advice of the Advisory Committee on Church Order and Governance was to vote in favor of R-36.

R-37

To amend the *Book of Church Order*, Chapter 1, Part II, Article 12, Section 3, as follows:

***Sec. 3*. The classis shall be responsible for the pastoral care of each enrolled minister and the minister's immediate family. Pastoral care shall be exercised by such means as the classis deems appropriate, which shall be reported to the classis annually in order to assess its adequacy and effectiveness. The classis shall assure that the provisions of the call form (Formulary #5) for retirement and insurance are fulfilled for all of its ministers serving ~~full-time~~ in congregations or employed by an assembly, institution, or agency of the Reformed Church in America under call or contract, unless (a) regarding retirement, the minister is covered by the retirement plan sponsored by the Regional Synod of Canada ~~through the Canadian portion of the RCA plan~~ or the retirement plan of the communion where the minister's membership is held, or (b) the classis determines that the minister is serving the church or other assembly, institution, or agency part-time and that circumstances warrant that the consistory or employing assembly, institution, or agency be exempt from this requirement. (ADOPTED)**

The advice of the Advisory Committee on Church Order and Governance was to vote in favor of R-37.

To participate in the RCA 403(b) retirement plan employers of RCA participants need to provide to Benefits Services an accurate and up-to-date Adoption Agreement indicating the employer's adoption of the RCA 403(b) plan as the retirement plan for the church (or other employer). Despite efforts on the part of the benefits staff, gathering adoption agreements from churches continues to be a difficult challenge. Therefore, in order to keep the plan in compliance with U.S. federal law, the board instructed the executive director "to consider employer contributions to the Reformed Church in America 403(b) Retirement Program as evidence of the employer's adoption of the Plan governing the Program as its Retirement Program for its eligible employees; and further, the board instructed the Executive Director to consider contributions from self-employed ministers as evidence of their adoption of the Plan governing the Program as their Retirement Program" (*Minutes of the Board of Benefits Services*, August 29–30, 2012).

The receipt of accurate and up-to-date adoption agreements continues to be a plan requirement and is the only way for the retirement staff to ensure correct administration of the plan on behalf of RCA participants and employers. The procedure now in place to consider the receipt of contributions from an employer as evidence of plan adoption prior to receipt of an adoption agreement is a convenience established for RCA employers that allows participant contributions to be received and credited to accounts by our record keeper, Fidelity Investments. The staff continues its efforts to acquire the outstanding agreements as required by the regulations governing our plan. The agreements are reviewed annually by staff and must be updated by churches and other employers whenever the information provided is outdated (e.g. staff changes, adjustments in employer contributions to the retirement plan for lay employees, etc). Noncompliance with the requirements of the RCA 403(b) retirement plan by an employer (a church or another RCA agency) could result in the IRS imposing significant penalties on the employer (consistory) and/or supervising classis and deeming the entire balance of the employees' (ministers and lay staff) accounts taxable in the year the penalty is assessed.

Retirement Plan Compliance Program

As reported to General Synod for the past two years, the Board of Benefits Services received a qualified audit opinion ("material weakness") for fiscal year 2011, caused by an inability to confirm that RCA employers that had adopted the retirement plan were abiding by the terms of the plan, which required an employer contribution to the accounts of ordained ministers of 11 percent of compensation (salary plus 40 percent if a minister resides in a church-provided home, or salary plus actual housing allowance if the minister provides for his or her own housing). This employer contribution is the amount specified in the retirement plan document, the document that governs how the plan operates and against which management, the board, and the RCA's employers' compliance are measured.

Beginning in 2012 and continuing throughout 2013 and 2014, the board and its retirement staff are engaged in an effort to help all RCA employers come into compliance with the terms of the plan. Staff is utilizing an IRS-approved voluntary correction program to assist RCA employers. It is engaged in a review of the accounts of all active ordained ministers and a review of the contributions received into the plan from their employers beginning with calendar year 2009. In 2009, the IRS revised its regulations concerning church plans like the RCA's. While there may have been underpayments to the accounts of RCA ministers and other employees enrolled in the plan prior to 2009 the regulations did not require compliance prior to that date, and the retirement office does not have the means to enforce compliance or the staff resources to engage in a longer-term "look back" project.

Requests for information were sent to treasurers of all RCA churches beginning in 2012 to collect the necessary information for calendar years 2009 to 2012. These requests continued to be made on a regular basis to churches that had not yet responded. Beginning this past January, information for calendar year 2013 was collected using a new form included as part of the 2013 Consistorial Report Form. The completed forms and information are available only to the retirement office and are kept strictly confidential. To date, approximately 60 percent of the treasurers have responded to the request for this information for calendar year 2013. Benefits Services staff has reached out to all churches in order to request the missing information for past years where the information was not provided. The cooperation of church treasurers and the response rate has been excellent in most cases. The retirement staff and the director have used a multi-prong communication campaign to raise awareness of the compliance project and the rules governing the RCA retirement program. This effort has included twenty-seven on-site presentations during the summer and fall of 2013 in every U.S. region of the RCA as well as direct and ongoing com-

munication with stated clerks.

The retirement team reviews information as it is received to verify compliance with the terms of the 403(b) plan, especially that the correct contribution has been paid. If it is determined that a minister did not receive the full retirement contributions he or she is entitled to, the Board of Benefits Services contacts the treasurer of the consistory, with disclosure to the classis clerk. Our staff then works with the treasurer and consistory to arrange for payment of the contribution underpayment, inclusive of the missed earnings that would have accumulated to the account. In some cases the retirement office has approved extended repayment plans.

In those cases where a church did not contribute to the plan of a part-time minister for the years 2009 through 2012 as required by the plan document (but not required by the *Book of Church Order*), the director authorized and the board has supported an assistance program for those consistories who did not contribute to the plan. The funds will be distributed from the board's reserves upon request.

As the awareness of the RCA 403(b) plan is raised and our participating employers (primarily consistories) correct past non-compliance issues, we strongly believe the issues first identified in the 2011 audit will be far less prevalent. The retirement staff believes the current correction and compliance program may be completed during calendar year 2014. While the board is pleased to report that it has received a clean audit in both 2012 and 2013, we note that the broader, longer-term, and most important objective of this project for the board, its staff, and all RCA employers is to work together to ensure that our pastors reach retirement age in a financially secure position.

The board also reported to the 2012 meeting of the General Synod that efforts were underway to begin the regular collection of compensation information from consistories and other RCA employers so the board's staff could confirm that the required contributions were being paid into the plan on behalf of RCA ministers. The board extends its appreciation to its staff for its work on this project, in particular the work of retirement plan manager Claude Bussieres.

We encourage ministers and elders at this meeting of the General Synod to speak with the Benefits Services retirement plan manager, Claude Bussieres, or the executive director, Ken Bradsell, to determine if their consistories have complied with the request for compensation information. The board cannot stress enough how important it is for plan participants to review their accounts on a regular basis to ensure the following:

- That contributions are being made in a timely manner.
- That the amount contributed is correct (11 percent of compensation as noted above).
- That participants are correctly invested in the appropriate target-date fund or the other funds offered through the plan.

Retirement Plan Administration

The board has partnered since 2000 with Fidelity Investments. The company provides certain administrative services to complement and support our internal staff team, and serves as the record keeper for the non-qualified and 403(b) plans. Since 2010 management has negotiated a reduction in annual management fees of $472,000 charged to participant accounts.

Additionally, beginning in 2011 staff, with the assistance of its external consultant, Lockton Financial Advisors, established a revenue share agreement with Fidelity

Investments. In that first year the agreement made $100,000 available to the retirement program to assist with direct internal administrative or other ERISA (Employee Retirement Income Security Act) approved expenses. In 2012 and again in 2013 the executive director approved amendments to the recordkeeping and trust agreements to establish an ongoing, annual "revenue credit" agreement. In 2014 the retirement program will receive a revenue credit in the amount of $400,000. As a result of these efforts the management fee charged to participants was reduced from forty to thirty-six basis points in 2013 and reduced further to thirty-two basis points this year (2014). Data obtained from Fidelity and analysis from our independent consultants, Lockton, shows that the fees paid by the participants in the plan compare, in some cases advantageously, to those paid by comparable plans.

Despite the significant reductions in the fees associated with the RCA program in recent years, during our on-site retirement and insurance presentations in the summer and fall of 2013 we heard continuing concerns about the management fees. Driving management fees down below their current level will likely involve a reorientation away from managed funds, a strategy that is being advocated and employed by a number of retirement programs. The retirement staff and board members have been reviewing considerable information as we explore possible alternatives to our current plan strategy as well as the fund lineup. Staff engaged Institutional Investment Consulting (Bloomfield Hills, Michigan) to provide an initial review of our current program and its costs.

The executive director reported to the board his belief that it is time to undertake a full review of the current plan including a review of our relationship with Fidelity Investments. The Board of Benefits Services has utilized Fidelity as its record keeper and investment manager since 2000, fourteen years. At its spring 2014 meeting the board responded to the executive director's request and appointed a retirement plan review team. The team includes the executive director, the manager of retirement services, and board members Pamela Foster, Karen Feeney, and Nelson Murphy. The three board members have extensive and current professional experience in the investment and retirement industries. The team plans to bring an initial report to the board at its October 2014 meeting. The team will be assisted in its work by its financial consulting firm, Lockton Financial Advisors.

A factor that continues to add cost to our fee structure is the charge to retirement accounts of active and retired ministers to subsidize the assistance and pastoral calling ministries from the retirement general fund. The assistance ministry also receives $1.50 per member in an annual General Synod assessment, an amount that has remained unchanged for over twenty years. Additional revenue for the ministry comes from annual gifts to the Benefits Services Christmas offering and occasional special gifts. A bequest to the board several years ago continues to generate a small discretionary fund utilized exclusively for emergency needs encountered by active ministers of Word and sacrament.

Plan participants continue to register concerns about the fee charged to their accounts to support the assistance program. Many believe the cost of caring for ordained and lay leaders (and surviving spouses of leaders) should be borne by the church through an increase in the $1.50 assessment, not by the active and retired leaders themselves. Previous General Synods have rejected this approach. The board reviewed the assistance fund at its October 2013 meeting, including an analysis of the fund's potential future needs. Staff has discussed with colleagues in the Southern Baptist Convention (SBC) their assistance program, a ministry supported entirely through contributions and gifts to an endowment fund enabling the SBC to operate a significant assistance ministry. Because staff and the board have not had an opportunity to do further work on the long-term support of the assistance program, the board believes a recommendation to request General Synod to change the assessment amount would not be in order at this time.

In collaboration with the General Synod Council's Investment Advisory Committee, the board and its staff monitor the performance of the investment options (funds) available under the two retirement programs. It is assisted in this task by outside investment consultant Lockton Financial Advisors. If it is determined that the performance of a given fund trails that of equivalent funds over a period of time, that fund is placed on a watch list. Advice to replace a fund is provided to the executive director by the Investment Advisory Committee. The executive director consults with the board prior to making any fund changes, with the understanding that authority has been given to the director to make these changes; however, the board of directors retains fiduciary responsibility.

In addition, the staff hosts an annual business planning meeting with our record keeper and investment manager (Fidelity Investments). The board's external retirement plan consultant participates in this annual review. Monthly phone meetings and periodic face-to-face reviews are conducted with Fidelity Investments and Lockton Advisors throughout the year. The executive director and the manager of retirement services continue regular conversations (phone and email) with the Fidelity relationship manager and with the consultants at Lockton.

The most recent changes in investment options became effective in June 25, 2013. At the request of participants for "safe and stable" investment options, the executive director, the manager of retirement services, and the Investment Advisory Committee are reviewing the possibility of adding alternative investment options such as a stable value fund and/or short-term bond funds.

The Investment Advisory Committee, the manager of retirement services, and the executive director have continued to review and monitor the "glide path" of the Fidelity Freedom K target date funds in comparison with similar funds from other providers. Effective January 2014, Fidelity made changes to the glide path of the Fidelity Freedom K target date funds, resulting in a glide path slightly more invested in stocks in the early years after age sixty-five. This change may address some of the board's concerns that RCA participants are too conservatively invested in these funds. The board and staff will continue to monitor the performance of the Fidelity Freedom K target funds very closely.

In November 2013 a targeted communication went out to participants who were identified as not invested in an age-appropriate target retirement fund. With Fidelity's assistance the retirement staff continues to monitor the age-appropriateness of the investment choices of our participants. The retirement staff notes that the ability to select from the plan menu is ultimately the decision of the participant. Staff's responsibility is to provide information and to offer education so that participants are able to make wise choices for their situations. The retirement staff will continue to work with Fidelity and with Lockton on strategies to assist participants with their investment choices.

At the request of participants in the plan, staff and members of the Investment Advisory Committee have started to review the availability of additional socially responsible fund choices in the plan. Greater visibility will also be provided to the socially responsible choices that are currently available. Funds currently available in this category are the Neuberger Berman Socially Responsible Institutional Fund and the Calvert Equity Fund.

Staff is giving consideration to and currently reviewing the possibility of adding two additional services under the RCA retirement program offered by Fidelity: 1) brokerage window and 2) managed account services. No final decision had been made at the time of the preparation of this report.

In fall 2013 statements were sent to all RCA plan participants providing a simple review

of financial preparedness for retirement. This followed a more thorough statement provided in 2012. Retirement staff is planning to host regional retirement planning meetings during the fall of 2014 and will provide a workshop on financial planning for retirement for RCA seminarians participating in the Seminarian Seminar program during this 2014 meeting of the General Synod.

Fidelity Investments provides extensive online tools for participants as well as phone support. All plan participants have real-time access to their retirement accounts and are able to make investment changes utilizing the online tools provided by Fidelity Investments. A link to the Fidelity website is available on the RCA Benefits for Life website (www.rca.org/benefits). The Fidelity website was enhanced this spring to ease participant use of online tools. Participants may also contact the RCA retirement office toll free at (866) 221-5480. Following changes in regulations in Canada, participants residing in Canada with an account under the RCA retirement plan (the non-qualified plan) will lose their online access to manage their account effective May 15, 2014. This action impacts eleven participants. Benefits Services will act as the go-between for these individuals and Fidelity. Information has been communicated to the impacted individuals.

In January 2014 participants in the retirement program were surveyed on a wide range of topics including service satisfaction and investment options in order to monitor satisfaction, to gather feedback and evaluate the impact of communication and education efforts, and to strategize improved and new efforts. The analysis of this data and strategic plans for improvement continue to be reviewed with our record keeper, fund manager, Lockton advisors, and RCA communication personnel. The complete results of the survey are posted on the RCA website at http://images.rca.org/docs/bobs/RCASurvey.pdf.

Insurance and Wellness Programs

The board's current prescribed end for the RCA insurance ministry states: "Reasonable health and wellness, life and disability benefits at rates commensurate with other church plans are available to participants and eligible participants."

Transfer of Insurance Program to Reformed Benefits Association

The board provided an extensive review of the planned merger of its insurance programs into a new 501(c)(3) nonprofit church plan with the RCA's ministry and mission partner, the Christian Reformed Church in North America (CRCNA). As reported to the 2013 General Synod, the merger of the two denominational plans was necessitated by the full introduction of new medical insurance policies with the availability of federal government subsidies under the terms of the Patient Protection and Affordable Care Act. The new entity, Reformed Benefits Association, was formed as a religious nonprofit corporation in Michigan effective July 1, 2013.

The Reformed Benefits Association (RBA) is controlled by a six-person board of trustees; three are elected by the Board of Trustees of the CRCNA and three are elected by the RCA's Board of Benefits Services. John Bolt, director of finance and administration for the CRCNA, serves as treasurer of the RBA. Kenneth Bradsell, executive director of the RCA's Board of Benefits Services, serves as secretary of the RBA. John Bolt and Ken Bradsell serve on the board ex-officio, without vote.

The RBA's primary business office is based in a separate suite within the offices of the CRCNA in Grand Rapids, Michigan. The RBA also maintains a small office within the RCA's New York City offices at The Interchurch Center. In 2014 the RBA is providing to RCA denominational participants and participating organizations the same insurance

options that have been available previously through the RCA Board of Benefits Services, as follows:

- The RCA supplemental retiree program was replaced by a Blue Cross of Michigan Medicare Advantage group plan previously offered by the CRCNA to its retirees. The new retiree plan, accessible in all fifty states and U.S. territories, is provided at lower cost than the former RCA supplemental retiree plan. The retiree plan insures 213 RCA primary participants, an increase over 2013 of forty-six participants. The increased participation can be attributed to the opening of the RBA plan to RCA participants who had left the Benefits Services supplemental plan.
- The RBA has 549 United Healthcare RCA plan contracts for active participants (289 PPO and 260 high-deductible). This number does not include family members of the primary insured. This represents the retention of 81 percent of the RCA's active insured population in 2013, significantly higher than our anticipated retention rate due to the introduction of the marketplace options through the Patient Protection and Affordable Care Act. The policies are almost identical to those offered in 2013 to the RCA active participants. The RBA has experienced a continuing migration from the PPO plan to the high deductible plan in the RCA population, a trend common across group plans throughout the United States.
- The RBA adopted the RCA Board of Benefits Services Aetna Global International plan for overseas personnel of both denominations and currently has seventy-seven contracts for this fully insured product, an increase from twenty-nine RCA contracts in 2013.
- The RBA has 1,011 contracts for RCA-provided long-term disability insurance, 991 contracts for RCA basic life insurance, 605 contracts for supplemental life insurance (employees, spouses, and children), and 482 contracts for accidental death and dismemberment insurance. Long-term disability and group life continue to be required coverage for RCA ordained ministers in accord with Formulary 5 in the RCA's *Book of Church Order*.
- Effective July 1, 2014, Canadian participants in the RBA's long-term disability plan will be transferred to an LTD plan offered through the Pension Board of the Regional Synod of Canada because the RBA is not able to conduct business in Canada. This is the only plan RCA ministers in Canada continued to participate in through the Board of Benefits Services.

An insurance transition website was developed (benefits.rca.org) and updated regularly throughout the spring and summer of 2013. The site contained pertinent information about the Patient Protection and Affordable Care Act (PPACA), periodically updated "Question and Answer" pages, information about the RBA, links to government and other sites with pertinent information about the PPACA, a PowerPoint presentation about the PPACA and the RCA's response through the new RBA, and a video of one of the larger on-site (Oostburg, Wisconsin) presentations on health care conducted by BOBS staff.

Starting just before Memorial Day in 2013 and continuing into the fall, the executive director and the manager of retirement services hosted a series of twenty-seven on-site events across the denomination as well as three workshops during General Synod 2013. The events included three PowerPoint presentations and discussions about the retirement plan correction process, the PPACA and the RCA's response to it, and an introduction to the RBA. Pastors, spouses, consistory leaders, and church treasurers were invited to these events. Attendance ranged from six to over sixty depending on the area. This was the first time in the long history of the RCA's retirement and insurance ministries that events have been offered to participants in our plans in every region of the church in the U.S. (The information shared in these events does not apply in Canada.)

Per instruction of the Board of Benefits Services to its executive director "to [help participants and employers] determine reasonable and affordable health coverage through marketplaces created by the PPACA or through a new voluntary association plan created by the RCA or other entities," the overview of the PPACA and the plans offered through the RBA in these presentations were not promotional in nature. Staff attempted to provide up-to-date and timely information about the Affordable Care Act and to identify alternatives available to RCA consistories, including both the plans offered through RBA and other small group plans.

The RBA intends to merge all of its insurance products beginning in January 2015 so that it is no longer offering separate plans to participants from the Christian Reformed Church in North America and the Reformed Church in America. Information about the plans offered in 2015 will be available for review by employers and plan participants by late summer, well ahead of the introduction of new plans through the Affordable Care Act marketplaces. The RBA also hopes to expand its partnership to include entities affiliated with or in partnership with either the CRCNA or the RCA and may be prepared to include other denominational partners. A managed expansion of the RBA to a larger pool of participants will assist the RBA in its goal to continue offering insurance products at reasonable cost and provide a level of customer service unavailable through other programs.

Wellness Program

The Board of Benefits Services retained control of the wellness programs previously offered in association with its medical insurance programs for active and retired personnel. The CRCNA did not offer wellness programs as part of its insurance plan, and there was neither the staff capacity nor the time to merge or expand the RCA's program into the RBA. In 2014 wellness programs are available only to participants and their dependent spouses who are enrolled in the RCA's United Healthcare insurance through the RBA. Because premiums charged for the retiree Medicare Advantage plan and the overseas medical plan for mission personnel do not include the cost of the wellness programs, retirees and missionaries and their spouses are not able to participate in wellness programs in 2014. The board is exploring how it may be able to reintroduce these programs to both groups in 2015.

Wellness program offerings in 2014 include the popular Naturally Slim program and the Amazing Pace walking program. In addition, BOBS added a health coaching program for all participants. Because of problems with vendors, changes in staffing, and low participation, several programs from 2013 were eliminated: Pro-Change stress management, RCA Coaching, and RCA Leaning into Healthy Conflict.

Biometric screenings are being offered again in 2014. Participants have two options to get a biometric screening: they may go either to a clinic or to their primary care physician. BOBS also offered a biometric screening event at the RCA Michigan Regional Center in late April for people in the Grand Rapids, Michigan, area since a large number of insured participants live in that area.

Assistance Programs

The board's prescribed end for the RCA assistance ministry states, "Active and retired participants and spouses might have access to an assistance fund that may be made available based on demonstrated need and is limited by available funds."

The Board of Benefits Services assistance program for active and retired participants, spouses, and dependents provides over $300,000 in grants annually to retirees and active participants who are experiencing financial distress. The types of assistance the board pro-

vides to our retirees includes items such as hearing aids, other medical devices not covered by insurance or Medicare, medical insurance premium payments, and sometimes modest contributions to living expenses. Full monthly medical premiums and retirement contributions are made for disabled ministers of Word and sacrament. Assistance is also provided in the form of a funeral grant to the surviving spouse of an RCA minister of Word and sacrament.

Retiree Care Ministry—Retiree Chaplains

The Benefits Services Retiree Care Ministry employs twenty-four part-time pastors and elders dispersed across the U.S. and Canada. These pastors and elders call on and maintain contact with the RCA's retired ministers, surviving spouses, mission personnel, and lay workers. Retiree chaplains provide care and connection with hundreds of RCA retirees in the neighborhoods and nursing homes where they live.

Each retiree chaplain makes quarterly contact with those who welcome it in order to provide various levels of encouragement and spiritual and emotional support. The chaplain's role is not to replace a retiree's own minister or circle of support, but to ensure that a circle of support does in fact exist, including a local church, family connections, and the classis of membership. The chaplains facilitate the necessary care needed and offer the Board of Benefits Services wisdom on how to provide financial assistance.

Office, Board, and Staff Transitions

Board of Benefits Services Offices

By the time General Synod is called into session, the Board of Benefits Services staff will have relocated to a new suite within the Interchurch Center. After inhabiting the eighteenth floor of 475 Riverside Drive in New York City from the day it opened in the late 1950s, the Reformed Church in America has relocated its remaining staff capacity in the Interchurch Center to Suite 1606.

The new suite contains Benefits Services offices, an office for the Reformed Benefits Association, and an office for the administrative assistant for the GSC's racial and ethnic ministries. Other GSC personnel based in the New York and New Jersey metropolitan area will relocate in late June to new offices in the new classroom and administration building on the campus of New Brunswick Theological Seminary.

Board Retirements

The Board of Benefits Services expresses its deepest gratitude and appreciation to the following board members who are completing their terms at the end of June 2014:

Carl Boersma
Gloria McCanna
Carl Van Vorst

Staff Changes

The Board of Benefits Services extends its deepest gratitude and appreciation to the following staff members who concluded their service in the past year:

Rhonda Lightcap
Jeanette Salguero
Norma Violante

The Board of Benefits Services welcomed a new staff colleague in 2014:

FeiFei Liu

In conclusion, the Board of Benefits Services asks the General Synod to join it in extending thanks and appreciation for the ministry of the Rev. Kenneth R. Bradsell, who announced at the board's April meeting his intent to retire from service with the board not later than June 2015. Ken served the board for many years as its secretary and as the supervisor of its executive staff and its director. In February 2010 the board asked him to step in on an interim basis to serve part-time as executive director alongside his responsibilities for the General Synod Council and the General Synod. The interim position became permanent by the fall of 2010. Part-time became full-time, and he has spent the intervening years shedding his other responsibilities to staff colleagues in the GSC. Ken will be assisting the board as it continues to pursue its re-envisioning process to support the General Synod's fifteen-year goal.

Report of the Commission on Christian Action

MASS INCARCERATION IN THE UNITED STATES

"The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion—to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the Lord, to display his glory" (Isaiah 61:1–3).

The purpose of this paper is to raise the level of awareness, to educate, and to issue a call for action to the church regarding the most critical social issue of our day.

Background Information

The most critical social issue of our time is the issue of mass incarceration. According to the U.S. Justice Department's Bureau of Justice Statistics, the prison population of the United States has increased 500 percent over the past thirty years. Statistics reveal that at year end 2012, about 6.94 million people were supervised by the U.S. adult correctional system. This is equivalent to about one in thirty-five U.S. adults or 2.9 percent of the adult resident population. Around 217,800 were incarcerated in federal prisons, 1.35 million in state prisons, and 744,500 in local jails. Of these numbers, 2,112,300 are male and approximately 200,000 are female. About 3.94 million offenders are supervised in the community on probation and another 851,200 on parole.[1] The female prison population has increased at a rate of nearly one and a half times that of the male population since 1980.[2]

Of these men and women, 54 percent, or more than 1.2 million, are parents of children under the age of eighteen.[3] More than 2.7 million children in the United States have a parent who is incarcerated, not including children who have parents under community custodial care, on probation, or on parole. Most of the children with a parent in prison (58 percent) are less than ten years old.[4] There are currently 7,067,500 United States citizens under some form of social control. One million people are serving sentences for non-violent crimes. Proportionately, the United States has the most jailed or incarcerated individuals in the world. Although the U.S. has just 5 percent of the global population, it has 25 percent of the world's incarcerated people.[5]

Mass incarceration has significant, long-lasting impact on American society and particularly on communities of color. The racial composition of the prison population is grossly disproportionate. According to the United States Bureau of Justice Statistics and the U.S. Census Data for 2010, African Americans comprise 39.4 percent of the prison population, but only 13.6 percent of the general population. That equates to nearly 1 million of the total population of 2.3 million incarcerated people. African Americans are incarcerated at six times the rate of whites.[6] Together, African Americans and Hispanics comprise 59.4 percent of all prisoners, even though these groups only make up approximately 25 percent of the population. One in one hundred African American women are in prison and one in six African American men are incarcerated. According to the NAACP, these trends indicate that one in every three black males born today can expect to spend time in prison during his lifetime. The Center on Juvenile and Criminal Justice report reveals that 26 percent of juvenile arrests are African American. Of those African American youth arrested, forty-four percent are detained and fifty-eight percent are incarcerated in state prisons.[7]

Mass incarceration has a debilitating effect on black, brown, and poor communities. Gutted

of the skills, talent, and intellectual property of those who reside within prison walls, urban communities are left in a condition of societal blight. Earning power is significantly decreased, and poverty, unemployment rates, and low educational achievement create instability in these neighborhoods. The tax base of communities with high numbers of imprisoned residents is eroded and that of the communities that house correctional facilities is boosted. Family life is disrupted. The loss of either a mother or a father to the prison system creates a distorted perception of so-called "normal" family life. Family life loses what is normal when one or both parents are incarcerated. Individual lives are shredded—for the victims of crime, those behind the walls, their families, and those returning to society.

Victims of crime are seldom remembered or cared for in a way that helps them successfully resolve the assault they experienced and receive some type of restitution. Perpetrators of crime are seldom rehabilitated; they carry the "mark" of a felon for life and as a result are barred from participation in society as full human beings. Those suffering from drug addiction and mental illness receive no treatment and actually return home in a state that is worse than when they entered prison. Returning citizens find it difficult if not impossible to find employment; they are barred from public housing, they cannot receive food stamps to meet a need as basic as hunger, and they are excluded from receiving federal funding for educational purposes. They are essentially locked out of opportunities to become viable, productive, contributing citizens and soon find themselves caught in activities that lead back to prison, where they can receive housing and a hot meal.

How Did We Get Here?

According to Michelle Alexander, author of *The New Jim Crow: Mass Incarceration in an Age of Colorblindness*, the blame lies with the tough on crime policies of the War on Drugs. Such policies were instituted by the Nixon administration at a time when crime was at an all-time low. Alexander states, "Although the majority of illegal drug users and dealers nationwide are white, three-fourths of all people imprisoned for drug offenses have been black or Latino." According to Alexander, there are more African Americans incarcerated today than were enslaved in 1850. Current drug policies have led to an overburdened and over-saturated incarceration system that unduly affects minorities. Federal drug laws dole out the same penalty for possession of five grams of crack cocaine (a cheaper, street version of powder cocaine) as for distribution of five hundred grams of powder cocaine (an expensive, designer version of cocaine). Federal sentencing data leads to the conclusion that blacks comprise the largest percentage of those affected by the penalties associated with crack cocaine.[8]

The Sentencing Project examined the effects of this twenty-five-year war on drugs in a new report that highlights racial disparities in drug arrests as well as problems raised by the enactment of mandatory minimum sentencing laws. According to the report, African Americans have been disproportionately affected by the heightened crackdown on drugs. African Americans constitute 14 percent of drug users, yet make up 37 percent of drug arrests and 56 percent of people in state prison for drug offenses. In addition, the report found that African Americans serve nearly as much time in prison for drug offenses as whites do for violent offenses.[9]

Much of the rise in incarceration rates can be traced to mandatory sentencing laws enacted in the mid-1980s, beginning with the Anti-Drug Abuse Act of 1986 and the Anti-Drug Abuse Act of 1988. Since 1988, sentencing for drug offenses has increased 14 percent. Civil rights groups and criminal justice advocates have pointed to discriminatory mandatory minimum sentencing laws, particularly the 1:100 crack cocaine law, as a primary rea-

son for rising incarceration of African Americans. Currently, African Americans make up 82 percent of the defendants sentenced, despite the fact that whites and Latinos make up two-thirds of the crack cocaine users. In 2012, of the 1,552,432 arrests for drug law violations, 82.2 percent (1,276,099) were for possession of a controlled substance. Only 17.8 percent (276,333) were for the sale or manufacturing of a drug. The Drug Policy Alliance estimates that when you combine state and local spending on everything from drug-related arrests to prison, the total cost adds up to at least $51 billion per year. Over four decades, the group says, American taxpayers have dished out $1 trillion on the drug war.[10]

Collateral Consequences of Mass Incarceration

According to Ernest Drucker, "Hundreds of thousands of people released from U.S. prisons after felony drug convictions discover that serving time isn't their only punishment. They are permanently denied the life-sustaining benefits of food stamps and other public assistance." [11]

Local public housing authorities are required to deny federally assisted housing to any person arrested or charged with drug-related criminal activity, including Class C felonies and Class A misdemeanors.[12] These policies have important implications when it comes to juvenile proceedings. Because these policies also apply to any person living in the house, when a juvenile is arrested or charged with any of the named offenses, this can also cause the family to be evicted or denied admission to federally assisted housing.

In the United States, forty-eight states currently take away the right to vote for all imprisoned felons—some for their entire lifetimes.[13] It is estimated that 5.3 million people are prohibited from voting as a result of a felony conviction. This equates to about one in every forty-one adults.[14] Nearly half of those disenfranchised people have already completed their prison sentences.[15]

Americans believe strongly that individuals determine their own economic success through hard work, ambition, and other personal characteristics. Unfortunately, this reality is different for those who have been imprisoned. Incarceration casts a long-lasting shadow over former inmates, reducing their ability to work. The obstacles they face upon leaving prison compound the wages and skills lost during the period of incarceration. When inmates return home, they are confronted with the demands and responsibilities of everyday life, as well as the repercussions of their prior choices. Any professional work skills they had before may have eroded, and their social networks may well be frayed. On top of these challenges, many inmates emerge with substantial financial obligations, including child support, restitution, and other court-related fees.[16] Sociologist Devah Pager cites studies of state inmate populations that report that between 75 and 80 percent of parolees remain jobless up to a year after release from prison.[17] Previous incarceration becomes a criminal credential, preventing many former inmates from finding employment. Checking "the box" all too frequently guarantees the rejection of a former inmate's job application.

U.S. prisons increasingly house inmates who have mental disorders; estimates show that 1 in 6 U.S. prisoners have a mental illness.[18] The incidence of schizophrenia, major depression, bipolar disorder, and post-traumatic stress disorder is two to four times higher among prisoners than among those in the general population.[19] The prevalence of infectious disease is on average four to ten times greater among prisoners than among the rest of the U.S. population, and the prevalence of chronic disease such as hepatitis C and B, tuberculosis, and HIV/AIDS is even greater. After release many ex-inmates enter open society continuing to struggle with drug and alcohol abuse and physical and/or mental disabilities.

The graying prison population has become a national epidemic afflicting states around the

country. According to the National Institute of Corrections, prisoners age fifty and older are considered "elderly" or "aging" due to unhealthy conditions prior to and during incarceration. There are 246,600 elderly prisoners behind bars across the country. The United States keeps elderly men and women locked up despite an abundance of evidence demonstrating that recidivism drops dramatically with age. It costs $34,135 per year to house the average prisoner, but it costs $68,270 per year to house a prisoner age fifty or older. The elderly prison population is increasingly composed of individuals sentenced to prison for long periods of time (twenty years or more), and they increasingly remain in prison into old age. The majority of aging prisoners are not incarcerated for murder, but are in prison for low-level crimes. In fact, many aging prisoners are incarcerated for nonviolent crimes.[20]

Mass incarceration devastates urban communities. Many criminologists and sociologists argue that mass incarceration actually leaves communities worse in that they become "less capable of sustaining informal social control that undergirds public safety."[21] Informal social control is the level of involvement residents feel in their community—for example, willingness to call the police when they see a crime occurring in the neighborhood, overall interaction among community members, and concern for one another's well-being.[22] Mass incarceration has been found to have a destabilizing and adverse effect on neighborhoods and informal social controls. Neighborhoods with high rates of incarceration tend to suffer the most due to significant numbers of residents consistently leaving for prison and reentering.[23] There are a number of destabilizing consequences—housing changes, school maladaptations, welfare problems, and strains on relationships—that follow the person's trip to the prison. Families struggle financially to deal with court costs and later the need to provide support for people who were locked up.[24]

One in every twenty-eight children has an incarcerated parent. In terms of race, one in nine African American children, one in twenty-eight Hispanic children, and one in fifty-seven white children have an incarcerated parent.[25] These children have become known as "invisible victims" or "collateral damage" in the broader social phenomenon of mass incarceration. These are frequently the children who are targeted for the "cradle to prison pipeline" phenomenon. They are often children who don't have the advantages of early childhood education (pre-K or kindergarten) and start school without the ability to read or do simple math. As a result they often fall behind in school. They are children who may have disrupted homes, who may have witnessed the arrest of one or both parents, and as a result have been displaced either into the foster care system or with a foster care relative.

According to Nell Bernstein,

> The children of prisoners suffer from anxiety and attention disorders, or from post-traumatic stress. They are likely to bounce from one care giver to another; to have and to cause trouble in school. Often poor to begin with, they get poorer once a parent is arrested. As many as half of all boys whose parents do time will wind up behind bars themselves, a formula that virtually guarantees one generation's prison boom will feed and fuel the next.[26]

Fatherlessness

According to a recent fatherhood and mentoring report given to the White House, one out of three (almost twenty-four million) children live in fatherless families. With more than twenty-four million lives impacted, this is a severe problem. The problem is so dire that President Obama challenged the nation while highlighting the need.[27] John Sowers, in his book *Fatherless Generations: Redeeming the Story*, describes the alienation and abandonment that many fatherless children and adults experience. This is an issue that can be directly linked to mass incarceration. Sowers cites direct consequences that point to youth

suicide, pregnant teens, homeless youth, incarcerated youth, and high school dropout rates. A collateral consequence of imprisonment and fatherlessness is the rapid spread of gangs, anger, and rage in young boys and sexual promiscuity in male and female youth.[28]

Immigration and Mass Incarceration

Noemi Romero, who came to the U.S. illegally at age three, was arrested working at a Phoenix grocery store, where she used someone else's name to get the job. Romero, a twenty-one-year-old who likes to draw and dance, spent four months behind bars, almost half of it in a cramped cell at a 1,596-bed detention center in Eloy, Arizona, run by Corrections Corporation of America (CCA).[29] U.S. data shows that CCA, the Geo Group Inc. (GEO), and other for-profit prison operators hold almost two-thirds of all immigrants detained each day in federally funded prisons as they face deportation. Under law, taxpayers must pay to keep thirty-four thousand people like Romero in jail on a daily basis. This has cost of about $120 per immigrant per day, even as the number of immigrants crossing the border has fallen by more than half since the past recession began.[30] The system of immigrant detention is operated by the Department of Homeland Security and cost taxpayers over $2 billion in fiscal year 2012.[31] Since 2009, when then-Senator Robert Byrd, a West Virginia Democrat, inserted a change into the Homeland Security Department's annual spending bill, federal immigration officials have been placed in the unusual position of operating under a statutory quota on how many people to hold behind bars.[32] The "bed mandate," as it's called on Capitol Hill, forces the current administration to fill a minimum of thirty-four thousand prison slots a day. Congress has pressed to ensure the beds are full.

The Economics of Mass Incarceration

State spending for corrections has risen steadily over the last three decades, outpacing the overall growth in state budgets. Corrections now compose a larger share of general fund budgets than it did in prior decades. State spending for corrections reached $52.4 billion in fiscal year 2012. The Department of Justice estimates that states and the federal government combined spent $80 billion on corrections in 2010.[33] The average daily cost per offender for states is $79.84, compared to $77.49 for federal inmates.[34] Based on these estimates, the average annual cost for states to house an inmate would be $29,141, with the cost to the federal government remaining slightly less at $28,283.

In partnership with the Pew Center on the States, staff from the Vera Institute of Justice's Center on Sentencing and Corrections and Cost-Benefit Analysis Unit developed a methodology for calculating the full cost of prisons to taxpayers.[35] Vera researchers found that the total taxpayer cost of prisons in the forty states that participated in the study was $39 billion. The Vera Institute of Justice estimates among forty states surveyed, the average full cost for states to incarcerate an individual for one year is $31,286.[36] That figure doesn't include the financial impact on communities that experience a high rate of incarceration.

The Role of Private Prison Corporations

The privatization of prisons has contributed to the problem. GEO and CCA are the two largest and most profitable private prison corporations. Private prisons held nearly 10 percent of all inmates in 2010. With sixty-six correctional facilities in nineteen states and the District of Columbia, three federal detention agencies, and ninety-one thousand beds, Corrections Corporation of America has grown over the last thirty years to become and maintain its position as the industry leader. The two companies combined realized over $2.9 billion in revenue in 2010. CCA's revenue increased to $1.67 billion in 2010, up $46

million from 2009.[37] The goal of private prisons is to keep the cells filled—more prisoners equals more money.

Since 2000, private prison companies have contributed over $7.2 million to state candidates and political parties. The political action committees of CCA and GEO gave $2,222,891 in campaign donations between the 2002 and 2012 election cycles.[38] Since 2000, private prison companies have contributed $835,514 to federal candidates including senators and members of the House of Representatives on both sides of the political spectrum.[39]

Hundreds of thousands of dollars have been spent on lobbying. Three companies—GEO, CCA, and Cornell Corrections—have spent $21 million on federal lobbying efforts since 2000; CCA spent the largest amount, $17 million.[40] Lobbying efforts have been in the areas of longer sentences, harsher penalties, and continued privatization of correctional facilities. This report does not allow for a more in-depth discussion of who is lobbied, how much is received in campaign contributions, or who is entangled politically and personally with the private prison companies; however, the tentacles reach far, wide, and deep in the political, social, and religious structure of this nation. Nevertheless, it is a critical moral issue when those who are elected to serve and care for the people and those who are chosen to provide spiritual direction for the people are found to be involved in profit-making off the backs of specific groups or classes of citizens.

The Church and Mass Incarceration

Why is this issue important to the church? It's important because it's an issue of justice—an issue of human rights, public health, and racial and ethnic disparity. It's important because it's an economic issue that holds one class of people in a posture of "less than" and puts an immoral strain on the economics of this nation; it's an issue of social management of human lives, and above all it's an issue of compassion, forgiveness, and honoring the *imago Dei* in all of God's human creation. It's an issue of God's love for all men and women, even the least among us.

We are instructed in Scripture to act justly, love mercy, and walk humbly with our God (Micah 6:8). Our criminal justice system and mass incarceration have proven to be unjust and unrighteous in their dealings against a class of people who live on the margin and are oppressed by society. As we read Scripture, we learn that Jesus took the side of the oppressed. Jesus ate with the oppressed, liberated the oppressed, and actually was oppressed himself, for in Scripture we encounter Jesus as the one who was criminalized and executed. And yet, as he hung dying for our sin, he found it in his heart to be merciful to each of us in his prayer of forgiveness to the Father on our behalf. It was his work of redemption that provided a way for eternal life for all.

Mass incarceration leaves little to no room for redemption. Life without parole screams out to us that a life so precious to the Lord Jesus Christ is considered so unworthy by humankind. Outrageously lengthy prison sentences for non-violent drug offenses deny the mercy of God toward those who so badly need mercy. Mandatory minimum sentences serve the very opposite of the Lord's teachings about restoring our brother or sister who has been found in sin. They serve to dehumanize both those caught in a web of destructive self-behavior and those who punish severely rather than love and forgive seventy times seven.

How Are Other Denominations Responding to the Issue of Mass Incarceration?

Our Formula of Agreement partners, the Presbyterian Church (U.S.A.) (PCUSA), the

Evangelical Lutheran Church in America (ELCA), and the United Church of Christ (UCC), have taken an active stand in opposition to mass incarceration. The PCUSA passed a resolution on racism, incarceration, and restoration in its General Assembly 2002. In its General Assembly 2012, the PCUSA Advocacy Committee on Racial Ethnic Concerns put forth six recommendations, several of which are listed below:

> Direct that a study be prepared and shared with the church for action at every level showing the connection between "the war on drugs" and incarceration as a way of social management.
>
> Develop a working group to work with our ecumenical partners in creating coalitions or networks to support strategies to aid reentry of former prisoners into our communities.
>
> Direct the Office of Public Witness to advocate to Congress for fair application of existing laws and the reduction or elimination of penalties for drug possession and nonviolent offenses that clearly have a disproportionate adverse impact on the racial ethnic community, families, and individuals.41

Additionally, the PCUSA has taken an active stand against private prison corporations.

In 2013, the ELCA issued a social statement on criminal justice entitled "The Church and Criminal Justice: Hearing the Cries." At its 2013 assembly eleven recommendations related to that social statement were made. Most of the recommendations focused on prayer, discernment, congregations becoming active advocates, and creating databases of resources. One significant recommendation was "to direct the ELCA's Theological Discernment Team in the fall of 2015 to bring to the Church Council an assessment of the feasibility of developing a social message on the U.S. national drug policy."[42]

The UCC aligns with the PCUSA, the United Methodist Church, the Catholic Bishops of the South, and the Episcopal Diocese of Newark in opposing private ownership and management of prisons. The UCC has an active Justice and Peace Action Network that educates, advocates, and protests in relation to issues of mass incarceration.[43]

The Christian Reformed Church in North America's Office of Social Justice signed onto a faith-based amicus brief related to juvenile cases of life without parole in the state of Michigan. The Office of Social Justice is active in the area of restorative justice.[44]

The PCUSA, UCC, and the Catholic Church have all divested from private prison corporations.

The focus of the annual meeting of Christian Churches Together (CCT) in February 2014 was mass incarceration. CCT developed a press release following that meeting entitled "National Christian Leaders Oppose Mass Incarceration." A statement from the press release reads as follows: "CCT in the U.S.A. is encouraging its member denominations and organizations to increase awareness, educate, and take action to oppose mass incarceration in the public square."[45] CCT also committed to developing guiding principles for the church in its efforts. You can read the press release at www.christianchurchestogether.org/2014-mass-incarceration-press-release.

In May 2014, the National Council of Churches will meet in Herndon, Virginia, to focus on the issue of mass incarceration.

What Is the Christian Obligation of the Reformed Church in America Related to Mass Incarceration?

There are several questions the church must take under serious prayer and thought: How does the Reformed Church in America move forward in mission and ministry, offering the love of God to a lost and broken world and directly confronting the issue of mass incarceration? How does the Reformed Church in America fit the issues of mass incarceration and its collateral consequences into our fifteen-year goal, Transformed and Transforming? In what private prison corporations has the church invested funds and how will the church begin the process of divestment?

These recommendations are offered:

R-38
To work with Christian Churches Together to take an active role in developing guiding principles for the church related to issues of mass incarceration. (ADOPTED)

R-39
To work together with Formula of Agreement partners and CCT faith families to educate, advocate, and take direct action related to prison reform and mandatory sentencing reform. (ADOPTED)

R-40
To form a coalition among the Commissions on Christian Action, Christian Unity, and Race and Ethnicity, and any other commission interested in participating, to engage in a deeper study of the issue of mass incarceration and to develop a collaborative response to present to General Synod 2015. (ADOPTED)

R-41
To urge RCA congregations to initiate conversations about how faith communities can work toward healing fatherless generations, understanding that fatherlessness is a critical consequence of mass incarceration. (ADOPTED)

A motion was made and seconded from the floor to reconsider R-41. The delegate making the motion confirmed to the president that he or she had voted with the majority.

VOTED: To not reconsider R-41.

R-42
To direct the General Synod Council to examine RCA investments to ascertain whether the RCA has any investments in private prison corporations, and to divest of any such holdings as soon as possible**.**

A motion was made and seconded from the floor to divide the question into the following two parts:

R-43
To direct the General Synod Council to examine RCA investments to ascertain whether the RCA has any investments in private prison corporations.

R-44
To divest of any investments in private prison corporations as soon as possible.

VOTED: To divide the question into two parts.

VOTED: To adopt R-43.

R-43
To direct the General Synod Council to examine RCA investments to ascertain whether the RCA has any investments in private prison corporations. (ADOPTED)

A motion was made and seconded from the floor to refer R-44 to the General Synod Council.

VOTED: To refer R-44 to the General Synod Council.

R-45
To direct the Commission on Christian Action, in consultation with the Commission on Theology, to develop a paper on God, justice and compassion for those who are incarcerated, victims of incarceration, families of the incarcerated, and returned citizens that addresses the church's role in being the beloved community of God. (ADOPTED)

R-46
To encourage New Brunswick Theological Seminary and Western Theological Seminary to continue to actively develop curriculum that trains future graduates in the realities and practicalities of social justice issues in general and mass incarceration in particular, grounded in a Christian response. (ADOPTED)

R-47
To direct the Commission on Christian Action to develop a resource list of books, articles, documentaries, training, workbooks, and resource people that can be utilized to raise the level of awareness and educate congregations about the issue of mass incarceration. (ADOPTED)

At the annual meeting of Christian Churches Together, Joshua DuBois, former spiritual advisor to President Barack Obama, said, "We are at a tipping point in the nation in relation to mass incarceration. The church has the moral voice to fundamentally change the trajectory of mass incarceration, but the church must speak with one collective voice." DuBois and Dr. Harold Dean Trulear, associate professor of applied theology at Howard University and national director of the Healing Communities ministry, admonished us not to speak of mass incarceration as an issue "but to speak of it as 'people' for indeed we must acknowledge the broad humanity of all people, even Black and Brown people, even people who are behind the bars." People behind the bars have faces, they have names, and they have families. People behind the bars hurt, love, cry, laugh, are intelligent, and have fears, hopes, and dreams. DuBois quoted James Baldwin: "Our connection with each other is far deeper and more passionate than any of us can imagine."[46]

The gospel demands that we get involved. Are we brave enough to present ourselves to the

Lord and ask him to dig deep into our hearts and begin the work that is often painful, and yet so needed? Do we dare to ask God to move in our spirits to make something happen to transform our thoughts, our feelings, our beliefs, and our words about those who are different? Can we ask the question of God, "Now that I know, what do you want me to do?"

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Report of the Commission on Christian Discipleship and Education

In tandem with the new initiatives set for our denomination at General Synod 2013, the Commission on Christian Discipleship and Education (CCDE) continues to strive for clear vision for the paths ahead and for accountability to our denominational responsibilities, clothed within the spirit of Transformed and Transforming.

We continue to consult and explore with the denominational leadership to ascertain the emerging structures and staffing by which the denominational work of transformational discipleship will be carried out. Just as in personal journeys of discipleship in following Christ, the work of making and teaching disciples at the congregational and denominational levels weaves itself throughout each of the current RCA fifteen-year goals set out in Transformed and Transforming initiatives. As the dialogue continues, the visioning of our goals and directions will become all the more clear. We are especially encouraged by increased attention toward identifying emerging leaders, and that lifelong education for discipleship practices is also at the forefront. The commission would encourage the utmost attention to the nurture of the youngest in our families, and for appropriately designated staff to concentrate at that level, as these young minds are the very seeds of the emerging generations.

Since the last General Synod, the CCDE has been focused on the second area of our responsibilities as outlined in the *Book of Church Order* (*BCO*), that of "inform[ing] and advis[ing] the church concerning new developments in the practice of Christian formation and religious education" (*BCO* 3.I.5.12b2). The report from this commission a year ago stated that the 1990 procedural guidelines for elders regarding welcoming children to the Lord's Table were outdated and "serve as a barrier to inclusion of children at the Lord's Table. A more creative and deeply faithful way must be presented as an approach to including children at the Lord's Table" (*MGS 2013*, p. 273). The 1990 materials can be found on the RCA website at www.rca.org/sslpage.aspx?pid=2758.

In response, the 2013 General Synod adopted R-66:

> To direct the Commission on Christian Discipleship and Education, in consultation with the Commission on Theology, to revise and update the procedural guidelines for inclusion of children at the Lord's Table and present the updated guidelines to the 2014 General Synod.

The commission, after consultation with the Commission on Theology at our fall 2013 meeting, provides the following materials for the preparation and formation of children, youth, and adults for the Lord's Supper:

COMING TO THE TABLE: GUIDELINES AND RESOURCES FOR ELDERS, FAMILIES, AND CONGREGATIONS TO ENCOURAGE THE PARTICIPATION OF BAPTIZED CHILDREN IN THE LORD'S SUPPER

The Lord's Supper, like baptism, is a means of grace for nourishing and strengthening disciples of Christ. In the Reformed Church in America baptized children are welcome at the Lord's Table because they are members of the church, recipients of God's grace, and able to offer their love and thankfulness to Jesus. Thus, baptized children should be encouraged to participate in the Supper of grace. The Lord's Supper is a means of grace that nourishes faith. Children can experience the richness of the Lord's Supper long before they can verbalize its meaning. (See "Baptized Children and the Lord's Table," RCA Commission on Theology Report to General Synod, 1990).

This study is adapted for use in Reformed Church in America congregations by Phyllis Palsma and edited by Willa Brown and Jane Schuyler. Adapted from A Family Meal: A Guide to Help Sessions Prepare to Welcome Children to the Lord's Supper*, by June Holohan and Glenn Cooper, The Presbyterian Church in Canada, 1997. Used by permission.*

COMING TO THE TABLE
A Workshop to Help Boards of Elders Prepare
to Welcome Children to the Lord's Table

I. OUR COMMON EXPERIENCE OF COMMUNION (Discussion)

What does Communion mean to you? Is it a time of thanksgiving for God's grace? A time to come together with the church family? A time of repentance? A time of sorrowful remembering that Jesus died? A time of celebration, remembering that Jesus was raised from the dead? A comfortable and comforting ritual? A time to anticipate a joyous meeting with Christ in the coming realm of God? It can be all these things and more.

Share what Communion means to you.

What do you think about when you see the Lord's Table?

What feelings does the Communion setting evoke in you?

What does the Lord's Table mean to you?

How do you prepare for the Lord's Table?

Share your stories of Communion.

What is your earliest memory of Communion?

How old were you when you first took Communion?

What are some of the different ways you have participated in Communion?

What is your most memorable experience of celebrating the Lord's Table?

II. COMMUNION MEANS MANY THINGS (Present the main ideas)

Those who grew up in the Reformed tradition have probably heard the following words at Communion: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Corinthians 11:26). The result is that we have generally seen Communion as a very solemn event that directs our attention to the death of Jesus and his sacrifice on the cross. It has also been seen as an "adult thing." We have thought that something so serious could not be understood or appreciated by children.

In recent years, the liturgy for the Lord's Table has been revised so we begin with "Beloved in the Lord Jesus Christ, the holy Supper which we are about to celebrate is a feast of remembrance, of Communion, and of hope." This has allowed us to recover some other aspects of communion that have been neglected by many churches.

A. Communion is a celebration of Jesus' resurrection.

1. joined by a stranger as they travel to Emmaus. As evening falls, they invite the stranger to stay with them. They recognize that the stranger is Jesus when "he took bread, blessed and broke it, and gave it to them." Note the characteristic gestures we associate with Communion: taking the bread, blessing (God), breaking the bread, and giving the bread.

2. Luke 24:41–43 speaks of the risen Christ eating with the disciples.

3. John 21:1–14 tells of the risen Christ preparing a meal for the disciples.

B. Communion is a reminder of the story of the feeding of the multitude.

1. The feeding of the multitude shows the same characteristic gestures of Jesus taking the bread, blessing it, breaking it, and distributing it (Matthew 14:19, Mark 6:41; Luke 9:16).

2. Notice that the John account of the feeding of the multitude has a child playing a most significant role—providing the five loaves and two fish (John 6:9).

3. Another account clearly indicates that children participated in the meal (Matthew 14:21).

C. Communion is, in the words of the Reformed Church in America liturgy, "a pledge and foretaste of the feast of love."

Isaiah 25:6–10 gives a picture of the last days as a great feast, a celebration of the victory of God over all that can hurt or harm. This, too, is reflected in our celebration of Communion.

D. Communion is a celebration.

In 1 Corinthians 11 we read that the meals of the early church, including the breaking of bread and sharing the cup, were happy celebrations of the risen Christ that looked forward to Christ's return. But in at least one church, the note of celebration seemed to be carried to excess. The familiar words of 1 Corinthians 11:26 that talk about "proclaiming the Lord's death" were written to a church that was sharing Communion in a way that dishonored Christ—"When you come together it is not really to eat the Lord's Supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk" (1 Corinthians 11:20–21). Paul reminded the Corinthian Christians of the connection between their meal and the death of Christ to correct that situation.

III. HISTORICAL OVERVIEW OF CHILDREN AT THE LORD'S TABLE

(Review Resources)

Our Reformed statements of faith—the Heidelberg Catechism, the Belgic Confession, and Our Song of Hope—all speak about the sacraments of baptism and the Lord's Supper. Begin this overview with a look at those statements. What do they say about baptism and the Lord's Table?

Next look together at "The Toughest Issue," an article by James I. Cook from *Reformed Worship* that describes and summarizes the Reformed Church in America's General Synod debates, papers, and discussions on welcoming children to the Lord's Table, and synod's decision to permit boards of elders to welcome children to the Lord's Table. Allow time for

reflections, comments, and questions about the article. (The article can be found in the appendix.)

Other resources that may be helpful include:

- "Baptized Children and the Lord's Table," a 1990 statement from the RCA's Commission on Theology. This document is a basic resource for elders because it presents the church's position on the relationship between baptized children and the Lord's Table. This statement can be found at images.rca.org/docs/synod/BaptizedChildrenAtTable1990.pdf.

- "Baptized Non-Communicants and the Celebration of the Lord's Supper," from the 1977 report of the Commission on Christian Theology Series of the Reformed Church in America, *The Church Speaks*, edited by James I. Cook (Eerdmans, 1985), pp. 74–90.

- "Baptized Non– Communicants and the Celebration of the Lord's Supper," from the 1984 report of the Commission on Theology. This report can be found in the fifteenth volume of the Historical Series of the Reformed Church in America, *The Church Speaks*, edited by James I. Cook (Eerdmans, 1985), pages 90–101.

- "Children at the Lord's Table," from the 1988 report of the Commission on Theology, which can be found at images.rca.org/docs/synod/BaptizedChildrenAtTable1988.pdf.

IV. COMMUNION AS A FAMILY MEAL (Storyteller; Bible Study)

Read aloud the story "Communion for Kevin" (The story is in the appendix.) Perhaps teens or an intergenerational group might dramatize the story.

One of the special things about seasonal celebrations is the opportunity to have a big family meal where grandparents, children, aunts, uncles, and cousins may all join at the same table. In many families this time is spent recounting family stories: "Remember when Ryan was ring bearer and decided to use the kneeling bench for his afternoon nap..." or "Remember when we went to Grandma's house and she'd make chocolate chip cookies and we ate them when they were still warm..." or "When I was a child, I had to walk five miles through the snow to school..." Repetition of family stories helps bind the family together and tell new members about the family.

The church, too, has many stories.

- Read Deuteronomy 6:20–25. Moses tells the people that in the future, when their children ask about the meaning of the laws of God, the parents are to tell the story of having been slaves in Egypt, of the miracles and plagues, of God's bringing them out of Egypt. In other words, they were to tell their story to their children.

- Read Deuteronomy 26:1–9. When the people of God entered the promised land and were to make an offering of their harvest, they were again instructed to tell the story: Their ancestor was a wandering Aramean who went down into Egypt and settled there, and was ancestor to a great nation.

In modern-day Jewish homes, children are an important part of the Passover meal (Seder celebration), with the youngest child present asking, "Why is this night different from all other nights?" The head of the household then tells the story of the Exodus from Egypt.

We need to tell the story of our faith to our children. Because the Lord's Table is such an important part of our faith, we consider how we might include our children in this sacrament. We do not wait until our children are ten or twelve to allow them to eat because they do not know how the digestive system works. Nor do we withhold love from an infant because the baby cannot yet understand what love is.

But how do we know when our children are ready to celebrate Communion? There is no faith thermometer that beeps when our faith maturity reaches an acceptable level.

Communion is a family meal. It is not really a declaration of our love or faith in God; it is a declaration of God's love for us. Communion is not a reward for good behavior, biblical knowledge, or deep theological understanding. It is a declaration of God's grace, giving us an undeserved favor or love. Communion is a time of celebration, remembering God's covenant with a whole people.

V. COMMUNION AND THE BAPTISMAL COVENANT (Bible Study)

The baptismal liturgy of the Reformed Church in America states: "Baptism is the sign and seal of God's promises to this covenant people." The declaration in the baptism liturgy says: "In the name of the Lord Jesus Christ, the only King and Head of the Church, *this child*/*these children* of God *is*/*are* now received into the visible membership of the holy catholic Church, engaged to confess the faith of Christ, and to be God's faithful servant/*s* until life's end."

Review the following Scripture passages that record stories of God's covenant.

God's Covenant with Noah: Genesis 6:18; Genesis 9:8–17

Genesis 6:18 tells that God told Noah to go into the ark, and Genesis 9:8–17 describes how God gave the sign of the rainbow and promised that never again would a flood destroy all living things.

God's Covenant with Abraham: Genesis 15 and 17

These two chapters in Genesis share the story of God's promise about many descendants and the inheritance of the promised land.

God's Covenant with Moses (the Sinai Covenant): Exodus 19:5; Exodus 20; Exodus 21–23; Exodus 24

Exodus 19:5 records God's promise that if the people of Israel obey God and keep God's covenant, they will be God's chosen people. Exodus 20 includes the Ten Commandments. Exodus 21–23 stipulates laws and responsibilities. Exodus 24 describes the rite of the covenant.

God's Covenant with David: 2 Samuel 7

This chapter records the prophet Nathan's discussion with King David, telling him of the Lord's promises to David.

A New Covenant in Christ: Matthew 26:26–29; Mark 14:22-25; Luke 22:14–20; I Corinthians 11:23–32

The four biblical accounts of the Lord's Supper are found in these passages. Each of these

passages refers to a new covenant that God establishes. The Lord's Supper is a celebration of that covenant. We become part of the covenant family when we are baptized. Communion is a time to nourish our faith and remind us of the covenant.

Pentecost Covenant Reminder: Acts 2:39

In this verse, Peter reminds people that all who believe in Jesus Christ and who are baptized are recipients of God's promises.

There will still be time for a formal public statement of faith. Until that happens we are called "baptized members" of the church. After a formal, public profession the term is "confessing members" of the church, and it usually follows a time of study and preparation. Confessing members participate fully in the life of the congregation including, for instance, voting to call a minister and to elect elders and deacons, and being eligible for election to consistory.

VI. OUR CHILDREN AND COMMUNION (Discussion—What is most significant in participants' faith? Other points?)

A. What Can Children Understand about Communion?

1. Communion is a family meal. Think of special meals where you might go to visit a relative where the white tablecloth is spread and the good china, silverware, and crystal are used. You know it's special and you practice your "company manners." You don't sit down at the table just to eat, but because you have been invited to that person's house to visit.

2. Communion is the church's thanksgiving to God. It is a special time to thank God for Jesus.

3. Communion shows that we belong to the church family.

4. Communion is a way to remember. Some families have photo albums, videos, craft projects made by the children, and other keepsakes that remind them of who they are. When we celebrate Communion, we do the same things Jesus and the disciples did at the Last Supper, and we remember God's promises. We remember who we are—and whose we are.

5. Christ is the host at Communion. He invites us, welcomes us, give us food. At Communion, we are all guests. We show respect.

6. During Communion we think of the future realm with Christ. We don't just look back at Jesus' death, but also ahead to the future. An important feature of the covenant is promise and expectation.

B. Explaining the Pattern of Communion to Children

Children and adults will be more comfortable in the Communion service if the pattern of Communion is explained prior to the service. This may need to happen each time the Lord's Table is celebrated.

Each congregation may have a slight variation in the Communion service, but the following practice is customary in most Reformed churches. The bread and wine (or grape juice) are on the Communion table at the front of the church. Some churches

use a common cup or a whole loaf of bread, while others use individual cups and pieces of bread. In some churches, people come forward to receive the bread and wine. In others, people dip the bread in the wine and then eat it. Some churches use different ways at different worship services.

It is usually the elders—though it does not need to be—who go to the front of the church to receive the plates of bread and wine from the celebrant and serve them to the other people. Adults may need to assist children in passing the plates. As the plates are passed, members may say a brief statement ("The bread of life for you," "The cup of blessing for you," "Remember that Jesus loves you," etc.).

Adults don't need a complete understanding of the covenant and grace to come to the Lord's Table. Neither do our children. It is beyond understanding. The sacrament is a mystery in which the bread and wine are visible signs of God's invisible grace. We come to celebrate, to thank, to anticipate.

C. S. Lewis, a well-known Christian and author of many books about the Christian faith, was once asked why he had never written about Holy Communion. He replied that Jesus said "Take and eat." Jesus did not say "Take and explain." It is enough, as a beginning, to know that Jesus told his followers and friends to eat the bread and drink from the cup. Whatever our age, there is always more to learn.

VII. SUGGESTIONS FOR WELCOMING CHILDREN TO THE LORD'S TABLE

The *Book of Church Order* gives the elders of the church responsibility for the spiritual care of its members and responsibility to see that all of its members are making faithful use of the means of grace. In furtherance of these responsibilities, boards of elders are encouraged to participate in formal and informal ways in the meaningful preparation for welcoming children to the Lord's Table.

- Formal ways: Implement the various resources for this purpose supplied on the RCA website (www.rca.org). Volunteer to be a leader at various teaching/learning opportunities.

- Informally: Engage children in conversation at church activities. Extend a smile and spirit of welcome. Know them by name, inquire about their favorite toy or activity, and ask them about the best part of today's worship service or church school session.

Appendix

The Toughest Issue: Why the RCA Said Yes to Baptized Children at the Lord's Supper

By James I. Cook

Should children be permitted at the Lord's Table?

Thirty years ago that question would not have come up in most evangelical churches. But today many churches have studied that question seriously. And many members of these churches believe baptized children should *be allowed to participate in the Lord's Supper.*

Why this shift in thinking? What has prompted the discussion? What issues are at stake?

We have asked James Cook, professor of New Testament at Western Theological Seminary, Holland, Michigan, to reflect on this issue. Cook was a member of the Theological

Commission of the Reformed Church in America (RCA), a group that dealt carefully with the question of children at the Lord's Table. He will discuss the issue from the vantage point of that commission, but the shift of focus that he witnessed in the RCA may well be paralleled in other denominations.

In June 1988 the General Synod of the Reformed Church in America voted "to encourage boards of elders of RCA congregations to include baptized children at the Lord's Table." Thus ended a discussion begun in 1972 when the Classis of Albany (New York) overtured the General Synod to study the possibility of allowing "baptized members of the church to partake of the Lord's Supper before making a public profession of faith." During the sixteen intervening years the denomination, like Matthew's householder (13:52), brought out of its treasure "what is new and what is old" to reach the decision of 1988.

The Old

To the category "old" belong the rediscovery of the church year and a return to the Reformed theology of baptism.

The rediscovery of the Christian calendar came with liturgical renewal. Congregations began to celebrate the Lord's Supper on Maundy Thursday, and many preceded it with a Seder meal. Parents discovered the awkwardness of moving from the parish hall to sanctuary, from the Jewish celebration that had included the children to the Christian sacrament that did not. Why should covenant children, welcomed to the meal of the old covenant, be excluded from the meal of the new and better covenant?

The pain of excluding children became more pronounced as many congregations moved from quarterly to monthly celebrations of the supper. Increased frequency magnified the place of the table, making the exclusion of children all the more obvious.

Renewed attention to the one sacrament inevitably drew attention to the other. A review of the Reformed doctrine of baptism placed even more question marks over the exclusion of covenant children from the Lord's Table. Clearly underlining the parallel between circumcision and baptism, the Belgic Confession (Article 34) speaks of the children of believers whom "we believe ought to be baptized and sealed with the sign of the covenant, as little children were circumcised in Israel on the basis of the same promises made to our children." To the question *Should infants, too be baptized?* (Q&A 74) the Heidelberg Catechism responds:

> Yes.
> Infants as well as adults
> are in God's covenant
> and are his people.

The truth in these doctrinal statements led naturally to a liturgical declaration such as the following, used in many RCA congregations after baptism:

> In the name of the Lord Jesus Christ, the only King and Head of his Church, I declare that *this child* is now received into the visible membership of the Holy Catholic Church.

To many this language suggested inclusion, not exclusion, and moved the discussion to issues of theological consistency. Was it theologically consistent to encourage young people—who had been declared members when they were baptized—to "join" the church through profession of faith? Was it theologically consistent for the church to argue (against

those Baptists who opposed infant baptism) that an inclusive circumcision translated into an inclusive baptism while at the same time maintaining that although Passover had been inclusive, the Lord's Supper should be exclusive? Was it theologically consistent to offer the unrepeatable sacrament of initiation to children while reserving the repeated sacrament of nourishment and growth for adults? Do not John Calvin's beautiful and eloquent words in favor of including children in baptism apply equally to the Lord's Table?

> For we must not lightly pass over the fact that Christ commands that infants be presented to him, adding the reason, "for of such is the Kingdom of Heaven" (Matt. 19:14). And thereupon he attests his will by his act when, embracing them, he commends them with his prayer and blessing to his Father. If it is right for infants to be brought to Christ, why not also to be received into baptism, the symbol of our communion and fellowship with Christ?
>
> *Institutes* 4, xvi, 7

If, as Calvin concluded, "infants are baptized into future repentance and faith, and even though these have not yet been found in them, the seed of both lies hidden within them by the secret working of the Spirit" (*Institutes* 4, xvi. 20), it is difficult to avoid the same conclusion about children at the Lord's Table.

The New

To the category "new" belongs the contribution of faith development and the clarification of 1 Corinthians 11.

The behavioral sciences have taught us that Christian learning begins at birth. In the first year of a child's life, loving care, freely received, elicits a response of trust and instills a sense of the reality of grace. Recipients of such nurture readily sense the ring of reality in the gospel, since it resonates with their deepest experiences and understandings.

At the age of four, children demonstrate remarkable understanding of the stories of Scripture and of symbols in worship and sacraments. The awareness of love for Jesus, the feeling of belonging to the Christian family, and the desire to participate in the Lord's Supper are likely to emerge at this time. So it makes sense that this is also the age at which we should introduce the Lord's Supper, the third means of grace, to move baptized children toward a personal affirmation of the baptismal covenant and a joyful participation in the full faith and life of the people of God.

When members of our denomination were struggling with this issue, we found the faith-development argument very convincing. But even to the almost persuaded there remained the traditional biblical barrier of 1 Corinthians 11, with its sobering call to self-examination and its grim warning that those who eat and drink "without discerning the body" eat and drink judgment upon themselves. This passage appeared to establish an informed, adult faith in Christ as a necessary precondition for coming to the Lord's Table.

More recent expositions of 1 Corinthians 11, which keep the crucial verses in their context, have brought clarification. In verse 22 Paul reveals that many of the Corinthians despised the church of God. Paul then recalls Jesus' words of institution at the first supper to remind his readers of the One who offered not only food and drink but also *himself*. The attitude of Jesus at the institution and the act of Jesus on the cross were in starkest contrast to the attitude of the Corinthians, described in verses 18–21.

The creation and preservation of the church of God—and the communion in it of those who have much and those who have nothing—are rooted in Jesus' death. Once we grasp

that, the connection between the words of institution and the words of warning is clear. For whoever eats the bread and drinks the cup of the Lord in an unworthy manner (that is, with the factionalism and lovelessness that marked the Corinthian assembly) is indeed guilty of sinning against the body and blood of the Lord.

However, the sins that made the Corinthians unworthy partakers—schisms, insensitivity, drunkenness—are the sins not of children but of adults. If discerning the body means having a proper sense of Christian community, children, with their quick responses of love and trust, their experience with family, and their natural sense of dependence on others, might indeed be judged worthy partakers—more readily than many adults.

Thus, our commission concluded that 1 Corinthians 11 does not address the issue of covenant children and the Lord's Supper. Convinced of that truth, the 1988 General Synod of the RCA encouraged elders to include baptized children at the Lord's Table.

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The late James I. Cook was professor emeritus of New Testament at Western Theological Seminary in Holland, Michigan. This article first appeared in Reformed Worship *and is used here with permission.*

Communion for Kevin

By June Holohan

Kevin looked around the church at all the people. He wondered why there always seemed to be more people when they had Communion. Must be because it's special. This morning the ushers even had to put extra chairs in the aisles.

The table at the front was ready for Communion, with special things on it. There were two stacks of trays that had little glasses of wine or grape juice, and there was a lid on the top of the stack. There were also several plates filled with little pieces of bread, and the plates were covered with white glasses. There was also a big wine glass. Kevin remembered the other name for it—a chalice.

When he was little, Kevin didn't know what Communion was all about. A couple of years ago his church had started to invite children to participate in Communion. Now he ate the bread and drank the grape juice just like the older people.

Kevin's parents had talked with him about Communion. They told him that Communion is a special meal. He knew that already. They also said it's a family meal, kind of like going to Grandma and Grandpa's for dinner, except this is the church family. When they go to Grandma and Grandpa's, his mom always tells him to be extra polite, not to interrupt when someone else is talking, to try to sit quietly. That's sort of how he tries to behave during Communion.

Kevin's mom and dad said that Communion is a time when we can thank God for Jesus. We can remember all the things that Jesus does for us. Kevin knew that Jesus and his disciples did the very same thing at the Last Supper. It's kind of hard to understand when the minister holds up the bread and says, "This is my body." But Kevin thinks about the time he saw a very old picture and his dad had said, "That's my grandfather. He died long before you were born." Kevin knew that the picture was just a piece of paper with some markings on it. But his dad was also right when he said that the picture was his grandfather.

Uh oh, here he was thinking about old pictures, and his mother was passing him the plate

of bread. She said, "Remember that Jesus loves you." Kevin took a piece of bread and held it in his hand for a moment. Then he ate it.

He knew that in some churches everyone would wait until the minister held up the piece of bread and said, "My body, which is broken for you." Then they all ate the bread at the same time.

His father said that after he gets the bread he closes his eyes and thinks about all the good things that Jesus has done. Just as he is eating his bread, he says to himself, "Thank you, God."

Just then the wine and grape juice were passed. Kevin knew that the purple was the wine and the clear was the grape juice. His mother took the wine and his father took the juice. Kevin took the juice and his father said, "This is the new covenant." That was another big word he had just learned: covenant. His parents said that it's a promise that God will always love us. Kevin had asked, "Even when we do bad things?" His dad said, "Even then."

His mom and dad told him stories about other covenants in the Bible. He remembered the story of Noah because he thought of it every time he saw a rainbow, but he hadn't known it was called a covenant. God promised Abraham he would have children even though he was an old man. That was a covenant.

Kevin remembered that just a moment ago the minister had lifted up the chalice and said, "This cup is the new covenant in my blood."

Kevin drank his juice and prayed, "Thank you, God, for Jesus."

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This story first appeared in A Family Meal: A Guide to Help Sessions Prepare to Welcome Children to the Lord's Supper*, by June Holohan and Glenn Cooper, The Presbyterian Church in Canada, 1997, and is used with permission.*

HELPFUL RESOURCES FOR BAPTIZED CHILDREN AND THE LORD'S TABLE

The *Book of Church Order* says that elders are "to encourage spiritual growth" and to see that members are "making faithful use of the means of grace." *To assist the elders in these responsibilities,* the following collection of free resources is provided to enrich sacrament celebrations (especially with children). *These resources will aid elders, families, and congregations in continually nurturing children for meaningful, lifelong participation in the sacraments. They can help uncover the rich meaning of the Lord's Supper, adding understanding to experience and doctrine to devotion for children and for the entire church family.*

Resources for Consistories/Elders

- "Maundy Thursday Service Idea," The First Church in Albany, Albany, New York

Resources for Congregations

- "Preparing Baptized Children for the Lord's Supper" (two sessions), by Denise Krebs
- "My Baptism Book" (used in preparing baptized children for the Lord's Supper), by Denise Krebs
- "Come to the Lord's Table: A Workshop Rotation/Learning Center Event," by Jane Schuyler

- "Class Helps Children Understand Communion" RCA Today Nov/Dec 2010 article

Resources for Families

- "Promise and Covenant God Surely Keeps: A Resource for Parents/Guardians about Children and the Lord's Table," adapted by Paul Janssen
- "Examen for Young Children and Their Parents in the Home," by Michael Gibson
- "Faith Five Families: Nurturing the Spiritual Life of Children," by John Paarlberg
- *We Come to Your Table: A Booklet for Families on the Sacrament of Communion*, adapted by Kathy Jo Blaske

Sacrament Resource List

- www.rca.org/baptism
- Communion resources, compiled by Jane Schuyler

Commission Papers

- "Baptized Children and the Lord's Table," from the 1990 report of the Commission on Theology
- "Children at the Lord's Table," from the 1988 report of the Commission on Theology
- "Baptized Non-Communicants and the Celebration of the Lord's Supper: A Study of the Commission on Theology," 1984
- "Baptized Non-Communicants and the Celebration of the Lord's Supper: A Study of the Commission on Theology," 1977

Recommendation

The commission therefore recommends to General Synod 2014 the following:

R-48
To approve the revised guidelines for boards of elders in "Coming to the Table" for use in meaningful inclusion of baptized children at the Lord's Table, and to make the guidelines and updated resources for children and families related to "Coming to the Table" available on the RCA website. (ADOPTED)

Reasons:
1. They are comprehensive, including additional resources for children, elders, and parents.
2. They are intentionally designed as ready-to-use teaching tools for children, parents, and elders.
3. Lists include currently available resources.

Report of the Commission on Christian Unity

The General Synod is responsible for the ecumenical relations of the Reformed Church in America (RCA) (*Book of Church Order*, Chapter 1, Part IV, Article 2, Sec. 5). In response to the full sweep of Scripture toward the unity of believers, and to fulfill its constitutional responsibility, General Synod has constituted the Commission on Christian Unity to oversee ecumenical commitments, to present an ecumenical agenda to the church, and to carry out ecumenical directives given by the General Synod. Since its creation in 1974 (*MGS 1974*, R-6, pp. 201–202) and its adoption by General Synod in 1975 (*MGS 1975*, R-4, pp. 101–102), this commission has served General Synod by coordinating a range of ecumenical involvements reaching all levels of mission in the RCA as defined by the *Book of Church Order* in this way:

1. The commission shall initiate and supervise action with respect to the Reformed Church in America's membership in or affiliation with ecumenical bodies.
2. It shall engage in interchurch conversations and appoint ecumenical delegates to other church bodies.
3. It shall inform the church of current ecumenical developments and advise the church concerning its ecumenical participation and relationships.

The commission also seeks to educate the RCA on ecumenical matters and advocates for actions and positions consistent with RCA confessions and ecumenical practices as outlined in "An Ecumenical Mandate for the Reformed Church in America," adopted by General Synod in 1996 (*MGS 1996*, R-1, p. 197). General Synod may also refer ecumenical matters to the commission for study and implementation.

RCA ECUMENICAL INVOLVEMENT

The RCA has long been committed to active involvement in ecumenical conversation and cooperation with churches throughout North America and around the world. It is both a charter member and active supporter of historic ecumenical bodies like the World Council of Churches and the National Council of Churches and a driving force behind bold new ecumenical initiatives like the Global Christian Forum and Christian Churches Together. Here, the RCA is represented by staff and by ministers, elders, and members, elected or appointed, who willingly give of their gifts and time to promote a greater witness to the unity Christians have in Christ as they share in the witness and grace of the gospel of Jesus Christ with believers from around the corner or around the world. Following participation in events or meetings, these appointees provide brief reports to the Office of the General Secretary and to the Commission on Christian Unity. This commission assumes the task of synthesizing this material into its own comprehensive report, which it presents each year to General Synod. It's important that the whole church know of these contacts and how the RCA is living out in formal ways its biblical and confessional commitment to unity in the body of Christ.

This first portion of the report of the commission provides an overview and summary of the RCA's formal ecumenical work worldwide through conciliar groups, and its impact on the ministry and witness not only of these groups, but on the work and witness of the Reformed Church in America.

World Council of Churches

The largest and oldest organized expression of the modern ecumenical movement, the World Council of Churches seeks "unity, a common witness and Christian service" in calling the church to "visible unity in one faith and in one eucharistic fellowship, expressed in

worship and common life in Christ, through witness and service to the world, and to advance towards that unity in order that the world may believe" (Harare 1998).

The WCC's member churches (or denominations) consist primarily of those from the historic Protestant churches and the Orthodox Church, bringing together 349 churches in 110 countries representing over 560 million Christians worldwide. Major parts of world Christianity, including churches from evangelical and Pentecostal traditions, however, have little or no relationship to the WCC. The Roman Catholic Church is not a member of the WCC, but cooperates on various theological dialogues. Financial support for the WCC has decreased dramatically in the past decade, so the organization faces the challenges of managing programmatic expectations within available resources. The RCA has maintained its historic support of the WCC throughout this time.

The WCC's highest legislative body, its assembly, meets approximately every seven years; it gathered most recently in Busan, South Korea, in October 2013, under the theme "God of Life, Lead Us to Justice and Peace."

The RCA was represented by three delegates: Tom De Vries, general secretary; En Young Kim, coordinator for Pacific and Asian American ministries; and Kristin VanKampen, coordinator for volunteer engagement. Wesley Granberg-Michaelson, the RCA's associate for ecumenical relations, and Gretchen Schoon Tanis, an RCA pastor who completed a seven-year term as a member of the WCC's Central Committee, also attended the assembly in formal capacities on behalf of the RCA. "Join the Pilgrimage to Justice and Peace" will be the WCC's continuing theme coming from this tenth assembly. "We are not allowed to close our eyes to harsh realities or to rest our hands from God's transforming work," the statement said in part. "We will move together," echoing the commitment of the WCC's very first assembly in 1948 when it affirmed, "We will stay together." The Faith and Order Commission of the WCC also presented a formative paper, nearly twenty years in the making, on the nature of the church; the WCC also approved a strong document on mission and evangelism. Peace was a key theme of the assembly, a very real issue on the Korean peninsula where the assembly gathered. You can find a full report on the assembly's themes and actions at http://wcc2013.info/en.

The Central Committee is the continuing body that implements WCC policies enacted at the assemblies, reviews and approves programs, establishes the budget, secures financial support, and generally oversees the work of the WCC between assemblies. The commission commends and thanks Gretchen Schoon Tanis for her seven years of now-completed service on the Central Committee, and congratulates general secretary Tom De Vries on his election to the new Central Committee. Tom's commitment to this important work continues the unbroken record of every RCA general secretary serving on the WCC Central Committee.

The work of the WCC is not simply programmatic or related to formal initiatives. At times, it is to provide a Christian witness in ways that perhaps no other group in the world can do by providing a safe place for sensitive topics to be discussed and allowing for Christian perspectives to be heard and talked about. Witness the work the WCC has done during the crisis in Syria. It was uniquely able to gather Christian leaders from Syria, Russia, and the U.S. to discuss strategy and support for Syrian Christians. It also provided ongoing pastoral care for the chief United Nations representative during peace negotiations in Geneva.

For more information on the work and mission of the WCC, go to www.oikoumene.org.

World Communion of Reformed Churches

The World Alliance of Reformed Churches (WARC) and the Reformed Ecumenical Council (REC) merged to form the World Communion of Reformed Churches (WCRC) in June 2010. The RCA was a charter member of the former WARC and enthusiastically worked to support the coming together of these two ecumenical bodies into one.

This renewed fellowship of Reformed, Presbyterian, Congregational, Waldensian, United, and Uniting churches describes itself as "a network of 230 Protestant churches in 108 countries with a combined estimated membership of 80 million people," which as a communion is committed to justice—churches participating in God's mission that all may experience the fullness of life in Jesus Christ.

The WCRC is currently focusing its work on 1) coordinating several consultations to mark the tenth anniversary of the Accra Confession, 2) utilizing the Global Institute of Theology to contribute to the formation of the next generation of theologians, and 3) intentionally strengthening the mission of its member churches and ecumenical ties.

It also held an important consultation in February 2014 on the meaning of "communion" in its name. RCA minister Jessica Bratt represented the RCA at this consultation. "Are we gracious enough to go this way around issues in which we have strong differences in views?" asked Kobus Gerber in a worship service message to the gathering. "I think this is the calling of this community. God gives third ways. Are we gracious enough? Are we Christ-like gracious enough to embrace everyone in this community with every point of departure and every convergent theology that I may find?" Later, in her presentation, WCRC vice president Yvette Noble-Bloomfield told the gathered group, "When we're in communion, we must trust each other. If I'm suspicious of another, then that will hinder my ability to be in communion. I must be able to trust you, and you must be able to trust me. I must respect you, and you must also respect me. There must be a mutuality in the level of respect with one another."

Like other historic ecumenical bodies, the WCRC has faced increasingly severe budget pressures. As one response, the organization has relocated its offices from Geneva, Switzerland, to Hanover, Germany; the new office will be located at the Calvin Centre owned by the Evangelical Reformed Church of Germany, where the Reformed Alliance also is housed. The commission additionally congratulates Phil Tanis, formerly of the RCA staff, on his appointment in early 2014 as the director of communications for the WCRC.

The commission is also grateful for the work of commission member and former General Synod president Lisa Vander Wal, who served on the steering committee of the Caribbean North America Council of the WCRC. Human trafficking and gender violence are at the top of its list of priorities.

For more information on the WCRC and its work, go to www.wcrc.ch.

Global Christian Forum

The Global Christian Forum (GCF) continues to be a promising new initiative, drawing world leaders from Evangelical, historic Protestant, Orthodox, Pentecostal, Catholic, and African Instituted churches into a new place of fellowship. Begun quietly in the 1990s, with RCA involvement from the very beginning, it is responding to the rapid shift in global Christianity marked by new vitality and growth in the churches in the Global South, often in Pentecostal and evangelical expressions that have no links to broader ecumenical bodies. It defines its guiding purpose in this way: "To create an open space wherein repre-

sentatives from a broad range of Christian churches and interchurch organizations, which confess the triune God and Jesus Christ as perfect in His divinity and humanity, can gather to foster mutual respect, to explore and address together common challenges." From the start, the WCC, the Vatican's Pontifical Council for Promoting Christian Unity, the World Evangelical Alliance, and others have been supportive of the GCF's work. Wesley Granberg-Michaelson, then-general secretary of the RCA and now associate for ecumenical relations, serves actively on its steering committee and has participated in several regional meetings.

In a new document, *Our Unfolding Journey with Jesus Christ*, reflecting on nearly two decades of work, the GCF recounts the founding of the organization and then looks forward around a commitment to "engage in theological reflection in areas of mutual concern" amongst its diverse membership. "We experience the open space in the Global Christian Forum as a gift of God. In a fragmented world and church, this unique expression of unity…is a source of inspiration and hope…We know that God's Spirit draws the body of Christ into unity for the sake of God's mission in the world. So we commit ourselves to nurture the Global Christian Forum, as the Spirit leads, as witness to God's saving and transforming love."

Larry Miller is the executive director of the Global Christian Forum. More information on the Global Christian Forum can be found at www.globalchristianforum.org.

National Council of Churches of Christ in the U.S.A.

Since its founding in 1950, the National Council of the Churches of Christ (NCC) in the U.S.A. has been a visible presence for ecumenical cooperation among Christians in the United States. The NCC's member faith groups—from a wide spectrum of Protestant, Anglican, Orthodox, historic African American, and traditional Peace Churches—number 45 million persons in more than one hundred thousand local congregations across the United States. The RCA was a charter member of the NCC.

By necessity, the work of the NCCC has evolved in dramatic ways over the last decade, in response to a precipitous decline in revenue. Earlier this year, the NCC named James E. Winkler as its new general secretary and president, to preside over an organization focused on promoting God's justice, peace, and the healing of the world. In carrying out that vision, the NCCC will focus "on two priorities: addressing the injustices of mass incarceration; and interfaith relations with a focus on peace. It will also continue to respond to urgent issues with the same moral voice it has expressed throughout its history."

The website of the NCC is www.nationalcouncilofchurches.us.

Christian Churches Together

Formed in 2007, CCT is the broadest Christian fellowship in the United States. It represents members from the Catholic, Orthodox, historic Protestant, historic Black, Evangelical, and Pentecostal families of Christian churches. In addition, its membership includes six national organizations: the American Bible Society, Bread for the World, Evangelicals for Social Action, Habitat for Humanity, Sojourners, and World Vision. It's this mix of churches and religious organizations that makes CCT unique among North American ecumenical organizations.

The 2014 annual gathering of CCT was held in Newark, New Jersey, February 4–7. General secretary Tom De Vries headed the RCA delegation, which included Patricia Sealy, Dawn Ravella, Susan Sgarlat, and Ock Kee Byun. Wesley Granberg-Michaelson,

associate for ecumenical relations for the RCA, also was present; he serves on the steering committee of CCT and is a former president of the organization.

The CCT meeting focused on the challenge of mass incarceration and how the church might enter into this important issue and ministry, saying this:

> The church in the United States has a moral and ethical imperative to protect human dignity and must address the program of mass incarceration in our nation.
>
> First, we recognize that the legacy of the dehumanization of people of color has borne lasting effects in current-day society. These effects are perhaps most acutely experienced by our African-American brothers and sisters who were deemed non-human, "chattel," by law in the days of antebellum slavery and whose human equality was challenged by the Jim Crow system of subjugation until passage of the Civil Rights Act in 1964 attempted to right it. We see the vestiges of these systems of human control in America's current system of mass incarceration.
>
> Second, we recognize that these systems are not only affecting African-Americans. They are now impacting all people of color, the poor, the marginalized, and the immigrant in the United States. Latinos and other immigrants, in particular, are experiencing the brunt of increased detention rates in the midst of their struggle for immigration reform.
>
> Third, while there is a role for prisons to address violent offenses, we recognize that our nation's justice system has lost the hope embodied by its historic vision to "correct" and restore broken people back to society. As followers of Jesus Christ, we believe in the redemption and reconciliation of all things, rather than retribution. This includes the prisoner and broken systems. This is the essence of the gospel.

As Christian leaders, CCT declared: "Mass incarceration must stop. We are challenging ourselves together with government and the nation to seize this moment when multiple forces are aligning toward positive action to correct the injustices within our 'justice' system."

CCT in the U.S.A. is encouraging its member denominations and organizations to increase awareness, educate, and take action to oppose mass incarceration in the public square. CCT also committed to developing guiding principles for the church in its efforts.

The Commission on Christian Unity commends this work by CCT not only to the congregations of the RCA, but also to our Commission on Christian Action for their review.

Carlos Malave serves as the executive director of CCT. Its offices are located in Indianapolis. The website of CCT is www.christianchurchestogether.org.

RCA–CRCNA Relationships

The Reformed Church in America and the Christian Reformed Church in North America (CRCNA) have in the last two decades forged increasingly strong working relationships in a broad number of programmatic areas. This programmatic cooperation, including coordinated efforts in church planting and development, ministry with and for persons with disabilities, and faith formation and Christian education, to name just three, can be found throughout the reports to General Synod. Earlier in 2014, the general secretary of the RCA and the executive director of the CRCNA took to the road, traveling across North America to celebrate and to promote this common work of the two denominations.

These areas of cooperative programming are indeed important and essential to the life of both denominations, and it is making a difference in the lives and ministries of both RCA and CRCNA congregations and in the communities that our churches serve. While dramatic in its scope, it is also work that has developed primarily on an ad hoc, as-needed manner, most often worked out in direct staff-to-staff negotiations as a matter of convenience or dollars. Beyond these individual agreements, however, the Commission on Christian Unity (whose responsibility remains one to "advise the church concerning its ecumenical participation and relationships") notes that these two denominations share only the most minimal guidelines that can broadly guide their church-to-church relationship into the future. An agreement for the orderly exchange of ministers is one of the few formal agreements the two churches have made with each other.

In February 2013, the CCU met with Joel Boot, executive director of the CRCNA, and Peter Borgdorff, deputy executive director of the CRCNA. In a wide-ranging conversation, the parties discussed what the commission saw as growing need for some form of foundational church-to-church document that could govern and guide this increasingly close relationship and form the basis for possible and anticipated further cooperative efforts. The 2013 General Synod agreed, approving the following recommendation:

> To instruct the General Synod Council, in consultation with the Commission on Christian Unity and with its general secretary, to appoint three persons to serve on a one-year, ad hoc, joint RCA–CRC committee (comprised of three members from each denomination, with the ecumenical officers of each denomination as additional ex-officio members), for the purposes of developing a joint statement expressing the two denominations' ecumenical understandings and commitments toward each other, for report to the 2014 General Synods of both denominations (*MGS 2013*, R-67, p. 278).

Jeffrey Japinga (moderator of the commission), Greg Alderman (General Synod vice president), Abby Norton-Levering, and Wesley Granberg-Michaelson (as mandated by the recommendation) were appointed by the GSC to serve on this ad hoc joint committee.

The group met in September and December, co-moderated by the moderators of the two denominations' ecumenical oversight groups. The conversations were broad and honest—carefully attentive to history, theology, and practices, past and present, of two denominations that, at one time, were one. Nuances abounded; for example, the group was cognizant that, in revisiting the specific history of the two denominations, we were by necessity passing by the wealth of stories and ministries of RCA congregations in the East, some of which were in their third century of ministry on the North American continent before disagreements among RCA members in the Midwest—almost all relatively new immigrants—led to the formation of what we now know as the Christian Reformed Church in North America. We easily identified the many similarities between the two denominations, in theology and practice, and the literally scores of initiatives and present programs that place us around common tables and supporting common ministry—and not just those of today, but what we discovered had been happening together over the course of a century and more, often among members and outside of formal denominational structures. And we also identified differences that still remain today, differences that make some as cautious about this growing relationship as others are celebratory.

Out of these conversations, and in keeping with the mandate of last year's General Synod action to develop "a joint statement expressing the two denominations' ecumenical understandings and commitments toward each other," the task force prepared the introduction and resolution that follows, which the commission now offers to the General Synod with its strong endorsement. In the end, the task force developed this resolution not with the goal of reuniting two churches "divided by a common heritage," nor simply as a rationale

for continuing the growth of common programs, but finally as a response to the deep and compelling call on both of these denominations to the broader witness of the church worldwide and the undeniable biblical mandate to the unity of God's people and to the church. In making this recommendation, the commission is focused specifically on articulating a common understanding of biblical unity and mission that can guide, enhance, and deepen the work the two denominations are already doing and open the possibility for additional work in the future, as together we seek to live out the gospel imperative placed before us.

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AN INTRODUCTION TO THE JOINT RESOLUTION

For consideration in joint session by
The General Synod of the Reformed Church in America
and
The Synod of the Christian Reformed Church in North America
convening in
Pella, Iowa, on June 14, 2014

Background

The Reformed Church in America (RCA) traces its roots to the early part of the seventeenth century when it was formed by Dutch immigrants who settled New Amsterdam (now New York City) and migrated up the Hudson River Valley and into New Jersey. The spiritual heritage of the RCA traces back to the Reformed churches in the Netherlands established in the previous century as the Protestant Reformation made its way through the Low Countries of Europe. By forming themselves into a denomination so early in the history of the United States, the RCA is the oldest Protestant church in the country with a continuing ministry.

The Christian Reformed Church in North America (CRCNA) traces its roots to the middle of the nineteenth century when yet another wave of Dutch immigrants reached the shores of the United States. Many of these new arrivals moved inland to Illinois, Iowa, Michigan, and Wisconsin. The spiritual heritage of the CRCNA is similarly traced to the Reformed churches in the Netherlands. Upon their initial arrival in the 1840s, these immigrants were significantly assisted and welcomed by representatives of the RCA. The common heritage of faith seemed at first to be a natural bonding reality even though the early settlers had been in the process of Americanization for more than two hundred years. Nevertheless, the assistance provided by the RCA at that time was substantial and significant.

It seemed at first that the new arrivals from the same family of faith would and should be assimilated into the life and polity of the RCA. For a variety of reasons, differences of opinion emerged, perhaps magnified by distance, which eventually led to the formation of the CRCNA in 1857. Some designate that development as a split, others designate it as a recognition that the cultural gap between the seventeenth century and nineteenth century immigrants was simply too great and their experiences too varied to be readily formed into one denomination. For more than one hundred years, the two denominations followed their independent paths and, for the most part, acknowledged each other's existence but had little contact and viewed each other with some measure of suspicion.

Climate Change

What a difference a century makes. The process of Americanization to which all are subject, the common experience of two World Wars, the urbanization of North America, the

secularization process in both society and the lives of church members, as well as perhaps many other factors, combined to move both the RCA and the CRCNA closer together in common experiences. The two churches from the beginning shared a history of faith, theology, confessional grounding, and cultural similarities. On the surface it would seem that even as separate denominations we should be able to find a way to cooperate. The climate began to change with early signals in the 1950s, more formally recognized in the 1970s, with continued development to the present day. The contributing factors were many—intermarriage, relationships between neighboring congregations, growing fraternal relations among denominational staff persons, formal ecumenical relations, similar viewpoints on social and political issues, and the like. Beginning in the latter part of the twentieth century and into the twenty-first century, a much deeper connection has developed due to increasing mutual appreciation, common involvement in mission, shared partnerships in a number of areas, a growing awareness that what is common in our heritage is greater than our individual differences and, even more important than any of the preceding factors, a conviction that Christ calls us to a unity that is more basic than the sum of our differences. On several occasions, the synods of both the CRCNA and the RCA have recognized that biblical perspective and encouraged greater cooperation and mutual recognition of our common history and ministries. However, such encouragement has been without specificity until the Orderly Exchange of Ministers was adopted in 2005.

The Here and Now

Beginning with a formal agreement between Faith Alive Christian Resources and the RCA a number of years ago, there presently are a number of cooperative ventures and partnerships involving various agencies, departments, and initiatives. A complete listing of current cooperative relationships can be found at www.rca.org/reformedcollaborative.

However, despite these multiple cooperative ventures and relationships, no overarching statement has ever been adopted that might serve as a mutually supported agreement between the CRCNA and the RCA. It is judged that such a resolution could serve both churches well as we face the future. The agreement could serve as a reference point in the journey that longs for healing and reconciliation. It can also serve both as a boundary-setting clarification that this resolution is not intended to lay the groundwork for organic union, but rather is a visionary agreement that together we desire to live by the "Lund Principle" (established by the Faith and Order Commission of the World Council of Churches in Lund, Sweden, in 1952) that commits both denominations to follow the principle that we will "act together in all matters except those in which deep differences of conviction compel [us] to act separately." To that end the accompanying resolution is offered and proposed for adoption by the General Synod of the Reformed Church in America and the Synod of the Christian Reformed Church in North America.

R-49
To approve the following resolution:

Resolution on the Relationship
between the
Reformed Church in America
and the
Christian Reformed Church in North America:

The Past

Recognizing **that the history of our two denominations since 1857 has been marked by division and often accompanied by mutual**

mistrust, judgmental attitudes toward one another, and an unholy distance in our fellowship; and

Acknowledging **that our dispositions and actions toward one another often have been marred by sin and fallen short of the mutual love and bonds of unity desired by God for the church of Jesus Christ; and**

Realizing **that the history of our broken relationship has caused pain and suffering throughout generations within families and between others divided by this separation, and has presented a distorted witness within society;**

Therefore, we encourage our churches to reflect on the costs of the lack of faithfulness that have marked the history of separation between our two denominations, and to prayerfully ask for the healing of memories and wounds endured by many over the past 157 years.

The Present

Noting **the significant growth in partnership and programmatic cooperation between our denominations especially in the past two decades, encompassing a wide range of activities from starting new churches to combining health insurance programs; and**

Affirming **our relationship of full communion, the exchangeability of ministers of Word and sacrament between our congregations, and examples of new congregations belonging jointly to both our denominations; and**

Welcoming **the growth of trust and the greater effectiveness of ministry that has been the frequent result of our growing cooperation together,**

Therefore, we celebrate the new realities being created through expanding initiatives of partnership between the Reformed Church in America and the Christian Reformed Church in North America, and we give thanks to God for all those occasions where we are now working together for the sake of God's kingdom.

The Future

Believing **that participation in God's mission calls all followers of Christ to deepen bonds of unity and strengthen our common witness; and**

Desiring **to obey the persistent biblical call to seek the unity of Christ's body and the reconciliation of relationships with one another, even while we acknowledge long-standing differences remaining between us; and**

Understanding **that this particular relationship is part of the broader ecumenical journey that beckons us to make more mani-**

fest our unity in Christ, which is both God's gift and our obligation;

Therefore, as the General Synod of the Reformed Church in America and the Synod of the Christian Reformed Church in North America, we declare that the principle that guides us, and the intention that motivates us, is to "act together in all matters except those in which deep differences of conviction compel us to act separately"; and further,

We jointly instruct the Board of Trustees of the Christian Reformed Church in North America and the General Synod Council of the Reformed Church in America, in looking to the future relationship between our two denominations, to be guided by this principle. (ADOPTED)

To facilitate discussion of R-49 during a simultaneous meeting with the Christian Reformed Church in North America, the following motions were made and supported from the floor:

VOTED: That we temporarily suspend our rules of order to allow our delegates to cast a voice vote with the delegates of the Synod of the Christian Reformed Church in a simultaneous session that will be held on June 14, 2014.

VOTED: To give privilege of the floor in the RCA General Synod to all delegates and others who have been invited to the CRC Synod for the duration of this evening's simultaneous session.

During discussions of R-49 a motion was made and supported from the floor to amend R-49 as follows (deletions are stricken, additions are underlined):

> Therefore, as the General Synod of the Reformed Church in America and the Synod of the Christian Reformed Church in North America, we declare that the principle that guides us, and the intention that motivates us, is to ~~"~~act together in Christ's name and for Christ's purpose~~in all matters; except those in which deep differences of conviction compel us to act separately;"~~ and further;

VOTED: To not amend R-49.

VOTED: To adopt R-49.

(The resolution in R-49 was also adopted by the Synod of the Christian Reformed Church in North America.)

A fuller history of the relationship between the RCA and the CRCNA is appended to the conclusion of this report.

The commission also notes and expresses our thanks to the leadership of the CRCNA for including the RCA in a CRCNA-sponsored consultation on "ecumenical faith declarations," the category in which the CRCNA currently holds the Belhar Confession. The com-

mission has expressed its strong commitment to the Ecumenical and Interfaith Relations Committee of the CRCNA as that group continues to lead an ongoing study and discussion of the Belhar in its denomination, has pledged its continuing commitment and support to our brothers and sisters in the CRCNA in that conversation, and has offered its hope to the leadership of the CRCNA that at a future General Synod, the CRCNA might revisit the opportunity to give confessional status to the Belhar Confession, as the RCA has done.

RCA–Formula of Agreement Relationships

In 1997, the Reformed Church in America, in conjunction with its Reformed ecumenical partners the Presbyterian Church (U.S.A.) and the United Church of Christ, approved a historic agreement with the Evangelical Lutheran Church in America known as the Formula of Agreement. This landmark agreement brought the four churches—already partners in a number of ministries both in North America and around the world—into full communion with each other.

Since that agreement, the working relationships between the churches has remained close and vibrant, if not always very public. The commission again welcomes, as we do each year, our Formula partners to the General Synod. While the commission regularly looks for means of cooperation between the partner denominations, it acknowledges that, in fact, much ecumenical work between these denominations happens at the local level, where Reformed and Lutheran congregations join in ministries of worship, education, and service. Behind the scenes, denominational staff from the respective churches meet both to support each other in their respective work and to plan for possible joint historic streams of Protestant Christianity at a time when their common witness makes the gospel of Jesus Christ more available to more people in more places.

Follow-up to General Synod Actions

Consultation on Scripture and Moral Decision-Making

The commission wants to remind the synod in particular, and the church as a whole, of the paper "Scripture and Moral Discernment." The paper was developed in collaboration with our Formula of Agreement partners and with the Christian Reformed Church in North America, brought by the commission to the 2013 General Synod, and commended by that synod for distribution in the church, especially for study by consistories and classes. It provides particular and specific benefits to those who use it:

- It deepens our reflection on what it means to say with our brothers and sisters in Christ and throughout the ages, "Jesus is Lord!"
- It helps us with the task of bringing together Scripture, the tradition of the church, and the ongoing inspiration of the Holy Spirit to guide our individual and communal lives and witness.
- It directs us to some concrete practices in the study and use of Scripture in our daily lives and witness.
- It calls us to deeper discipleship in our own lives and in our congregational witness.
- It affirms the common ground on which we stand—that in the unity of the faith, as Christian churches, we stand together, and confidently, on the Scriptures we share.

Roman Catholic–Reformed Dialogue

The eighth round of Reformed–Roman Catholic dialogue began in 2013. Included in the dialogue are representatives from the U.S. Conference of Catholic Bishops, the Presbyterian Church (U.S.A.), the United Church of Christ, the Christian Reformed

Church in North America, and the Reformed Church in America. The RCA is represented by Leanne Van Dyke, Allan Janssen, and Wesley Granberg-Michaelson (staff).

Following the prospectus prepared by the previous dialogue and approved by the participating communions, including the RCA, this dialogue focuses on ecclesiology, and in particular on ministry. The first gathering divided the issue into four areas, each to be guided by a sub-group. The four areas are: Mission and Identity, Unity and Diversity, Authority and Episcopacy, and Ministry and Ordination. At its second gathering, papers were presented on the area of Mission and Identity, one from a Roman Catholic perspective and one from a Reformed perspective. The gathering then began to consider convergences and divergences between the two papers in preparation for further discussion and report. Similar conversations are expected on further areas.

The commission will continue to monitor this dialogue and will present a full report to the General Synod when appropriate.

Ongoing Work of the Commission

The commission continues to focus time at each meeting in exploring the explosive growth of Christianity in what is known as the Global South—the continents of Africa, South America, and Asia, where the Christian church is growing at a remarkable pace. In Africa alone, Christianity has grown by 38 percent over the last century, even as it was dropping by 15 percent in North America and Europe. As a commission, we believe that the witness of Christianity in the Global South has much to teach us in North America and in the Reformed Church in America, and we committed ourselves to discussing this reality and its possible impact on and lessons for the RCA. We express that commitment in these words:

> We need to look deeper at the changing patterns of global Christianity and its impact on our work (that is, the work and purpose of this commission)—in relationship to the old structures that are struggling and the new that are growing, and to our ongoing relationships with both; and how these changes will affect our ecumenical work going forward and shape our potential partnerships with global mission, here and around the world.

Wesley Granberg-Michaelson, former RCA general secretary and now associate for ecumenical relations, writes about this intersection of what he calls the post-Christian West (Europe and North America, with its declining Christian influence) and the non-Western church (from Africa, Asia, and South America) in his new book *From Times Square to Timbuktu*; he says this meeting of the post-Christian West with the non-Western church is "a defining ecumenical encounter of the 21st century. How the churches respond to the new and formidable divisions in world Christianity, driven by the rapid shift of Christianity to the Global South and then the East, will determine the authenticity and the power of our global witness."

Just as the RCA was at the forefront of the ecumenical movements of the twentieth century, the RCA also needs to be deeply involved in these new realities for the twenty-first century. It is not a matter of determining which century was the right manner in which to engage the other ecumenically, or which practice ensured a particular theological stance. Rather, the commission remains committed to the biblical mandate of unity in Christ, in whatever form, and in joining with the work of the Holy Spirit as the gospel continues to cross boundaries of geography, society, and culture. Ecumenical partnerships in service of the gospel of Jesus Christ have been a value and practice of the Reformed Church in America since its inception. Because of that firm and unwavering commitment to stand by

and with other witnesses to the gospel, the influence of the RCA has been far greater than its relatively small membership size. That reality continues today, as the RCA continues to provide needed guidance amid the challenges to the historic ecumenical groups in the United States and worldwide, even as it actively helps form and shape important new ecumenical initiatives like Christian Churches Together and the Global Christian Forum.

What is also clear is that ecumenism in this new reality is not the work of the commission alone, or simply the work of a denomination. These changing patterns of global Christianity have produced the unexpected opportunities of "glocal" (global and local) ecumenical work. Many of the communities in which the RCA has congregations are now home to new immigrant Christian gatherings, the result of a global movement that brings millions of immigrants to the United States and Canada each year—75 percent of whom are Christian. Many of the groups have ties to churches in their country of origin, but not here. At last year's ecumenical breakfast at General Synod, Dr. Jehu Hanciles, author of *Beyond Christendom: Globalization, African Migration, and the Transformation of the West*, presented a compelling challenge to our congregations to engage ecumenically in our own communities these vibrant but new-to-North-America Christians by exhibiting both the meaning and importance of practicing radical Christian hospitality. In practicing such hospitality, local churches often find themselves recipients of remarkable grace and compassion. The commission will continue to hold this need before the church.

Why? The reason is simple: it is what the church is called to be and to do by the Scripture on which faith is built. We are beckoned to an ecumenical commitment that is both God's gift and our obligation, a reflection of the power of the gospel to bind together persons of different races, cultures, and languages in the common service of Christ. The commission proudly stands in support of ecumenical relationships of the RCA and pledges ongoing faithfulness to the ecumenical work of the RCA.

Finally, the commission wishes to formally honor the work of one of its members, the late Rev. James Seawood, who passed away in January. The Rev. Seawood carried a deep heart for the collaborative and ecumenical work of the church of Jesus Christ, whether through his service on the commission or in his ecumenical work on Staten Island, New York, where he was serving Brighton Heights Reformed Church at the time of his death. His work was profound and dramatic; we all learned from him, and we give thanks to God for his witness to all of us.

A CONCISE HISTORY OF RELATIONSHIPS BETWEEN TWO RELATED BUT SEPARATED DENOMINATIONS: THE REFORMED CHURCH IN AMERICA AND THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

The focus of this essay is on the interactions between two denominations whose roots in this country have different depths, but whose roots in the Netherlands extend all the way back to the Synod of Dort in 1618–1619; indeed, they extend back through John Calvin to the very beginning of Christianity. Some members of the Reformed Church in America (RCA) and most members of the Christian Reformed Church in North America (CRCNA) are also rooted in the Afscheiding (Secession) of 1834, so they share a heritage of secession from established churches. The Reformed Church in America, known as the Reformed Protestant Dutch Church (RPDC) prior to 1867, identifies 1628 as its date of origin, whereas the CRCNA views 1857 as its founding date. The latter date is the point at which our historical narrative begins, since the founding congregations of the CRCNA withdrew from the RPDC at that time. This account will reveal both tensions and collegiality between the denominations across the years.

Secession of 1857

Ten years after the Reformed immigrants from the Netherlands and Germany settled in West Michigan and Iowa, four congregations with approximately three hundred families and two ministers seceded from their kin to form a new denomination. The specific issues cited in 1857 were the use of hymns in formal worship services, the lack of consistent catechetical instruction for young people, and the practice of open communion. Ten years later the question of church members belonging to secret, oath-bound societies further divided the two, because the RCA left the question of membership to local consistories, whereas the CRCNA forbade it. The issue of Christian day schools added to the divide, with the CRCNA supporting such schools and the RCA historically advocating for and supporting public schools, although some RCA families do support Christian day schools and send their children to them. Other regional and local issues added to the separation of the two denominations.

During the century following the events of 1857, the question of which group was right was a frequent topic of discussion. Apologists from the two denominations attempted to answer this question, arguing in tones ranging from the very civil to the acrimonious, but, not surprisingly, those from the RCA (e.g., Albertus Pieters) made the case for the RCA and those from the CRCNA defended their denomination (e.g., John Kromminga, *The Christian Reformed Church: A Study in Orthodoxy* [Baker, 1949]). The answers simply pointed to the divide rather than resolving the question. During this period, tensions kept the two groups apart, in spite of their common geographic origins, ethnic traditions, religious heritage, and frequent proximity in the communities that they established in the United States and later Canada.

During the last several decades, however, scholars have moved away from trying to determine the validity of the separation, instead looking for factors other than concerns about church practices that contributed to the divide between two groups, often living as neighbors and on the same faith journey; they also questioned whether this divide could ever be crossed. Moving away from the earlier polemic exchanges, these studies agreed with the earlier scholarship that discord began when the immigrants in West Michigan voted to join the RPDC, whose colonial roots were in the Hervormde Kerk of the Netherlands, the same church that most of the immigrants had left in 1834. The immigrants and the RPDC/RCA, therefore, shared a common Reformed heritage: the same creeds, catechism, and doctrines. But the immigrants, heirs of the 1834 secession that was premised on the thesis that the national church had unwisely turned toward liberalism, disagreed over whether that RPDC/RCA had also taken such a turn.

Recent scholarship, however, has revealed that divisions among the immigrants went well beyond music in worship, catechetical instruction, and to whom the elements of communion were served. The immigrants were not united socially, politically, municipally, or economically. Although most members of both denominations moved toward the Republican Party once it was formed in the late 1850s, others stayed with the Democratic Party. In West Michigan, the settlements spread out across several municipal lines; some lived in Ottawa County, some in Allegan County, and others in Kent County. Each had its own center of government at Grand Haven, Allegan, and Grand Rapids, respectively, not at Holland, which had been envisioned as the center of the Dutch colony. Furthermore, because of this geographic spread in settlement, no central location of immigrant economic activity developed. Singapore/Saugatuck, Grandville/Grand Rapids, and Grand Haven drew the economic activity of the colony, not Holland. Contact with the larger community also differed. In Holland, the Rev. Albertus C. Van Raalte, in addition to being the spiritual leader, served as the lawyer, land agent, and community booster. In Zeeland, there was a division in these roles, with the Rev. Cornelius Van der Meulen as the spiritual leader

and Jannes Vande Luyster as the land agent, attorney, and community booster. In Drenthe, Michigan, the Rev. Roelof Smit would serve these roles after arriving in 1851. But in all the other communities, individuals—such as Gerrit Veldhorst in Graafschap, Jan Rabbers in the short-lived community of Groningen, and many more—had to do these things on their own. All of these circumstances worked against a centrally united colony.

Furthermore, it is doubtful that these immigrants shared a common heritage that would have held them together. They came from various provinces in the Netherlands, as well as from Germany. Many of the immigrants previously had never been more than ten miles from their birthplace. To Groningers, folks from Zeeland were as remote as people from France or Spain. The Friesians and the Germans spoke entirely different languages from the Dutch. Not surprisingly, therefore, when they settled in the United States, they grouped themselves according to kinship: Groningers settled with Groningers, Zeelanders with Zeelanders, Friesians with Friesians, etc. The names of the rural communities attest to this pattern, as do distinct neighborhoods in the cities: Chicago had its Groninger Hoek (neighborhood of Groningers); in Grand Rapids, the Groningers tended to settle in the southeast section of the city, Friesians on the west side, and Zeelanders more in the center. Their commonality was religion, but little else.

Moreover, the experiences of the immigrants pushed the new settlers apart. During the very difficult early years, this diverse makeup of West Michigan colonists survived by acceding to the strong leadership provided by the Rev. Van Raalte. But once those difficult years were past for the early settlers and with later arrivals, such strong leadership was neither needed nor welcomed. Differences rather than unity defined the immigrants. Soon after the immigrants voted to join the RCA in 1850, those unhappy with this union began to leave. Within months Roelof (Ralph) Jacobs Schepers (Scheepers) and Geesje (Tijms Tingen) Schepers and their two daughters with their husbands left the Zeeland congregation for the Presbyterians. In 1851 ten families left to organize a Presbyterian church in South Holland (now the intersection of Washington Avenue and West 32nd Street in Holland, Michigan), as did most of the Drenthe congregation in 1853. And then three hundred families left in 1857.

Initially the 1857 seceders attempted to join with their religious kin in the Netherlands. But distances were far, communication slow, and those in the Netherlands did not understand what was happening in Michigan, so they declined to have the immigrants join their fellowship. Consequently, the seceders formed their own denomination, the Hollandsche Gereformeerde Kerk (Holland Reformed Church). The name proved to be too similar to that of the RPDC (RCA after 1867), so in 1861 the name was changed to Ware Hollandsche Geerformeerde Kerk (True Dutch Reformed Church); the implication was that the RCA was not the true church. Thus, lines were drawn and polemics about denominational purity followed.

Duplicate Institutions

The two denominations, often living side-by-side, created a formal divide, each with its own institutions that duplicated the other, such as periodicals, colleges, and seminaries. Because of articles in *De Hope,* the CRCNA began *De Wachter* to publish its contrary points of view, and the polemical discussions were able to move forward. Families came apart when a child from one denomination married someone from the other. There are stories of parents not attending the wedding ceremony of a child, or grandparents not attending the baptism of grandchildren, because these took place in "the other denomination," a phrase issued almost as an anathema. Words spoken by members of one denomination caused pain for members of the other, and often this was done deliberately. In fits of pique, members left one denomination for the other. Business principles reflected denomination-

al affiliation. Customers deliberately chose merchants based on denominational affiliation. These actions, and many more, caused the divide to form and deepen.

Curiously, however, in specific circumstances, the divide was crossed, even bridged, from both directions. There are cases of members from one denomination joining the other in locations where there was only one congregation. In Iowa there are stories of RCA, Presbyterian, and CRCNA pastors traveling miles through harsh weather to conduct services in vacant congregations, without regard for denominational affiliation. For instance, in 1914 the RCA minister in Conrad, Montana, willingly conducted the funeral for a member of a small group that was worshipping independently. There were occasions when ministers, congregations, or both together changed denominations. In a sense it was as though both denominations simultaneously worked to keep the other at arm's length while also finding opportunities to embrace each other.

Freemasonry Controversy

In 1865 the RCA became embroiled in a debate over the church membership of those who also belonged to the Freemasons. For Dutch immigrants such dual membership was unacceptable, due to the anti-Christian nature of Freemasonry in Europe. But in the United States this anti-Christian nature did not develop. The debates within the RCA lasted almost two decades, with the newer immigrants opposed to dual membership but members along the Atlantic seaboard open to it. The CRCNA, always opposed to the dual membership, was spared the painful twenty years of wrangling. When the RCA decided to leave the decision of such memberships to local boards of elders, some RCA members, pastors, even entire congregations left for the CRCNA. Perhaps the most painful of these departures from the RCA involved the Pillar Church congregation in Holland, which had been founded by the Rev. Van Raalte and his followers in 1847: the majority of the congregation left the RCA in 1882, but kept the building and joined the CRCNA in 1885. Soon afterward some individuals returned to the RCA. Reports indicate that in both cases these members were warmly welcomed.

These losses for the RCA over Freemasonry were a gain for the CRCNA: the CRC saw its membership increase at a faster rate following the Freemasonry controversy. In addition to new members, the CRCNA also gained church leaders: the Rev. Lammert Jan Hulst and his Coldbrook (Grand Rapids) congregation left the RCA in 1882, and less than two years later he was elected president of the CRCNA synod; he also served on the curatorium (board of trustees) of the Theological School (now Calvin Theological Seminary) for a number of years, helping set the tone for theological instruction in the CRCNA.

Beginning of Interdenominational Cooperation

Yet even while the RCA was dealing with this internal debate, congregations in Grand Rapids were cooperating in providing programs for young people. As a result, the Rev. Gerrit Boer, the instructor at the CRCNA's theological school and editor of *De Wachter,* called the RCA a sister church in 1879. Protests followed during the CRCNA synod that year; one classis called this description a "slap in the face." Boer was required to explain at synod and in *De Wachter* that he meant that the two denominations held the same confessional documents but that the RCA was not as diligent in putting these confessions into practice and went too far in associating with other church fellowships. Just five years later, however, the CRCNA synod welcomed a fraternal greeting from the RCA and delegated a committee to return the greeting.

During the last few years of the nineteenth century a grassroots effort in inter-denominational cooperation began in Orange City, Iowa, with the beginning of the *Missionary*

Monthly (originally *De Heidenwereld*). The Rev. Matthew Kolyn of First Reformed Church and the Rev. Evert Breen of First Christian Reformed Church in Orange City decided that Reformed efforts in response to the Great Commission superseded denominationalism and that both denominations should know about the outreach efforts of the other. For a century Zwemer, Beets, Van Der Werf, and Vander Wagen, to name just a few of the early authors, kept RCA and CRCNA readers informed about mission work around the world.

By 1900 official relations between the two denominations had warmed so that fraternal delegates were seated at synods with advisory votes (CRCNA *Acts of Synod 1900*, art. 21). But this was the extent of the cordiality. That same CRCNA synod also decided that RCA ministers could be called to the CRCNA, but only if they changed denominational affiliation (art. 71). In 1914, the Rev. John J. Hiemenga, the accredited delegate from the CRCNA, "dwelt upon the fact that we are essentially one in faith and doctrine, and are separated only by minor differences" (RCA *Acts and Proceedings of General Synod 1914*, p. 150). And in 1926, responding to Dr. Henry Beets, the fraternal delegate from the CRCNA, the General Synod members "were glad to give assurances of Christian comity and cooperation on [their] part, and welcome every evidence of the crumbling wall of partition between these two branches of the Church in the West" (RCA *Acts and Proceedings of General Synod 1926*, p. 256).

Living and working, but not worshiping, side-by-side was the rule. In Chicago, the churches were in close proximity to each other and the congregants worked together, recreated together, and traded at the same shops, leading Dr. Robert Swierenga to describe the Chicago Dutch Reformed as a "Covenant Community." The Windy City Dutch became teamsters who hauled both goods and waste. To ensure their mutual well-being the waste haulers joined together, without regard to denomination, to set rates and routes and deal with competition from non-Dutch haulers. Later as the independent haulers consolidated, this was all done without regard to denominational affiliation, but to insure that all received a fair price for their business.

Nor was this cooperation within the community limited to business. In 1947 the Rev. William Masselink from the Englewood neighborhood of southwest Chicago was unable to find a school that would accept his son, Paul, who had Down syndrome, as a student. His wife, Mary, began teaching Paul and another boy in the parsonage. The Masselinks, along with the Rev. William Kok, approached the Principals Club of the Chicago Christian schools with the need for Christian special education in the area. Quickly a school began in the basement of Second Englewood Christian Reformed Church; it later moved to an eight-acre parcel of land in Worth, Illinois. There a special education school developed with leadership and support from CRCNA and RCA members. This effort has blossomed into Elim Christian Services.

At the time of Elim's beginning, interdenominational support for "institutions of mercy" was already four decades old. During the last decade of the nineteenth century, Dutch people suffering with tuberculosis looked to the dry climate of the American southwest for relief. In 1895 a group of immigrants and their pastor, Idzerd Van Dellen, settled near Maxwell, New Mexio, and opened a tuberculosis sanitarium called Bethesda. The effort in Maxwell lasted just over a decade, but the idea then took root near the larger community of Denver. In his history of the Bethesda Hospital Association, Meindert Bosch credits the work by both the RCA and the CRCNA for the hospital's growth and development. Ministers from both denominations served on the Bethesda board, participated in fundraising efforts, and provided support for the hospital (which is now closed). In addition to the Rev. Van Dellen (CRCNA), the Rev. Clarence Van Heukelom (RCA), Bethesda's first full-time chaplain, provided leadership to the hospital.

At about the same time that Bethesda was established outside of Denver, what is now Pine Rest Christian Mental Health Services began in West Michigan. Jacoba Breuker Robbert became acquainted with the needs of the mentally ill and those with special needs while her husband served a congregation near the state hospital for the mentally ill in Kalamazoo. Due to her indefatigable efforts, in 1909 members from the CRCNA formed the Christian Psychopathic Hospital Association. The association soon bought the Cutler dairy farm about six miles south of Grand Rapids in the rural community of Cutlerville. Slowly the hospital grew as members from both denominations provided support. In the late 1920s the RCA's Particular Synod of Chicago expressed its official support for the hospital. Over the years this two-denominational support for Pine Rest was most evident during the annual fundraising sales days, which were run by women's groups from RCA and CRCNA congregations in the greater Grand Rapids area, and in the fact that both CRCNA and RCA served on the staff, including the CRCNA's Adrian Hoolsema, the baker, and Arend Hoff, a member of the RCA who moved from Orange City, Iowa, to operate the hospital's pharmacy in the early 1960s. Hoff's wife, Mildred, was part of the women's group from Hope Reformed Church that supported Pine Rest.

Shortly after the founding of Pine Rest, fourteen deacons from RCA and CRCNA churches met in Paterson, New Jersey, to discuss the need for treatment of mental illness in their community. Determined to provide for such needs within a Christian setting, they set about raising funds, and in 1917 were able to open a sanatorium in a renovated farmhouse. As was the case in Denver and Grand Rapids, the Christian Sanatorium "San" (renamed the Christian Health Care Center in 1986) slowly grew during its first three decades, but programs were added as needs arose. After World War II the growth increased, additional property was acquired, and new buildings were erected, so that today a range of Christian mental health services, psychiatric care, elder care, and nursing care are provided.

Even more directly within the religious sphere, the denominations were able for a time to bridge the divide. On April 6, 1917, the United States formally entered World War I, and young men were drafted for military service. Due to governmental policies at the time all the positions for military chaplains were filled, so volunteers from the Reformed denominations came forward to serve the military camps either individually or though the offices of the YMCA. Generally, classes gathered funds to pay the expenses for these services, since the need to provide for the spiritual care of the young men in service arose prior to the next synodical meetings. The process was simple: the minister, or lay worker, and spouse located near an induction or training camp daily visited the camp to ask for the lists of new arrivals. From these lists, those with Dutch names were visited and invited to services and social activities. This proved to be an effective means to contact Reformed young men: it, of course, did not distinguish between RCA and CRCNA men. Since there was generally only one such Reformed worker per camp, it was decided to minister to all the Reformed personnel, regardless of their denominational affiliation.

During World War II, the denominations were more experienced and had more time to prepare, so each had its own chaplains' corps. Although discussions were held around working together since the military had quotas for chaplains from a particular denomination, this effort toward a closer working relationship did not bear fruit. In the field, however, chaplains served the spiritual needs of troops without denominational distinction.

World War II and Beyond

By World War II, the two denominations were oriented in different directions. The Christian Reformed Church in North America was still oriented toward the Netherlands. The Reformed Church in America was oriented toward the American scene. Theologically, the RCA had closer ties with Princeton Theological Seminary than with any theological

school in the Netherlands. The CRCNA printed the minutes of its synod either solely in the Dutch language or bilingually until 1936. English, however, was the language of the Reformed Church in America's General Synod throughout its entire history. The last regular worship service in Dutch at First Reformed Church in Holland, Michigan, was in 1938. Dutch remained a required or highly recommended language, however, for all students at Calvin Theological Seminary until 1994. At the beginning of World War II, few formal ties remained between the RCA and Reformed denominations in the Netherlands. The CRCNA, however, maintained close ties with the Gereformeerde Kerken in the Netherlands (GKN).

At the conclusion of World War II, the Reformed Church in America renewed its ties with the Nederlandse Hervormde Kerk (NHK). The Reformed churches on the eastern seaboard of the U.S. had been congregations in the NHK until they formed as an American church in 1792. The RCA retained its affection for its mother church throughout its history, even in the era of Van Raalte, who was one of the leaders of the Secession of 1834. Throughout the nineteenth century the RCA also sought to maintain its ties with the Christelijke Gereformeerde Kerk.

At the conclusion of World War II, the differing orientations of members in the two denominations took various forms in dealing with Canadian immigration, confessional loyalty, and ecumenical partnerships. The two denominations served alongside each other in meeting the needs of Dutch immigrants to Canada between 1945 and 1965, without establishing programs of cooperation with each other. They developed differing policies and relationships during this period when a number of Dutch immigrants settled in Canada. An unofficial "gentlemen's agreement" was in place, according to which the RCA related to members of the NHK and the CRCNA related to those of the GKN. The RCA Board of Domestic Missions reported in 1951 that many of the immigrants "are coming from the Hervormde Kerk. Our Reformed Church is the logical church to service them."*

The NHK emigration bureau was also ecumenically in favor of relationships with the United Church of Canada. Therefore, no attempt was made to steer immigrants to places of settlement. The policy of the RCA was to minister to the immigrants in the places where they arrived. Although RCA immigration directors in Canada wanted to develop a strong RCA presence in Canada, the RCA Board of North American Missions was financially stressed due to overwhelming opportunities and calls for establishing new RCA congregations in the American suburbs. By 1960 the RCA had about thirty congregations in Canada and was forming the Classis of Ontario.

The CRCNA, however, enjoyed much closer cooperation with the GKN. Its policy included assistance in locating immigrants in areas where new CRCNA congregations were being formed. Its Immigration Committee for Canada reported to the 1949 synod that "our men have set out to investigate new fields, always bearing in mind that dispersion should be prevented and that settlement must only be encouraged where conditions of soil and climate are such that natural development of a nucleus can be expected."† Its policies resulted in rapid numerical growth and a denomination in which one-third of its congregations are located in Canada, with a continuing strong relationship with Dutch churches and culture throughout the twentieth century. As a result, the Christian Reformed Church in North America is more involved in matters of Canadian life and culture than is the RCA.

On the subject of confessional loyalty, the two denominations diverged. Strong confes-

* Board of Domestic Missions report, Acts and Proceedings of the 145th General Synod, 1951, p. 17.

† *Acts of Synod*, CRCNA, 1949, p. 324.

sional loyalty to the Heidelberg Catechism, Belgic Confession, and Canons of Dort were sustained in the CRCNA through the decades following World War II. This loyalty was maintained formally by requiring all ministers, elders, and deacons to sign the Formula (later, Form) of Subscription (Covenant for Officebearers) to the confessions. The RCA required formal subscription of only its ministers of Word and sacrament. In 1973 it changed its Form of Subscription to a less stringent reading: "I accept the Standards as historic and faithful witnesses to the Word of God." Although the CRCNA synod has received overtures calling for a revision of its Form of Subscription in the direction of the RCA reading, it retains to the present a Form of Subscription that dates back to the Synod of Dort.

Two important recent developments are noted at this point. First, the RCA General Synod and the CRCNA Synod adopted a common translation of the three Standards of Unity in 2012 and include that translation on their websites and in new publications. Second, the RCA has adopted the Belhar Confession as its fourth confessional statement. The CRCNA has not voted to give full confessional status to the Belhar Confession, but did vote in 2012 to authorize a formal category called "Ecumenical Faith Declarations" and to include the Belhar Confession in this new category (CRCNA *Acts of Synod 2012*, art. 56, pp. 766–767).

Ecumenical Partnerships

The RCA and the CRCNA have engaged in differing ecumenical partnerships since World War II. The RCA enjoys a long history of ecumenical relationships with other American denominations and denominations on other continents. It was a strong participant in the nineteenth-century Reformed and Presbyterian Alliance and in the Councils of Foreign Missions and North American Missions from the beginning of their existence. It was one of the founding members of the World Alliance of Reformed Churches in 1970. It was also a charter member of the Federal Council of Churches and its successor, the National Council of Churches of Christ (NCC), as well as of the World Council of Churches.

These relationships are consistent with the stance of the RCA throughout its history. RCA foreign missionaries went out under the directions of the American Board of Foreign Missions from 1819 until the RCA formed its denominational Board of Foreign Missions in 1832. The RCA cooperated with the New York Bible Society and American Bible Society from the beginning of their existence. After 1857, it no longer established RCA churches on mission fields, but always worked in cooperation and union with other mission agencies and indigenous churches in the land.

In the nineteenth century and in the twentieth century prior to World War II, the RCA did not develop its own society for youth, but was a strong supporter of the Christian Endeavor Society. RCA women were engaged in cooperative women's mission societies before they formed denominational societies. Its Sunday schools used the Bible studies calendar of the American Sunday School Union as the basis for expositions of lessons in Reformed Church publications. After World War II, the RCA sensed the need for giving more support to its own denominational identity and established its own departments of youth work and women's work, and supported an RCA Men's Brotherhood.

The CRCNA, on the other hand, was oriented toward maintaining its specific Reformed identity in loyalty to the three confessions. It promoted the Young Calvinist Federation, whereas RCA congregations at times hosted Boy Scouts troops. Its foreign missions program was conducted in loyalty to the three confessions, and it carried out a policy of planting Christian Reformed churches in countries outside the U.S. and Canada. Nor did it cooperate in comity policies with other denominations related to the NCC in deciding

where to plant new congregations in the U.S.

The CRCNA, together with the GKN and the Reformed Church in South Africa, formed the Reformed Ecumenical Synod (RES; later renamed Reformed Ecumenical Council [REC]) in 1947 rather than join the World Alliance of Reformed Churches. In the United States it held membership briefly in the National Association of Evangelicals, but then withdrew its membership.

The Reformed Ecumenical Council and the World Alliance of Reformed Churches merged to become the World Communion of Reformed Churches in 2010. The RCA and the CRCNA both are members of the new body. New ecumenical initiatives that incorporate historic Protestant, Evangelical, Pentecostal, Catholic, and Orthodox expressions of Christianity have also drawn the two denominations together; both denominations were founding members of Christian Churches Together in the U.S.A., and both participate in and support the Global Christian Forum. Moreover, both continue to participate together in the official Reformed–Catholic theological dialogue in the United States.

Synodical Interactions

Interaction between the synods of the two denominations was limited between 1945 and 1969. The CRCNA Committee on Ecumenicity and Interchurch Correspondence invited a number of Reformed denominations to enter into specific forms of official correspondence. The RCA agreed to an exchange of fraternal delegates, but judged the terms of agreement on correspondence to be too sweeping. Thereafter the CRCNA related to the RCA as a "sister church" but not as a "corresponding church."

In 1962 there were overtures in the RCA suggesting conversations with the CRCNA, but at the time the RCA was engaged in discussions with a Presbyterian denomination, and nothing further developed until 1966 and 1967, when the interchurch committees of the RCA and the CRCNA met at Calvin College and Hope College. At that time the RCA was moving toward a decision on merger with the Southern Presbyterian Church, so no action was taken until the RCA action in 1969 not to proceed with that merger. The CRCNA Synod in 1969 took action saying that they did not want to close the door to future conversations with the RCA and did not want to interfere in the internal problems the RCA was facing after the failure of the merger. In 1971 efforts were being made to hold meetings to discuss possible means of CRCNA–RCA cooperation.

There were other internal issues in the two denominations that were potential sources of friction. One was the ordination of women. As the women's suffrage movement gained strength in the late nineteenth and early twentieth centuries, the issue of the role of women also arose within the RCA. Shortly before the Nineteenth Amendment to the U.S. Constitution was passed in 1920, the Particular Synods of Albany and Montgomery overtured General Synod to omit the word "male" from the *Book of Church Order* to allow women to be ordained as elders and deacons. The overture was "not entertained since it would mean friction and division out of proportion to any possible good that might accrue to any portion of the church" (RCA *Acts and Proceedings of the General Synod 1918*, pp. 477–478 [Schuppert 1982, p. 194]). The issue of the ordination of women as ministers first appears in the minutes in 1942, when the idea was rejected because women were not yet allowed to be ordained as elders. The debate continued over the years, with synodical decisions repeatedly rejected by classes. Theological and biblical issues were settled in 1958 (RCA *Acts and Proceedings of the General Synod 1958*, p. 328), but classes did not approve ordination of women as elders and deacons until 1971 (RCA *Acts and Proceedings of the General Synod 1971*, p. 289 [Schuppert 1979, 82]). The debate on the ordination of women as ministers continued apace until the end of the decade, when on June 13, 1979,

the General Synod voted 150 to 115 to uphold "the actions of three classes, who had either ordained or had decided to ordain a woman to the Gospel Ministry," after the president of General Synod, the Rev. Harvey T. Hoekstra, ruled in support of the general secretary's interpretation that "the matters before the Synod were complaints, not appeals, and that the Synod would deal with the complaints as an assembly, not as a judicatory," and his ruling was sustained by the delegates (RCA *Acts and Proceedings of the General Synod* 1979, p. 64; cf. RCA *Acts and Proceedings of the General Synod* 1978, pp. 28, 110).

The previous year, the synod of the CRCNA had voted to open the office of deacon to women, but it was not until 1995 that synod voted to "recognize that there are two different perspectives and convictions, both of which honor the Scriptures as the infallible Word of God, on the issue of whether women are allowed to serve in the offices of elder, minister, and evangelist"; they further decided that an individual classis may "declare that the word *male* in Article 3-a of the Church Order is inoperative and may authorize the churches under its jurisdiction to ordain and install women in the offices of elder, minister, and evangelist" (CRCNA *Acts of Synod 1995*, pp. 726–736; quotation from p. 727). There was, however, a conscience clause that placed limitations on the full implementation of this decision until Synod 2007 ratified the decision of Synod 2006 to delete the word *male* from Article 3 of the Church Order and changed the regulations to the Church Order Supplement to allow that "all duly elected and ordained officebearers may be delegated to synod" (*Acts of Synod 2007*, p. 610). That same synod left some room for those who object to the ordination of women, but the issue has been for the most part resolved.

Growing Closer through Cooperation and Collaboration

We can date the present era of cooperation between the two denominations to October–November 1972, when representatives of the CRCNA and RCA held conversations at Pillar Church in Holland, Michigan. The meetings signaled a renewed desire for cooperation that had been growing for a number of years. Following that meeting, a number of conferences between members of both denominations were held in areas where there are both RCA and CRCNA churches. In 1976 the RCA and CRCNA officially entered into a new fraternal relationship of cooperation.

That action opened the door to greater cooperation in program relationships. The CRC–RCA Joint Committee on Evangelism produced an "Evangelism Manifesto" that was adopted by both denominations. Programs of cooperation were underway in ministries in Detroit and campus ministries as well as in the older ministries of Pine Rest, Bethany Home, and Bethesda. The RCA became a distributor for NA Publications in 1987 and the CRCNA cooperated with the RCA TRAVARCA audiovisual distribution center. In 1988 the RCA cooperated in the design of an entirely new core curriculum to replace Bible Way and located an RCA staff member in the CRCNA Grand Rapids office to work together with CRCNA staff on the project. That effort paved the way to close cooperation between the RCA and CRCNA in developing resources for worship, including the periodical *Reformed Worship.*

A major step forward took place in 1989 when both synods met simultaneously on the campus of Calvin College. The delegates met jointly for worship. The RCA service included the celebration of Holy Communion in cooperation with Woodlawn Christian Reformed Church. In 2002 the two synods voted to enter into dialogue on exploring ways of moving into greater unity in their ministry and mission. In 2005 the denominations moved to amend their church orders to facilitate the orderly exchange of ministers between the denominations.

Since the year 2002, a rapid increase in the number of cooperative relationships between the RCA and CRCNA has been taking place. The index of the CRCNA *Acts of Synod 2012* alone has twenty-two references to relationships with the RCA. Without attempting to be

comprehensive, we note a number of efforts indicative of a new spirit of cooperation and longing for unity, including nearly fifty cooperative projects or programs that have been identified in a recent report.

Several RCA–CRCNA congregations exist as united (or "union") congregations, which are listed in the addendum to this report. A notable recent example is Pillar Church in Holland, Michigan, the church building and congregation of A. C. Van Raalte before it divided over the Masonic Order issue in 1882 and became Christian Reformed in 1885. Since 2012 it has been a union congregation of both denominations. The church is submitting an overture to the 2014 CRCNA Synod to amend the church order to allow for "Churches of Dual Affiliation," i.e., single congregations that seek affiliation with two denominations.

The RCA and CRCNA have cooperated in producing and distributing Christian education, youth, and worship material for more than three decades. The RCA placed a member of its Christian education staff in the CRCNA offices on Kalamazoo Avenue to assist in developing the Faith Alive curriculum in the 1980s and 1990s, and cooperation in developing new resources continues to the present. There is close cooperation in developing new material for Reformed worship, including the new Psalter hymnbook and the hymnbook, *Sing! A New Creation*.

The Christian Reformed World Relief Committee (CRWRC), recently renamed World Renew, and Reformed Church World Service (RCWS), recently renamed RCA CARE Network, have worked in cooperative projects and sharing of personnel since the 1980s in Malawi, Mali, Mexico, the Philippines, and elsewhere. In the 1990s they carried out a joint program in hunger education. In 2007 the CRCNA and the RCA developed a formal agreement on volunteer services. In 2005 they formulated an agreement on cooperation in providing disaster response to Hurricane Katrina. A formal agreement of joint response for domestic disasters went into effect in 2012. At the CRCNA Synod on June 11, 2013, CRCNA executive director Joel Boot and RCA general secretary Tom De Vries signed "a partnership agreement between the CRC's World Renew and the RCA's Reformed Church World Service agencies" in the presence of all the delegates (CRCNA *Acts of Synod 2013*, art. 44, p. 575). They engaged in a similar public declaration and signing a week later at the RCA's General Synod in Pella, Iowa (RCA *Acts and Proceedings of the General Synod 2013*, pp. 18–19).

Representatives of the CRCNA and RCA developed the Friendship curriculum in the 1980s for people with disabilities, and the two denominations continue to collaborate in promoting ministries among people with disabilities. A formal working agreement was approved by both denominations in 2008.

There are also many areas of cooperation by institutions supported by one or both of the denominations. All six colleges affiliated with the CRCNA and RCA (Calvin, Central, Dordt, Hope, Northwestern, and Trinity Christian) joined together in 1969 in the establishment of the Chicago Metropolitan Semester Program, with Trinity Christian College as the agent college. This program continues to the present day. In 1982, Hope and Calvin established a joint nursing department, which operated for nearly two decades before they decided in 2001 to establish independent programs. Both colleges also joined together to form Creative Dining Services, which provides food service not only for both colleges but also for numerous other colleges and other entities in multiple states in the Midwest. They may compete on the athletic fields, but they can find common ground in other areas.

This report is by no means exhaustive, but it certainly is illustrative of a long and storied history of two denominations that are "divided by a common heritage"—the title of a joint publication by a team of sociologists at Calvin and Hope in 2006.

Respectfully submitted,

Richard H. Harms, PhD, director, Heritage Hall, Calvin College and Seminary

Eugene Heideman, BD, PhD, RCA pastor, missionary, professor, chaplain, and RCA secretary for program, retired

Jacob E. Nyenhuis, PhD, professor of classics and provost, emeritus, Hope College, and director, A. C. Van Raalte Institute at Hope College

Addendum to "A Concise History of Relationships between Two Related but Separated Denominations"

CRCNA/RCA union churches known to us:

Battle Creek, Michigan – River Walk Community: 1933– (union with Christ Community, RCA, 2013)
Grand Rapids, Michigan – City Hope Ministries (emerging, joint ministry with RCA): 1999–
Highland, Indiana – First: 1908– (union with Faith RCA, Dyer, Indiana, 2013)
Holland, Michigan – Maple Avenue Ministries (CRCNA/RCA union congregation): 1999–
Holland, Michigan – Pillar Church (First Reformed Church): 1847–1882; joined CRCNA, 1885; CRCNA/RCA union congregation, 2012–
Shafter, California – New Hope Community (CRCNA/RCA union): 2010–

Quasi–union church:

Kalamazoo, Michigan – Immanuel: 1962–2013, merged into an outreach ministry with Vanguard (RCA)

CRCNA churches that joined the RCA:

Firth, Nebraska – Firth: 1890–1918, discontinued, members joined RCA congregation
Lake Worth, Florida – Comunidad de Fe ICR (emerging): 1993–2003, joined RCA

These CRCNA ministries have used or do use RCA staff:

Ames, Iowa – Iowa State (campus ministry): 1966–
Big Rapids, Michigan – Ferris State (campus ministry): 1966–
Chandler, Arizona – Christ's Community: 1985–
Chicago, Illinois – Hope Christian Fellowship (emerging): 1985–1996, discontinued
Grand Rapids, Michigan – Cascade Fellowship: 1952– (both current pastors have RCA credentials)
Grand Rapids, Michigan – Sunshine Community: 1919–
Harrison, South Dakota – Harrison: 1884–
Hudsonville, Michigan – EverGreen Ministries: 1993–
Indianapolis, Indiana – Hope Community: 1958–
Ionia, Michigan – Celebration Fellowship (emerging): 2009–
Kentwood, Michigan – Vietnamese Reformed Christian Church (emerging): 1978–
Lake City, Michigan – Lake City: 1956–
Leighton, Iowa – Leighton: 1893–
Luctor, Kansas – Luctor: 1885–
Orange City, Iowa – Living Water Community (emerging): 2007–
Sioux Center, Iowa – Bridge of Hope Ministries: 2003–
Zeeland, Michigan – First: 1862–

These CRCNA ministers have served or currently serve an RCA charge:

Paul Bakker, Moses Chung, Donald Cowart, Tobin Cowart, Anthony Holmes Curran, Marshall Holtvluwer, Ronald Peterson, Katrina Schaafsma, Duane Vanderlaan, Peter VanElderen, and Trent Walker.

Anthony Holmes Curran serves Hope Community RCA in Shelby, Michigan, 2011– , jointly with his wife, Jennifer S. Holmes Curran, who is credentialed in the RCA. To our knowledge, they are the only married couple where each partner has credentials in different denominations.

Note: The CRCNA added provisions for union churches via 1998 Synod, Acts Art. 30. Over time, 54 RCA pastors joined the CRCNA (11 returned to the RCA) and 163 CRCNA ministers joined the RCA.

Report of the Commission on Christian Worship

The Commission on Christian Worship met in Grand Rapids, Michigan, October 3–5, 2013, in conjunction with the joint meetings of all the General Synod commissions and General Synod Council (GSC). The commission did not come together for a second meeting in 2014, choosing instead to continue its work via a series of conference calls. The commission is not bringing any recommendations to General Synod this year.

Proposed Revision of the Directory for Worship

In 2013 the commission learned that the Office of Theology and Worship of the Presbyterian Church (U.S.A.) had undertaken an analysis of the denomination's Directory for Worship to evaluate its effectiveness for guidance in planning and conducting worship that is Reformed and culturally appropriate. The commission was inspired and encouraged by the project begun by the Presbyterians and began its own process of analysis and study of the RCA Directory for Worship. It is the commission's intention to propose a revised Directory for Worship to the 2015 General Synod.

When General Synod 2013 adopted R-9, the new fifteen-year goal called "Transformed and Transforming: Radically Following Christ in Mission Together," it also adopted R-10, which instructed the GSC to work with boards, institutions, agencies, and commissions of the General Synod to develop a clear implementation plan for this goal. The Commission on Christian Worship is enthusiastically supportive of this new fifteen-year goal and pleased to work with other commissions and agencies to pursue this missional vision. As a first step toward this goal, the commission is beginning the work of proposed revisions to the Directory for Worship toward the end of encouraging and supporting worship in the RCA that leads to a deeper and more faithful following of Christ in mission.

The commission believes that there can be no renewal of the church without a renewal of the church's worship. God sends the church in the power of the Spirit to follow Christ in mission. Worship is an essential element of the Spirit's work to present the reality, promise, and power of the kingdom of God. The church in this mission bears witness to God's reign through the proclamation of the gospel, acts of compassion, and in the work for justice and peace. A transformed and transforming church's mission will ultimately be shaped and strengthened by worship that is enriched by the Word of God and the sacraments of the gospel. A missional church will therefore care very deeply about the quality and character of its worship.

Other Projects

The commission is continuing to seek the input of biblical scholars to evaluate the Common English Bible (www.commonenglishbible.com) for use as a recommended Bible translation alongside the New Revised Standard Version within the RCA. It is likely that the commission will bring a recommendation for approval to the 2015 General Synod.

The commission is working on proposed Eucharistic liturgies that complement the recently proposed orders for the celebration of the sacrament of baptism. The commission will propose resources that are informed by rich use of biblical language and that emphasize the missional implications of the sacrament.

Thank You

The commission wishes to express its gratitude to Dawn Alpaugh and Troy Van Beek, who have completed their service, and to congratulate both of them on new calls to service. Dawn is the newly installed pastor of Pleasant Ridge Church of Danboro in Doylestown, Pennsylvania, and Troy has joined the development staff of the RCA.

Report of the Commission on Church Order

The Commission on Church Order (CCO) met October 10–12, 2013, in Grand Rapids, Michigan, and again January 24–25, 2014, in New York City. Communication also occurred by way of email and phone calls. In addition to work assigned to it by the General Synod and work generated out of its own life as a commission, the CCO assisted the General Synod Council (GSC) and other agencies and commissions of the synod. The commission received and provided advisory responses to a number of requests for interpretation of the *Book of Church Order* (*BCO*).

General Synod Delegates from Racial Minority Groups

In response to a recommendation from the GSC, the 2013 General Synod acted:

> To direct the Commission on Church Order, in consultation with the R-91 Task Force on White Privilege in GS/GSC Processes, Operations, and Decisions, to propose changes to the *Book of Church Order* that would create an at-large voting delegation to General Synod composed of ministers and elders representing the racial/ethnic diversity of the RCA (*MGS 2013*, R-37, p. 160).

The CCO met with the task force in October 2013 and consultation also took place through email. Readers of this report are referred to the 2013 report of the task force for the rationale it presented to General Synod that year (*MGS 2013*, pp. 155–163). The CCO considered the polity question, "Is it appropriate for General Synod to have at-large delegates?" Since, according to the nature of Reformed assemblies, General Synod *is* office-bearers delegated by classes and regional synods, delegates to General Synod must be delegated by classes or regional synods. At-large delegates to General Synod are not appropriate. However, there are already delegates to General Synod of a kind similar to those intended in General Synod's above action: furloughing missionaries and military chaplains. The provisions for those delegates are administered such that the classes of membership give approval to the delegation of those delegates. The here-proposed delegation of office-bearers from racial minority groups also honors the theological commitment regarding the

nature of Reformed assemblies, and its provisions would be administered by the GSC similarly to how the provisions for missionary and chaplain delegates are administered. Based on the existing number of classes, this recommendation would add fifteen delegates from racial minority groups to the membership of General Synod. The CCO offers the following recommendation:

R-50
To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part IV, Article 1

The General Synod is the highest assembly and judicatory of the Reformed Church in America. It consists of two minister delegates and two elder delegates from each of the classes having four thousand or fewer confessing members on the roll of its churches, and one minister delegate and one elder delegate for each two thousand confessing members, or fraction thereof, from each of the classes having more than four thousand confessing members on the roll of its churches as computed in accordance with the Bylaws of the General Synod; one elder or minister delegate from each of the regional synods; five General Synod professor delegates, drawn from each of the theological seminaries of the Reformed Church and the Ministerial Formation Certification Agency; a number of furloughing missionary and chaplain delegates; a number of delegates from racial minority groups in the Reformed Church in America; and corresponding delegates provided for in the Bylaws of the General Synod. Voting rights shall be limited to elder delegates and those minister delegates who are actively serving in ministries under the jurisdiction or with the approval of an assembly. The General Synod is a permanent, continuing body which functions between stated sessions through the General Synod Council, commissions, and agencies.

Chapter 1, Part IV, Article 3

Sec. 7. For each General Synod, on a rotating basis, one-third of the classes shall each appoint a minister or elder delegate from a racial minority group in the Reformed Church in America, so that over the course of a three-year period all classes will have had opportunity to appoint such a minister or elder delegate. If a classis is unable to provide a delegate, one shall be appointed by the regional synod within whose bounds the classis is located. Delegates in this category shall not be counted as one of the regular delegates of the classis.

(with subsequent section to be renumbered)

The advice of the Advisory Committee on Church Order and Governance was to vote in favor of R-50.

A motion was made and supported from the floor to amend R-50 as follows (highlighting reflects most recent amendment; deletions are stricken, additions are underlined):

Sec. 7. For each General Synod, on a rotating basis, one-third of the

classes shall each appoint a minister or elder delegate from a racial minority group in the Reformed Church in America, so that over the course of ~~a three-year period~~ three consecutive General Synod meetings all classes will have had opportunity to appoint such a minister or elder delegate. If a classis is unable to provide a delegate, one shall be appointed by the regional synod within whose bounds the classis is located. Delegates in this category shall not be counted as one of the regular delegates of the classis.

VOTED: To amend R-50.

VOTED: To not adopt R-50 as amended.

R-50
To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part IV, Article 1

The General Synod is the highest assembly and judicatory of the Reformed Church in America. It consists of two minister delegates and two elder delegates from each of the classes having four thousand or fewer confessing members on the roll of its churches, and one minister delegate and one elder delegate for each two thousand confessing members, or fraction thereof, from each of the classes having more than four thousand confessing members on the roll of its churches as computed in accordance with the Bylaws of the General Synod; one elder or minister delegate from each of the regional synods; five General Synod professor delegates, drawn from each of the theological seminaries of the Reformed Church and the Ministerial Formation Certification Agency; a number of furloughing missionary and chaplain delegates; a number of delegates from racial minority groups in the Reformed Church in America; and corresponding delegates provided for in the Bylaws of the General Synod. Voting rights shall be limited to elder delegates and those minister delegates who are actively serving in ministries under the jurisdiction or with the approval of an assembly. The General Synod is a permanent, continuing body which functions between stated sessions through the General Synod Council, commissions, and agencies.

Chapter 1, Part IV, Article 3

***Sec. 7.* For each General Synod, on a rotating basis, one-third of the classes shall each appoint a minister or elder delegate from a racial minority group in the Reformed Church in America, so that over the course of three consecutive General Synods all classes will have had opportunity to appoint such a minister or elder delegate. If a classis is unable to provide a delegate, one shall be appointed by the regional synod within whose bounds the classis is located. Delegates in this category shall not be counted as one of the regular delegates of the classis.**

***(with subsequent section to be renumbered)*(NOT ADOPTED)**

How General Synod Delegates Are Allocated

In response to an overture from the Classis of Zeeland and a subsequent recommendation from the synod's Advisory Committee on Overtures and New Business, the 2013 General Synod acted:

> To instruct the Commission on Church Order, in consultation with the Commission on Theology and the Commission on History, to study the assumptions and implications—theological and constitutional—of the allocation of delegates to General Synod from the classes, and to report back to General Synod 2014 (*MGS 2013*, R-49, p. 172).

In its October 2013 meeting, this commission met together with the Commissions on Theology and History to fulfill General Synod's mandate. The Commission on History provided a historical narrative of how representation developed beginning in 1792, while the Commission on Theology offered reflections on the theological assumptions adherent thereto. This report will offer a brief review of the history and place before the General Synod the issues in amending the formula for determining the "allocation of delegates to General Synod." In accordance with the instructions from the synod, this report offers a study and presents no recommendations.

History

The question of how General Synod is to be constituted has been before the church from the outset, and indeed has come before the synod multiple times in the twentieth century. A summary of that history was presented to the General Synod in 1984 (*MGS 1984*, pp. 170–174).

In the earliest years, the synod functioned as a convention, with all ministers and an elder from each consistory as members of the synod. This was altered early on, and particular synods sent ministers and elders to the General Synod. Proportional representation was introduced in 1874. However, the number of delegates was determined by the number of churches in each classis. A major shift took place in 1909 when it was voted to apportion delegates not by the number of churches but by the number of communicant members (now designated as "confessing members") in each classis. This was the first time that a formula was adopted that apportioned delegates by using a minimum number (three thousand in this instance) and allowing additional delegates as each higher number was achieved.

It might fairly be maintained that this shift followed the cultural trend toward democratization in political life and the expansion of the franchise. It is worth noting that the synod's committee "was unanimous in opinion that this proposed amendment would give to General Synod a composition more nearly proportionate to the strength of the respective classes" (*MGS 1909*, p. 436). We take note of the assumption in this claim: strength is equated with size in number. This theme would recur.

Throughout the twentieth century, the formula for apportionment of delegates would shift in response to overtures from various classes. A major reevaluation began in 1983 in response to an overture from the Classis of Chicago (*MGS 1983*, pp. 217–218). The task of developing a new formula was given to the General Synod Executive Committee, which explored a number of options and offered a formula based on a minimum of four thousand communicant members. That proposal would be adopted by the church. GSEC noted in its deliberations that its formula "responds to the concerns expressed by adjusting the membership of the larger classes while at the same time protects the interests of the smaller classes" (*MGS 1984*, p. 173).

The most recent shift would take place in 1994 when the General Synod, in response to an overture from the Synod of the Mid-Atlantics, introduced the current formula, which reversed a reduction that had been adopted in 1992 and returned the church to the formula proposed in 1984 (*MGS 1994*, pp. 249–251).

The summary offered thus far is of *actions* taken by the General Synod. As a matter of historical note, we add a remark concerning the *process* by which the synod acted. It was the executive committee of the General Synod that investigated and recommended the action of the synod.

Assumptions

We noted above that the shift in allocation followed a civic movement toward the expansion of the franchise and the notion of proportional representation. This is illustrated by the overture from the Classis of Chicago in 1983 when it cited as one of its reasons that "the present system is also out of step with the commonly accepted concept of fairness represented by the slogan, 'one man, one vote'" (*MGS 1983*, p. 218). The reasons given by the Classis of Zeeland in the 2013 overture reflect similar concerns (*MGS 2013*, R-49, p. 172). That classis documents how in some classes delegates represent a disproportionally smaller number of confessing members than in others. Indeed, a close review of the history outlined above would show how the councils of the church would note just such inequalities in representation.

This seems telling in the context of our political culture. Our political culture balances the interests of smaller groups against the principle of "one person, one vote" through its bicameral system of governance. One chamber of the U.S. Congress purportedly reflects the population and hence "one person, one vote." The other chamber, however, does not, and by so doing protects the interests of the smaller states from what John Adams called the tyranny of the majority. The church is not a civil institution, of course. Still, the analogy breaks down given that the church has one synod, and that composed largely of delegates from the various classes.

We note this background because it is clear from our historical research that the councils of the church have attempted to balance representation from larger classes with the interests of smaller classes.

Behind this concern lie a number of ecclesiological considerations. First, and perhaps primary, is the question of the nature of the synod as an ecclesiastical assembly. Does it function like a legislative body in our civil polity? In Reformed church polity, assemblies do not represent a constituency as they do in civil polity. Assemblies consist of office-bearers who gather to consider what Christ would have the church do and be. Office-bearers represent Christ. It is for that reason that Reformed churches have resisted having delegates bound by the desires of the bodies that have sent them. While assemblies vote on issues, it is clear that truth is not decided by "half plus one." In fact, Reformed polity acknowledges this through the avenues of redress (judicial procedures) that it provides. Assemblies are not infallible. As the General Synod gathers to deliberate, it covets wisdom from all areas of the church. Delegates from a classis with a smaller number of communicants may have crucial things to add as the body acts in prayer for the Spirit's guidance.

Second, Reformed church polity is non-hierarchical. This principle emerges in the oldest church order that exists in churches of the Dutch Reformed tradition, the church order of Emden (1571). Its first article states that "no church, no minister of the Word, no Elder, nor Deacon, shall rule over another." No particular church, and we might add, no particular part of the church, has precedence by virtue of size, age, reputation, etc. Through the years

the RCA has acknowledged difference in size, and so acknowledged that some classes will have a greater allocation of delegates. However, the RCA has also worked to keep a sort of balance so that the smaller will not be swallowed up by the larger.

This suggests, third, that the church is tempted to a notion of success as measured by number. Those churches that can boast larger numbers are more "successful" and hence deserving of greater allocation in the councils of the church. This, of course, has no basis in the gospel and in fact may act against the gospel. (One might refer here to Belgic Confession, Article 27, where the church confesses that the size of the church has no relation to its validity as God's church.)

Our commissions note subsequently that power is at issue. How is power exercised in the church? Is it through those who have the most votes? Or contribute the most money? Has it become a question of the determination of denominational policy? Who has the greater leverage? Is the way of the church to be determined by strength as humanly measured? Does this not violate the apostolic admonition in 1 Corinthians 1:18ff? Or the same apostle's description of the church as the body of Christ in the twelfth chapter of the same letter in which the "weaker" member is to be honored?

Finally, the commissions wonder whether the request for fairness or equity with the concomitant notion of relative strength does not reflect a loss of trust within the larger body of the church and a polarization around various issues that threaten to divide the church. If so, the issue manifest here is not how delegates are apportioned among the classes, but the spiritual health and state of the church itself. When any group within the church senses that it is disempowered, the health of the body suffers.

It is the judgment of the Commission on Church Order that these deeper assumptions and questions need to be considered before the synod begins to consider anew the formula for allocation of classical delegates to the General Synod.

Classis Supervisors and Commissioned Pastors

In response to an overture from the Classis of Zeeland and a subsequent recommendation from the synod's Advisory Committee on Church Order and Governance, the 2013 General Synod acted:

> To instruct the Commission on Church Order to consider changes in the *Book of Church Order* that would allow churches with commissioned pastors serving as senior pastors not to have a classis-appointed supervisor (*MGS 2013*, R-51, p. 174).

The *BCO* states that "A consistory combines the ministerial functions and governmental powers of the offices of the minister, elder, and deacon in the service and supervision of a local church" (*BCO* Chapter 1, Part 1, Article 1, Section 2). One purpose of a classis-appointed supervisor who is a minister of Word and sacrament is to ensure the presence of all three ecclesiastical offices in the functioning of a consistory. A commissioned pastor bears the office of elder, even when she or he is serving as a senior pastor of a church. The CCO believes that the consistory's being the combination of the three offices is a principle of great importance and that it merits remaining clearly normative in the church order.

That being said, the church has instituted commissioned pastors as elders who function in their office in—so to speak—extra-ordinary or exceptional ways, and therefore with clearly delimited responsibilities and robust provisions for their supervision. The second proposed amendment below would add another potential function to a commissioned pastor's commission: that of being appointed supervisor of the consistory of the church she or he

serves. The change would give discretion to the classis whether so to appoint. Since all provisions in that section require classis's authorization, the change would require the consistory to request of classis that the commissioned pastor be permitted to serve as its presiding officer. If classis elects to appoint one of its ministers supervisor of the consistory, the supervision situation currently required in the *BCO* would remain unchanged.

As the CCO looked at that change, its attention was drawn to the subject generally of classis supervisors, especially to the provision requiring supervisors to attend all meetings of the consistory. The CCO recognizes the real difficulties some ministers, classes, and consistories have in meeting this provision, for a wide variety of reasonable reasons. Here too, the CCO proposes that classis be given discretion as to how its various supervisors will supervise "all the proceedings" of consistories. At any rate, it is in fact already the case that classes determine the responsibilities of their supervisors.

The CCO offers the following recommendations:

R-51
To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part II, Article 7

Sec. 3. **The classis shall appoint one of its ministers as supervisor of all proceedings of the consistory of a church without an installed minister. ~~The classis shall also appoint one of its ministers as supervisor of all proceedings of the consistory of a church without an installed senior minister. The supervisor shall attend all formal meetings of the consistory, due notice having been given.~~ The classis shall determine the appropriate responsibilities for the supervisor. (ADOPTED)**

The advice of the Advisory Committee on Church Order and Governance was to vote in favor of R-51.

R-52
To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part II, Article 14

Sec. 8. **The commissioned pastor shall be authorized to preach the Word and celebrate the sacraments. The classis may authorize the commissioned pastor to any or all of the following functions:**

a. Serve as presiding officer of the consistory~~,~~ at ~~the~~ its request ~~of a consistory or with its consent, under the supervision of the classis supervisor~~ and may be appointed supervisor of that consistory. (ADOPTED)

The advice of the Advisory Committee on Church Order and Governance was to vote against R-52.

Reasons:
1. *It confuses the* Book of Church Order *definition of a consistory, which consists of minister of Word and sacrament, elder, and deacon.*
2. *It ambiguates the role of the commissioned pastor as an elder.*

General Synod Authority on Doctrine and Interpretation of Scripture

At its 2013 meeting the General Synod took the following action:

> To instruct the Commission on Church Order, in consultation with the Commission on Theology, to provide a brief statement to clarify the nature and scope of the General Synod's authority on issues of doctrine and interpretation of Scripture, for report to General Synod 2014 (*MGS 2013*, R-53, p. 180).

The CCO consulted in person with the Commission on Theology and offers the following statement in fulfillment of synod's instruction. In addition to the present statement, the commission also calls the church's attention to a statement adopted by the General Synod in 1976 on the question of ecclesiastical authority (*MGS 1976*, pp. 231–235).

At the outset the CCO is conscious that synod's instruction seems to present a kind of conundrum of authority, because it is the Constitution of the Reformed Church in America, and not the General Synod itself, that sets out the authority of the synod to the church. While some Reformed communions' church orders expressly designate to their general assemblies the responsibility authoritatively to interpret their church orders or confessions, the RCA's Constitution contains no such designation. The commission considers it a question of significance whether and to what extent the General Synod—or its commissions—*can* interpret to the church the nature and scope of the synod's authority on these matters. Likewise, were General Synod to make an interpretation about its own authority on these matters, the question arises what authority that interpretation has. Thus the conundrum.

With those important considerations in mind, this statement will offer observations related to two questions. First, what is the nature of the General Synod's relationship to doctrine and interpretation of Scripture? Second, what is the nature of the authority of the General Synod on issues of doctrine and interpretation of Scripture?

In response to the first question: Even though the Constitution gives the General Synod no general responsibility to interpret doctrine or Scripture for the church, clearly the synod, like the other assemblies, does carry out its work in deepest relationship to the teaching of the church (which is found in its Confessions) and under the authority of the Scriptures. In making judicial decisions in individual cases the assemblies of the church must explicitly and authoritatively interpret the Constitution and Scripture (*BCO,* Chapter 2, Part I, Article 2, Section 1), but even the most mundane and routine tasks of assemblies are informed and directed in some way in conversation with, and submission to, the church's doctrines and Scripture's witness. Whatever one says of the church's relationship to Scripture generally surely can be said of the General Synod's relationship to Scripture specifically.

In response to the second question—What is the nature of the authority of the General Synod on issues of doctrine and interpretation of Scripture?—it is abundantly clear that statements and resolutions of the General Synod are authoritative. One important question, however, concerns *how* they are authoritative. That is, *what kind* of authority do these have?

For authority is not merely a binary state, so that something is either authoritative or completely lacking in authority. There are various kinds of authority. This may be seen in the varied intended meanings when we call someone an "authority." Are we referring to an expert, or to a police officer? In the former case, the authority has knowledge and competence worth accepting. In the latter, the authority has legal standing to enforce the law. Moreover, continuing with those examples, we readily understand that each of these authorities exercises his or her authority within an appropriate sphere. The expert is authoritative within that one's field of expertise and not outside it. The police officer's authority is valid in a given jurisdiction and not outside it.

In looking at the historical record, the commission observes that statements and resolutions of General Synod demonstrate a variety of kinds of authority and a variety of forces of authority as the church has accepted them to various degrees. Some statements have legal authority, others moral authority, some seek to speak on biblical matters, and a few have what we might call prophetic authority. Likewise, the record shows that the sphere of authority for statements of General Synod is, by design and intent, varied. Some statements are meant to apply to particular situations. Some intend to speak for the whole church.

We may find a mix of kinds and scope of authority in the case of RCA divestment in companies working in South Africa during the apartheid era. The General Synod decided to divest its assets from such companies. That action applied only to the denomination's own investments and not to those of congregations or of the RCA colleges. It did not bind consistories or boards of trustees. It was binding only on those who made investment decisions for the General Synod. Yet that action was intended to stand as an authoritative witness to the rest of the church. It had moral authority and perhaps even prophetic authority. The biblical reasoning used to support the decision to divest was marshalled to make a powerful scriptural case for the action taken. In all these respects, the decision of synod was authoritative, even though it was binding, strictly speaking, only upon the General Synod's own agencies.

As the Commissions on Theology, Church Order, and Christian Worship stated in the 2013 paper "Constitutionality in the Reformed Church in America" (*MGS 2013*, pp. 353–364), only those things that are included in our Constitution may be treated as binding upon the ministers and congregations of the RCA. The way in which something is included in the Constitution is fairly straightforward: decision by the General Synod, and then approval by at least two-thirds of the classes, after which that approval is finalized by the subsequent General Synod. That aspect of our polity has implications for the authority of what a General Synod might say, as we described in the paper:

> Statements, pronouncements, and policies of the General Synod or its agencies are not part of the Constitution. Nor are position papers and policy documents of the denomination. Surely these all have some authority, and our practice shows that they have varying kinds of authority. Insofar as they educate and exhort, they have an influence upon the church which can be seen as *authoritative*. As they direct denominational staff and agencies to act in certain ways, they are binding on those persons and agencies. Yet whatever authority they have is not constitutional authority. These do not bind or control the church, its members, congregations, or officers *in the same way* as do things that are part of the Constitution. In short, they are not constitutional (*MGS 2013*, p. 357).

What, then, can be said about the authority of the General Synod within the church? Cautioned by the conundrum identified at the beginning of this statement, the commission wishes to point to some principles that are named in the church order. Christ governs his church through the offices (*BCO* Preamble, pp. 2–3). Each assembly of the church is a gathering of the offices and as such receives its authority from Christ (*BCO* Preamble, p.

4). In a fundamental sense of authority, then, the General Synod does not receive Christ's delegated authority more than the other assemblies do, nor, indeed, less than the other assemblies do. One of the earliest principles of Reformed church order is the one by which responsibilities among the assemblies of the church are arranged such that "the greater assemblies care for the ministry that extends beyond the purview of the lesser assemblies without infringing upon the responsibilities of the lesser" (*BCO* Preamble, p. 3).

At the same time, as noted above, the voice of the General Synod within the church can be powerfully influential. Some might question whether something can have authority and not be binding. We find, however, that authority functions to the extent that authority is accepted (or "acknowledged," as the 1976 statement put it). The reality is that General Synod statements and resolutions *are* authoritative in the various senses mentioned above—first because the synod is an assembly of office-bearers, and also because we have covenanted together as office-bearers, churches, and assemblies to accept synod's statements and resolutions as having authority, the nature, influence, and scope of which clearly vary depending on context, intent, and the passage of time.

The Approved Alternate Route

In response to a recommendation from the General Synod's Ministerial Formation Certification Agency (MFCA), the 2013 General Synod instructed:

> That the changes proposed by the Ministerial Formation Certification Agency to the *Book of Church Order*, Chapter 1, Part II, Article 9, Section 4, be considered by the Commission on Church Order for General Synod approval in 2014 (*MGS 2013*, R-87, p. 384).

The proposed changes there referred to can be found in the MFCA's 2013 report (*MGS 2013*, p. 383) and appear below with some relatively minor changes. The CCO consulted with the executive director of the MFCA in October 2013. The commission sees no church order issues in the recommendation that would warrant anything other than putting the amendment before the synod. A few wording changes were made to the MFCA's original proposal to effect stylistic and terminological consistency with other parts of the *BCO*.

Readers of this report are referred to the MFCA's 2013 report, under the heading "Approved Alternate Route Fifteen-Year Assessment" for a full rationale behind the proposed amendment (*MGS 2013*, pp. 382–384). This amendment aims to accomplish the following:

- To make clear—because there has been confusion—that this section of the *BCO* addresses the Approved Alternate Route (AAR) and is not to be confused with either 1) "Alternate Means to Satisfying Requirements" (*BCO* Chapter 1, Part II, Article 9, Section 3), which is a dispensation from a specific requirement in a program such as the master of divinity degree program, or 2) the commissioned pastor process (*BCO* Chapter 1, Part II, Article 14).
- To specify that the role of the consistory is to identify and recommend the candidate, and that the role of the classis is to assess competency and eligibility, as is the case with other candidates for ministry.
- To emphasize the importance of leadership potential by referring to five years' ministry experience as well as proven leadership gifts.
- To delete the phrase requiring a consistory to demonstrate a "compelling need for the candidate's ministry" as this phrase is unnecessary and can leave the mistaken impression that the candidate is restricted to a specific ministry site, as is the case with a commissioned pastor, whereas the AAR is meant to prepare candidates for the office of minister of Word and sacrament.

- To effect a situation whereby classis and the MFCA cooperate diligently to develop an effective program for the candidate, because failure of the two parties to work in collaboration from the start leads to confusion and can potentially put the candidate at a disadvantage, hindering the success of the candidate.

The CCO offers the following recommendation:

R-53
To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part II, Article 9

Sec. 4. ~~Other Candidates~~ The Approved Alternate Route

A candidate for the ministry who has not received the degree of Master of Divinity or a degree that is its equivalent from a seminary that is accredited by the Association of Theological Schools or by a theological accrediting agency of comparable standards as determined by the Ministerial Formation Certification Agency may qualify for the Certificate of Fitness for Ministry provided the following conditions are met:

a. A consistory shall recommend an individual as a candidate and the classis shall assess the candidate's call, gifts, and experience in accordance with the standards requisite for the ministry of Word and sacrament. ~~The consistory shall apply to the classis on the candidate's behalf.~~

b. The classis shall determine: (1) the candidate has at least five years' ministry experience ~~in leadership in the church~~ and demonstrates leadership potential; ~~(2) the consistory has demonstrated compelling need for the candidate's ministry;~~ (2~~3~~) the candidate gives evidence of the call, gifts, and experience for the ministry of Word and sacrament; and (3~~4~~) the candidate, for compelling practical reasons, cannot complete a master of divinity degree at an accredited seminary.

c. The classis shall ~~apply~~ petition for a Certificate of Fitness for Ministry on behalf of the candidate to the Ministerial Formation Certification Agency ~~for permission to pursue a special course of ministerial formation~~. If that agency rejects the ~~application~~ petition, it shall clearly state its reasons. The classis may reapply.

d. Upon admission, t~~T~~he classis ~~shall form a committee to care for and to guide the candidate through his or her program~~ and the Ministerial Formation Certification Agency shall together develop a program that will allow the candidate to satisfy the requirements for the Certificate of Fitness for Ministry.

~~c. The classis shall propose to the Ministerial Formation Certification Agency an appropriate program of ministerial formation.~~

~~f.~~ e. When the candidate has completed the ~~course of study~~ program, the candidate shall be examined for the Certificate of Fitness for Ministry by the Ministerial Formation Certification Agency. The method of assessment shall be culturally and linguistically appropriate.

~~g.~~ f. When the candidate passes the examination, the Ministerial Formation Certification Agency may award the Certificate of Fitness for Ministry. (ADOPTED)

The advice of the Advisory Committee on Church Order and Governance was to vote in favor of R-53.

Brief Statement for Classes and Consistories

In response to a recommendation from its A Way Forward Task Force the 2013 General Synod took the following action:

> To instruct the Commission on Church Order to provide a brief statement to clarify the authority and scope of General Synod statements and resolutions that have not been written into the *Book of Church Order*, and that they disseminate this statement to all classes and consistories of the Reformed Church in America by November 1, 2013 (*MGS 2013*, R-19, p. 112).

In October 2013 the CCO drafted a statement in fulfillment of this instruction. Prior to November 1, GSC staff distributed it to all classes and consistories through the classes' stated clerks.

Organizing Churches

The RCA has learned an immeasurable amount about new church starts and about itself as a result of more than a decade of experience in concerted effort starting new churches. In 2012 the General Synod's CCO and Church Multiplication Team began an ongoing consultation to consider what changes to the RCA's church order might be called for in order to faithfully and properly maintain the order of the church in light of the church multiplication efforts of our time. Many possibilities have emerged. The CCO brings to the General Synod of 2014 several of the most pressing. The recommendation below reflects a number of interwoven potential changes to the church's order that aim to assist forming churches by doing the following:

1. Instituting a new category of congregation called an "organizing church" to order the lives of those congregations that are on their way to becoming properly organized local churches but are not there yet.
2. Instituting the term "governing body" for the classis-appointed bodies that govern organizing churches but are not consistories, and stipulating explicitly a number of the responsibilities these governing bodies carry out—particularly those responsibilities (such as being asked the "constitutional inquiry") related to organizing churches' formation as distinctively Reformed churches.
3. Accomplishing 1 and 2 by employing the term "organizing church" in some places, the term "governing body" in some places, and the term "congregation" in those

places where both organizing churches and organized local churches are meant (since both organizing churches and organized local churches have congregations).

4. Creating an entirely new article, replacing current *BCO* Chapter 1, Part II, Article 7, Section 11, to lay down the framework and lines of authority for organizing churches.

In the process, the CCO recognized that current *BCO* Chapter 1, Part II, Article 7 is very lengthy and contains a number of discrete and separable divisions. The recommendation below would separate them out into new articles resulting in an article each for organizing, superseding, and disbanding or transferring. The CCO offers the following recommendation:

R-54

To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part I, Article 1

Sec. 1. **A consistory is the governing body of a local church. Its members are the installed minister/s of that church serving under a call, and the elders and deacons currently installed in office. A consistory is a permanent, continuing body which functions between stated sessions through committees. An organizing church has a classis-appointed governing body that functions similarly to both a consistory and a board of elders.**

a. A congregation is a body of baptized Christians meeting regularly in a particular place of worship.

b. An organizing church is a congregation that has a classis-appointed governing body (hereafter "governing body") and has not yet been organized as a local church.

c~~b~~. A local church is a congregation properly organized, and it is served and governed by a regularly constituted consistory.

d~~c~~. A collegiate church is two or more congregations served and governed by a single consistory, constituting one church organization.

e~~d~~. A multiple parish is a group of local churches sharing the services of one or more installed ministers.

Chapter 1, Part II, Article 1

The classis is an assembly and judicatory consisting of all the enrolled ministers of that body and the elder delegates who represent all the local and organizing churches within its bounds. The classis is a permanent, continuing body which functions between stated sessions through committees. Voting rights shall be limited to elder delegates and those enrolled ministers who are actively

serving as ministers either under the jurisdiction of or with the approval of the classis.

Chapter 1, Part II, Article 2

Sec. 2. **The classis shall exercise a general superintendence over its enrolled ministers and over the interests and concerns of the ~~churches~~ congregations within its bounds, and shall enforce the requirements of the Government of the Reformed Church in America.**

Chapter 1, Part II, Article 3

Sec. 1. **A church with three hundred or fewer confessing members shall have one elder delegate, and an elder delegate for each additional three hundred confessing members or fraction thereof. A church shall not have more than four such elder delegates. A church without an installed minister shall have an elder delegate who shall not be counted as one of the above delegates. A collegiate church shall have at least one elder delegate for each of its constituent congregations. An organizing church shall have one elder delegate.**

Chapter 1, Part II, Article 7

Article 7. Superintendence of the Local and Organizing Churches

Sec. 1. **The classis shall annually engage the ministers and elder delegates in a review of the ministry of the separate congregations by addressing the following questions. The answers shall be entered in the minutes of classis for the information of the synods:**

a. Are the doctrines of the gospel preached in your church in conformity with
   i. the Word of God?
   ii. the Standards of the Reformed Church in America?

   Are the points of doctrine contained in the Heidelberg Catechism explained in your ~~church~~ congregation as required by Chapter 1, Part I, Article 2, Section 11f of the *Book of Church Order*?

c. Has your consistory or governing body considered the nature and extent of the ministry of the congregation in accordance with Chapter 1, Part I, Article 2, Section 1 of the *Book of Church Order*?

d. Is your ~~church~~ congregation engaged in significant, regular activities which faithfully witness to the gospel and which encourage others to respond to God's Spirit in commitment to Jesus Christ as Lord and Savior?

e. Does your ~~church~~ congregation contribute annually and significantly in its prayers, gifts, and service to the mission

of the Reformed Church in America?

f. Does the consistory or governing body provide for worship, including the celebration of the sacraments, in accordance with the requirements of Chapter 1, Part I, Article 2, Section 11 of the *Book of Church Order*?

g. Does the consistory or governing body regularly review the activities of the church in order that the congregation and those whom it serves may become more faithful in their walk as disciples of the Lord Jesus?

h. Is the education of the young people in the essential truths of the Word of God faithfully attended to in your congregation?

i. Has the consistory or governing body prayerfully considered persons within the congregation, particularly young people, in order to identify with them their spiritual gifts, especially the gift for ministry of Word and sacrament; to encourage the development of these gifts; and to pray for those individuals on a regular basis?

j. Does the board of elders fulfill its responsibilities of supervision and discipline as set forth in Chapter 1, Part I, Article 5 of the *Book of Church Order*?

k. Does the board of deacons fulfill its responsibilities in mercy, service, and outreach as set forth in Chapter 1, Part I, Article 6 of the *Book of Church Order*?

l. Does the consistory or governing body regularly engage its minister/s in a mutual reflection on the ministerial needs and challenges of the congregation?

m. Do the salary, housing, arrangements for professional development, and all other benefits received by the minister/s meet the terms of the original call or contract, subsequent revisions thereof, and the minimum standards of the classis?

Sec. 8. **A ~~church~~ consistory or governing body shall not enter into a contract with a minister, a licensed candidate, or a student except by approval of the classis. Between sessions of classis the approval may be given by the president and the clerk of the classis.**

Sec. 9. **The approval of the classis shall be required before a ~~church~~ consistory or governing body and a competent minister, or ministers, may contract for the purpose of maintaining public worship, under that ~~church's~~ consistory's or governing body's direction, in a place or pulpit in any locality, or provide assistance for its own installed minister/s. In such cases a formal call is not required, though the classis shall review all contracts annually.**

Ministers employed by such contracts may or may not be required to be members of the classis.

~~***See. 11.*** **The classis, in exercising its authority to form new churches, shall provide elders who will:**~~

~~**a. Oversee the administration of the sacraments and admit persons as members of a newly formed congregation. The classis shall administer the membership of that congregation until such time as that congregation shall be properly organized as a church.**~~

~~**b. Meet with those persons who desire to be organized into a church. The classis shall determine that the organizational document of the church includes a provision substantially in the form of Formulary 15. Notice of the time and place of the proposed organization, and of the election of elders and deacons, shall be published for three Sundays in the church or usual place of worship. The ordination of elders and deacons shall follow the regular procedure. The first elders and deacons of a newly organized church shall determine by lot, at the first meeting of the consistory following upon their installation, who of their number shall serve for one year, two years, and three or more years.**~~

Chapter 1, Part II

Insert the following new Article 8 immediately following Chapter 1, Part II, Article 7, Section 10.

Article 8. Organizing a Church

Sec. 1. **Pursuant to Article 2, Section 4 of this Part, a classis shall regularly consider the ministry of starting new churches. It may consult its constituent consistories in so doing. Furthermore, it may form or designate such entities as it deems appropriate for the formation of new congregations.**

Sec. 2. **The classis shall form a transitional governing body of a new congregation that shall administer the affairs of that congregation. Similarly to a consistory, the governing body shall conform to the laws of the state and the proscriptions within the *Book of Church Order*.**

a. When a governing body has been appointed by the classis, the congregation is then an "organizing church" as defined in Chapter 1, Part I, Article 1, Section 1b. The classis shall appoint successors to the governing body as needed and when needed.

b. When appointing a governing body the classis shall provide elders to oversee the administration of the sacraments and to admit persons as members of that organizing church.

c. The governing body shall administer the membership of that organizing church under the authority of the classis, until such time as the organizing church shall be organized as a local church.

Sec. 3. A minister of Word and sacrament, commissioned pastor, preaching elder, or other person acting as pastor of an organizing church shall be under the supervision of the classis and shall be subject to its discipline as set forth in the *Book of Church Order*. A written contract approved by the classis shall be provided for each person so employed. The classis shall review these employment contracts annually.

Sec. 4. When an organizing church petitions to become a local church, the classis shall

a. Approve the membership roster of the church as proposed by the governing body.

b. Approve the selection of a consistory, and the election process for successors.

c. Determine that the organizational document of the church includes a provision substantially in the form of Formulary 15.

d. Extend a call to the pastor who will then be installed or commissioned at the organizational service.

Sec. 5. Notice of the time and place of the proposed organization, of the ordination/installation of elders and deacons, and the installation/commissioning of a pastor shall be published in the organizing church's usual place of worship on more than one occasion.

a. The ordination of elders and deacons shall occur at a public worship service using an approved liturgy.

b. At the first meeting of the consistory following upon their installation, the first elders and deacons of a newly organized church shall determine by lot each member's length of term of service so that the provisions of Chapter 1, Part I, Article 2, Section 14g of the *Book of Church Order* are met.

Sec. 6. When an organizing church is initiated by a classis not within the classis's own geographic area, the initiating classis shall receive the permission of the classis in which it intends to initiate its ministry. Since a classis is composed of "all the churches within its bounds" (Part II, Article 1), normally an organizing church shall become a part the classis to which it is geographically most proximate within a period of ten years from the date of its first gathering for worship. However, the transfer of the congregation to the other classis happens through consultation between the two classes and the regional synod or synods affected, and the vote of

approval by both classes, acting for the best interests of the new congregation.

Insert the following heading immediately prior to Chapter 1, Part II, Article 7, Section 12 and renumber Sections 12–15 of Article 7 as Sections 1–4 of the new Article 9.

Article 9. Superseding a Consistory

Insert the following heading immediately prior to Chapter 1, Part II, Article 7, Section 16 and renumber Sections 16–22 of Article 7 as Sections 1–7 of the new Article 10.

Article 10. Disbanding or Transferring a Church

Renumber subsequent articles.

Chapter 1, Part II, Article 13

Sec. 1. **A consistory or governing body may request the classis to commission a preaching elder for that congregation. If a preaching elder is requested where there is no installed minister, the consistory shall demonstrate that its circumstances make the calling of an ordained minister of Word and sacrament impossible.**

Chapter 1, Part II, Article 14

Sec. 2. **A consistory or governing body may recommend a confessing member of a Reformed church to the classis as a candidate to become a commissioned pastor. (ADOPTED)**

The advice of the Advisory Committee on Church Order and Governance was to vote in favor of R-54.

Temporary Members of Classis

The CCO has taken note that in recent years the term "temporary member" of classis has led to some confusion in the church, particularly as it relates to commissioned pastors. The *BCO* gives no definition for "temporary member." The term is used in the *BCO* to refer both to a minister of another denomination who serves an RCA church (*BCO* Chapter 1, Part II, Article 12, Section 15) and to a commissioned pastor (*BCO* Chapter 1, Part II, Article 14, Section 9). The CCO agrees that the term is confusing. Indeed, the CCO believes the term is wholly superfluous and unnecessary. A minister of another denomination and a commissioned pastor have in common so little that is not incidental that to imagine them belonging to a purported class called "temporary member" is at minimum misleading, at most incoherent. The aspects they share in common are not due to characteristics intrinsic to their statuses or offices. The aspects in which they differ are related to the nature of their statuses or offices. The table below shows a comparison:

	Minister of Another Denomination	Commissioned Pastor
Subscribe to a declaration?	No (1.II.12.15)	Yes (1.II.14.6)
How become a member of classis?	Two possible ways: 1. *Ipso facto* member of classis if a minister of church the General Synod has declared to be in full communion with RCA (1.I.2.4) 2. Must request of and be given approval by classis (1.II.12.15)	Upon commissioning and subscription
Duration of classis membership coterminous with duration of active service?	Yes (1.II.12.15)	Yes (1.II.14.9)
Possible relationships to church/place of ministry	Call (1.I.2.4; 1.II.12.15) or contract (1.II.12.15)	Commission (1.II.14.6)
Under classis's discipline?	No (1.I.2.4; 1.II.12.15)	Yes (1.II.14.12)
Member of a local church?	No (Doesn't meet the Preamble's definition of confessing member, p. 3)	Yes (1.II.14.12)
Can serve as delegate to synods?	No (1.II.12.15)	No (1.II.14.9)
Can serve on synod committees and agencies?	No (Doesn't meet the Preamble's definition of confessing member, p. 3)	Yes (1.III.6.5; 3.I.4.2) No, GSC
Voice and vote?	Yes (1.II.12.15)	Yes (1.II.14.9)
Must be reviewed by classis periodically?	No if installed Yes if contracted, annually (1.II.7.9)	Yes, at least annually (1.II.14.10)
Count toward classis quorum?	Yes (1.II.4.1; 1.II.7.13e; 1.II.7.14; 1.II.7.15)	Yes (1.II.4.1; 1.II.7.13e; 1.II.7.14; 1.II.7.15)

The only places in the *BCO* where temporary members are referred to as a class are in reference to quorum rules. All other shared attributes are incidental. Further, and importantly, all other aspects of ministers of other denominations and commissioned pastors listed above, even those they incidentally share with each other (such as ministry of the Word and its supervision), are already stipulated separately, explicitly, and with no dependent reference to the term "temporary member."

The CCO believes the term "temporary member" of classis can and should be eliminated from the *BCO*. This would clarify that a member of classis is a member of classis, period, with certain qualifications and conditions applying to two kinds of members as identified

in the chart above. Quorum rules are easily reworded to accommodate the change in terminology without changing the rules themselves.

The CCO calls the synod's attention to the fact that the following recommendation does not affect the current discussion in parts of the church about whether commissioned pastors should be eligible to serve as delegates to the synods, except to help clarify where there is presently confusion or misuse of the term "temporary member." The CCO believes that deleting the term from the *BCO* would, in fact, contribute positively to that discussion insofar as removing the term "temporary member" from the *BCO* would allow the discussion to focus on the substance of the question as to whether commissioned pastors should be eligible for synodical delegation and not on purported qualities of a "temporary member."

Finally, the CCO considers the presence of the term "*ipso facto*" in *BCO* Chapter 1, Part I, Article 2, Section 4 to be superfluous and unbecoming, and is recommending its deletion.

To those ends, the CCO offers the following recommendation:

R-55
To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part I, Article 2

Sec. 4. A consistory may call a minister of a Christian church that the General Synod has declared to be in full communion with the Reformed Church in America. The classis shall install the minister according to the office for installation in the Liturgy but the minister shall not subscribe to the declaration ~~shall not receive the minister into the classis~~. The minister shall be ~~*ipso facto*~~ a ~~temporary~~ member of the classis for the period of the call.

Chapter 1, Part II, Article 4

Sec. 1. Stated sessions of classis shall be held at least annually at such times as the classis may determine. All classis sessions shall begin and end with prayer. There shall be a sermon preached, or a devotional service, or both, at each stated session. The presence of a majority of the elder delegates, commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis is required.

Chapter 1, Part II, Article 7

Sec. 13

e. The final action of the classis to dissolve a consistory shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates, commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 14. When the classis has superseded a consistory, it shall have the authority, in the exercise of its discretion and in accordance with the laws of the state in which that church is located, to:

a. Terminate whatever authority the consistory or any other body has as trustees of the church property.

b. Take the church under its direction by appointing such trustees as are required for the protection, preservation, management and ownership of the property during such time as the classis shall determine.

All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates, commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 15. The classis shall have the authority to reconstitute the consistory of a church when, in the judgment of the classis, sufficient growth has been achieved or suitable stability created so that the church can continue ministry without classis administration. The classis shall guide the consistory selection process (Chapter 1, Part I, Article 2, Section 14). All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates, commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Chapter 1, Part II, Article 12

Sec. 15. A minister of another denomination whose ordination meets the criteria of Chapter 1, Part II, Article 11, Section 1, whose good standing has been certified by that denomination, and who serves with the approval of classis as a minister under contract, an assistant minister, a minister in a cooperative specialized ministry in which classis shares sponsorship, or a minister to a congregation composed of denominational units at least one of which is associated with the classis, or an installed minister, may upon request and with the approval of classis, hold ~~temporary~~ membership in the classis. Such ~~temporary~~ members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America.

Such ~~Temporary~~ members shall not subscribe to the declaration, but, in accepting ~~temporary~~ membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis.

Chapter 1, Part II, Article 14

Sec. 9. The commissioned pastor shall be a ~~temporary~~ member of

classis during the period of commissioned service, but shall not serve as an elder delegate.~~, during the period of commissioned service.~~

The advice of the Advisory Committee on Church Order and Governance was to vote in favor of R-55.

A motion was made and supported from the floor to amend R-55 as follows (highlighting identifies proposed amendments, deletions are stricken, additions are underlined):

To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part I, Article 2

Sec. 4. A consistory may call a minister of a Christian church that the General Synod has declared to be in full communion with the Reformed Church in America. The classis shall install the minister according to the office for installation in the Liturgy but the minister shall not subscribe to the declaration ~~shall not receive the minister into the classis~~. The minister shall be ~~*ipso facto*~~ a ~~temporary~~ member of the classis for the period of the call.

Chapter 1, Part II, Article 4

Sec. 1. Stated sessions of classis shall be held at least annually at such times as the classis may determine. All classis sessions shall begin and end with prayer. There shall be a sermon preached, or a devotional service, or both, at each stated session. The presence of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis is required.

Chapter 1, Part II, Article 7

Sec. 13

e. The final action of the classis to dissolve a consistory shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 14. When the classis has superseded a consistory, it shall have the authority, in the exercise of its discretion and in accordance with the laws of the state in which that church is located, to:

a. Terminate whatever authority the consistory or any other body has as trustees of the church property.

b. Take the church under its direction by appointing such trustees as are required for the protection, preservation, management and ownership of the property during such time as the classis shall determine.

All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 15. The classis shall have the authority to reconstitute the consistory of a church when, in the judgment of the classis, sufficient growth has been achieved or suitable stability created so that the church can continue ministry without classis administration. The classis shall guide the consistory selection process (Chapter 1, Part I, Article 2, Section 14). All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Chapter 1, Part II, Article 12

Sec. 15. A minister of another denomination whose ordination meets the criteria of Chapter 1, Part II, Article 11, Section 1, whose good standing has been certified by that denomination, and who serves with the approval of classis as a minister under contract, an assistant minister, a minister in a cooperative specialized ministry in which classis shares sponsorship, or a minister to a congregation composed of denominational units at least one of which is associated with the classis, or an installed minister, may upon request and with the approval of classis, hold ~~temporary~~ membership in the classis. Such ~~temporary~~ members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America.

Such ~~Temporary~~ members shall not subscribe to the declaration, but, in accepting ~~temporary~~ membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis.

Chapter 1, Part II, Article 14

Sec. 9. The commissioned pastor shall be a ~~temporary~~ member of classis during the period of commissioned service, but shall not serve as an elder delegate.~~, during the period of commissioned service.~~

A motion was made and supported from the floor to amend the proposed amendment to R-55 as follows (highlighting identifies both the originally proposed amendments and further amendments, with the further amendments in bold font; deletions are stricken, additions are underlined):

To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part I, Article 2

Sec. 4. A consistory may call a minister of a Christian church that the General Synod has declared to be in full communion with the Reformed Church in America. The classis shall install the minister according to the office for installation in the Liturgy but the minister shall not subscribe to the declaration ~~shall not receive the minister into the classis~~. The minister shall be ~~*ipso facto*~~ a ~~temporary~~ member of the classis for the period of the call.

Chapter 1, Part II, Article 4

Sec. 1. Stated sessions of classis shall be held at least annually at such times as the classis may determine. All classis sessions shall begin and end with prayer. There shall be a sermon preached, or a devotional service, or both, at each stated session. The presence of a majority of the elder delegates~~,~~ **including~~and~~** commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis is required.

Chapter 1, Part II, Article 7

Sec. 13

e. The final action of the classis to dissolve a consistory shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ **including~~and~~** commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 14. When the classis has superseded a consistory, it shall have the authority, in the exercise of its discretion and in accordance with the laws of the state in which that church is located, to:

a. Terminate whatever authority the consistory or any other body has as trustees of the church property.

b. Take the church under its direction by appointing such trustees as are required for the protection, preservation, management and ownership of the property during such time as the classis shall determine.

All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ **including~~and~~** commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 15. The classis shall have the authority to reconstitute the consistory of a church when, in the judgment of the classis, sufficient growth has been achieved or suitable stability created so that the

church can continue ministry without classis administration. The classis shall guide the consistory selection process (Chapter 1, Part I, Article 2, Section 14). All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ **including~~and~~** commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Chapter 1, Part II, Article 12

Sec. 15. A minister of another denomination whose ordination meets the criteria of Chapter 1, Part II, Article 11, Section 1, whose good standing has been certified by that denomination, and who serves with the approval of classis as a minister under contract, an assistant minister, a minister in a cooperative specialized ministry in which classis shares sponsorship, or a minister to a congregation composed of denominational units at least one of which is associated with the classis, or an installed minister, may upon request and with the approval of classis, hold ~~temporary~~ membership in the classis. Such ~~temporary~~ members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America.

Such ~~Temporary~~ members shall not subscribe to the declaration, but, in accepting ~~temporary~~ membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis.

Chapter 1, Part II, Article 14

Sec. 9. The commissioned pastor shall be a ~~temporary~~ member of classis during the period of commissioned service, but shall not serve as an elder delegate.~~, during the period of commissioned service.~~

The president ruled the amendment to the amendment to be out of order.

A motion was made and supported from the floor to call the question and cease debate.

VOTED: To cease debate.

VOTED: To amend R-55.

R-55 as amended read as follows:

To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part I, Article 2

Sec. 4. A consistory may call a minister of a Christian church that

the General Synod has declared to be in full communion with the Reformed Church in America. The classis shall install the minister according to the office for installation in the Liturgy but the minister shall not subscribe to the declaration ~~shall not receive the minister into the classis~~. The minister shall be ~~*ipso facto*~~ a ~~temporary~~ member of the classis for the period of the call.

Chapter 1, Part II, Article 4

Sec. 1. Stated sessions of classis shall be held at least annually at such times as the classis may determine. All classis sessions shall begin and end with prayer. There shall be a sermon preached, or a devotional service, or both, at each stated session. The presence of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis is required.

Chapter 1, Part II, Article 7

Sec. 13

e. The final action of the classis to dissolve a consistory shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 14. When the classis has superseded a consistory, it shall have the authority, in the exercise of its discretion and in accordance with the laws of the state in which that church is located, to:

a. Terminate whatever authority the consistory or any other body has as trustees of the church property.

b. Take the church under its direction by appointing such trustees as are required for the protection, preservation, management and ownership of the property during such time as the classis shall determine.

All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 15. The classis shall have the authority to reconstitute the consistory of a church when, in the judgment of the classis, sufficient growth has been achieved or suitable stability created so that the church can continue ministry without classis administration. The classis shall guide the consistory selection process (Chapter 1, Part I, Article 2, Section 14). All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ and commissioned pastors,

and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Chapter 1, Part II, Article 12

Sec. 15. A minister of another denomination whose ordination meets the criteria of Chapter 1, Part II, Article 11, Section 1, whose good standing has been certified by that denomination, and who serves with the approval of classis as a minister under contract, an assistant minister, a minister in a cooperative specialized ministry in which classis shares sponsorship, or a minister to a congregation composed of denominational units at least one of which is associated with the classis, or an installed minister, may upon request and with the approval of classis, hold ~~temporary~~ membership in the classis. Such ~~temporary~~ members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America.

Such ~~Temporary~~ members shall not subscribe to the declaration, but, in accepting ~~temporary~~ membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis.

Chapter 1, Part II, Article 14

Sec. 9. The commissioned pastor shall be a ~~temporary~~ member of classis during the period of commissioned service, but shall not serve as an elder delegate.~~, during the period of commissioned service.~~

A motion was made and supported from the floor to further amend R-55 as follows (highlighting identifies proposed further amendments, deletions are stricken, additions are underlined):

To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part I, Article 2

Sec. 4. A consistory may call a minister of a Christian church that the General Synod has declared to be in full communion with the Reformed Church in America. The classis shall install the minister according to the office for installation in the Liturgy but the minister shall not subscribe to the declaration ~~shall not receive the minister into the classis~~. The minister shall be ~~*ipso facto*~~ a ~~temporary~~ member of the classis for the period of the call.

Chapter 1, Part II, Article 4

Sec. 1. Stated sessions of classis shall be held at least annually at such times as the classis may determine. All classis sessions shall begin and end with prayer. There shall be a sermon preached, or a

devotional service, or both, at each stated session. The presence of a majority of the elder delegates~~, and commissioned pastors~~, and a majority of those ministers and commissioned pastors ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis is required.

Chapter 1, Part II, Article 7

Sec. 13

e. The final action of the classis to dissolve a consistory shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~, and commissioned pastors~~, and a majority of those ministers and commissioned pastors ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 14. When the classis has superseded a consistory, it shall have the authority, in the exercise of its discretion and in accordance with the laws of the state in which that church is located, to:

a. Terminate whatever authority the consistory or any other body has as trustees of the church property.

b. Take the church under its direction by appointing such trustees as are required for the protection, preservation, management and ownership of the property during such time as the classis shall determine.

All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~, and commissioned pastors~~, and a majority of those ministers and commissioned pastors ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 15. The classis shall have the authority to reconstitute the consistory of a church when, in the judgment of the classis, sufficient growth has been achieved or suitable stability created so that the church can continue ministry without classis administration. The classis shall guide the consistory selection process (Chapter 1, Part I, Article 2, Section 14). All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~, and commissioned pastors~~, and a majority of those ministers and commissioned pastors ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Chapter 1, Part II, Article 12

Sec. 15. A minister of another denomination whose ordination meets the criteria of Chapter 1, Part II, Article 11, Section 1, whose good standing has been certified by that denomination, and who serves with the approval of classis as a minister under contract, an assistant minis-

ter, a minister in a cooperative specialized ministry in which classis shares sponsorship, or a minister to a congregation composed of denominational units at least one of which is associated with the classis, or an installed minister, may upon request and with the approval of classis, hold ~~temporary~~ membership in the classis. Such ~~temporary~~ members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America.

Such ~~Temporary~~ members shall not subscribe to the declaration, but, in accepting ~~temporary~~ membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis.

Chapter 1, Part II, Article 14

Sec. 9. The commissioned pastor shall be a ~~temporary~~ member of classis during the period of commissioned service, but shall not serve as an elder delegate.~~, during the period of commissioned service.~~

A point of order was raised that the proposed amendment changes the intent of the recommendation.

The president ruled that the point was not well taken and that the proposed amendment to R-55 was in order.

A motion was made and supported to call the question and cease debate.

VOTED: To not cease debate

VOTED: To not further amend R-55.

R-55 as originally amended was before the house, with the full text as amended as follows (deletions are stricken, additions are underlined):

To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part I, Article 2

Sec. 4. A consistory may call a minister of a Christian church that the General Synod has declared to be in full communion with the Reformed Church in America. The classis shall install the minister according to the office for installation in the Liturgy but the minister shall not subscribe to the declaration~~ shall not receive the minister into the classis~~. The minister shall be ~~*ipso facto*~~ a ~~temporary~~ member of the classis for the period of the call.

Chapter 1, Part II, Article 4

Sec. 1. Stated sessions of classis shall be held at least annually at

such times as the classis may determine. All classis sessions shall begin and end with prayer. There shall be a sermon preached, or a devotional service, or both, at each stated session. The presence of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis is required.

Chapter 1, Part II, Article 7

Sec. 13

e. The final action of the classis to dissolve a consistory shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 14. When the classis has superseded a consistory, it shall have the authority, in the exercise of its discretion and in accordance with the laws of the state in which that church is located, to:

a. Terminate whatever authority the consistory or any other body has as trustees of the church property.

b. Take the church under its direction by appointing such trustees as are required for the protection, preservation, management and ownership of the property during such time as the classis shall determine.

All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 15. The classis shall have the authority to reconstitute the consistory of a church when, in the judgment of the classis, sufficient growth has been achieved or suitable stability created so that the church can continue ministry without classis administration. The classis shall guide the consistory selection process (Chapter 1, Part I, Article 2, Section 14). All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of a majority of the elder delegates~~,~~ and commissioned pastors, and a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Chapter 1, Part II, Article 12

Sec. 15. A minister of another denomination whose ordination meets the criteria of Chapter 1, Part II, Article 11, Section 1, whose good standing has been certified by that denomination, and who serves with the approval of classis as a minister under contract, an assistant minister, a minister in a cooperative specialized ministry in which classis

shares sponsorship, or a minister to a congregation composed of denominational units at least one of which is associated with the classis, or an installed minister, may upon request and with the approval of classis, hold ~~temporary~~ membership in the classis. Such ~~temporary~~ members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America.

Such ~~Temporary~~ members shall not subscribe to the declaration, but, in accepting ~~temporary~~ membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis.

Chapter 1, Part II, Article 14

Sec. 9. The commissioned pastor shall be a ~~temporary~~ member of classis during the period of commissioned service, but shall not serve as an elder delegate.~~, during the period of commissioned service.~~

A voice vote was cast on the question of whether to adopt R-55 as amended. The results of the voice vote were not clear to the president.

A motion was made and supported from the floor to refer R-55 as amended to the Advisory Committee on Church Order and Governance.

VOTED: To refer R-55 as amended to the Advisory Committee on Church Order and Governance.

Following its further consideration of R-55 as amended, the Advisory Committee on Church Order and Governance proposed the following further amendments to R-55 (highlighting identifies further proposed amendments, deletions are stricken, additions are underlined):

To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part I, Article 2

Sec. 4. A consistory may call a minister of a Christian church that the General Synod has declared to be in full communion with the Reformed Church in America. The classis shall install the minister according to the office for installation in the Liturgy but the minister shall not subscribe to the declaration ~~shall not receive the minister into the classis~~. The minister shall be ~~*ipso facto*~~ a ~~temporary~~ member of the classis for the period of the call.

Chapter 1, Part II, Article 4

Sec. 1. Stated sessions of classis shall be held at least annually at such times as the classis may determine. All classis sessions shall begin and end with prayer. There shall be a sermon preached, or a

devotional service, or both, at each stated session. The presence of (a) a majority of ~~the~~ elder delegates~~,~~ and commissioned pastors, and (b) a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis is required.

Chapter 1, Part II, Article 7

Sec. 13

e. The final action of the classis to dissolve a consistory shall require a two-thirds vote. The classis shall have a quorum present consisting of (a) a majority of ~~the~~ elder delegates~~,~~ and commissioned pastors, and (b) a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 14. When the classis has superseded a consistory, it shall have the authority, in the exercise of its discretion and in accordance with the laws of the state in which that church is located, to:

a. Terminate whatever authority the consistory or any other body has as trustees of the church property.

b. Take the church under its direction by appointing such trustees as are required for the protection, preservation, management and ownership of the property during such time as the classis shall determine.

All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of (a) a majority of ~~the~~ elder delegates~~,~~ and commissioned pastors, and (b) a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Sec. 15. The classis shall have the authority to reconstitute the consistory of a church when, in the judgment of the classis, sufficient growth has been achieved or suitable stability created so that the church can continue ministry without classis administration. The classis shall guide the consistory selection process (Chapter 1, Part I, Article 2, Section 14). All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of (a) a majority of ~~the~~ elder delegates~~,~~ and commissioned pastors, and (b) a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

Chapter 1, Part II, Article 12

Sec. 15. A minister of another denomination whose ordination meets the criteria of Chapter 1, Part II, Article 11, Section 1, whose good standing has been certified by that denomination, and who serves with the approval of classis as a minister under contract, an assistant minister, a minister in a cooperative specialized ministry in which classis shares sponsorship, or a minister to a congregation composed of denominational units at least one of which is associated with the clas-

sis, or an installed minister, may upon request and with the approval of classis, hold ~~temporary~~ membership in the classis. Such ~~temporary~~ members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America.

Such ~~Temporary~~ members shall not subscribe to the declaration, but, in accepting ~~temporary~~ membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis.

Chapter 1, Part II, Article 14

Sec. 9. The commissioned pastor shall be a ~~temporary~~ member of classis during the period of commissioned service, but shall not serve as an elder delegate.~~, during the period of commissioned service.~~

Reasons:
1. The *Book of Church Order* defines the commissioned pastor as an elder (*BCO* Chapter 1, Part II, Article 14, Section 1).
2. The concept of office is fundamental in Reformed polity and therefore guides the configuration of our assemblies.

VOTED: To further amend R-55.

VOTED: To adopt R-55 as further amended.

The final version of R-55 as amended and adopted by the General Synod reads as follows:

R-55
To adopt the following amendment to the *Book of Church Order* for recommendation to the classes for approval (additions are underlined, deletions are stricken out):

Chapter 1, Part I, Article 2

***Sec. 4*. A consistory may call a minister of a Christian church that the General Synod has declared to be in full communion with the Reformed Church in America. The classis shall install the minister according to the office for installation in the Liturgy but the minister shall not subscribe to the declaration ~~shall not receive the minister into the classis~~. The minister shall be ~~*ipso facto*~~ a ~~temporary~~ member of the classis for the period of the call.**

Chapter 1, Part II, Article 4

***Sec. 1*. Stated sessions of classis shall be held at least annually at such times as the classis may determine. All classis sessions shall begin and end with prayer. There shall be a sermon preached, or a devotional service, or both, at each stated session. The presence of (a) a majority of ~~the~~ elder delegates~~,~~ and commissioned pastors,**

and (b) a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis is required.

Chapter 1, Part II, Article 7

Sec. 13

e. The final action of the classis to dissolve a consistory shall require a two-thirds vote. The classis shall have a quorum present consisting of (a) a majority of ~~the~~ elder delegates~~,~~ and commissioned pastors, and (b) a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

***Sec. 14*. When the classis has superseded a consistory, it shall have the authority, in the exercise of its discretion and in accordance with the laws of the state in which that church is located, to:**

a. Terminate whatever authority the consistory or any other body has as trustees of the church property.

b. Take the church under its direction by appointing such trustees as are required for the protection, preservation, management and ownership of the property during such time as the classis shall determine.

All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of (a) a majority of ~~the~~ elder delegates~~,~~ and commissioned pastors, and (b) a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.

***Sec. 15.* The classis shall have the authority to reconstitute the consistory of a church when, in the judgment of the classis, sufficient growth has been achieved or suitable stability created so that the church can continue ministry without classis administration. The classis shall guide the consistory selection process (Chapter 1, Part I, Article 2, Section 14). All actions of the classis under this section shall require a two-thirds vote. The classis shall have a quorum present consisting of (a) a majority of ~~the~~ elder delegates~~,~~ and commissioned pastors, and (b) a majority of those ministers ~~and temporary members~~ who are actively serving in ministries under the jurisdiction of the classis.**

Chapter 1, Part II, Article 12

***Sec. 15*. A minister of another denomination whose ordination meets the criteria of Chapter 1, Part II, Article 11, Section 1, whose good standing has been certified by that denomination, and who serves with the approval of classis as a minister under contract, an assistant minister, a minister in a cooperative specialized ministry in which classis shares sponsorship, or a minister to a congregation**

composed of denominational units at least one of which is associated with the classis, or an installed minister, may upon request and with the approval of classis, hold ~~temporary~~ membership in the classis. Such ~~temporary~~ members shall have the rights and privileges of membership for the period of the approved service, but may not represent their classis in the higher judicatories, assemblies, agencies, or commissions of the Reformed Church in America.

<u>Such</u> ~~Temporary~~ members shall not subscribe to the declaration, but, in accepting ~~temporary~~ membership, shall agree that in their duties approved by the classis they will conduct themselves in a manner consistent with the declaration and accept the counsel and admonition of the classis.

Chapter 1, Part II, Article 14

***Sec. 9*. The commissioned pastor shall be a ~~temporary~~ member of classis <u>during the period of commissioned service</u>, but shall not serve as an elder delegate.~~, during the period of commissioned service.~~ (ADOPTED)**

Following its further consideration of R-55 as amended, the Advisory Committee on Church Order and Governance also made the following new recommendation:

R-56
To instruct the General Synod Council, in consultation with the Commission on Church Order, the Commission on Theology, Commission on History, Commissioned Pastor Advisory Team, and any other commissions, task forces, and relevant resource people across the RCA to:

- **detail the original purpose and subsequent history and evolution of the commissioned pastor in the life of the RCA,**
- **explore the theological foundations of office in the RCA as they pertain to the commissioned pastor, and**
- **engage the relational tensions that the subject of commissioned pastors has produced in the church**

in order to imagine a coherent vision of what the commissioned pastor should be within the RCA, congruent with Transformed and Transforming; and further,

to propose any necessary changes to the *Book of Church Order*, with report back to General Synod no later than 2016. (ADOPTED)

Reasons:
1. There is considerable tension and confusion about the role and identity of the commissioned pastor.
2. We need to deal directly and comprehensively with the issues regarding the commissioned pastor to better serve them and the church as a whole.
3. We are in a time of transition as we embrace Transformed and Transforming. Clarity around the role and identity of the commissioned pastor will lead to greater unity as we live into our shared mission.

Editorial Memo Regarding Explanatory Note 14

The last sentence of Explanatory Note 14 to Chapter 2 of the *BCO* was mistakenly deleted in the production of the 2013 edition of the *BCO*. The sentence appears correctly in the 2012 edition of the *BCO* and will be reinserted in the 2014 edition. That sentence reads, "An appeal is not a proper recourse in this situation."

Collaborations

It was a rich and full year for the Commission on Church Order. A very large quantity of proposed changes to the *BCO* is before the 2014 General Synod, a number of which involve deep ecclesiological and polity considerations. In addition to the work found in this report, the commission was pleased to assist those agencies and commissions that are bringing proposed *BCO* and bylaws changes elsewhere in the General Synod Workbook. Not mentioned above but noteworthy was the collaboration in which members of the CCO met with representatives of the GSC and their staff to work though the church order implications of a biennial General Synod. Also noteworthy was work done with staff of the Board of Benefits Services to craft its proposed *BCO* changes.

Like all the General Synod commissions, the CCO was asked by the GSC to reflect on how the CCO's work may relate to Transformed and Transforming (*MGS 2013*, R-10, p. 72). The CCO shared the following with the GSC: to the extent that changes to the ways the church lives its life and serves its Lord become reflected in the church's order or are related to it, the CCO's assigned area of work seems to the commission to extend to nearly every place and ministry of the church. Further, the church's order is always transforming, or reforming, all the time, by virtue of what it is. In service to the church, then, the CCO sees its commission as one that responds to the changing needs of the church, especially the General Synod, and assists it with thinking about ecclesiology and polity, as well as maintaining the *BCO*.

Staff Transition

Debbie Morris, longtime GSC staff person assigned to the CCO, retired this past year. Debbie leaves enormous shoes to fill and a legacy of care for the church of Christ and for the ordering of its life. The commission expresses here its grateful affection for Debbie and the deep respect we have for her able and faithful service to the church over the years. Paul Karssen came on as the new GSC staff person assigned to the CCO. We appreciatively welcome Paul and his considerable gifts for this work.

Report of the Commission on History

The Commission on History was established in 1966 to advise the General Synod on the collection and preservation of official denominational records. In 1968, the commission was given oversight of the Historical Series of the Reformed Church in America, and the General Synod of 2003 added the instruction that the commission "offer a historical perspective, either orally or in writing, on matters being presented to the General Synod." The *Book of Church Order* (3.1.5, Sec. 5) further assigns the commission to "actively promote research on, interest in, and reflection on, the history and traditions of the Reformed Church in America," to "inform the RCA of the relevance of the denomination's history and traditions to its program, and regularly review denominational resources that present the church's history," and to "provide a 'history center' by regularly reporting on the activities of the RCA's educational institutions as these relate to the history and traditions of the denomination."

As part of this ongoing work, the commission met October 10–11, 2013, in Grand Rapids, Michigan (concurrently with the other commissions and the General Synod Council), and electronically via web conferencing on February 7, 2014 (the budget did not allow a second in-person meeting).

The synod might well ask where its Commission on History, focused by charge on the past, fits into the synod's current goal to be "transformed and transforming." The answer lies in part of the biblical basis for this goal: "Do not be conformed to this world, but be transformed…" (Romans 12:2). The Greek word that the NRSV translates as "transformed" comes from the same Greek root as the word "transfigured" in the gospels, the same root as the word "metamorphosis," implying a change from the inside out, utilizing what believers have been to become whom God calls them to be. This commission helps the synod and the whole church to see clearly who it has been in order to learn the basis for God's planned transformation.

Work with the Commissions on Church Order and Theology

In response to R-49 as adopted by the 2013 General Synod (*MGS 2013*, p. 172), the commission met with the Commissions on Church Order and Theology on October 11, 2013, and contributed historical background material to the report on General Synod delegate allocation being presented to this synod.

The Historical Series of the Reformed Church in America

Since the commission's last report, six more volumes have been added to the series, which continues under the general editorship of Donald J. Bruggink:

Loyalty and Loss: The Reformed Church in America, 1945–1994, by Lynn Japinga (presented at General Synod 2013)

Oepke Noordmans: Theologian of the Holy Spirit, by Karel Blei; translated by Allan Janssen (2013)

The Not-So-Promised Land: The Dutch in Amelia County, Virginia, 1868–1880, by Janet Sheeres (2013)

Holland, Michigan: From Dutch Colony to Dynamic City (three volumes), by Robert Swierenga (2014)

The Enduring Legacy of Albertus C. Van Raalte as Leader and Liaison, edited by Jacob E. Nyenhuis and George Harinck (2014)

Minutes of the Christian Reformed Church Classical Assembly 1857–1870, General Assembly 1867–1879, and Synodical Assembly 1880, transcribed by Hendrik K. Harms, translated by Richard H. Harms, and annotated by Janet Sjaarda Sheeres

A new subseries on congregational histories has been initiated to provide a place for congregations to have their histories published in a professional manner at minimal cost. The commission has appointed George Brown, professor of theology emeritus, as the general editor of this series, which has produced its first volume: *The City in Its Heart: The First 100 Years of Maple Avenue Ministries, Holland, Michigan, 1913–2013*, by John D. Cox. The commission looks forward to more congregations seeking to publish their histories.

Collaborative Work with the Christian Reformed Church in North America (CRCNA)

It should be noted that the last five volumes mentioned above represent collaborative work with the CRCNA, in line with the recent emphasis of the GSC. This commission has actually been engaged in such collaborative work for several years, and our Historical Series is now also the Historical Series of the CRCNA. Ten other volumes have already been produced through these collaborative efforts:

Our School: Calvin College and the Christian Reformed Church, by Harry Boonstra (2001)

Dutch Chicago: A History of the Hollanders in the Windy City, by Robert P. Swierenga (2002)

Elim, by Robert P. Swierenga (2005)

Son of Secession: Douwe J. Vander Werp, by Janet Sjaarda Sheeres (2006)

Divided by a Common Heritage: The Christian Reformed Church and the Reformed Church in America at the Beginning of the New Millennium, by Corwin Smidt, Donald Luidens, James Penning, and Roger Nemeth (2006) (The commission especially commends this volume to everyone involved in the current collaborative ministry emphasis.)

Henry J. Kuiper: Shaping the Christian Reformed Church, 1907–1962, by James A. De Jong (2007)

Aunt Tena, Called to Serve: Journals and Letters of Tena A. Huizenga, Missionary Nurse to Nigeria, edited by Jacob A. Nyenhuis, Robert P. Swierenga, and Lauren M. Berka

Freedom on the Horizon: Dutch Immigration to America, 1840 to 1940, by Hans Krabbendam (2009)

The American Diary of Jacob Van Hinte, edited by Peter Ester, Nella Kennedy, and Earl Wm. Kennedy (2010)

A New Way of Belonging: Covenant Theology, China and the Christian Reformed Church, 1921–1951, by Kurt Selles (2011)

In addition, a member of this commission also wrote the histories of both CRCNA and RCA hymnody for the *Canterbury Dictionary of Hymnology* (www.hymnology.co.uk), a

major international scholarly resource launched in 2013.

History Relevant to the Denominational Program

The commission wishes to inform the synod of two anniversaries in 2014 that could inform the church in its present work.

On April 15, 1764, the Rev. Archibald Laidlie led the first English-language worship in the Middle Dutch Church in New York City.[1] This event, 250 years ago, was an early example of transformative ministry in what would become the Reformed Church in America, and it involved a Scottish-born transplant into the church.[2] Laidlie was called by the New York consistory to begin what was considered a risky enterprise: up until this time, and for a century since the British conquest of New Amsterdam,[3] the Reformed congregations in the American colonies had been defined in large part by their worship in Dutch. Nor was the move to English entirely well-received: the New York church split into English and Dutch parties for an extended time, and members of the Dutch party would eventually sue the consistory.[4] But through patient, persistent, and compassionate leadership from elders, deacons, and ministers—none of this the work of a denomination or a synod or even a classis, but the ministry of a local congregation—change did come.

In fact, the Reformed Church in America was dramatically different a half-century later. No longer a subset of the Classis of Amsterdam, the church in North America had its own General Synod, two regional (then called "peculiar") synods, and thirteen classes. Theological education had been instituted for three decades, and the seminary had been established at New Brunswick for four years. American English was now the primary language of this church. Most, if not all, of this transformation can be traced to the call upon Laidlie to New York.

This sets the scene for a second anniversary of note: two hundred years ago, the Rev. Elias Van Bunschooten entered the meeting of the General Synod of 1814, walked up the aisle to the front table, and there placed cash and securities totaling $14,640 for the support of the theological seminary, the first major bequest to the RCA. Upon his death in 1817, the terms of his will increased this to $17,000[5]—about $210,000 in 2014 dollars. The Van Bunschooten Bequest, required by the original terms of his estate to be read at meetings of all assemblies of the church but now only read by title at General Synods, was intended to teach and inspire future generations about what was possible through generous stewardship.

Van Bunschooten, who spent most of his ministry in what are now the classes of Orange and Passaic Valley, was the son of a successful farmer from New Hackensack, New York, but had no heirs of his own. His gift, which he was encouraged to give by John Henry Livingston[6] a student and successor of Laidlie, still exists as part of the New Jersey Fund at Rutgers University, and has supported the training of countless RCA ministers and missionaries, extending the effects of Laidlie's transformational ministry into the present day.

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1 Arie Brouwer, Reformed Church Roots: Thirty-five Formative Events (New York: Reformed Church Press, 1977), 44.

2 Edward Tanjore Corwin, A Manual of the Reformed Church in America, Fourth Edition (New York: Board of Publication of the Reformed Church in America, 1902), 564–65.

3 Donald J. Bruggink and Kim Nathan Baker, By Grace Alone: Stories of the Reformed Church in America. Number 44 in the Historical Series of the Reformed Church in America (Grand Rapids, MI: Eerdmans, 2004), 29–30.

4 Alexander Gunn, Memoirs of the Rev. Dr. John Henry Livingston: A New Edition (New York: Board of Publication of the Reformed Protestant Dutch Church, 1856), 83–94.

5 Corwin, 809.

6 Bruggink and Baker, 85.

Ongoing Work
The commission continues to monitor the work to move much of the archival storage to underground storage at Michigan Natural Storage in Grand Rapids, Michigan, through Information Management and Associates, along with the electronic scanning of thousands of pages of material to keep them easily accessible to researchers and the consolidation of records from the offices in New York. A major priority will be looking into ways to support and advise the synod and the General Synod Council in providing for this large and complex transition.

Other work will be in providing resources for congregations writing their histories, and a potential project to encourage local congregations to develop interest groups to read and discuss history and how it informs their current and future ministry. In addition to this and the continued work of the Historical Series, the commission will be discussing ways to observe the upcoming 400th anniversary of the Great Synod of Dort in 2019 and the 500th anniversary of the Protestant Reformation in 2017 that can best help the church discern how God is calling it to continued transformation.

Report of the Commission on Judicial Business

A motion was made and supported from the floor to enter into judicial session for the duration of the report of the Commission on Judicial Business.

VOTED: To enter into judicial session.

The Office of the General Synod received two appeals since the 2013 General Synod, each of which was referred to the Commission on Judicial Business (CJB) for review, recommendation, and report to the 2014 General Synod. One was by Susan Kuo from action by the Regional Synod of New York (the "Kuo Appeal"), and the other was by the Consistory of New Lots Community Church from Action by the Regional Synod of New York (the "New Lots Appeal").[1]

1. THE KUO APPEAL

A. The Parties to the Appeal

The appellant in this appeal is Susan Kuo ("Kuo"). The respondent is the Regional Synod of New York ("New York Synod"). The Classis of Queens ("Queens Classis") and the board of elders of Winfield Reformed Church ("Winfield Board of Elders") are original parties to the case and were considered parties respondent in light of *Book of Church Order* (*BCO*) Chapter 2, Part III, Article 2, Sections 4 and 5, which provide generally for all parties to be involved.

B. The Nature of the Kuo Appeal

On May 4, 2013, the New York Synod, acting on the findings and recommendations of its Judicial Business Committee, voted to affirm action taken by the Queens Classis at its meeting on April 2, 2012. Queens Classis's action was to dismiss a complaint filed by Kuo against the Winfield Board of Elders. It is from this action that Kuo appeals.

[1] Currently there is no one serving on the CJB as the representative of the Regional Synod of New York. Jack Van Slambrouck, who serves on the CJB as the representative of the Regional Synod of the Great Lakes, was unable to attend the hearing.

Kuo's written notice of intent to appeal was dated May 27, 2013, and was received by the New York Synod on May 30, 2013. The CJB deems the filing of the notice of intent to appeal to be in compliance with *BCO* Chapter 2, Part III, Article 2, Section 1. Kuo's appeal and the reasons therefor are dated June 14, 2013, and were received by the office of the Clerk of the General Synod on June 17, 2013. The CJB deems the filing of the appeal to be in compliance with *BCO* Chapter 2, Part III, Article 2, Section 2.

C. Recommendation to Dismiss Kuo Appeal as Frivolous and Dilatory

The CJB has reviewed the record in this case. The record reveals a degree of petty animosity which divides member from member of this congregation and which is reflected in a personal challenge to an act of the Winfield Board of Elders. It is not unusual that an action of a board of elders or deacons, or a full consistory, may displease some members of a congregation; this does not make the action wrong, neither does it make it a violation or failure to comply with the Constitution of the Reformed Church in America or other laws and regulations of the church.

We find the instant case is such a situation; there is no violation of the Constitution of the Reformed Church in America or other laws and regulations of the church. The complaint against the action of the Winfield Board of Elders which comes before us as an appeal, having been already acted upon by the Queens Classis and the New York Synod, is a personal and trivial dispute. We deem this matter to be a frivolous and dilatory misuse of the judicial process and urge the General Synod to dismiss the appeal under the authority of *BCO* Chapter 2, Part III, Article 2, Section 6. We also observe that such a determination could and should have been made in the lower judicatories.

D. Recommendation

Based upon the foregoing discussion and findings, the CJB makes the following recommendation to the 2014 General Synod:

> **R-57**
> **To dismiss the appeal of Susan Kuo from action by the Regional Synod of New York. (ADOPTED)**

2. THE NEW LOTS APPEAL

A. The Parties to the Appeal

The appellant in this appeal is the Consistory of New Lots Community Church ("New Lots Consistory"). The respondent is the Regional Synod of New York ("New York Synod"). The Classis of Brooklyn ("Brooklyn Classis") is an original party to the case and was considered a party respondent in light of the *BCO* Chapter 2, Part III, Article 2, Sections 4 and 5, which provide generally for all parties to be involved.

B. The Nature of the New Lots Appeal

On May 4, 2013, the New York Synod voted to affirm "the actions of the Brooklyn Classis in permitting the scheduling of the special session and in the appointing of the committee to investigate the finances of the New Lots Community Church." The New Lots Consistory now appeals the Regional Synod's action. The New Lots Consistory's written notice of intent to appeal was dated May 22, 2013. While the date it was received by the Regional Synod is unclear, the CJB nevertheless deems the filing of the notice of intent to appeal to

be in compliance with *BCO* Chapter 2, Part III, Article 2, Section 1. New Lots Consistory's appeal and the reasons therefor are undated and were received by the office of the Clerk of the General Synod on June 11, 2013. The CJB deems the filing of the appeal to be in compliance with *BCO* Chapter 2, Part III, Article 2, Section 2.

C. Grounds of New Lots Appeal and Discussion

The grounds for the New Lots Appeal, as stated in the conclusion of its brief (p. 15 of the brief, 50017 in the record) are the following:

"The Regional Synod of New York failed to address the fact that the Brooklyn Classis disregarded procedural rules of the *BCO* regarding supersession. The petition at issue should have been dismissed because (i) the petitioner did not have the consent of the NLCC Consistory, (ii) signatures were obtained fraudulently and (iii) the petition sought the supersession of NLCC."

Brooklyn Classis did not disregard the procedural rules regarding supersession. Brooklyn Classis received a petition signed by at least two pastors and two elder delegates (record at pp. 50019-21) to hold a special session of classis. The president of the classis is required to schedule a special session at the request of two pastors and two elder delegates (*BCO* Chapter 1, Part II, Article 4, Section 2). The classis called a special session for the purpose of the classis to "[h]ear information in order to determine if the classis should move towards a potential classis supersession of the New Lots Community Church" (record at p. 100023).

In response to New Lots's other grounds for appeal,

(i) The classis did not need the consent of the New Lots Consistory to schedule a special session;
(ii) There was no evidence presented to the Regional Synod or the CJB to show that signatures on the petition were obtained fraudulently; and
(iii) Though the petition sought supersession, the call to meeting was only a more general call to investigate possible supersession.

D. Recommendation

Based upon the foregoing discussion and findings, the CJB makes the following recommendation to the 2014 General Synod:

R-58
To affirm the decision of the Regional Synod of New York.
(ADOPTED)

At the conclusion of the report of its Commission on Judicial Business the General Synod moved out of judicial session.

Report of the Commission on Nominations

The Commission on Nominations met in person on October 10 and 11, 2013, and January 21, 2014, and by conference call on February 25, March 25, April 22, and May 13, 2014. Throughout the year members of the commission actively sought out qualified candidates, solicited completed profile forms (a two-page document formerly referred to as a talent bank form), and checked references on those who were interested in serving on a commission or agency of the General Synod or on the board of directors or board of trustees of an RCA-related educational institution. In these ways the commission sought to fulfill its responsibilities as stated in the Bylaws of the General Synod—namely, "in consultation with the general secretary, [the commission] shall search the denomination for suitable nominees. In making nominations it shall consider the geographic location, occupation, and record of previous service to the denomination of persons suggested by classes, regional synods, and other sources. It shall consider this and other pertinent data in light of each commission's or agency's responsibilities, membership needs, suggested nominees, and place and schedule of meetings" (*Book of Church Order* [*BCO*] Chapter 3, Part I, Article 5, Section 8.c.2).

The commission seeks to nominate individuals for service on agencies, commissions, and boards of directors on the basis of their spiritual gifts, heart (or passion), abilities, personality, experience, and special leadership abilities, and when possible, seeks to involve young adult members of the RCA (so they can be nurtured and encouraged to serve the RCA in a variety of ways in the future). Through its efforts, the Commission on Nominations has proactively fulfilled its responsibility to "search the denomination" and believes those nominated have traits that make them well-suited for the work of the positions to which they are being nominated. The commission is pleased to report once again that it has, to the best of its ability, fulfilled its responsibility for ensuring that the requirements of the *BCO* are upheld.

When the number of qualified candidates from which to choose increases, the commission's work is made easier and the work of the General Synod's agencies and commissions is carried out more effectively. Consequently, the commission encourages anyone interested in serving to submit a completed profile form to the Commission on Nominations as indicated on the form. Profile forms are available from staff to the Commission on Nominations, from Laura Tarbous (908-812-7897 or ltarbous@rca.org), or through the RCA website (www.rca.org/profile).

The commission recognizes that many people are simply too modest to suggest that they may have a valuable contribution to make. For that reason, there is also a process and form by which you can recommend others. If you know someone in the RCA who would be a valuable addition to one of the General Synod's commissions, boards, or agencies, please recommend that person to the General Synod by completing a recommendation form. Once you submit the form, the Commission on Nominations will contact the person identified and ask if he or she is willing to serve. As with the profile form, the recommendation form is available from RCA staff member Laura Tarbous as well as through the RCA website (see preceding paragraph). The commission welcomes and values your input.

Nominations

Nominees identified by the Commission on Nominations are as follows (* indicates a final term and # indicates an official nomination from the assembly, institution, or agency listed):

GENERAL SYNOD COUNCIL
Class of 2018
*Rev. Benjamin Brooks (Regional Synod of the Far West)#
*Rev. Gary De Witt (Regional Synod of Albany)#
*Andrea DiPace
*Sharon Palms
*Rev. Wai ChoonTan
*Sally Weener
*General Synod vice president as elected by the 2014 General Synod#

COMMISSION ON CHRISTIAN ACTION
Class of 2017
Rev. Lindsay Bona
*William Hertlein
Rev. Sophie Mathonnet-Vanderwell
*Peter Vander Meulen (Reformed ecumenical observer)
Vacancy (ELCA ecumenical observer)

COMMISSION ON CHRISTIAN DISCIPLESHIP AND EDUCATION
Class of 2017
Rev. Dennis Colton
Rev. Jacqueline Smallbones

COMMISSION ON CHRISTIAN UNITY
Class of 2016
Rev. Lisa Vander Wal

Class of 2017
*Peter DeHaan
Rev. Michael Hardeman
*James Payton (ecumenical)
*Rev. Thomas Hung Yong Song

COMMISSION ON CHRISTIAN WORSHIP
Class of 2016
Rev. Katherine Baker
Class of 2017
*Rev. Nancy Hoerner
Rev. Sarah Palsma

COMMISSION ON CHURCH ORDER
Class of 2017
*Rev. Allan Janssen
*Bruce Neckers

COMMISSION ON HISTORY
Class of 2017
*David Tripold
*Linda Walvoord de Velder

COMMISSION ON JUDICIAL BUSINESS
Class of 2015
Russell Paarlberg (Regional Synod of Mid-America)#

Class of 2017
*John Terpstra (Regional Synod of the Heartland)#
Vacancy (Regional Synod of New York)#

COMMISSION ON NOMINATIONS
Class of 2015
*Rev. Carl Boersma (past president of General Synod)#
Class of 2017
*Rev. Kathy Jo Blaske (Regional Synod of the Mid-Atlantics)#
*June Denny
*Annie Lee Phillips (African American/Black Council)#
*Laura Vroom (Regional Synod of Mid-America)#

COMMISSION ON RACE AND ETHNICITY
Class of 2017
Rev. Richard DeBruyne
*Alfonzo Surrett Jr. (African American/Black Council)
*Gerri Yoshida

COMMISSION ON THEOLOGY
Class of 2016
Tony Chapman
Class of 2017
Laird Edman
Mark Husbands
*Rev. John Paarlberg
Vacancy (Reformed ecumenical observer)

COMMISSION FOR WOMEN
Class of 2017
Rev. Susan Hetrick
Barbara Pimental

BOARD OF BENEFITS SERVICES
Class of 2017
Rev. Nelson Murphy
*Denise Ratcliffe
Jason Schnelker
*General Synod vice president as elected by the 2014 General Synod#

CHURCH GROWTH FUND
Class of 2015
Vacancy
Class of 2017
Mary Linge
Rev. Anthony Vis

MINISTERIAL FORMATION CERTIFICATION AGENCY
Class of 2016
*Susan Feenstra (General Synod Council)#
Class of 2017
*Rev. Miriam Barnes
Rev. Susan Cox

REFORMED CHURCH PRESS
Class of 2016
Craig Rotman (General Synod Council)#

NEW BRUNSWICK THEOLOGICAL SEMINARY
Class of 2015
Vacancy
Vacancy
Class of 2017
*Norman Aardema (Regional Synod of Mid-America)
*Rev. Michael Bos
Barbara Felker
Richard Glendening (Regional Synod of the Heartland)
*Elizabeth Hance (Regional Synod of the Mid-Atlantics)
*Rev. Reginald Jackson
En Young Kim
*Deborah Sterken (Regional Synod of the Great Lakes)
Barton Strong (Regional Synod of Canada)
Vacancy
Vacancy

WESTERN THEOLOGICAL SEMINARY
Class of 2016
Douglas Honholt
Class of 2017
Rev. Erin Beckerink
Wilbert Hamstra (Regional Synod of Mid-America)
*Robert Hilarides
Rev. James Poit
Wiley Scott
James Veld
Rev. Brian Vriesman
Carol Wagner

CENTRAL COLLEGE
Class of 2017
Betsy Farver-Smith
Steve Sikkink
Judith Vogel
Class of 2018
Peter Cartwright
Barbara Kniff-McCulla
Rev. Kevin Korver

HOPE COLLEGE
Class of 2018
*Douglas Ruch
*Rev. Jill Ver Steeg

NORTHWESTERN COLLEGE
This year there are no trustees to be appointed by the General Synod for Northwestern College.

R-59
To elect the above-named nominees to the General Synod commissions and agencies and the boards of directors or trustees of RCA-related educational institutions as indicated.

A motion was made and supported from the floor to amend R-59 by revising the "Commission on Judicial Business" section of the roster of nominees as follows (deletions are stricken; additions are underlined):

COMMISSION ON JUDICIAL BUSINESS
Class of 2015
Russell Paarlberg (Regional Synod of Mid-America)#
Class of 2017
*John Terpstra (Regional Synod of the Heartland)#
~~Vacancy~~Robert Williams (Regional Synod of New York)#..."

VOTED: To amend R-59.

VOTED: To adopt R-59 as amended.

R-59
To elect the above-named nominees to the General Synod commissions and agencies and the boards of directors or trustees of RCA-related educational institutions as indicated. (ADOPTED)

R-60
To elect the Rev. Kenneth Labbé moderator of the Commission on Nominations for the 2014-2015 term. (ADOPTED)

Report of the Commission on Race and Ethnicity

Meetings

The commission met October 10–12, 2013, in Grand Rapids, Michigan, and held a conference call on September 19, 2013, with Tony Campbell, and conference call meetings on February 13 and 27, 2014.

Official Responsibilities of the Commission on Race and Ethnicity (CORE)

The *Book of Church Order* names the responsibilities of the commission in Chapter 3, Part I, Article 5, Section 7:

1. The commission shall advise the church on policies and initiatives that address issues of institutional racism and the commitment of the Reformed Church in America to become a fully multicultural and multiethnic denomination.
2. The commission shall serve as an advocate for transformation of the Reformed Church in America in regard to its multiracial and multiethnic life.
3. The commission shall recommend policies, objectives, guidelines, and strategies to assist the Reformed Church in America in its effort through all of its agencies, commissions, institutions, and other affiliated bodies to become a fully multiracial and multiethnic church.

4. The commission shall monitor, evaluate, and report on the Reformed Church in America's progress in achieving its multiracial and multiethnic objectives.

Transformed and Transforming

CORE discussed in depth its response to the RCA's new vision statement, Transformed and Transforming, as well as evaluating its involvement with Our Call. CORE recognizes that the key phrase in the preamble, "embracing our diverse world and striving for a multicultural future freed from racism," must be explicitly imbedded into every bullet point under the three strategic priorities so that these guidelines would truly lead to complete and radical transformation of the RCA, with measurable goals and objectives. This commission needs to be actively involved in evaluating and making recommendations for all three priorities in order to ensure that the multicultural future freed from racism becomes a reality throughout the RCA.

In evaluating Our Call, CORE learned that a lack of communication and engagement systems resulted in a failure to inform and effectively incorporate racial/ethnic churches and pastors. Resources, personnel, and funding that brought blessing to much of the RCA did not always flow into many of the multiracial congregations. In some cases information and materials needed to be translated in order to be fully accessible and effective. In other instances, systems needed to be contextualized so that non-white pastors and churches could participate and benefit. CORE would like to develop metrics and evaluative tools that will ensure fair, inclusive, and equitable processes for a multicultural future freed from racism.

Terms relating to multiracial issues need to be clearly defined. One example is the difference between "church expansion" and "church plant." CORE would like to initiate a conversation with the Church Multiplication Team to determine if Anglo congregations that start churches in parts of a city with a largely multiracial population include in their plans ways to integrate people of color in decision-making and leadership positions on the consistory and other ministries.

CORE would like to see the Belhar Confession actively implemented in every church, classis, and regional synod and at the denominational level. The recommendations coming out of the two task forces related to white privilege and institutional racism need to be monitored and supported. In particular, the policy and practices for hiring staff for General Synod Council positions need to be made open and accessible to people of color.

CORE intends to collaborate with other commissions, the racial/ethnic councils, and agencies of the RCA on issues that relate to the needs and interests of people of color. For example, the Commission on Christian Action has proposed a joint study on mass incarceration, which disproportionately affects African Americans and Hispanics. There is a suggestion to work with the Commission on History to recommend a book be written to honor the legacy of Nelson Mandela. This book could document the involvement of the Reformed Church in America in the fight against apartheid in South Africa. The Commissioned Pastor Advisory Team approached CORE to advocate for the inclusion of commissioned pastors of color as voting delegates at General Synod. CORE would like to work with the Commission on Christian Discipleship and Education to see that curricula for children and adults examine the effect of racism on one's development as a follower of Jesus Christ, and promote racial unity as a foundation of our faith. Also, some new initiatives might include human trafficking and sexual slavery in the United States and Canada. CORE is also planning to explore the best practices of organizations like Partners for a Racism Free Community to learn how to better address issues of discrimination in the RCA. CORE continues its commitment to advocate for greater participation and visibility for Native

Americans in the RCA, concerns for undocumented pastors, and immigration and social justice issues.

The case involving Trayvon Martin and George Zimmerman is a social-justice issue that should concern the RCA and inform its ministry to those who have no voice. There are many examples of racial profiling that victimize the target of the profiling and his or her family and community. The RCA could play a vital role in social-justice issues by protesting the "stop and frisk" law in New York that legalized racial profiling. This protest could come in the refusal of churches and church members to build or invest in the city until these laws are reversed. Jordan Davis, a seventeen-year-old African American young man, was murdered in cold blood by Michael Dunn because it was said he was "playing his music too loud." Michael Dunn shot into a car with three other young African American males and killed Jordan Davis. The jury was hung on the murder charge of Jordan Davis, but Dunn was found guilty on the three other charges. What does this say to America and to the RCA about the value of young African American males? If we are reading from the same Bible, Genesis teaches that all are "made in the image and likeness of God." Therefore, those of us who are connected to God through Jesus should be moved with compassion when any part of God's creation is destroyed. This is a social justice issue that is fundamentally biblical, and when we fail to act it is a reflection on our God. The RCA needs to be proactive in speaking out against the miscarriage of justice. This case is another reminder that CORE needs to be the voice of conscience to the RCA and the wider community.

Report on Native American Conversations

From conversations with those involved in Native American ministries, CORE learned that Native Americans have been faithfully serving the Lord for over one hundred years. Some ministries started as missionary work to serve in that community.

Apache Reformed Church near Oklahoma City is currently looking for a new pastor. The consistory would like to have a full-time Apache minister or a minister with an open heart who is willing to listen and understand their customs and culture, because church members come from many different tribes, each with different traditions. Currently the congregation's classis and RCA Global Mission provide some funding for pulpit supply. However, there is potential for ministry growth with increased financial support. Training for commissioned pastors needs to be encouraged and supported so that leadership can come from within current membership.

Someone needs to teach the congregation about the RCA. Many church members are only involved with the local church and do not know about or understand the classis because the nearest RCA church is two states away. Better communication needs to happen both ways so that they are aware of what is happening on the denominational level.

This is one conversation with one church in one particular area. Congregations from the First Nations peoples in Canada also need to be included in this discussion. More stories need to be documented and shared so that Native American and First Nations voices are kept alive in the RCA. We need to pray with and for our Native American and First Nations brothers and sisters.

Accomplishments

Thanks to commissioner Marisol Ferrer Malloy, who created a Facebook page, "Commission on Race and Ethnicity—CORE RCA," where information can be shared about issues of justice and race in America that inform and impact the work within the RCA.

The commission wishes to thank Ken Petty for faithfully and effectively serving two consecutive terms.

Commission Members

Lewis T. Tait, moderator; Santos Gonzalez, Yong Bok Kim, Marisol Ferrer Malloy, Kenneth B. Petty Jr., Eunice Ruiz, Alfonzo Surrett, Gerri Yoshida, Sharon Hayes (staff)

Report of the Commission on Theology

The Commission on Theology (COT) met in Grand Rapids, Michigan, October 10–12, 2013, in conjunction with the annual joint meeting of all General Synod commissions and the General Synod Council (GSC), and again on February 7–8, 2014, at the RCA's Grand Rapids office.

During the past year the commission has not produced any new papers for consideration by synod. Nevertheless, it was a full year of conversations with other commissions concerning papers or projects they were working on. As directed by General Synod 2013, the COT consulted with the following commissions:

- The Commission on Church Order (CCO) to assist in writing "a brief statement to clarify the nature and scope of the General Synod's authority on issues of doctrine and interpretation of Scripture" (*MGS 2013*, R-53, p. 180). This paper is included in the CCO report.
- The CCO and the Commission on History "to study the assumptions and implications—theological and constitutional—of the allocation of delegates to General Synod from the classes" (*MGS 2013*, R-49, p. 172).
- The Commission on Christian Discipleship and Education (CCDE) "to revise and update the procedural guidelines for inclusion of children at the Lord's Table and present the updated guidelines to General Synod 2014" (*MGS 2013*, R-66, p. 274). These revised guidelines are included in the CCDE report.

In addition to partnering with other commissions, the COT focused on two new major assignments given by General Synod 2013. The first is "to draft a paper on human sexuality from a Reformed perspective to be presented to General Synod 2015" (*MGS 2013*, R-54, p. 181). The second is "in consultation with the R-91 Task Force on White Privilege in GS/GSC Processes, Operations, and Decisions, to prepare a paper on the theological vision for a multiracial and multicultural church and to include biblical models to help us realize this vision" (*MGS 2013*, R-35, p. 159).

The COT also continued its work related to the office of deacon and apostolic ministry in the RCA.

Apostolic Ministry in the RCA

For several years the commission has been engaged with members of the RCA's Church Multiplication Team and the general secretary's office concerning Ephesians 4:11 and "apostolic ministry" in the RCA. In June 2013 two members of the COT (Renee House and David Timmer), two General Synod professors of theology (Allan Janssen and Dennis Voskuil), and two persons from the Church Multiplication Team (Dan Beyer and Tim Vink) met for a colloquy on this subject, convened by general secretary Tom De Vries.

Participants in the colloquy grew in understanding the appeal of the five-fold ministry paradigm of Ephesians 4:11 (apostles, prophets, evangelists, pastors/shepherds, teachers) for new church starts, as well as the ways in which this paradigm represents an understanding that is in tension with the RCA's understanding of office and ministry. Should the general secretary continue this colloquy, the COT will continue to participate. The commission has also decided to move forward in writing a paper on the subject of apostolicity in the RCA that may be presented to General Synod 2015.

Deacons in the RCA

In 2011 the commission presented to General Synod the paper "The Office of Deacon and the Assemblies of the Church" (*MGS 2011*, R-52, pp. 289–306). Based on its assessment of responses to the paper received from consistories, classes, and individuals, the commission identified several areas for further research and discussion. This year the COT prepared a brief survey for consistories and classes to determine if deacons are meeting as distinct bodies to carry out their ministries, and if so to what effect. The survey was distributed recently and results will be reported to General Synod 2015.

White Privilege and a Multiracial, Multicultural Vision for the RCA

In response to the 2013 General Synod's request that the COT prepare a paper—in consultation with the R-91 Task Force on White Privilege in GS/GSC Processes, Operations, and Decisions—on the theological vision for a multiracial and multicultural church with biblical models to help in realizing this vision, the two groups met together in October 2013.

White privilege and racism are deeply entrenched in the RCA as a result of our history and ongoing practices. Since General Synod papers are not widely read or remembered, the group agreed that simply preparing a paper articulating a theological vision for a multiracial and multicultural church and providing biblical models to help in realizing this vision would have little impact on the life of churches and the RCA as a whole.

After much conversation, the group agreed that, in place of a paper, a curriculum resource would be prepared that includes two parts:

- Part 1 will provide an introduction to the reality of white privilege; offer practical ways for churches to examine the presence and impact of white privilege in their lives and settings; and open the opportunity for acknowledging, repenting of, and choosing of a new way of walking in regard to white privilege and ongoing racism. The intent is to put into a single educational resource the papers and report that have been and will be prepared by the R-91 Task Force on White Privilege; and, as needed, to add materials that would make these papers and reports usable for study and action in the church.

- Part 2 will provide a multicultural, multiracial exploration of key biblical texts that provide a vision of and models for becoming a genuinely multiracial and multicultural church. The curriculum itself will model the vision that is sought. This part of the curriculum will be created by a diverse group of persons who together will select the biblical texts that will be the focus of the curriculum, and then gather others from their particular communities to reflect on the meaning of the texts. The multiple reflections on and interpretation of these texts by diverse communities will be discussed by the curriculum team and then presented in the curriculum, along with descriptions of the communities (racial/ethnic/social/historical) from which the reflections emerge. The goal is to: a) to demonstrate how our identities and embod-

iment in specific histories and racial/ethnic/socioeconomic spaces shape our hearing and understanding of biblical texts; b) to present a genuinely multiracial and multicultural conversation on key biblical texts, therein modeling the vision we seek for the RCA, and also providing biblical and theological models for being and becoming the church in rich diversity; and c) to offer these diverse perspectives on key texts for further discussion in the larger church.

It is expected that new questions, wisdom, and clarity will emerge as the curriculum is developed. The curriculum team will consist of Young Bok Kim, Nick Miles, Amy Nyland, and Lewis Taitt from the R-91 task force, and Jaeseung Cha, Renee House, and John Paarlberg from the COT.

Human Sexuality

In recent years the commission has anticipated the need for a new paper on human sexuality that would include discussion of same-sex orientation and expression. During this time, every member of the commission has become familiar with previous commission papers on homosexuality, other denominational study resources, and recent actions of the General Synod. This information is available on the RCA website: "Summaries of General Synod Discussions and Actions on Homosexuality and the Rights of Homosexuals" (www.rca.org/homosexuality). Commissioners also read the Evangelical Lutheran Church in America's recent "Studies on Human Sexuality" and reviewed the work of the RCA's Way Forward Committee as reported to General Synod 2013.

Now the COT has been instructed by General Synod "to draft a paper on human sexuality from a Reformed perspective to be presented to General Synod 2015" (*MGS 2013*, R-54, p. 181). The commission has reflected on this recommendation with prayer and vigorous conversation. Although it wholeheartedly agrees that the RCA will be helped by a new paper on human sexuality, the COT has decided it would not be wise to draft such a paper quickly for presentation to General Synod 2015. The COT is mindful of the complex issues this paper must address as well as the diversity of perspectives in the RCA on the matter of the inclusion of gay and lesbian persons in the church.

For this reason, the COT has decided to move toward the goal of drafting a comprehensive paper on human sexuality by beginning with a preliminary paper that does two things. First, it will present the history of the RCA's engagement with the subject of gay and lesbian persons in the church. This portion of the paper will tell the RCA's story over the last forty years. It will review, for example, General Synod papers that were adopted for study (concerning homosexuality and moral discernment), along with other reports and formal resources that were prepared and distributed; recommendations that came from various General Synods; formal conversations that took place throughout the RCA; policies and actions taken by various classes; and the emergence of organizations such as Room for All and RCA Integrity.

The point of setting forth this history is to explore what it tells us about ourselves, and to ask a number of questions, such as the following:

- What can we learn as we prepare to move forward?
- What values and commitments are evident?
- What can we say about how culture, ethos, theology, and polity are shaping our deliberations and life together?
- What is the nature of the disagreement that exists?
- What is unresolved?

The COT will also insure that a great diversity of persons is given the opportunity to reflect on this history and to say what they see and experience in the narrative.

The second part of this initial paper will focus on what has changed both in the church and the larger society in the last forty years. It will include, for example, reflection on the following:

- Personal and pastoral experiences with (or as) gay and lesbian persons;
- Knowledge that is emerging in the social sciences about the complexity of human sexuality, sexual orientation, and gender identity;
- Emerging Reformed perspectives related to the Bible, theology, and methods for moral and ethical discernment.

All of these dimensions must be acknowledged in the RCA's ongoing discussion of human sexuality in general, and of same-sex orientation and expression in particular.

The commission intends to present this two-part paper to General Synod 2015 and to engage delegates in focused discussions that will give them an opportunity to grasp our history and to say what they see in it, and to consider the broader situation in which we live, worship, serve, and seek to be the church together as we continue to discuss the presence of gay and lesbian persons in the body of Christ.

Words of Gratitude

In closing, the COT offers thanks to several commissioners who have served faithfully and now completed their time on commission: Mark Anderson, an elder from Clifton Park, New York; Steven Hoogerwerf, a college professor from Holland, Michigan; Renee House, a seminary professor from Kingston, New York; and James DeJong, an ecumenical representative (Christian Reformed Church in North America) from Grand Rapids, Michigan. Thanks also go to Terry DeYoung, who serves as staff to the commission and who, despite an injury that left him with only one working arm for several months, persevered with his usual grace and effectiveness.

Report of the Commission for Women

Within the context of the Reformed Church in America and the mission of the RCA known as Transformed and Transforming, the Commission for Women (CFW) seeks to build discipleship, leadership, and mission to ensure that all women in the RCA have opportunities to find and fulfill their sense of call to service in the denomination. The RCA celebrates the transformation that has taken place within this denomination over thirty years of recognizing and encouraging women for ministry. During this time the RCA has continued to affirm the equal calling of the Holy Spirit to both women and men into all offices and areas of ministry in the church. As a denomination, we are deeply thankful to the men and women who are committed to the continuing transformation of the RCA as well as the greater church in fully encouraging and nurturing the gifts of women for ministry within the kingdom of God. To this effect the CFW is called to focus upon and nurture women's gifts in order to ensure and increase their opportunities in the RCA and the church as a whole, today and in the future. The Commission for Women and the RCA recognize that there is still much work to do.

God calls all members of the RCA to commit themselves fully to the work of the kingdom

and to utilize all their Spirit-given gifts in leadership and service. While over 50 percent of RCA members are female, females comprise less than 20 percent of the ordained ministers of Word and sacrament in the RCA (according to the RCA database). Of those, approximately 14 percent are currently without charge (as compared to only 10 percent of ordained males). As God continues to transform the RCA and the church as a whole we hope and pray that the percentage of women serving in churches as deacons or elders continues to grow, and that the percentage of females serving in denominational offices and ministries continues to grow as well. While it is important to recognize and appreciate the number of women who currently hold ordained offices, it is also clear that the RCA must continue to encourage all of its women to utilize all of their gifts and calls.

The RCA's desire is to build the kingdom of God through the revitalization of existing churches and ministries as well as by planting new churches both here at home and abroad. The RCA desires to work wherever there is a need to hear God's word and strengthen God's people.

The Commission for Women met twice this season, once in Grand Rapids and again in February via Google Hangouts, a computer audio/video chat website. The commission received some letters from concerned members and pastoral staff at a couple of different RCA churches. One case had resulted from the removal of women's names and thus the exclusion of women from that church's ballot to select elders and deacons. Another case involved blatant discrimination against women in the church, resulting in unacceptable working conditions for and the eventual departure of some of the staff. The Commission for Women drafted letters of thanks to the complainants and letters to the churches in question alerting them to the commission's awareness of the issues and asking and advising them to seek ways in which to invite and welcome female laity more fully into the work of the church.

The CFW recognizes that there will be disagreement among the people of God, both within the RCA and between denominations. Most of these disagreements arise from a deep desire to interpret Scripture correctly and in a way that honors God and God's Word. God calls us to bear with one another in love, to listen to one another with respect, and to keep open the lines of communication with humility, despite our differences, for the benefit of the kingdom of God.

As a result of needing to address these letters, the commission discussed ways in which we might disseminate further information to both male and female seminarians as well as female laity and church staff persons who might find the information useful. To that end one commission member crafted an outline of the appeals process for use in addressing unlawful practices or procedures, either accidental or deliberate, within churches. Another member wrote a short article designed to aid in conflict communication and resolution for use in a variety of situations. Two others wrote briefs outlining and discussing the issue of complementarianism, defining it for those who may not be familiar with it and explaining its theological underpinnings and subsequent effects on the participation of women within congregations that hold to it. Much of this information will be supplied as web content on the women's ministries section of the RCA website: www.rca.org/women.

The Commission for Women desires to introduce gender awareness training to the RCA. Although it has not yet been realized, the commission will continue to work toward that goal.

This year the Commission for Women will host a luncheon for the participants of the General Synod Seminarian Seminar. The purpose of the luncheon will be to raise awareness both of the commission as a resource, and of potential roadblocks that young leaders

may experience even as they pursue ministry and leadership in a denomination in which gifts are valued equally regardless of gender.

The Commission for Women would like to submit the following recommendation:

R-61
To instruct the General Synod Council to amend the Transformed and Transforming document so that the fifth bullet point under "Equipping Emerging Leaders of Today and Tomorrow" reads:

Cultivating diverse and healthy leaders, both male and female, within the total membership of the body of Christ, so that churches can thrive. (ADOPTED)

A motion was made and seconded from the floor to reconsider R-61. The delegate making the motion confirmed to the president that he or she had voted with the majority.

VOTED: To not reconsider R-61.

Report of New Brunswick Theological Seminary

Building a New Future

Isaiah wrote, "I am about to do a new thing; now it springs forth, do you not perceive it?" (43:19).

A New Campus

New Brunswick Theological Seminary (NBTS), the oldest educational institution in the RCA and the first seminary in North America, was founded in 1784 and moved to New Brunswick, New Jersey, in 1810. In 1856 the seminary purchased land a few blocks north of the building it had shared with Rutgers College, and our present campus was born. In the 1960s it was significantly altered with the construction of a new seminary building and housing for students.

In the past year, after signing agreements with Rutgers University and DEVCO, the Development Corporation of New Brunswick, the seminary has retained about three and a half acres for the construction of a new campus along College Avenue. When this report is shared with the General Synod, it is expected that the new, debt-free campus will have been completed with a move-in date of mid-summer 2014.

The new 30,000-square-foot seminary building will be ecologically sensitive, technologically smart, and designed for the unique needs of our student body. There is a beautiful courtyard between our new building and the historic Gardner Sage Library, with an acre of parking just north of both facilities. The new seminary building also has a 1,200-square-foot suite dedicated to the denominational staff of the RCA. Housing for international and domestic students who require it will be provided in a dedicated floor of a new private apartment building being constructed just half a block from our campus. We are both grateful for and delighted with our new campus and expect to dedicate it to the glory of God and the service of the church on Reformation Day, October 31.

A New Comprehensive Campaign

With our new campus we have undertaken the largest fundraising campaign in the history of the seminary. The $8 million comprehensive campaign, entitled "Building a New Future," was initiated in January 2014 and will conclude after three years at the end of 2016. We are deeply thankful that our closest friends committed more than $4 million in gifts and pledges so we could begin our journey halfway home!

The focus of the campaign is to underwrite new or expanded endowments for student scholarships, faculty development, future capital needs, and a chair and center in Global Christianity, as well as needed improvements for the Gardner Sage Library and support for our annual Seminary Fund.

A New Center in Global Christianity

In 1884, Horace G. Underwood graduated from NBTS and a year later was sent by the Presbyterian Church in the United States as a missionary to Korea. Now, more than a century later, his name is held in deep respect by the Presbyterian Church in Korea, which counts him as its founder and now claims 20 percent of the Korean population as its own.

In honor of Dr. Underwood and his remarkable witness in Korea, as well as that of three

additional generations of Underwoods, about five years ago the seminary initiated a drive to endow an Underwood Chair and Center in Global Christianity. There is little doubt that New Brunswick was perceived in the nineteenth century as one of the leading seminaries in the United States sending missionaries around the world to share the love of God. As we give thanks for names like Abeel, Cantine, Scudder, and Zwemer, to name just a few, it has become our vision to understand mission in a post-colonial world where interfaith dialogue and cooperation are one of the greatest challenges.

A significant gift of $350,000 from the Luce Foundation will initiate the Underwood Center for Global Christianity in the fall of 2014 as we continue to seek to triple the $500,000 we have received toward endowing the chair and center.

A New Commitment to Technology

The invention of the printing press is often connected to the birth of the Reformation in the sixteenth century. It is becoming apparent that the technologies of the past three decades are changing how the church and its educational institutions do their work in a new time of renewal. NBTS has spent the past year retooling so we can utilize distance learning in new ways to extend our mission into the world. It is expected that in the fall of 2014, 30 percent of our courses will utilize distance learning technologies as we explore how our dominantly regional seminary can again become available to national and global communities.

A single but significant example of the power of new technologies was a seminar cosponsored by New Brunswick Theological Seminary and Stellenbosch University of South Africa that explored the reception of the Belhar Confession in our two countries. It was amazing to remain in New Brunswick but to be visually and virtually present with our colleagues in South Africa for this three-hour seminar.

A New Challenge

The most important challenge for a majority of seminaries in North America is the dramatic decline in enrollment in Master of Divinity degree programs. It has been estimated that a majority of seminaries, including NBTS, have lost about 30 percent of their ministerial degree students over the past five years. As one would expect, this has caused considerable economic hardship as well as an opportunity for missional reflection.

Analyses of this sudden decline have included the economic struggles in the United States as well the decline in membership of congregations. As local congregations find it increasingly difficult to call and compensate full-time pastors, it appears that fewer candidates are being called into ministry.

Our response to this significant challenge has been to redouble our efforts to express our core mission to form women and men for ministry in new and creative programs that are congregationally attentive, technologically smart, and fully responsive to the contextual needs and visions of our partners. It should be noted that RCA students who attend NBTS are provided with seventy-five dollars off normal tuition rates, a generous gift made possible through the theological assessment.

A New Vision for Theological Education

In 1784, when the General Synod appointed John Henry Livingston as the first professor of theology on these shores, the seminary marked its birth. After decades of debate and discussion, a decision was made to stop the 150-year tradition of training our pastors in the

Netherlands and birth a theological institution in the United States. The synod wanted to make theological education more accessible and more contextual.

As new visions for theological education blossom in North America and, indeed, around the world, we believe that accessibility and contextualization remain foundational to our future. With the initiation of evening courses for bi-vocational and part-time students almost forty years ago, NBTS has led the way in making seminary education more accessible. This accessibility is also reflected in our tuition and fee schedule—which makes us the most affordable seminary in the New York/New Jersey region, in the expansion of our course offerings into weekend times, and through distance learning technology. Our commitment to making theological education contextual and thus applicable to the ministry communities of our students remains strong through our extensive field education network of more than a hundred sites throughout the metro-urban area as well as the call of professors who have deep roots in congregational ministry.

God is doing a new thing in theological education, and it is our call to discern it and become partners with God in a world hungry for hope and thirsty for grace.

Report of Western Theological Seminary

The mission, identity, and vision statements of Western Theological Seminary (WTS) guide its life together:

Mission Statement

It is the purpose of Western Theological Seminary to prepare Christians called by God to lead the church in mission.

Identity Statement

Western Theological Seminary is an evangelical and ecumenical community of faith and learning in the Reformed tradition that serves the church of Jesus Christ. In covenant with the Reformed Church in America, Western equips men and women for Christ-centered, biblically based, theologically integrated, culturally sensitive, mission-oriented Christian leadership.

Vision Statement

By 2020, Western Theological Seminary will be a nationally recognized center that forms leaders to empower, renew, and plant congregations and ministries that participate in God's ongoing redemptive work in the world. (In the fall of 2013, the seminary began a new strategic planning process. One outcome of that process was to change the seminary's vision statement from "In 2020 Western Theological Seminary will be a recognized center for preparing leaders to revitalize existing congregations and start new ones" to "By 2020, Western Theological Seminary will be a nationally recognized center that forms leaders to empower, renew, and plant congregations and ministries that participate in God's ongoing redemptive work in the world." This change was approved by the seminary's board of trustees in February 2014.)

UPDATE ON THE LIFE AND WITNESS OF WESTERN THEOLOGICAL SEMINARY

Financial Support

Western Theological Seminary enjoyed another strong year of giving in 2012–2013. Giving to all funds topped $5.4 million. This was a slight increase from the year before, and these are the only two non–capital campaign years in the seminary's history when total giving topped $5 million. Among the gifts was a charitable gift annuity with a face value of $2 million, the largest annuity in the seminary's history. In addition, the seminary was able to raise the necessary funds to create new faculty office space in our atrium, renovate our Academic Affairs office suite, and raise funds to begin a new endowment in Christianity and Literature in honor of beloved late professor Dr. James I. Cook. Also, members of the class of 1963 made special commitments to mark the fiftieth anniversary of their graduation from Western. Over four hundred thousand dollars has been pledged through bequests and other forms of planned giving to support the seminary's faculty development fund.

The seminary is grateful for the wonderful gifts, prayers, and encouragement that support the fulfillment of its purpose to prepare Christians called by God to lead the church in mission.

Grants Awarded to the Seminary

A full picture of giving during the 2013–2014 fiscal year will be provided in next year's General Synod report. However, Western Theological Seminary has received three important grants this year that are impacting the institution.

The first came from Lilly Endowment Inc. for a new initiative to strengthen the quality of preaching. This $500,000 grant allows the seminary to expand its Bast Preaching Initiatives by creating preaching-focused learning communities of eight to ten people following the Journey group and Ridder Church Renewal models. These models have shown that transformation happens best when people learn together over time, in and out of their context, and then share their learning with others. The groups will be comprised of college students, seminary students, and pastors. Lindsay Small is leading the implementation of the grant with assistance from a Bast Advisory Team of Timothy Brown, Ron Rienstra, Trygve Johnson, Denise Kingdom-Grier, Erin Beckerink, Jill Ver Steeg, Brian Keepers, Karen Barker, Jeff Barker, and Jon Brown.

The second grant, also awarded by Lilly Foundation Inc., is part of its Theological School Initiative to Address Economic Issues Facing Future Ministers. WTS was one of sixty-seven theological schools in the United States to receive $250,000 to examine and strengthen financial and educational practices to improve the economic well-being of future ministerial leaders. The seminary plans to use its funding to research the systemic nature of student debt, provide financial counseling and economic education to its students, and explore creative partnerships with undergraduate institutions to lower the cost of a seminary education. Jeff Munroe, vice president of advancement and communications, will lead the work of this grant.

The third grant was awarded from the Arthur Vining Davis Foundation in Jacksonville, Florida. The foundation approved a $200,000 grant to support the expansion of Ridder Church Renewal. Ridder, a partnership that includes the seminary, the Reformed Church in America, and the Christian Reformed Church in North America, continues to attract interest as it offers an effective process for personal and corporate transformation in pastors and congregations. Journey, Western's continuing education arm, will continue to shepherd the Ridder Church Renewal program.

General Synod Professor Retirement

The Rev. Dr. Dennis Voskuil will retire on June 30, 2014, after twenty years of service to Western Theological Seminary. Dennis served on the faculty and administration since 1994 as president and the Marvin and Jerene DeWitt professor of church history. During his tenure at Western, Dennis enhanced the community life for seminary faculty, staff, and students; led the seminary in articulating its mission of "Preparing Christians called by God to lead the church in mission"; initiated curriculum changes; launched the distance learning master of divinity degree program and graduate certificate in urban pastoral ministries program; raised funds to support building expansion, continuing education, and endowment growth; engaged students with a love for church history and an understanding of its impact on the church; and nurtured the seminary community's continued growth as disciples of Jesus Christ. WTS is grateful for his faithful service.

Dennis and his wife, Betty, who had previously retired from the Reformed Church in America after serving as director of Reformed Church World Service and diaconal ministries and as hunger education coordinator, intend to celebrate the blessings of time with three children and their spouses and nine grandchildren. They will continue to devote themselves to the work of the church and to the gospel of Jesus Christ. Dennis will teach as an adjunct professor at Western Theological Seminary and serve as a senior research fellow at the Hope College A. C. Van Raalte Institute.

In thanksgiving for more than four decades of ministry and service to the Reformed Church in America and to Western Theological Seminary as president, professor, pastor, champion of church history, mentor, and friend, the following resolution is offered:

R-62
To adopt the following resolution:

BE IT RESOLVED that the two hundred eighth regular session of the General Synod of the Reformed Church in America meeting at Central College in Pella, Iowa, in the month of June 2014, offers thanks to God for years of inspired and faithful service by the Rev. Dr. Dennis Voskuil to the Reformed Church in America at Trinity Reformed Church, Kalamazoo, Michigan; Hope College, Holland, Michigan; Third Reformed Church, Holland, Michigan; and Western Theological Seminary, Holland, Michigan; and for Dr. Voskuil's dedication to teaching and scholarship, devotion to the life and witness of the Reformed Church in America, passion for the gospel, and commitment to the continued education of disciples of Jesus Christ that has nurtured and encouraged students, colleagues, and congregations; and

BE IT FURTHER RESOLVED that the two hundred eighth regular session of the General Synod of the Reformed Church in America, on behalf of the Reformed Church in America, expresses to Dennis Voskuil its gratitude, admiration, and affection, and offers its prayers for years of health, love, and joy in continued learning and service to Christ and his church. (ADOPTED)

R-63
To declare the Rev. Dr. Dennis Voskuil professor emeritus of the General Synod. (ADOPTED)

With Gratitude and Hope
Rev. Dr. Dennis Voskuil
General Synod Professor Emeritus

It is with a grateful heart that I address the synod today.

I am grateful for the privilege of serving the Reformed Church in America for forty years as a pastor, teacher, president, and General Synod professor of theology.

On behalf of my wife, Betty, who has also served the RCA, I want to thank you for nurturing us, supporting us, and praying for us during times of celebration, and during times of crisis and illness.

How wonderful it is to be part of a caring and praying denomination—a spiritual family.

Thank you, brothers and sisters in Christ.

Allow me to conclude on a note of hope.

As a student of American Christianity, and more specifically the RCA, I am fully aware of the challenges that we face as a denomination.

The trend lines indicate that a growing number of Americans and Canadians do not identify themselves with the Christian faith.

This is especially true among the "millennials," those young people who have come into adulthood since the year 2000.

Nearly all denominations are experiencing decline in membership and church attendance.

Moreover, there are growing legions of young "church-less Christians" who tell us that they love Jesus but want nothing to do with institutional Christianity.

A few years ago *Newsweek* featured a cover with these words printed in bright red on a black background: "The Decline and Fall of Christian America."

Is it any wonder that many Christians are discouraged and dismayed about the future of our faith?

As leaders of the RCA you are well aware of the challenges that face our denomination.

Despite laudable programs of revitalization and multiplication, we are struggling to be faithful to the Great Commission.

Moreover, we are in danger of being polarized because of disagreements over issues such as homosexuality and the role of women in the church.

But, my friends, despite all the trendlines and all the challenges ahead of us, we are people of hope.

We are people of hope because we trust a sovereign gracious God who loves the church of Jesus Christ.

We are people of hope because Jesus Christ is the head of the church, which is his body.

We are people of hope because Jesus promised his disciples that the gates of hell shall not prevail against the church.

The gates of hell shall not prevail against the church!

As we move into the future we will experience challenges that will require changes in approaches, methods, and programs.

Change will continue to occur. It must occur.

But as we change in order to more effectively reach our culture with the gospel of hope, let us employ the building blocks of our rich heritage:

- A Reformed theology of grace
- Standards of faith born out of the cauldron of history
- A representative presbyterial polity
- Worship that is centered in the Word
- Theologically-prepared leadership
- A missional impulse—local and global
- A willingness to be led by the Holy Spirit

It is with gratitude and with hope that I share these strengths of our heritage as we meet the challenges of today and tomorrow.

As I move toward retirement I am confident that the Reformed Church in America will continue to serve Christ with integrity and faithfulness, but more importantly my students—young millennials, those who will serve the church in this future—agree. A student from California concluded his essay exam for RCA History and Missions online course with these words:

> The future of the RCA is very bright and I am happy to be part of it. I look forward to being more connected to the deep heritage of the RCA and its continued work for the sake of the glory of God in Christ Jesus (Bobby Schuller essay examination, April 2014).

Amen!

Thank you!

Faculty

Western Theological Seminary appointed new faculty this year.

Kristen Deede Johnson is the associate professor of theology and Christian formation. Kristen, a previous member of the faculty of Hope College, earned her Ph.D. in political theology at St. Andrews University in Scotland.

Chuck DeGroat serves as associate professor of pastoral care and counseling and senior fellow of Newbigin House of Studies. Chuck worked on the pastoral staff of City Church San Francisco, headed the counseling center there, and co-founded Newbigin House of Studies. He has a Ph.D. in pastoral care and counseling.

John Brogan is the dean of formation for ministry. John previously served as the dean of students at Northwestern College in Orange City, Iowa. His Ph.D. is in New Testament.

Ben Conner is the associate professor of Christian discipleship. Ben, a former Young Life area director in Williamsburg, Virginia, earned his Ph.D. in missiology at Princeton Theological Seminary.

Theresa Latini returned to the seminary as professor of practical theology and pastoral care. Theresa taught at WTS from 2005 to 2007 and then spent six years at Luther Seminary (St. Paul, Minnesota) teaching in pastoral theology and ministry, congregational leadership, and community care. Her Ph.D. is in practical theology.

Contract Faculty Appointment

Christopher Dorn served as visiting assistant professor of theology and ethics for the 2013-14 academic year. Christopher is a 1999 graduate of WTS and earned his Ph.D. from Marquette University. He most recently worked at the World Communion of Reformed Churches in Geneva, Switzerland.

Celebrating Faculty Accomplishments

WTS faculty members have published for both the academy and the church in the last twelve months.

Kristen Deede Johnson, associate professor of theology and Christian formation, and Peter Boumgarten coauthored "Earthly Peace in the Halls of City Schools," in *Corners in the City of God: Theology, Philosophy, and The Wire*, edited by Jonathan Tran and Myles Wertnz (Cascade Books, 2013).

Kyle Small, associate professor of church leadership, served on an editorial team with Sharon Callahan, et al., eds., on *Handbook of Religious Leadership*, 2 vols. (Sage Publications, June 2013). Small also authored "Formation of Christian Leaders: Forming Faithful and Just Actions for the Sake of the World" with Sharon Callahan, et al. eds., *Handbook of Religious Leadership*, 2 vols. (Sage Publications, June 2013) and "Walking the Neighborhood for the Face of God," a response to Alan Roxburgh's "Practices of a Missional People" in *The Journal of Missional Practice*, Issue 3 (December 2013).

Theresa Latini, professor of practical theology and pastoral care, coauthored the book *Transforming Church Conflict: Compassionate Leadership in Action* with Deborah van Deusen Hunsinger (Louisville, KY: Westminster John Knox, 2013). She wrote a chapter titled "The Church as Mother: The Theme of Union in Christ in Luther and Calvin's Ecclesiology" in *Calvin and Luther: The Unfinished Conversation* (Gottingen: Vandenhoeck & Ruprecht, 2013), and a peer-reviewed article, "Ecology of Vocation." She was the contributing author of *Journal of Religious Leadership* 12/1, Spring 2013. Latini also posts biweekly in the blog, *The Twelve: Reformed Done Daily,* the12.squarespace.com/theresa-latini (2011–present).

Chuck DeGroat, associate professor of pastoral care and counseling, wrote "Becoming Ourselves: Anthropological Musings for Christian Psychologists" in *Religions 2014*, 5(1), 268–276 (peer reviewed), and "On Being Generously Reformed" in *The Twelve*, January 2014. DeGroat also authored *Toughest People to Love* (Eerdmans, May 30 release). His blog may be followed at chuckdegroat.net.

Todd Billings, Gordon H. Girod research professor of Reformed theology, authored "The Contemporary Reception of Luther and Calvin's Doctrine of Union with Christ: Mapping a Biblical, Catholic, and Reformational Motif," a chapter in *Calvin and Luther: The Continuing Relationship*, ed. R. Ward Holder (Göttingen: Vandenhoeck & Ruprecht, 2013) 158–75; "John Calvin and the Sacrament of the Lord's Supper: A Contemporary Appraisal," a chapter in *Restoration through Redemption: John Calvin Revisited*, ed. Henk van den Belt, Studies in Reformed Theology series (Leiden: Brill, 2013) 171–84; and "Recovering Our Confessions: Coming to Know and Love the RCA's Standards," *RCA Today* magazine, Winter 2013, 32–37.

Robert Van Voorst, professor of New Testament, published *Readings in Christianity*, 3rd ed. (Stamford, CT: Wadsworth-Cengage Learning, 2013); *RELG: World*, 2nd ed. (Stamford, CT: Cengage Learning, 2013). He also wrote "Jesus in Non-Christian Sources" (with Craig A. Evans), in Joel Green, editor, *Dictionary of Christ and the Gospels*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2013, pp. 414–419).

Ron Rienstra, assistant professor of preaching and worship arts, wrote two articles: "Good Worship: Articulating Standards of Excellence in Worship without Becoming the Liturgy Police," *Liturgy,* 29.2 (April 2014) and "Audio Technology in Worship: Keeping the Central Things Central," *Cross Accent*, Vol. 21, No. 3 (November 2013).

Carol Bechtel, professor of Old Testament, revised her Kerygma curriculum, *Job and the Life of Faith: Wisdom for Today's World*.

George Hunsberger, professor of missiology, wrote "Missional Church and the Doctor of Ministry Degree" in *Journal of Christian Ministry* (online journal of the Association for Doctor of Ministry Education) No. 5, pp. 1–26. 2013; "Can Public Theology and Missional Theology Talk to Each Other? Imagination and Nuance for the Church's Public Practices" and "Rejoinder to William Storrar," in *Cultural Encounters*, 8(2), pp. 5–18, 23–24. 2012 (appeared in early 2013); "Building an Inculturation Alliance: Gospel and Cultures in Africa and North America" in *Journal of Adventist Mission Studies*, 8(1) Spring, pp. 81–87. 2012 (appeared in early 2013); and several entries in *Feasting on the Gospels: Matthew, Volume 2*, Cynthia A. Jarvis and E. Elizabeth Johnson, eds. (Louisville: Westminster/John Knox Press, 2013).

Re-accreditation

Western Theological Seminary, like all accredited seminaries, is required to apply for re-accreditation. The accrediting agency, the Association of Theological Schools, examined the seminary's degree programs and their effectiveness in November 2013. The ATS Board of Commissioners released its final report in February 2014, which granted its approval of the seminary's educational programs for ten years.

Enrollment

Overall enrollment is up slightly from last year's count of 255. During the 2013–14 academic year, a total of 275 students were enrolled: 122 candidates in the residential master of divinity (MDiv) program, 66 candidates in the distance learning M.Div. program, and 19 in the Newbigin House cohort. There were 126 RCA candidates enrolled in all MDiv programs. Students were also enrolled in the doctor of ministry program, in the master of theology program, the master of arts program, the graduate certificate in urban pastoral ministry program, and as non-degree students.

New Degree Program

Responding to the need for a more flexible degree program, the faculty of Western Theological Seminary created a new master of arts (MA) degree. This fully online program can be completed in two years with an equal combination of required courses and electives, allowing students to focus on what interests them most. The MA was designed to provide men and women with the resources for thoughtful and competent Christian leadership in a broad range of ministry settings. The Commission on Accrediting of the Association of Theological Schools has approved this degree program, and the first cohort of students began in August of 2013.

Newbigin House of Studies

Newbigin House of Studies (NHS) is a partnership program between Western Theological Seminary and City Church San Francisco to train and equip pastors and congregations for effective, faithful city-center ministry. This partnership has brought a new cohort of MDiv students, called the Newbigin Cohort, into the seminary's distance learning MDiv program with specially designed coursework aimed at urban ministry and urban church planters. NHS students will complete the MDiv in four years of coursework and internships in city centers.

Curriculum Revision

The faculty and board of trustees approved a new academic calendar that will govern both residential and distance learning programs. This means that students will have greater flexibility in earning their degrees.

Racial and Ethnic Diversity Initiatives

C.J. Kingdom-Grier has been appointed as assistant to the president for racial initiatives, taking the lead in assisting Western Theological Seminary toward a future freed of racism, advising seminary leaders in strategic plans to create a culture of racial/ethnic hospitality, and connecting with students and outside people and agencies.

Beardslee Library

After twenty-eight years as director of Beardslee Library, Paul Smith retired June 30, 2013. Paul also served as associate professor of theological bibliography. On his departure, Paul noted that his biggest challenge was charting a course through the sea of databases, websites, books, and journals so that ultimately as students worked through the information they would truly hear God's Word speak to them at a deep level.

Ann Nieuwkoop was appointed interim director of Beardslee Library. Since becoming associate director in 2003, Ann has coordinated, implemented, and supervised all aspects of the day-to-day operations of the library.

Journey

Western has made several strategic moves to enhance the work of Journey, its continuing education branch.

Due to the enormous growth in Ridder Church Renewal, the receipt of a $500,000 Lilly preaching grant, and expanded programming offered through Journey, the seminary has restructured the leadership of Journey. Steve Vander Molen was appointed the director of

Journey effective February 1. Steve previously served as associate director of advancement specializing in church relations and as a Ridder Church Renewal facilitator. He retains some targeted advancement responsibilities in addition to his new role leading all aspects of Journey.

Keith Derrick will now focus his efforts as the associate director of Ridder Church Renewal (RCR). Keith played a strong role in the growth of RCR during the past years and is passionate about his new role as its associate director. RCR has become enormously successful in ways that are strategic to the seminary's life and witness together with the church.

Lindsay Small has been hired as associate director of the Bast Preaching Program. In this role, Lindsay will be responsible for implementing a grant from the Lilly Endowment that focuses on a new initiative to strengthen the quality of preaching. She will also manage existing programs under the Bast umbrella: the Bast Preaching Festival, Summer Preaching Fellowship, and Bast Resident Preacher Program.

Pam Bush has been hired in the role of associate director of discipleship. Her work shepherds the learning of a number of Journey groups and theme groups; she also leads the annual Transition into Ministry Summit, which focuses on themes of transition and support for leaders in their first five years of ministry.

Petitions approved by the Board of Trustees of Western Theological Seminary

The Board of Trustees approved the request from the Classis of Zeeland for an alternate means of meeting the Hebrew portion of the biblical languages requirement for Daniel DeVries**.**

The Board of Trustees granted Fred Johnson permission to substitute upper level Old and New Testament courses for the biblical languages courses required for the MDiv degree and the Certificate of Fitness for Ministry.

The Board of Trustees granted Kara Lepley permission to substitute upper level Old and New Testament courses for the biblical language courses required for the MDiv degree and the Certificate of Fitness for Ministry.

The Board of Trustees granted Adam Lorenz permission to substitute upper level Old and New Testament courses for the biblical language courses required for the MDiv degree and the Certificate of Fitness for Ministry.

The Board of Trustees granted Paige Convis permission to substitute upper level Old and New Testament courses for the biblical language courses required for the MDiv degree and the Certificate of Fitness for Ministry.

Report of the Ministerial Formation Certification Agency

General Synod exercises oversight of ministerial formation and the standards for preparation for ministry through its two seminaries and the Ministerial Formation Certification Agency (MFCA).

The MFCA possesses a deep commitment to developing faithful, educated, and evangelical Reformed leaders. Its purpose is the preparation of men and women for the ministries of Christ and his church, most specifically those called to the office of minister of Word and sacrament.

The MFCA Board of Trustees continues to operate under policy governance. The board stays abreast of the MFCA program through the monitoring reports of the director, and there have been intentional efforts to focus on visioning and policy development.

The board has found the director's interpretation of this past year's monitoring reports to be appropriate, and the director has been found to be in full compliance with the expectations outlined within policy governance. The reports generated have provided outcomes that include survey results from candidates, committee members, and board members.

The work of the MFCA emphasizes quality care of candidates, which demands significant financial resources. We have been operating under a deficit budget the last two years, drawing from reserves to meet the difference. Despite the deficit the board continues to prioritize keeping costs affordable for all candidates. As we balance our commitment to our mission and good stewardship of resources the board has moved to one in-person meeting per year and other meetings via technology. We are eager to continue conversations regarding long-term funding for the ongoing work of our agency.

At its October 2013 meeting, the MFCA Board of Trustees revised its mission statement and interpretation, which follows below.

MFCA Mission Statement

The Ministerial Formation Certification Agency (MFCA) exists to strengthen the ministry of Word and sacrament in the Reformed Church in America by awarding Certificates of Fitness for Ministry to specific groups of candidates and working cooperatively with partners inside and outside the RCA to broaden opportunities for diverse ministerial formation.

Board Interpretation

By the authority delegated to it by General Synod, the MFCA Board, Certification Committee members, and staff continue to accomplish this mission by doing the following:

- Awarding the Certificate of Fitness for Ministry to RCA candidates graduating from non-RCA seminaries (via Reformed Candidates Supervision and Care, RCSC) or pursuing an approved alternate route (AAR).
- Through the RCSC and AAR certification committees and staff, evaluating the progress of candidates and their continuation in and completion of the process leading to the Certificate of Fitness for Ministry, as their achievements dictate.
- Periodically ensuring that the RCA Standards for Preparation for Ministry are upheld in the oversight of the Certificate of Fitness for Ministry and are reviewed, with recommendations made to the appropriate RCA body if the MFCA board believes changes would be appropriate.

- Providing graduate-level courses designed to meet the standards for the Certificate of Fitness for Ministry.
- Collaborating with and providing counsel to congregations and classes in the care and nurture of candidates for the ministry who are seeking the Certificate of Fitness for Ministry through the MFCA.
- Interpreting and advocating for the work of the MFCA to the larger church.

Given the continuing significant changes in the RCA and its official goals as expressed by Transformed and Transforming, current church climate, and changes in technology and the contexts of pastoral education, the MFCA will adapt and broaden its methods of accomplishing this mission, and will seek to work with all the partners God provides to accomplish this work, with special emphasis on the following:

- Adapting its operations and programs as necessary to embrace a multiracial future freed from racism.
- Arranging for instruction in Spanish and other languages to ensure that talented candidates of all backgrounds can pursue appropriate pastoral education.
- As appropriate given our polity, working with classes and institutions to enhance educational opportunities for commissioned pastors and others and to encourage a seamless transition to study for ministry of Word and sacrament where possible.

The last paragraph of the mission statement interpretation has been rewritten not only to align the MFCA mission with the denomination's Transformed and Transforming goal, but also to reflect new efforts that have occurred this past year and a much broader understanding of how the MFCA can potentially serve diverse populations. The initiatives referred to above will be explained in greater detail below.

Spanish Options and Relationship with Gordon-Conwell Theological Seminary (Hispanic Ministries Department)

Since January 2013 the MFCA has cooperated with Gordon-Conwell Theological Seminary (GCTS) and their Hispanic Ministries Department in providing seminary education in Spanish. Latino MFCA candidates with various backgrounds are welcomed into the Graduate Diploma Program by the GCTS Hispanic Program. This program is available to individuals who do not possess an undergraduate degree and who are able to show they are capable of graduate-level academic work. There is also a 75 percent reduction in tuition available to our candidates. This gesture provides access to graduate-level seminary education for RCA candidates who otherwise would not qualify by helping to overcome two significant hurdles that many candidates face: academic ineligibility for reasons of inadequate undergraduate training and lack of finances.

The courses are offered by the GCTS Hispanic Department, which has its home in the Boston area, in locations where our candidates tend to reside. Courses have been offered in Orlando, Florida; Phoenix, Arizona; and Paramount, California. Announcements regarding future courses are forthcoming and will be highlighted in the MFCA News Feed (http://rca.org/mfca).

The MFCA program has also incorporated Spanish-assisted sections in other courses. During the spring 2014 semester there was a Spanish section in the Seminar for Pastoral Formation. The English instructor was Jaco Hamman and the Spanish assistant was Fernando Jensen. The RCA Standards course also included a Spanish section when it was offered in Holland, Michigan, the last week of May. Janelle Lopez-Koolhaas assisted Scot Sherman. These courses allow candidates to meet the requirements toward the Certificate of Fitness for Ministry and ordination as minister of Word and sacrament.

Course and Program Become Accessible to Non-MFCA Candidates

The expansion of the MFCA program has resulted in opportunities for those not officially enrolled in the Certificate of Fitness for Ministry. The MFCA Board of Trustees has intentionally opened up courses and programs to others who might benefit from our offerings. This includes commissioned pastors, ministers transferring their ordination credentials from other groups or denominations, and other leaders who have an interest in personal development.

Courses and programs that can serve other audiences include the following:

Basic Greek Tools (online)
Basic Hebrew Tools (online)
Clinical Pastoral Training (Southern California seminar)
Credo, Summary of Christian Doctrine (online)
Seminar of Pastoral Formation (hybrid: online and one-week residential)
RCA History and Missions (online)
RCA Polity (online)
RCA Standards (one-week intensive class)
RCA Worship (one-week intensive class)

Certificates of Fitness Awarded

The Board of Trustees awarded nineteen Certificates of Fitness for Ministry, seventeen through the RCSC process and two through the AAR process.

Reformed Candidates Supervision and Care (RCSC)

Nola Byrum Boezeman	Classis of Mid-Hudson
Samuel Travers Clover	Classis of New York
Rachel Anne Daley	Classis of Brooklyn
Susan J. Hetrick	Classis of the Southwest
Joshua M. Johnson	Classis of Minnesota
Jeffrey David Knol	Classis of North Grand Rapids
Grant S. Mulder	Classis of Chicago
David James Nearpass	Classis of the City
Garry Dean Nyenhuis	Classis of West Sioux
Matthew Lynn Ploeger	Classis of Cental Iowa
Alan Russell Salwei	Classis of West Sioux
Eric Norman Schalk	Classis of North Grand Rapids
Tricia Suzanne Sheffield	Classis of New York
David Joonghyun Sung	Classis of Nassau-Suffolk
Dan M. Turis	Classis of Lake Erie
Marjorie Ann Vander Wagen	Classis of Chicago
Regina Rong-Quei Wang	Classis of California

Approved Alternate Route (AAR)

Andrew Thomas Fields	Classis of the City
Paul Henry Heidebrecht	Classis of Canadian Prairies

Report of the General Synod Professorate

In 2011, several amendments to the *Book of Church Order* took effect concerning the office of General Synod Professor. Among other changes, the *BCO* now describes that office—defined in terms of the "ministry of teaching within the RCA as a whole" as well as the "preparation and certification of candidates for…ministry"— as something to be exercised not only individually but also collectively. And to fulfill the collective function, it calls for a corporate body, the professorate, to include all the holders of the office. This is the professorate's fourth annual report to the General Synod.

We have met twice in the past year: in New Brunswick, New Jersey, on October 18–19, 2013, and in Holland, Michigan, on February 21–22, 2014. At the September meeting we welcomed Cornelis Kors, who was elected at last year's synod, as our newest member. The February meeting was the last before the retirement of our dear longtime colleague Dennis Voskuil, whose proposed designation as professor emeritus we welcome.

Our work over the course of the year has included conversations and consultations with other bodies and individuals within the RCA, either at our initiative or theirs. In June 2013, representatives of the professorate met with members of the Commission on Theology and the Church Multiplication Team for a discussion of the meaning of apostolicity and of how the apostolic movement relates to a Reformed understanding of the church. The issues in this discussion remain pressing; the Commission on Theology is currently working on a paper that, we trust, will help focus these as the discussion continues. We also have been in discussion with Earl James, the RCA's executive coordinator for multiracial initiatives and social justice, about development of a paper on the Reformed foundations for social change, advocacy, and justice.

In addition, two representatives from the professorate participated in meetings of the General Synod Council (GSC) in 2013 as the GSC reflected on the church-wide Discovery process, developed its proposal for the fifteen-year goal of Transformed and Transforming to be presented to General Synod, and then, in the fall, began implementing that goal. Our role was to help make theological reflection a part of the process. We since have given much thought to the process and our participation in it, and in the light of these are asking how Reformed theological reflection might become more consistently a part of all decision-making processes in the RCA—not only within the continued implementation of the goal but in other contexts as well—and how we might help to foster that reflection. We have been in further conversation with the leadership of the GSC about all of this, presenting ideas that we hope will bear fruit in the coming year.

We have also begun to take some time among ourselves to reflect on issues that arise in our own teaching and research. In our February meeting we discussed a stimulating paper by Tom Boogaart reflecting critically and biblically on the notion that human beings are "stewards" of creation.

Finally, we have been active this year as always in matters of theological education and the formation of persons for ministry. We are represented on the Call, Care, and Standards Collaboration Group, and are sharing with that group the task of evaluating the RCA's eight Standards for the Preparation for Ministry. We are also represented on the committees of the Ministerial Formation Certification Agency that recommend the granting of the Certificate of Fitness for Ministry to students at non-RCA seminaries and candidates pursuing the Approved Alternate Route (AAR) to ordination. We also set and evaluate the written examinations for the AAR candidates.

In all of these discussions and other endeavors, we are continuing to explore the new pos-

sibilities of our collective role. We are grateful to have been charged to take on this role, and as we do so, we are deeply sensible of our responsibility to the church. We solicit your prayers and your advice.

Respectfully submitted,

John Coakley, moderator, together with the entire professorate, including Carol Bechtel, Tom Boogaart, Tim Brown, Jim Brownson, Cornelis Kors, Renee House, Allan Janssen, Gregg Mast, Leanne Van Dyk, and Dennis Voskuil

Report of Central College

Founded in 1853, Central College of Pella, Iowa, cherishes its long-standing, strong, covenantal relationship with the Reformed Church in America that began in 1916. Nine percent of Central students are members of the RCA, and many other Christian denominations are represented by the study body.

Central is active in serving populations both locally and around the globe while providing meaningful experiences for students. The college was pleased to host Intersections International in October 2013. Central also deepened its partnership with the Collegiate Churches of New York through the development of a social justice summer program in New York City.

Partnerships around the Globe

Central is honored to partner with RCA churches and initiatives. Meredith Drive Reformed Church of Des Moines is creating a downtown presence as part of its outreach to refugee families, and Central is a partner in this consequential endeavor. Students from several courses including intercultural communication, child and adolescent development, human relations, the immigrant experience, and teaching English as a second language volunteer with children and families who have relocated to Iowa to escape violence in their home nations. This unique partnership allows Meredith Drive Reformed Church to expand its ministry; new Iowans receive English language instruction and other support from volunteers, and Central students partake in an extraordinary learning experience.

Earl James, executive coordinator of multiracial initiatives and social justice for the RCA, and Cheri Doane, director of community-based learning for Central, are collaborating on the project Amplify Your Voice, which will promote the development of advocacy as an expression of compassion, collaboration, and civic participation. The goal is to develop a tool kit for youth who demonstrate leadership among peers in the faith community and adult youth group leaders. Youth were invited to Central's campus for a retreat in June 2014 for training on how to facilitate reflection as preparation and processing of experiences in advocacy for persons in poverty and other marginalized populations.

In July 2013, Central hosted riders from the bicycle journey Sea to Sea: Cycling to End Poverty, an RCA and Christian Reformed Church in North America collaborative endeavor that raised $1.8 million. The college provided rooms and laundry facilities to the riders, and staff helped plan and facilitate a community-wide welcome and worship service, held outdoors on Central's campus. Funds were raised for Reformed Church in America Global Mission. Additionally, mini-grants provided funds to nonprofit anti-poverty agencies around the United States and Canada, including five Iowa organizations.

An important part of learning in the Central academic community is being engaged in community life and serving others. In fact, 90 percent of students are involved in service, and approximately 60 percent of students complete academic service-learning, which ties service to specific classroom learning. Research demonstrates students who engage in service, especially academic service-learning paired with classroom work, have a more positive sense of personal efficacy, personal identity, and spiritual growth. Service-learning builds leadership and communication skills and has a positive effect on social responsibility. Research also shows service-learning can facilitate cultural and racial understanding. Each academic year, three hundred students participate in service-learning at more than one hundred community partner sites in central Iowa. The relationship is reciprocal—students both learn from the partners and serve them. The culture of service-learning is engrained in the Central experience. More than forty courses in fifteen departments include a component of sustained, semester-long service. All Central international program sites offer service opportunities. Similarly, Central annually devotes a day in April to send students, faculty, and staff into more than a dozen communities to work together on eighty to ninety volunteer projects.

Service is not just a part of the curriculum. The Central Symphonic Wind Ensemble toured the Dallas, Texas, area in January 2014 and used the trip for service outreach. Members donated many needed hats, gloves, and scarves to Crossroads Community Center for the Homeless and performed a special concert for the Golden Acres Living and Rehabilitation Center.

The student-athlete experience is not only about success in academics and athletics but also is committed to engaging in community service projects. The student athlete advisory committee (SAAC) hosted a blood drive for eighty-six donors in conjunction with LifeServe of Des Moines, Iowa, in November 2013. SAAC also ran a canned food drive collecting more than six hundred cans for Helping Hands in Knoxville, Iowa; the Pella Community Food Shelf; the Salvation Army in Newton, Iowa; and Grace Church in Newton. All Central athletic teams competed against each other in the penny wars and raised money to donate to children's cancer research. The Central softball team worked with Mahaska County YMCA Challenger League, playing softball with mentally and physical challenged adults on Sunday afternoons. The softball team members also worked with the Miracle League in Des Moines throughout the year playing softball games with physically challenged children.

Campus ministries has led many valuable, life-changing experiences for students. A car wash for World Vision supported an adopted student from Romania whom Central students have sponsored for nine years. Bundled Bottoms, in partnership with Many Hands for Haiti, collected T-shirts to turn into diapers for Haitian families. Students built homes in southern Texas with salvaged materials from demolished buildings, hosted a clothing drive for poverty stricken areas in southern Texas, served the homeless on Sundays in tandem with Joppa Ministries in Des Moines, and planned and participated in fun nights throughout the year for Angel Tree children who have an incarcerated parent. In November 2013, students blessed underprivileged families in Ottumwa, Iowa, with food and clothing distributions, and the campus ministries justice team hosted an ethical shopping fair to further educate students about human trafficking, sustainability, and worker rights in relation to everyday consumer products.

Central organized three fall-break mission trips in 2013 for students and staff. The team in Colorado Springs, Colorado, assisted with flood clean up and sandbagging at the Campus Crusade for Christ camp. The group in Jackson County, Kentucky, received a trailer of donations for the Jackson County Ministries thrift shop and completed projects around the campus. Other students worked on a house in Attica, Iowa; volunteered at the Bibles for

Missions thrift shop; worked on various projects at Lake View camp; and performed a highway clean-up to serve the Pella area over fall break.

Students traveled to McAllen, Texas, for the annual winter mission trip in January 2014. The team built houses, served meals, organized a kids' carnival, volunteered at the schools and completed needed community service projects.,

Three spring-break trips in March 2014 returned students to McAllen in addition to serving the areas of Wichita Falls, Texas, and Pignon, Haiti. The McAllen trip was an extension of the January work, and the Wichita Falls team built a Habitat for Humanity home for a family. In Haiti, students laid the foundation for a sewing center, which trains local women on sewing and starting businesses. The center is supported by the work of Many Hands for Haiti and the Bundled Bottoms program.

Service is not just for students and faculty at Central—service is engrained throughout the academic community. For example, the facilities planning and management team led a project to donate used student furnishings to Food for the Poor, the largest international relief agency in the United States according to *The Chronicle of Philanthropy.* Gently used dorm furnishings were donated to an orphanage in Jamaica. The facilities planning and management department also hosts the Pella community commercial e-cycling event, where Marion County businesses dispose of eight thousand pounds of electronic waste in an environmentally responsible way. Central employees load Midwest Electronic Recovery trucks throughout the day, keep records, and collect minimal charges and donations.

Collegiate Church, Intersections International

Intersections International promoted mutual understanding and dialogue while in residence at Central from October 28 to 31. Intersections International works in communities of conflict by promoting peace through dialogue and uses direct-service programs, advocacy, and educational and informational outreach. It is a global initiative of the Collegiate Churches of New York in New York City.

The week's theme, "Welcome the Stranger," included dialogue between central Iowa military veterans and civilians, intended as a community-building and social-healing exercise. Other programming covered a range of topics including lesbian, gay, bisexual, and transgender (LGBT) issues; values-based leadership; global peacemaking initiatives; and the role of the arts in change for social justice. Six members visited Central, including Robert Chase, founding director of Intersections International. The group led workshops, classroom presentations, and a teach-in, and hosted a public convocation. The visit prompted various blogs and newsletters to further develop the conversation.

The Collegiate Churches of New York is also supporting a pilot social justice program directed by Central faculty. The 2014 summer experience will feature ten internship opportunities with a social justice focus in an urban setting for Central students through this unique partnership with the Collegiate Churches of New York. The internships will combine academic coursework and social-justice training with an internship in an area supported by the four congregational-based ministries of the Collegiate Church—Fort Washington, Marble, Middle, and West End churches—as well as with Intersections International.

Conclusion

Central teaches future leaders to leave campus empowered to make an impact in this world.

The prayers, gifts, and support of the individual churches of the RCA are vital to the heart and mission of Central. The college celebrates its covenant with the RCA and is truly blessed to be a part of the RCA family.

Report of Hope College

Hope College welcomed John C. Knapp, Ph.D., as its twelfth president this past year. Dr. Knapp's leadership experience includes higher education and business, and his scholarship includes multiple books and articles on leadership ethics, issues in higher education, and the intersection of faith and work. His promise to the Hope community is to continue the integration of Christian faith formation into the education of young people.

The Higher Learning Commission of the North Central Association of Colleges and Schools (HLC) recently completed its work on Hope College's ten-year reaffirmation of accreditation, a process that began more than two years ago with a comprehensive self-study. The HLC report noted the following strengths:

- Hope's institutional mission is well known, supported, and understood by all constituencies.
- Hope's Christian commitment is evident, especially as expressed by students through chapel participation.
- Hope's faculty and staff are highly committed to students and to the greater good.
- Hope has a vibrant community of engaged students who value their Hope College education.
- The college is forthright and transparent in reporting financial information.
- Hope's Board of Trustees fulfills its fiduciary duties well and is commended for inclusion of faculty trustees.
- Hope College has a strong culture of assessment and a mature program to link data to academic improvement and budget decisions. This commitment is also evident in Hope's many specialized accreditations.
- Hope maintains excellent data on enrollment, including transfer, persistence, and completion statistics.
- Hope College's overall fiscal condition is unusually strong.
- Hope's physical plant is a special point of pride: a beautiful, "ultra-clean" campus.

Hope College recently embarked on what will be a top-priority process to develop a comprehensive strategic plan that will guide the college over the next decade. The entire college community—faculty, staff, students, administration, and trustees—is involved in each step of the development of a plan that will be adaptable to new challenges and opportunities that present themselves in the future. The plan will also be the measure by which institutional decisions are made over the next ten years.

Hope College's Christian mission directs the college to prepare students to be leaders in a global society. To this end the college is moving toward becoming a more globally integrated organization—a college where the activities of every unit, academic or otherwise, are directed in part with a view toward engaging the world. Hope College strives to be a college where the academic program is linked more intentionally with admissions, advancement, student development, and campus ministries to ensure that we take advantage of the manifest opportunities both here and abroad to pursue Hope's mission.

Interest from prospective students continues to be strong, and the college's projected goal

is to admit 820–840 new students for fall 2014. Overall applications are at an all-time high and applications from out-of-state, domestic minorities, and international students are all on an upward trend. For the first time in a decade the number of applicants with ties to the RCA is also increasing.

U.S. News and World Report this year ranked Hope College in the top 1 percent of all U.S. colleges and universities for undergraduate research and creative activity, and among the top twenty liberal arts colleges in the category of Best Undergraduate Teaching. The college is consistently awarded more National Science Foundation grants for undergraduate research than any other liberal arts college in the country.

Hope College continues to excel in intercollegiate athletics. As a member of the Michigan Intercollegiate Athletic Association and the National Collegiate Athletic Association Division III, Hope sponsors twenty sports for men and women. The teams have earned 244 MIAA championships and have won thirty-four Commissioner's Cup titles. Through the winter season of this academic year, Hope College Athletics added to their total MIAA conference titles by winning men's golf, volleyball, men's basketball, and women's basketball championships. It marked the fifth time Hope has won both basketball titles in the same season.

Co-curricular activities and spiritual life activities abound on the Hope campus. There are ninety student organizations supported by Student Life with a range of interests in areas such as academics, athletics, arts, multicultural life, politics, recreation, religious life, and Greek life. Chapel is offered three times a week and is usually filled to standing-room-only capacity with students, faculty, and staff coming together for thirty minutes of praise. Similarly, our Sunday evening worship service, The Gathering, draws a capacity crowd each week.

The college is filled with anticipation over major building projects underway—the Kruizenga Art Museum and the Jack H. Miller Center for Musical Arts. Soon work will also begin on the Jim and Martie Bultman Student Center. All three new buildings will serve the campus as well as the larger community for many years to come.

Financially, Hope is in an enviable position. Through prudent fiscal responsibility the college has finished the past forty-five fiscal years with a balanced or surplus budget. There is no deferred maintenance on any of the buildings or facilities, and our endowment is growing.

The Hope College campus is beautifully maintained and proudly boasts hundreds of trees and green areas encompassing 165 acres. It is intertwined with the city of Holland such that one cannot visit one without visiting the other. The city of Holland has been labeled an "All American College Town" and ranks second in the nation for well-being by Gallup-Healthways. It was recently named the safest mid-sized city in America in a study by State Farm. The beautiful beaches of Lake Michigan are nearby, and the area is filled with exciting opportunities for outdoor life. Downtown Holland, literally steps from the Hope College campus, is a charming area of retail shops, coffee houses, and restaurants. The campus is, in a word, idyllic.

Report of Northwestern College

Mission

Northwestern College is a Christian academic community engaging students in courageous and faithful learning and living that empowers them to follow Christ and pursue God's redeeming work in the world.

Learning Commons Opened August 2013

The Jack and Mary DeWitt Learning Commons opened in August at the start of the year. The new facility—housing the library, tutoring center, multimedia laboratory, spacious lounge, coffee bar, and many areas for collaborative study—and campus entrance have transformed campus in magnificent ways. The building has quickly become popular with students and is always busy with activity. The dedication ceremony was both joyful and touching, with key donors Jack and Mary DeWitt and family members and Frank, Drew, and Jean Vogel and family members, along with past presidents Jim Bultman and Bruce Murphy, in attendance. It was an event the campus will not soon forget. President Christy shared tidings from former president Friedhelm Radandt during the ceremony:

> It is with singular joy and profound gratefulness to God that I congratulate you and the Northwestern College community on the dedication of the Jack and Mary DeWitt Learning Commons. There can be no doubt that the learning commons marks the conclusion of what in the early 1980s seemed a daring plan—the creation of a quadrangular area by placing Christ Chapel at what was then the intersection of Sixth Street SE and Central Avenue. At the time, we merely dreamed of an equally imposing academic building adjoining the other side of that avenue. What was a far-reaching and totally undefined idea has now become reality in the learning commons—complete with a welcoming entrance to campus from the center of Orange City—a reality that accelerates the many academic advances of recent decades and that entrusts the Northwestern community with a formidable and very attractive campus.
>
> What joy we discover in recognizing that hand-in-hand with the development of the physical campus there winds, visible to all from one presidency to the next, the unifying thread of faithfulness to the Christ-centered mission of higher education to which Northwestern is irrevocably wedded. It's that faithfulness that characterizes the education your students receive, just as it honors the history on which you build.

Renovated Ramaker Center Opens August 2014

The former library has undergone a yearlong renovation and is slated to open in August 2014. The Ramaker Center will hold student development offices including residence life, student programs, campus ministries, career development services and intercultural offices. In addition, the facility will house the Franken Leadership Center and offices for global education, integrated general education, the honors program, and student government. The exterior of the building was re-bricked and given a facelift to bring it up-to-date and blend better with other campus buildings. One of the new key features is a walk-through corridor and entrance/exit on the north side of the building onto the campus green.

New Athletic Practice and Training Facility to Break Ground Fall 2014

In August 2014, Northwestern will break ground on a new athletic practice and training facility adjacent to the Rowenhorst Student Center. The DeWitt Physical Fitness Center could no longer accommodate the demands of the increased number of athletes and con-

tinued need for non-athletic student recreation. Building a space for indoor athletic practice became a high priority as it will reduce or eliminate the necessity of very early-morning or late-night team practices. It will also address safety concerns created when teams are practicing in the same space being used simultaneously by the public.

Funds have been raised for the new thirty-three-thousand-square-foot facility that will serve all athletic teams by providing a dedicated space for strength training and conditioning. The facility will include a multipurpose area for team practices, an athletic conditioning space, batting and pitching cages for baseball and softball, hitting nets and a putting green for golf, and a weight room for athletes.

Student Wins Irene Ryan Acting Award

Two theatre students won Irene Ryan acting recognition at the Region V Kennedy Center American College Theatre Festival (KCACTF) for undergraduate and graduate students. Senior Alex Wendel and his scene partner Gerrit Wilford, a sophomore, were one of two acting pairs from among more than three hundred selected to advance to the national KCACTF event at the Kennedy Center in Washington, D.C., in April. Wendel also won the Irene Ryan classical acting award and Wilford won best partner. In addition to this honor, two other students were recognized for their acting ability, and junior Rowan Sullivan's ten-minute play was one of the six selected from more than one hundred entries for performance at the KCACTF.

Byron Noordewier Named 2013 NAIA Wally Schwartz Faculty Athletic Representative of the Year

Biology professor Byron Noordewier was named the 2013 Wally Schwartz Faculty Athletics Representative of the Year by the NAIA. This illustrious award, initiated in honor of past NAIA vice president of legislative services and NAIA hall of famer Wally Schwartz, recognizes a faculty athletics representative who exemplifies the loyalty, enthusiasm, and honesty displayed by Schwartz during and beyond his time at the NAIA.

Noordewier, who has been on Northwestern's faculty for twenty-five years, has spent much of that time as a liaison between academics and athletics, earning the respect and admiration of administrators in both sectors of the college. He has been involved with the Great Plains Athletic Conference (GPAC) since its inception in 2000–01, including serving two years as GPAC president and five years as GPAC eligibility chair. His leadership and input have been an integral component in the GPAC's growth and development over the past fourteen years, which inspired GPAC Commissioner Corey Westra to nominate Noordewier for this national honor.

First-Year Seminar

First-Year Seminar (FYS) enjoyed its inaugural year in 2013–14. The foundation of the college's First-Year Experience, FYS serves as an introduction to college in general, the Christian liberal arts, Northwestern College, and Reformed theology. The small size of First-Year Seminar classes—no more than sixteen students per section—encourages deep discussions and close friendships. The course itself involves extensive reading, writing, and speaking focused on four questions reflected in the two great commandments of Matthew 22: Who am I? Where am I? Who are my neighbors? and How will I live in the world? Wrestling with those questions in a Christian academic community, students become more thoughtful, reflective, and faithful persons—equipped with the knowledge, skills, and virtues they need to succeed at Northwestern and beyond.

The First-Year Seminar encourages interdisciplinary thinking—the hallmark of a liberal arts education. Classes are taught by carefully selected faculty from a wide variety of fields who are committed to the integration of faith and learning.

ELECTION OF OFFICERS

The Rev. Gregory Alderman, pastor at Christ Community Church in Carmichael, California, was elected General Synod president. Elder Evan Vermeer, president of the Regional Synod of the Heartland and elder at First Reformed Church in Sioux Center, Iowa, was elected General Synod vice president.

CLOSE OF GENERAL SYNOD

WORSHIP SERVICE AND ADJOURNMENT

The closing worship service was held at Douwstra Auditorium and began at 9:45 a.m. on June 17, 2014. The service was led by the Rev. Carl Boersma, worship leader John Chisum, and a worship team comprised of Charlie Koopman, Martha Koopman, Austen Shueler, and Matthew Terlouw. An offering was taken for The Peace Project (a mission partnership between the RCA and World Vision), the work of which was discussed by Dr. Charlie Abou Saada. The Word was preached by the Rev. Dustyn Keepers, the Rev. Josh Van Leeuwen, and seminarian Steven DeVries. Mr. Russell Gasero, RCA archivist, and the Rev. James Brumm read the necrology report. The sacrament of communion was celebrated, the Rev. Dr. Thomas De Vries and the Rev. Greg Alderman serving as co-celebrants. The Rev. Gregory Alderman and Mr. Evan Vermeer were installed as General Synod president and vice president, respectively. Closing prayer was offered by the Rev. Gregory Alderman. The closing worship service concluded at 11:11 a.m. Thus, the 208th General Synod of the Reformed Church in America adjourned at 11:11 a.m. on Tuesday, June 17, 2014.

STATISTICAL REPORTS OF THE CLASSES

The statistics given in the statistical tables are for the calendar year ending December 31, 2013, unless otherwise indicated. Churches and pastors are listed as of the latest reports from the stated clerks received before printing deadlines.

ABBREVIATIONS

Adh—Adherents
AP—Associate Pastor
Assmnts—Assessments (General Synod, Regional Synod, Classis)
Avg Wshp Attnd—Average Worship Attendance
Bapt—Baptisms
Bapt Mbrs—Baptized Members
Cert—Received on Certificate
Conf—Received on Confession
Conf Mbrs—Confessing Members
Congr Purpose—Congregational Purposes
CP—Commissioned Pastor
Decd—Deceased
Household—Church Households
Inact Mbrs—Inactive Members
LP—Lay Pastor
Mbrs—Members
M/C—Minister under Contract or Assistant Pastor
Other—Other Removals from Roll
Other Contrib—Contributions for non-RCA Programs and Institutions
PC—Planting Chaplain
PE—Preaching Elder
PM—Planting Minister
RCA Contrib—Contributions for RCA Programs and Institutions
RET M/C—Retired Minister under Contract
SC—Student under Contract
SP—Senior Pastor
Total Mbrs—Total Membership
Trans—Transferred Out

KEY TO FOOTNOTES

Headings 18a through 18e relate to Total Income (Column 18) and reflect amounts included from the following categories:

18a—Income from other than living donors (e.g., bequests, investment income, or interest income of any type).

18b—Special offerings for building expansion, property investment, land purchases, new building construction, major renovation, or capital fund drives.

18c—Funds received from RCA assemblies or institutions (e.g., salary supplement, program aid, or grants).

18d—Income from property, programs, or associations that support the church budget (e.g., income from rentals, cemetery, nursery school, fellowship clubs, etc.).

18e—Total offerings received as part of regular or weekly offerings (e.g., checks, currency, stock, etc.).

SYMBOLS

* Minister of another denomination, preaching elder, commissioned pastor, or student contract serving an organized RCA church (see Supplement D in the *General Synod Directory*).
\# Statistics printed from previous year
• Incomplete data
•# Partial data filled in with statistics from previous year
† Non-RCA minister or lay pastor serving an RCA church plant

STATISTICAL REPORTS OF THE CLASSES

Alphabetically by classis:

Classis	Abbreviation	Page
Albany	ALB	316
British Columbia	BC	328
Brooklyn	BKLN	418
California	CAL	334
Canadian Prairies	CANP	330
Cascades	CAS	338
Central California	CC	340
Central Iowa	CI	374
Central Plains	CP	376
Chicago	CHI	390
City	CITY	344
Columbia-Greene	C-G	318
Dakota	DAK	378
Delaware-Raritan	D-R	402
East Sioux	ES	382
Greater Palisades	GPAL	406
Holland	HOL	350
Illiana-Florida	I-F	392
Illinois	ILL	396
Lake Erie	LE	354
Mid-Hudson	M-H	420
Minnesota	MINN	384
Montgomery	MONT	320
Muskegon	MUSK	356
Nassau-Suffolk	N-S	424
New Brunswick	NB	410
New York	NY	426
North Grand Rapids	NGR	358
Northern Michigan	NMI	360
Ontario	ONT	332
Orange	ORNG	428
Passaic Valley	PASV	414
Pleasant Prairie	PP	386
Queens	QUE	430
Rochester	ROCH	322
Rockland-Westchester	R-W	434
Rocky Mountains	RM	346
Schenectady	SCNY	324
Schoharie	SCHO	326
South Grand Rapids	SGR	362
Southwest	SW	348
Southwest Michigan	SWM	366
West Sioux	WS	388
Wisconsin	WIS	398
Zeeland	ZEE	370

Alphabetically by regional synod/classis:

Regional Synod/Classis	Abbreviation	Page
ALBANY		
Albany	ALB	316
Columbia-Greene	C-G	318
Montgomery	MONT	320
Rochester	ROCH	322
Schenectady	SCNY	324
Schoharie	SCHO	326
CANADA		
British Columbia	BC	328
Canadian Prairies	CANP	330
Ontario	ONT	332
THE FAR WEST		
California	CAL	334
Cascades	CAS	338
Central California	CC	340
City	CITY	344
Rocky Mountains	RM	346
Southwest	SW	348
THE GREAT LAKES		
Holland	HOL	350
Lake Erie	LE	354
Muskegon	MUSK	356
No. Grand Rapids	NGR	358
Northern Michigan	NMI	360
So. Grand Rapids	SGR	362
Southwest Michigan	SWM	366
Zeeland	ZEE	370
THE HEARTLAND		
Central Iowa	CI	374
Central Plains	CP	376
Dakota	DAK	378
East Sioux	ES	382
Minnesota	MINN	384
Pleasant Prairie	PP	386
West Sioux	WS	388
MID-AMERICA		
Chicago	CHI	390
Illiana-Florida	I-F	392
Illinois	ILL	396
Wisconsin	WIS	398
THE MID-ATLANTICS		
Delaware-Raritan	D-R	402
Greater Palisades	GPAL	406
New Brunswick	NB	410
Passaic Valley	PASV	414
NEW YORK		
Brooklyn	BKLN	418
Mid-Hudson	M-H	420
Nassau-Suffolk	N-S	424
New York	NY	426
Orange	ORNG	428
Queens	QUE	430
Rockland-Westchester	R-W	434

Summary of organized churches by regional synods 436
Grand totals 436
Summary of new church starts by regional synods 438

2013
STATISTICAL
TABLES

Regional Synod of Albany CLASSIS OF ALBANY

Stated Clerk Nancy Landrigan, 29 Elwood Rd, Delmar, NY 12054-2403; 518-439-5400
Treasurer Robert Goodman, 28 Mountainview Ave, Albany, NY 12208-1015; 518-482-0649

				Membership															Stewardship		Contributions			
												Average	Gains		Losses			Bapt						
CHURCHES	PASTORS			Househld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worship Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Asmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
New York																								
(1)Albany, Bethany	Funderburke, Peggy	SP	09/08	53	70	9	0	79	18	49	0	0	1	2	0	0	0	160,460	7,127	5,795	4,628	17,550	142,910
(2)Albany, First	Cox, Susan	M/C	02/12																				
	Paartberg, John	SP	11/03	138	192	179	63	434	17	106	1	2	1	6	27	3	0	2,021,264	17,862	39,481	30,001	87,344	1,933,920
(3)Albany, Third	Behan, Rick	SP	10/08	35	48	0	4	52	6	35	3	0	0	0	0	0	0	139,884	4,871	1,062	9,983	15,916	123,968
(4)Castleton, Emmanuel	Gieser, Dirk	SP	01/14	83	121	149	23	293	34	85	0	2	1	5	7	4	0	287,115	11,439	12,015	9,420	32,874	254,241
(5)Clarksville, Community	Vacant		04/12	61	72	37	0	109	33	40	0	0	1	1	0	0	0	80,091	6,599	2,853	876	10,328	69,763
(6)Colonie, Community	Cornwell, Bruce	SP	01/89	76	109	33	23	165	21	88	9	5	2	2	0	2	3	220,140	9,559	2,571	6,970	19,100	201,040
(7)Coxsackie, Second	Lewis, Carolyn	SP	06/04	40	68	76	13	157	51	43	3	0	0	0	0	0	0	141,098	5,895	1,619	6,300	13,814	127,284
(8)Delmar	Corlett, David	SP	01/00	375	288	275	128	691	177	208	9	4	2	0	0	5	1	508,174	25,869	31,600	22,500	79,969	428,205
(9)Delmar, Unionville	Kendall, Thomas	RET M/C	06/91	47	62	20	13	95	14	45	0	0	0	5	0	1	0	96,201	5,455	4,020	5,223	14,698	81,503
(10)East Berne, Second	Van Heest, Timothy	M/C	06/07	14	17	4	13	34	10	12	0	0	0	0	1	0	0	28,313	1,672	1,088	1,106	3,866	24,447
(11)East Greenbush, Greenbush	Jones, David	SP	09/05	113	173	6	32	211	42	91	6	1	0	6	0	1	2	279,332	14,078	9,650	7,147	30,875	248,457
(12)Feura Bush, Jerusalem	Vacant		11/12	74	46	2	1	49	3	30	2	0	0	2	0	1	0	86,550	3,872	1,150	1,000	6,022	80,528
(13)Feura Bush, Onesquethaw	Bogerd, Eric	SP	12/11	38	54	0	7	61	10	47	0	5	0	2	0	0	0	83,012	4,663	1,502	11,201	17,366	65,646
(14)Glenmont, Community	Vacant		06/13	30	37	28	5	70	15	20	0	0	0	4	1	0	0	52,229	4,487	1,750	900	7,137	45,092
(15)Knox	Van Heest, Timothy	M/C	06/07	38	53	32	34	119	16	43	0	0	0	3	0	1	0	91,909	2,013	1,800	4,020	7,833	84,076
(16)New Baltimore	Kerr, Susan	SP	09/06	26	40	3	7	50	15	34	1	0	1	1	3	2	1	119,846	3,344	500	3,900	7,744	112,102
(17)Rensselaer, Blooming Grove	Brumm, James	SP	07/00	34	94	178	86	358	35	58	0	0	0	3	0	1	0	144,940	9,415	0	151	9,566	135,374
(18)Selkirk, First Bethlehem	Ratmeyer, Harlan	SP	09/02	77	114	34	0	148	10	70	2	2	0	4	0	2	0	213,476	10,079	6,854	3,713	20,646	192,830
(19)Westerlo	Vacant		04/09	18	30	12	1	43	8	25	1	0	0	0	0	1	0	43,913	2,656	795	1,595	5,046	38,867
(20)Wynantskill, First	Alpaugh, Dawn	SP	06/14	63	111	44	46	201	6	74	3	0	8	7	8	1	0	174,416	8,711	8,964	4,980	22,655	151,761
		Total		1,433	1,799	1,121	499	3,419	541	60	40	21	17	53	47	25	7	4,972,363	159,666	135,069	135,614	430,349	4,542,014

General Synod Professor
Janssen, Allan
Mast, Gregg

Inactive
Krug, Peter

Retired
Baird, Charlene
Blahut, Eric
Cooper, David
De Beer, Leonard
Elswick, Albert
Favale, Joseph
Guinta, Frank
Hiemstra, Carl
Janssen, Allan
Kendall, Thomas
Le Fevre, Benjamin
Loux, Joseph
Magee, John
Nuovo, Victor
Pruiksma, Richard
Stockhoff, Ronald
Suess, LeRoy
Tellier, Norman
Van Oort, Glenn
Van Oort, Sylvester
Wilbur, William

Specialized Ministry
Brower, David
Krutz, Roger
Morgan, Barbara
Norton-Levering, Abigail
Westhuis, W. Ross

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	143	0	0	36,573	123,744
(2)	1,602,485	13,300	9,240	201,389	194,850
(3)	60,000	6,050	0	19,238	54,596
(4)	110,868	0	0	28,198	148,049
(5)	20	0	0	8,333	71,738
(6)	9,150	1,000	0	21,087	188,903
(7)	89,500	0	0	1,546	50,052
(8)	16,205	0	0	52,188	439,781
(9)	9,787	1,902	0	7,138	77,374
(10)	0	1,227	0	5,715	21,371
(11)	468	0	2,175	85,265	191,424
(12)	35,496	0	0	18,659	32,395
(13)	2,400	10,445	0	0	70,167
(14)	8,000	0	0	17,675	26,554
(15)	1,365	10,520	0	9,677	70,347
(16)	57,900	10,300	0	7,157	44,489
(17)	1,082	3,395	0	23,305	117,158
(18)	33,830	65,507	0	3,048	111,091
(19)	0	0	0	15,473	28,440
(20)	12,425	6,376	0	13,145	142,470

Regional Synod of Albany CLASSIS OF COLUMBIA-GREENE

Stated Clerk Gary L. De Witt, PO Box 473, Wallkill, NY 12589-0473; 845-895-2194
Treasurer Linda Guntert, 521 Oak Hill Rd, Hudson, NY 12534-3705; 518-672-7604

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
												Gains		Losses			Bapt						
				Housihld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Conf (8)	Cert (9)	Trans (10)	Deed (11)	Other (12)	Infant (13)	Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
New York																							
(1)Athens, First	Hamm, Norman	M/C	10/10	32	49	65	13	127	24	47	7	1	0	1	0	0	0	54,971	4,086	1,575	0	5,661	49,310
(2)Catskill, First	Christian-Tipple, Joanna	M/C	01/14	17	20	11	5	36	3	14	0	0	0	1	3	0	0	62,465	3,660	2,291	667	6,618	55,847
(3)Catskill, Kiskatom	Vacant		09/12	38	52	73	31	156	14	37	9	1	0	0	0	0	1	141,278	4,682	872	2,424	7,978	133,300
(4)Chatham, First	De Witt, Gary	SP	10/05	26	30	21	10	61	15	45	1	0	0	3	0	2	0	93,428	3,407	0	0	3,407	90,021
(5)Claverack, Dutch	Vacant		02/12	129	126	53	0	179	33	75	2	0	0	3	0	0	0	170,680	10,640	10,540	3,846	25,026	145,654
(6)Copake, West Copake	Vacant		02/13	59	50	13	3	66	20	45	10	0	0	4	0	1	3	72,900	4,256	0	2,997	7,253	65,647
(7)Coxsackie, First	Vacant		06/13	35	54	61	17	132	13	52	3	4	1	0	1	7	0	138,563	4,511	0	11,305	15,816	122,747
(8)Germantown	Tipple, David	SP	04/06	30	37	1	27	65	8	32	0	0	0	2	0	2	0	108,362	3,149	1,200	612	4,961	103,401
(9)Germantown, Livingston Memorial	Vacant		01/08	18	21	6	1	28	3	21	0	0	0	0	0	1	0	27,915	2,042	2,800	1,924	6,766	21,149
(10)Ghent	McClure-Long, Nancy	SP	04/08	44	59	52	0	111	27	45	2	0	0	4	45	2	1	121,219	5,277	370	6,726	12,373	108,846
(11)Hudson, First	Vacant		09/12	14	16	0	0	16	4	15	0	0	0	1	3	0	0	44,000	1,872	0	792	2,664	41,336
(12)Hudson, Mt Pleasant	Tipple, David	SP	04/06	43	42	0	14	56	15	32	0	0	0	2	0	1	0	81,477	3,916	3,550	970	8,436	73,041
(13)Kinderhook	Visser, Rudolph	SP	02/09	58	64	21	2	87	41	94	0	0	0	2	0	2	0	206,700	7,402	2,000	2,500	11,902	194,798
(14)Livingston, Linlithgo	Vacant		12/07	16	19	0	0	19	2	7	0	0	1	0	2	2	0	16,007	1,958	4,575	300	6,833	9,174
(15)Nassau	Van Kampen, Edward	RET M/C	05/10	38	35	6	1	42	11	23	0	0	0	0	0	1	0	53,205	2,809	900	971	4,680	48,525
(16)Philmont, Second Claverack	Herrick, Daniel	SP	09/02	23	35	0	0	35	0	25	0	0	0	3	0	0	0	50,060	3,320	0	504	3,824	46,236
(17)Pine Plains, Gallatin	Vacant		03/14	4	2	0	0	2	8	8	0	0	0	0	0	0	0	9,000	1,277	500	60	1,837	7,163
(18)Schodack Landing	Morgan, Barbara	M/C	03/01	12	13	7	4	24	14	18	3	2	0	2	0	1	0	7,305	851	0	0	851	6,454
(19)Schodack Landing, Dutch Muitzeskill	Vacant		08/11	35	51	64	20	135	12	40	3	0	0	0	0	1	0	84,655	4,085	2,910	5,795	12,790	71,865
(20)Stuyvesant	Vacant		03/14	16	14	1	0	15	10	16	0	0	0	1	0	0	0	32,712	1,277	225	1,075	2,577	30,135
		Total		687	789	455	148	1,392	277	34	40	8	2	29	54	23	5	1,576,902	74,477	34,308	43,468	152,253	1,424,649

	FOOTNOTES				
Chaplain	#	18a	18b	18c	18d	18e
Albert, Barbara	(1)	16,261	0	0	0	38,710
Graduate Study	(2)	11,530	0	0	22,500	28,435
Pettit, David	(3)	78,414	2,500	0	6,178	54,186
	(4)	14,571	0	0	33,436	45,421
Retired	(5)	25,342	691	0	14,725	129,922
Anderson, James	(6)	101	50	0	0	72,749
Bowen, John	(7)	5,493	0	0	4,785	128,285
Charnin, Robert	(8)	35,511	0	0	27,617	45,234
Van Kampen, Edward	(9)	9,135	0	45	9,600	9,135
	(10)	0	0	1,368	27,819	92,032
Without Charge	(11)	8,000	0	0	8,000	28,000
Brady, A. Martha	(12)	474	5,500	20,300	17,590	37,613
Brumm, Kathleen	(13)	40,000	5,000	0	6,700	155,000
Mill, Dennis	(14)	638	0	0	12,233	3,136
	(15)	1,593	0	0	13,319	38,293
	(16)	290	11,778	3,333	9,900	24,759
	(17)	0	0	0	6,000	3,000
	(18)	4	0	0	611	6,690
	(19)	7,948	0	0	10,625	66,082
	(20)	136	0	0	745	31,831

Regional Synod of Albany CLASSIS OF MONTGOMERY

Stated Clerk — Patricia Simmons, 424 Lodi St, Syracuse, NY 13203; 616-405-2185
Treasurer — Kenneth W. Palmer, 19 Walnut St, Mohawk, NY 13407; 315-866-6253

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Househld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
New York																							
(1)Alexandria Bay, Thousand Isles	McIlrath, Jeffrey	SP	06/13	52	80	10	16	106	49	91	0	0	0	3	0	0	0	173,682	7,862	16,354	8,200	32,416	141,266
(2)Canajoharie	Barnes, Miriam	SP	08/09	50	74	13	25	112	50	68	0	4	0	2	0	1	0	171,211	6,558	9,014	4,966	20,538	150,673
(3)Fort Plain	Ryan, Nancy	SP	10/98	40	56	26	11	93	13	54	0	0	0	1	7	1	0	86,010	5,554	2,000	10,000	17,554	68,456
(4)Fort Plain, Ephratah	Vacant		05/90	18	22	2	0	24	22	40	0	0	2	0	0	0	0	15,624	1,708	95	250	2,053	13,571
(5)Herkimer	Andersen, Mark	SP	07/05	47	75	40	24	139	27	60	1	0	2	2	0	1	0	212,068	7,178	3,267	27,785	38,230	173,838
(6)Mohawk	Engel, Brian	SP	10/05	94	114	178	31	323	97	116	2	5	0	11	3	5	0	163,213	11,794	3,125	5,330	20,249	142,964
(7)North Syracuse, Pitcher Hill Comm	Claggett, James	SP	10/11	66	100	22	19	141	3	58	3	0	0	1	2	1	0	145,011	9,486	6,724	4,090	20,300	124,711
(8)Owasco	de Waard, EJ	SP	12/12	56	53	0	35	88	25	70	0	0	0	0	0	0	0	152,397	6,494	11,089	450	18,033	134,364
(9)Sprakers	Vacant		12/08	12	14	3	2	19	5	10	0	0	0	0	0	0	0	26,848	940	2,925	4,582	8,447	18,401
(10)Sprakers, Currytown	Hoaglander, Donald	M/C	03/11	12	11	14	8	33	10	18	0	0	0	1	0	2	6	28,664	1,282	500	1,915	3,697	24,967
(11)St Johnsville, St Johns	Vacant		10/01	19	19	22	0	41	18	25	0	0	0	2	0	0	0	48,315	2,734	4,048	2,350	9,132	39,183
(12)Syracuse	Vacant		10/13	42	64	27	19	110	62	55	3	0	0	5	6	0	0	198,131	6,408	6,233	5,182	17,823	180,308
(13)West Leyden	Vacant		10/86	20	21	54	7	82	32	20	0	0	0	0	0	0	0	15,603	2,136	271	1,770	4,177	11,426
		Total		528	703	411	197	1,311	413	52	9	9	4	28	18	11	6	1,436,777	70,134	65,645	76,870	212,649	1,224,128

	FOOTNOTES					
	#	18a	18b	18c	18d	18e
Retired						
Perkins, Lucille	(1)	813	12,392	0	0	160,477
Specialized Ministry	(2)	82,961	0	0	3,939	84,311
Johnson, David	(3)	12,597	11,700	500	5,270	55,943
Simmons, Patricia	(4)	327	0	0	1,043	14,254
Vrooman, Robert	(5)	81,844	0	0	2,500	127,724
	(6)	1,299	0	1,000	13,932	146,982
Without Charge	(7)	18,000	0	0	8,739	118,272
Hoogheem, Daniel	(8)	600	0	0	0	151,797
Weldon, Kerri	(9)	2,057	0	1,707	4,745	18,339
	(10)	0	0	0	9,950	18,714
	(11)	5,665	6,607	650	100	35,293
	(12)	87,601	0	0	8,884	101,646
	(13)	495	0	0	2,027	13,081

Regional Synod of Albany CLASSIS OF ROCHESTER

Stated Clerk Anita Manuele, 21 Islington Way, Rochester, NY 14610-2734; 585-385-1157
Treasurer Jay Meerdink, Brighton Reformed Church, 805 Blossom Rd, Rochester, NY 14610; 585-758-7391

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
New York																							
(1)Clymer, Abbe	Livingston, Kristen	SP	10/12	94	177	68	50	295	1	140	9	0	0	3	0	0	3	221,661	13,715	28,861	25,651	68,227	153,434
	Livingston, Noah	SP	10/12																				
(2)Clymer, Clymer Hill	Beckerink, Erin	SP	06/02	55	85	51	30	166	74	87	4	4	0	2	6	0	1	134,320	8,919	31,887	6,282	47,088	87,232
	Beckerink, Michael	SP	06/02																				
(3)Interlaken	Fulkerson, Jason	SP	04/14	58	79	55	10	144	14	56	0	1	0	1	0	0	0	136,065	6,899	6,588	1,109	14,596	121,469
(4)Marion, Second	White, Donald	SP	08/90	79	124	52	53	229	25	105	2	0	0	2	0	1	0	294,340	11,200	8,478	28,504	48,182	246,158
(5)Newark, Woodlane Comm	Maag, Brian	SP	09/09	52	73	0	80	153	25	55	0	0	1	1	0	0	0	119,788	6,563	3,050	2,819	12,432	107,356
(6)Palmyra	Vacant		09/07	27	42	0	16	58	16	45	0	0	0	1	0	0	0	93,733	3,580	8,902	9,881	22,363	71,370
(7)Pultneyville	TenClay, Timothy	SP	05/10	87	144	0	110	254	25	82	0	2	0	2	0	1	0	400,555	11,695	10,204	10,324	32,223	368,332
(8)Rochester, Brighton	Ryder, David	SP	06/10	60	86	10	18	114	18	73	3	0	1	0	2	1	0	202,558	8,246	7,965	14,936	31,147	171,411
(9)Rochester, Lakeview Comm	Crawford, Blaine	SP	09/12	78	119	44	57	220	54	97	13	0	2	1	0	1	0	153,014	9,500	0	6,204	15,704	137,310
(10)Rochester, Trinity	Griswold, Daniel	SP	09/03	74	110	35	20	165	31	72	2	0	1	5	0	0	1	162,518	10,938	11,300	6,123	28,361	134,157
(11)Sodus, First	Eichenberger, John	SP	01/89	30	36	10	0	46	4	25	0	0	0	2	0	0	0	39,659	3,197	6,477	1,182	10,856	28,803
(12)Waterloo, Tyre	Perchitti, Thomas	*M/C	07/12	19	25	8	1	34	22	40	3	0	0	0	0	0	1	50,050	1,935	1,666	2,520	6,121	43,929
(13)Williamson	Morano, Richard	*PE	05/04	8	9	0	0	9	9	15	0	0	0	3	0	0	0	16,178	1,413	767	325	2,505	13,673
		Total		721	1,109	333	445	1,887	318	68	36	7	5	23	8	4	6	2,024,439	97,800	126,145	115,860	339,805	1,684,634

Chaplain
Luchies, Stephen

Missionary
Ford, F. Peter
Otterness, Richard

Retired
Damsteegt, Gordon
Hoffman, William
Kotun, John
Meyerink, Paul
Roberts, Eugene
Vander Weide, Nicholas

Specialized Ministry
Hann, Robert
Hodges, Suzanne
Reiff, Marcia

Without Charge
Ayala-Carmona, Juan

	FOOTNOTES				
#	18a	18b	18c	18d	18e
(1)	0	15,654	1,200	10,736	194,071
(2)	1,876	7,978	0	4,468	119,998
(3)	18,253	0	0	0	117,812
(4)	531	26,645	0	52,201	214,963
(5)	3,354	932	0	4,826	110,676
(6)	4,666	2,100	0	4,732	82,235
(7)	115,883	0	0	925	283,747
(8)	67,230	0	0	12,413	122,915
(9)	26	0	0	0	152,988
(10)	999	0	0	4,505	157,014
(11)	91	0	0	4,284	35,284
(12)	13,290	0	1,100	1,952	33,708
(13)	200	267	0	0	15,711

Regional Synod of Albany CLASSIS OF SCHENECTADY

Stated Clerk — Carol Troost, 7 Van Voast Ln, Scotia, NY 12302; 518-372-7502
Treasurer — F. James Burnetter, 4 Arbor Ln, Clifton Park, NY 12065; 518-371-2822

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Housihld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
New York																							
(1)Altamont	Luidens, Robert	SP	09/84	90	150	79	52	281	75	78	9	4	0	2	4	2	0	252,195	12,866	40,494	4,988	58,348	193,847
(2)Amsterdam, First Glenville	Faulkner, William	RET M/C	09/11	57	99	57	31	187	36	52	5	0	1	4	0	1	1	151,735	7,824	2,900	5,438	16,162	135,573
(3)Clifton Park, Christ Comm	Bosman, Johan	SP	03/04	145	203	94	49	346	13	142	11	1	4	10	0	1	0	398,384	19,563	28,880	0	48,443	349,941
	De Kruif, Lindsey	M/C	03/14																				
(4)Fort Edward, Fort Miller	Bailey, Charles	*M/C	09/72	48	53	66	14	133	10	53	4	0	0	0	0	2	1	97,189	5,216	1,150	7,470	13,836	83,353
(5)Guilderland Center, Helderberg	Jager, Allen	SP	09/87	93	114	74	59	247	57	97	1	0	1	3	0	2	0	169,000	10,953	7,000	14,000	31,953	137,047
(6)Rexford, Amity	Vacant		12/13	46	62	23	0	85	8	38	2	2	2	2	0	1	0	78,522	5,390	1,418	2,627	9,435	69,087
(7)Rotterdam Junction, First	McHeard, Kent	SP	09/09	30	85	4	2	91	15	75	4	1	0	6	8	1	4	133,802	6,433	221	6,335	12,989	120,813
(8)Schenectady, Bellevue	Scheenstra, Richard	SP	09/02	67	91	127	21	239	39	99	0	0	1	0	0	0	0	233,187	8,046	7,525	7,343	22,914	210,273
(9)Schenectady, First	Carlson, Daniel	AP	06/05	308	477	129	115	721	314	214	20	0	2	7	9	2	0	1,008,697	41,207	76,700	168,046	285,953	722,744
	Levering, William	SP 0	2/07																				
	Midge, Stacey	AP	03/09																				
	Reilly, Ann	M/C	01/13																				
(10)Schenectady, Lisha's Kill	Vander Wal, Lisa	SP	01/08	77	103	23	20	146	24	80	0	0	0	4	0	0	0	215,556	10,432	27,900	14,081	52,413	163,143
(11)Schenectady, Lynnwood	Vacant		10/12	100	150	30	10	190	23	100	1	1	3	9	60	0	0	235,637	15,647	6,300	5,600	27,547	208,090
(12)Schenectady, Niskayuna	DeBlock, Scott	SP	11/95	205	295	184	190	669	230	175	15	3	0	6	0	10	0	441,051	31,284	1,763	12,139	45,186	395,865
(13)Schenectady, Second Rotterdam	Compton, John	SP	08/13	37	48	10	1	59	11	42	0	1	0	2	0	1	0	208,813	4,173	600	4,652	9,425	199,388
(14)Schenectady, Trinity	Hudak, Arthur	M/C	05/11	32	54	22	22	98	41	47	17	0	1	2	0	2	0	277,300	4,086	0	1,700	5,786	271,514
(15)Schenectady, Woodlawn	DeJager, Derek	SP	05/08	51	37	22	0	59	5	20	0	0	3	1	0	0	0	66,856	4,347	0	3,119	7,466	59,390
(16)Schuylerville, Bacon Hill	Vincent, Janet	SP	04/00	66	82	70	30	182	40	55	0	0	0	1	0	0	0	73,911	8,095	1,071	4,565	13,731	60,180
(17)Schuylerville, Old Saratoga	de Velder, Joyce	SP	03/82	72	51	54	34	139	29	60	0	0	0	3	0	0	0	101,591	5,129	1,133	6,251	12,513	89,078
(18)Scotia, First	Hoffman, Craig	SP	03/94	190	250	100	45	395	40	218	8	1	0	9	0	6	0	2,873,712	21,995	11,850	7,660	41,505	2,832,207
	Hoffman, Jan	SP	03/94																				
		Total		1,714	2,404	1,168	695	4,267	1,010	91	97	14	18	71	81	31	6	7,017,138	222,686	216,905	276,014	715,605	6,301,533

Chaplain
Marvel, Jacob
McCrossan, Thomas

Retired
Baird, Donald
Caley, Paul
de Forest, William
DeVries, David
Fasano, Vincent
Faulkner, William
Goldzung, Harold
Gray, Adrian
Kain, Lewis
Kress, Arnold
Neevel, James
Page, John
Pangburn, Donald
Peet, Donald
Van Kempen, Frederick
Walrath, Douglas
White, Robert

Specialized Ministry
Busman, Kent
Doolittle, Benjamin
Ondra, Thomas

Without Charge
De Kruif, Lindsey
Schutter, William

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	84,938	46,000	0	320	120,937
(2)	6,133	6,180	0	29,603	109,819
(3)	20,322	37,016	0	0	341,046
(4)	21,619	1,100	0	20,212	54,258
(5)	41,000	2,000	0	12,000	114,000
(6)	6,133	858	0	10,070	61,461
(7)	9,323	0	0	0	124,479
(8)	12,883	0	0	46,444	173,860
(9)	532,196	0	0	24,912	451,589
(10)	17,527	0	0	2,115	195,914
(11)	895	0	0	40,379	194,363
(12)	2,003	35,960	0	84,482	318,606
(13)	156,164	0	0	3,572	49,077
(14)	38,000	5,000	48,650	48,000	137,650
(15)	681	0	0	11,853	54,322
(16)	0	0	0	13,268	60,643
(17)	13,503	0	0	11,499	76,589
(18)	2,379,509	77,853	0	63,778	352,572

Regional Synod of Albany CLASSIS OF SCHOHARIE

Stated Clerk Rebecca L. Town, Reformed Dutch Church, PO Box 42, Prattsville, NY 12468; 518-779-9409
Treasurer Richard A. Dykstra, Jay Gould Memorial Reformed Church, PO Box 267, Roxbury, NY 12474-0267; 607-326-7101

CHURCHES	PASTORS			Membership															Stewardship		Contributions			
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Actv (6)	Average Worshp Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
New York																								
(1)Amsterdam, Cranesville	Vacant		01/12	23	29	3	0	32	1	28	0	0	0	1	3	0	0	56,335	2,495	1,500	0	3,995	52,340
(2)Amsterdam, Florida	Alicki, Timothy	M/C	01/13	25	23	13	8	44	3	15	0	0	0	2	0	0	0	37,171	2,254	0	442	2,696	34,475
(3)Berne, First	Hoffman, Robert	SP	09/76	32	57	73	15	145	10	35	0	0	0	2	0	1	0	104,525	4,750	1,500	1,579	7,829	96,696
(4)Cobleskill, Lawyersville	Vamvas, Patricia (Pacia)	SP	07/09	35	50	5	0	55	13	25	1	0	0	3	0	0	0	78,779	4,186	2,500	2,500	9,186	69,593
(5)Fonda	Yeske, Jennifer	SP	07/13	85	108	36	43	187	44	102	0	2	2	7	0	0	0	167,550	12,317	19,340	12,497	44,154	123,396
(6)Fultonville	Vacant		12/03	11	16	0	3	19	10	20	0	0	0	0	0	0	0	41,524	1,047	200	1,547	2,794	38,730
(7)Fultonville, Glen	Vacant		01/13	24	36	1	0	37	11	23	1	0	2	0	0	1	0	59,949	2,898	0	2,499	5,397	54,552
(8)Hagaman, Calvary	Vacant		03/14	26	32	33	0	65	11	40	0	0	0	3	0	0	0	34,665	3,059	332	1,065	4,456	30,209
(9)Howes Cave, Second	Vacant		05/01	20	23	0	0	23	2	25	2	4	0	0	0	0	1	20,147	827	0	2,000	2,827	17,320
(10)Johnstown	Dykema, Brian	SP	08/07	30	80	4	4	88	40	80	0	1	0	2	0	4	0	91,639	7,423	3,500	450	11,373	80,266
(11)Middleburgh	Kelley, Jeffrey	SP	08/09	35	50	90	25	165	38	51	4	0	0	1	1	1	0	171,999	4,105	2,475	1,490	8,070	163,929
(12)Prattsville, Dutch	Town, Gregory	SP	11/07	9	14	0	4	18	22	25	2	0	2	1	0	0	0	51,115	0	0	600	600	50,515
	Town, Rebecca	SP	11/07																				
(13)Roxbury, Jay Gould Memorial	Dykstra, Richard	SP	09/81	52	64	53	63	180	50	70	1	2	1	5	8	5	0	87,571	4,991	350	1,200	6,541	81,030
(14)Schoharie	Meyer-Veen, Michael	SP	01/04	46	75	29	9	113	25	60	1	2	0	2	0	0	0	309,558	4,857	9,773	22,872	37,502	272,056
	Meyer-Veen, Sherri	SP	01/04																				
(15)Sharon Springs, Sharon	Vamvas, Patricia (Pacia)	SP	07/09	14	25	18	12	55	11	25	0	0	0	0	0	0	1	36,078	1,771	200	150	2,121	33,957
		Total		467	682	358	186	1,226	291	41	12	11	7	29	12	12	2	1,348,605	56,980	41,670	50,891	149,541	1,199,064

Chaplain
Minier-Elliott, Jennifer

Inactive
Craig, Stanley

Retired
Ferenczy, Paul
Hesselink, Charles
Hine, Orville
Ivins, Wilbur
Van Wagenen, Jared

Without Charge
Patterson, Karen

	FOOTNOTES				
#	18a	18b	18c	18d	18e
(1)	7,647	0	0	11,713	36,975
(2)	5,000	0	0	2,425	29,746
(3)	10,123	0	0	9,471	84,931
(4)	52,800	0	0	0	25,979
(5)	4,740	8,869	0	2,755	151,186
(6)	15,609	4,386	0	4,594	16,935
(7)	3,778	6,370	0	10,213	39,588
(8)	1,003	8,048	660	4,864	20,090
(9)	10,000	0	0	5,000	5,147
(10)	0	0	0	0	91,639
(11)	8,000	67,428	1,500	2,250	92,821
(12)	1,000	0	2,250	24,865	23,000
(13)	5,426	0	0	3,000	79,145
(14)	23,505	59,261	0	100	226,692
(15)	0	1,423	0	3,221	31,434

Regional Synod of Canada CLASSIS OF BRITISH COLUMBIA

Stated Clerk James Moerman, Home Church Langley, 3383 198th St, Langley, BC V3A 7Z1; 604-514-4663
Treasurer Theodore Broekhuizen, 23-3902 Latimer St, Abbotsford, BC V2S 7L5; 604-855-6086

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
British Columbia																							
(1)Abbotsford, Bethel	Opmeer, Ronald	SP	06/12	39	63	9	17	89	15	72	5	0	0	3	1	0	0	151,058	5,286	5,997	7,784	19,067	131,991
(2)Burnaby, New Life Comm	Vacant		08/13	90	138	9	0	147	63	168	13	2	0	0	13	2	2	332,883	12,707	2,232	43,815	58,754	274,129
(3)Langley, Emmaus Christian	Bobell, Michael	SP	08/12	19	30	3	6	39	14	34	0	0	2	1	2	1	0	79,376	2,689	768	3,184	6,641	72,735
(4)Langley, Home Church	Moerman, James	SP	02/10	47	62	8	18	88	55	111	4	0	0	0	0	0	4	129,199	4,733	0	825	5,558	123,641
(5)Lantzville, Woodgrove Comm	Vacant		02/13	30	26	5	24	55	24	50	4	0	2	1	2	0	0	87,305	2,968	892	308	4,168	83,137
(6)Parksville, Arbutus Grove	Vacant		09/10	34	45	66	0	111	15	42	8	0	0	1	4	0	0	56,792	3,525	1,920	0	5,445	51,347
(7)Port Albemi, Cedar Grove	Vacant		03/08	19	27	4	5	36	30	40	0	0	0	0	0	0	0	102,981	3,134	960	3,281	7,375	95,606
(8)Powell River	Zomer, David	SP	07/14	24	22	10	5	37	29	32	0	0	0	0	0	1	0	97,339	2,096	7,329	1,491	10,916	86,423
(9)Richmond, Fujian Evangelical	Tsai, David	SP	10/05	119	176	154	3	333	188	342	10	10	8	2	6	3	9	644,657	16,139	22,636	137,261	176,036	468,621
(10)Surrey, Grace Comm	Vacant		05/01	16	33	31	13	77	9	47	0	0	0	0	0	0	0	162,420	3,806	1,440	7,910	13,156	149,264
(11)Vancouver, Hope	Opmeer, John	RET M/C	07/99	40	38	7	3	48	30	40	4	0	0	1	3	0	1	149,142	5,667	9,816	20,569	36,052	113,090
	Opmeer, Reindert (Randy)	SP	06/99																				
		Total		477	660	306	94	1,060	472	88	48	12	12	9	31	7	16	1,993,161	62,750	53,990	226,428	343,178	1,649,979

Chaplain
Opmeer, Walter

Retired
Chen, Livingstone
Clark, Leslie
Hudson, William
Opmeer, John

Specialized Ministry
Hayes, Stephen
Kaptein, John
King, David
Moerman, Murray
Williams, Dan

Without Charge
Manlove, Jonathan
Mulder, Abraham (Brent)
Trotter, Robert
Van Ankum, Jason

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	2,817	0	0	52,377	95,864
(2)	0	0	960	22,924	308,999
(3)	0	0	0	0	79,376
(4)	720	0	724	1,894	125,861
(5)	770	4,836	0	17,225	64,474
(6)	0	0	0	8,682	48,110
(7)	47,900	0	0	0	55,081
(8)	39,634	0	0	8,684	49,021
(9)	2,873	0	0	24,156	617,628
(10)	0	19,828	963	65,247	76,382
(11)	0	0	720	45,491	102,931

Regional Synod of Canada CLASSIS OF CANADIAN PRAIRIES

Stated Clerk John VanEden, 9420 92 St NW Apt 253, Edmonton, AB T6C 4M9; 708-250-9093
Treasurer Cornelis (Case) Van Herk, 9302 98th Ave, Morinville, AB T8R 1J4; 780-939-2926

CHURCHES	PASTORS			Membership: Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Gains: Conf (8)	Gains: Cert (9)	Losses: Trans (10)	Losses: Decd (11)	Losses: Other (12)	Bapt: Infant (13)	Bapt: Adult (14)	Stewardship: Total Income (18)	Assmnts (19a)	Contributions: RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Alberta																							
(1)Athabasca	Plat, Albert	*SC	10/12	69	87	62	40	189	108	153	0	0	2	1	0	3	0	254,766	8,990	0	36,122	45,112	209,654
(2)Calgary, Community	Heidebrecht, Paul	SP	10/13	42	63	10	11	84	12	49	0	0	0	0	0	1	0	147,809	7,122	7,104	5,191	19,417	128,392
(3)Edmonton, Emmanuel Comm	Smith, John	*SC	07/13	50	60	0	0	60	41	75	0	0	0	1	0	1	0	243,101	7,122	4,032	16,717	27,871	215,230
(4)Monarch	Derrick, Robert	SP	01/03	27	44	2	0	46	7	32	0	0	0	0	0	0	0	104,725	5,136	2,316	6,104	13,556	91,169
(5)St Albert, Christ Comm	Wulkan, David	SP	10/09	39	61	0	17	78	9	43	0	2	0	2	0	0	0	155,170	9,495	1,930	537	11,962	143,208
Manitoba																							
(6)Winnipeg, Place of Grace	Vacant		10/09	29	44	0	20	64	57	70	0	0	0	1	2	2	4	102,228	5,720	4,706	10,805	21,231	80,997
		Total		256	359	74	88	521	234	70	0	2	2	5	2	7	4	1,007,804	43,585	20,088	75,476	139,155	868,648

Without Charge
Konynenberg, Marc

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	367	54,043	0	26,589	173,767
(2)	0	0	14,400	18,614	114,795
(3)	12,626	0	0	45,659	184,816
(4)	1,126	1,963	0	2,802	98,834
(5)	71	0	0	23,472	131,627
(6)	157	1,454	14,400	909	85,308

Regional Synod of Canada CLASSIS OF ONTARIO

Stated Clerk — Abram M. Blaak, Bethel Reformed Church, 506 West St, Brantford, ON N3R 3W7; 519-752-1114
Treasurer — Grace Slot, 23 Church St W, Elora, ON N0B 1S0; 519-291-3040

CHURCHES	PASTORS			Membership														Stewardship					
											Average	Gains		Losses			Bapt				Contributions		
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Worshp Attend (7)	Conf (8)	Cert (9)	Trans (10)	Decd (11)	Other (12)	Infant (13)	Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Ontario																							
(1)Brantford, Bethel	Blaak, Abram	SP	09/02	81	126	1	36	163	26	120	3	0	0	2	0	1	1	168,163	14,335	14,382	24,814	53,531	114,632
(2)Cambridge, Countryside	Vacant		12/06	23	39	2	14	55	2	25	0	0	1	0	0	0	0	68,949	0	1,360	2,685	4,045	64,904
(3)Chatham, First	Wynveen, Barry	SP	08/13	53	91	0	28	119	3	70	4	2	6	3	0	2	0	165,985	9,894	4,416	7,398	21,708	144,277
(4)Drayton	Kramer, Dirk	SP	03/88	181	335	28	155	518	43	350	8	4	5	6	5	9	3	418,781	36,530	76,936	163,954	277,420	141,361
	Vanderlaan, Duane	*SP	10/10																				
(5)Exeter, Bethel	Vellenga, James	SP	04/02	22	34	5	10	49	8	34	0	0	2	3	0	0	0	75,782	4,361	1,064	4,947	10,372	65,410
(6)Grimsby, Forestview Comm	DeGiovanni, John	SP	04/02	58	105	10	61	176	56	143	1	15	8	0	0	2	1	361,707	11,340	9,596	36,995	57,931	303,776
(7)Guelph, Riverside Comm	DeKorte, Henry	SP	09/97	38	60	0	26	86	5	60	0	0	5	1	0	1	0	128,351	7,179	10,080	13,613	30,872	97,479
(8)Hamilton, Westdale	Seagren, Stanley	SP	09/08	107	191	0	129	320	18	180	2	0	0	3	0	0	0	292,877	20,499	41,925	29,703	92,127	200,750
(9)Kingsville, Faith	Labbé, Kenneth	SP	11/08	53	65	27	15	107	19	54	4	0	2	2	8	1	0	135,936	8,286	9,600	19,872	37,758	98,178
(10)Mississauga, Ebenezer	Garreton, Jose	*CP	02/12	30	50	0	9	59	18	40	0	0	1	0	0	0	0	146,968	5,669	3,555	0	9,224	137,744
(11)Mississauga, New Alliance Christian	Lopes, Humberto	SP	11/09	16	20	0	0	20	6	40	0	0	2	0	3	0	0	84,960	2,811	192	960	3,963	80,997
(12)St Catharines, First	VanSlageren, Arthur	SP	06/92	129	206	14	62	282	22	230	5	6	0	9	0	4	0	297,562	24,207	14,376	10,838	49,421	248,141
(13)Stevensville, Faith	Vacant		12/13	60	95	0	10	105	66	115	5	1	1	2	0	2	3	214,725	9,159	3,840	8,301	21,300	193,425
(14)Stoney Creek, Ebenezer	Vandervelde, David	SP	01/12	55	80	14	23	117	8	62	0	0	0	4	4	0	0	135,670	10,467	9,680	4,320	24,467	111,203
(15)Thorold, Grace Comm	Boyd, R. Leslie	SP	12/97	45	63	0	0	63	15	85	0	0	0	0	0	0	0	206,970	7,151	9,027	16,896	33,074	173,896
(16)Toronto, La Senda	Salazar, Alberto	SP	10/08	50	65	10	3	78	30	84	8	4	0	0	11	0	3	75,197	0	0	0	0	75,197
(17)Toronto, New Life	Tavares, Ceny	SP	02/02	61	118	0	0	118	25	155	1	12	15	0	0	3	16	290,528	24,672	0	50,544	75,216	215,312
(18)Wainfleet, Maranatha	Keefer, Barton	SP	11/11	71	114	42	29	185	15	60	2	0	0	2	0	4	1	139,502	13,521	12,152	30,298	55,971	83,531
(19)Welland, Christ Comm	Culp, Carson	SP	06/06	19	28	14	16	58	31	38	0	0	0	1	0	0	0	125,717	3,489	782	1,856	6,127	119,590
(20)Whitby, Emmanuel	Waterhouse, Donald	SP	11/01	51	75	14	21	110	17	85	0	0	3	3	0	0	0	167,272	9,050	9,298	1,278	19,626	147,646
(21)Woodstock, Emmanuel	Burrill, Peter	SP	02/11	140	216	80	123	419	0	144	2	0	0	2	0	4	0	277,334	24,643	18,792	57,748	101,183	176,151
		Total		1,343	2,176	261	770	3,207	433	103	45	44	51	43	31	33	28	3,978,955	247,263	251,053	487,020	985,351	2,993,591

DATA FROM NEW CHURCH STARTS WAS COLLECTED FOR THE FIRST TIME IN 2013, AND DATA IS INCOMPLETE. NEW CHURCH STARTS ARE ONLY REPRESENTED IN THESE TABLES IF THEY HAVE FILED A DENOMINATIONAL PLAN AND COMPLETED THE CONSISTORIAL REPORT FORM.

Chaplain
Bylstra, Hendrik
Girard, Greg

Retired
De Jong, Peter
Hanhart, Karel
Kroon, Willem
Lowe, Kenneth
Platteel, Christiaan
Priestley, Samuel
Ross, C. Gordon
Strik, John
Turkstra, Clifford
Van Auken, Ronald
Van Oostveen, Jon
Vander Schaaf, Thomas
VerHoog, John
Wilts, Siebrand
Zeilstra, Arthur

Specialized Ministry
Dekker, Janine
Kapteyn, John
Nieuwstraten, Douglas
Van Essen, H. Martyn
Veldman, Meine
Webster, Charles

Without Charge
VanderMeulen, Arthur
Wensink, William

	FOOTNOTES					
	#	18a	18b	18c	18d	18e
	(1)	0	0	0	0	168,163
	(2)	0	0	0	13,824	55,125
	(3)	78	29,616	0	2,332	133,959
	(4)	0	0	0	63,435	355,346
	(5)	1,382	0	0	0	74,400
	(6)	566	0	5,502	384	355,255
	(7)	0	0	0	23,184	105,167
	(8)	0	0	0	3,456	289,421
	(9)	5,370	0	0	8,598	121,968
	(10)	48,052	3,136	0	44,246	51,534
	(11)	0	0	0	0	84,960
	(12)	1,656	0	0	11,441	284,465
	(13)	201	27,179	0	7,152	180,193
	(14)	4,811	1,075	0	921	128,863
	(15)	96	10,898	0	15,130	180,846
	(16)	2,144	7,873	0	4,320	60,860
	(17)	0	0	0	0	290,528
	(18)	0	0	0	0	139,502
	(19)	3,912	21,986	10,623	16,886	72,310
	(20)	43,732	0	0	2,400	121,140
	(21)	3,628	0	0	1,536	272,170

Regional Synod of the Far West CLASSIS OF CALIFORNIA

Stated Clerk — Richard DeBruyne, Lincoln Avenue Community Church, 1511 Lincoln Ave, Pomona, CA 91767-4435; 909-576-5214
Treasurer — Richard Bambrick III, 2949 W Bridgeport Ave, Anaheim, CA 92804-2049; 714-742-9229

CHURCHES	PASTORS			Membership: Household (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Gains: Conf (8)	Gains: Cert (9)	Losses: Trans (10)	Losses: Decd (11)	Losses: Other (12)	Bapt: Infant (13)	Bapt: Adult (14)	Stewardship: Total Income (18)	Stewardship: Assmnts (19a)	Contributions: RCA Contrib (19b)	Contributions: Other Contrib (19c)	Contributions: Total Amount (19d)	Congr Purpose (20)
Organized Churches																							
California																							
(1)Artesia, New Life Comm	Smalley, Juno	SP	06/13	343	290	218	108	616	185	410	2	4	0	2	39	1	14	1,087,178	26,516	1,009	58,375	85,900	1,001,278
(2)Bellflower, Bethel	Larsen, Mike	*CP	03/14	71	122	0	0	122	29	115	0	0	3	3	15	1	0	318,448	6,755	9,504	0	16,259	302,189
(3)Buena Park, Christ Comm	Scholten, Douglas	SP	01/89	155	192	11	84	287	82	252	14	0	0	4	20	1	9	445,375	11,000	9,000	18,000	38,000	407,375
(4)Canyon Lake, Community	Van Dyke, Peter	SP	01/77	358	457	86	387	930	190	704	52	8	4	19	10	0	23	1,891,535	36,956	13,500	145,413	195,869	1,695,666
(5)Chino, Bridge	Thé, Paul	SP	07/12	151	238	1	18	257	89	339	7	13	0	3	0	3	15	759,284	21,482	8,317	15,075	44,874	714,410
(6)Corona, la Senda	Serrano, Andres	SP	06/01	59	68	4	22	94	45	525	25	0	11	1	0	9	13	85,976	4,800	0	12,000	16,800	69,176
(7)El Monte, Trinity	Hoglin, Wayne	SP	01/79	10	13	11	5	29	7	25	13	0	0	2	0	1	0	87,597	1,086	1,632	4,627	7,345	80,252
(8)Escondido, Infusion	Ortiz, Matt	*CP	05/12	87	146	0	0	146	0	155	0	0	0	0	0	0	4	234,502	4,914	17,940	2,043	24,897	209,605
(9)Garden Grove, Shepherd's Grove	Superseded		05/12	450	724	0	28	752	150	850	21	0	21	17	0	7	21	2,657,987	44,325	0	1,904	46,229	2,611,758
(10)Glendora, Living Faith	Cox, Casey	SP	11/13	9	16	0	5	21	19	25	2	0	0	0	0	0	0	47,101	2,240	0	600	2,840	44,261
(11)Hemet, Calvary Comm (Promise)	Stephenson, Eldon	*CP	06/08	40	60	20	10	90	10	110	0	0	4	0	30	0	8	146,142	4,646	0	0	4,646	141,496
(12)Hesperia, Oasis	Hanke, Vinnie	*CP	10/10	72	209	17	118	344	531	132	27	0	0	1	0	3	21	291,733	8,175	1,533	0	9,708	282,025
(13)Laguna Hills, Crossline Comm	Jones, J.P.	*CP	05/12	270	520	0	5	525	725	1,458	225	0	0	1	0	25	105	2,894,147	80,134	60,000	104,577	244,711	2,649,436
(14)Laguna Hills, Lake Hills Comm	Superseded		10/09	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
(15)Lakewood, Mayfair Comm	Vander Baan, Timothy	SP	09/98	44	77	12	21	110	67	90	10	2	1	1	15	0	2	138,459	3,581	4,480	9,500	17,561	120,898
(16)Long Beach, Park	Ludington, Jeffrey	*CP	03/12	188	190	0	0	190	100	159	0	0	18	14	0	2	10	458,552	22,822	36,667	10,557	70,046	388,506
(17)Los Angeles, Abundant Mission	Vacant		03/11	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
(18)Los Angeles, Hope Comm (Faith and Hope)	Gates, LaVelle	*M/C	07/10	100	120	4	15	139	20	132	5	0	0	3	0	1	14	334,020	1,800	0	0	1,800	332,220
(19)Los Angeles, Park Hills Comm	Dove, Lawrence	*M/C	07/12	74	89	3	15	107	21	90	10	0	0	1	2	0	5	191,662	4,349	2,385	1,210	7,944	183,718
(20)Moreno Valley, Palm Canyon Comm	Martin, William	SP	04/00	68	91	8	0	99	400	380	14	0	0	1	9	0	25	341,151	7,406	0	8,705	16,111	325,040
(21)Murrieta, Oak Springs Comm	Patton, Michael	*M/C	07/03	30	48	2	0	50	15	40	10	0	2	0	0	0	0	67,303	2,987	600	4,200	7,787	59,516
(22)Norco, Church on the Hill	Superseded		03/10	100	150	0	0	150	75	186	150	0	0	0	0	0	30	301,759	0	24,000	0	24,000	277,759
(23)Norwalk, Faith	Spence, Ronald	SP	04/03	23	0	4	26	30	20	0	0	0	0	0	0	0	0	138,446	2,054	30	0	2,084	136,362
(24)Palmdale, Desert Winds Comm	Beadel, Ned	SP	06/91	75	155	30	7	192	100	269	6	0	7	2	10	2	5	849,106	10,261	0	5,900	16,161	832,945
	Plantinga, Joel	AP	03/04																				
(25)Pomona, Lincoln Avenue Comm	DeBruyne, Richard	SP	07/91	32	51	17	9	77	17	65	2	0	0	0	0	1	0	189,546	4,784	8,363	7,273	20,420	169,126
(26)Redlands, Bethany	Fikse, Leon	SP	11/95	76	123	3	16	142	65	112	4	0	2	7	0	3	2	230,000	11,050	6,300	27,500	44,850	185,150
(27)Riverside, East Hills Comm	Schwarz, Mark	SP	06/13	423	190	55	95	340	75	428	0	1	0	1	0	0	8	685,058	15,983	0	67,087	83,070	601,988
(28)Riverside, Faith Comm	Superseded		10/10	48	72	11	22	105	59	65	2	3	9	2	0	1	2	205,508	5,367	237	1,576	7,180	198,328
•# (29)San Jacinto, El Calvario	Gonzalez, Santos	*CP	10/08	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
(30)Temecula, Rancho Comm	Treadway, Scott	*CP	06/07	944	1,000	0	0	1,000	297	2,791	42	0	7	4	31	0	109	9,075,598	88,839	12,252	91,342	192,433	8,883,165
	Organized Church Subtotal			4,300	5,411	517	1,016	6,944	3,393	330	643	31	89	89	181	61	445	24,153,173	434,312	217,749	597,464	1,249,525	22,903,648

New Church Starts																							
California																							
(31)Long Beach, Redemption	Allen, Keith	LP	02/12	84	52	0	0	52	15	135	17	0	0	0	0	4	18	193,414	0	0	12,400	12,400	181,014
(32)Riverside, Reflections	Meinberg, Don	†LP	02/12	0	0	0	0	0	0	100	0	0	0	0	0	0	0	79,082	0	0	0	0	79,082
		New Church Subtotal		84	52	0	0	52	15	118	17	0	0	0	0	4	18	272,496	0	0	12,400	12,400	260,09
		Total		4,384	5,463	517	1,016	6,996	3,408	317	660	31	89	89	181	65	463	24,425,669	434,312	217,749	609,864	1,261,925	23,163,744

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SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

Chaplain
Godwin-Stremler, William
Hodson, Linda

Inactive
Garcia, Jesús
Park, Hyo Woo
Van Lant, David

Missionary
Alexander, David

Planting Minister
Bai, Peter
Kim, Ezra Eun Mok
Setyawan, Samuel

Retired
Bennett, William
Carpenter, Jack
Collier, Donald
De Jong, John
DeMaster, Glenn
Den Dulk, Donald
Detrich, Richard
Draayer, Leon
Droog, Chester
Haga, Henry
Hansma, Joel
Heemstra, Gerald
Henrichsen, Walter
Hoekstra, Harvey
Hoffs, Vernon
Huls, Richard
Korver, Harold
Morgan, Rodwell
Ortiz, Juan
Richardson, Elzie
Schuller, Robert
Smith, Ronald
Stevens, C. Wilburn (Bill)
Struikmans, Stephen
Tellinghuisen, Duane
Terry, Albert
Van Earden, Robert
van Gessel, Douglas
Van Zee, Eugene
Vermeer, Kenneth
Wilkes, Lawrence

Specialized Ministry
Allison, Kerry
Beukelman, Roger
Bugbee, Bruce
Chavarria, Richard
Gilbert, Craig
Godwin-Stremler, Andrea
Johnson, Robert
Leys, Lucas
Noordmans, Philip
Pinedo, Abner
Roozeboom, William
Scholte, John
Schuller, Robert
Simpson, Gregory
Soeter, J. Matthew
Soga, Keiji
Van Engen, Charles

Without Charge
Baker, Edward
Blankers, Michael
Bordner, Charles
Choi, Simon
Hartono, David
Jarvis, Bruce
Koster, William
Kwak, Sung Ryong (Daniel)
Kwon, Samuel
Lemos, Luiz
Sampson, Dunston
Son, David
Van Gorp, Daniel
Veenstra, Ralph

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	3,661	30,116	500	202,211	850,690
(2)	0	0	0	45,037	273,411
(3)	0	0	0	35,000	410,375
(4)	524	0	0	538,142	1,352,869
(5)	0	5,440	1,206	65,807	686,831
(6)	0	0	0	0	85,976
(7)	0	0	0	49,345	38,252
(8)	0	0	5,000	79,581	149,921
(9)	0	0	0	1,311,241	1,346,746
(10)	3,925	0	0	0	43,176
(11)	0	0	10,000	11,000	125,142
(12)	0	0	0	0	291,733
(13)	0	0	0	83,807	2,810,340
(14)	0	0	0	0	0
(15)	0	0	0	11,400	127,059
(16)	29,552	0	0	0	429,000
(17)	0	0	0	0	0
(18)	0	219,000	6,000	57,095	51,925
(19)	27	3,891	0	18,940	168,804
(20)	4	0	0	0	341,147
(21)	229	0	0	0	67,074
(22)	0	18,375	0	53,716	229,668
(23)	0	0	0	61,505	76,941
(24)	396,000	0	0	0	453,106
(25)	23,042	16,381	5,000	29,728	115,395
(26)	21,700	0	0	10,800	197,500
(27)	7	0	0	0	685,051
(28)	42,321	41,000	0	0	122,187
(29)	0	0	0	0	0
(30)	0	521,020	58,500	5,149,424	3,346,654

#	18a	18b	18c	18d	18e
New Church Starts					
(31)	0	0	17,000	0	176,414
(32)	0	0	16,500	0	62,582

Regional Synod of the Far West CLASSIS OF CASCADES

Stated Clerk Larry G. Martinsen, 1589 Polnell Rd, Oak Harbor, WA 98277-8603; 360-632-1287
Treasurer Larry G. Martinsen, 1589 Polnell Rd, Oak Harbor, WA 98277-8603; 360-632-1287

CHURCHES	PASTORS			Membership														Stewardship					
										Average	Gains		Losses			Baptized					Contributions		
				Houshld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worship Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
Organized Churches																							
Idaho																							
(1)Meridian, Valley Life Comm	Katsma, Thomas	SP	03/98	55	82	15	45	142	51	135	6	6	1	0	5	2	5	184,049	9,892	6,525	1,800	18,217	165,832
(2)Twin Falls	Swoboda, Charles	AP	08/03	448	771	6	230	1,007	913	852	78	3	0	3	20	7	19	1,342,469	65,370	29,252	177,162	271,784	1,070,685
	Vriesman, Brian	SP	11/89																				
(3)Wendell, New Life Comm	Westra, Garret	*CP	12/09	78	122	9	40	171	85	118	13	2	5	1	4	5	2	312,394	10,079	6,495	6,183	22,757	289,637
Montana																							
(4)Great Falls, Christ's	Vacant		02/14	26	25	11	4	40	22	31	2	0	5	0	0	1	0	33,716	3,227	1,550	2,335	7,112	26,604
Washington																							
(5)Edmonds, Faith Comm	Assink, Philip	SP	09/94	47	70	10	17	97	37	85	3	0	2	3	0	2	2	197,123	6,895	6,100	10,253	23,248	173,875
(6)Federal Way, Lighthouse Korean	Lee, Ho Byong	AP	08/11	41	57	35	2	94	93	92	7	8	16	9	0	1	3	152,844	4,800	2,400	8,600	15,800	137,044
	Park, John	SP	11/08																				
(7)Kent, Trinity Comm	Schneider, Edward	SP	10/13	85	227	18	8	253	24	170	31	92	9	3	16	6	17	195,825	0	10,711	440	11,151	184,674
(8)Lynden, Faith	Van Maaren, Paul	SP	09/05	116	178	2	49	229	31	136	4	0	2	6	0	2	1	316,847	16,603	18,915	35,813	71,331	245,516
(9)Lynden, First	Bajema, Ryan	*CP	02/09	236	481	0	289	770	19	395	22	18	3	6	0	12	3	719,428	37,428	12,800	54,458	104,686	614,742
(10)Lynnwood, Refuge	Schaaf, Timothy	SP	10/04	77	121	18	4	143	44	166	26	3	1	1	0	0	8	254,895	7,711	4,087	24,758	36,556	218,339
(11)Nooksack, Nooksack Valley	Kleinhesselink, Charles	SP	04/91	139	271	10	129	410	20	285	4	10	2	3	0	15	0	352,117	21,827	1,500	39,858	63,185	288,932
(12)Oak Harbor, First	Waite, Matthew	SP	08/13	189	281	3	50	334	74	262	7	2	2	7	3	3	1	535,650	32,884	16,900	31,008	80,792	454,858
(13)Yakima, East Valley	Van Herk, William	SP	09/99	58	93	20	34	147	40	98	1	0	0	2	9	0	0	205,322	9,364	10,231	9,070	28,665	176,657
	Organized Church Subtotal			1,595	2,779	157	901	3,837	1,453	217	204	144	48	44	57	56	61	4,802,679	226,080	127,466	401,738	755,284	3,863,347
New Church Starts																							
Oregon																							
(14)Portland, Journey3	Braband, Jay	PM	05/11	11	12	0	0	12	6	15	5	0	2	0	0	0	0	103,398	0	155	1,216	1,371	102,027
	New Church Subtotal			11	12	0	0	12	6	15	5	0	2	0	0	0	0	103,398	0	155	1,216	1,371	102,027
	Total (Organized + New)			1,606	2,791	157	901	3,849	1,459	203	209	144	50	44	57	56	61	4,906,077	226,080	127,621	402,954	756,655	3,965,374

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Chaplain
Lightner, Keith

Inactive
Brower, Bernard
De Haan, John

Planting Minister
Braband, Jay

Retired
Brandt, Donald
Brandt, Julius
Brown, Harold
Bruggink, Roger
Granberg-Michaelson, Wesley
Love, Frank
Raak, Perry
Reed, Catherine (Robin)
Schulze, Eric
Tamminga, Stephen
Van Manen, Norman
Van Wyk, Kenneth
Vander Aarde, Robert
Vander Voet, Richard
Wester, Arvin

Specialized Ministry
Bach, Paul
Medina, Jason
Raak, Terika
Reynoso, Mark
Sittser, Gerald

Without Charge
Beebe, Brandon
Carlson, Chet
Haas, John
Larson, Reynold (Ray)
Riekse, Rebecca

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	0	0	0	0	184,049
(2)	425	173,083	0	8,382	1,160,579
(3)	113	0	0	0	312,281
(4)	0	0	0	0	33,716
(5)	8	8,383	0	3,595	185,137
(6)	0	0	0	0	152,844
(7)	42	2,196	35,250	64,555	93,782
(8)	6,736	0	0	14,804	295,307
(9)	47,142	0	7,875	53,791	610,620
(10)	32	0	5,000	17,000	232,863
(11)	19	0	0	0	352,098
(12)	0	108,025	0	10,482	417,143
(13)	2,646	0	0	6,488	196,188
New Church Starts					
(14)	0	53,411	48,437	0	1,550

Regional Synod of the Far West CLASSIS OF CENTRAL CALIFORNIA

Stated Clerk Donald Werkhoven, 4555 Barrett Rd, Carmichael, CA 95608-1107; 916-203-0965
Treasurer Donald Werkhoven, 4555 Barrett Rd, Carmichael, CA 95608-1107; 916-203-0965

CHURCHES	PASTORS			Membership														Stewardship					
											Average	Gains		Losses			Bapt				Contributions		
				Housh'ld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Worship Attend (7)	Conf (8)	Cert (9)	Trans (10)	Decd (11)	Other (12)	Infant (13)	Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Organized Churches																							
California																							
(1)Brentwood, Impact Christian	With, Stephen	M/C	05/09	25	41	21	40	102	97	118	0	0	0	0	15	0	6	176,055	0	0	0	0	176,055
(2)Carmichael, Christ Comm	Alderman, Gregory	SP	11/06	780	832	66	308	1,206	490	1,120	55	0	15	11	64	0	9	2,387,816	68,808	12,000	54,399	135,207	2,252,609
(3)Chowchilla, Cornerstone Comm	Scott, Michael	SP	08/99	142	260	17	88	365	156	440	3	10	1	6	23	3	3	1,491,602	26,974	49,459	160,244	236,677	1,254,925
(4)Clovis, Oak Hills	Pope, Roy	SP	05/09	40	60	25	40	125	60	108	4	6	12	0	0	1	6	336,423	5,865	4,400	9,600	19,865	316,558
	Short, Kim	M/C	09/09																				
(5)Fremont, New Hope Comm	Norman, Stephen	*SP	09/09	45	65	7	12	84	22	48	7	0	4	0	1	1	1	181,319	0	10,000	14,925	24,925	156,394
(6)Modesto, Church of the Cross	Cowart, Donald	*M/C	05/11	70	93	8	18	119	11	86	0	0	0	2	1	2	0	209,952	9,740	5,626	4,613	19,979	189,973
(7)Modesto, Living Faith Comm	VanHofwegen, Robert	SP	12/11	21	31	6	6	43	13	35	6	0	0	0	3	0	4	106,565	2,832	0	108	2,940	103,625
(8)Oakland, Community	Robinson, Robbie	*PE	02/13	37	86	5	0	91	24	60	21	0	1	0	0	5	6	149,785	4,287	930	2,077	7,294	142,491
(9)Ripon, Calvary	Rowe, Donald	AP	04/06	346	511	119	202	832	18	437	22	4	6	7	1	8	4	1,126,298	41,792	45,060	42,193	129,045	997,253
	Schutt, David	SP	01/10																				
(10)Sacramento, Chinese Comm	Lee, Louis	*M/C	01/10	53	66	21	34	121	45	84	1	0	0	4	0	0	1	210,474	7,278	4,555	22,560	34,393	176,081
(11)Sacramento, Cristiana Emmanuel	Bautista, Ana	*CP	11/09	50	85	36	12	133	23	153	12	0	0	1	12	0	12	65,509	2,080	0	0	2,080	63,429
	Bautista, José	*CP	03/09																				
(12)San Jose, Church of the Chimes	Banks, Beryl	M/C	08/11	173	285	11	92	388	557	302	2	2	2	3	0	2	7	1,091,327	39,682	15,855	47,880	103,417	987,910
(13)San Jose, Journey	Miller, Jason	*CP	09/12	200	85	20	113	218	350	180	0	0	0	0	5	3	0	365,165	8,702	6,000	35,003	49,705	315,460
(14)San Mateo, Grace Gospel	Theonugraha, David	M/C	08/13	40	60	5	80	145	25	70	3	0	0	0	0	0	3	204,500	0	3,000	9,000	12,000	192,500
(15)Shafter, New Hope Comm**	Moorhead, David	SP	04/13	16	33	0	2	35	60	80	21	11	0	0	0	2	5	237,800	0	0	5,141	5,141	232,659
(16)Sonoma, Sonoma Valley Comm	Arensmeier, Timothy	*CP	11/09	40	31	11	0	42	30	35	0	0	1	1	1	0	0	103,456	3,110	0	3,020	6,130	97,326
(17)Tulare, Community	Peterson, Roger	AP	09/06	277	498	57	212	767	128	475	15	10	0	1	6	11	5	1,787,845	57,238	54,210	274,135	385,583	1,402,262
(18)Tulare, New Life Comm	Dodson, Larry	*CP	06/05	37	70	22	31	123	15	65	10	0	0	0	7	7	0	72,073	2,231	0	6,000	8,231	63,842
(19)Tulare, Sunrise Comm	Siders, Russell	SP	01/00	43	89	6	113	208	78	171	19	0	10	1	4	4	11	389,047	11,457	2,400	7,150	21,007	368,040
	Organized Church Subtotal			2,435	3,281	463	1,403	5,147	2,202	214	201	43	52	37	143	49	83	10,693,011	292,076	213,495	698,048	1,203,619	9,489,392

New Church Starts

California																							
(20)Chowchilla, Emmanuel	De Paz, Cesar	†LP		17	62	5	0	67	23	60	42	10	41	0	12	5	37	1,571	0	0	0	0	1,571
(21)Clovis, La Roca Comm	Gonzalez, Alex	LP		12	30	0	20	50	25	40	35	0	5	0	0	0	25	10,000	0	0	0	0	10,000
(22)Delano, Adoracion	Sun, Pedro	†LP	05/12	4	10	5	4	19	6	16	3	3	2	0	0	0	1	9,800	0	0	0	0	9,800
	Sun, Silvia	†LP	05/12																				
(23)Fresno, Sequoia Comm	Pope, Nicholas	PM	12/12	51	0	0	110	110	110	80	0	0	0	0	0	4	3	109,500	0	0	0	0	109,500
(24)Fresno, Via	Diepersloot, Jordan	CP	03/14	35	60	0	20	80	20	75	10	0	0	0	0	0	5	61,250	0	0	0	0	61,250
(25)Modesto, Riverbank	Dominguez, Aurelio	CP	03/09	0	34	20	14	68	7	48	0	0	0	0	10	3	11	36,845	1,500	16,200	15,377	33,077	3,768
(26)Tulare, Adoracion	Camilo, José	†LP	11/12	11	19	10	20	49	15	25	10	11	6	0	0	1	1	36,000	0	0	0	0	36,000
(27)Tulare, Bethesda Comm	Velasquez, Joe	CP	11/09	15	30	0	48	78	15	45	50	50	8	1	0	6	32	17,575	0	0	0	0	17,575
	New Church Subtotal			145	245	40	236	521	221	19	150	74	62	1	22	19	115	282,541	1,500	16,200	15,377	33,077	249,464
	Total (Organized + New)			2,580	3,526	503	1,639	5,668	2,423	114	351	117	114	38	165	68	198	10,975,552	293,576	229,695	713,425	1,236,696	9,738,856

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**LINE 15—A UNION CHURCH WITH THE CHRISTIAN REFORMED CHURCH. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.

Chaplain
Decker, Dwayne

Inactive
Ramage, Timothy

Planting Minister
Pope, Nicholas

Retired
Bovenkerk, Warren
DeDoes, Raymond
Menning, G. Lloyd
Mondeel, Peter
Morton, Douglas
Oldenburger, John
Overbeek, Karl
Schoon, James
Schreuder, David
Vogelaar, Carl
Voogd, Erwin
Working, Kenneth
Yap, Moody

Specialized Ministry
Blom, Charles
Davelaar, Gerald
Dippenaar, Wik
Hammond, Donald
Harney, Kevin
Hayes, Michael
Kladder, Dean
Poppen, Keith

Without Charge
Bailey, Dwight
Boeve, Timothy
Kreiser, Jeffrey

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	0	15,000	1,500	5,920	153,635
(2)	273	249,572	0	68,356	2,069,615
(3)	0	0	0	0	1,491,602
(4)	0	6,000	50,000	0	280,423
(5)	35	0	1,409	87,276	92,599
(6)	106	0	0	8,043	201,803
(7)	0	0	25,414	24,579	56,572
(8)	0	0	0	21,550	128,235
(9)	219	44,312	0	0	1,081,767
(10)	1,450	22,500	0	75,000	111,524
(11)	0	0	0	0	65,509
(12)	124	0	0	84,506	1,006,697
(13)	266	0	0	9,600	355,299
(14)	500	14,000	0	0	190,000
(15)	0	0	5,000	0	232,800
(16)	0	0	0	0	103,456
(17)	0	0	100,000	272,171	1,415,674
(18)	0	0	0	2,000	70,073
(19)	20	35,884	0	0	353,143

#	18a	18b	18c	18d	18e
New Church Starts					
(20)	0	0	0	0	1,571
(21)	0	0	0	0	10,000
(22)	0	0	9,400	0	400
(23)	0	0	1,500	0	108,000
(24)	0	0	17,500	8,500	35,250
(25)	2,000	3,500	3,000	5,000	23,345
(26)	0	0	30,000	0	6,000
(27)	1,000	0	15,000	0	1,575

Regional Synod of the Far West CLASSIS OF CITY

Stated Clerk Jonathan Gundlach, 1388 Sutter St Ste 412, San Francisco, CA 94109; 415-346-6994 ext 124
Treasurer Michael Hayes, 2201 Shoreline Dr Unit 1610, Alameda, CA 94501; 415-385-0351

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Househld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Deced (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Organized Churches																							
California																							
(1)Paramount, Emmanuel	Alemán, Eddy	M/C	07/09	772	1,098	55	613	1,766	3,385	1,670	57	0	2	9	25	9	27	4,332,159	103,620	34,605	565,848	704,073	3,628,086
	Korver, Kenley	SP	01/01																				
(2)San Francisco, City Church	Gannon, Daniel	M/C	11/10	352	555	4	145	704	1,116	879	69	1	1	1	66	24	15	4,521,039	66,591	207,256	315,635	589,482	3,931,557
	Gundlach, Jonathan	M/C	02/11																				
	Harrell, Fred	SP	09/06																				
	Nault, Matthew	M/C	11/10																				
	Sherman, Scot	M/C	10/05																				
	Trudeau, Paul	M/C	05/09																				
	VanDerVeen VanTil, Julie	M/C	08/13																				
	Wilson, James	M/C	05/12																				
Colorado																							
(3)Boulder, All Souls	Forsythe, William	SP	06/13	36	56	0	10	66	35	100	54	2	0	0	0	8	4	231,411	0	0	9,100	9,100	222,311
(4)Denver, City	Punch, John	SP	06/11	24	126	27	52	205	30	120	18	1	2	0	0	6	1	353,111	14,399	0	20,958	35,357	317,754
Illinois																							
(5)Chicago, Grace	Reid, Robert	SP	06/12	50	71	0	19	90	150	78	0	0	0	0	0	5	1	325,580	0	6,204	5,022	11,226	314,354
Pennsylvania																							
(6)Philadelphia, Liberti	Ayers, Jared	*CP	10/03	151	278	37	0	315	69	500	68	0	0	0	37	13	4	878,866	0	0	37,356	37,356	841,510
	Organized Church Subtotal			1,385	2,184	123	839	3,146	4,785	557	266	4	5	10	128	65	52	10,642,166	184,610	248,065	953,919	1,386,594	9,255,572
New Church Starts																							
California																							
(7)Compton, City	Dirkse, Patrick	PM	01/10	24	65	0	0	65	35	68	0	0	0	0	0	3	2	121,000	0	2,000	0	2,000	119,000
(8)Garden Grove, Grace	Yurk, Debbra	PM	03/11	22	10	0	22	32	9	27	10	0	0	0	0	0	0	84,118	0	500	1,034	1,534	82,584
(9)Long Beach, City	Cano, Christopher	PM	09/13	38	71	0	71	142	45	77	0	0	0	0	0	2	2	275,943	0	500	18,000	18,500	257,443
	White, William	PM	01/13																				
	New Church Subtotal			84	146	0	93	239	89	57	10	0	0	0	0	5	4	481,061	0	3,000	19,034	22,034	459,027
	Total (Organized + New)			1,469	2,330	123	932	3,385	4,874	391	276	4	5	10	128	70	56	11,123,227	184,610	251,065	972,953	1,408,628	9,714,599

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SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

General Synod Professor
Kors, Cornelis

Missionary
Fields, Andrew

Planting Minister
Brown, Kenneth
Cano, Christopher
Dirkse, Patrick
White, William
Yurk, Debbra

Professor/Teacher
DeGroat, Charles

Specialized Ministry
Aladeen, Robin
Baker, Alan
Crawford, William
Kuecker, Aaron
Mingin, Anni
Nelson, Frances
Yamamoto, Andrew
Zylstra, Nicholas

Without Charge
Figueroa, Jose
Noh, Eugene

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	62,474	68,025	19,000	496,735	3,685,925
(2)	2,514	0	0	98,961	4,419,564
(3)	0	0	6,000	0	225,411
(4)	0	5,239	0	0	347,872
(5)	0	0	0	0	325,580
(6)	185	0	0	0	878,681
New Church Starts					
(7)	0	15,000	21,000	20,000	65,000
(8)	0	396	9,000	0	74,722
(9)	0	0	92,572	0	183,371

Regional Synod of the Far West CLASSIS OF ROCKY MOUNTAINS

Stated Clerk Susan Keesen, Faith Community Church, 6228 S Carr Ct, Littleton, CA 80123; 303-324-9271
Treasurer Susan Keesen, Faith Community Church, 6228 S Carr Ct, Littleton, CA 80123; 303-324-9271

CHURCHES	PASTORS			Membership: Househld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains: Conf (8)	Gains: Cert (9)	Losses: Trans (10)	Losses: Decd (11)	Losses: Other (12)	Bapt: Infant (13)	Bapt: Adult (14)	Stewardship: Total Income (18)	Assmnts (19a)	Contributions: RCA Contrib (19b)	Contributions: Other Contrib (19c)	Contributions: Total Amount (19d)	Congr Purpose (20)
Organized Churches																							
Colorado																							
(1)Aurora, New Hope Comm	Blakeslee, Ann	AP	01/10	119	168	24	21	213	125	142	4	3	0	7	0	1	2	316,591	11,127	13,621	18,465	43,213	273,378
	Schuiling, Philip	SP	01/91																				
(2)Colorado Springs, Springs Comm	Brooks, Benjamin	M/C	02/10	183	309	46	232	587	284	342	48	0	14	2	30	5	34	774,826	32,546	16,270	39,921	88,737	686,089
	Carpenter, Eric	SP	05/08																				
(3)Denver, Christ Comm	Van Dusseldorp, Bruce	SP	06/90	74	111	12	44	167	20	80	0	0	0	6	5	3	0	277,485	10,233	3,821	7,616	21,670	255,815
(4)Denver, Mountain View Comm	Vacant		05/07	23	23	1	0	24	2	22	0	0	0	1	0	0	0	53,410	4,080	620	785	5,485	47,925
(5)Lakewood, Our Saviour's	Pearson, A. Eugene	SP	08/07	84	113	44	21	178	31	89	6	0	0	3	18	3	0	219,000	13,380	1,010	5,528	19,918	199,082
(6)Littleton, Faith Comm	Allen, Jeffrey	SP	06/05	92	158	16	27	201	69	155	10	1	0	5	0	3	21	365,510	13,901	26,844	19,800	60,545	304,965
(7)Monument, Forest Ridge Comm	Miller, Timothy	SP	02/03	57	50	1	5	56	140	130	0	0	0	1	0	0	5	342,404	10,562	12,112	7,165	29,839	312,565
(8)Wheat Ridge, Harvest Christian Comm	King, Kathleen	SP	08/11	34	50	3	0	53	30	50	4	0	0	0	3	0	2	61,106	0	0	1,198	1,198	59,908
New Mexico																							
(9)Dulce, Jicarilla Apache	Kautz, Bradley	SP	09/13	43	50	9	15	74	1	40	0	3	1	0	0	0	0	58,608	7,109	0	300	7,409	51,199
	Organized Church Subtotal			709	1,032	156	365	1,553	702	116	72	7	15	25	56	15	64	2,468,940	102,938	74,298	100,778	278,014	2,190,926
New Church Starts																							
Colorado																							
(10)Cedar Ridge, Father's House	Ooms, Russell	PM		31	56	5	6	67	0	50	3	0	0	0	0	0	3	78,666	0	0	17,619	17,619	61,047
(11)Denver, Doulos Korean	Park, Benjamin	PM	05/05	10	17	4	17	38	1	13	0	0	0	0	0	0	2	3,200	0	100	200	300	2,900
(12)Englewood, CenterPoint	Cheadle, David	CP	04/11	25	35	0	0	35	20	35	5	0	0	0	0	0	14	54,000	0	0	0	0	54,000
	New Church Subtotal			66	108	9	23	140	21	32	8	0	0	0	0	0	19	135,866	0	100	17,819	17,919	117,947
	Total (Organized + New)			775	1,140	165	388	1,693	723	95	80	7	15	25	56	15	83	2,604,806	102,938	74,398	118,597	295,933	2,308,873

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Chaplain
Peterson, Steven
Teague, Tyler
Van Kampen, Wayne

Planting Minister
Ooms, Russell
Park, Benjamin

Retired
Gray, Ronald
Grooters, David
Gross, Ronald
Harris, Thomas
Moore, James
Pelley, Dennis
Phillips, David
Rymes, Ivan
Schmitt, Kenneth
Seely, Edward
Van Wyk Phillips, Nancy

Specialized Ministry
DeBruyn, Arthur
Ebersole, Gail
Kim, Peter
Orange, Donald
Perea, Stanley
Van Dusseldorp, Eugene

Without Charge
Burtoft, Larry
Neerhof, Karl
Robinson, J. Andrew
Yoo, Young

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	3,685	0	1,000	21,569	290,337
(2)	359	0	0	107,316	667,151
(3)	525	67,291	0	26,583	183,086
(4)	0	0	500	14,350	38,560
(5)	0	27,000	0	0	192,000
(6)	10,208	0	3,667	25,235	326,400
(7)	440	42,784	0	0	299,180
(8)	0	383	0	5,135	55,588
(9)	29,000	0	5,400	1,938	22,270
New Church Starts					
(10)	0	0	0	0	78,666
(11)	0	0	2,400	0	800
(12)	0	0	22,000	2,000	30,000

Regional Synod of the Far West CLASSIS OF SOUTHWEST

Stated Clerk Lynn Fischer, 18505 Superstition Dr, Queen Creek, AZ 85142; 480-988-1755
Treasurer Lynn Fischer, 18505 Superstition Dr, Queen Creek, AZ 85142; 480-988-1755

CHURCHES	PASTORS			Membership															Stewardship		Contributions			
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Arizona																								
(1)Gilbert, New Hope Comm	Jarvis, Gary	AP	04/07	134	230	13	58	301	206	282	18	1	19	1	11	3	2	340,002	15,380	7,200	11,570	34,150	305,852
	Poit, James	SP	09/09																				
(2)Glendale, Christ's Comm	Wieland, Randal	SP	08/05	141	198	18	8	224	7	399	14	3	8	5	5	7	4	748,934	21,139	14,028	30,343	65,510	683,424
(3)Phoenix, Longview Comm	Caballero, Richard	*CP	02/08	68	72	0	25	97	50	250	8	2	0	0	0	5	18	143,007	4,152	11,080	2,300	17,532	125,475
(4)Prescott, Community	Ellis, Corinne	M/C	02/14	130	162	23	1	186	20	131	25	4	0	8	2	0	0	317,044	10,788	6,292	24,790	41,870	275,174
	Ellis, David	SP	09/08																				
(5)Scottsdale, Glass and Garden	Superseded		06/13	15	4	50	0	54	13	65	0	0	0	0	0	0	0	101,000	0	0	0	0	101,000
(6)Tucson, Cortaro Vista Comm	Vande Berg, Ted	SP	11/92	58	104	7	15	126	43	97	10	0	2	5	4	3	3	145,015	9,066	10,207	16,556	35,829	109,186
(7)Tucson, Rosemont Comm	Foster, John	M/C	10/11	25	21	5	15	41	4	28	0	0	0	0	22	3	0	126,413	0	0	0	0	126,413
New Mexico																							
(8)Los Alamos, United**	Elton, David	*M/C	09/11	40	10	6	0	16	10	143	2	0	1	15	0	0	0	715,610	4,500	0	131,657	136,157	579,453
(9)Mescalero	Landegent, Benjamin	*CP	03/14	54	64	49	33	146	40	86	2	2	2	3	0	0	1	142,542	4,522	7,501	913	12,936	129,606
		Total		665	865	171	155	1,191	393	164	79	12	32	37	44	21	28	2,779,567	69,547	56,308	218,129	343,984	2,435,583

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**LINE 8—A FEDERATED CHURCH WITH THE AMERICAN BAPTIST CHURCH USA, CHRISTIAN CHURCH (DISCIPLES OF CHRIST), MORAVIAN CHURCH, UNITED CHURCH OF CHRIST, AND PRESBYTERIAN CHURCH (U.S.A.). IT MAINTAINS SEPARATE MEMBERSHIP ROLLS FROM WHICH STATISTICS ARE OBTAINED.

Chaplain
Lungu, Edward
Wolff, Cathleen

Retired
Busman, John
De Boer, William
Doidge, Fred
Dykehouse, Russell
Goulooze, Floyd
Guild-Donovan, Anne
Hine, Richard
Jansma, Donald
Koerselman, Richard
Laverman, Bruce
Marvel, Judith
Myers, Bob
Otto, Robert
Parsil, Edwin
Schut, Robert
Spencer, Robert
Thompson, Warren
Van Mantgem, John
White, Byron

Specialized Ministry
Hetrick, Susan
Oh, Youm Yoon
Stapert, John

Without Charge
Foster, John
Kooiman, Scott
VanGalder, Loren

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	18	10,525	5,000	6,757	317,702
(2)	502	0	390	21,389	726,653
(3)	10	5,460	12,500	26,161	98,876
(4)	28	58,283	9,428	15,232	234,073
(5)	0	0	0	0	101,000
(6)	0	1,364	0	6,900	136,751
(7)	68,734	7,328	0	2,255	48,096
(8)	99,905	48,600	0	15,140	551,965
(9)	0	35,680	18,585	8,913	79,364

Regional Synod of the Great Lakes CLASSIS OF HOLLAND

Stated Clerk — Larry Schuyler, 513 E 8th St Ste 32, Holland, MI 49423; 616-394-0550
Treasurer — Marylynn Redder, 2586 Floral Dr, Zeeland, MI 49464-9106; 616-772-9226

CHURCHES	PASTORS			Membership: Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains: Conf (8)	Gains: Cert (9)	Losses: Trans (10)	Losses: Decd (11)	Losses: Other (12)	Bapt: Infant (13)	Bapt: Adult (14)	Stewardship: Total Income (18)	Assmnts (19a)	Contributions: RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Organized Churches																							
Michigan																							
(1)Holland, Beechwood	Koedyker, John	M/C	11/13	410	825	84	200	1,109	84	597	17	31	19	9	45	12	12	1,830,842	80,945	83,960	105,332	270,237	1,560,605
	Lankheet, James	SP	02/02																				
	Vagle, Dawn	AP	06/10																				
(2)Holland, Calvary	Carter, Daniel	*SP	10/12	223	344	99	153	596	35	225	6	2	0	11	0	2	1	709,381	35,413	40,613	47,844	123,870	585,511
(3)Holland, Central Park	Kleinheksel, Kevin	SP	08/13	205	249	84	79	412	54	200	4	3	0	9	20	5	0	413,960	24,211	17,372	7,457	49,040	364,920
(4)Holland, Christ Memorial	Boersma, William	AP	08/90	1,239	2,316	201	397	2,914	150	1,800	54	31	30	31	153	17	4	3,816,379	221,965	48,285	1,089,308	1,359,558	2,456,821
	Harris, Kenita	AP	10/13																				
	Thompson, Dewey	AP	11/13																				
	Van Ek, Todd	SP	03/12																				
(5)Holland, Fellowship	Baar, James	RET M/C	01/11	535	1,016	103	313	1,432	220	550	24	20	3	8	22	6	3	1,169,127	95,632	73,208	92,061	260,901	908,226
	Hodgin, Megan	AP	07/10																				
	Keepers, Brian	SP	07/05																				
	Strong, Marijke	AP	01/12																				
(6)Holland, First	Bogertman, Anna	M/C	02/13	396	552	31	224	807	19	400	4	17	8	14	1	6	0	783,208	49,687	36,865	98,144	184,696	598,512
	Gillett, Daniel	SP	02/92																				
	Koopmans, Darrell	M/C	06/05																				
	Schrotenboer, Diane	M/C	12/11																				
	Smith, Brandon	M/C	06/13																				
	Smith, Stephanie	M/C	06/13																				
	Zwyghuizen, John	RET M/C	11/13																				
(7)Holland, Grace Comm/Intersection**	Anderson, Aaron	SP	09/07	122	166	17	49	232	10	120	3	2	2	5	3	4	0	428,000	15,787	0	0	15,787	412,213
	Lemmenes, Jean	M/C	11/09																				
(8)Holland, Hope	Russell, Jill	SP	09/08	335	514	145	219	878	91	256	9	36	7	12	1	7	0	713,727	42,460	33,100	310,137	385,697	328,030
	Wiersma, Gordon	SP	08/99																				
•# (9)Holland, Maple Avenue Ministries**	Grier, Denise	SP	02/09	75	60	5	45	110	25	85	8	4	3	5	2	3	4	173,497	5,270	0	2,000	7,270	166,227
(10)Holland, Maplewood	Balk, Carl	RET M/C	03/07	105	187	14	37	238	30	155	15	6	0	6	41	1	7	390,933	16,081	20,700	22,338	59,119	331,814
	VanDerVeen, Aaron	SP	06/11																				
(11)Holland, New Comm/4th	Brownson, Jonathan	M/C	09/07	58	87	24	27	138	29	85	7	5	1	5	16	2	1	197,700	9,124	4,125	1,738	14,987	182,713
	Macias, José	M/C	11/11																				
(12)Holland, Pillar**	Brown, Jonathon	SP	07/12	95	238	30	90	358	50	450	1	191	0	8	0	5	1	404,742	6,775	11,150	24,253	42,178	362,564
	De Vos, Christopher	*SP	06/12																				
	Rodriguez, Steven	M/C	01/14																				

(13)Holland, Rose Park	Van Opstall, David	SP	09/06	108	194	15	15	224	10	160	4	2	2	8	4	3	0	207,746	20,417	13,500	9,700	43,617	164,129
(14)Holland, Third	Fry, Kent	SP	04/08	350	610	225	241	1,076	42	425	19	4	14	15	4	6	0	1,253,799	59,082	65,855	56,316	181,253	1,072,546
	Jongerius, Kama	AP	01/99																				
	Schipper, Nathaniel	M/C	06/13																				
(15)Holland, Trinity	DeGraaf, Christopher	SP	10/09	156	248	47	39	334	33	165	3	5	10	9	0	1	0	552,057	24,934	51,616	32,267	108,817	443,240
(16)West Olive, Life Tree Comm	Elzinga, Jeffery	*CP	05/12	80	136	4	58	198	12	118	0	0	7	3	5	4	2	106,652	0	18,000	8,885	26,885	79,767
Organized Church Subtotal				4,492	7,742	1,128	2,186	11,056	894	361	178	359	106	158	317	84	35	13,151,750	707,783	518,349	1,907,780	3,133,912	10,017,838
New Church Starts																							
Michigan																							
(17)Allendale, Alas de Aguila	Cuevas-Castillo, Enrique	†LP	01/12	10	18	0	18	36	14	50	0	0	0	0	0	0	18	185,000	0	0	0	0	185,000
(18)Grand Rapids, Alas de Aguila	Cano, Rodrigo	LP	06/13	0	0	0	0	0	12	10	5	0	0	0	0	0	0	87,300	0	0	0	0	87,300
(19)Holland, Alas de Aguila	Vasquez, Hugo	LP	08/06	0	0	0	0	0	145	106	0	0	0	0	0	0	4	0	0	0	0	0	0
(20)Holland, Embody Christ Fellowship	Daniels, James	PM	01/11	39	62	5	33	100	5	65	0	0	0	0	0	1	0	120,000	0	0	10,000	10,000	110,000
(21)Holland, LifeQuest	Gruppen, Toby	†PM	08/07	42	75	0	31	106	40	85	0	0	20	1	0	2	0	207,003	0	1,500	7,686	9,186	197,817
(22)Wyoming, Alas de Aguila	Alvarado, Israel	LP	09/12	8	20	4	2	26	10	47	0	0	7	0	0	0	4	26,056	0	0	2,100	2,100	23,956
New Church Subtotal				99	175	9	84	268	226	60	5	0	27	1	0	3	26	625,359	0	1,500	19,786	21,286	604,073
Total (Organized + New)				4,591	7,917	1,137	2,270	11,324	1,120	279	183	359	133	159	317	87	61	13,777,109	707,783	519,849	1,927,566	3,155,198	10,621,911

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SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

**LINE 7—A FEDERATED CHURCH WITH THE CHRISTIAN REFORMED CHURCH. IT MAINTAINS SEPARATE MEMBERSHIP ROLLS FROM WHICH STATISTICS ARE OBTAINED.

**LINE 9—A UNION CHURCH WITH THE CHRISTIAN REFORMED CHURCH. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.

**LINE 12—A UNION CHURCH WITH THE CHRISTIAN REFORMED CHURCH. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.

Chaplain
Blauw, David
Cammenga, Sandra
Claus, Grace
Claus, Daniel
Hawley-Lowry, Ruth
Johnson, Trygve
Johnson, Erwin
Knebl, Nicholas
Knibbe, Sharon
Meyer, Katrina
Patterson, J. Benjamin
Terlouw, Larry
Van Kempen, Leigh
Veldheer DeYoung, Cynthia

General Synod Professor
Bechtel, Carol
Boogaart, Thomas
Brown, Timothy
Brownson, James
Van Dyk, Leanne

General Synod Professor Emeritus
Bruggink, Donald
Hesselink, I. John
Rock, Stanley
Voskuil, Dennis

Graduate Study
Schoon Tanis, Gretchen

Missionary
Jansen, Wayne
Van Es, Rowland
Wilson, Mark

Planting Minister
Daniels, James

Professor/Teacher
Awad, Habeeb
Billings, J. Todd
Boelkins, Dawn
Croom, Stephanie
Hoogerwerf, Steven
Japinga, Lynn
Rienstra, Ronald
Schmidt, John
Van Voorst, Robert
West, Travis

Retired
Aardsma, Carole
Alderink, Paul
Arendshorst, Sharon
Baar, James
Balk, Carl
Beagley, Alan
Beagley-Koolhaas, Jeanette
Benes, Louis
Beukelman, Marvin
Blok, Arie
Brownson, William
Bruins, Elton
Coffill, Richard
Colenbrander, H. Paul
Daniels, Wilbur
Davelaar, Kathryn
De Young, Roger
Doeden, Dick
Fierro, Andres
Heideman, Eugene
Heneveld, James
Hoff, Marvin
Hofland, Alan
Hofman, J. Samuel
Izenbart, Larry
Jansen, Donald
Kaiser, Christopher
Karsen, Wendell
Kennedy, Earl
Kiel, Wesley
Kleinheksel, John
Kleinheksel, Roger
Koopman, LeRoy
Laman, Earl
Laning, Robert
Liang, Clarence
Millard, Jack
Mugg, Dianne
Mulder, Dennis
Mulder, Edwin
Palma, Robert
Post, Lynn
Reynen, Paul
Rienstra, Marchiene
Rynbrandt, Calvin
Scudder, Lewis
Smith, Paul
Stam, Steven
Sterk, Vernon
Ten Clay, Ellsworth
Tien, John
Timmerman, Jacquelyn
Unzicker, William
Van Doornik, Merwin
Van Heest, Gerard
Van Heest, Cornelius
Vander Well, Eugene
Vander Wilt, Marlin
Vetter, Daryl
Vugteveen, Stanley
Walvoord, Mark
Wierks, C. Bruce
Wierks, Mary Ann
Wilson, Gayle

Specialized Ministry
Bechtel, Ronald
Bouma-Prediger, Celaine
Bowerman, Wayne
Davelaar, Kathryn
Derrick, Keith
DeWitt, Dennis
DeYoung, Terry
Duin, Lorene
Eriks, Kenneth
Floding, Matthew
Hamman, Jacobus
Hook, Norma
Japinga, Jeffrey
Kool, David
Lindell, Jay
Mc Andrews, Robert
Munroe, Jeffrey
Nakajima, Fumihito (Andy)
Newhouse, Blaine
Poppen, Mark
Schuyler, Larry
Smit, Randall
Sundararajan, Kathryn
Sundararajan, John Paul
Topp, Donald
Van Dyke, Judy
Van Kempen, Cornelis
Vander Molen, Steven
Vis, Joshua
Wing, Stephen

Without Charge
Beaver Vogel, Sara
Bolt, Burton
Bush, H. Curtis
Cruz, Miguel
Daubenspeck, Thomas
Dykhouse, Amanda
Hoekstra, Margaret
Hoffman, Carolyn
Semans, Jason
Stoneman, Susan
Van Opstall, Tracy
Wallinga, Marcia
Wisner, Mary

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	4,850	0	50,679	106,432	1,668,881
(2)	188	113,740	0	40,565	554,888
(3)	49	142,891	0	1,870	269,150
(4)	6,544	0	0	0	3,809,835
(5)	5,315	55,832	0	5,734	1,102,246
(6)	3,375	103,629	0	5,487	670,717
(7)	0	25,000	0	77,000	326,000
(8)	32,725	10,420	0	27,672	642,910
(9)	723	250	33,605	5,676	133,243
(10)	71	12,731	0	10,532	367,599
(11)	0	35,045	1,100	6,099	155,456
(12)	135,342	0	0	3,900	265,500
(13)	0	0	0	1,200	206,546
(14)	50,463	125,652	0	0	1,077,684
(15)	66,581	79,965	0	15,339	390,172
(16)	0	500	0	0	106,152
New Church Starts					
(17)	0	0	150,000	0	35,000
(18)	0	500	74,000	12,000	800
(19)	0	0	0	0	0
(20)	0	0	0	20,000	100,000
(21)	0	62,477	65,476	0	79,050
(22)	0	0	15,000	0	11,056

Regional Synod of the Great Lakes CLASSIS OF LAKE ERIE

Stated Clerk — Donald R. Veltman, 27142 Newberry Blvd, Brownstown Twp, MI 48134-6020; 734-789-9908
Treasurer — Sharon Schooley, 20312 Indiana Ave, Brownstown Twp, MI 48183-5019; 734-675-4864

				Membership														Stewardship		Contributions			
										Average	Gains		Losses			Baptized							
CHURCHES	PASTORS			Household (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Worship Attend (7)	Conf (8)	Cert (9)	Trans (10)	Deed (11)	Other (12)	Infant (13)	Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Organized Churches																							
Kentucky																							
(1)Annville, Community	Vacant		03/05	18	27	6	2	35	19	28	3	0	0	1	0	0	1	13,856	2,391	1,000	900	4,291	9,565
(2)Gray Hawk	Elam, Jason	*CP	09/09	34	32	21	0	53	63	73	0	2	0	0	0	2	2	58,769	2,885	0	0	2,885	55,884
(3)McKee	Hays, Calvin	RET M/C	03/99	20	36	17	10	63	16	48	1	0	0	1	0	0	1	73,365	3,380	1,400	1,511	6,291	67,074
Michigan																							
(4)Allen Park, Grace	Hunt, Bruce	*SC	05/09	74	122	5	0	127	42	136	11	8	0	0	17	1	11	165,728	8,409	1,200	4,925	14,534	151,194
(5)Ann Arbor, Grace	Kim, Sung	SP	12/05	219	127	24	345	496	405	507	56	3	14	0	4	3	5	487,500	5,276	5,200	38,285	48,761	438,739
(6)Canton, Cross Winds Comm	Beyer, Jonathan	SP	04/88	77	147	8	41	196	117	171	16	9	6	0	3	0	0	302,006	10,636	7,750	10,681	29,067	272,939
(7)Detroit, Nardin Park	Morris, Robert	*CP	10/10	45	75	1	4	80	6	50	9	0	0	1	0	2	2	80,000	4,800	1,200	4,700	10,700	69,300
(8)Southgate, Calvary	White, Marcus	*SC	04/13	34	42	6	3	51	7	45	2	0	0	1	3	3	0	71,333	4,957	0	182	5,139	66,194
(9)Warren, Church of the Master	Vacant		12/13	33	37	6	8	51	9	28	0	0	0	2	0	0	0	100,014	3,957	3,239	5,936	13,132	86,882
Ohio																							
(10)Brooklyn	Czirr, Carl	SP	05/95	87	144	1	9	154	30	119	6	0	0	5	0	0	0	224,050	9,063	13,324	5,763	28,150	195,900
(11)Brunswick	Poest, Donald	SP	06/78	164	286	119	164	569	102	327	26	1	2	1	39	9	6	570,560	26,219	30,635	26,803	83,657	486,903
(12)Cleveland, Calvary	Van Farowe, Dean	SP	06/00	32	51	1	31	83	50	78	5	2	0	1	0	3	5	117,805	3,628	651	118,913	123,192	-5,387
(13)Fairview Park, New Hope	Sewell, Daniel	SP	03/90	90	115	14	43	172	44	146	8	0	0	4	0	2	0	221,777	9,234	4,110	7,344	20,688	201,089
(14)Gahanna, Good Samaritan	Turis, Dan	M/C	08/13	24	35	21	2	58	12	30	3	2	0	1	0	1	1	150,181	4,452	2,450	3,726	10,628	139,553
(15)Lewis Center, CenterPoint	Jansen, David	SP	04/08	89	126	20	79	225	24	200	13	0	5	0	0	4	13	629,490	10,966	0	20,749	31,715	597,775
(16)Powell, New Hope	Norden, Stephen	SP	04/87	283	541	82	122	745	282	470	33	11	8	3	25	14	1	884,087	42,544	23,850	41,456	107,850	776,237
	Palsma, Sarah	AP	07/11																				
		Organized Church Subtotal		1,323	1,943	352	863	3,158	1,228	153	192	38	35	21	91	44	48	4,150,521	152,797	96,009	291,874	540,680	3,609,841
New Church Starts																							
Michigan																							
(17)Rochester Hills, Great Oaks	Bradford, Paul	PM	05/09	37	63	0	10	73	73	61	0	0	0	0	0	0	3	171,067	0	1,000	4,650	5,650	165,417
		New Church Subtotal		37	63	0	10	73	73	61	0	0	0	0	0	0	3	171,067	0	1,000	4,650	5,650	165,417
		Total (Organized + New)		1,360	2,006	352	873	3,231	1,301	148	192	38	35	21	91	44	51	4,321,588	152,797	97,009	296,524	546,330	3,775,258

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Chaplain
Bona, Lindsay
Brownson, Rachel
Cooper, Jonathan
Hielkema, Stephen
Ledbetter-Guckian, Ciela

Inactive
Thibodeau, Jeffery

Missionary
Peterson, Richard

Planting Minister
Bradford, Paul

Retired
Burke, William
Curtis, Susan
de Forest, Carroll
deVries, Abraham
Foster, James
Hays, Calvin
Laswell, Samuel
Lokhorst, Ronald
Magee, George
Magee, Joyce
Molenaar, Gerrit
Rice, Alan
Scholten, Robert
Smith, Eurie
Tysen, Calvin
Van Eck, Arthur
Veltman, Donald
Webster, Nevin

Specialized Ministry
Bakker, Paul
Carroll, Jay
Edgerly, Daniel
Hampton, Amy
Nienhuis, Jenna
Tice, Jonathan
Van Dop, Stephen
Weller, Nathan

Without Charge
Brooks, Mary Virginia
Gowman, Jeffrey
McNear, Vernon

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	0	0	0	0	13,856
(2)	0	0	0	0	58,769
(3)	27	4,652	18,080	3,045	47,561
(4)	0	0	8,000	1,200	156,528
(5)	0	0	0	0	487,500
(6)	0	0	20,500	0	281,506
(7)	0	0	13,910	8,020	58,070
(8)	0	0	18,750	0	52,583
(9)	25,476	0	12,498	1,315	60,725
(10)	0	1,000	5,000	3,040	215,010
(11)	19	56,332	0	8,229	505,980
(12)	18	0	45,374	440	71,973
(13)	0	76,078	0	0	145,699
(14)	997	8,847	5,000	14,445	120,892
(15)	159	82,400	19,834	217,394	309,703
(16)	219	23,020	0	21,850	838,998
New Church Starts					
(17)	0	775	14,424	0	155,868

Regional Synod of the Great Lakes CLASSIS OF MUSKEGON

Stated Clerk John C. Koedyker, 17292 Burkshire Dr, Grand Haven, MI 49417; 616-884-8758
Treasurer Sherri VanArendonk, 2495 Hathaway Ct, Muskegon, MI 49441; 231-747-6078

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Deced (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Michigan																							
(1)Conklin	Vacant		09/12	42	57	5	21	83	23	60	1	0	0	3	0	0	0	141,281	6,567	0	0	6,567	134,714
(2)Coopersville	Stamm, Gregory	SP	09/10	258	488	4	185	677	150	415	24	7	8	7	19	15	7	535,550	35,001	32,000	23,111	90,112	445,438
(3)Coopersville, Saviour	Kingma, David	SP	04/06	76	140	5	70	215	35	85	0	0	0	0	1	2	0	156,715	10,374	0	1,658	12,032	144,683
(4)Fruitport, Word of Hope	VanderMeiden, James	M/C	11/13	24	31	18	16	65	14	25	0	0	2	2	2	0	0	29,312	2,519	170	1,594	4,283	25,029
(5)Grand Haven, First	Kenny, John	SP	01/07	103	175	32	34	241	69	158	6	0	3	5	0	1	0	461,532	14,105	9,000	110,416	133,521	328,011
(6)Grand Haven, Hope	Taylor, Timothy	SP	07/07	152	248	16	81	345	107	352	24	12	4	5	0	1	26	661,931	16,792	5,559	52,263	74,614	587,317
(7)Grand Haven, Second	Vacant		11/13	144	230	26	84	340	50	265	3	12	2	4	0	0	0	343,117	16,866	8,244	36,325	61,435	281,682
(8)Grand Haven, Trinity	Bremmer, Randolph	SP	08/08	76	107	21	23	151	36	96	11	0	4	2	10	3	0	251,336	8,238	702	12,491	21,431	229,905
(9)Montague, Ferry Memorial	Bowling, Nicholas	AP	01/04	130	220	44	68	332	41	300	7	1	2	1	0	4	3	389,843	17,986	13,900	38,810	70,696	319,147
	Klaver, Dick	SP	07/99																				
	deGroot-Bowling, Amy	AP	01/04																				
(10)Muskegon Hts, Covenant Comm	Bush, Mark	SP	07/84	69	101	17	26	144	20	100	0	0	3	1	4	0	0	162,373	10,589	0	17,888	28,477	133,896
(11)Muskegon, Fellowship	Van Kampen, Michael	SP	11/13	254	428	144	184	756	150	398	5	6	0	7	46	3	2	532,344	37,464	638	19,038	57,140	475,204
(12)Muskegon, Fifth	Burmeister, Paul	SP	01/10	154	300	61	97	458	195	266	10	14	0	3	10	4	1	520,118	24,031	21,990	20,198	66,219	453,899
(13)Muskegon, Hope	Hyma, Steven	SP	02/92	90	104	15	29	148	25	65	0	1	0	1	0	1	0	94,432	7,538	1,891	2,035	11,464	82,968
(14)Muskegon, Laketon Bethel	Brantsen, Sherwin	SP	09/92	317	530	210	207	947	77	548	40	7	2	8	33	20	3	567,942	37,906	0	22,702	60,608	507,334
(15)Muskegon, New Life Comm	Bush, Todd	SP	11/09	50	44	1	19	64	55	91	7	0	0	0	0	0	0	154,485	1,314	2,000	1,308	4,622	149,863
(16)Muskegon, Unity	DeYoung, Kyle	SP	10/03	135	250	37	86	373	25	175	0	0	7	7	4	2	0	290,927	20,075	19,115	8,270	47,460	243,467
(17)Muskegon, Westwood	Vacant		03/14	70	135	3	22	160	3	95	2	3	0	0	0	1	1	388,555	9,403	13,850	7,709	30,962	357,593
(18)Ravenna, First	VanderWoude, Stephen	SP	07/11	90	133	19	49	201	22	130	1	3	0	0	23	4	0	206,973	12,314	23,322	4,803	40,439	166,534
		Total		2,234	3,721	678	1,301	5,700	1,097	201	141	66	37	56	152	61	43	5,888,766	289,082	152,381	380,619	822,082	5,066,684

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SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

Planting Minister
Hough, Jeffery
Johnson, Linda

Retired
Bos, R. James
DeKam, John
Doornbos, Charles
Jones, Walter
Laman, Gordon
Mahler, Gerald
Rienstra, Richard
Staal, John
Stevens, James
Theune, Peter
Timmerman, Gordon
Van Beek, Arnold
Van Hoeven, Gordon
Veldman, John
Wassink, Marvin
Weener, Sherwin
Worrel, Jerry

Specialized Ministry
Bush, Miriam
Dekker, Raymond
Hitchcock, Robert
Jackson, Lary
Kooistra, Nathan
Nieuwsma, Mark
Roberts, Kathryn
Vander Weit, Randall
Veenstra, Richard

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	0	48,973	0	0	92,308
(2)	270	12,658	0	6,049	516,573
(3)	0	0	0	24,097	132,618
(4)	0	0	0	3,132	26,180
(5)	255	0	0	0	461,277
(6)	11,280	0	0	0	650,651
(7)	364	26,392	7,500	570	308,291
(8)	6,389	9,846	0	0	235,101
(9)	112	17,500	0	0	372,231
(10)	1,122	0	0	0	161,251
(11)	0	38,143	3,114	6,409	484,678
(12)	0	63,155	5,000	1,375	450,588
(13)	0	0	0	0	94,432
(14)	0	0	0	0	567,942
(15)	0	12,289	0	0	142,196
(16)	195	0	0	0	290,732
(17)	0	0	3,523	190,755	194,277
(18)	0	18,595	3,500	0	184,878

Regional Synod of the Great Lakes CLASSIS OF NORTH GRAND RAPIDS

Stated Clerk Robert Teitsma, 1460 Banbury Ave NE, Grand Rapids, MI 49505; 616-723-2025
Treasurer Janice Myers, 2428 Rockhill Dr NE, Grand Rapids, MI 49525-1239; 616-363-0962

				Membership														Stewardship		Contributions			
										Average	Gains		Losses			Bapt							
CHURCHES	PASTORS			Housihld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worship Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
Michigan																							
(1)Ada, Community	Norden, Mara	SP	05/12	62	113	15	43	171	28	105	2	10	4	2	0	4	0	256,816	9,516	32,002	6,925	48,443	208,373
	Norden, William	SP	05/12																				
(2)Casnovia	Rotman, Marla	M/C	02/14	31	50	0	28	78	19	47	0	0	0	1	0	0	0	58,793	3,499	0	230	3,729	55,064
(3)Flint, Resurrection	Kiel, Douglas	SP	06/07	70	127	98	19	244	24	90	2	9	2	1	6	3	0	222,003	10,044	2,171	1,848	14,063	207,940
	Kiel, Kristi	SP	06/07																				
(4)Grand Rapids, Aberdeen	Landt, Ryan	SP	06/09	59	88	14	30	132	34	67	2	0	1	3	0	2	2	144,299	6,230	3,043	9,424	18,697	125,602
(5)Grand Rapids, Central	Lotz, Louis	SP	04/03	232	405	21	75	501	26	275	13	8	0	6	318	4	1	893,305	34,033	19,726	57,081	110,840	782,465
(6)Grand Rapids, Clancy Str Fellowship	Faas, Carol	RET M/C	01/10	16	18	5	11	34	13	24	4	1	1	2	3	1	1	29,884	2,088	0	0	2,088	27,796
(7)Grand Rapids, Common Ground Comm	Wetzel, Aaron	M/C	08/12	29	40	0	7	47	8	35	2	0	0	2	0	1	0	78,719	2,799	0	1,346	4,145	74,574
(8)Grand Rapids, Fourth	Meendering, Timothy	SP	03/96	124	172	0	93	265	25	140	2	1	2	3	0	3	3	262,172	12,385	1,916	18,259	32,560	229,612
(9)Grand Rapids, Knapp Street	Wiseman, Les	SP	04/12	83	148	16	34	198	57	132	8	3	2	3	35	3	0	374,584	9,866	5,600	29,490	44,956	329,628
(10)Grand Rapids, Oakview Comm	Vander Velde, Gerald	RET M/C	01/09	34	59	16	5	80	4	55	1	4	0	2	0	0	0	111,301	3,848	12,500	4,522	20,870	90,431
(11)Grand Rapids, Orchard Hill	Bartels, Kathy	M/C	09/08	380	441	26	126	593	237	375	13	6	4	6	4	12	3	1,128,629	30,367	19,506	35,340	85,213	1,043,416
	Karel, Robert	SP	01/07																				
(12)Grand Rapids, Remembrance	Cook, Eric	SP	10/11	357	642	26	342	1,010	185	538	35	3	28	9	42	7	2	1,233,094	45,690	29,975	140,248	215,913	1,017,181
	Schmidt, Todd	SP	10/11																				
(13)Grand Rapids, Richmond	Westerbeek, Christopher	SP	09/12	115	183	10	66	259	20	160	1	0	2	8	3	6	0	315,829	16,273	29,445	8,790	54,508	261,321
(14)Grand Rapids, Servants Comm	Petersen, Jeffrey	SP	09/06	47	70	13	27	110	28	100	1	7	2	1	6	2	1	170,115	5,177	0	5,276	10,453	159,662
	Petersen, Jennifer	SP	11/07																				
(15)Grand Rapids, Standale	Robrahn, Ralph	RET M/C	06/09	154	285	40	54	379	63	150	9	7	1	4	11	6	12	477,663	17,982	20,686	11,671	50,339	427,324
	Shults, Jessica	SP	08/11																				
(16)Grand Rapids, Third	TeBeest, Dennis	SP	12/09	157	290	41	94	425	30	184	9	4	14	2	21	0	1	523,918	24,839	16,000	2,485	43,324	480,594
(17)Grand Rapids, Trinity	Schaafsma, Katrina	*M/C	10/12	120	207	39	84	330	45	135	0	0	5	0	0	1	0	245,789	15,183	3,699	7,086	25,968	219,821
	Swanson, Deborah	M/C	01/07																				
(18)Rockford	Vacant		06/14	169	321	35	131	487	131	291	8	5	3	1	51	6	0	704,501	23,580	29,600	34,500	87,680	616,821
		Total		2,239	3,659	415	1,269	5,343	977	161	112	68	71	56	500	61	26	7,231,414	273,399	225,869	374,521	873,789	6,357,625

Chaplain
Ausema, Leroy
Cleveland, Susan
Granberg-Michaelson, Karin
Tice, Lisa
Veldt, David

General Synod Professor Emeritus
Brown, George

Inactive
Daley, Andre

Missionary
Olson, Bradley

Retired
Baak, David
Bates, Richard
Bedingfield, Robert
Bos, Thomas
Bos, Mary
De Jong, Carl
DeWitt, James
Diephouse, Evelyn
Doorn, Lawrence
Eernisse, Roger
Evenhouse, Neva
Faas, Carol
Fennema, William
Harvey, Louis
Huizenga, Robert
Menning, Bruce
Menning, Victoria
Raak, Truman
Redder, Ronald
Robrahn, Ralph
Rogacki, Janet
Rozeboom, James
Rynbrandt, Thurman
Ter Maat, Richard
Tigchon, Richard
Vander Velde, Gerald
VanderBroek, Kenneth
Wilcox, Dennis
Woudstra, Thomas

Specialized Ministry
Atwood, Andrew
Baker, Katherine
Boersma, Bryan
Boote, Nancy
DeBraber, Andrew
Delger, John
Elders, Marcia
Henderson, Lisa
Kooyman, Kathryn
Kroondyk, Henry
Kuiper, Judith
Maodush-Pitzer, Diane
Molhoek, Cheryl
Navis, Adam
Plasman, Daniel
Saylor, Robyn
Schalk, Eric
Vander Wall, Susan

Without Charge
Branch, Eric
Bush, Rachel
Konynenbelt, Diane
Landt, Sophie
Vander Werp, William
Wygmans, David

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	21	5,147	0	20,139	231,509
(2)	0	0	3,000	3,825	51,968
(3)	0	0	3,000	400	218,603
(4)	230	0	0	0	144,069
(5)	48,575	100,000	0	90,833	653,897
(6)	0	0	7,400	3,055	19,429
(7)	548	0	0	12,055	66,116
(8)	0	0	0	6,000	256,172
(9)	1,998	100,433	0	30,980	241,173
(10)	19,606	0	0	1,173	90,522
(11)	0	407,205	0	32,092	689,332
(12)	283	0	0	9,087	1,223,724
(13)	0	0	0	0	315,829
(14)	0	3,640	20,550	18,070	127,855
(15)	53,940	8,806	0	28,130	386,787
(16)	0	21,560	0	32,281	470,077
(17)	50	1,753	20,769	1,060	222,157
(18)	31	69,959	35,000	0	599,511

Regional Synod of the Great Lakes CLASSIS OF NORTHERN MICHIGAN

Stated Clerk Lee Pranger, PO Box 7, New Era, MI 49446-0007; 231-861-4303
Treasurer Lee Pranger, PO Box 7, New Era, MI 49446-0007; 231-861-4303

CHURCHES	PASTORS			Membership: Househld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Gains: Conf (8)	Gains: Cert (9)	Losses: Trans (10)	Losses: Decd (11)	Losses: Other (12)	Bapt: Infant (13)	Bapt: Adult (14)	Stewardship: Total Income (18)	Stewardship: Assmnts (19a)	Contributions: RCA Contrib (19b)	Contributions: Other Contrib (19c)	Contributions: Total Amount (19d)	Congr Purpose (20)
Michigan																							
(1)Charlevoix, Community	Sauer, John (Chip)	SP	02/05	233	389	12	72	473	224	304	8	6	1	4	0	2	0	689,819	27,098	500	121,800	149,398	540,421
(2)Ellsworth, Belltower	Van Noord, Jared	SP	09/11	66	111	22	27	160	29	83	4	0	2	2	24	2	0	150,530	9,928	6,325	5,538	21,791	128,739
(3)Falmouth, Moddersville	Wheeler, Jerry	*PE	09/02	29	48	0	0	48	13	33	0	0	0	1	0	0	0	55,829	3,956	0	8,000	11,956	43,873
(4)Fremont, First	Schutt, Kevin	SP	08/09	122	192	48	55	295	37	169	1	0	2	9	34	1	0	319,137	22,763	6,000	23,164	51,927	267,210
(5)Fremont, Living Christ	Jasperse, Thomas	SP	08/12	82	146	37	60	243	50	128	0	1	6	3	2	2	0	312,252	11,728	5,350	56,131	73,209	239,043
(6)Glen Arbor, Glen Lake Comm	Bossardet, Andrew	SP	06/09	69	110	10	20	140	79	120	1	6	0	3	0	0	0	225,138	8,809	20,205	17,142	46,156	178,982
(7)Grant, First	Vacant		08/13	80	116	0	40	156	25	111	7	4	10	3	1	1	0	252,836	10,538	3,000	35,138	48,676	204,160
(8)McBain, Rehoboth	Vacant		04/13	213	416	22	251	689	35	320	8	3	2	5	6	9	0	199,538	29,190	43,698	14,349	87,237	112,301
(9)Midland	De Ruyter, Michael	SP	10/03	90	162	15	28	205	45	196	5	0	5	0	10	3	2	539,829	14,557	17,311	74,052	105,920	433,909
	Vander Waal, Bradley	AP	07/12																				
(10)New Era	Eschenburg, Frederick	SP	01/11	141	257	90	67	414	27	216	9	5	6	4	0	5	3	454,738	17,767	21,559	24,016	63,342	391,396
(11)Scottville, Mason County	Bush, Seth	AP	11/12	175	357	20	150	527	98	354	7	7	4	6	16	4	2	643,036	26,725	20,676	28,358	75,759	567,277
(12)Shelby, New Hope Comm	Holmes Curran, Jennifer	SP	11/12	36	58	0	30	88	28	55	0	3	0	0	9	0	0	100,653	1,866	333	666	2,865	97,788
	Holmes Curran, Tony	*M/C	11/11																				
(13)Traverse City, Faith	Anderson, David	M/C	04/07	275	490	56	214	760	259	427	22	0	6	5	161	11	2	1,244,480	46,731	49,068	76,941	172,740	1,071,740
	Holtvluwer, Marshall	*M/C	09/12																				
		Total		1,611	2,852	332	1,014	4,198	949	193	72	35	44	45	263	40	9	5,187,815	231,656	194,025	485,295	910,976	4,276,839

SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

Chaplain
Bassett, David

Retired
Broersma, Sherwin
Brus, Gerrit
Fitzgerald, Mary
Frens, Phillip
Geschwendt, Ronald
Grooters, Larry
Hagemeyer, Stanley
Hekhuis, Robert
Kamrath, Rodney
Klunder, Jack
LeMahieu, Jean
Moser, John
Newhouse, Adrian
Swier, Norman

Specialized Ministry
Boss, Barbara
LaChonce, Mark
Morris, William
Pugh, Mical
Van Gunst, Amy
Welscott, Thomas

Without Charge
Byland, Peggy
Copeland, Paul
Heeg, Shirley
Mays, Jonathan
Ver Hoeven, Kevin

			FOOTNOTES			
#	18a	18b	18c	18d	18e
(1)	0	0	0	0	689,819
(2)	14,666	1,605	0	332	133,927
(3)	0	0	0	0	55,829
(4)	18,427	9,103	0	0	291,607
(5)	805	0	0	0	311,447
(6)	16	2,505	0	900	221,717
(7)	41	0	0	10,240	242,555
(8)	36	156,809	0	4,475	38,218
(9)	322	48,280	0	0	491,227
(10)	102	0	0	6,740	447,896
(11)	787	184,455	0	450	457,344
(12)	23	10,860	0	10,000	79,770
(13)	14,682	15,461	0	42,979	1,171,358

Regional Synod of the Great Lakes CLASSIS OF SOUTH GRAND RAPIDS

Stated Clerk — Randy L. Weener, 4500 60th St SE, Grand Rapids, MI 49512; 616-541-0903
Treasurer — Randall Vander Lugt, 2900 28th St SW Ste B, Grandville, MI 49418; 616-949-9030 ext 13

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
										Average	Gains		Losses			Bapt							
				Househld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worshp Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
Organized Churches																							
Michigan																							
(1)Byron Center, Corinth	Nyp, Scott	AP	09/12	624	1,046	56	613	1,715	474	1,450	31	25	6	4	19	23	4	1,741,802	76,976	12,000	110,898	199,874	1,541,928
	Porter, Donald	*SP	07/05																				
	Steenhoek, Brian	M/C	11/13																				
(2)Byron Center, First	Van Elderen, Peter	*SP	03/10	116	226	15	53	294	12	175	6	4	5	3	0	9	1	570,064	18,960	14,300	37,935	71,195	498,869
(3)Byron Center, RiverTree Comm	Shearer, Christian	SP	09/07	58	79	0	36	115	30	100	1	0	2	0	6	1	1	158,000	5,900	0	8,000	13,900	144,100
(4)Byron Center, Woodhaven	Petroelje, Steven	SP	08/08	144	260	16	113	389	20	206	3	6	1	1	5	3	0	402,838	23,088	6,700	18,100	47,888	354,950
(5)East Lansing, University	DeYoung, Kevin	SP	09/04	252	460	16	118	594	103	520	56	7	8	2	31	13	15	1,341,555	35,349	36,610	119,742	191,701	1,149,854
	Falconer, Benjamin	AP	06/09																				
	Helopoulos, Jason	*M/C	10/12																				
(6)Grand Rapids, Branch	DeBlaay, Christopher	SP	08/10	25	46	4	65	115	55	100	6	0	0	0	6	4	1	120,550	1,300	0	500	1,800	118,750
(7)Grand Rapids, Fifth	Sherrill, Jonathan	SP	12/07	269	493	18	167	678	69	388	3	16	3	8	74	13	0	1,107,838	62,836	179,823	128,338	370,997	736,841
(8)Grand Rapids, Hope	McCreary, Deborah	M/C	08/13	79	123	0	0	123	9	79	0	1	0	8	0	3	0	300,452	4,900	750	0	5,650	294,802
	Te Winkle, W. Peter	SP	09/06																				
(9)Grand Rapids, Immanuel	Smilde, Brian	SP	05/04	79	148	8	33	189	20	122	3	4	8	1	2	1	0	315,146	11,141	27,383	29,851	68,375	246,771
(10)Grand Rapids, Providence	VandenBerg, Jan Arie	SP	11/13	20	51	3	54	108	17	130	3	2	1	1	0	2	0	100,000	3,040	0	0	3,040	96,960
(11)Grand Rapids, Thornapple Comm	Dieffenbach, Tim	SP	05/11	83	156	22	58	236	25	137	3	0	0	0	21	2	0	388,422	14,549	34,064	10,228	58,841	329,581
	Wesselink, Paul	SP	09/87																				
(12)Grandville, First	Pratt, Paul	SP	06/12	318	628	37	192	857	9	445	20	14	13	11	62	13	1	1,271,909	52,321	78,900	97,905	229,126	1,042,783
(13)Grandville, Zion	Brower, Gregory	SP	11/04	162	295	50	69	414	39	215	13	0	4	4	4	6	1	507,651	23,866	18,183	49,438	91,487	416,164
(14)Hudsonville, Fair Haven	Elenbaas, Thomas	SP	09/05	980	1,905	113	777	2,795	554	2,232	113	0	24	16	74	67	26	3,647,178	154,604	45,752	98,000	298,356	3,348,822
	Smith, Tanner	M/C	06/14																				
	Van Dop, Richard	M/C	03/12																				
	VanArendonk, Scott	AP	03/14																				
	Vander Meer, Gregory	AP	07/12																				
	Wall, Joshua	M/C	01/13																				
	Wilson, Timothy	AP	11/12																				
(15)Jenison, Hager Park	Vacant		12/13	111	238	23	123	384	8	166	10	1	3	1	11	3	2	371,788	21,500	5,000	30,100	56,600	315,188
(16)Jenison, Rosewood	Goldschmeding, James	SP	04/08	245	483	75	111	669	41	301	7	15	10	0	25	7	1	666,387	38,498	38,382	29,859	106,739	559,648
	Moths, Howard	AP	03/85																				

(17)Kentwood, Home Acres	Dalman, Darrell	SP	06/11	36	62	5	13	80	25	70	0	1	2	0	0	0	0	142,553	5,615	295	600	6,510	136,043
(18)Kentwood, Unity	Bergsma, Mark	SP	06/79	155	203	8	132	343	20	200	4	0	6	9	2	2	1	257,243	10,538	9,875	16,233	36,646	220,597
(19)Lansing, Blacksoil	Dowsett, Jeremy	SP	05/13	21	30	0	12	42	25	45	39	3	0	0	0	1	1	62,998	0	0	1,500	1,500	61,498
(20)Lansing, Immanuel Comm	Heusinkveld, Richard	SP	09/88	93	160	19	37	216	24	165	5	2	0	0	14	2	2	398,464	12,998	15,771	32,400	61,169	337,295
(21)Middleville, Peace	Barr, Adam	SP	10/10	203	376	11	167	554	188	391	27	13	4	1	11	20	2	583,066	28,235	8,393	22,913	59,541	523,525
(22)Wayland, Gun Lake Comm	Beyer, Daniel	SP	09/10	276	470	58	175	703	280	633	13	5	4	3	17	11	10	989,924	36,780	12,900	54,427	104,107	885,817
(23)Wayland, Voice of Hope	Christy, Richard	SP	05/12	21	35	14	38	87	27	53	2	1	0	1	5	1	0	85,991	0	0	0	0	85,991
(24)Wyoming, Beverly	Vacant		11/10	153	257	12	69	338	7	148	0	6	4	9	3	0	0	368,877	25,786	27,050	7,099	59,935	308,942
(25)Wyoming, Eighth	Langenberg, Robert	RET M/C	09/08	39	55	0	12	67	8	55	0	1	0	3	0	0	0	103,200	5,644	13,065	0	18,709	84,491
(26)Wyoming, Faith	Osbeck, Bruce	SP	12/97	105	157	41	27	225	7	110	0	0	0	2	9	3	0	233,184	15,460	11,936	8,963	36,359	196,825
(27)Wyoming, Grace	Oppenhuizen, Rick	SP	01/98	116	183	8	83	274	1	122	4	2	3	3	1	3	2	312,969	14,872	13,389	8,438	36,699	276,270
(28)Wyoming, Newhall Comm	Kroeze, Daniel	M/C	10/08	91	144	0	45	189	47	110	6	3	2	3	0	7	0	181,044	12,630	2,000	3,000	17,630	163,414
(29)Wyoming, Open Hearts Comm	Milkamp, Mark	SP	04/13	28	56	0	27	83	82	74	17	0	0	0	0	0	1	149,488	0	0	7,400	7,400	142,088
	Organized Church Subtotal			4,902	8,825	632	3,419	12,876	2,226	308	395	132	113	94	402	220	72	16,880,581	717,386	612,521	931,867	2,261,774	14,618,807
New Church Starts																							
Michigan																							
(30)Allegan, Bridge	Bird, Roger	LP		40	160	0	24	184	70	140	160	0	0	2	12	2	44	115,850	0	0	5,500	5,500	110,350
(31)Caledonia, New Ground	Matzen, Brent	CP	02/13	40	50	0	2	52	100	150	48	2	0	0	0	2	0	150,000	0	6,500	5,000	11,500	138,500
(32)Wyoming, Connections	Grevenstuk, George	PM	08/11	24	0	0	0	0	0	37	0	0	0	0	0	0	0	49,393	0	0	0	0	49,393
(33)Wyoming, Elevation	Hall, Christopher	CP	07/14	17	36	0	15	51	25	60	0	0	0	0	0	5	4	38,594	0	567	470	1,037	37,557
	New Church Subtotal			121	246	0	41	287	195	96	208	2	0	2	12	9	48	353,837	0	7,067	10,970	18,037	335,800
	Total (Organized + New)			5,023	9,071	632	3,460	13,163	2,421	282	603	134	113	96	414	229	120	17,234,418	717,386	619,588	942,837	2,279,811	14,954,607

DATA FROM NEW CHURCH STARTS WAS COLLECTED FOR THE FIRST TIME IN 2013, AND DATA IS INCOMPLETE. NEW CHURCH STARTS ARE ONLY REPRESENTED IN THESE TABLES IF THEY HAVE FILED A DENOMINATIONAL PLAN AND COMPLETED THE CONSISTORIAL REPORT FORM.
SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

Chaplain
Brennan, Andrew
Laigaie, William
Van Hamersveld, Michael
Yonkman, Jayne

Inactive
Fox, Paul
Garcia, Rober

Planting Minister
Grevenstuk, George

Retired
Blauw, Stuart
Brower, David
Budding, Dirk
Burgess, Warren
Cogan, Leland
Cooper, Jack
Davis, Howard
Dethmers, David
Doorlag, Jack
Dykstra, Leon
Fikse, Evert
Hakken, Bernard
Hall, Wayne
Hendricks, Roger
Heneveld, Harvey
Hoffman, Vernon
Hostetter, Paul
Kroeze, George
Langenberg, Robert
Lester, James
Ludwick, Ralph
Martens, Cecil
Muyskens, J. David
Pierce, Michael
Rockwood, Richard
Spoolstra, Franklin
Stark, Tom
Van Bronkhorst, Douglas
Van Koevering, Gary
Van Zetten, R. James
Vander Klok, Richard
Waddilove, Gordon
Welscott, Richard
Zinger, James
Zwart, Eildert

Specialized Ministry
Alicea-Báez, Jhonny
Allhusen, Lynn
Baird, Robert
Baker, Jeri
Baron, Joshua
Bast, David
Blunt, Joshua
Crane, Scott
De Vries, Thomas
DeWard, Andrea
DeWard, Nathan
Franca, Valdir
Ingebretson, Ben
Kammeraad, Lynne
Karsten, James
Kragt, Thomas
Kuiper, Bruce
Langstraat, Bradley
McClintic, Douglas
Mulder, Jean
Schwanda, Tom
Telzerow, Brian
TenClay, H. Arlan
van den Berg, Cornelis
Van Wieren, Gretel
Veldt, S. Mark
Weener, Randy
Wernlund, J. Barrett

Without Charge
Edema, Barbara
Hertz, Harvey
Hettinga, Vernon
Mulder, Bruce
Painter, Michael
Zorgdrager, Kamren
Zorgdrager, Rebekah

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	0	0	0	8,122	1,733,680
(2)	9,395	4,000	1,000	162,222	393,447
(3)	0	0	0	0	158,000
(4)	83	0	1,000	6,348	395,407
(5)	1,227	223,042	0	1,050	1,116,236
(6)	0	0	4,800	0	115,750
(7)	0	77,324	0	145,601	884,913
(8)	102,280	0	0	11,301	186,871
(9)	14,000	0	0	8,788	292,358
(10)	0	0	0	0	100,000
(11)	51	400	0	0	387,971
(12)	0	421,765	0	0	850,144
(13)	4,125	0	0	14,328	489,198
(14)	0	201,243	0	74,003	3,371,932
(15)	0	0	0	635	371,153
(16)	26	21,293	0	8,450	636,618
(17)	0	0	0	30,334	112,219
(18)	0	64,770	0	0	192,473
(19)	0	200	0	14,048	48,750
(20)	2,338	0	0	0	396,126
(21)	1,513	0	0	0	581,553
(22)	1,369	70,243	0	27,456	890,856
(23)	0	8,340	0	0	77,651
(24)	103	44,379	0	5,400	318,995
(25)	8,000	0	3,000	0	92,200
(26)	1,854	14,469	0	7,200	209,661
(27)	700	5,997	0	0	306,272
(28)	1,710	4,168	0	9,681	165,485
(29)	0	0	0	0	149,488

#	18a	18b	18c	18d	18e
New Church Starts					
(30)	0	650	0	0	115,200
(31)	0	0	50,000	0	100,000
(32)	0	0	36,493	10,500	2,400
(33)	0	0	28,250	0	10,344

Regional Synod of the Great Lakes CLASSIS OF SOUTHWEST MICHIGAN

Stated Clerk — Allison VanderMeer, 910 Jenks Blvd, Kalamazoo, MI 49006; 269-349-6260
Treasurer — Paul Block, 910 Jenks Blvd, Kalamazoo, MI 49006; 269-672-9034

CHURCHES	PASTORS			Membership: Househld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains: Conf (8)	Gains: Cert (9)	Losses: Trans (10)	Losses: Deced (11)	Losses: Other (12)	Bapt: Infant (13)	Bapt: Adult (14)	Stewardship: Total Income (18)	Assmnts (19a)	Contributions: RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Organized Churches																							
Michigan																							
(1)Allegan, Living Word Family	Kreutz, Austin	M/C	10/09	15	19	8	0	27	37	30	0	0	1	1	8	0	0	59,907	1,646	0	5,675	7,321	52,586
(2)Battle Creek, Covenant Hope**	Grandia, Roger	M/C	05/13	47	83	5	13	101	24	95	0	0	3	2	0	2	0	290,956	21,331	0	0	21,331	269,625
(3)Decatur, First	Hofstra, Mark	SP	04/01	51	80	14	7	101	25	94	10	2	2	2	0	1	7	113,429	6,630	19,135	0	25,765	87,664
(4)Hopkins, Community	Vacant		01/14	100	188	77	100	365	9	150	0	6	3	6	6	2	0	291,370	14,886	4,050	2,900	21,836	269,534
(5)Kalamazoo, Bethany	Harthorn, Steven	SP	10/13	106	150	25	18	193	55	121	1	1	0	10	10	1	0	244,337	9,323	12,272	0	21,595	222,742
(6)Kalamazoo, Bethel	Vacant		09/13	19	20	5	2	27	13	18	0	0	0	0	3	1	0	39,455	2,266	3,500	10,675	16,441	23,014
(7)Kalamazoo, Centerpoint	Olson, Jason	AP	08/12	685	1,217	213	529	1,959	343	934	25	16	3	17	10	16	4	2,534,268	99,430	79,158	194,371	372,959	2,161,309
	Porte, Jeffrey	SP	07/87																				
	Vander Wal, Darwin	AP	08/94																				
(8)Kalamazoo, Greenwood	Loper, Jonathan	SP	05/03	40	65	6	4	75	22	75	0	7	0	3	10	0	0	118,255	5,430	1,587	3,782	10,799	107,456
(9)Kalamazoo, Haven	Sparks, John	*M/C	01/02	252	444	44	79	567	169	425	8	4	0	7	58	6	5	1,117,455	41,861	20,993	92,535	155,389	962,066
	Stone, Brian	SP	07/07																				
(10)Kalamazoo, Hope	Frens, Kent	SP	08/03	183	295	41	133	469	35	267	6	7	1	4	0	3	2	376,881	24,682	13,655	19,751	58,088	318,793
(11)Kalamazoo, North Park	Fazio, Paul	SP	09/00	126	220	29	87	336	25	195	4	3	0	5	0	3	0	323,341	18,094	8,900	39,583	66,577	256,764
(12)Kalamazoo, River	Link, Robert	SP	11/07	50	160	0	112	272	700	658	160	0	0	0	0	17	39	1,102,092	11,605	0	31,732	43,337	1,058,755
(13)Kalamazoo, Second	Hart, Kevin	SP	11/08	202	307	33	34	374	42	209	13	11	2	14	42	3	5	865,484	32,776	91,338	15,856	139,970	725,514
(14)Kalamazoo, Southridge	Vanderson, Mark	SP	09/95	462	731	0	462	1,193	362	800	27	29	0	4	17	14	2	1,904,073	58,885	19,000	216,346	294,231	1,609,842
(15)Kalamazoo, Trinity	Superseded		02/14	46	72	7	7	86	26	64	0	0	7	2	13	0	0	135,290	9,944	1,517	3,616	15,077	120,213
(16)Kalamazoo, Twin Lakes	Vacant		08/08	49	76	13	12	101	10	57	2	3	0	1	7	1	0	106,378	9,430	503	933	10,866	95,512
(17)Kalamazoo, Vanguard	Stewart, Michael	*CP	11/11	125	95	0	95	190	53	110	15	5	5	3	0	12	10	136,819	3,256	442	3,271	6,969	129,850
(18)Martin	Heijerman, Mark	SP	12/13	153	291	6	120	417	50	275	2	4	2	1	15	2	0	483,174	22,692	18,715	55,973	97,380	385,794
(19)Mattawan, Calvary	Van Heukelom, Gregory	SP	05/99	70	104	29	40	173	139	175	4	2	2	0	10	1	5	257,339	8,471	3,700	12,950	25,121	232,218
(20)Plainwell, Doster Comm	Slater, Steven	SP	10/99	45	60	0	17	77	22	70	0	0	2	1	0	0	0	178,957	7,792	0	22,861	30,653	148,304
(21)Plainwell, North Point	Zimmer, Jason	SP	03/11	97	168	12	100	280	30	350	13	0	0	0	0	2	0	388,828	15,030	0	28,565	43,595	345,233
(22)Portage, First	Smith, Clayton	M/C	08/11	91	148	12	34	194	51	128	0	4	0	10	19	2	0	273,207	11,539	18,200	12,643	42,382	230,825
(23)South Haven, Hope	Pikkaart, Curry	SP	11/05	162	282	12	93	387	180	257	7	6	5	3	2	2	1	623,044	27,794	25,225	5,692	58,711	564,333
(24)Three Oaks, Gathering	Ahrens, Ronald	M/C	08/12	14	20	4	2	26	8	24	0	0	0	0	3	0	0	40,100	2,049	3,350	650	6,049	34,051
(25)Vicksburg, Lakeland	Schmidt, Edward	SP	07/04	143	217	38	71	326	94	161	2	3	1	4	15	0	0	487,914	18,690	17,036	5,370	41,096	446,818
	Organized Church Subtotal			3,333	5,512	633	2,171	8,316	2,524	229	299	113	39	100	248	91	80	12,492,353	485,532	362,276	785,730	1,633,538	10,858,815

New Church Starts																								
Michigan																								
(26)Kalamazoo, Oasis					0	0	0	0	0	15	35	0	0	0	0	0	0	0	77,300	0	0	300	300	77,000
(27)Kalamazoo,Voyage	Tillett, Wesley		PM	11/11	62	122	0	4	126	60	141	0	0	0	2	0	2	3	160,807	0	1,143	12,382	13,525	147,282
(28)Lawton, New Comm	Potgiesser, Adam		PM	02/06	25	34	0	4	38	10	62	13	0	0	0	0	4	13	108,836	0	0	0	0	108,836
(29)Portage, The Bridge	Wenke, Jeff		PM	07/12	136	88	0	0	88	149	250	0	0	0	1	0	9	11	409,700	0	9,000	45,000	54,000	355,700
		New Church Subtotal			223	244	0	8	252	234	122	13	0	0	3	0	15	27	756,643	0	10,143	57,682	67,825	688,818
		Total (Organized + New)			3,556	5,756	633	2,179	8,568	2,758	214	312	113	39	103	248	106	107	13,248,996	485,532	372,419	843,412	1,701,363	11,547,633

DATA FROM NEW CHURCH STARTS WAS COLLECTED FOR THE FIRST TIME IN 2013, AND DATA IS INCOMPLETE. NEW CHURCH STARTS ARE ONLY REPRESENTED IN THESE TABLES IF THEY HAVE FILED A DENOMINATIONAL PLAN AND COMPLETED THE CONSISTORIAL REPORT FORM.
SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME
**LINE 2—A UNION CHURCH WITH THE CHRISTIAN REFORMED CHURCH. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.

Chaplain
Bouma, Lon
Downing, Victor
Schwabauer, David

General Synod Professor Emeritus
Kraai, Mark

Graduate Study
Brinks, Michael
Clouse, Kevin

Missionary
Harrison, James

Planting Minister
Bull, Nate
Folkert, Alan
Nepal, Ram
Potgiesser, Adam
Tillett, Wesley
Wenke, Jeff

Retired
Ackermann, Roy
Armstrong, David
Bruininks, David
Cupery, Harold
DeYoung, Donald
Ekema, Bernard
Elfring, Sandra
Kruithof, Frederick
Lam, Donald
Martin, Edwin
Roggen, Leon
Stoepker, Wallace
Terwilliger, Robert
Van Hoeven, Donald
VanderRoest, James

Specialized Ministry
Blumenstein, John
Jafarov, Agshin
Kamper, Mark
Lam, Jonathan
Lohman, Keith
Teerman, Daniel
Wiers, Arthur

Without Charge
Camp, Russell
De Vries, Darrin
Hart, Suzanne
Mayer, David
Osborne, Laura
Patterson, Richard
VandeVord, Robert

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	0	2,901	0	1,350	55,656
(2)	0	0	5,000	775	285,181
(3)	15,000	0	0	0	98,429
(4)	174	0	1,500	4,433	285,263
(5)	10,000	0	0	0	234,337
(6)	0	0	0	0	39,455
(7)	9,056	0	0	180,478	2,344,734
(8)	4,937	12,109	0	0	101,209
(9)	299,450	0	0	13,000	805,005
(10)	156	61,792	0	600	314,333
(11)	8,392	0	0	0	314,949
(12)	249	7,912	7,085	535,800	551,046
(13)	91,000	180,000	0	59,000	535,484
(14)	411	349,736	0	264,684	1,289,242
(15)	4,113	0	0	1,485	129,692
(16)	0	0	0	0	106,378
(17)	0	0	34,788	0	102,031
(18)	2	0	0	90,811	392,361
(19)	0	7,474	0	0	249,865
(20)	41	0	0	2,434	176,482
(21)	415	2,400	0	0	386,013
(22)	7,658	23,122	0	3,600	238,827
(23)	718	148,741	0	32,174	441,411
(24)	0	0	0	0	40,100
(25)	0	0	0	136,327	351,587

#	18a	18b	18c	18d	18e
New Church Starts					
(26)	0	0	77,000	0	300
(27)	0	2,488	36,397	1,328	120,594
(28)	0	0	0	34,105	74,731
(29)	0	0	0	3,404	406,296

Regional Synod of the Great Lakes CLASSIS OF ZEELAND

Stated Clerk — Steven A. Smallegan, 100 S Pine St Ste 383, Zeeland, MI 49464; 616-748-6081
Treasurer — Christine Blood, 3108 53rd St, Hamilton, MI 49419-9626; 616-212-8467

CHURCHES	PASTORS			Membership															Stewardship		Contributions			
											Average	Gains		Losses			Bapt							
				Housh'ld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Worshp Attend (7)	Conf (8)	Cert (9)	Trans (10)	Deced (11)	Other (12)	Infant (13)	Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Organized Churches																								
Georgia																								
•# (1)Roswell, Bridge to Grace	Bonselaar, David	SP	02/07	36	96	12	101	209	44	81	2	3	6	0	0	0	3	188,761	0	0	3,000	3,000	185,761
(2)Suwanee, Jusarang	Go, Billy	SP	10/09	25	30	5	15	50	0	45	0	0	15	0	15	2	1	100,000	0	0	0	0	100,000
Michigan																								
(3)Allegan, Dunningville	Timmer, Christopher	SP	07/12	50	87	2	34	123	27	93	0	0	0	0	0	4	0	169,059	5,231	20,021	74,261	99,513	69,546
(4)Allendale, Spring Valley	Wondergem, Robert	SP	10/09	107	213	16	8	237	226	280	8	16	5	0	23	9	1	375,173	18,000	0	20,000	38,000	337,173
(5)Fennville, Immanuel	Houston, Ralph	M/C	05/01	13	22	0	1	23	3	32	0	0	0	0	0	0	0	41,924	1,354	395	985	2,734	39,190
(6)Hamilton	Dekker, Thomas	SP	11/06	193	304	19	100	423	35	200	2	0	8	4	13	2	0	417,467	27,002	32,667	81,123	140,792	276,675
(7)Hamilton, Bentheim	Baker, Douglas	SP	06/11	136	247	6	119	372	83	264	6	8	4	5	10	4	0	411,347	18,934	7,200	45,619	71,753	339,594
(8)Hamilton, Haven	VerWys, Ronald	AP	03/10	260	486	18	285	789	68	327	11	12	10	3	0	7	2	573,938	41,653	56,778	62,380	160,811	413,127
	de Waard, D. Marc	SP	09/05																				
(9)Holland, Ebenezer	LePoire, Larry	M/C	01/12	91	158	53	28	239	14	125	3	0	9	0	2	3	0	224,930	16,936	12,150	26,097	55,183	169,747
(10)Holland, Harlem	Karsten, Neal	M/C	04/12	200	289	40	164	493	62	255	7	9	2	4	0	10	2	498,834	23,500	17,900	38,550	79,950	418,884
	Nyitray, John	SP	09/92																				
(11)Holland, North Holland	Keepers, Dustyn	M/C	03/10	157	297	5	107	409	42	225	1	1	2	5	3	7	0	391,214	24,127	86,040	18,052	128,219	262,995
(12)Holland, Overisel	Lokers, Scott	SP	07/01	271	472	19	169	660	11	438	10	7	12	1	0	5	0	583,863	38,462	45,964	160,425	244,851	339,012
(13)Hudsonville	DeGraff, Chad	AP	01/14	577	1,041	0	515	1,556	100	900	19	46	11	11	2	33	2	1,439,614	80,249	14,780	193,699	288,728	1,150,886
	Van Slyke, Donald	SP	1/96																				
(14)Hudsonville, Covenant Comm	Bristol, Steve	SP	07/12	84	183	22	69	274	25	189	11	0	1	1	12	2	1	244,771	16,298	6,000	3,937	26,235	218,536
(15)Hudsonville, Fellowship	Hulst, Shawn	SP	09/13	892	1,616	42	647	2,305	176	1,600	67	31	18	10	0	35	5	1,942,289	126,602	82,161	133,054	341,817	1,600,472
	Van Buren, Michael	AP	09/13																				
	Visser, Jeremy	AP	09/13																				
(16)Hudsonville, Forest Grove	Marvel, Judson	SP	01/09	155	323	27	2	352	2	225	7	1	8	4	0	2	0	535,336	26,083	30,388	44,070	100,541	434,795
(17)Hudsonville, North Blendon	Meldrim, James (Nate)	SP	01/08	51	103	19	21	143	8	85	3	4	2	4	0	0	1	176,425	8,254	9,692	8,305	26,251	150,174
(18)Hudsonville, South Blendon	Kleinheksel, Mark	SP	08/04	106	196	13	55	264	31	165	6	0	0	1	12	2	3	326,481	15,499	13,885	4,500	33,884	292,597
(19)Jamestown	Batt, Adrian	SP	09/09	99	207	3	96	306	19	200	2	0	9	1	0	2	0	244,469	21,698	50	2,810	24,558	219,911
(20)West Olive, Ottawa	Wemlund, Paul	SP	03/13	221	393	13	217	623	59	332	15	10	11	3	1	10	1	562,710	30,725	89,959	77,338	198,022	364,688
(21)Zeeland, Beaverdam	Vacant		06/09	57	87	7	23	117	11	83	1	5	0	3	0	2	0	181,189	4,754	2,571	4,049	11,374	169,815
(22)Zeeland, Community	Henry, Kurtis	AP	06/07	548	1,159	3	656	1,818	60	1,042	23	64	5	11	3	28	0	1,944,183	96,907	36,700	69,800	203,407	1,740,776
	Ten Brink, Gregory	AP	06/13																				
	Walker, Trent	SP	02/13																				
(23)Zeeland, Faith	Elgersma, Jonathan	SP	07/01	318	663	0	254	917	120	475	8	11	10	10	6	8	3	1,335,263	56,815	107,974	147,974	312,763	1,022,500
	Smits, David	RET M/C	09/01																				

(24)Zeeland, First	Grabill, Thomas	AP	06/95	352	669	53	153	875	83	531	5	39	10	10	0	14	0	1,434,313	66,335	68,676	142,914	277,925	1,156,388
	Van Oostendorp, Scott	SP	06/91																				
	Zeller, Christopher	AP	12/10																				
(25)Zeeland, Peace	Sloterbeek, Brandon	*CP	11/11	62	98	0	36	134	13	110	2	1	0	2	0	1	0	187,914	5,230	3,400	11,144	19,774	168,140
(26)Zeeland, Second	Voskuil, Karsten	SP	10/13	169	183	155	74	412	18	110	2	0	7	5	0	2	0	433,790	21,411	4,095	12,470	37,976	395,814
(27)Zeeland, Vriesland	Folkers, Kenneth	AP	06/13	292	587	36	349	972	120	582	11	16	8	5	2	28	1	979,520	49,850	37,848	177,082	264,780	714,740
	Rotman, Timothy	SP	03/08																				
Organized Church Subtotal				5,522	10,209	588	4,298	15,095	1,460	333	232	284	173	103	104	222	26	15,944,777	841,909	787,294	1,563,638	3,192,841	12,751,936
New Church Starts																							
Georgia																							
(28)Suwanee, Disciple of Atlanta	Kim, Sung Howy	PM	10/09	7	5	0	9	14	3	14	2	0	0	0	10	0	14	27,000	0	1,000	0	1,000	26,000
New Church Subtotal				7	5	0	9	14	3	14	2	0	0	0	10	0	14	27,000	0	1,000	0	1,000	26,000
Total (Organized + New)				5,529	10,214	588	4,307	15,109	1,463	321	234	284	173	103	114	222	40	15,971,777	841,909	788,294	1,563,638	3,193,841	12,777,936

DATA FROM NEW CHURCH STARTS WAS COLLECTED FOR THE FIRST TIME IN 2013, AND DATA IS INCOMPLETE. NEW CHURCH STARTS ARE ONLY REPRESENTED IN THESE TABLES IF THEY HAVE FILED A DENOMINATIONAL PLAN AND COMPLETED THE CONSISTORIAL REPORT FORM.

Chaplain
Boersma, Paul
Kolenbrander, Kenneth
Lokers Merrill, Mary
Pieters, Christopher
Post, Benjamin
Tigelaar, Darren

Inactive
Norg, Bradley

Missionary
Vis, Marlin

Planting Minister
Kim, Sung Howy

Professor/Teacher
Bush, Pamela

Retired
Alderink, Gordon
Bayer, Lee
Beltman, James
Cusack, Joseph
Dalman, Rodger
Ikerd, James
Jacobs, Marvin
Jungling, Irven
Koolhaas, Cornelis
Kraay, Louis
Lemmenes, Mark
Nordstrom, John
Nyhuis, Terry
Nyitray, John
Nykamp, Robert
Ratering, Norman
Smits, David
Stegenga, Henry
Van der werff, Vernon
Van Es, Rowland
Vander Roest, John
Verkaik, Harris
Zwyghuizen, John

Specialized Ministry
Carattini, Jill
Custer, Timothy
DePoy, Jonathan
Dykstra, James
Grissen, David
Kreuze, Jeremy
Krygsheld, Todd
Smallegan, Steven
Tait, Lewis
Tait, Lisa
Van Engen, Kris
Vander Molen, Kirk
Vander Wege, Brian
Vink, Timothy
Wernlund, Paul
Yandell, Barbara

Without Charge
Brink, Mitchell
DeLoof, Steven
Raar, Carolyn
Sanders, John
Simon, Stephen
Slotman, Earl
Stouten, Dann

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	0	0	0	0	188,761
(2)	0	0	0	0	100,000
(3)	20	0	0	13,754	155,285
(4)	212	7,000	0	3,000	364,961
(5)	0	0	0	0	41,924
(6)	122	0	0	7,333	410,012
(7)	0	71,418	0	780	339,149
(8)	456	0	0	54,293	519,189
(9)	0	0	0	0	224,930
(10)	35,875	38,740	0	0	424,219
(11)	920	15,000	375	600	374,319
(12)	102	24,965	0	2,080	556,716
(13)	0	7,143	0	0	1,432,471
(14)	792	17,845	0	5,856	220,278
(15)	2,265	196,847	0	0	1,743,177
(16)	50,500	43,539	0	19,320	421,977
(17)	25,028	10,000	0	0	141,397
(18)	0	60,393	0	0	266,088
(19)	0	0	2,000	16,955	225,514
(20)	5,685	27,220	0	6,326	523,479
(21)	125	50,550	0	7,255	123,259
(22)	1,155	0	0	8,799	1,934,229
(23)	0	181,658	0	171,375	982,230
(24)	46,159	246,768	0	40,918	1,100,468
(25)	343	10,666	0	0	176,905
(26)	32,881	11,595	0	24,304	365,010
(27)	222	10,711	0	87,951	880,636
New Church Starts					
(28)	4,000	0	22,000	0	1,000

Regional Synod of the Heartland CLASSIS OF CENTRAL IOWA

Stated Clerk — Suzanne Vogel, 623 N Oaks Dr, Pella, IA 50219-7646; 641-780-3673
Treasurer — Mark Sandbulte, 2035 SE Leeann Dr, Waukee, IA 50263-8625; 515-343-4055

CHURCHES	PASTORS			Membership: Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains: Conf (8)	Gains: Cert (9)	Losses: Trans (10)	Losses: Deed (11)	Losses: Other (12)	Bapt: Infant (13)	Bapt: Adult (14)	Stewardship: Total Income (18)	Assmnts (19a)	Contributions: RCA Contrib (19b)	Contributions: Other Contrib (19c)	Contributions: Total Amount (19d)	Congr Purpose (20)
Iowa																							
(1)Altoona, Adventure Life	VandeBerg, Thomas	SP	07/07	125	191	44	83	318	25	180	7	1	5	1	12	4	6	302,413	21,600	13,146	6,650	41,396	261,017
(2)Ankeny, Prairie Ridge	Van Rees, Michael	SP	03/02	134	234	0	215	449	700	1,050	0	0	0	0	10	33	15	1,860,434	22,176	19,493	36,775	78,444	1,781,990
(3)Des Moines, Bethany	Rempe, Todd	SP	07/09	74	123	24	28	175	35	91	6	2	0	4	0	1	1	219,576	6,737	11,300	9,800	27,837	191,739
(4)Des Moines, Meredith Drive	Nelson, Jonathan	AP	01/10	775	1,532	29	477	2,038	50	961	53	7	14	7	74	34	0	2,258,725	145,298	114,650	310,860	570,808	1,687,917
	Ver Steeg, Jill	AP	08/03																				
(5)Eddyville, Faith Comm**	Vacant		05/99	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
(6)Knoxville, Celebrate Comm	Schmidt, Andrew	SP	07/11	148	245	14	106	365	399	381	22	8	0	5	8	9	7	552,107	17,572	0	28,950	46,522	505,585
(7)Leighton, Ebenezer	Jicinsky, Mark	SP	04/06	79	122	15	3	140	7	112	3	4	0	1	0	2	1	333,171	9,900	127,298	28,754	165,952	167,219
(8)Norwalk, Crossroads	Blumer, Glen	SP	04/09	130	156	35	16	207	130	295	30	2	2	1	12	16	4	376,249	3,394	4,000	13,902	21,296	354,953
(9)Oskaloosa, Central	Vacant		10/13	263	451	53	149	653	74	385	13	7	6	6	0	11	3	474,108	39,244	40,200	4,450	83,894	390,214
(10)Otley	Zirkelbach, Robert	*M/C	07/13	99	176	12	27	215	31	121	7	3	12	1	3	1	0	258,057	17,381	20,869	12,433	50,683	207,374
(11)Pella, First	Herring, Michael	SP	10/12	165	270	36	54	360	41	250	0	4	8	6	0	0	0	512,936	17,092	63,600	9,445	90,137	422,799
(12)Pella, Heartland	Davidson, Ross	SP	09/02	70	127	6	79	212	17	130	2	3	1	6	0	1	1	156,252	7,641	12,150	2,750	22,541	133,711
(13)Pella, Second	Mathonnet-Vanderwell, Sophie	SP	02/99	240	362	145	146	653	62	350	1	9	4	4	0	1	1	822,089	33,034	70,000	18,635	121,669	700,420
	Mathonnet-Vanderwell, Stephen	SP	02/99																				
(14)Pella, Third	Korver, Keith	M/C	03/06	714	1,517	133	762	2,412	1,713	2,200	57	34	7	7	0	40	5	4,886,674	138,024	41,750	611,365	791,139	4,095,535
	Korver, Kevin	SP	02/93																				
(15)Pella, Trinity	Piersma, Christopher	SP	08/02	279	527	38	252	817	51	407	5	7	1	14	0	8	0	788,207	49,313	105,564	57,486	212,363	575,844
(16)Prairie City, First	Ellens, Mark	SP	11/12	73	135	5	45	185	26	125	9	6	4	2	1	1	1	187,270	9,384	14,879	21,095	45,358	141,912
(17)Sully, First	Sneller, Wayne	SP	09/09	233	404	14	170	588	55	465	10	7	4	6	6	8	1	731,434	37,998	65,155	43,515	146,668	584,766
(18)Waukee, Westview	Van Leeuwen, Josh	SP	02/13	112	228	21	109	358	93	254	22	6	0	1	21	10	2	531,967	17,285	24,600	25,097	66,982	464,985
Texas																							
(19)Plano	Superseded		12/13	99	140	297	38	475	15	128	0	0	4	0	0	1	0	543,422	16,902	12,038	24,946	53,886	489,536
		Total		3,812	6,940	921	2,759	10,620	3,524	415	247	110	72	72	147	181	48	15,795,091	609,975	760,692	1,266,908	2,637,575	13,157,516

DATA FROM NEW CHURCH STARTS WAS COLLECTED FOR THE FIRST TIME IN 2013, AND DATA IS INCOMPLETE. NEW CHURCH STARTS ARE ONLY REPRESENTED IN THESE TABLES IF THEY HAVE FILED A DENOMINATIONAL PLAN AND COMPLETED THE CONSISTORIAL REPORT FORM.
**LINE 5—A UNION CHURCH WITH THE UNITED CHURCH OF CHRIST. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.

Chaplain
Breen, DeWayne
Brummel, D. Joel
De Hoog, James
Freeman, Douglas
Johnson, Eric
Wagner, Craig

Inactive
Roozeboom, Gary

Missionary
Schreuder, Alan

Planting Minister
Lantz, David
McNary, Steven
Vis, Aaron

Professor/Teacher
Pierce, Chad

Retired
Brown, Jane
Buteyn, John
De Glopper, Donald
DeJong, Fran
DeYoung, Robert
Dykstra, Virgil
Ebbers, James
Ekema, John
Groen, Douglas
Kolenbrander, Norman
Laman, Duane
Nauta, Barbara
Ringnalda, Donald
Spierenburg, Marinus
Van Roekel, James
Vis, Anthony

Specialized Ministry
Batts, Martin
Hanson, Gerrit
Henseler, Sarah
Hibma, James
Roller, Neale
Ver Steeg, Shane

Without Charge
Buteyn, J. Erik
Cook, Bruce
Dobbie, Douglas
Hardeman, Michael
Hardeman, Elizabeth
Lannin, Daniel
Lee, Jeong Yeop
Van Leeuwen, Heather
Watson, Susan

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	2,444	0	0	275	299,694
(2)	1,043	471,046	0	0	1,388,345
(3)	3,725	12,941	0	1,400	201,510
(4)	2,460	0	0	0	2,256,265
(5)	0	0	0	0	0
(6)	2,700	0	70,000	54,882	424,525
(7)	0	0	0	0	333,171
(8)	548	0	0	1,475	374,226
(9)	104	0	0	3,088	470,916
(10)	3,138	0	0	14,982	239,937
(11)	27,433	9,445	0	1,985	474,073
(12)	980	9,618	0	0	145,654
(13)	152	255,565	0	1,980	564,392
(14)	138,261	799,753	0	0	3,948,660
(15)	119	71,938	0	6,122	710,028
(16)	0	0	0	2,560	184,710
(17)	649	299,958	200	17,326	413,301
(18)	32	3,550	35,000	150	493,235
(19)	1,607	0	39,350	42,235	460,230

Regional Synod of the Heartland CLASSIS OF CENTRAL PLAINS

Stated Clerk — Charlotte Foreman, 11400 N Portland Ave, Oklahoma City, OK 73120-4699; 405-755-6522 ext 231
Treasurer — Charlotte Foreman, 11400 N Portland Ave, Oklahoma City, OK 73120-4699; 405-755-6522 ext 231

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Kansas																							
(1)Overland Park, Crossroads	Huitink, Donkey	SP	07/80	44	60	12	37	109	85	60	1	0	0	0	0	2	0	141,775	4,914	1,200	1,200	7,314	134,461
•# (2)Prairie View	Vacant		06/12	36	62	8	2	72	6	53	2	0	1	0	0	2	0	162,974	4,840	2,612	3,941	11,393	151,581
(3)Wichita, Harvest Comm	Henion, David	SP	01/96	30	43	5	12	60	34	65	0	2	0	4	165	0	0	187,464	5,966	700	395	7,061	180,403
Nebraska																							
(4)Adams, Pella	Roskamp, Marcus	SP	07/09	67	116	3	22	141	16	98	0	2	0	2	0	1	0	247,411	11,929	43,196	52,388	107,513	139,898
(5)Firth	Garbison, Jonathan	SP	09/06	86	168	60	58	286	18	151	0	0	1	6	24	0	0	296,023	14,924	6,350	46,229	67,503	228,520
(6)Hickman, Holland	Folkert, Victor	SP	03/08	71	148	13	24	185	36	145	3	4	0	2	0	0	3	245,124	12,649	19,130	10,105	41,884	203,240
(7)Lincoln, Hope Comm	Maassen, Terry	SP	07/00	155	265	7	92	364	63	305	7	7	1	3	7	3	8	726,717	24,388	2,537	5,642	32,567	694,150
(8)Omaha, Westwood	Christiansen, Scott	SP	08/95	219	389	30	187	606	147	408	20	15	0	1	8	7	3	1,331,954	34,307	20,654	17,295	72,256	1,259,698
(9)Papillion, Papio Creek	Vacant		04/13	43	64	41	76	181	30	75	12	0	9	1	0	5	8	265,666	1,456	0	4,343	5,799	259,867
Oklahoma																							
#(10)Apache	Vacant		07/11	14	22	43	11	76	23	27	0	1	0	2	0	0	0	23,406	0	0	1,970	1,970	21,436
(11)Lawton, Comanche	Vacant		01/11	22	33	40	9	82	20	39	7	0	0	5	5	7	0	38,494	3,003	0	691	3,694	34,800
(12)Oklahoma City, Our Lord's Comm	Bottomly, Roc	SP	09/08	132	253	23	11	287	120	250	11	19	0	3	41	0	8	1,016,594	27,937	12,600	114,187	154,724	861,870
		Total		919	1,623	285	541	2,449	598	139	63	50	12	29	250	27	30	4,683,602	146,313	108,979	258,386	513,678	4,169,924

	FOOTNOTES					
	#	18a	18b	18c	18d	18e
Retired						
Arnold, Ross	(1)	995	0	0	2,290	138,490
Dabney, John	(2)	81,487	0	0	0	81,487
Helmink, Ron	(3)	6,280	0	0	12,222	168,962
Jennings, Joyce	(4)	132	34,260	0	4,237	208,782
Ramaker, Daniel	(5)	7,534	34,265	0	39,481	214,743
Spencer, Charles	(6)	0	88,653	0	2,471	154,000
Tysen, Harry	(7)	797	0	0	356,809	369,111
Van Der Weele, Jeffrey	(8)	44	94,458	0	589,640	647,812
Van Galen, Herman	(9)	47	4,645	0	111,059	149,915
Specialized Ministry	(10)	11,031	0	100	0	12,275
Assink, Dale	(11)	0	0	750	22,844	14,900
Blumer, Randy	(12)	3,928	4,736	0	43,156	964,774
Bradford, Mark						
Hawley, Amy Jo						
Holtrop, Robert						
Husselman, Richard						
Kimpson, Darrin						
Stewart, Thomas						
Townsend, P. Wayne						
Without Charge						
Bosch, Matthew						
Taylor, Jeffrey						

Regional Synod of the Heartland CLASSIS OF DAKOTA

Stated Clerk — Lawrence Namminga, PO Box 317, Springfield, SD 57062-0317; 605-660-3255
Treasurer — Brenda Van Beek, 603 Tiger St, Harrisburg, SD 57032-2061; 605-595-7369

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
											Average	Gains		Losses			Bapt						
				Houshld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worshp Attend	Conf	Cert	Trans	Deced	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
North Dakota																							
(1)Bismarck, Community	Lee, Jarod	*SC	08/11	111	223	0	76	299	129	220	14	4	0	0	38	6	0	514,173	17,367	74	143,554	160,995	353,178
(2)Hague, Hope Westfield	Stout, Paul	*M/C	11/12	31	53	25	11	89	15	40	0	0	0	2	0	1	0	61,658	5,105	4,808	12,716	22,629	39,029
(3)Litchville, First	Peterson, Paul	*SC	06/99	10	16	16	7	39	7	20	0	0	0	1	0	0	0	31,671	1,692	800	650	3,142	28,529
(4)Marion, North Marion	Vacant		07/12	15	26	9	16	51	17	27	1	0	1	1	2	0	0	57,778	2,672	1,859	7,694	12,225	45,553
(5)Strasburg	Vacant		03/96	11	15	1	8	24	10	22	0	0	1	1	1	0	0	24,135	2,316	3,909	400	6,625	17,510
(6)West Fargo, Red River	Van Peursem, Ronald	SP	10/09	55	61	5	20	86	25	83	3	0	0	0	1	0	0	173,563	4,720	0	1,600	6,320	167,243
South Dakota																							
(7)Amherst, Zion	Vacant		12/07	21	35	22	7	64	15	32	0	2	0	2	0	0	0	40,884	3,206	2,118	4,724	10,048	30,836
(8)Armour, Grandview	Vacant		05/05	55	101	2	2	105	15	80	2	3	0	2	0	2	0	96,205	8,817	300	20,086	29,203	67,002
(9)Brookings, Faith	Boersma, Carl	M/C	10/10	45	73	10	10	93	45	78	2	4	0	2	12	0	0	185,495	7,481	7,580	7,072	22,133	163,362
(10)Canton, Bethany	Richardson, Allen	SP	07/07	124	171	47	108	326	12	153	4	12	0	0	15	6	0	189,138	17,634	0	0	17,634	171,504
(11)Castlewood, Hamlin	Wallick, Justin	SP	10/12	79	123	51	72	246	10	125	4	0	0	5	0	5	1	197,327	10,508	7,050	17,412	34,970	162,357
(12)Chancellor	Boender, LeRoy	SP	06/05	116	193	127	113	433	20	130	2	4	5	0	0	3	0	187,179	19,504	23,316	2,935	45,755	141,424
(13)Colton, First	Tims, David	*M/C	08/09	22	28	0	4	32	1	25	0	0	1	0	0	0	0	30,017	2,672	1,650	1,650	5,972	24,045
(14)Corsica, Grace	Vacant		07/13	47	88	41	31	160	10	150	0	0	2	0	0	2	0	78,262	6,117	0	0	6,117	72,145
(15)Davis, Bethel	Vacant		01/04	14	22	17	0	39	9	16	0	0	0	0	2	0	0	27,483	2,004	800	4,945	7,749	19,734
(16)Dell Rapids	Vacant		03/13	86	168	103	61	332	35	170	4	0	3	3	0	2	0	205,412	14,250	5,786	30,624	50,660	154,752
(17)Harrison, First	Vacant		09/12	36	66	2	8	76	3	50	2	3	0	2	0	0	0	75,453	4,274	12,800	4,927	22,001	53,452
(18)Lennox, Delaware	Dykstra, Jamie	SP	07/08	77	147	0	62	209	16	113	1	6	0	3	0	4	0	221,570	9,552	10,600	11,200	31,352	190,218
(19)Lennox, Second	Hayunga, Harlan	SP	09/97	96	178	21	51	250	32	150	8	0	1	5	8	0	0	202,614	16,031	5,681	2,135	23,847	178,767
(20)Mitchell, First	Karhoff, Kevin	AP	09/10	134	265	6	99	370	49	223	1	8	2	1	14	5	0	394,252	24,492	7,900	14,715	47,107	347,145
	Ulmer, Dean	SP	09/04																				
(21)Monroe, Calvary	Richardson, Clint	*SC	12/13	90	130	60	54	244	40	110	0	0	1	1	0	2	0	158,766	9,234	9,320	7,863	26,417	132,349
(22)Platte, First	De Jager, Michael	AP	10/11	165	293	2	135	430	101	225	18	4	3	0	0	15	0	377,525	23,908	36,124	47,792	107,824	269,701
	Koops, Harry	SP	06/03																				
(23)Revillo, Antelope Valley	Graves, John	*M/C	09/01	7	10	2	2	14	5	10	0	0	0	0	0	0	0	28,890	1,157	935	727	2,819	26,071
(24)Sioux Falls, Arise	Sundstrom, Seth	SP	07/09	72	112	15	32	159	88	192	10	0	1	0	11	9	0	186,952	4,525	0	8,782	13,307	173,645
(25)Sioux Falls, Community	Teel, Clyde	SP	07/03	333	609	0	327	936	350	900	2	40	3	1	0	29	0	1,141,558	45,510	27,955	74,152	147,617	993,941
(26)Sioux Falls, First	Anthes, Steve	SP	05/04	257	446	75	186	707	83	355	7	25	7	11	0	10	0	545,799	39,632	20,962	16,583	77,177	468,622
	Eberline, Kenneth	AP	07/13																				
(27)Sioux Falls, Good News	Schneider, Kevin	SP	08/03	226	474	20	268	762	275	477	19	9	8	0	23	16	2	1,247,329	41,680	27,793	58,946	128,419	1,118,910
(28)Springfield, Emmanuel	Vacant		03/13	95	153	55	57	265	12	75	0	0	4	7	2	4	0	146,994	19,682	14,967	4,220	38,869	108,125

(29) Stickney, Aurora	Ebbens, Daniel	SP	10/09	85	170	20	3	193	20	145	4	4	3	2	0	3	0	145,935	12,914	3,800	5,661	22,375	123,560
(30) Valley Springs	Bouwens, Norman	M/C	10/08	34	50	4	13	67	12	45	2	0	0	0	0	0	0	69,684	5,872	6,165	3,621	15,658	54,026
(31) Volga, First	Landegent, David	SP	08/11	99	170	27	52	249	17	154	1	4	2	1	0	5	0	215,651	15,764	6,286	18,051	40,101	175,550
(32) Yankton, Riverview	Veldhuizen, Rodney	SP	04/97	92	159	17	53	229	40	127	2	6	0	1	8	4	0	183,611	13,092	525	8,443	22,060	161,551
	Organized Church Subtotal			2,740	4,828	802	1,948	7,578	1,518	147	113	138	48	54	137	133	3	7,442,963	413,384	251,863	543,880	1,209,127	6,233,836
New Church Starts																							
South Dakota																							
(33) Yankton, Living Stone Prison	Wiersma, Jason	PC	07/12	0	0	0	0	0	155	113	0	0	0	0	0	0	0	143,342	0	0	0	0	143,342
	New Church Subtotal			0	0	0	0	0	155	113	0	0	0	0	0	0	0	143,342	0	0	0	0	143,342
	Total (Organized + New)			2,740	4,828	802	1,948	7,578	1,673	146	113	138	48	54	137	133	3	7,586,305	413,384	251,863	543,880	1,209,127	6,377,178

SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

Chaplain
Brenneman, Wendell
Millican, Maurice
Moermond, Timothy
Wiersma, Jason

Inactive
Wise, Todd

Retired
Andrews, C. Lee
Boerema, Frank
De Loof, Gerard
DeGroff, John
Lupkes, Paul
Meeter, Dean
Oltmanns, Emmo
Reck, David
Roos, Arvin
Ter Maat, Harry
Vande Zande, Arlin
Vander Schaaf, Robert
Volkers, Mark
Zylstra, Thomas

Specialized Ministry
Dobos, Frank
Klein, Ron
Schmeling, Jamie
Van Voorst, Carl
Wilgenburg, Fred

Without Charge
Boint, Steven
Mowry, Stewart
Namminga, Darin
Willemstyn, Harold

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	8	0	0	6,867	507,298
(2)	0	0	0	0	61,658
(3)	0	0	0	0	31,671
(4)	0	0	0	0	57,778
(5)	1,139	809	0	357	21,830
(6)	7,365	31,000	0	13,442	121,756
(7)	1,692	0	0	7,398	31,794
(8)	0	20,170	0	4,380	71,655
(9)	10,038	17,185	0	6,207	152,065
(10)	0	0	0	0	189,138
(11)	0	69,000	0	0	128,327
(12)	54	13,997	500	950	171,678
(13)	0	0	0	0	30,017
(14)	0	0	0	7,465	70,797
(15)	395	0	0	0	27,088
(16)	480	1,008	0	837	203,087
(17)	0	13,690	0	0	61,763
(18)	0	36,150	0	44,074	141,346
(19)	34,404	19,697	0	9,041	139,472
(20)	1,788	500	0	14,476	377,488
(21)	0	0	0	0	158,766
(22)	711	0	0	0	376,814
(23)	3,211	200	0	4,196	21,283
(24)	13	0	0	0	186,939
(25)	638	450,054	0	0	690,866
(26)	1,826	53,584	0	0	490,389
(27)	210	248,754	0	418,936	579,429
(28)	2,287	8,298	6,201	22,395	107,813
(29)	0	52,588	0	0	93,347
(30)	0	180	0	5,112	64,392
(31)	464	0	0	4,469	210,718
(32)	0	0	0	6,200	177,411

Regional Synod of the Heartland CLASSIS OF EAST SIOUX

Stated Clerk — Lizbeth Moss, PO Box 63, Alton, IA 51003-0063; 712-756-4225
Treasurer — Terry Hill, 601 E 3rd St, Sanborn, IA 51248; 712-930-7272

CHURCHES	PASTORS			Membership															Stewardship					
											Average	Gains		Losses			Bapt				Contributions			
				Houshld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worshp Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
Iowa																								
(1)Alton	Bonestroo, Scott	SP	03/12	131	225	47	73	345	14	220	4	5	3	2	4	6	0	351,208	20,934	19,425	31,538	71,897	279,311
(2)Archer	Wiersema, Jeremy	SP	06/05	66	128	0	50	178	7	85	5	4	0	2	0	4	1	143,702	10,382	8,734	7,566	26,682	117,020
(3)Estherville, Crossroads Comm	Drew, Michael	SP	08/13	46	82	17	25	124	69	106	6	0	3	2	33	1	1	96,170	2,205	1,250	200	3,655	92,515
(4)Hospers, First	Sikkema, Milton	SP	09/97	76	108	8	37	153	12	65	0	6	2	0	0	2	0	215,449	9,483	23,918	4,387	37,788	177,661
(5)Melvin, First	Vander Laan, David	M/C	06/13	26	45	2	11	58	7	40	0	1	0	1	0	0	0	70,026	2,600	15,256	4,702	22,558	47,468
(6)Newkirk	Powers, David	SP	11/07	100	167	2	47	216	9	155	0	2	0	2	0	3	0	548,028	15,357	77,762	60,783	153,902	394,126
(7)Okoboji, Good News Comm	Messer, John	SP	10/05	230	389	49	180	618	254	493	10	0	4	2	0	5	2	633,059	36,473	18,100	12,600	67,173	565,886
(8)Orange City, American	Vacant		10/13	125	232	233	43	508	5	180	6	2	2	9	0	1	0	384,260	30,075	45,987	8,896	84,958	299,302
(9)Orange City, First	Breen, Timothy	SP	09/10	498	708	78	224	1,010	24	750	5	11	4	19	0	8	0	1,228,459	64,812	227,399	233,653	525,864	702,595
	Haverdink, Mark	AP	05/11																				
(10)Orange City, Trinity	De Boer, Robert (Bob)	AP	09/10	268	552	139	217	908	109	600	15	16	10	4	0	8	0	1,910,172	46,438	215,653	89,311	351,402	1,558,770
	Opgenorth, Jonathan	SP	02/99																				
(11)Primghar, American	Hietbrink, Dennis	SP	10/06	74	141	8	35	184	8	85	6	3	3	4	6	5	2	167,413	11,953	10,193	4,498	26,644	140,769
(12)Sanborn, First	Vacant		02/14	186	329	32	91	452	70	211	7	12	5	8	2	10	0	297,862	31,263	42,227	6,042	79,532	218,330
(13)Sheldon, Bethel	Vacant		11/13	187	334	41	94	469	23	170	0	4	4	4	0	2	0	442,267	33,731	21,600	32,587	87,918	354,349
(14)Sheldon, First	Vacant		12/13	322	578	6	266	850	26	450	26	13	6	4	8	14	0	747,055	49,546	107,629	144,595	301,770	445,285
(15)Sibley, First	Schouten, Luke	SP	02/14	250	407	25	143	575	47	318	1	3	4	6	27	6	0	393,895	37,754	42,811	33,932	114,497	279,398
(16)Spencer, Hope	Muilenburg, Russell	SP	07/07	274	478	23	216	717	272	509	10	24	1	9	33	11	3	1,036,801	40,953	52,450	68,412	161,815	874,986
		Total		2,859	4,903	710	1,752	7,365	956	277	101	106	51	78	113	86	9	8,665,826	443,959	930,394	743,702	2,118,055	6,547,771

Chaplain
Van Oort, Harlan

Missionary
Krebs, Keith

Professor/Teacher
Hubers, John
Kinsinger, Mitchell
Smallbones, Jacqueline

Retired
De Hoogh, Arthur
De Pree, Gordon
Dykstra, Gerald
Honken, Alvin
Jiskoot, Donald
Keunen, Cornie
Lenderink, Donald
Scorza, Sylvio
Ter Beest, David
Van Heukelom, Gary
VanderLeest, David
Vandersall, Stanley
Weiss, Raymond

Specialized Ministry
Folkerts, Shirley
Loveall, David
Mechler, Deborah

Moss, Lizbeth
Popkes, Bethany
Van Beek, Troy
Van Wyk, Jason
Wilterdink, Bruce

Without Charge
Den Hartog, Benson
Habinck, Jody

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	223	7,988	0	20,304	322,693
(2)	2,615	0	0	14,800	126,287
(3)	130	1,500	4,550	3,820	86,170
(4)	11,314	676	5,000	0	198,459
(5)	2,100	2,500	0	0	65,426
(6)	27,508	114,831	109,000	925	295,764
(7)	46	10,166	0	0	622,847
(8)	0	0	0	0	384,260
(9)	3,631	32,362	0	10,820	1,181,646
(10)	441,863	599,455	0	0	868,854
(11)	663	7,720	0	15,282	143,748
(12)	207	0	0	0	297,655
(13)	3,434	70,393	0	13,871	354,569
(14)	2,422	0	0	28,991	715,642
(15)	1,037	0	0	0	392,858
(16)	485	354,514	0	0	681,802

Regional Synod of the Heartland CLASSIS OF MINNESOTA

Stated Clerk — Lori Walber, Our Savior's Church, 8209 Zane Ave N, Brooklyn Park, MN 55443; 763-561-7129
Treasurer — Jerry Pederstuen, 1977 County Road J, Baldwin, WI 54002-5110; 715-684-2446

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Househld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worship Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Organized Churches																							
Minnesota																							
(1)Blomkest, Roseland	Shoup, Glenn	SP	01/13	82	159	0	194	353	20	150	5	0	1	4	0	4	0	262,799	11,340	11,311	40,688	63,339	199,460
#(2)Bloomington, Riverside	Vacant		01/14	56	97	23	46	166	29	125	5	13	3	3	0	2	2	246,547	8,515	15,250	19,529	43,294	203,253
(3)Brooklyn Park, Our Savior's	Walber, Lori	SP	10/96	36	57	6	18	81	25	58	1	2	0	1	1	2	0	141,425	4,447	11,200	6,304	21,951	119,474
(4)Chandler	Huisman, Nathan	SP	08/10	101	155	10	31	196	13	115	1	1	2	5	0	2	0	163,082	12,033	28,918	15,978	56,929	106,153
(5)Clara City, Bethany	Plantinga, Donald	SP	01/01	261	471	40	108	619	15	294	13	8	10	12	3	6	0	737,151	43,321	53,625	90,466	187,412	549,739
(6)Eagan, Peace	Pruis, Allen	SP	08/01	318	593	43	198	834	119	377	18	0	2	5	28	8	0	797,012	50,389	37,814	32,211	120,414	676,598
(7)Edgerton, First	Timmer, Rick	SP	04/06	211	407	57	205	669	35	380	8	6	5	4	0	9	0	351,348	36,321	37,021	8,348	81,690	269,658
(8)Herman, Eden	Vacant		01/90	22	29	4	0	33	10	25	0	0	0	0	4	0	0	47,561	2,215	50	2,369	4,634	42,927
(9)Hollandale	Ooms, Neal	SP	03/09	87	125	33	31	189	11	110	2	3	0	1	1	2	0	188,155	10,957	15,450	10,891	37,298	150,857
(10)Leota, Bethel	Lang, Barrett	SP	09/09	57	104	13	26	143	3	82	0	2	0	2	5	1	0	154,471	9,655	18,000	12,058	39,713	114,758
(11)Luverne, American	Altena, Michael	SP	01/12	288	525	99	188	812	77	402	14	17	4	5	33	19	1	806,754	48,157	49,779	61,232	159,168	647,586
(12)Maple Lake, Silver Creek Comm	Baehr, Luke	SP	01/13	45	75	4	26	105	16	67	3	0	0	1	0	3	0	138,778	6,307	0	8,162	14,469	124,309
(13)Montevideo, Hope	Ford, Louis	SP	09/13	84	146	13	80	239	39	115	2	4	0	1	6	2	0	220,619	12,643	9,930	21,092	43,665	176,954
(14)Preston, Greenleafton	Lokker, Roger	SP	06/04	150	241	38	98	377	25	194	10	0	0	5	0	9	0	328,631	22,210	26,500	30,796	79,506	249,125
(15)Rochester, Church of the Savior	Beemink, Mark	SP	06/14	54	86	0	15	101	32	80	3	3	2	4	0	1	1	250,051	7,330	14,465	4,263	26,058	223,993
(16)Slayton, First	Punt, Aaron	SP	12/13	52	84	8	20	112	11	70	0	0	4	2	0	0	0	147,615	8,353	1,869	8,368	18,590	129,025
(17)Steen	Kuik, Daniel	SP	01/09	182	281	0	144	425	28	360	0	0	0	6	0	6	0	265,991	20,090	18,600	74,596	113,286	152,705
(18)Willmar, First	Starr, Mark	SP	09/07	88	158	8	41	207	7	155	0	6	4	2	3	1	0	235,927	17,002	4,500	0	21,502	214,425
(19)Woodstock, American	Vacant		12/13	73	119	7	66	192	12	90	1	1	2	3	6	5	0	292,785	10,027	11,800	20,652	42,479	250,306
(20)Worthington, American	Van Leeuwen, Irwin	SP	07/95	168	273	15	75	363	37	240	7	1	12	5	2	7	0	361,957	25,193	41,679	20,944	87,816	274,141
Wisconsin																							
(21)Baldwin, First	Sluiter, Timothy	SP	08/08	146	159	89	74	322	29	147	1	9	1	4	0	3	2	332,049	16,165	24,916	23,948	65,029	267,020
	Organized Church Subtotal			2,561	4,344	510	1,684	6,538	593	173	94	76	52	75	92	92	6	6,470,708	382,670	432,677	512,895	1,328,242	5,142,466
New Church Starts																							
Minnesota																							
(22)Eagan, Peace Deaf Church	Westerhaus, Robert	†LP	09/11	4	8	0	8	16	20	24	0	0	0	0	0	0	0	19,097	0	0	0	0	19,097
(23)Prior Lake, Harbor Comm	Johnson, Joshua	PM	02/14	61	120	0	20	140	25	110	0	0	0	1	0	4	2	156,256	0	0	12,000	12,000	144,256
	New Church Subtotal			65	128	0	28	156	45	67	0	0	0	1	0	4	2	175,353	0	0	12,000	12,000	163,353
	Total (Organized + New)			2,626	4,472	510	1,712	6,694	638	162	94	76	52	76	92	96	8	6,802,317	382,670	432,677	524,895	1,340,242	5,305,819

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Chaplain
Gearhart, Carl
Hemmen, Verlyn
Moss, Cornelius
Punt, Roger

Planting Minister
Johnson, Joshua

Retired
Ebert, Victor
Harms, Forrest
Hensley, David
Muyskens, George
Sikkema, David
Sikkema, Ronald
VerMeer, Wilmer

Specialized Ministry
Dekker, Gary
Huisman, Stephanie
Lubbers, Randal

Without Charge
Lewis, Nyla
Meendering, Marlin
Olsen, Timothy
Pickup, Walter

	FOOTNOTES				
#	18a	18b	18c	18d	18e
Organized Churches					
(1)	2,471	3,626	0	0	256,702
(2)	59	0	0	7,072	239,416
(3)	250	0	0	13,666	127,509
(4)	1,639	0	0	2,008	159,435
(5)	11,379	128,600	0	0	597,172
(6)	3,320	0	11,500	10,253	771,939
(7)	117	43,523	0	58,154	249,554
(8)	429	0	0	4,800	42,332
(9)	5,858	0	0	712	181,585
(10)	5,984	3,007	0	0	145,480
(11)	1,849	253,491	0	39,486	511,928
(12)	2,950	0	0	0	135,828
(13)	0	0	0	0	220,619
(14)	5,850	0	0	113,446	209,335
(15)	1,451	0	0	17,930	230,670
(16)	5	29,763	0	200	117,647
(17)	2,200	70,000	0	0	193,791
(18)	0	12,081	0	0	223,846
(19)	528	0	50,000	0	242,257
(20)	71	59,924	0	6,729	295,233
(21)	170	78,947	0	0	252,932
New Church Starts					
(22)	0	3,358	8,500	2,431	4,808
(23)	334	0	18,074	5,480	132,368

Regional Synod of the Heartland CLASSIS OF PLEASANT PRAIRIE

Stated Clerk — William A. Peake, First Reformed Church, PO Box 414, Buffalo Center, IA 50424-0414; 641-590-1901
Treasurer — Linda Harms, PO Box 325, Buffalo Center, IA 50424; 641-562-2317

CHURCHES	PASTORS			Membership															Stewardship					
												Average	Gains		Losses			Bapt				Contributions		
				Houshld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worshp Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
Organized Churches																								
Iowa																								
(1)Ackley, Washington	Ritsema, Jack	SP	03/99	79	96	17	23	136	10	80	1	0	0	3	0	1	0	178,102	9,393	13,634	27,794	50,821	127,281
(2)Alexander, First	Arnold, Philip	M/C	04/06	89	58	49	46	153	14	42	6	1	0	3	0	2	1	159,253	5,115	30,353	450	35,918	123,335
(3)Allison, Trinity	Mulder, Gary	SP	09/09	107	177	9	24	210	32	140	8	4	1	4	3	1	0	175,386	16,275	15,926	13,674	45,875	129,511
(4)Aplington, Bethel	Summers, Scott	SP	02/97	124	237	22	150	409	10	184	4	11	1	3	0	9	1	384,983	21,204	8,160	12,535	41,899	343,084
(5)Aplington, First	Vander Berg, Brett	SP	06/11	148	180	9	32	221	25	180	0	0	0	5	0	0	0	204,422	17,112	30,078	20,450	67,640	136,782
(6)Belmond, Bethany	Arnold, Philip	M/C	04/06	32	22	28	9	59	6	22	1	1	0	0	0	1	0	24,671	2,232	3,458	265	5,955	18,716
(7)Belmond, Immanuel	DeKuiper, David	SP	07/07	47	70	5	24	99	26	78	0	0	0	2	0	0	0	147,793	6,510	18,200	2,200	26,910	120,883
(8)Bristow, First	EnTin, Tamara	*M/C	12/07	7	11	0	0	11	12	21	0	0	0	1	0	0	0	15,478	1,116	1,400	600	3,116	12,362
(9)Buffalo Center, First	Peake, William	SP	11/82	82	129	167	47	343	33	99	15	11	0	4	0	5	0	137,014	9,578	4,700	2,550	16,828	120,186
(10)Cedar Falls, Orchard Hill	Baker, B. Edward	SP	07/81	799	1,264	802	680	2,746	819	1,631	48	26	6	7	0	67	25	3,258,053	115,971	7,426	703,148	826,545	2,431,508
	Brost, Michael	M/C	04/07																				
	Tensen, Douglas	AP	09/97																				
(11)Cedar Rapids, Cedar Hills Comm	Henderson, Jon (J.R.)	AP	12/11	290	526	31	203	760	228	456	16	2	20	3	6	25	2	1,205,901	46,779	52,562	71,171	170,512	1,035,389
	Landhuis, Kent	SP	07/95																				
(12)Coralville, New Life Comm	Smith, Paul	*CP	9/11	65	116	27	51	194	38	135	4	3	2	2	0	2	2	340,950	11,811	11,050	9,225	32,086	308,864
(13)Dumont	Fiet, April	SP	08/07	67	106	5	38	149	13	65	1	3	2	3	0	1	0	118,031	10,695	24,711	1,810	37,216	80,815
	Fiet, Jeffrey	SP	08/07																				
(14)Holland, Pleasant Valley	Vollema, Rick	SP	04/09	50	85	17	4	106	14	65	0	0	2	3	0	0	0	128,684	9,765	5,550	3,388	18,703	109,981
(15)Meservey, First	Meester, Rodney	SP	06/71	83	138	0	33	171	46	75	0	0	0	8	0	0	0	125,095	13,764	9,183	5,680	28,627	96,468
(16)Parkersburg, Hope	Seys, Leighton	SP	08/10	61	99	9	6	114	24	81	0	0	0	2	2	1	0	153,687	11,439	3,050	8,265	22,754	130,933
(17)Sheffield, Zion	Zewert, Arthur	SP	01/00	87	146	87	128	361	19	127	0	0	2	3	0	3	0	181,989	14,694	13,200	11,904	39,798	142,191
(18)Stout	Shaffer, Olga	SP	07/13	53	81	10	35	126	14	60	2	0	0	1	0	0	0	149,440	8,556	18,600	18,028	45,184	104,256
	Shaffer, Stephen	SP	07/13																				
(19)Titonka, Ramsey	De Groot, Perry	SP	10/10	47	89	45	17	151	20	65	0	1	2	7	1	0	0	136,534	8,835	16,242	21,707	46,784	89,750
(20)Waterloo, Grace	VanNetten, David	SP	04/98	125	155	18	55	228	25	121	8	3	0	2	7	5	3	154,438	16,089	3,846	9,995	29,930	124,508
(21)Wellsburg	Vacant		02/13	77	94	0	20	114	5	70	0	0	4	2	0	0	0	214,710	10,230	20,400	1,000	31,630	183,080
		Organized Church Subtotal		2,519	3,879	1,357	1,625	6,861	1,433	180	114	66	42	68	19	123	34	7,594,614	367,163	311,729	945,839	1,624,731	5,977,728

New Church Starts																							
Iowa																							
(22)Waterloo, Bridge of Hope	Van Wyk, Kevin	PM	09/05	21	26	6	6	38	73	68	1	0	0	2	4	1	1	124,898	0	0	200	200	124,698
	Floyd, Armond	LP	09/05																				
	New Church Subtotal			21	26	6	6	38	73	68	1	0	0	2	4	1	1	124,898	0	0	200	200	124,698
	Total (Organized + New)			2,540	3,905	1,363	1,631	6,899	1,506	175	115	66	42	70	23	124	35	7,719,512	367,163	311,729	946,039	1,624,931	6,102,426

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Planting Minister
Van Wyk, Kevin

Retired
Helmus, John
Kroon, William
Lemmenes, James
Oppermann, Harold
Redeker, Dennis
Somsen, Philip
Vander Weide, Stanley
Voss, Melvin

Specialized Ministry
Boes, D. Ryan
Klimstra, Susan
Koopman, James

Without Charge
Joslin, Todd

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	2,000	6,042	0	6,680	163,380
(2)	12,863	0	0	70,595	75,795
(3)	2,578	0	0	7,784	165,024
(4)	161,356	190	0	18,035	205,402
(5)	175	5,258	0	62,125	136,864
(6)	418	814	0	4,400	19,039
(7)	9,637	0	0	50	138,106
(8)	519	0	0	673	14,286
(9)	5,200	5,174	0	0	126,640
(10)	882	323,445	62,190	92,844	2,778,692
(11)	525	189,223	5,000	20,000	991,153
(12)	1,201	106,836	0	6,055	226,858
(13)	9,113	0	150	3,953	104,815
(14)	93	0	0	400	128,191
(15)	344	25,808	0	5,270	93,673
(16)	25,000	0	0	0	128,687
(17)	0	5,369	0	1,988	174,632
(18)	2,227	10,790	0	348	136,075
(19)	8,865	6,515	0	16,779	104,375
(20)	2	0	0	3,375	151,061
(21)	1,293	63,419	0	19,206	130,792
New Church Starts					
(22)	0	0	12,611	0	112,287

Regional Synod of the Heartland CLASSIS OF WEST SIOUX

Stated Clerk — Thomas Smith, Faith Reformed Church, 1305 7th St, Rock Valley, IA 51247; 712-476-2642
Treasurer — John Hulshof, 1205 S Carroll St, Rock Rapids, IA 51246-2069; 712-472-2887

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Iowa																							
(1)Boyden, First	Draffen, Matthew	SP	12/96	123	217	18	92	327	10	125	5	0	2	8	0	1	1	255,655	20,389	13,095	18,752	52,236	203,419
(2)Carmel	Vacant		12/13	237	388	33	243	664	32	350	10	5	3	5	0	8	0	546,434	36,918	57,121	60,077	154,116	392,318
(3)Doon, First	Baker, Donald	SP	09/02	78	123	17	62	202	6	125	2	0	2	3	0	4	0	125,015	9,597	3,700	12,365	25,662	99,353
(4)George, Hope	Vacant		11/10	122	134	21	84	239	9	82	0	0	1	4	0	2	0	174,166	10,054	13,725	9,342	33,121	141,045
(5)Hawarden, Community	Vande Slunt, Derek	SP	02/13	55	93	17	36	146	11	69	10	0	0	2	0	3	2	119,055	5,198	6,200	2,548	13,946	105,109
(6)Hull, American	Bierly, Steve	SP	09/98	141	248	19	142	409	9	200	7	5	9	2	0	6	0	544,895	22,949	14,600	18,885	56,434	488,461
(7)Hull, First	Yurk, Kevin	SP	03/13	255	431	47	296	774	38	450	5	16	1	11	8	8	0	940,523	40,321	55,915	56,838	153,074	787,449
(8)Inwood, First	Horstman, Robert	SP	08/11	94	147	8	114	269	62	151	3	10	0	2	0	12	0	277,922	9,780	5,740	16,752	32,272	245,650
(9)Ireton, First	Van Aartsen, Douglas	SP	06/04	67	96	19	69	184	20	81	1	0	3	1	0	1	0	127,834	6,807	9,950	2,100	18,857	108,977
(10)LeMars, Rejoice! Comm	De La Rosa, Anthony	M/C	09/12	96	132	6	39	177	32	215	24	8	0	0	19	2	2	257,909	7,264	1,245	23,244	31,753	226,156
(11)Lester, Bethel	Baker, Donald	SP	09/02	60	106	11	90	207	12	125	1	7	0	0	0	3	0	115,007	6,807	5,740	7,229	19,776	95,231
(12)Little Rock, Bethel	Miller, Matthew	SP	10/10	101	186	9	125	320	9	120	0	1	0	4	0	2	0	147,732	17,189	11,418	11,628	40,235	107,497
(13)Little Rock, Salem	Vacant		03/14	127	165	34	3	202	35	140	0	1	4	7	26	3	0	136,721	10,238	0	23,369	33,607	103,114
(14)Maurice, First	De Kok, Donald	SP	07/11	290	543	50	293	886	95	450	6	5	15	1	0	14	2	893,431	49,371	108,954	117,205	275,530	617,901
	Hegstad, Gary	M/C	02/14																				
(15)Middleburg, Free Grace	Breen, Stephen	SP	07/95	74	163	6	95	264	5	182	3	2	0	1	0	3	0	226,333	12,160	27,779	24,817	64,756	161,577
(16)Rock Rapids, First	Haggar, Daniel	SP	11/99	249	466	23	9	498	21	269	11	18	15	6	0	2	7	609,844	41,235	71,852	34,636	147,723	462,121
(17)Rock Valley, Faith	Molenaar, Michael	SP	04/97	229	529	45	262	836	59	439	17	11	8	3	0	10	0	900,172	26,040	135,281	38,290	199,611	700,561
	Smith, Thomas	SP	02/03																				
(18)Rock Valley, First	Nyenhuis, Garry	SP	08/13	150	258	0	95	353	1	170	4	1	3	6	0	0	0	375,536	25,235	39,525	21,527	86,287	289,249
(19)Sioux Center, Central	Rathbun, R. Van	SP	09/01	331	386	53	123	562	47	335	4	20	6	8	4	5	0	488,272	34,743	74,250	14,150	123,143	365,129
(20)Sioux Center, First	Else, Travis	SP	01/14	515	919	9	335	1,263	78	928	3	14	17	19	0	17	0	1,798,226	87,773	388,247	1,249,737	1,725,757	72,469
(21)Sioux Center, New Life	Kruse, Daniel	AP	08/04	281	512	0	347	859	162	495	9	8	15	3	0	14	0	820,222	45,806	34,600	49,650	130,056	690,166
	Tilstra, Raymond	SP	09/11																				
	Van Ravenswaay, Patrick (Rick)	AP	08/08																				
(22)Sioux City, Peace	Rook, Robert	SP	06/13	156	242	75	83	400	50	238	11	14	0	1	0	6	0	498,881	0	5,473	11,502	16,975	481,906
(23)Sioux City, Sunnybrook Comm	Moes, Jeffrey	SP	10/02	466	1,285	54	0	1,339	415	1,374	117	0	4	3	0	82	11	3,189,658	102,691	250	112,140	215,081	2,974,577
	Van Kalsbeek, Brian (B.J.)	M/C	01/14																				
Nebraska																							
(24)Winnebago	Ten Clay, Lowell	*PE	03/11	21	26	7	200	233	15	40	0	0	0	0	5	0	0	42,683	1,365	500	2,700	4,565	38,118
		Total		4,318	7,795	581	3,237	11,613	1,233	298	253	146	108	100	62	208	25	13,612,126	629,930	1,085,160	1,939,483	3,654,573	9,957,553

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SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

Chaplain
Boyer, R. John

Retired
Bensema, Joel
Boender, John
Brinkhuis, James
Cobb, Stephen
De Jong, Harlan
DeWitt, Mark
Punt, Arnold
Rensink, Marilyn
Stephens, Brook
Van Mantgem, Jacob
Voskuil, Roger

Specialized Ministry
Boone, Verlyn
DeVries, Daniel
Hansen, Paul
Poppen, David
Van Otterloo, Bobby
Vande Berg, Thomas

Without Charge
Brouwer, Steven
Van Veldhuizen, Katie
Ver Mulm, Calvin
Weaver, Michael

	FOOTNOTES				
#	18a	18b	18c	18d	18e
(1)	0	0	0	22,199	233,456
(2)	5,503	18,250	0	88,562	434,119
(3)	0	17,318	0	0	107,697
(4)	4,098	9,713	0	200	160,155
(5)	0	19,323	0	6,181	93,551
(6)	0	313,430	0	0	231,465
(7)	4,028	434,216	0	81,471	420,808
(8)	68	128,861	0	11,243	137,750
(9)	0	3,905	0	6,265	117,664
(10)	0	7,500	41,300	27,990	181,119
(11)	95	23,749	0	353	90,810
(12)	2,808	0	0	0	144,924
(13)	6,463	15,329	0	150	114,779
(14)	41,232	12,311	0	63,723	776,165
(15)	210	22,134	0	8,204	195,785
(16)	42	130,362	0	840	478,600
(17)	802	236,831	0	59,456	603,083
(18)	70,000	35,675	0	0	269,861
(19)	1,533	62,676	0	0	424,063
(20)	8,848	56,926	0	6,695	1,725,757
(21)	146	56,288	0	18,449	745,339
(22)	850	230,555	0	0	267,476
(23)	8,660	1,125,110	0	0	2,055,888
(24)	0	0	20,000	1,800	20,883

Regional Synod of Mid-America CLASSIS OF CHICAGO

Stated Clerk — Diane Orange-Patrick, Christ Community Church, 13400 Bell Rd, Lemont, IL 60439; 815-474-0508
Treasurer — Daniel Luczak, Faith Community Reformed Church, 6825 40th St, Stickney, IL 60402; 708-795-0367

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
											Average	Gains		Losses			Bapt						
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Worshp Attend (7)	Conf (8)	Cert (9)	Trans (10)	Decd (11)	Other (12)	Infant (13)	Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Illinois																							
(1)Berwyn, First	Superseded		03/08	14	18	0	18	36	15	25	0	2	0	2	0	0	0	66,400	2,000	4,000	2,000	8,000	58,400
• (2)Chicago, Bethel	Superseded		07/08	15	0	0	0	0	0	30	0	0	0	0	0	0	0	79,000	0	250	750	1,000	78,000
(3)Chicago, La Capilla del Barrio	Windsor-Garcia, Pedro	M/C	03/08	5	7	0	7	14	12	20	0	0	3	1	0	0	0	8,200	0	0	149	149	8,051
(4)Chicago, Mt. Greenwood	Crowder, William	SP	01/07	42	66	13	16	95	10	60	0	0	0	1	13	0	0	205,120	6,651	7,350	17,760	31,761	173,359
(5)Downer's Grove, Community	Vacant		07/10	53	87	14	1	102	9	115	0	0	0	0	14	1	0	226,885	4,781	6,436	4,321	15,538	211,347
(6)Lemont, Christ Comm	Vacant		06/12	179	341	105	105	551	63	262	11	0	0	6	41	5	3	605,897	35,916	25,410	8,018	69,344	536,553
•# (7)Lombard, Taiwanese Comm	Vacant		02/12	25	43	1	11	55	16	50	1	2	0	0	0	0	1	112,446	3,700	36,000	1,100	40,800	71,646
(8)Orland Park, Calvary	Citlau, Ronald	SP	01/14	460	818	38	415	1,271	18	859	21	13	11	13	4	18	3	1,788,538	72,000	67,652	164,665	304,317	1,484,221
(9)Riverdale, Ivanhoe	Superseded		09/13	0	0	0	0	0	0	0	0	0	0	0	0	0	0	45,000	1,619	500	1,500	3,619	41,381
(10)Stickney, Faith Comm	Poest, Christopher	SP	10/03	43	59	14	18	91	44	79	0	0	0	0	0	0	0	143,861	5,238	6,280	1,100	12,618	131,243
(11)West Chicago, Faith Comm	Sterk, Shane	AP	08/05	68	121	25	39	185	24	129	2	4	1	2	0	5	1	732,487	12,637	6,700	18,500	37,837	694,650
		Total		904	1,560	210	630	2,400	211	148	35	21	15	25	72	29	8	4,013,834	144,542	160,578	219,863	524,983	3,488,851

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Chaplain
Allen, Patricia
Orshonsky, Maryteresa

Planting Minister
Klein, Jeffrey
Parrish, David

Retired
Den Hartog, Donald
Dykstra, Jacob
Grawburg, Philip
Hanke, DuWayne
Hoekstra, Howard
Honig, Robert
Hsu, Benjamin
Lai, Sonny
Menninga, Arlan
Rust, Harold
Vandenberg, Donald
Vogelaar, Harold
Yapp, Joshua

Specialized Ministry
Beukema, George
Beukema, Liala
Corwin, Thomas
Davis, Grover
Davis, Richard
Haack, Wendy
Manetsch, Scott
Melvin, David
Paglia, Joseph
Pusateri, Gregg
Rozendaal, Andrew
Schmidt, Matthew
Semeyn, Peter
Sipsma, James
Starkenburg, Keith
Theonugraha, Felix
Van Kley, David
Young, Steve

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	0	2,650	0	12,000	51,750
(2)	0	1,500	55,000	1,500	21,000
(3)	0	200	0	0	8,000
(4)	65,000	0	0	9,790	130,330
(5)	2,712	0	2,500	16,000	205,673
(6)	53	0	2,500	3,830	599,514
(7)	7,598	0	0	0	104,848
(8)	0	230,355	0	0	1,558,183
(9)	0	0	0	0	45,000
(10)	0	9,327	8,000	0	126,534
(11)	471,334	3,343	750	1,086	255,974

Regional Synod of Mid-America CLASSIS OF ILLIANA-FLORIDA

Stated Clerk — Saad Abbasy, 2201 182nd St, Lansing, IL 60438; 630-865-1225
Treasurer — Michael Ceratto, 5785 Hearthside Dr, Bourbonnais, IL 60914-4944; 708-903-0903

CHURCHES	PASTORS		Houshld (1)	Membership: Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains: Conf (8)	Gains: Cert (9)	Losses: Trans (10)	Losses: Deed (11)	Losses: Other (12)	Bapt: Infant (13)	Bapt: Adult (14)	Stewardship: Total Income (18)	Stewardship: Assmnts (19a)	Contributions: RCA Contrib (19b)	Contributions: Other Contrib (19c)	Contributions: Total Amount (19d)	Congr Purpose (20)
Organized Churches																						
Florida																						
(1)Bradenton, Bayshore Gardens Comm	Vacant		10/09	38	39	9	5	53	55	77	2	2	0	5	22	0	0	167,550	4,440	1,500	400	6,340	161,210
•# (2)Deerfield Beach, New Horizons	Davidson, Rob	*M/C	07/02	20	30	14	6	50	70	85	6	0	0	2	12	2	3	141,839	3,750	0	2,000	5,750	136,089
(3)Miami, Chinese	Tsai, Daniel	*M/C	05/07	16	31	0	1	32	9	31	1	0	0	0	0	0	1	44,744	2,771	0	0	2,771	41,973
•# (4)Miami, North Dade Comm	Fairweather, Newton	SP	12/06	65	86	3	55	144	35	115	2	0	0	0	0	0	18	96,100	15,000	1,000	4,000	20,000	76,100
(5)Orlando, Korean Choong Hyun	Kim, Seok Won	M/C	01/07	16	26	5	5	36	16	39	4	0	0	0	0	0	0	60,344	2,400	300	1,160	3,860	56,484
(6)Palm Springs, Comunidad de Fe	Vacant		12/09	32	17	0	17	34	15	35	6	0	0	0	0	0	5	37,000	5,440	0	0	5,440	31,560
(7)Pompano Beach, Christ Comm	Vacant		12/13	57	77	13	11	101	8	60	1	0	0	3	0	2	0	204,725	3,003	3,900	3,982	10,885	193,840
•# (8)Sarasota, West Coast Cross	O'Hara, Kevin	*CP	10/10	8	30	0	0	30	135	83	22	0	0	0	0	3	8	148,504	0	0	2,000	2,000	146,504
(9)Tampa, First	Vacant		07/11	72	104	13	8	125	32	110	0	0	2	3	12	8	1	213,627	12,194	8,744	12,225	33,163	180,464
(10)Venice, Community	Busker, Neal	RET M/C	02/05	25	25	1	0	26	30	65	2	0	2	3	0	0	0	136,390	3,972	1,500	2,000	7,472	128,918
	Rumph, Arnold	*M/C	06/02																				
(11)Zellwood, Rolling Hills Comm	Vacant		08/10	76	119	24	0	143	10	84	5	0	0	2	0	0	0	228,677	12,102	1,785	39,958	53,845	174,832
Illinois																						
(12)Bourbonnais, Cornerstone	Grysen, Robert	SP	08/95	114	216	55	121	392	280	410	14	0	3	2	9	8	1	815,657	16,450	0	92,500	108,950	706,707
(13)Crete	Smith, David	SP	12/10	123	228	31	0	259	22	174	3	4	14	7	11	3	0	536,843	23,279	6,694	51,718	81,691	455,152
(14)Danforth	Mac Donald, Donald	SP	06/94	49	76	3	25	104	23	69	1	0	2	3	3	1	1	79,192	7,901	0	1,534	9,435	69,757
(15)Frankfort, Peace Comm	Kruger, Kurt	SP	09/12	103	205	16	0	221	46	244	14	0	2	1	58	1	0	573,676	22,811	13,177	78,134	114,122	459,554
(16)Glenwood, Living Springs Comm	Bilbrew, Wanzette	M/C	07/11	295	435	33	233	701	489	455	32	0	0	7	33	6	6	1,012,937	39,896	6,956	54,631	101,483	911,454
	Izenbart, David	SP	06/05																				
	Perry, Jason	M/C	03/09																				
(17)Kankakee, Faith	Vacant		09/12	39	65	10	12	87	8	68	0	0	2	0	6	0	0	138,449	8,383	6,100	10,410	24,893	113,556
(18)Lansing, First	Kappers, Benjamin	AP	06/13	242	435	5	126	566	29	325	5	6	8	8	5	6	1	870,405	41,070	15,364	137,488	193,922	676,483
(19)Lansing, Grace	Colton, Dennis	AP	03/10	147	189	14	37	240	42	149	3	1	3	7	45	2	0	347,918	23,084	2,813	35,182	61,079	286,839
	Nearpass, Andrew	SP	09/95																				
# (20)Pembroke, Fellowship	Lake, Rodney	*M/C	03/09	45	68	13	10	91	1	65	7	0	2	0	0	0	10	159,101	7,584	1,050	4,200	12,834	146,267
(21)Saint Anne, First Wichert	Knoll, Randall	SP	06/13	98	162	20	35	217	43	111	1	1	1	5	1	0	0	319,777	17,358	37,300	32,796	87,454	232,323
# (22)South Holland, Calvary Comm	Surrett, Alfonzo	*CP	01/08	112	140	1	0	141	1	119	12	1	0	4	4	1	0	238,499	10,507	7,200	38,314	56,021	182,478
(23)South Holland, First	Waterstone, Matthew	SP	06/08	221	343	1	51	395	22	225	21	4	1	9	5	6	1	659,513	31,535	31,411	69,604	132,550	526,963
(24)South Holland, Thorn Creek	Archer, Thomas	SP	09/10	174	188	17	39	244	46	163	1	2	10	7	0	2	0	444,007	18,176	3,725	49,544	71,445	372,562
•# (25)Tinley Park	Vacant		02/01	17	22	3	1	26	13	21	1	1	1	1	1	0	1	87,168	1,901	12,300	1,550	15,751	71,417

Indiana																						
(26)DeMotte, American	Jelsma, Daniel	SP	07/01	276	541	40	234	815	30	340	10	5	3	8	2	4	0	625,999	50,439	24,540	70,796	145,775	480,224
	Nanninga, Troy	AP	06/10																			
(27)DeMotte, First	Huff, John	SP	08/04	192	377	38	122	537	49	266	3	0	4	4	33	3	0	753,407	40,337	42,979	31,869	115,185	638,222
(28)Dyer, Faith	Bouwer, Robert	SP	08/90	2,059	3,386	27	1,255	4,668	2,458	3,444	217	67	19	7	51	87	19	7,025,845	306,717	96,186	372,740	775,643	6,250,202
	De Vries, Jason	M/C	08/11																			
	Gruthusen, David	*M/C	08/11																			
	Pitsenberger, Michael	SP	01/11																			
(29)Fishers, Christ's Comm	Pyle, Nathan	SP	07/08	54	103	10	33	146	64	153	3	6	0	2	6	2	1	314,743	9,792	4,050	19,265	33,107	281,636
(30)Fort Wayne, Christ's Comm	Vacant		06/13	90	122	38	24	184	23	94	20	0	13	3	11	1	0	319,411	10,815	1,540	4,460	16,815	302,596
(31)Gary, Ross Community	Gerbers, Shawn	SP	03/09	81	123	29	31	183	11	110	6	2	4	3	4	3	0	135,538	2,900	1,700	9,665	14,265	121,273
(32)Hammond, Riverside Comm	Vacant		03/00	17	21	0	0	21	10	30	1	0	0	1	0	0	0	38,645	2,032	1,262	800	4,094	34,551
(33)Lafayette, Community	Vacant		11/13	76	130	36	26	192	46	127	3	3	2	2	4	1	0	566,890	14,781	4,500	14,953	34,234	532,656
(34)Lafayette, Heartland Comm	Poppleton, Andrea	SP	11/05	57	99	18	14	131	51	110	0	7	0	1	7	0	0	363,272	6,485	9,800	22,539	38,824	324,448
	Poppleton, Drew	SP	11/05																			
(35)Munster, Trinity	Bawinkel, Richard	SP	10/01	70	109	21	62	192	13	83	0	0	1	2	2	0	0	185,484	7,975	5,050	1,200	14,225	171,259
Ohio																						
(36)Van Wert, St Paul	Strabbing, Chad	SP	03/09	58	92	17	18	127	8	72	0	0	0	5	10	7	0	124,216	9,906	447	2,028	12,381	111,835
	Organized Church Subtotal			5,234	8,459	578	2,617	11,654	4,243	228	429	112	99	117	357	159	77	18,216,092	797,186	354,873	1,275,645	2,427,704	15,788,388
New Church Starts																						
Florida																						
(37)Estero, Destination				1	0	0	0	0	60	75	0	0	0	0	0	0	0	91,383	0	0	500	500	90,883
Illinois																						
(38)Mokena, Missio Dei	Vroom, Paul	CP	10/11	22	39	0	30	69	24	85	8	0	0	0	0	2	0	146,377	0	1,200	11,200	12,400	133,977
	New Church Subtotal			23	39	0	30	69	84	80	8	0	0	0	0	2	0	237,760	0	1,200	11,700	12,900	224,860
	Total (Organized + New)			5,257	8,498	578	2,647	11,723	4,327	220	437	112	99	117	357	161	77	18,453,852	797,186	356,073	1,287,345	2,440,604	16,013,248

DATA FROM NEW CHURCH STARTS WAS COLLECTED FOR THE FIRST TIME IN 2013, AND DATA IS INCOMPLETE. NEW CHURCH STARTS ARE ONLY REPRESENTED IN THESE TABLES IF THEY HAVE FILED A DENOMINATIONAL PLAN AND COMPLETED THE CONSISTORIAL REPORT FORM.
SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

Chaplain
Blaauw, Heino
Hoppe, Mike
Naber Samson, Sarah
Prestriedge, Mark
Tjepkema, Mark

Planting Minister
Dixon, DaRon
Hekhuis, Gerald
Klein, Aaron

Retired
Bengtson, William
Bouwer, William
Branning, Louis
Busker, Neal
Cox, Dale
DeVries, Melvin
Du Mont, Herbert
Eggebeen, Robert
Heinen, Charlotte
Hernandez, Edward
Huitink, Roger
Jensen, Fernando
Kelley, Ronald
Kiel, Wayne
Kronemeyer, Kelvin
Kuiper, Kenneth
Lindskoog, Donald
Matthews, Dale
Mauldin, Sidney
McDonald, James
Medendorp, James
Muyskens, Joseph
Nelson, William
Nordstrom, Peter
Pickup, Walter
Van Dommelen, Charles
Van Doren, Richard
Vander Meer, Albert
Visser, Gilbert
West, Isaac
Westrate, Kenneth

Specialized Ministry
Armstrong, John
Germoso, Hope-Anne
King, Timothy
Plass, Richard
Schuitema, Chad
Slager, W. Thomas
Sowers, E. Jay
Tellinghuisen, David
Van Regenmorter, Wayne
VandenBerg, Michael

Without Charge
Crump, David
Davids, Lance
Gipson, Frank
Kasper, David
Kinnear, Happy
Klaaren, Larry
McCray, Walter
Meester, Jonathan
Moreno, German
Ossandon, Fernando
Padin, Reggie
Talaga, Michael

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	0	7,167	0	7,200	153,183
(2)	0	0	0	63,600	78,239
(3)	0	0	0	8,750	35,994
(4)	0	2,100	0	60,000	34,000
(5)	0	0	0	0	60,344
(6)	0	0	0	21,000	16,000
(7)	0	2,128	0	0	202,597
(8)	0	0	5,000	7,205	136,299
(9)	2,565	19,345	0	11,416	180,301
(10)	45,000	6,000	0	43,390	42,000
(11)	16	37,822	0	0	190,839
(12)	0	112,294	55,000	72,472	575,891
(13)	124	52,274	0	28,078	456,367
(14)	0	0	0	0	79,192
(15)	1,845	0	0	0	571,831
(16)	61,817	1,755	750	79,929	868,686
(17)	478	6,700	0	0	131,271
(18)	0	110,828	0	2,200	757,377
(19)	960	0	0	0	346,958
(20)	0	4,200	0	0	154,901
(21)	66	41,866	0	22,896	254,949
(22)	1,543	15,417	0	24,910	196,629
(23)	303	41,704	0	75,873	541,633
(24)	54,218	0	0	940	388,849
(25)	5	0	0	48,300	38,863
(26)	80	0	0	0	625,919
(27)	0	60,158	0	8,000	685,249
(28)	4,375	661,612	110,000	12,829	6,237,029
(29)	17,609	8,076	0	44,231	244,827
(30)	49,095	0	0	3,093	267,223
(31)	0	0	0	0	135,538
(32)	0	0	0	0	38,645
(33)	20,327	0	0	263,118	283,445
(34)	331	29,722	0	134,863	198,356
(35)	2,300	14,017	0	8,400	160,767
(36)	5,475	1,520	0	14,220	103,001
New Church Starts					
(37)	0	0	16,000	36,664	38,719
(38)	0	0	0	0	146,377

Regional Synod of Mid-America CLASSIS OF ILLINOIS

Stated Clerk William Appleyard-Pekich, 500 N 6th St, Pekin, IL 61554; 309-346-2231
Treasurer Roger Fiet, 805 Keith Dr, Morrison, IL 61270-3046; 815-772-2546

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
											Average	Gains		Losses			Bapt						
				Houshld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worship Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
Illinois																							
(1)Baileyville	Vacant		06/13	40	80	20	13	113	5	70	4	0	1	0	0	0	1	147,611	5,480	11,100	6,835	23,415	124,196
•# (2)Erie, Newton Zion	Parrish, Shannon	SP	06/12	30	55	5	21	81	9	45	2	4	2	2	0	0	0	98,638	3,831	0	4,779	8,610	90,028
(3)Fairview	Holleman, Michael	SP	08/10	35	61	100	16	177	14	50	0	0	0	2	0	1	0	520,751	8,122	32,764	1,695	42,581	478,170
(4)Forreston	Fry, Timothy	*SC	11/11	79	97	24	30	151	12	74	1	0	0	4	0	0	0	158,790	10,552	19,701	25,177	55,430	103,360
(5)Freeport, Community	Bollman, Herbert	SP	04/98	17	20	0	0	20	7	23	0	0	0	1	0	0	0	25,045	1,600	143	1,900	3,643	21,402
(6)Fulton, First	Lenz, Edith	SP	11/08	100	153	17	52	222	0	125	0	2	1	2	0	1	0	162,699	11,616	16,226	4,228	32,070	130,629
(7)Fulton, Second	Stephan, Scott	SP	07/05	201	338	93	205	636	10	275	15	12	5	5	2	8	4	391,680	26,641	16,526	4,667	47,834	343,846
(8)Fulton, Spring Valley	Beidler, Ralph	SP	05/13	72	105	32	24	161	25	110	0	1	0	3	0	1	0	128,311	8,433	11,450	1,000	20,883	107,428
(9)Fulton, Trinity	Superseded		03/14	50	73	12	24	109	1	40	1	0	2	4	3	1	0	109,237	5,485	14,312	14,520	34,317	74,920
(10)German Valley, Silver Creek	Vacant		06/13	129	182	27	61	270	10	135	0	0	2	6	3	1	0	256,895	13,780	24,218	10,517	48,515	208,380
(11)Kings, Elim	Vacant		05/14	36	54	63	12	129	10	45	0	3	0	2	0	1	0	155,675	3,839	7,492	16,856	28,187	127,488
(12)Lanark, Faith	Bollman, Herbert	SP	04/98	12	18	13	0	31	1	16	0	2	2	2	0	0	0	23,693	1,183	1,500	1,358	4,041	19,652
(13)Morrison, Ebenezer	Norman, Gerald	SP	01/11	331	370	98	118	586	14	200	1	2	0	15	1	3	0	343,785	30,539	19,104	2,460	52,103	291,682
(14)Morrison, Emmanuel	Vacant		06/13	255	537	0	117	654	20	291	16	1	0	5	0	10	3	513,163	35,059	42,637	36,259	113,955	399,208
•# (15)Oregon, Ebenezer	Vacant		04/14	80	131	33	79	243	10	98	1	1	0	7	0	3	2	218,335	9,950	7,500	1,000	18,450	199,885
(16)Pekin, Normandale	Vacant		10/05	20	31	0	0	31	7	32	5	0	2	6	0	0	3	42,269	0	0	2,842	2,842	39,427
(17)Pekin, Second	Appleyard-Pekich, William	M/C	06/13	62	80	55	25	160	0	60	0	0	1	6	0	0	0	86,646	8,117	5,192	0	13,309	73,337
(18)Raritan	Vacant		10/13	12	20	6	7	33	5	15	3	0	0	1	0	2	2	31,530	1,577	3,947	257	5,781	25,749
(19)Sterling, Bethel	DeKoekkoek, Gary	SP	02/13	114	172	25	30	227	13	118	3	3	4	3	0	0	1	180,870	13,232	18,630	3,696	35,558	145,312
Iowa																							
(20)Clinton, Community	Hoffman, Robert	SP	11/07	57	99	25	30	154	22	65	6	0	0	2	0	3	1	192,626	6,582	6,169	6,233	18,984	173,642
(21)Davenport, Christ's Family	Akker, Brian	SP	04/02	164	228	0	84	312	55	209	16	0	0	6	0	4	2	739,142	15,680	14,300	37,950	67,930	671,212
	Truesdell, Timothy	AP	07/07																				
(22)Eldridge, North Ridge Comm	Evenhouse, Douglas	SP	02/08	62	103	21	73	197	70	194	0	2	0	1	0	4	0	305,873	8,687	24,580	22,055	55,322	250,551
Missouri																							
(23)St Peters, Christ's	Doeschot, Philip	SP	06/95	70	123	83	47	253	36	117	0	0	0	1	0	0	0	258,189	11,547	8,501	9,385	29,433	228,756
		Total		2,028	3,130	752	1,068	4,950	356	104	74	33	22	86	9	43	19	5,091,453	241,532	305,992	215,669	763,193	4,328,260

	FOOTNOTES					
Chaplain	#	18a	18b	18c	18d	18e
Elgersma, Henry	(1)	1,600	0	0	17,180	128,831
Jones, Julie	(2)	21	0	0	0	98,617
Smith, Vinton	(3)	436,423	0	0	1,065	83,263
Retired	(4)	15	1,550	0	17,809	139,416
Barnes, Donald	(5)	500	1,053	0	3,739	19,753
De Graaf, Franklin	(6)	1,324	5,002	0	0	156,373
Dragt, Herman	(7)	50,994	0	1,000	2,775	336,911
Dykstra, Gerald	(8)	2,824	13,587	0	2,747	109,153
Heeg, Harmen	(9)	3,872	0	0	0	105,365
Merchant, Thomas	(10)	51,213	0	0	12,233	193,449
Muller, Terry	(11)	27,317	0	0	7,605	120,753
Sneller, Phillip	(12)	0	0	0	0	23,693
Stralow, James	(13)	5,580	0	0	10,800	327,405
Zuithoff, Kenneth	(14)	2,700	0	0	0	510,463
	(15)	0	8,396	0	9,119	200,820
Specialized Ministry	(16)	2,538	1,490	0	400	37,841
Brooks, Brion	(17)	6,774	0	0	2,555	77,317
Doeschot, Stephanie	(18)	3,515	0	0	669	27,346
Paterik, Roy	(19)	0	9,430	0	1,025	170,415
Vander Wal, Joel	(20)	34	56,609	0	5,612	130,371
	(21)	22,455	134,397	0	19,722	562,568
Without Charge	(22)	703	8,214	0	3,369	293,587
Schwander, Stephen	(23)	59	8,512	0	0	249,618

Regional Synod of Mid-America CLASSIS OF WISCONSIN

Stated Clerk — William Te Winkle, 607 N 8th St Fl 7, Sheboygan, WI 53081-4519; 920-458-5501 ext 114
Treasurer — Edith Daane, N2081 Wittwood Rd, Oostburg, WI 53070-1636; 920-564-3267

				Membership														Stewardship					
											Average	— Gains —		— Losses —			— Bapt —				Contributions		
CHURCHES	PASTORS			Househld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worship Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
Organized Churches																							
Wisconsin																							
(1)Brandon, Bethel	Tilstra, John	SP	01/11	160	287	35	99	421	47	190	0	0	5	1	0	1	0	340,632	25,865	11,819	36,991	74,675	265,957
(2)Brown Deer, Trinity Comm	Flavin, William	SP	07/09	87	143	26	25	194	35	143	0	0	0	0	5	0	0	483,570	11,227	2,000	33,875	47,102	436,468
(3)Cedar Grove, Faith	Sanford, Ronald	SP	07/13	132	188	44	72	304	10	167	1	0	3	5	0	1	0	310,936	16,962	11,340	15,366	43,668	267,268
(4)Cedar Grove, First	Vant Hul, Kent	SP	06/98	282	376	0	158	534	125	350	2	1	2	5	0	8	0	470,343	31,514	26,269	60,609	118,392	351,951
(5)Clinton, Emmanuel	Rensink, Clyde	SP	02/99	51	89	29	14	132	6	75	3	0	0	0	4	0	0	226,842	6,947	24,519	21,875	53,341	173,501
(6)Delavan, Creek Road Comm	Ploeger, Michael	SP	06/02	30	48	2	15	65	18	62	2	0	1	0	2	1	0	133,517	3,266	2,917	5,742	11,925	121,592
(7)Fond du Lac, Grace	Vegter, Barry	SP	03/00	215	302	0	327	629	102	289	11	0	10	5	0	3	4	526,531	26,207	56,183	49,969	132,359	394,172
(8)Friesland, First	Ford, Robert	SP	11/06	139	254	86	100	440	24	180	5	1	3	5	0	2	0	264,197	26,574	7,217	9,138	42,929	221,268
(9)Hingham	Bakker, Steven	SP	09/91	202	382	3	131	516	6	220	9	5	3	7	0	4	0	452,503	32,627	47,143	28,962	108,732	343,771
(10)Milwaukee, New Life Comm	Vacant		07/10	37	53	1	3	57	25	53	0	0	0	2	0	4	0	142,740	5,150	7,600	4,878	17,628	125,112
(11)New Berlin, Calvary Comm	van Maastricht, Matthew	M/C	10/13	18	30	0	4	34	2	22	0	0	0	0	0	0	0	56,785	2,410	1,449	3,805	7,664	49,121
(12)Oostburg, First	DeVrou, Wayne	SP	09/04	447	818	10	253	1,081	14	450	22	5	5	8	3	10	0	850,574	68,664	43,635	63,922	176,221	674,353
	Taylor, Brian	AP	07/96																				
(13)Racine, First	Winn, Cary	SP	06/88	51	74	5	15	94	8	60	0	3	0	1	2	2	0	131,209	6,455	6,475	5,473	18,403	112,806
(14)Randolph, First	Bruins, Benjamin	AP	09/07	142	234	15	98	347	17	162	1	5	5	4	8	3	0	251,346	11,092	7,275	22,642	41,009	210,337
	Bruins, Sarah	AP	08/07																				
	Ehrhardt, Timothy	SP	09/10																				
(15)Sheboygan Falls, First	Veenendaal, Bradley	SP	12/05	177	296	6	142	444	25	250	4	0	1	1	7	3	0	318,553	25,266	3,000	34,495	62,761	255,792
(16)Sheboygan Falls, Gibbsville	Mulder, Grant	AP	03/14	322	524	51	160	735	20	350	6	4	2	7	24	15	0	569,251	55,320	44,200	107,242	206,762	362,489
	Ornee, John	SP	11/10																				
(17)Sheboygan, Bethany	Abel, Robert	AP	07/09	286	482	60	231	773	28	280	3	10	11	4	45	5	0	550,583	59,605	24,250	22,243	106,098	444,485
	Rose, Philip	SP	09/12																				
(18)Sheboygan, Hope	Rauwerdink, Philip	RET M/C	01/11	131	130	50	63	243	15	111	3	2	0	3	1	1	0	295,325	10,200	4,858	17,822	32,880	262,445
	Te Winkle, William	SP	08/09																				
(19)Waupun, Alto	Lindman, Theodore	SP	08/11	284	539	53	337	929	75	460	9	1	1	11	0	16	0	753,258	45,895	36,918	88,904	171,717	581,541
(20)Waupun, Emmanuel	Vande Zande, Calvin	SP	04/08	100	155	6	48	209	11	101	1	2	0	3	0	0	0	176,356	13,795	13,968	7,398	35,161	141,195
(21)Waupun, First	Barnes, Jonah	AP	03/13	206	335	15	134	484	22	232	6	11	2	9	37	4	0	442,599	27,919	35,621	40,899	104,439	338,160
	James, Robert	SP	10/10																				
(22)Waupun, Trinity	White, John	SP	09/11	104	182	7	45	234	6	141	7	1	1	4	8	3	0	291,196	15,551	10,015	13,421	38,987	252,209
(23)Wausau, New Hope Comm	Eisnor, Daniel	SP	05/07	184	276	61	82	419	23	176	24	2	2	3	10	11	0	360,557	24,324	57,338	25,629	107,291	253,266
(24)West Bend, Hope Comm	Boon, Eric	SP	03/12	32	50	3	7	60	18	48	3	5	0	0	1	1	0	98,617	3,438	2,963	3,441	9,842	88,775

(25)Wisconsin Rapids, Faith	Elzinga, Vance		SP	08/10	70	106	17	42	165	61	104	0	0	1	0	1	0	0	179,224	8,402	7,000	990	16,392	162,832
		Organized Church Subtotal			3,889	6,353	585	2,605	9,543	743	187	122	58	58	88	158	98	4	8,677,244	564,675	495,972	725,731	1,786,378	6,890,866
New Church Starts																								
Wisconsin																								
(26)Sheboygan, Remedy	Abel, Robert		PM	05/09	61	143	9	142	294	45	120	143	0	0	0	0	3	1	137,243	5,307	0	8,767	14,074	123,169
(27)Sheboygan, River Rock Comm	Nienhuis, Jon		PM	01/09	36	51	0	1	52	10	62	1	0	0	0	0	1	1	145,174	0	1,000	6,852	7,852	137,322
		New Church Subtotal			97	194	9	143	346	55	91	144	0	0	0	0	4	2	282,417	5,307	1,000	15,619	21,926	260,491
		Total (Organized + New)			3,986	6,547	594	2,748	9,889	798	179	266	58	58	88	158	102	6	8,959,661	569,982	496,972	741,350	1,808,304	7,151,357

SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

Chaplain
Wojnarowski, Joseph

Planting Minister
Nienhuis, Jon

Retired
Boss, Donald
Bush, Timothy
Buytendorp, Louis
Cassie, Ronald
Foemmel, Dennis
Fuentez, Madeline
Joosse, Wayne
Rauwerdink, Philip
Shibley, Gerald
Smith, Earl
Smith, Vernon
Ten Haken, Larry
Tripp, Wayne
Van Der Werff, Ronald
Vande Guchte, Howard
Veltman, Joe
Westra, Richard
Zoschke, Paul

Specialized Ministry
Edlefson, Kevin
Grahmann, Robert
Zumdahl, Lyle

Without Charge
Schut, Allen

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	180	2,091	0	55,642	282,719
(2)	0	154,541	1,149	125	327,755
(3)	4,450	44,872	0	5,862	255,752
(4)	55,518	0	0	8,235	406,590
(5)	19,355	10,600	0	3,333	193,554
(6)	0	4,141	12,500	2,577	114,299
(7)	2,379	0	0	0	524,152
(8)	94	16,961	0	1,095	246,047
(9)	10,830	60,369	0	1,032	380,272
(10)	687	6,507	0	29,224	106,322
(11)	71	0	0	4,126	52,588
(12)	6,021	13,381	0	0	831,172
(13)	0	0	0	0	131,209
(14)	0	9,211	0	500	241,635
(15)	32	11,041	0	1,476	306,004
(16)	2,253	0	0	0	566,998
(17)	4,500	52,000	750	0	493,333
(18)	74,312	15,466	6,000	11,902	187,645
(19)	8,050	90,699	0	82,278	572,231
(20)	1,343	3,790	0	700	170,523
(21)	14,572	0	0	0	428,027
(22)	0	46,475	0	0	244,721
(23)	478	6,604	0	0	353,475
(24)	0	3,563	0	0	95,054
(25)	5,127	645	0	8,515	164,937
New Church Starts					
(26)	0	0	35,000	1,325	100,918
(27)	2,340	25,265	39,046	0	78,523

Regional Synod of the Mid-Atlantics CLASSIS OF DELAWARE-RARITAN

Stated Clerk David Ruisard, Rockaway Reformed Church, PO Box 98, White House Station, NJ 08889-0098; 908-534-4351
Treasurer Joyce Murphy, 19 Sand Hill Rd, Annandale, NJ 08801-3111; 908-236-6236

CHURCHES	PASTORS			Membership														Stewardship					
										Average	Gains		Losses			Bapt				Contributions			
				Housh'ld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worship Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
Organized Churches																							
New Jersey																							
(1)Annandale	Lobb, Kenneth	M/C	01/10	44	41	137	17	195	10	51	0	0	0	2	0	1	0	85,187	3,685	0	744	4,429	80,758
(2)Belle Meade, Harlingen	De Young, William	M/C	05/14	122	182	45	44	271	49	126	4	3	0	3	21	0	0	322,482	15,743	5,156	29,630	50,529	271,953
(3)Blawenburg	Vacant		08/11	38	61	34	14	109	17	32	0	0	1	1	0	0	0	273,172	5,694	2,850	9,965	18,509	254,663
(4)Bridgewater, Bradley Gardens	Gunther, J. Susan	SP	11/02	99	60	83	4	147	35	40	13	0	0	2	0	4	0	66,293	4,271	2,136	1,019	7,426	58,867
(5)Bridgewater, Finderne	Vacant		09/13	22	28	30	6	64	5	29	0	0	0	1	0	0	0	58,296	4,061	350	2,100	6,511	51,785
(6)Bridgewater, North Branch	Buurstra, Todd	SP	09/99	242	497	385	151	1,033	86	233	24	5	2	7	0	7	1	749,665	42,914	51,635	39,068	133,617	616,048
	Swart, Mark	SP	01/08																				
(7)Gladstone, Peapack	Henry, Kathryn	*SP	01/04	55	82	36	59	177	27	57	1	6	0	3	3	6	0	366,589	7,788	3,197	76,235	87,220	279,369
(8)High Bridge	Yon, Stephen	RET M/C	04/14	51	82	25	27	134	5	50	0	0	0	1	0	1	0	93,558	7,118	0	0	7,118	86,440
(9)Hillsborough	Mueller, Fred	SP	10/03	114	154	70	50	274	20	125	8	0	2	3	4	1	0	285,105	14,152	12,175	25,460	51,787	233,318
(10)Hillsborough, Clover Hill	Cherry, John	SP	03/99	73	124	259	134	517	63	80	5	5	4	7	1	7	0	196,008	10,719	2,965	4,528	18,212	177,796
(11)Hillsborough, Neshanic	Hill, David	SP	09/01	190	191	231	133	555	67	98	31	0	0	2	7	7	0	345,641	13,399	0	12,497	25,896	319,745
(12)Hillsborough, South Branch	Eckert, Stephen	SP	05/03	64	88	45	23	156	18	68	8	3	0	0	12	1	0	160,151	8,792	4,685	14,027	27,504	132,647
(13)Lebanon	Vacant		04/13	28	43	14	12	69	10	44	2	1	1	1	37	0	0	114,923	4,271	3,000	8,456	15,727	99,196
(14)Pottersville	Vacant		08/12	24	34	12	8	54	15	31	1	0	0	2	2	0	0	113,770	4,103	275	1,127	5,505	108,265
(15)Princeton, Griggstown	Kahler, David	SP	04/03	40	68	25	22	115	21	41	0	0	0	1	10	0	0	133,324	6,113	6,100	4,869	17,082	116,242
(16)Readington	Gumpert, Catherin	SP	11/02	62	83	115	38	236	26	89	9	1	0	4	5	0	1	256,147	7,034	2,933	4,896	14,863	241,284
(17)Rocky Hill, First	Vacant		04/12	32	26	30	8	64	11	29	0	0	0	0	3	7	1	82,001	2,500	0	1,000	3,500	78,501
(18)Somerville, United	Janssen, Paul	SP	03/14	104	145	57	12	214	12	76	0	0	4	4	3	2	1	372,041	12,579	9,600	5,424	27,603	344,438
(19)South Bound Brook	Winters, Martin	SP	01/97	27	36	61	28	125	18	19	3	0	0	2	0	0	0	90,614	3,601	0	1,000	4,601	86,013
(20)Stanton	Pratt, Phillip	SP	03/09	90	158	57	40	255	47	110	14	4	4	2	2	1	1	340,385	16,371	15,811	19,743	51,925	288,460
	Pratt, Rebekah	SP	03/09																				
(21)Three Bridges	Nace, Ryan	SP	04/10	226	190	259	66	515	16	119	15	0	2	3	7	3	0	326,329	15,743	11,444	30,848	58,035	268,294
(22)Whitehouse Station, Rockaway	Ruisard, David	SP	06/84	28	45	46	45	136	23	38	0	0	1	3	1	1	0	165,016	4,187	8,257	12,640	25,084	139,932
Pennsylvania																							
(23)Churchville, North & Southampton	Devos, Bethany	SP	10/07	213	326	150	145	621	56	145	12	2	4	13	0	8	0	386,734	31,900	16,975	16,255	65,130	321,604
	Devos, Corstian	SP	04/08																				
	Dunlap-Ennis, Leah	M/C	11/13																				
(24)Doylestown, Pleasant Ridge	Vacant		04/14	33	46	0	6	52	18	31	0	0	0	1	0	0	0	81,552	3,349	3,183	3,109	9,641	71,911
(25)Feasterville, Community	Vacant		06/12	23	33	28	0	61	6	32	0	0	1	1	9	0	0	129,498	367	1,445	246	2,058	127,440

(26)Levittown, Faith	Kazen, Donald	RET M/C	11/13	24	31	11	0	42	6	30	2	0	0	1	3	0	0	87,717	3,266	3,000	8,235	14,501	73,216
(27)Newtown	Vacant		10/12	14	18	7	2	27	13	30	0	0	0	0	1	0	0	94,635	2,264	0	9,359	11,623	83,012
(28)Richboro, Addisville	Dwyer, Douglas	SP	11/97	236	373	259	260	892	102	300	11	16	2	9	0	7	1	665,675	31,570	48,502	44,541	124,613	541,062
	Sweet, Ryan	AP	10/11																				
(29)Willow Grove	Heitkamp, Christopher	SP	11/10	47	77	26	13	116	9	62	2	1	1	2	0	2	0	126,396	6,113	1,000	3,602	10,715	115,681
(30)Willow Grove, Korean	Joo, Eun Jae (Dan)	SP	10/12	49	91	8	31	130	2	100	11	0	0	0	2	4	6	234,315	3,600	2,400	3,094	9,094	225,221
	Organized Church Subtotal			2,414	3,413	2,545	1,398	7,356	813	77	176	47	29	81	133	70	12	6,803,219	297,267	219,074	393,717	910,058	5,893,161
New Church Starts																							
New Jersey																							
(31)Collingswood, liberti	Angehr, Jim	†PM	07/12	15	0	0	4	4	70	70	4	0	0	0	0	4	4	308,000	4	0	0	4	307,996
Pemsylvania																							
(32)Temple, Centro Palabra de Fe	Lugo, Carlos	LP	09/05	10	25	15	20	60	12	35	25	1	5	1	0	8	25	23,700	0	0	200	200	23,500
	New Church Subtotal			25	25	15	24	64	82	52	29	1	5	1	0	12	29	331,700	4	0	200	204	331,496
	Total (Organized + New)			2,439	3,438	2,560	1,422	7,420	895	75	205	48	34	82	133	82	41	7,134,919	297,271	219,074	393,917	910,262	6,224,657

Chaplain
DeVries, James
Fee, Bonnie
McGarrigan, Lynne
Moyer, Jamie
Mulder, Brent

Retired
Alicea, Al
Arnone, John
Ausherman, Charles
Brihn, Richard
Cookson, Joseph
Ferguson, Dennis
Ferrone, James
Fillette, Barbara
Fries Robbins, Ruth
Hoeksema, Robert
Itzen, John
Kalkwarf, Leonard
Kazen, Donald
Lee, John
Maurer, Peter
Miller, Richard
Paulsen, Peter
Renskers, Armand
Romano, Michael
Salthouse, Arlen
Taylor, David
Villerius, Frank
Yon, Stephen

Specialized Ministry
Ferrer Malloy, Marisol
Fries, Janet
Haddorff, David
Miller, Steven
Pomper, Samuel
Schmitt, Keith

Without Charge
Allhusen, Kirsten
Butterworth, Heidi
Gorton, Scarlet
Kang, James Young
Lee, Sung Chul
Perez, Luis
Petty, Kenneth
Seibert, Warren

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	17,956	0	0	6,103	61,128
(2)	38,815	69,783	0	10,138	203,746
(3)	65,800	0	0	117,331	90,041
(4)	992	0	0	2,480	62,821
(5)	0	0	0	4,480	53,816
(6)	1,764	187,542	13,000	44,949	502,410
(7)	198,200	0	0	22,025	146,364
(8)	0	0	0	0	93,558
(9)	0	35,600	0	0	249,505
(10)	59	12,804	0	6,351	176,794
(11)	1,271	68,880	0	52,829	222,661
(12)	6,824	0	0	29,639	123,688
(13)	0	0	0	22,495	92,428
(14)	9,563	13,135	0	27,180	63,892
(15)	11,750	1,200	0	31,368	89,006
(16)	4,734	46,278	0	45,988	159,147
(17)	3,628	8,113	0	9,790	60,470
(18)	149,625	0	0	69,136	153,280
(19)	17,850	250	0	25,783	46,731
(20)	51,595	0	0	34,050	254,740
(21)	4,413	0	0	24,443	297,473
(22)	11,275	9,933	0	46,487	97,321
(23)	109,000	11,900	0	38,925	226,909
(24)	14,265	0	0	7,153	60,134
(25)	0	0	0	59,874	69,624
(26)	4,848	0	0	40,533	42,336
(27)	0	0	0	26,000	68,635
(28)	9,656	6,474	0	23,952	625,593
(29)	5,918	5,000	0	9,887	105,591
(30)	0	0	2,933	0	231,382
New Church Starts					
(31)	120,000	80,000	44,000	0	64,000
(32)	0	300	0	0	23,400

Regional Synod of the Mid-Atlantics CLASSIS OF GREATER PALISADES

Stated Clerk Aleta Shepler, 1 Spring St Unit 2203, New Brunswick, NJ 8901; 551-655-8054
Treasurer William Simmons, 37 Kohring Cir S, Harrington Park, NJ 07640-1917; 201-768-5444

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
											Average	Gains		Losses			Bapt						
				Househld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worship Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
Organized Churches																							
New Jersey																							
(1)Bayonne, Bergen Point Comm**	Vacant		07/99	5	5	3	1	9	0	20	0	3	0	0	3	1	0	214,684	709	400	360	1,469	213,215
•# (2)Bayonne, First Federated**	Katora, Barbara	*M/C	05/97	7	7	0	4	11	10	25	0	0	0	0	0	0	0	0	573	0	0	573	-573
(3)Bergenfield, Clinton Avenue	Ennis, Mark	SP	08/06	147	136	95	12	243	26	66	2	0	0	4	23	1	0	230,495	5,942	1,280	4,533	11,755	218,740
(4)Bergenfield, Podonamoo	Tschoe, Hyok	SP	07/09	20	32	10	30	72	0	90	0	0	0	0	0	0	0	200,166	3,349	0	19,130	22,479	177,687
(5)Bogota, Bogart Memorial	Hwang, Sung Hyun	M/C	11/12	30	42	8	12	62	21	40	1	2	2	1	0	2	0	138,709	12,000	19,027	9,930	40,957	97,752
	Wu, Jodie	SP	12/11																				
	Wu, Shuo-Min (Imos)	SP	12/11																				
(6)Closter	Hiemstra, John	RET M/C	03/94	25	46	16	15	77	6	42	1	0	0	1	17	0	0	127,656	3,995	5,850	700	10,545	117,111
	Ju, Sun Jong	M/C	06/11																				
•# (7)Cresskill, Han Sung	Ko, Peter Je Chul	SP	01/03	26	28	0	25	53	10	65	0	0	0	0	0	2	0	345,000	2,041	0	0	2,041	342,959
(8)Dumont, Old North	Vacant		01/14	50	69	12	25	106	28	55	2	1	0	2	25	0	0	122,632	7,925	11,005	1,200	20,130	102,502
(9)Englewood, Grace and Peace	Kim, Hak Ryong	SP	03/11	30	45	20	3	68	0	60	1	5	4	0	0	0	3	151,707	2,061	700	500	3,261	148,446
(10)Fair Lawn, Community	Lai, George	SP	10/10	40	78	40	0	118	8	68	3	0	0	2	0	0	2	242,631	5,968	4,005	35,745	45,718	196,913
(11)Fair Lawn, Peace Korean	Kim, Jay	SP	09/06	45	75	0	25	100	0	95	0	0	50	0	0	1	3	415,727	0	0	0	0	415,727
(12)Fort Lee, First Palisades	Apollo, Dominick	SP	06/94	33	46	38	8	92	47	50	0	0	1	0	7	0	1	229,676	3,974	2,400	8,000	14,374	215,302
(13)Glen Rock, Community	Vacant		09/13	109	180	67	45	292	29	64	5	0	0	8	0	1	0	349,576	15,183	6,400	5,788	27,371	322,205
(14)Guttenberg, Hispanic	Vacant		05/11	20	19	1	1	21	8	45	0	0	0	0	0	0	1	48,635	0	0	0	0	48,635
•# (15)Hackensack, First	Vacant		10/05	5	8	3	0	11	70	43	2	0	0	0	0	0	0	116,138	1,573	425	0	1,998	114,140
(16)Hackensack, Glory Christian	Jung, Benjamin	SP	02/14	17	24	3	5	32	3	25	8	5	0	1	0	0	0	82,660	3,377	1,000	12,847	17,224	65,436
(17)Hackensack, Second	Buettner, Dale	SP	02/14	115	210	86	30	326	18	100	5	0	0	8	0	1	0	377,001	15,447	7,784	13,161	36,392	340,609
•# (18)Hackensack, Third	Vacant		04/09	18	22	18	2	42	5	25	0	0	0	1	0	2	0	48,984	3,675	2,050	100	5,825	43,159
(19)Harrington Park, Community	Vacant		11/13	103	167	130	45	342	57	111	7	0	2	1	5	3	0	428,202	12,802	16,500	18,033	47,335	380,867
(20)Hasbrouck Heights, First	Rundecker, Debbie	M/C	03/14	61	96	60	27	183	16	42	0	0	2	2	0	0	0	143,999	9,155	5,850	250	15,255	128,744
(21)Ho-Ho-Kus, Community	Bierwas, Richard	SP	09/04	46	74	186	23	283	15	53	3	0	0	0	0	0	0	237,076	6,923	1,500	15,026	23,449	213,627
(22)Hoboken, Community**	Krieger, Marvin	*SP	02/06	12	17	3	2	22	3	41	1	1	2	1	1	2	0	21,048	1,245	150	801	2,196	18,852
•# (23)Jersey City, Old Bergen**	Brown, Jon	*M/C	11/10	0	52	0	22	74	126	82	0	2	0	1	0	3	0	290,000	6,043	2,400	2,000	10,443	279,557
•# (24)Jersey City, Second Hudson City	Muñiz, John	SP	06/95	20	20	4	2	26	40	45	1	0	0	2	0	1	0	82,221	0	82,197	0	82,197	24
•# (25)Lodi, Faith	Ippolito, Timothy	SP	09/05	22	26	7	62	95	44	67	0	0	2	0	0	0	8	92,845	2,318	1,950	1,570	5,838	87,007
(26)Mahwah, Ramapo	Grob, William	SP	10/02	62	103	28	44	175	21	50	7	1	0	2	5	1	1	180,198	12,902	4,602	2,500	20,004	160,194
•# (27)North Bergen, Grove	Germoso, Steven	SP	11/12	46	55	34	8	97	44	53	0	0	0	4	0	1	0	345,969	4,553	10,750	2,770	18,073	327,896
(28)North Bergen, Woodcliff Comm	Dunlap, Gregory	SP	02/06	17	12	9	5	26	60	30	2	2	10	0	10	2	0	48,452	0	0	0	0	48,452
(29)Old Tappan, Trinity	Shepler-Ross, Kirsten	SP	05/13	0	41	2	0	43	0	52	0	0	0	0	2	0	0	117,180	6,038	2,071	25	8,134	109,046

(30)Oradell	Singletary, Charles	*M/C	09/11	58	71	3	13	87	15	65	5	0	0	1	0	0	2	200,295	5,657	625	4,454	10,736	189,559
*# (31)Oradell, New Covenant Korean	Kim, Jong Kug	SP	02/07	68	27	15	42	84	3	50	2	0	6	0	6	0	2	174,444	2,200	2,632	8,183	13,015	161,429
(32)Paramus, Han Ma Um	Vacant		11/12	28	45	6	22	73	1	60	1	0	0	23	0	0	1	138,752	0	0	0	0	138,752
(33)Park Ridge, Pascack	Vacant		02/14	82	128	95	17	240	20	70	8	0	1	1	0	4	0	272,709	11,239	5,800	1,886	18,925	253,784
(34)Ridgefield, English Neighborhood	Vacant		04/11	9	24	3	24	51	1	18	0	0	0	2	0	0	0	81,000	3,500	4,000	3,600	11,100	69,900
(35)Ridgewood, Friends Comm	Broeker, Judith	SP	05/94	3	7	0	0	7	150	75	0	0	0	0	0	0	0	148,528	376	0	734	1,110	147,418
(36)Ridgewood, Old Paramus	Miller, Robert	SP	11/13	108	155	25	28	208	183	112	0	0	0	6	1	1	0	373,049	11,983	28,750	18,150	58,883	314,166
	Palsma, Phyllis	M/C	10/12																				
(37)Ridgewood, Upper Ridgewood Comm	Palsma, Nolan	SP	10/09	67	103	46	13	162	36	60	4	0	0	1	1	0	0	252,786	9,229	0	6,328	15,557	237,229
(38)River Edge, Cherry Hill	Acerno, Ralph	SP	04/93	14	20	0	0	20	15	70	2	0	2	1	0	0	0	112,001	3,000	0	0	3,000	109,001
(39)Secaucus, First	Vacant		05/12	10	15	20	3	38	2	12	0	0	2	1	0	1	0	63,441	2,828	700	3,406	6,934	56,507
(40)Upper Saddle River, Saddle River	Fretz, Robert	SP	09/00	57	77	16	7	100	2	50	5	0	0	3	0	1	2	284,100	6,188	6,000	10,379	22,567	261,533
(41)West New York, Trinity	Sharpe, John	SP	10/95	41	54	35	17	106	73	74	1	0	0	2	6	1	0	196,438	4,615	4,200	1,333	10,148	186,290
(42)Westwood, Parkside Comm	Haveman, Rodney	SP	11/01	29	40	2	23	65	70	55	1	0	0	2	0	1	0	241,929	3,439	11,743	15,510	30,692	211,237
	Organized Church Subtotal			1,705	2,501	1,149	692	4,342	1,286	56	80	22	86	84	112	33	26	7,968,739	214,025	254,746	228,932	697,703	7,271,036
New Church Starts																							
New Jersey																							
(43)Hasbrouck, Yea Hyang	Ji, Yong Seung	PM	12/11	20	15	30	15	60	10	20	15	5	20	2	5	3	6	35,000	0	1,000	1,000	2,000	33,000
	New Church Subtotal			20	15	30	15	60	10	20	15	5	20	2	5	3	6	35,000	0	1,000	1,000	2,000	33,000
	Total (Organized + New)			1,725	2,516	1,179	707	4,402	1,296	55	95	27	106	86	117	36	32	8,003,739	214,025	255,746	229,932	699,703	7,304,036

DATA FROM NEW CHURCH STARTS WAS COLLECTED FOR THE FIRST TIME IN 2013, AND DATA IS INCOMPLETE. NEW CHURCH STARTS ARE ONLY REPRESENTED IN THESE TABLES IF THEY HAVE FILED A DENOMINATIONAL PLAN AND COMPLETED THE CONSISTORIAL REPORT FORM.
SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME
**LINE 1—A FEDERATED CHURCH WITH THE AMERICAN BAPTIST CHURCH U.S.A. AND THE UNITED METHODIST CHURCH. STATISTICS GIVEN ARE 1/3 OF ACTUAL TOTALS.
**LINE 2—A UNION CHURCH WITH THE PRESBYTERIAN CHURCH U.S.A. IT MAINTAINS SEPARATE MEMBERSHIP ROLLS FROM WHICH STATISTICS ARE OBTAINED.
**LINE 22—A FEDERATED CHURCH WITH THE UNITED METHODIST CHURCH. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.
**LINE 23—A UNION CHURCH WITH THE PRESBYTERIAN CHURCH USA. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.

Chaplain
Blaske, Kathy Jo
Hice, Faith
Masters, Sandra

Inactive
Etterbeek, Jonathan

Planting Minister
Ji, Yong Seung
Kim, Jong Yun
Nam, Paul Bongwoo

Retired
Ackerman, Frank
Chen, David
Diekman, Fred
Fromm, Douglas
Henkel, William
Hiemstra, John
Johnson, Charles
Jung, Chang Soo
Jung, Jai Hun
Kester, Lee
Marsden, Thomas
Ogden, Daniel
Pope, Robert
Poppen, Alvin
Ratmeyer, Roland
Reid, James
Springsteen, Louis
Van Hattem, Melchior
Van Sickle, David
Vander Borgh, Richard
Wagoner, Roy
Waters, Dorothy

Specialized Ministry
Allen, John
Chen, Peter
Chung, Byungil
Kattekola, Sanjiv
Kim, En Young
Lim, Jimmy Seong G
Pater-Ennis, Pamela
Veldheer, Kristine

Without Charge
Bae, Daniel Sung Hyun
DeHaan, Darwin
Greydanus, Robert
Rivera, Santos

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	200,000	0	0	4,073	10,611
(2)	0	0	0	0	0
(3)	110,414	0	0	22,505	97,576
(4)	0	0	0	0	200,166
(5)	2,994	0	0	70,227	65,488
(6)	750	0	0	5,813	121,093
(7)	0	0	0	0	345,000
(8)	0	12,872	0	4,335	105,425
(9)	0	0	10,000	0	141,707
(10)	564	0	0	20,393	221,674
(11)	0	0	0	0	415,727
(12)	43,000	0	0	44,592	142,084
(13)	56,816	0	0	80,704	212,056
(14)	0	0	0	27,000	21,635
(15)	90,569	0	0	15,575	9,994
(16)	0	0	0	0	82,660
(17)	222,983	0	0	29,307	124,711
(18)	220	0	0	0	48,764
(19)	115,460	0	0	31,884	280,858
(20)	40,000	0	0	51,990	52,009
(21)	14,643	40,225	0	80,508	101,700
(22)	202	1,218	0	1,616	18,012
(23)	200,000	0	2,000	0	88,000
(24)	0	0	0	0	82,221
(25)	0	0	0	0	92,845
(26)	5,240	14,361	0	59,976	100,621
(27)	266,004	0	0	12,000	67,965
(28)	300	500	0	32,052	15,600
(29)	31	700	0	45,987	70,462
(30)	6,185	5,900	0	60,625	127,585
(31)	9,889	0	0	0	164,555
(32)	0	0	0	0	138,752
(33)	15,169	0	0	44,935	212,605
(34)	35,640	0	0	24,560	20,800
(35)	4	0	0	148,147	377
(36)	0	0	0	110,000	263,049
(37)	36,833	0	10,000	1,820	204,133
(38)	1	0	0	100,000	12,000
(39)	4,473	0	0	26,069	32,899
(40)	0	0	0	187,941	96,159
(41)	74,029	16,056	0	49,650	56,703
(42)	18,771	7,428	0	125,822	89,908
New Church Starts					
(43)	0	0	5,000	0	30,000

Regional Synod of the Mid-Atlantics CLASSIS OF NEW BRUNSWICK

Stated Clerk — Eltje Brunemeyer, 105 Driftwood Dr, Bayville, NJ 8721; 732-269-6858
Treasurer — Elizabeth Hance, First Reformed Church, 9 Bayard St, New Brunswick, NJ 8901; 732-947-9898

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
											Average	Gains		Losses			Bapt						
				Househld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worship Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
Maryland																							
(1)Ijamsville, Monocacy Valley	Vander Meer, Mark	SP	06/96	86	175	48	2	225	0	129	6	0	0	1	38	2	0	462,381	20,531	3,000	27,071	50,602	411,779
New Jersey																							
(2)Brielle	LaFazia, Louis	SP	09/09	86	140	69	25	234	101	100	9	0	0	4	0	0	2	299,882	14,392	500	2,470	17,362	282,520
(3)Colts Neck	Brown, Scott	SP	10/99	331	466	246	127	839	103	333	16	38	3	5	31	14	1	843,630	40,489	58,438	66,176	165,103	678,527
	Knol, Jeffrey	AP	09/13																				
(4)Edison, Grace	Martin, David	SP	10/09	26	38	48	0	86	20	28	1	0	0	1	0	0	0	73,986	4,025	14,258	2,228	20,511	53,475
(5)Franklin Park, Six Mile Run	Nuesch, Osvaldo	*SP	09/08	108	114	0	30	144	48	79	3	0	2	6	3	3	0	270,872	8,756	260	4,109	13,125	257,747
(6)Freehold	Walther, Paul	M/C	02/14	60	71	4	29	104	45	45	6	0	0	0	8	5	0	118,130	7,347	935	2,400	10,682	107,448
(7)Hazlet, Faith	Van Sant, Joanne	*M/C	01/12	28	38	11	0	49	5	25	2	0	0	0	3	2	0	115,417	4,444	1,858	2,909	9,211	106,206
(8)Highland Park	Kaper-Dale, Seth	SP	09/01	147	202	83	83	368	243	250	22	0	0	7	24	8	2	377,205	14,794	6,416	54,362	75,572	301,633
	Kaper-Dale, Stephanie	SP	09/01																				
(9)Keyport	Seaman, Dawn	SP	07/12	28	43	18	20	81	9	55	4	1	0	0	1	4	0	84,799	3,472	750	3,950	8,172	76,627
(10)Linden	Vacant		07/13	48	71	14	6	91	7	45	3	0	0	0	1	1	0	294,884	6,441	4,365	950	11,756	283,128
(11)Long Branch, First	Price, Jane	*SP	06/03	11	13	6	0	19	10	8	0	0	0	4	0	0	0	46,728	1,509	100	1,400	3,009	43,719
(12)Manahawkin, Ocean Comm	Bakelaar, Philip	SP	11/95	103	167	30	48	245	81	160	12	9	3	4	8	4	0	274,685	16,606	6,100	0	22,706	251,979
(13)Marlboro, Old Brick	Kaden, George	SP	11/13	29	43	68	9	120	9	25	5	1	0	3	5	2	2	299,873	4,271	4,524	5,395	14,190	285,683
(14)Metuchen	Sanfilippo, Peter	SP	04/13	74	112	189	30	331	26	70	3	0	2	4	0	1	0	246,842	11,077	958	4,100	16,135	230,707
(15)Middlebush	Montanari, George	SP	02/03	68	122	43	37	202	30	70	7	0	2	0	7	2	1	240,419	11,775	11,700	21,162	44,637	195,782
(16)Middletown	Vacant		04/09	40	66	0	0	66	7	45	6	0	0	0	0	2	0	179,443	9,206	385	8,200	17,791	161,652
(17)New Brunswick, First	Kramer-Mills, Hartmut	SP	11/00	40	59	17	13	89	2	30	7	0	4	0	1	3	2	150,755	6,518	337	12,712	19,567	131,188
(18)New Brunswick, Second	Beardslee, Nancy	M/C	02/09	38	61	0	2	63	2	31	2	0	0	1	0	0	0	272,972	6,250	750	500	7,500	265,472
	Shepler, Douglas	SP	04/08																				
(19)New Brunswick, Suydam St	Vacant		09/08	42	72	32	21	125	32	89	6	0	0	0	0	1	0	124,071	8,756	2,400	5,274	16,430	107,641
(20)North Brunswick	Martinez, Vicente	SP	11/13	46	66	1	6	73	40	73	13	0	0	0	0	6	1	194,428	4,789	0	2,377	7,166	187,262
(21)North Plainfield, Trinity	Harris, Scott	SP	01/12	39	49	8	3	60	2	30	4	0	0	3	0	1	0	468,027	3,925	7,150	14,793	25,868	442,159
(22)Perth Amboy, St. Paul's	Alicea-Lugo, Benjamin	SP	04/97	32	32	0	23	55	5	32	4	1	0	0	0	1	3	70,766	2,264	1,600	1,500	5,364	65,402
(23)South River, First	Vacant		09/13	21	33	28	3	64	24	24	0	0	0	2	2	0	0	56,957	3,522	300	3,310	7,132	49,825
(24)Spotswood	Ribbans, James	SP	01/01	78	127	58	25	210	13	71	7	0	0	2	0	0	0	230,019	14,492	2,995	3,000	20,487	209,532
(25)Tinton Falls	de Forest, David	SP	06/92	22	29	15	14	58	23	30	0	0	0	0	0	0	0	151,449	3,992	2,455	5,036	11,483	139,966
(26)Toms River, Pinelands	Vacant		09/13	111	111	18	0	129	2	116	6	0	3	12	0	0	0	185,998	14,492	2,737	13,689	30,918	155,080

(27)Whiting, Community	Akers, Paul	SP	12/12	136	134	35	169	338	32	128	0	8	0	15	16	0	0	430,212	15,901	22,250	400	38,551	391,661
(28)Willingboro	Brown, Duane	M/C	06/12	10	13	0	0	13	2	8	0	0	0	0	0	0	0	73,422	18,422	250	0	18,672	54,750
		Total		1,888	2,667	1,089	725	4,481	923	76	154	58	19	74	148	62	14	6,638,252	282,458	157,771	269,473	709,702	5,928,550

DATA FROM NEW CHURCH STARTS WAS COLLECTED FOR THE FIRST TIME IN 2013, AND DATA IS INCOMPLETE. NEW CHURCH STARTS ARE ONLY REPRESENTED IN THESE TABLES IF THEY HAVE FILED A DENOMINATIONAL PLAN AND COMPLETED THE CONSISTORIAL REPORT FORM.

Chaplain
de Velder, John
Jameson, Klaire
Rivera, Benjamin
Rodriguez, Wilfredo
Youssef, Samir

General Synod Professor
Coakley, John

General Synod Professor Emeritus
Waanders, David

Graduate Study
Lowe, Timothy

Professor/Teacher
Cha, Jaeseung

Retired
Bender, Robert
Berry, Peter
Birkelbach, Clement
Blake, Richard
Brunemeyer, Eltje
Burns, William
Chandler, Theodore
Comella, Thomas
Dykstra, Robert
Esther, James
Huyck, Kent
Jewett, William
Kulvicki, E. Joy
Maxam, Donald
McClendon, Rufus
Mold, Frederick
Muilenburg, John
Ortman, Raymond
Risseeuw, David
Tanis, Paul
Vande Bunte, Ronald
Vermilyea, Gerald

Specialized Ministry
Emerson, Ellen-Jo (E.J.)
Groeneveld, David
Hanson, Stephen
Kim, Byung Chul
Kramer-Mills, Susan
Lin, Benjamin
Ross, Keith
Stager, Donald
Weyer, Richard
Woods, Joseph

Without Charge
Cargill, Ursula
Fois, Roberto
Lachesnez-Norment, Linda
Schwedes, Walter

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	8,370	750	5,500	33,790	413,971
(2)	20,000	18,898	0	47,832	213,152
(3)	1,054	83,000	0	115,416	644,160
(4)	808	0	0	37,707	35,471
(5)	56,820	64,168	0	41,909	107,975
(6)	6,391	0	0	51,000	60,739
(7)	13,534	0	0	50,554	51,329
(8)	5,051	10,698	35,000	134,250	192,206
(9)	0	6,264	0	37,702	40,833
(10)	434	100,000	0	75,098	119,352
(11)	0	3,994	0	20,135	22,599
(12)	340	0	0	33,107	241,238
(13)	260,144	0	0	3,050	36,679
(14)	84,795	0	0	53,023	109,024
(15)	13,486	0	0	1,114	225,819
(16)	0	26,543	0	78,167	74,733
(17)	7,943	204	7,454	75,777	59,377
(18)	18,000	5,172	10,000	184,300	55,500
(19)	1,529	792	0	3,819	117,931
(20)	41,911	7,532	0	27,391	117,594
(21)	124,820	0	0	286,387	56,820
(22)	5,000	2,985	0	20,221	42,560
(23)	24	0	0	8,154	48,779
(24)	30,421	0	0	13,060	186,538
(25)	0	0	0	77,985	73,464
(26)	3,810	12,689	15,000	17,944	136,555
(27)	122,141	0	0	18,900	289,171
(28)	0	0	0	55,000	18,422

Regional Synod of the Mid-Atlantics CLASSIS OF PASSAIC VALLEY

Stated Clerk Everett Zabriskie, 252 Highwood Ave, Ridgewood, NJ 7450; 201-819-7629
Treasurer Frank Chara, 41 Oping Rd, Pompton Plains, NJ 07444-1439; 973-476-2643

				Membership														Stewardship		Contributions			
											Average	Gains		Losses			Bapt						
CHURCHES	PASTORS			Househld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worship Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
New Jersey																							
(1)Bloomfield, Brookdale	Vacant		03/13	15	23	20	7	50	13	25	0	0	0	2	0	0	0	116,946	2,000	3,700	11,691	17,391	99,555
(2)Boonton, First	Topp, Andrew	SP	04/97	29	38	43	38	119	26	25	0	0	0	4	0	0	0	85,828	3,569	3,100	10,833	17,502	68,326
(3)Clifton, Allwood Comm	Hoerner, Nancy	M/C	06/12	34	43	13	14	70	22	53	6	0	0	3	0	8	1	91,830	3,500	0	360	3,860	87,970
(4)Clifton, Athenia	Vacant		02/93	25	26	38	66	130	6	30	1	0	0	2	0	1	0	86,154	2,240	2,600	285	5,125	81,029
(5)Clifton, Hope	Farrar, Eric	*SC	08/10	27	52	4	0	56	6	50	4	2	2	0	8	0	0	79,800	3,840	0	0	3,840	75,960
(6)Clifton, United	Weber, Michael	SP	03/09	48	56	18	10	84	32	60	0	1	1	5	0	2	0	137,909	4,800	8,619	7,622	21,041	116,868
(7)Fairfield	Conover, Allan	RET M/C	09/13	26	36	22	2	60	5	32	0	2	0	2	0	0	0	98,889	3,120	100	6,964	10,184	88,705
(8)Hawthorne, First	Vande Bunte, Christopher	SP	09/12	78	104	41	50	195	32	106	9	3	0	1	0	2	7	177,764	8,160	2,700	13,852	24,712	153,052
(9)Hawthorne, Rea Avenue	Colon, Juan	SP	10/04	16	24	24	1	49	5	19	0	0	2	2	1	1	0	71,757	850	0	0	850	70,907
(10)Irvington, Second	Butler, Peter	SP	11/04	16	18	10	0	28	2	30	0	0	0	4	2	0	0	45,625	1,200	715	685	2,600	43,025
(11)Kinnelon	Sullivant, Beverly	SP	01/12	26	40	35	6	81	7	34	0	0	0	0	7	0	0	97,492	3,600	200	3,661	7,461	90,031
(12)Lincoln Park, First	Voss, Eugene	SP	03/09	103	105	20	3	128	24	103	1	0	0	3	0	3	0	266,241	9,040	0	13,104	22,144	244,097
(13)Little Falls, First	Ratering-Youngberg, Emily	SP	09/02	31	55	15	12	82	14	40	6	0	2	2	0	1	0	645,447	5,557	23,300	3,326	32,183	613,264
(14)Little Falls, Second	Hawkins, Ed	SP	05/10	19	25	39	3	67	8	24	5	1	0	2	0	1	0	84,195	1,760	0	1,000	2,760	81,435
(15)Maplewood, Calvary	Cruz, Jesus	SP	10/91	25	14	1	2	17	8	23	2	2	2	0	0	0	0	40,000	1,100	0	0	1,100	38,900
(16)Midland Park, Faith	Nichols, Scott	SP	01/97	72	121	32	46	199	14	110	5	0	1	3	0	4	0	222,523	10,560	536	13,320	24,416	198,107
(17)Montville	Bigelow, Charles	SP	10/00	43	62	125	28	215	21	62	0	0	2	2	5	0	0	194,407	5,920	805	8,706	15,431	178,976
(18)Newark, First Hispanic	Perez, Rolnand	M/C	11/04	25	15	0	37	52	18	40	0	0	0	1	0	0	3	47,863	1,280	1,253	12,660	15,193	32,670
(19)Newark, Grace	McCarey, Lonzy	SP	06/85	25	25	0	0	25	20	30	0	0	0	1	0	0	0	27,000	2,050	0	0	2,050	24,950
(20)Newark, North	Van Doornik, Randal	SP	07/07	5	13	1	0	14	50	30	0	0	0	0	2	0	0	166,081	1,230	0	26,009	27,239	138,842
(21)Newark, Trinity	Superseded		10/13	0	0	0	0	0	0	0	0	0	0	0	0	0	0	34,866	0	0	0	0	34,866
(22)North Haledon, Living Word	Johnson, Michael	SP	11/04	83	140	23	65	228	25	130	1	1	1	8	0	0	0	269,620	12,000	13,975	24,154	50,129	219,491
(23)Nutley, Franklin	Fenske, Jill	SP	09/85	37	49	30	3	82	16	35	1	3	1	0	3	0	0	131,000	3,760	3,000	1,500	8,260	122,740
(24)Oakland, Ponds	Busker, Nathan	SP	06/04	94	109	28	41	178	40	101	15	2	2	1	2	1	1	242,505	12,313	2,271	3,320	17,904	224,601
(25)Passaic, Iglesia Reformada Bethel	Vacant		09/04	6	8	7	1	16	1	14	0	0	0	0	0	0	0	2,345	600	0	0	600	1,745
(26)Paterson, Christiana Ebenezer	Vacant		04/95	24	34	14	3	51	9	50	5	0	2	1	0	0	3	52,000	2,400	0	0	2,400	49,600
(27)Paterson, Faith Chapel	Redmond, Darryl	SP	11/10	67	87	0	85	172	45	150	15	0	0	0	0	0	8	2,600	6,960	0	3,500	10,460	-7,860
(28)Paterson, People's Park	Benitez, Janet	*CP	06/11	42	42	0	0	42	65	105	7	0	0	2	0	0	0	89,322	2,560	64	4,739	7,363	81,959
(29)Pompton Lakes, Pompton	Bartha, Thomas	SP	09/02	158	188	102	59	349	20	130	5	1	3	6	24	3	0	403,703	20,000	17,530	7,485	45,015	358,688
(30)Pompton Plains, First	De Jager, Chad	AP	06/11	213	345	7	57	409	80	240	15	0	0	16	7	11	0	989,238	25,920	25,870	109,701	161,491	827,747
	Edwards Chase, Kathleen	SP	10/06																				

(31)Saddle Brook, First	Wolf, Christopher	SP	12/10	140	65	45	31	141	21	78	4	0	0	2	0	1	0	129,264	9,655	5,200	600	15,455	113,809
(32)Upper Montclair, Montclair Heights	Superseded		01/10	0	0	0	0	0	0	0	0	0	0	0	0	0	0	36,957	0	0	0	0	36,957
(33)Wanaque	Sheppard, Sandra	SP	01/09	16	22	4	3	29	2	22	0	0	0	1	4	0	0	46,509	2,423	2,000	1,025	5,448	41,061
(34)Wayne, Pequannock	Baugh, Ed	*SP	08/11	38	61	74	32	167	29	43	0	0	0	1	0	0	0	112,105	5,360	12,386	5,100	22,846	89,259
(35)Wayne, Preakness	Nichols, Eric	SP	05/11	125	231	73	64	368	11	124	16	7	0	10	0	0	5	435,662	17,280	6,150	31,805	55,235	380,427
(36)Wyckoff	Kadzban, Andrew	AP	11/12	217	374	129	49	552	64	198	10	3	1	10	11	11	1	650,379	33,317	42,050	24,981	100,348	550,031
	O'Connell, James	SP	05/04																				
(37)Wyckoff, Abundant Life	Jacobsen, Christopher	SP	08/13	103	144	26	22	192	19	86	0	0	3	8	0	0	0	494,563	12,560	20,600	11,896	45,056	449,507
	Larkin, Thomas	M/C	04/09																				
		Total		2,051	2,794	1,063	840	4,697	780	65	133	28	25	105	76	50	29	6,906,384	242,484	198,724	363,884	805,092	6,117,052

SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

Chaplain
Dunn, Timothy
Hoerner, Nancy
Knol, James
Kumar, Baktha
Serrano, Jose
Wolters, Steven

Graduate Study
Keith, Carolyn

Retired
Bach, David
Barrowclough, Robert
Conover, Allan
Franklyn, Ronald
Hallenbeck, R. Jamieson
Horst, Arthur
Johnson, Russell
Jones, Leonard
Kiraly, Zoltan
La Rose, Ronald
Montanari, Shirley
Oquendo, John
Poll, Gene
Rienstra, Andrew
Studley, Albert
Suntken, Larry
Tivade, Solomon
Van Ek, Lynn
Zabriskie, Everett

Specialized Ministry
Gonzalez, Gabriel
Higgins, Charles
Hill-Alto, William
Lee, Hak Kwon
Moheit, William
Murphy, Nelson
Ratcliffe, Karyn

Without Charge
Cabrera, Brigido

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	20,430	315	1,000	59,757	35,444
(2)	35,345	260	0	24,999	25,224
(3)	0	0	0	29,100	62,730
(4)	0	11,600	0	45,195	29,359
(5)	7,800	0	0	3,000	69,000
(6)	25,482	0	1,000	15,267	96,160
(7)	2,482	0	0	11,790	84,617
(8)	10	0	0	30,928	146,826
(9)	855	0	0	44,992	25,910
(10)	350	0	1,000	3,050	41,225
(11)	1,106	0	0	41,202	55,184
(12)	0	84,395	0	0	181,846
(13)	518,406	0	1,800	36,500	88,741
(14)	28,556	0	0	13,430	42,209
(15)	0	0	0	26,000	14,000
(16)	2,325	9,493	0	4,560	206,145
(17)	19,691	0	0	48,409	126,307
(18)	315	0	0	818	46,730
(19)	0	0	0	6,000	21,000
(20)	0	0	47,158	91,050	27,873
(21)	13,216	0	0	21,650	0
(22)	946	0	0	9,600	259,074
(23)	52,000	0	0	7,000	72,000
(24)	11,341	450	750	27,420	202,544
(25)	0	0	0	0	2,345
(26)	0	0	0	0	52,000
(27)	0	0	0	0	2,600
(28)	0	24,909	0	11,350	53,063
(29)	13,799	0	750	90,992	298,162
(30)	37,487	15,001	0	32,213	904,537
(31)	719	0	0	19,100	109,445
(32)	0	0	0	36,957	0
(33)	0	0	0	2,370	44,139
(34)	1,970	0	0	25,288	84,847
(35)	0	0	0	120,322	315,340
(36)	119,210	0	0	107,466	423,703
(37)	266,975	59,683	0	9,225	158,680

Regional Synod of New York CLASSIS OF BROOKLYN

Stated Clerk James Steward, South Bushwick Reformed Church, 15 Himrod St, Brooklyn, NY 11221; 347-350-6110
Treasurer Alice Williams, 145 Lincoln Rd Apt 1G, Brooklyn, NY 11225-4045; 718-284-6464

CHURCHES	PASTORS			Membership							Gains		Losses			Bapt		Stewardship		Contributions			
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Conf (8)	Cert (9)	Trans (10)	Decd (11)	Other (12)	Infant (13)	Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
New York																							
(1)Brooklyn, Bay Ridge United**	Vacant		12/03	13	20	10	3	33	2	10	0	0	0	1	0	1	0	25,650	1,991	1,400	2,420	5,811	19,839
•# (2)Brooklyn, Bethel**	Atiemo, Samuel	*M/C	10/01	31	56	28	0	84	25	44	3	3	1	0	1	3	0	119,070	6,200	2,000	7,244	15,444	103,626
# (3)Brooklyn, Canarsie Comm	Busby, Felix	RET M/C	05/12	19	27	2	0	29	7	20	0	0	0	0	0	3	0	215,092	0	0	2,400	2,400	212,692
(4)Brooklyn, Flatbush	Vacant		10/13	85	115	10	23	148	35	125	6	0	0	2	0	6	0	427,000	12,700	14,000	15,000	41,700	385,300
(5)Brooklyn, Flatlands	Glover, Paul	SP	05/12	31	37	0	0	37	1	42	9	0	0	1	0	0	0	512,201	5,955	38,332	57,540	101,827	410,374
(6)Brooklyn, Grace	Banks, Douglas	SP	04/02	77	81	38	0	119	2	85	5	0	2	3	0	1	0	141,741	7,680	6,800	4,000	18,480	123,261
(7)Brooklyn, Gravesend**	Spann, Calvin	M/C	10/11	15	15	0	0	15	17	22	0	0	0	1	0	0	0	53,816	1,260	250	2,290	3,800	50,016
(8)Brooklyn, Greenpoint	Vacant		06/00	27	29	4	16	49	66	55	3	0	4	1	10	1	0	93,806	2,500	0	0	2,500	91,306
(9)Brooklyn, New Brooklyn	Alexander, Barbara	SP	01/95	22	22	8	25	55	4	35	0	0	1	2	0	0	0	75,853	2,617	500	1,000	4,117	71,736
(10)Brooklyn, New Lots Comm	Awkward, De'Lafayette	SP	11/02	100	100	3	14	117	4	75	14	5	0	1	35	4	10	154,897	7,109	0	0	7,109	147,788
(11)Brooklyn, New Utrecht	Vacant		07/91	22	29	12	9	50	14	25	1	0	0	0	0	0	0	98,406	5,874	2,576	250	8,700	89,706
(12)Brooklyn, Old First	Meeter, Daniel	SP	01/02	70	96	1	53	150	45	78	7	0	0	0	0	2	1	628,868	10,379	2,600	59,947	72,926	555,942
	Turner, Julia	M/C	01/13																				
(13)Brooklyn, Redeemer	Rivera, Carlos	SP	01/84	61	81	7	4	92	2	125	4	0	0	0	1	0	6	145,500	4,800	0	3,200	8,000	137,500
(14)Brooklyn, South Bushwick	Steward, James	M/C	04/13	10	5	0	1	6	2	20	2	0	0	0	0	0	1	64,858	0	0	0	0	64,858
		Total		583	713	123	148	984	226	54	54	8	8	12	47	21	18	2,756,758	69,065	68,458	155,291	292,814	2,463,944

**LINE 1—A UNION CHURCH WITH THE PRESBYTERIAN CHURCH USA. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.
**LINE 2—A UNION CHURCH WITH THE PRESBYTERIAN CHURCH USA. STATISTICS GIVEN ARE THOSE SUPPLIED BY THE CHURCH.
**LINE 7—A UNION CHURCH WITH THE ADVENT LUTHERAN CHURCH. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.

	FOOTNOTES					
Chaplain	#	18a	18b	18c	18d	18e
Bratt, Jessica	(1)	900	0	0	5,500	19,250
Meeter, Melody	(2)	0	26,398	0	1,762	90,910
Nielsen, D. Kim	(3)	82,500	2,960	0	82,750	46,882
Retired	(4)	192,000	0	3,000	190,000	42,000
Busby, Felix	(5)	460,051	0	0	4,091	48,059
Coles, William	(6)	67	1,300	0	0	140,374
Cumberbatch, Kenneth	(7)	0	0	0	17,210	36,606
Hinkamp, Jonathan	(8)	0	0	1,200	48,576	44,030
Ott, Gilmore	(9)	0	8,736	30,000	0	37,117
Ramm, Daniel	(10)	0	0	0	70,050	84,847
Seaton, Leslie	(11)	20,475	9,925	0	48,026	19,980
Tenhor, Adrian	(12)	735	270,247	3,916	163,945	190,025
Westbrooks, Dennis	(13)	0	0	2,000	1,500	142,000
Woodson, Clara	(14)	4,297	2,825	10,000	24,000	23,736
Specialized Ministry						
Dyke, Christine						

Regional Synod of New York CLASSIS OF MID-HUDSON

Stated Clerk — Joshua Bode, Woodstock Reformed Church, 16 Tinker St, Woodstock, NY 12498; 845-679-6610
Treasurer — Alice Mongin, 500 E Marylyn Ave Apt D53, State College, PA 16801-6270; 814-238-1274

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Deced (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
New York																							
(1)Accord, Rochester	Schulte, Aaron	SP	12/12	26	40	74	15	129	9	40	3	0	0	2	0	2	2	81,732	4,045	0	3,985	8,030	73,702
(2)Beacon	Dambra, Stephen	*PE	03/14	17	22	0	4	26	8	20	1	0	0	1	0	1	0	39,276	1,770	0	250	2,020	37,256
(3)Bloomington, United of Rosendale	Smith, Dianna	SP	01/14	40	54	94	31	179	35	47	3	0	0	4	14	1	0	79,340	6,050	0	1,621	7,671	71,669
(4)Fishkill, First	McCanna, Gloria	SP	05/05	86	128	53	28	209	18	80	2	3	4	6	0	0	0	326,203	13,509	12,823	14,323	40,655	285,548
(5)Gardiner	Sissel, Gary	SP	09/89	31	50	0	10	60	10	53	0	0	0	1	0	0	0	112,432	4,618	0	5,301	9,919	102,513
(6)High Falls, Community	Schulte, Aaron	SP	12/12	39	50	14	17	81	35	45	1	0	0	2	0	3	0	77,058	4,407	150	7,836	12,393	64,665
(7)Hopewell Junction, Hopewell	Holbrook, Taylor	SP	10/98	244	400	171	383	954	309	437	18	0	2	5	47	11	0	760,284	46,798	7,500	64,982	119,280	641,004
	Mast, Mark	AP	08/07																				
(8)Hurley	Gram, Robert	SP	11/08	134	184	428	255	867	88	150	11	0	1	8	0	5	4	359,655	18,988	100	23,200	42,288	317,367
(9)Hyde Park, Dutch	Heringa, Donald	M/C	01/14	27	37	2	1	40	6	28	0	1	0	1	0	1	0	112,625	6,097	0	300	6,397	106,228
(10)Kingston, Comforter	Vacant		01/14	40	48	104	70	222	14	37	0	1	2	3	0	1	0	86,168	4,503	3,880	1,981	10,364	75,804
(11)Kingston, Fair Street	Van Houten, Kendra	SP	11/10	87	120	118	20	258	18	86	2	4	0	10	16	2	0	210,843	13,628	1,600	908	16,136	194,707
(12)Kingston, Old Dutch	House, Renée	SP	03/13	72	100	22	14	136	29	82	12	0	2	4	0	2	0	336,416	10,171	8,250	15,680	34,101	302,315
(13)Kingston, St Remy	Brechter, David	RET M/C	01/14	21	36	33	15	84	3	30	3	0	0	0	3	3	0	27,854	2,445	600	285	3,330	24,524
(14)Millbrook, Lyall Memorial Federated**	Vacant		08/12	26	48	0	1	49	18	20	0	0	0	3	0	1	0	67,254	1,000	0	3,217	4,217	63,037
(15)Mount Tremper, Shandaken	Carragher, Donald	*SC	09/10	4	5	5	1	11	4	7	0	0	0	0	0	0	0	14,550	674	115	1,140	1,929	12,621
(16)New Paltz	Vacant		06/13	120	155	247	40	442	51	131	11	0	0	8	1	2	0	272,842	15,981	3,100	9,156	28,237	244,605
(17)Port Ewen	Stickley, Charles	RET M/C	09/13	51	88	92	10	190	29	50	0	0	0	2	0	1	0	93,429	7,848	11,248	10,300	29,396	64,033
(18)Poughkeepsie	Geehan, Edward	*M/C	10/12	59	78	14	12	104	15	65	0	0	2	2	0	0	0	237,351	9,600	0	3,051	12,651	224,700
(19)Poughkeepsie, Arlington	Prentiss, Randall	SP	01/12	39	60	22	3	85	30	74	8	0	0	0	2	3	0	128,983	4,393	500	1,895	6,788	122,195
(20)Red Hook, St John's	Titus, Eric	SP	03/12	103	151	134	64	349	23	105	7	2	0	5	0	2	1	305,498	13,868	13,460	10,487	37,815	267,683
(21)Rhinebeck	Perez, Luis	SP	05/07	109	143	63	4	210	43	95	13	0	1	2	0	4	0	261,281	11,215	6,100	9,286	26,601	234,680
(22)Saugerties	O'Brien, Terrence	SP	11/08	30	51	66	46	163	27	50	5	0	0	2	0	0	1	134,036	5,674	2,800	852	9,326	124,710
(23)Saugerties, Blue Mountain	Alley, James	SP	10/05	17	25	50	4	79	27	15	4	0	0	1	0	0	0	33,620	1,854	0	549	2,403	31,217
(24)Saugerties, Flatbush	Bendelius, Jennifer	M/C	07/09	22	28	41	35	104	7	30	0	0	0	1	0	1	0	35,814	2,781	0	1,325	4,106	31,708
(25)Saugerties, High Woods	Hanson, Stephen	M/C	11/13	16	26	13	0	39	19	30	0	0	0	0	0	0	0	39,564	3,460	2,595	3,050	9,105	30,459
(26)Saugerties, Katsbaan	Alley, James	SP	10/05	23	34	25	10	69	57	18	0	0	0	0	0	0	0	24,985	2,950	0	125	3,075	21,910
(27)Saugerties, Plattekill	Vanderlaan, Robert	RET M/C	01/09	40	56	48	26	130	6	54	0	0	0	1	8	1	0	109,262	5,177	0	1,463	6,640	102,622
(28)Shokan	Fritzinger, Janet	*SC	09/10	7	7	3	0	10	9	10	0	0	0	0	3	0	0	19,600	927	0	1,000	1,927	17,673
(29)Stone Ridge, Marbletown	Benes, Paul	RET M/C	02/06	54	86	18	26	130	45	91	6	0	0	1	0	0	0	154,547	7,983	5,241	17,965	31,189	123,358
(30)Wappingers Falls, New Hackensack	Tamlyn, Keith	SP	09/02	179	282	173	133	588	137	192	12	1	1	8	0	0	0	525,197	32,486	4,136	19,603	56,225	468,972
(31)Woodstock	Bode, Joshua	SP	12/07	60	80	31	54	165	32	51	2	0	1	4	0	3	0	120,048	6,623	2,215	2,063	10,901	109,147

North Carolina																							
(32)Cary, First	Wiessner, Charles	SP	11/00	51	86	21	13	120	5	74	0	4	12	0	21	0	0	284,949	12,916	5,486	4,515	22,917	262,032
		Total		1,874	2,758	2,179	1,345	6,282	1,166	71	124	16	28	87	115	50	8	5,472,696	284,439	91,899	241,694	618,032	4,854,664

DATA FROM NEW CHURCH STARTS WAS COLLECTED FOR THE FIRST TIME IN 2013, AND DATA IS INCOMPLETE. NEW CHURCH STARTS ARE ONLY REPRESENTED IN THESE TABLES IF THEY HAVE FILED A DENOMINATIONAL PLAN AND COMPLETED THE CONSISTORIAL REPORT FORM.
**LINE 14—A FEDERATED CHURCH WITH THE UNITED METHODIST CHURCH AND THE QUAKER CHURCH. IT MAINTAINS SEPARATE MEMBERSHIP ROLLS FROM WHICH STATISTICS ARE OBTAINED.

Chaplain
Hagler, Denise

General Synod Professor
House, Renée

Planting Minister
Aquino, Antonio

Retired
Benes, Paul
Beukelman, James
Brechter, David
Grupe, Robert
Harmelink, Herman
Healy, Donald
Hondorp, David
Jones, Willis
Leonard, Roger
Malefyt, Calvin
McFadden, Helen
Miles, Nickolas
Mitchell, Robert
Mitchell, Joan
Nace, G. Ted
Needham, John
Ruch, Richard
Ruter, Paul
Shaver, Robert
Sickler, P. Stephan
Stickley, Charles
Ten Brink, Arvin
Vanderlaan, Robert
Wilhelm, Arlene

Specialized Ministry
Cruikshank, Carol
Fiet, Thomas
Long, James

Without Charge
Major, Howard

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	9,914	745	0	21,598	49,475
(2)	10,888	0	0	1,200	27,188
(3)	11,285	2,380	0	10,891	54,784
(4)	71,031	500	0	40,914	213,758
(5)	0	11,251	0	8,050	93,131
(6)	20,000	4,066	0	9,051	43,941
(7)	52,234	6,013	10,000	3,600	688,437
(8)	42,359	119,711	0	50,695	146,890
(9)	32	2,520	15,500	31,260	63,313
(10)	2,403	3,588	0	11,407	68,770
(11)	46,157	15,068	400	24,262	124,956
(12)	184,283	5,048	0	86,604	60,481
(13)	115	0	0	5,141	22,598
(14)	1,667	8,333	0	11,260	45,994
(15)	8	0	0	0	14,542
(16)	78,808	0	0	26,907	167,127
(17)	39,769	0	0	2,265	51,395
(18)	27,057	17,153	0	77,971	115,170
(19)	0	4,024	7,693	9,054	108,212
(20)	64,706	0	0	10,553	230,239
(21)	10,761	10,579	0	22,440	217,501
(22)	690	1,150	0	33,100	99,096
(23)	986	210	0	12,786	19,638
(24)	320	1,000	0	15,960	18,534
(25)	0	0	0	10,840	28,724
(26)	785	598	0	0	23,602
(27)	12,409	10,000	0	17,801	69,052
(28)	0	0	0	9,000	10,600
(29)	3,869	0	0	43,202	107,476
(30)	39,898	3,974	0	57,496	423,829
(31)	1,548	0	0	21,294	97,206
(32)	1,100	37,236	0	13,754	232,859

Regional Synod of New York CLASSIS OF NASSAU-SUFFOLK

Stated Clerk — Steven Pierce, Community Reformed Church, 90 Plandome Rd, Manhasset, NY 11030; 516-627-3494
Treasurer — Robert Engel, 418 Willow St, Westbury, NY 11590; 516-334-7939

CHURCHES	PASTORS			Membership: Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains: Conf (8)	Gains: Cert (9)	Losses: Trans (10)	Losses: Decd (11)	Losses: Other (12)	Bapt: Infant (13)	Bapt: Adult (14)	Stewardship: Total Income (18)	Assmnts (19a)	Contributions: RCA Contrib (19b)	Contributions: Other Contrib (19c)	Contributions: Total Amount (19d)	Congr Purpose (20)
Organized Churches																							
New York																							
(1)Brookville	Eastland, Vicky	SP	09/12	66	42	94	6	142	23	35	1	0	0	2	0	0	0	120,646	4,492	6,150	2,600	13,242	107,404
(2)Hicksville, Parkway Comm	Lay, Harold	SP	05/03	134	189	64	33	286	20	156	17	2	3	7	8	2	0	423,905	20,865	4,700	6,839	32,404	391,501
(3)Locust Valley	Eastland, James	M/C	01/14	58	68	9	0	77	14	65	0	0	0	5	0	2	0	146,868	8,585	3,800	0	12,385	134,483
(4)Manhasset, Community	Field, Donna	M/C	01/14	31	59	0	10	69	30	65	1	0	0	2	0	1	0	396,550	5,989	5,000	11,000	21,989	374,561
	Pierce, Steven	SP	07/11																				
(5)Manorville, Community	Vacant		06/01	8	12	3	12	27	25	40	2	0	3	0	0	0	5	100,189	1,400	0	9,400	10,800	89,389
(6)Massapequa	Scheid, Joshua	SP	01/14	97	183	121	34	338	7	95	0	1	1	2	0	0	0	309,653	23,360	33,600	7,530	64,490	245,163
(7)New Hyde Park, New Hope Comm	Tan, Wai Choon	SP	10/01	10	0	1	20	21	3	20	0	0	0	1	0	0	0	130,000	2,400	1,500	0	3,900	126,100
(8)North Babylon, St Paul's	Strauch, Conrad	SP	02/84	30	50	65	26	141	18	39	0	0	0	4	1	2	0	145,000	6,589	1,220	6,800	14,609	130,391
(9)Plainview	Vacant		06/11	32	56	30	13	99	38	45	0	0	1	4	0	0	0	104,412	5,990	2,200	2,350	10,540	93,872
(10)Roslyn Heights, New Church	Suh, Kyunghoon	AP	06/03	72	91	56	42	189	51	145	5	0	26	2	40	2	2	692,289	10,365	0	40,352	50,717	641,572
(11)Sayville, New Life Comm	Rees, Scott	SP	08/07	122	151	74	87	312	98	172	8	0	0	0	11	7	1	551,141	17,171	8,148	50,608	75,927	475,214
(12)Williston Park, Long Island Taiwanese	Lin, Shi-Yang	SP	10/10	38	48	4	0	52	4	40	0	13	4	1	0	0	0	257,659	3,993	2,000	7,985	13,978	243,681
	Organized Church Subtotal			698	949	521	283	1,753	331	76	34	16	38	30	60	16	8	3,378,312	111,199	68,318	145,464	324,981	3,053,331
New Church Starts																							
New York																							
(13)Stony Brook, Fresh Start	DeGraw, Doyle	†PM	11/12	29	30	0	0	30	15	40	0	0	0	0	0	0	0	153,133	2,321	0	0	2,321	150,812
	New Church Subtotal			29	30	0	0	30	15	40	0	0	0	0	0	0	0	153,133	2,321	0	0	2,321	150,812
	Total (Organized + New)			727	979	521	283	1,783	346	73	34	16	38	30	60	16	8	3,531,445	113,520	68,318	145,464	327,302	3,204,143

SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME

Chaplain
Lovgren Pavich, Darcy

Planting Minister
Cho, James Daehyeong

Retired
Bosch, Randall
Clark, Stuart
Engel, Robert
Giordano, Stephen
Hall, J. Harry
Kim, Song Kuk
Maris, David

Without Charge
Bell Winslow, Beverly
Joo, Jimmy Jinkyu
Kim, Yong Bok
Lee, Chong Sung
Lin, Hueilong
Quevedo, Paul
Ramirez Moncayo, Allan
Yang, Seung Ku

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	52,512	0	0	3,900	64,234
(2)	10,584	9,134	0	203,231	200,956
(3)	17,807	3,000	0	49,357	76,704
(4)	27,000	28,000	0	250,850	90,700
(5)	0	3,000	0	8,400	88,789
(6)	2,250	0	0	133,403	174,000
(7)	0	40,000	40,000	30,000	20,000
(8)	0	0	1,500	23,500	120,000
(9)	187	0	0	44,000	60,225
(10)	254	35,590	0	29,259	627,186
(11)	11	9,606	0	55,085	486,439
(12)	1,354	0	0	17,813	238,492
New Church Starts					
(13)	0	7,100	67,333	30,700	48,000

Regional Synod of New York CLASSIS OF NEW YORK

Stated Clerk Michael Edwards, De Witt Reformed Church, 280 Rivington St, New York, NY 10002; 718-822-1783
Treasurer John Chen, 52 Pitney Ave, Staten Island, NY 10309-1917; 212-719-6724

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
										Average	Gains		Losses			Baptized							
				Household	Conf Members	Inact Members	Bapt Members	Total Members	Adh	Worship Attend	Conf	Cert	Trans	Deed	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
New York																							
•# (1)Bronx, Church of the Master	Vacant		10/98	18	29	0	3	32	9	32	0	0	0	1	2	0	0	67,420	3,168	1,650	1,300	6,118	61,302
•# (2)Bronx, Fordham Manor	Vacant		02/12	80	120	10	10	140	25	175	10	2	10	2	5	0	15	323,345	4,812	2,400	0	7,212	316,133
(3)Bronx, Highbridge Comm	Taitt, Cora	SP	12/11	24	36	3	1	40	20	60	1	2	1	0	0	0	3	132,450	3,430	1,850	4,500	9,780	122,670
(4)Bronx, Mott Haven	Sealy, Patricia	SP	02/11	26	29	3	0	32	5	17	0	0	0	1	0	0	0	191,361	1,981	1,723	500	4,204	187,157
(5)Bronx, United Williamsbridge Rd	Vacant		12/06	15	19	5	0	24	15	47	3	0	0	0	5	0	0	55,600	2,020	200	560	2,780	52,820
(6)Manhattan, Bethany Memorial	Atkins, Sharon	SP	06/13	7	13	14	0	27	10	17	0	0	0	0	0	0	0	18,379	1,288	1,640	865	3,793	14,586
•# (7)Manhattan, Chinese Comm**	Lin, Laura	SP	03/92	40	75	2	3	80	6	90	1	8	4	2	0	1	2	120,000	0	0	0	0	120,000
(8)Manhattan, Collegiate Corporation				2,375	2,549	3,340	112	6,001	2,364	1,061	54	6	6	27	18	11	9	6,372,653	0	0	29,533	29,533	6,343,120
(9)Manhattan, Collegiate, Ft Washington	Vacant		03/14																				
(10)Manhattan, Collegiate, Marble	Brink, Shari	M/C	11/10																				
	Brown, Michael	SP	03/09																				
	DePree, Kirsty	M/C	01/12																				
(11)Manhattan, Collegiate, Middle	Lewis, Jacqueline	*SP	02/05																				
	Sheffield, Tricia	M/C	09/13																				
	Thorne, Adriene	M/C	10/09																				
(12)Manhattan, Collegiate, West End	Bos, Michael	SP	11/09																				
	Kast-Keat, Jessica	AP	01/12																				
(13)Manhattan, Dewitt	Edwards, Michael	SP	01/09	66	62	29	2	93	30	102	2	2	2	4	10	2	2	78,600	6,600	1,000	1,000	8,600	70,000
• (14)Manhattan, Elmendorf	Singletary, Patricia	SP	09/02	45	50	15	2	67	30	112	1	0	1	4	0	2	1	94,854	3,000	800	400	4,200	90,654
(15)Manhattan, Japanese American United**	Vacant		07/06	35	38	0	3	41	5	30	3	1	1	1	0	0	0	66,417	3,535	196	5,196	8,927	57,490
(16)Staten Island	Vacant		02/99	26	37	0	0	37	21	30	2	0	0	4	0	0	0	166,858	3,939	0	1,500	5,439	161,419
(17)Staten Island, Brighton Heights	Vacant		01/14	94	102	52	2	156	104	123	2	0	0	7	0	2	0	200,496	10,807	38,238	710	49,755	150,741
•# (18)Staten Island, Grace Christian	Chang, John	SP	05/85	69	105	23	45	173	110	160	12	0	7	1	0	2	10	304,521	8,160	4,000	5,891	18,051	286,470
(19)Staten Island, Huguenot Park	Correa, Alfred	SP	12/12	43	66	21	2	89	11	55	2	0	0	3	0	1	0	117,280	8,383	0	1,324	9,707	107,573
(20)Staten Island, Prince Bay	Vacant		05/14	22	27	0	0	27	8	16	0	0	0	0	0	0	0	35,282	4,040	100	3,000	7,140	28,142
Virgin Islands																							
(21)St Croix	Koopmans, Rodney	SP	06/97	25	33	7	17	57	48	40	0	2	18	0	4	0	0	118,662	4,646	1,020	8,866	14,532	104,130
(22)St Thomas	Neevel, Jeffrey	SP	03/10	60	166	37	0	203	75	250	13	2	2	2	6	6	0	392,095	20,200	5,100	68,832	94,132	297,963
		Total		3,070	3,556	3,561	202	7,319	2,896	109	106	25	52	59	50	27	42	8,856,273	90,009	59,917	133,977	283,903	8,572,370

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**LINE 7—A UNION CHURCH WITH THE UNITED CHURCH OF CHRIST. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.
**LINE 15—A FEDERATED CHURCH WITH THE UNITED METHODIST CHURCH. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.
TOTAL NUMBER OF ORGANIZED CONGREGATIONS IS 21—LINE 8 REPRESENTS THE COLLEGIATE CORPORATION.

Chaplain
Sgarlat, Susan

Graduate Study
Houck-Loomis, Tiffany

Inactive
Clarke, Rupert
Piet, John

Missionary
Brownell, Nathan

Retired
Antworth, E. Wayne
Babb, Bernita
Cadmus, Ronald
Dragt, Gordon
Gomez, Boanerges
Gorsuch, Kenneth
Kuo, Andrew
Morris, Charles
Peale, John
Phelan, Gerald
Rivera, Raymond
White, David

Specialized Ministry
Anderson, Robert
Bradsell, Kenneth
Jackson, Karen
Jameson, Debra
Johnson, Raphael
McDonnell, Rebecca
Simpson, Franklin
Testa, Elizabeth
Troia, Terry

Without Charge
Backofen, Brent
Lawrence, Thomas
Vollink-Lent, Holly

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	51	5,200	0	3,975	58,194
(2)	4,000	4,000	0	0	315,345
(3)	0	0	14,000	22,450	96,000
(4)	0	0	21,200	141,600	28,561
(5)	0	0	14,100	0	41,500
(6)	0	0	0	0	18,379
(7)	0	0	0	0	120,000
(8)	1,953,205	0	2,917,897	156,781	1,344,770
(9)	0	0	0	0	0
(10)	0	0	0	0	0
(11)	0	0	0	0	0
(12)	0	0	0	0	0
(13)	20,000	5,000	8,000	45,000	600
(14)	0	0	12,000	0	82,854
(15)	0	5,799	6,000	0	54,618
(16)	11,436	53,000	3,000	38,028	61,394
(17)	2,765	0	6,148	9,442	182,141
(18)	0	8,100	8,000	14,274	274,147
(19)	19,507	4,898	6,000	8,963	77,912
(20)	0	845	3,000	4,200	27,237
(21)	29	2,100	1,300	7,908	107,325
(22)	0	0	1,300	6,315	384,480

Regional Synod of New York CLASSIS OF ORANGE

Stated Clerk Kenneth Kobza, 1145 State Route 208, Wallkill, NY 12589; 845-895-379495-3794
Treasurer Judith Randazzo, 489 State Route 17K, Rock Tavern, NY 12575; 845-567-1369

CHURCHES	PASTORS			Membership															Stewardship		Contributions			
											Average	Gains		Losses			Bapt							
				Houshld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worshp Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrib	Other Contrib	Total Amount	Congr Purpose
				(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
New Jersey																								
(1)Montague, Minisink	Vacant		02/14	35	46	23	21	90	1	55	0	0	0	0	0	3	0	106,400	4,800	1,200	8,000	14,000	92,400
New York																								
(2)Claryville	Vacant		07/99	13	17	18	0	35	7	11	0	0	0	1	1	0	0	62,887	2,095	4,674	408	7,177	55,710
(3)Cuddebackville	Sweeney, Michael	*PE	05/08	17	17	1	14	32	29	38	0	0	0	1	1	0	0	55,040	2,096	2,960	5,130	10,186	44,854
(4)Ellenville	Vogelaar, Jay	SP	05/99	29	33	14	9	56	4	33	2	0	0	3	0	1	0	121,394	3,260	2,500	1,067	6,827	114,567
(5)Grahamsville	Ruter, Paul	RET M/C	03/11	96	20	45	31	96	38	35	1	15	0	0	0	3	1	79,543	2,329	1,326	1,792	5,447	74,096
(6)Kerhonkson, Federated**	Vacant		01/01	8	17	0	0	17	0	10	0	0	0	0	0	0	0	15,480	1,400	0	0	1,400	14,080
(7)Montgomery, Brick	Randazzo, Brian	SP	06/04	25	53	7	5	65	23	60	3	0	0	0	0	5	0	87,804	5,239	0	4,175	9,414	78,390
(8)Newburgh, Meadow Hill	Rivera, Irving	SP	04/12	37	58	10	8	76	5	47	10	0	0	4	13	1	0	144,186	2,910	4,600	10,400	17,910	126,276
# (9)Pine Bush, New Prospect	Rosa, Paul	SP	11/98	15	20	9	1	30	12	28	0	0	0	0	4	1	0	80,205	2,100	0	500	2,600	77,605
(10)Port Jervis, Deerpark	Rost, Ann	SP	02/03	45	62	5	12	79	6	60	2	0	1	1	5	0	0	104,100	7,800	4,000	6,000	17,800	86,300
(11)Slate Hill, Faith	Potgieter, Albert	SP	07/08	51	80	10	21	111	15	60	0	0	0	0	4	1	0	120,174	11,982	3,500	0	15,482	104,692
(12)Walden, First	Vacant		11/13	56	85	45	39	169	39	70	2	2	0	2	0	4	0	166,495	13,972	23,183	5,931	43,086	123,409
(13)Wallkill	Macon, Toni	SP	09/04	69	91	30	14	135	20	82	2	0	1	5	12	1	0	205,159	16,300	0	4,068	20,368	184,791
(14)Wallkill, New Hurley	Kobza, Kenneth	SP	04/86	19	23	2	31	56	7	26	0	0	0	0	0	0	0	76,524	3,260	0	500	3,760	72,764
(15)Wallkill, Shawangunk	Vacant		04/13	80	42	0	59	101	20	65	4	1	0	6	0	2	1	18,510	6,662	3,400	3,550	13,612	4,898
(16)Warwick	Otte, Michael	SP	06/07	137	187	111	129	427	18	116	22	0	1	4	0	1	3	412,293	19,910	7,100	51,863	78,873	333,420
(17)Wurtsboro, Community	Vacant		03/14	33	49	36	20	105	32	60	0	0	11	0	8	0	0	146,612	6,520	645	1,168	8,333	138,279
(18)Youngsville, United	Vacant		05/10	25	42	52	23	117	5	25	5	1	0	1	0	0	0	68,860	3,726	0	1,520	5,246	63,614
Pennsylvania																								
(19)East Stroudsburg, Bushkill	Sayer, Steven	SP	05/98	74	108	10	36	154	33	132	9	2	0	2	16	2	0	308,009	12,108	10,125	23,685	45,918	262,091
(20)Lords Valley, Hemlock Farms**	Jacobson, Herbert	*SP	05/07	115	42	0	0	42	36	102	7	0	0	2	8	8	1	171,076	5,240	2,000	6,896	14,136	156,940
		Total		979	1,092	428	473	1,993	350	55	69	21	14	32	72	33	6	2,550,751	133,709	71,213	136,653	341,575	2,209,176

**LINE 6—A FEDERATED CHURCH WITH THE UNITED METHODIST CHURCH. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.
**LINE 20—A FEDERATED CHURCH WITH THE EVANGELICAL COVENANT CHURCH. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.

Chaplain
Donahue, Kim

Without Charge
Rottenberg, John
Zorgdrager, Kenneth

Retired
Bechtel, Owen
Dalton, Howard
Dethmers, Vernon
Drewett, Donald
Forleo, Angelo
Hendricks, Thomas
Hine, Glenn
Jenner, John
Koller, Alan
Meyer, Robert
Muller, Theodore
Nodop, John
Nulton, Paul
Nyhof, Harlan
Penn, Bruce
Sampson, Kenneth
Vincent, James
Wondra, Gerald

Specialized Ministry
Akers, Ann
Barnes, Kenneth
Neuviller, Thomas
Tenckinck, Kenneth

	FOOTNOTES				
#	18a	18b	18c	18d	18e
(1)	2,400	0	1,000	0	103,000
(2)	23,100	11,688	0	5,269	22,830
(3)	1,800	1,000	5,250	29,498	17,492
(4)	28,510	6,876	0	2,703	83,305
(5)	6,154	0	0	23,068	50,321
(6)	0	0	0	0	15,480
(7)	1,162	0	0	0	86,642
(8)	90,793	302	0	1,769	51,322
(9)	185	950	0	470	78,600
(10)	52,000	6,000	500	5,600	40,000
(11)	229	1,020	1,050	14,961	102,914
(12)	3,221	34,554	0	9,885	118,835
(13)	28,164	0	0	18,959	158,036
(14)	3,406	0	0	3,709	69,409
(15)	895	0	1,500	1,860	14,255
(16)	157,444	3,398	8,900	4,013	238,538
(17)	3,630	10,000	42,025	2,755	88,202
(18)	35,319	0	0	175	33,366
(19)	97,027	24,865	6,641	4,264	175,212
(20)	450	0	0	16,653	153,973

Regional Synod of New York CLASSIS OF QUEENS

Stated Clerk — Marianne Lin, PO Box 748041, Rego Park, NY 11374; 917-541-2879
Treasurer — Madeline Pearson, 28 Grant Ave, East Rockaway, NY 11518-1114; 516-593-5791

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Househld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Actv (6)	Average Worship Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
Massachusetts																							
(1)Framingham, Boston Taiwanese	Johnson, Michael	SP	02/13	32	48	41	36	125	9	53	7	1	5	0	5	5	7	128,075	5,387	2,500	5,300	13,187	114,888
New York																							
(2)Astoria, Steinway	Superseded		06/10	16	15	6	18	39	11	15	0	0	0	0	0	0	0	68,000	0	0	0	0	68,000
(3)Astoria, Taiwan Union	Lai, Eric	SP	08/99	57	103	19	4	126	9	89	0	0	0	1	0	2	4	324,995	10,973	200	20,860	32,033	292,962
	Lin, Marianne	AP	02/07																				
(4)Bayside, Colonial	Donahue, Jack	SP	09/08	43	51	12	12	75	32	73	0	0	0	2	2	0	0	476,585	6,003	925	2,734	9,662	466,923
(5)Bayside, Shin Kwang	Han, Jae Hong	SP	03/87	180	160	10	50	220	10	250	8	0	0	5	0	3	5	670,000	10,000	5,000	0	15,000	655,000
•# (6)Bayside, Taiwanese American	Superseded		06/10	30	74	0	0	74	0	75	0	65	0	0	0	0	0	0	0	0	0	0	0
(7)Cambria Heights, Community	Singletary, Victor	SP	07/10	110	93	36	6	135	5	100	4	0	0	3	0	6	0	247,190	10,463	2,000	2,655	15,118	232,072
(8)College Point, First	Gold, Linda	SP	05/02	30	38	83	25	146	20	35	3	0	0	1	6	3	0	119,847	2,394	5,019	4,250	11,663	108,184
(9)Douglaston, Community	DeBie, Linden	SP	12/10	47	61	32	33	126	50	69	2	1	0	1	0	0	0	261,500	5,550	12,300	1,000	18,850	242,650
	Hausch, Adrienne	M/C	09/95																				
(10)Elmhurst, Newtown	Chen, Norman	SP	03/98	280	368	229	20	617	128	551	24	20	154	3	0	6	22	687,006	36,808	0	0	36,808	650,198
	Su, David	AP	05/97																				
•# (11)Flushing, Bowne Street Comm**	Chen, Aaron Nan Hua	SP	03/11	70	92	10	15	117	30	110	40	8	0	4	4	6	9	397,544	5,437	1,000	8,991	15,428	382,116
	Westcott, David	SP	03/01																				
•# (12)Flushing, Choongsyn	Kim, Eun Yul (Joel)	AP	07/11	50	100	5	25	130	10	150	5	0	0	0	0	10	10	567,875	18,616	0	0	18,616	549,259
	Kim, Hae Taik	SP	03/06																				
(13)Flushing, Church on the Hill	Vacant		07/13	90	125	93	37	255	16	107	5	0	0	3	33	1	1	419,145	16,758	13,510	21,313	51,581	367,564
•# (14)Flushing, Queensboro Hill Comm	Hanousek, Lynn	M/C	07/09	17	25	2	12	39	110	37	1	3	0	0	0	2	1	84,614	1,824	4,400	200	6,424	78,190
	Hanousek, William	SP	07/09																				
•# (15)Flushing, Siloam	Kim, Jong Duk	SP	04/89	40	65	35	10	110	0	90	0	15	0	0	0	2	2	3,900,000	5,280	0	0	5,280	3,894,720
# (16)Jamaica, First	Kellar, Mark	SP	03/02	50	65	3	4	72	7	50	4	0	0	0	0	4	0	155,431	0	0	3,500	3,500	151,931
(17)Kew Gardens, Sung Shin	Lee, Jae Bong	SP	03/10	33	48	24	5	77	5	79	5	0	5	0	5	0	3	17,000	5,030	4,200	13,000	22,230	-5,230
(18)Long Island City, First Astoria	Jackson, Dwayne	SP	01/00	26	28	22	0	50	20	42	2	1	1	2	0	1	0	64,944	2,594	100	100	2,794	62,150
•# (19)Long Island City, Korean Philippo	Shin, Sung-Nung	SP	09/90	14	7	2	4	13	2	13	1	2	5	2	1	1	4	29,858	400	0	400	800	29,058
(20)Long Island City, Sunnyside	Margetson, Neil	SP	02/09	23	28	10	28	66	45	40	1	0	1	2	5	0	0	133,245	4,389	5,700	5,000	15,089	118,156
(21)Queens Village, Iglesia de Cristo	Vacant		06/01	18	22	0	0	22	0	45	0	0	0	0	0	0	0	33,850	1,727	0	0	1,727	32,123
(22)Queens Village, Queens	Jackson, Anna	SP	11/00	23	29	25	9	63	33	41	4	0	0	0	0	1	0	170,972	2,244	0	0	2,244	168,728
(23)Ridgewood, Chiuyang	Kim, Paul Ki Ho	SP	11/06	15	19	1	12	32	20	52	1	0	0	0	0	1	2	62,400	1,700	0	0	1,700	60,700
(24)Ridgewood, Trinity	Goodhart, Thomas	SP	03/09	45	57	15	9	81	39	60	0	0	0	2	16	0	0	133,183	5,985	6,005	8,433	20,423	112,760

(25)Sunnyside, Nakwon	Hwang, James	SP	10/06	38	55	6	49	110	6	62	5	12	6	1	2	2	4	183,459	2,400	0	11,350	13,750	169,709
	Yi, Bryan	AP	11/10																				
•# (26)Woodside, Winfield	Mo, Cheng-I Amos	SP	03/12	30	55	31	0	86	10	50	2	10	0	0	0	2	3	138,586	5,266	0	2,800	8,066	130,520
		Total		1,407	1,831	752	423	3,006	627	89	124	138	177	32	79	58	77	9,475,304	167,228	62,859	111,886	341,973	9,133,331

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SEE SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME
**LINE 11—A UNION CHURCH WITH THE UNITED CHURCH OF CHRIST. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.

Chaplain
Byun, Ock Kee
Han, Myung
Kim, Hyeon Joong

Graduate Study
Lin, San-Yi (Shirley)

Missionary
Kist-Okazaki, Abraham
Kist-Okazaki, Sayuri
Meyers, Justin

Planting Minister
Na, Young Aie

Retired
Ahn, Byung Ho
Cameron, William
Chang, Norman
Cook, Gordon
Gorsuch, Judith
Kim, Chang Whan
Kounadis, Costas
Kraemer, Leonard
Lee, Hsin Chang (Bill)
Lin, Chung-Sheng
Lin, Samuel
Lin, Paul
Lopez, Antonio
Lu, Rong Hu
Meyer, John
Min, Esther
Perless, Robert
Plishker, R. Alan
Song, Choan-Seng
Spoor, Christian
Washington, Wilbur
Zavacky, John

Specialized Ministry
Cheng, Hsueh-Jen
Cho, Chung-Huei
Jones, Derrick
Moran, Michael
Ong, Sebastian
Song, Thomas Hung Yong

Without Charge
Boland, Jeanne
Butler, David
Estella, I. Douglas
Kirkpatrick, C. Kevin
Lazzaro, Carl
Lee, Joshua
Oh, Man Soo
Sanchez, Mark
Theodore, Christudoss

FOOTNOTES

#	18a	18b	18c	18d	18e
(1)	141	0	0	0	127,934
(2)	0	0	5,000	50,000	13,000
(3)	1,210	0	0	57,303	266,482
(4)	0	8,663	500	286,393	181,029
(5)	0	0	0	20,000	650,000
(6)	0	0	0	0	0
(7)	0	1,679	2,800	67,755	174,956
(8)	19,579	855	700	38,694	60,019
(9)	31,500	25,000	0	71,000	134,000
(10)	9,935	34,510	0	0	642,561
(11)	125,000	0	0	110,333	162,211
(12)	0	100,000	17,875	0	450,000
(13)	149,081	0	650	119,772	149,642
(14)	0	0	0	0	84,614
(15)	0	0	0	3,700,000	200,000
(16)	0	0	0	97,721	57,710
(17)	7,000	0	6,800	0	3,200
(18)	0	0	0	0	64,944
(19)	0	0	0	0	29,858
(20)	26,860	0	3,600	44,435	58,350
(21)	8,500	0	0	0	25,350
(22)	200	0	0	129,982	40,790
(23)	0	0	0	0	62,400
(24)	26,991	0	2,000	6,255	97,937
(25)	0	8,600	0	35,000	139,859
(26)	0	0	0	36,000	102,586

Regional Synod of New York CLASSIS OF ROCKLAND-WESTCHESTER

Stated Clerk Thomas C. Danney, 11 Ashwood Ter, Newburgh, NY 12550; 845-300-5187
Treasurer Thomas C. Danney, 11 Ashwood Ter, Newburgh, NY 12550; 845-300-5187

CHURCHES	PASTORS			Membership														Stewardship		Contributions			
				Househld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Adh (6)	Average Worshp Attend (7)	Gains Conf (8)	Gains Cert (9)	Losses Trans (10)	Losses Decd (11)	Losses Other (12)	Bapt Infant (13)	Bapt Adult (14)	Total Income (18)	Assmnts (19a)	RCA Contrib (19b)	Other Contrib (19c)	Total Amount (19d)	Congr Purpose (20)
New York																							
(1)Bronxville	Clover, Samuel	AP	06/14	468	856	1,063	20	1,939	18	315	24	0	4	8	59	19	1	2,478,061	87,100	26,000	122,970	236,070	2,241,991
	Pattison-Riley, Carilyn	*AP	10/07																				
	Ruge, Kenneth	SP	03/09																				
(2)Elmsford	Vacant		07/13	15	18	47	0	65	15	12	0	0	0	0	0	0	0	50,000	1,805	250	500	2,555	47,445
(3)Hastings on Hudson, First	Postma, Okke	SP	01/87	59	52	24	69	145	13	41	0	0	1	3	0	0	0	314,976	6,420	5,600	4,300	16,320	298,656
(4)Hawthorne	Vacant		04/14	29	37	70	0	107	37	30	0	0	0	1	4	1	0	132,102	3,648	61	558	4,267	127,835
(5)Montrose, Cortlandtown	Nyland, Amy	SP	08/11	29	58	42	3	103	28	47	10	3	0	1	0	0	1	180,147	6,311	0	3,500	9,811	170,336
(6)Mount Vernon, First	Gordon, Alfred	*M/C	09/09	7	22	0	6	28	9	18	0	0	0	1	0	1	5	48,388	2,564	0	2,207	4,771	43,617
(7)Nyack, First	Vacant		01/11	21	38	9	15	62	8	35	5	0	0	2	0	1	0	175,862	3,254	0	1,065	4,319	171,543
(8)Piermont	Vanden Oever, John	SP	01/89	37	42	37	20	99	30	32	0	0	0	2	0	0	0	82,921	4,437	200	3,200	7,837	75,084
(9)Scarsdale, Greenville Comm	Schreur, Edward	SP	08/09	57	98	31	38	167	43	60	13	2	0	2	0	2	4	625,838	8,736	0	242,197	250,933	374,905
(10)Spring Valley, Brick	Johnston, Thomas	SP	01/94	41	54	0	54	108	5	38	0	5	0	1	0	1	0	167,900	5,000	4,000	5,000	14,000	153,900
(11)Spring Valley, United**	Williams, Robert	SP	09/07	38	56	4	12	72	11	69	0	0	1	1	2	2	0	288,832	5,818	1,300	11,603	18,721	270,111
(12)Tappan	Hoover, Donald	SP	09/07	45	60	10	2	72	30	40	4	0	0	2	0	2	0	141,000	7,000	500	500	8,000	133,000
(13)Tarrytowns	Gargano, Jeffrey	SP	09/09	53	66	7	19	92	21	65	3	0	0	3	0	3	0	399,216	5,226	8,000	7,597	20,823	378,393
•#(14)West Nyack, Clarkstown	Hasselbach, Richard	SP	01/14	25	35	4	0	39	11	37	0	0	0	1	0	0	0	122,618	3,381	0	10,281	13,662	108,956
(15)Yonkers, Chour-Thai	Tessalee, Somboon	*M/C	10/02	14	26	5	0	31	11	35	0	0	0	1	2	0	0	79,252	2,600	0	0	2,600	76,652
#(16)Yonkers, Crescent Place	Vacant		04/06	20	18	0	1	19	5	16	0	0	0	0	0	1	0	58,357	1,752	0	0	1,752	56,605
(17)Yonkers, New Hope	Lee, Poongsam	SP	02/08	230	285	37	14	336	20	550	42	0	12	5	5	10	4	1,471,292	25,045	41,000	160,571	226,616	1,244,676
		Total		1,188	1,821	1,390	273	3,484	315	84	101	10	18	34	72	43	15	6,816,762	180,097	86,911	576,049	843,057	5,973,705

DATA FROM NEW CHURCH STARTS WAS COLLECTED FOR THE FIRST TIME IN 2013, AND DATA IS INCOMPLETE. NEW CHURCH STARTS ARE ONLY REPRESENTED IN THESE TABLES IF THEY HAVE FILED A DENOMINATIONAL PLAN AND COMPLETED THE CONSISTORIAL REPORT FORM.
**LINE 11—A UNION CHURCH WITH THE UNITED CHURCH OF CHRIST. STATISTICS GIVEN ARE 1/2 OF ACTUAL TOTALS.

Chaplain
Arden, Roberta
Heringa, Donald

Missionary
Leonard, Douglas

Retired
Clarke, Winston
Danney, Thomas
de Forest, Robert
Dragt, Keith
Elliott, John
Fiencke, George
Johnson, James
Jones, Robert
Kansfield, Norman
Lee, Eun Soo
Norton, Jon
Peabody, A. Rand
Skoog, Richard
Sorokoff, Nancy
Vander Hart, Gerald
Wahlberg, Jack
Westphal, Carol
Wiersma, Ronald

Specialized Ministry
Dantas, Elias
Diserens, Karla
Hart, Nathan
Rim, Grace Jeeyoon
Ryew, Seung-Ryee (Salome)

Without Charge
Callender, Nancy Ann
Quale, Addison

FOOTNOTES

#	18a	18b	18c	18d	18e
Organized Churches					
(1)	750,877	0	0	173,307	1,553,877
(2)	0	0	0	0	50,000
(3)	67,000	66,204	0	89,948	91,824
(4)	19,245	19,245	0	28,096	65,516
(5)	21,011	8,600	4,000	15,600	130,936
(6)	0	9,835	0	2,225	36,328
(7)	13	6,638	0	111,097	58,114
(8)	8,900	5,399	0	11,009	57,613
(9)	16,490	100,198	0	353,812	155,338
(10)	0	0	0	36,000	131,900
(11)	114,768	3,549	1,000	55,868	113,647
(12)	18,000	10,000	0	68,000	45,000
(13)	111,169	7,093	0	162,835	118,119
(14)	117	0	0	83,642	38,859
(15)	3	2,347	12,200	0	64,702
(16)	2,270	0	0	39,666	16,421
(17)	0	0	0	88,992	1,382,300

STATISTICAL SUMMARY 2013

Organized Churches	#	Membership: Houshld (1)	Conf Mbrs (2)	Inact Mbrs (3)	Bapt Mbrs (4)	Total Mbrs (5)	Average Worship Adh (6)	Average Worship Attend (7)	Gains: Conf (8)	Gains: Cert (9)	Losses: Trans (10)	Losses: Decd (11)	Losses: Other (12)	Bapt: Infant (13)	Bapt: Adult (14)	Stewardship: Total Income (18)	Assmnts (19a)	Contributions: RCA Contrb (19b)	Contributions: Other Contrb (19c)	Contributions: Total Amount (19d)	Contributions: Congr Purpose (20)
REGIONAL SYNOD OF ALBANY																					
Albany	20	1,433	1,799	1,121	499	3,419	541	60	40	21	17	53	47	25	7	4,972,363	159,666	135,069	135,614	430,349	4,542,014
Columbia-Greene	20	687	789	455	148	1,392	277	34	40	8	2	29	54	23	5	1,576,902	74,477	34,308	43,468	152,253	1,424,649
Montgomery	13	528	703	411	197	1,311	413	52	9	9	4	28	18	11	6	1,436,777	70,134	65,645	76,870	212,649	1,224,128
Rochester	13	721	1,109	333	445	1,887	318	68	36	7	5	23	8	4	6	2,024,439	97,800	126,145	115,860	339,805	1,684,634
Schenectady	18	1,714	2,404	1,168	695	4,267	1,010	91	97	14	18	71	81	31	6	7,017,138	222,686	216,905	276,014	715,605	6,301,533
Schoharie	15	467	682	358	186	1,226	291	41	12	11	7	29	12	12	2	1,348,605	56,980	41,670	50,891	149,541	1,199,064
TOTALS	99	5,550	7,486	3,846	2,170	13,502	2,850	57	234	70	53	233	220	106	32	18,376,224	681,743	619,742	698,717	2,000,202	16,376,022
REGIONAL SYNOD OF CANADA																					
British Columbia	11	477	660	306	94	1,060	472	88	48	12	12	9	31	7	16	1,993,152	62,750	53,990	226,428	343,168	1,649,984
Canadian Prairies	6	256	359	74	88	521	234	70	0	2	2	5	2	7	4	1,007,799	43,585	20,088	75,476	139,149	868,650
Ontario	21	1,343	2,176	261	770	3,207	433	103	45	44	51	43	31	33	28	3,978,936	247,263	251,053	487,020	985,336	2,993,600
TOTALS	38	2,076	3,195	641	952	4,788	1,139	94	93	58	65	57	64	47	48	6,979,887	353,598	325,131	788,924	1,467,653	5,512,234
REGIONAL SYNOD OF THE FAR WEST																					
California	30	4,300	5,411	517	1,016	6,944	3,393	330	643	31	89	89	181	61	445	24,153,173	434,312	217,749	597,464	1,249,525	22,903,648
Cascades	13	1,595	2,779	157	901	3,837	1,453	217	204	144	48	44	57	56	61	4,802,679	226,080	127,466	401,738	755,284	4,047,395
Central California	19	2,435	3,281	463	1,403	5,147	2,202	214	201	43	52	37	143	49	83	10,693,011	292,076	213,495	698,048	1,203,619	9,489,392
City	6	1,385	2,184	123	839	3,146	4,785	557	266	4	5	10	128	65	52	10,642,166	184,610	248,065	953,919	1,386,594	9,255,572
Rocky Mountains	9	709	1,032	156	365	1,553	702	116	72	7	15	25	56	15	64	2,468,940	102,938	74,298	100,778	278,014	2,190,926
Southwest	9	665	865	171	155	1,191	393	164	79	12	32	37	44	21	28	2,779,567	69,547	56,308	218,129	343,984	2,435,583
TOTALS	86	11,089	15,552	1,587	4,679	21,818	12,928	263	1,465	241	241	242	609	267	733	55,539,536	1,309,563	937,381	2,970,076	5,217,020	50,322,516
REGIONAL SYNOD OF THE GREAT LAKES																					
Holland	16	4,492	7,742	1,128	2,186	11,056	894	361	178	359	106	158	317	84	35	13,151,750	707,783	518,349	1,907,780	3,133,912	10,017,838
Lake Erie	16	1,323	1,943	352	863	3,158	1,228	153	192	38	35	21	91	44	48	4,149,966	152,701	95,969	291,838	540,508	3,609,458
Muskegon	18	2,234	3,721	678	1,301	5,700	1,097	201	141	66	37	56	152	61	43	5,888,766	289,082	152,381	380,619	822,082	5,066,684
North Grand Rapids	18	2,239	3,659	415	1,269	5,343	977	161	112	68	71	56	500	61	26	7,231,414	273,399	225,869	374,521	873,789	6,357,625
Northern Michigan	13	1,611	2,852	332	1,014	4,198	949	193	72	35	44	45	263	40	9	5,187,815	231,656	194,025	485,295	910,976	4,276,839
South Grand Rapids	29	4,902	8,825	632	3,419	12,876	2,226	308	395	132	113	94	402	220	72	16,880,581	717,386	612,521	931,867	2,261,774	14,618,807
Southwest Michigan	25	3,333	5,512	633	2,171	8,316	2,524	229	299	113	39	100	248	91	80	12,492,353	485,532	362,276	785,730	1,633,538	10,858,815
Zeeland	27	5,522	10,209	588	4,298	15,095	1,460	333	232	284	173	103	104	222	26	15,944,777	841,909	787,294	1,563,638	3,192,841	12,751,936
TOTALS	162	25,656	44,463	4,758	16,521	65,742	11,355	252	1,621	1,095	618	633	2,077	823	339	80,927,422	3,699,448	2,948,684	6,721,288	13,369,420	67,558,002

		Membership														Stewardship					
							Average		Gains		Losses			Bapt				Contributions			
		Houshld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh Worship	Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrb	Other Contrb	Total Amount	Congr Purpose
	#	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
REGIONAL SYNOD OF THE HEARTLAND																					
Central Iowa	19	3,812	6,940	921	2,759	10,620	3,524	415	247	110	72	72	147	181	48	15,795,091	609,975	760,692	1,266,908	2,637,575	13,157,516
Central Plains	12	919	1,623	285	541	2,449	598	139	63	50	12	29	250	27	30	4,683,602	146,313	108,979	258,386	513,678	4,169,924
Dakota	32	2,740	4,828	802	1,948	7,578	1,518	147	113	138	48	54	137	133	3	7,442,963	413,384	251,863	543,880	1,209,127	6,233,836
East Sioux	16	2,859	4,903	710	1,752	7,365	956	277	101	106	51	78	113	86	9	8,665,826	443,959	930,394	743,702	2,118,055	6,547,771
Minnesota	21	2,561	4,344	510	1,684	6,538	593	173	94	76	52	75	92	92	6	6,470,708	382,670	432,677	512,895	1,328,242	5,142,466
Pleasant Prairie	21	2,519	3,879	1,357	1,625	6,861	1,433	180	114	66	42	68	19	123	34	7,594,614	367,163	311,729	945,839	1,624,731	5,969,883
West Sioux	24	4,318	7,795	581	3,237	11,613	1,233	298	253	146	108	100	62	208	25	13,612,126	629,930	1,085,160	1,939,483	3,654,573	9,957,553
TOTALS	145	19,728	34,312	5,166	13,546	53,024	9,855	229	985	692	385	476	820	850	155	64,264,930	2,993,394	3,881,494	6,211,093	13,085,981	51,178,949
REGIONAL SYNOD OF MID-AMERICA																					
Chicago	11	904	1,560	210	630	2,400	211	148	35	21	15	25	72	29	8	4,013,834	144,542	160,578	219,863	524,983	3,488,851
Illiana-Florida	36	5,234	8,459	578	2,617	11,654	4,243	228	429	112	99	117	357	159	77	18,216,092	797,186	354,873	1,275,645	2,427,704	15,788,388
Illinois	23	2,028	3,130	752	1,068	4,950	356	104	74	33	22	86	9	43	19	5,091,453	241,532	305,992	215,669	763,193	4,328,260
Wisconsin	25	3,889	6,353	585	2,605	9,543	743	187	122	58	58	88	158	98	4	8,648,762	562,256	493,900	721,245	1,777,401	6,871,361
TOTALS	95	12,055	19,502	2,125	6,920	28,547	5,553	178	660	224	194	316	596	329	108	35,970,141	1,745,516	1,315,343	2,432,422	5,493,281	30,476,860
REGIONAL SYNOD OF THE MID-ATLANTICS																					
Delaware-Raritan	30	2,414	3,413	2,545	1,398	7,356	813	77	176	47	29	81	133	70	12	6,803,219	297,267	219,074	393,717	910,058	5,893,161
Greater Palisades	42	1,705	2,501	1,149	692	4,342	1,286	56	80	22	86	84	112	33	26	7,968,739	214,025	254,746	228,932	697,703	7,271,036
New Brunswick	28	1,888	2,667	1,089	725	4,481	923	76	154	58	19	74	148	62	14	6,638,252	282,458	157,771	269,473	709,702	5,928,550
Passaic Valley	37	2,051	2,794	1,063	840	4,697	780	65	133	28	25	105	76	50	29	6,901,709	242,404	198,576	363,416	804,396	6,097,313
TOTALS	137	8,058	11,375	5,846	3,655	20,876	3,802	67	543	155	159	344	469	215	81	28,311,919	1,036,154	830,167	1,255,538	3,121,859	25,190,060
REGIONAL SYNOD OF NEW YORK																					
Brooklyn	14	583	713	123	148	984	226	54	54	8	8	12	47	21	18	2,756,758	69,065	68,458	155,291	292,814	2,463,944
Mid-Hudson	32	1,874	2,758	2,179	1,345	6,282	1,166	71	124	16	28	87	115	50	8	5,472,696	284,439	91,899	241,694	618,032	4,854,664
Nassau-Suffolk	12	698	949	521	283	1,753	331	76	34	16	38	30	60	16	8	3,378,312	111,199	68,318	145,464	324,981	3,053,331
New York	21	3,070	3,556	3,561	202	7,319	2,896	109	106	25	52	59	50	27	42	8,856,273	90,009	59,917	133,977	283,903	8,572,370
Orange	20	979	1,092	428	473	1,993	350	55	69	21	14	32	72	33	6	2,550,751	133,709	71,213	136,653	341,575	2,209,176
Queens	26	1,407	1,831	752	423	3,006	627	89	124	138	177	32	79	58	77	9,475,304	167,228	62,859	111,886	341,973	9,133,331
Rockland-Westchester	17	1,188	1,821	1,390	273	3,484	315	84	101	10	18	34	72	43	15	6,816,762	180,097	86,911	576,049	843,057	5,973,705
TOTALS	142	9,799	12,720	8,954	3,147	24,821	5,911	78	612	234	335	286	495	248	174	39,306,856	1,035,746	509,575	1,501,014	3,046,335	36,260,521
GRAND TOTAL	904	94,011	148,605	32,923	51,590	233,118	53,393	158	6,213	2,769	2,050	2,587	5,350	2,885	1,670	329,676,915	12,855,162	11,367,517	22,579,072	46,801,751	282,875,164

STATISTICAL SUMMARY 2013

		Membership													Stewardship					
							Average		Gains		Losses			Bapt				Contributions		
		Houshld	Conf Mbrs	Inact Mbrs	Bapt Mbrs	Total Mbrs	Adh	Worship Attend	Conf	Cert	Trans	Decd	Other	Infant	Adult	Total Income	Assmnts	RCA Contrb	Other Contrb	Total Amount	Congr Purpose
New Church Starts	#	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(18)	(19a)	(19b)	(19c)	(19d)	(20)
REGIONAL SYNOD OF THE FAR WEST																					
California	2	84	52	0	0	52	15	117	17	0	0	0	0	4	18	272,496	0	0	12,400	12,400	260,096
Cascades	1	11	12	0	0	12	6	15	5	0	2	0	0	0	0	103,398	0	155	1,216	1,371	102,027
Central California	8	145	245	40	236	521	221	48	150	74	62	1	22	19	115	282,541	1,500	16,200	15,377	33,077	249,464
City	3	84	146	0	93	239	89	57	10	0	0	0	0	5	4	481,061	0	3,000	19,034	22,034	459,027
Rocky Mountains	3	66	108	9	23	140	21	32	8	0	0	0	0	0	19	135,866	0	100	17,819	17,919	117,947
TOTALS	17	390	563	49	352	964	352	53	190	74	64	1	22	28	156	1,275,362	1,500	19,455	65,846	86,801	1,188,561
REGIONAL SYNOD OF THE GREAT LAKES																					
Holland	6	99	175	9	84	268	226	68	5	0	27	1	0	3	26	625,359	0	1,500	19,786	21,286	604,073
Lake Erie	1	37	63	0	10	73	73	61	0	0	0	0	0	0	3	171,067	0	1,000	4,650	5,650	165,417
South Grand Rapids	4	121	246	0	41	287	195	96	208	2	0	2	12	9	48	353,837	0	7,067	10,970	18,037	335,800
Southwest Michigan	4	223	244	0	8	252	234	122	13	0	0	3	0	15	27	756,643	0	10,143	57,682	67,825	688,818
Zeeland	1	7	5	0	9	14	3	14	2	0	0	0	10	0	14	27,000	0	1,000	0	1,000	26,000
TOTALS	16	487	733	9	152	894	731	82	228	2	27	6	22	27	118	1,933,906	0	20,710	93,088	113,798	1,820,108
REGIONAL SYNOD OF THE HEARTLAND																					
Minnesota	2	65	128	0	28	156	45	67	0	0	0	1	0	4	2	175,353	0	0	12,000	12,000	163,353
Pleasant Prairie	1	21	26	6	6	38	73	68	1	0	0	2	4	1	1	124,898	0	0	200	200	124,698
TOTALS	4	86	154	6	34	194	273	72	1	0	0	3	4	5	3	443,593	0	0	12,200	12,200	431,393
REGIONAL SYNOD OF MID-AMERICA																					
Illiana-Florida	2	23	39	0	30	69	84	80	8	0	0	0	0	2	0	237,760	0	1,200	11,700	12,900	224,860
Wisconsin	2	97	194	9	143	346	55	91	144	0	0	0	0	4	2	282,417	5,307	1,000	15,619	21,926	260,491
TOTALS	4	120	233	9	173	415	139	85	152	0	0	0	0	6	2	520,177	5,307	2,200	27,319	34,826	485,351
REGIONAL SYNOD OF THE MID-ATLANTICS																					
Delaware-Raritan	2	25	25	15	24	64	82	52	29	1	5	1	0	12	29	331,700	4	0	200	204	331,496
Greater Palisades	1	20	15	30	15	60	10	20	15	5	20	2	5	3	6	35,000	0	1,000	1,000	2,000	33,000
TOTALS	3	45	40	45	39	124	92	24	44	6	25	3	5	15	35	366,700	4	1,000	1,200	2,204	364,496
REGIONAL SYNOD OF NEW YORK																					
Nassau-Suffolk	1	29	30	0	0	30	15	40	0	0	0	0	0	0	0	153,133	2,321	0	0	2,321	150,812
TOTALS	1	29	30	0	0	30	15	40	0	0	0	0	0	0	0	153,133	2,321	0	0	2,321	150,812
GRAND TOTAL	59	1,157	1,753	118	1,348	2,621	1,602	67	615	82	116	13	53	81	314	4,692,871	9,132	43,365	199,653	252,150	4,440,721

SUPPLEMENT A: CHANGES IN CHURCH STATUS/NAME JANUARY 2013 THROUGH JUNE 2014

6/12, organized	Grace Chicago Church Chicago, Illinois	city
4/13, organized as a union church with the CRC	New Hope Community Church of Shafter Shafter, California	cc
4/13, organized	Open Hearts Community Church Wyoming, Michigan	sgr
5/13, organized	Blacksoil Church Lansing, Michigan	sgr
6/13, organized	Peace Reformed Church Sioux City, Iowa	ws
6/13, organized	All Souls Church of Boulder Boulder, Colorado	city
8/13, organized	Grace Gospel Christian Church San Mateo, California	cc
10/13, organized	Liberti Center-City Philadelphia, Pennsylvania	city
2/14, organized	Rockhills Church San Antonio, Texas	ci
3/14, organized	Grace Lahu Christian Church Visalia, California	cc
3/14, organized	Covenant Grace Winchester, California	cal
3/14, organized	Emmaus Church Redlands, California	cal
3/14, organized	The R.O.C.K. Church Los Angeles, California	cal
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1/11, disbanded	Living Grace Church Lynwood, Illinois	i-f
2/13, disbanded	Clam River Chapel Falmouth, Michigan	nmi
3/13, disbanded	Forest Park Reformed Church Woodhaven, New York	que

4/13, disbanded	The Journey Ministries Surprise, Arizona	sw
4/13, disbanded	Christ Community Church Stony Brook, New York	n-s
6/13, disbanded	Olivet Reformed Church Muskegon, Michigan	musk
7/13, disbanded	Iglesia Trinidad Milwaukee, Wisconsin	wis
7/13, disbanded	Crossroad Chapel Reformed Church Holland, Michigan	hol
10/13, disbanded	Haven Shores Community Church West Olive, Michigan	hol
10/13, disbanded	New Life Reformed Church Grand Rapids, Michigan	sgr
3/14, disbanded	Glass & Garden Drive-In Church Scottsdale, Arizona	sw
3/14, disbanded	Trinity Reformed Church Fulton, Illinois	ill
4/14, disbanded	Rosemont Community Church Tucson, Arizona	sw
6/14, disbanded	Woodlawn Reformed Church Schenectady, New York	scny

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4/13, merged as a union church with the CRC	Christ Community Church, Battle Creek, Michigan merged with River Walk Christian Reformed Church, Battle Creek, Michigan becoming: Covenant Church Battle Creek, Michigan	swm
5/13, merged	Parkway Community Church, Hicksville, New York merged with Levittown Community Church, Levittown, New York becoming: Parkway Community Church, Hicksville, New York	n-s

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8/13, name change	Living Word Reformed Church North Haledon, New Jersey formerly Sixth Reformed Church	pasv
11/13, name change	Covenant Hope Church Battle Creek, Michigan formerly Union Church of Battle Creek	swm
12/13, name change	Arise Church Sioux Falls, South Dakota formerly The Crossing	dak
2/14, name change	Friends to Friends Community Church Ridgewood, New Jersey formerly First Reformed Church	gpal

FINANCIAL REPORTS

Recent audited financial statements for the General Synod Council, RCA Fund, Endowment Fund, Church Growth Fund, Board of Benefits Services Insurance Fund, Board of Benefits Services General Fund, and Board of Benefits Services Retirement Fund are available at www.rca.org/financials. For questions about the statements, please contact the treasurer at (616) 698-7071, ext. 1864; 4500 60th SE, Grand Rapids, MI 49512; or bboers@rca.org.

The financial statements and audited reports from New Brunswick Theological Seminary and Western Theological Seminary are available from the seminaries. Copies are also housed in the RCA Archives.

As a matter of public record, copies of audited financial reports are always available by calling the treasurer's office at (616) 698-7071, ext. 1864, between the hours of 8:30 a.m. and 4:30 p.m. (Eastern Standard Time), Monday through Friday. These financial reports are now available online at www.rca.org/finance. Audited financial reports are also housed in the RCA Archives.

2014 Acts and Proceedings
of the General Synod
2013 Statistical Tables



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