The Ridder Church Renewal process has a foundational tenet that we are called to be communities of grace and truth. The charge from the *Book of Church Order (BCO)* to the officers is to listen to the church, and I have spent 24 months doing so, rooms right and rooms left, rooms mixed, moderate, divided, and sometimes angry. And I have some difficult truths to report. I hope earnestly that they are shared with grace, and I’m convinced that the only way to go forward is to deal candidly with “what is.” And it is only fair to you as delegates to give you as clear a lay of the land as possible because you will be making crucial decisions. An officer’s job is to preside; the delegate’s job is to decide. And you have some weighty and possibly historic decisions before you—many overtures and proposals—and most of them revolve around the human sexuality debate. I hope the insight brought from more than 195 meetings will help you gain perspective. And I apologize for the next few minutes because you may feel like a ping-pong ball at an Olympic table tennis match.

My second day in office as vice president of General Synod, I was at Western Theological Seminary, and I ran into an old colleague. We chatted for a time about General Synod. His concluding statement was, “Well, it’s simple. Let each classis or church decide, and the problem is solved.” I was new, really new, but had already learned enough to know that the progressives view that idea as a compromise while the traditionalists view it as capitulation.¹ This can sometimes lead to counter charges of “purist” on the one hand and “nonbiblical” on the other. I believe this is a central issue of our divide and has become tied to our polity debate—but more on the polity later.

This divide has many other breaches and fissures. Progressives say that we must love members of the LGBTQ community, and if you unpack the subtext of the meaning, what is being brought forward is the belief that the only way to truly love this community is to be fully affirming of their lifestyle. Traditionalists contend that love can mean accepting the person but not the lifestyle. The traditionalists emphasize biblical authority while the progressives talk of the Word of God with the motto of reformed and always reforming. And subsequent rebuttals include biblical legalism vs. playing too loose with the authority of Scripture. I could go on, but you’ve probably heard variations of this scenario. Here is what I’ve concluded: our conflict is like two people talking past each other, with one speaking Italian and the other speaking Greek, and expecting to understand each other.

I have heard very few voices from the middle. Some don’t want to engage for fear of what it will do to their congregation. Some are just keeping their heads down and plugging away at ministry. Some serve divided congregations and therefore can’t say much. Some are aware that millennials as a group tend towards the progressive side. And some, in this middle, aren’t sure where they stand on the issue itself. But even in the middle ground, there is still a blue line, like in hockey, that defines the sides so that you operate on one side or the other. Either homosexual activity is a sin or it is not. Even the moderate voices also defined themselves as on one side or the other of this divide.

The human sexuality debate² is also lodged in a polity struggle. There are two things that are so.

The General Synod has certain responsibilities and authorities. These include general superintendence over the whole church,³ doctrine and denominational polity at our seminaries,⁴ and oversight of standards and preparation of ministers.⁵ This is directly from the *Book of Church Order*. 
The classes have certain responsibilities and authorities. These include general supervision over students of theology, examination of students for licensure and ordination, ordination itself, and all other undelegated ecclesial functions.

Our denomination has spent several years adjudicating how these powers interacted. Then the focus shifted to constitutional changes, with progressives asserting that only the BCO can tell us what to do and the traditionalists working to pass BCO amendments. And you know the result, which leaves us in an undefined place, with progressives blocking the two-thirds vote but not having a majority position, and the traditionalists having a significant majority but not the two-thirds needed to enforce. To add to the irony of the situation, the heavier-handed of the amendments (every congregation shall assure) received the higher number of classes’ approval, while the lighter amendment (the marriage liturgy) received fewer classes’ affirmation. When we add the present reality that we will in a few days have a vacancy in our general secretary chair, we are in a tenuous situation. I am worried that into our leadership vacuum much mischief may come. I am also very worried that if the progressives push this issue in practice, without obtaining at least a majority consensus, it will fracture the denomination. I am also worried that the traditionalists will leave, which would decimate the denomination.

And we lack some binding ties. Lutherans have gone through these waters and have suffered significant losses, but they had their liturgy, which is very consonant throughout their denomination, to bind them together. The Presbyterians have had a similar experience, and they have the tie of a very thick book of church order. We might think our Dutch heritage would help, but we are diverse now, and the Dutch have come in very different waves of immigration, anyway. In our history, we have found ways to live through differences and have a wider tent. But if part of our identity, or DNA, or glue, is our ability to accommodate differing points of view, what happens when we can’t accommodate our differences and therefore violate a foundational aspect of our identity? I am truly worried that we will not just split but fragment. Dr. Lynn Japinga, who wrote the book on RCA conflict, recently said, “I don’t know—this just feels different from other conflicts.”

It would be a poignant spiritual irony if this General Synod moves us toward fracture. As a young pastor serving the First Reformed Church of Holland, I realized that our 150th celebration would occur in 1997. So I gathered a committee to begin to think about the impending anniversary and during a brainstorming session suggested we might want to celebrate with our sister church, Pillar Christian Reformed Church (CRC). I was met with stony silence, and then a member stridently said, “We can’t celebrate with them; they aren’t 150 years old because they split from us!” I thought she was joking but was stunned to realize she was serious. Can pain really last generationally that long? Two years ago, I was waiting for worship to start at Graafschap Christian Reformed Church, just miles from here, when a member of my congregation came up to me and said, “I grew up just a few blocks from here as a kid but have never been inside this church.” I waited for the rest of the story. And he obliged, “Most of the kids in my neighborhood were CRC, and as we walked to school on opposite sides of the street, they’d throw rocks at us RCA kids and tell us we were going to hell.” He paused to gauge my reaction and then said, “Of course, we threw stones back.” First Church spent almost a decade working with Rev. Chris DeVos of Pillar CRC. Pillar got involved in the Ridder initiative and is now an RCA/CRC union church, and it stands as a shining example of what might be in the future denominationally. Do we want to endanger our current RCA and CRCNA mutual ministries, which are too many to enumerate? Do we want to add another split that will be felt for generations to come?

Another spiritual irony: we have some great mission partners in Italy called the Waldensians. Tim and JJ TenClay are RCA missionaries partnering with them in Sicily.
In connecting with this mission in Italy, I also had the honor of being in the front row during the weekly audience of Pope Francis. When I was introduced, I said to His Holiness that I’d been asked by several commissions of our General Synod to celebrate the 500th anniversary of the Reformation, and that I had refused. At that point, I had the curious attention of the pontiff. I continued, “Instead, I will suggest to our commissions that instead of celebrating we would commemorate the anniversary—use this occasion to apologize to our Catholic brothers and sisters for how we have sometimes treated them, use this time to learn from each other and to grow together and to serve together.” Pope Francis was obviously moved, asked me to pray for him, and then embraced me. In North America, we males tend to hug and then get out of it quickly. I started to pull back and realized that he had me in a true embrace and wasn’t letting go. At that point, I was a little overwhelmed. There was something so right about that embrace, and as I’ve had the opportunity to relate this experience to others, they too have been deeply moved. Missiologists estimate that there are 38,000 protestant denominations in our world. Do we want to make it 38,001?

So how do we move forward?

Ross Douthat has an insightful book called *Bad Religion: How We Became a Nation of Heretics*. He documents in great detail the recent history of the church in North America. His main hypothesis is that the church loses ground and even disintegrates as it accommodates the culture and gains ground and transforms culture when it maintains its biblical grounding. I’ve heard some say that the age of denominations was passed, to be replaced by networks and affiliations. *Hesed* is a Hebrew word, and it is stunning how often it appears in the Old Testament. We don’t catch its import in the English translations because *hesed* is translated in various ways—as mercy, love, faithfulness, etc. It is the concept of covenant love that permeates the Old Testament, God’s covenant love toward us and our call to live in covenant with each other. And the New Testament trumpets the same message throughout. Jesus proclaims in the shadow of the cross, “This cup that is poured out for you is the new covenant in my blood.” For me, a network or an affiliation is an accommodation to culture. Our theology is covenant, we make vows that are covenant, and this covenant community called the Reformed Church in America has blessed the world. There is nothing sacred per se about the Reformed Church in America or any denomination, and Christ’s kingdom would still advance without the RCA, but …

We are like the tribe of Judah, one of the least of the denominations, but have impacted our world for Christ in stunning ways, disproportionate to our size. When China descended into Communism, most missiologists agreed that the newly planted infant church in China was not strong enough to survive. A few years ago, I did a funeral for Jeane Walvoord, who was a mission nurse and fled for her life out of China. When we did get a chance, decades later, to look back into China, we discovered millions of Christians. The Presbyterian Church of South Korea was founded by New Brunswick Theological Seminary graduate H. G. Underwood and now has almost 3 million members. More than 80 years ago, John and Mabel Kempers left to do mission work in the southernmost state of Mexico. Now there are more than 1 million Christians in the National Presbyterian Church in Chiapas, and they are a sister denomination to us, no longer our mission. It would be hard to calculate how many people came to Christ through the work of the Scudder family in India, and Dr. Ida Scudder is the third most famous and respected name in India. And if you are saying numbers aren’t everything, I agree and say it is also hard to calculate the impact of our medical mission in the Middle East. Doug Leonard, now our head of missions, heard about Secretary of State John Kerry’s meeting with the King of Bahrain. Mr. Kerry greeted the king and gave thanks that the United States–Bahrain friendship has blossomed over the 45-year history between the U.S. government and Bahrain. (The U.S. opened its embassy in Bahrain in 1971.) But the king corrected Secretary Kerry and said that Bahrain’s relationship with America started more than 100 years ago in 1890, when missionaries from the Reformed
Church in America came to Bahrain and established the American Mission Hospital. The RCA and their medical mission were the reason Bahrain was friends with the United States. The RCA missionaries came before there was oil and before there was anything and cared for us, said the king.

How precious is trust and respect in the Middle East? And the RCA has both in amazing measure. I know you heard this from our general secretary, but it was worth repeating.

There is something in our corporate DNA, this sharing of the gospel in word and deed that has profoundly impacted our world. Do we really want to give up this heritage, which I believe is an ongoing call from our God? There is an addendum to this address, a report from Doug Leonard that outlines the ongoing mission and evangelism work of the RCA. Hundreds of thousands of people came to Christ just this past year through the RCA and its global mission partners. Do we really want to turn our back on this vital mission movement?

I propose that we move toward mission and engage our emerging leaders in mission.

Millennials:

- Tend to have a global perspective and often have had opportunities to do short-term mission work or study abroad.
- Tend to view faith not so much as a content transfer but as chance to make a difference.
- Are looking for opportunities to serve abroad.

And I propose we challenge ourselves as a denomination to change the norm concerning the frequency of gap-year mission service among RCA young adults. Gap years can be post–high school, post-college, pre–graduate school, or before starting a career.

P-2


1. This falls within the current Transformed & Transforming initiatives and will be run by General Synod staff, specifically under the direction of the Global Mission team.
2. RCA missionaries and mission personnel have already developed and will continue to develop job descriptions and ministry opportunities across the globe.
3. It is requested that RCA churches and classes help recruit young adults for these opportunities.
4. RCA churches and classes are invited to think creatively about ways of sending, funding, and supporting the change of this corporate norm for the sake of the kingdom.

I have committed to raising $50,000 towards this goal, with $34,000 committed already. I propose that we add assessment monies of 53 cents per member.

It will take creative work to change the norm. And it will take more than this program and funding, which are only meant to jumpstart our efforts. But our God is a creative God. My own daughter, Stephanie, would have been a potential candidate for one of these gap-year positions. She has just graduated from college with a major in English and a minor...
in Italian. And in God’s providence, she has received an internship and will be teaching English as a second language in Milan, Italy, next year. She will be connected with our mission partners at the Evangelical Waldensian Church, and she is already connected with Tim and JJ TenClay. I trust she will serve well; I trust she will come home transformed. It will take other creative ways for consistories, churches, and individuals to help change this norm and send increasing numbers into mission. In Steph’s case, the internship is paid by another agency, but the Waldensians will get a mission volunteer, she will come home promoting missions, and my wife and I get to pay for the plane tickets. Did I mention the RCA gets a free missions volunteer?

Elisha Nykamp is a Hope College senior, grandson of the Revs. Bob Nykamp and Cecil Martens. He wants to go into the Peace Corps after he graduates. There is nothing wrong with the Peace Corps, but this kid is dripping with RCA DNA. We need to send him into mission. We need to get ahead of this wave of young people desiring to serve abroad and enlist the talents, energy, and abilities of our young people in mission.

And when our young people return, they will:

- Be avid supporters and promoters of global mission.
- Understand the gospel in a richer way by seeing it from the perspective of another culture.
- View their communities as a mission field.
- Return transformed.

This proposal engages the three prongs of Transformed & Transforming: discipleship, leadership, and mission.

Not everyone can go abroad, but the mission field is coming to us. We can love the stranger and alien in our midst. The Arizona Republic featured an article this fall that came to the surprising conclusion that Sioux Center, Iowa, was a place that warmly welcomed immigrants and did so out of conservative religious values. This is not taking a political side but showing Christian hospitality. I will be baptizing a man brought up Muslim who, with his family, spent seven years in a refugee camp and now lives in Holland, where he was resettled by our church and community. And any First Church member will tell you that we were compelled by the love of Christ and ended up being very blessed to serve in this way.

I concur with the Commission on Christian Action recommendation concerning refugee resettlement and urge an affirmative vote.

If we can cross cultures so well, we can do better bridging across our differences. Talking, discussing, and communicating is simply a part of being a covenant people. Therefore, I also propose the following.

P-3
To urge every church in the RCA to use the three-part video series and discussion guide on the RCA website entitled, “A Light to My Path: Interpreting Scripture as Reformed Christians.”

General Synod 2016 asked that a resource be developed by the General Synod Council (GSC) for the use of the wider church in reading Scripture. Last fall, the GSC and the commissions beta tested this resource and gave input; Rev. Dr. Todd Billings has given us an excellent tool. It is a three-part video series with a study guide, is available online, and is free. I fully support, concur with, and urge approval of our general secretary’s proposal that
we talk together over this next year. And I suggest this resource can be used as part of this crucial discussion. I note this resource has been delivered a year early, and did I mention that it is *free*?

I also present another proposal that might get me in hot water but integrity of leadership compels me to add.

P-4
To direct the General Synod Council to send two of its members as well as two additional RCA members to meet with the Pastoral Formation Coordinating Committee (PFCC) at one of the PFCC’s stated meetings to discuss and clarify the potential migration and redefinition of the Certificate of Fitness for Ministry to a certificate of academic readiness, and to report back to General Synod 2018.

The Certificate of Fitness for Ministry has functioned as a keystone of our ordination process. This potential redefinition as certificate of academic readiness is already being discussed by all three of our certifying agents. This has ramifications for our human sexuality conflict and the subsequent polity conflict between General Synod oversight and classis ordination authority. Beyond our conflict, this possible change has a significant impact on our entire leadership development system. Let’s name this as an important area of discernment and get the right people at the table to have this important discussion. I suggest that the Pastoral Formation Coordinating Committee would be the right table for this discussion. President of New Brunswick Theological Seminary Gregg Mast, president of Western Theological Seminary Tim Brown, executive director of the Ministerial Formation Certification Agency Cornelis Kors, and chair of the PFCC Chad Pierce welcome this wider discussion and agree that it is timely and important. They are open to guests coming to their stated PFCC meeting after the first of the year. Adding guests to a stated meeting makes this cost neutral.

I delineated the complex conflict that is before us. I do *not* believe that having tough discussions means that we are failing. Sometimes it means we care enough to be upset. The opposite of love is not anger but apathy. In doing marriage counseling, I don’t worry when voices are raised; I worry when they are very quiet or seem resigned. I’ve heard anger throughout the RCA, and that’s okay. Families need to fight in ways that are fair. We have judicatories and checks and balances within our polity, and this is wise. They take time and are often cumbersome, even tiring. This is also wise. And in this coming year, especially with our vacancy and interim while it is filled, I propose we make the following commitment.

P-5
To urge all RCA assemblies and other bodies and all RCA members to maintain our covenant bonds with each other, especially with regard to the conflict over human sexuality, and further, to refrain from pushing the boundaries around the human sexuality conflict and to not leave the denomination, instead focusing on our God-given mission.

Transformed & Transforming has gained incredible traction. We are just four years into this 15-year goal, and 498 of our congregations are in some way involved. That is wonderfully crazy and stunning news. We *are* being transformed, and emerging leaders are being trained, utilized, and engaged. Congregations are engaging in community outreach. Leaders are learning from each other in networks and community. The Ridder Church Renewal process is transforming congregational leaders. We have an incredibly talented, gifted, and hard-working staff that will continue this momentum. Tom De Vries gave you the metrics and specifics. I will affirm that he is not exaggerating; I’ve seen it out in the church in real life.
Last year, the GSC received a report that 48 percent of our congregations had attendance increases in either worship or membership. Most mainline denominations would be thrilled to have their percentage of membership loss only be in single digits. And here we stand on the verge of a turnaround, the first mainline since 1968 to come close to an increase. The Council for Hispanic Ministries alone wants to plant 50 churches in the next five years. I’ve met with them, and seeing their passion and their prayer resolve, I know they will by God’s grace.

I do not want to pass on a split with its consequent pain that my children and grandchildren will bear the scars of for another 150 years. I do not want stones thrown at them, nor for them to throw stones. I do know that Jesus shares his heart in John 17 and prays that we “all may be one.” I know that there were hundreds of thousands of people who came to know our Jesus last year through the missions and ministries of the RCA. So I speak to you, the Reverend General Synod of 2017: we can be just another denomination in North America that has fractured over the human sexuality issue—or we might be the denomination that leads the way in change, transformation, mission, and revitalization in North America. Jesus said, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matthew 28:18-20). I believe our mission is greater than our conflict.

Soli Deo gloria.

Upon recommendation of the Committee of Reference, P-2, P-3, P-4 and P-5 were referred to the Advisory Committee on Overtures and New Business for consideration. See p. 164 for the resulting recommendation regarding P-2, R 17-32. See p. 164 for the resulting recommendation regarding P-3, R 17-33. See p. 146 for the resulting recommendation regarding P-4, R 17-22. See p. 165 for the resulting recommendations regarding P-5, R 17-34 and R 17-35.

1 Describing the “sides” is a challenge. I have picked progressive/traditional and realize that some progressives will say they have deep traditions and vice versa. But this still seems less pejorative than conservative/liberal or left/right, terms are more commonly used in political divides, from which I hope we can keep distance.

2 A member of Room for All (RfA) asked that the term “human sexuality issue” not be used. This person’s comment was “I am not an issue,” so I have chosen to call this a debate or conflict.

3 Book of Church Order (BCO) Chapter 1, Part IV, Article 2, Section 1 (2016 edition, p. 65). “The General Synod shall exercise a general superintendence over the interests and concerns of the whole church.”

4 BCO Chapter 1, Part IV, Article 2, Section 7 (2016 edition, p. 66). “The General Synod shall have original authority over all matters pertaining to doctrine and denominational polity as they relate to the theological seminaries of the Reformed Church.”

5 BCO Chapter 1, Part IV, Article 2, Section 8 (2016 edition, p. 66). “The General Synod shall exercise responsibility in the oversight of standards for the preparation of candidates for the ministry of Word and sacrament.”

6 BCO Chapter 1, Part II, Article 2, Section 7 (2016 edition, p. 30). “The classis shall exercise a general supervision over all students of theology subject to its jurisdiction.”

7 BCO Chapter 1, Part II, Article 2, Section 8 (2016 edition, p. 30). “The classis shall examine students of theology for licensure, and licensed candidates for the ministry for ordination.”

8 BCO Chapter 1, Part II Article 2, Section 9 (2016 edition, p. 30). “The classis shall ordain, install, commission, transfer, suspend, depose, declare demitted, declare inactive, and declare retired ministers.”
REPORT OF THE PRESIDENT

BKO Chapter 1, Part II, Article 2, Section 11 (2016 edition, p. 30). “The classis shall exercise all ecclesiastical functions in accord with the Government of the Reformed Church in America which are not specifically delegated to other assemblies.”


The Waldensians are a pre-Reformation group that wanted to read Scripture and got in trouble with the pope. They have suffered much through their history. When the Reformation happened they decided to join in the Reformation. They have a vibrant ministry to those who are on the margins of society because they easily relate.

I later learned the commissions were planning on commemorating rather than celebrating, which was wonderful news. The Holland 500th committee and the Classis of Southwest Michigan are both engaged in commemoration planning with the Catholic Church, a wonderful, ecumenical, grassroots groundswell. I’m sure there are other similar efforts.


Special thanks to Ken Neevel and the development staff for their great work.


Specific information is being masked as the man’s relatives back home are currently in danger from a terrorist group.

PFCC membership: Chad Pierce (moderator), Tim Brown, Miriam Barnes, Jaeseung Cha, Cornelis Kors, Ken Eriks (staff), Eun Jae Joo, Gregg Mast, Carmen Means, Alvin Padilla, and Cora Taitt.

ADDENDUM: YOUNG ADULT MISSION PRESIDENTIAL PROPOSAL

Goal: To change the norm concerning frequency of young adult significant (longer-term) mission service in the RCA.

Rationale: Young adults are not connecting or staying connected with the church. At the same time, our young people of faith tend to view faith not as a content dump but as a chance to make a difference. Young people tend to be more global in their thinking and tend to have experienced study abroad or international short-term mission trips.

Transformed & Transforming (the RCA’s 15-year goal) has three initiatives:

1. To be transformed so that we can be transforming agents
2. To be engaged in mission, locally and globally
3. To develop emerging leaders (read: young people)

Sending our young people abroad for a significant period of mission service advances all three initiatives.

Proposal: Send 20 young adults abroad in this next year, during a “break” season in their lives, to connect and serve with our missionaries and mission partners.

Vision: Imagine 20 students sent into mission this year. Imagine 40 the next and 80 the next. Imagine churches sending their young people into mission and receiving them back as fired-up agents of local mission and champions of global mission. Imagine the fishing pond for long-term RCA mission, with young people who have “been there” and understand the
blessings and challenges of service. Imagine churches, missionaries, and mission partners across the globe creatively discovering new ways to support these young missionaries through tent-making, internships, and corporate partnerships. Imagine hundreds of young people sent annually into mission service. Imagine the vitality for the church at home and abroad.

**Narrative:** RCA Volunteer Engagement already engages in this process and is equipped to run this program as an initiative of Transformed & Transforming. With some extra funding, this program can launch with significant momentum.

We *cannot* afford to miss this opportunity. Many of our young people are already signing up to serve abroad with parachurch organizations and various NGOs. We would be remiss not to be in front of this wave of service and offer significant opportunities through the RCA. Our mission history is significant and rich. *Now* is the time to seek God and paint a new chapter of mission history and service.

**Need:** There are three opportunities for contribution:

1. **Pray.** This proposal grows out of prayer and will avail little unless we seek God’s face in our desire to serve him.
2. **Seek young people to serve.** Churches know their young people and the seasons of their lives and inclinations of their hearts. Please speak with, encourage, and nominate young people for service.
3. **Help raise $50,000 over the next two years.** Churches and individuals will be asked to help raise $50,000 to be given during the next two years to help jumpstart this new norm of mission service.

To change a norm is an audacious goal. We may not be like Mormons and mandate two years of mission service. But we can change this norm, help change our young people from spectators into owners, and continue to be the little denomination that makes a lion’s share contribution in global missions. After all, we do follow the Lion of Judah.

**ADDENDUM: LETTER FROM DIRECTOR OF GLOBAL MISSION**

June 9, 2017

Dear friends,

We are living through the greatest coming to Christ in the history of Christianity. Throughout Asia, Africa, and Latin America about 100,000 people come to Christ every day. That means that every two days the number of people coming to Christ in the world exceeds the whole membership of the RCA. This global movement of growth in the body of Christ urgently needs trained leaders, pastors, church planting support, Bible translation, and Bible and theological training.

Through RCA Global Mission, we in the Reformed Church in America get to be a part of this. RCA Global Mission is all of us in every church in the RCA equipping local evangelism and church planting movements and enabling the work of compassion and justice in more than 35 countries.

It’s impossible to count the exact number of people who have given their lives to Christ this year as a result of our work and that of our partners, but we estimate it is hundreds of
thousands of people. The Reformed Church in America is small, but we don’t have to be big to have a big impact.

Consider this: the RCA has about 1,000 churches. Over the next three years RCA Global Mission is committing to planting another 1,000 churches globally, doubling our kingdom impact. With partners around the world, we will support local church planting movements in Brazil, Nicaragua, the Dominican Republic, Peru, India, Kenya, Ethiopia, Uganda, Mozambique, Tanzania, the Netherlands, Hungary, Turkey, Myanmar, Thailand, China, Japan, Cambodia, and other countries.

Bringing the gospel to the nations goes hand in hand with projects of compassion. We are helping refugees to resettle, giving food aid to families who are living in camps, and counseling refugees in need of trauma healing. We are contributing to the empowerment of women in India, working with partners to provide literacy education, entrepreneurship training, and protection from domestic abuse. We are translating the Bible into many languages and distributing audio Scripture.

This is an exciting and wonderful record. It is a blessed record. And let me tell you, we have all accomplished this together. Stay with us for the rest of this journey!

Thank you for your support! You make this all possible.

Bless you,
Doug Leonard, director of RCA Global Mission