

Do You Hear My Voice Now?

<https://www.doyouhearmyvoicenow.com/my-voice-spiritual-abuse>

When Mark's story first became known to Do You Hear My Voice Now, it's said, it's hard to believe?

How does a son of a GARBC Baptist Pastor / Missionary go from faithfully serving in his dad's church for decades to getting kicked out for ... "Questioning the pastors and following the Bible about being a watchman" ... to where 17 years later to visiting the church to recall fond memories of his dad who died and his son Jonathan who was raised in the church and died ... to getting the police called on him and then a threatening letter of lawsuit and legal action against him from the three deacons that Mark doesn't even know?

What does the pastor Dale Williams have to hide? What is his greatest fear? Is he fearful of the truth getting out where he contributed to another pastor hiding sexual abuse of a young girl and his possible contribution to the suicide death of Jonathan, one of the young people that Dale was a pastors over for years?

Are there other things that Dale is running / hiding from? Dale does have a long history of being able to manipulate people to do his dirty work like his associate pastor Ken Boersma and a member of Police Chief Doug Riner and now three business leaders.

Will anyone in the church, will any past members, any pastors stand up and seek the truth ... or ... will all those Christians put their heads in the sand and allow Mark's wife and children continue to suffer from what Dale and those who are seduced by him to do?

The Bible is pretty clear about public sin and how to call it out as a warning to others to not to sin. When Christians, pastors ... the church doesn't do its job ... well ... don't be upset when the press gets involved and tells that full story that should have been told decades ago.

For this journey of spiritual abuse ...

let's start off with the latest and move toward the beginning in 2004.

Before we get started, though, let's ask some questions.

- **Have you ever experienced where the abuser and those around the abuser want to know the motivation behind bringing something up?**
 - One of the classic moves of the abuser is to deflect from their abuse. Like a great magician, use the slight of hand to distract or use any of the [9 D's](#). A great response to the abuser on this is "What was your motivation for abusing the person in the first place?" 😊
 - What abusers hope that everyone doesn't realize is that [sexual and spiritual abusers](#) almost never abuse one person. They continue to abuse people, especially children until they are stopped.
 - So ... the number one motivation is not only to stop Pastor Dale Willaims and those he leads from abusing others, but also to stop other pastors, deacons, and others in church authority from abusing people.
- **Do you find it interesting that so much of the abuse happens from white males over 50 years old?**
 - Why? Great question. It seems that just like sexual abusers who are the CWM50+ "Christian White Male over 50 years old" those who spiritually abuse are the same as the sexual abuser. They are really scared little men who fear being discovered for who they are.
- **Do you find it interesting how the pastor / CWM50+ often do "hit and runs" where they won't respond, won't be in conversation, but will seek to get the law and police to protect them?**
 - In this "case study," you'll find it interesting that Dale Williams uses other men to do his dirty work, just like he did 20 years ago. He got

his associate pastor to press things hard, a police Chief of Winfield, Illinois, and his deacons to do their dirty work.

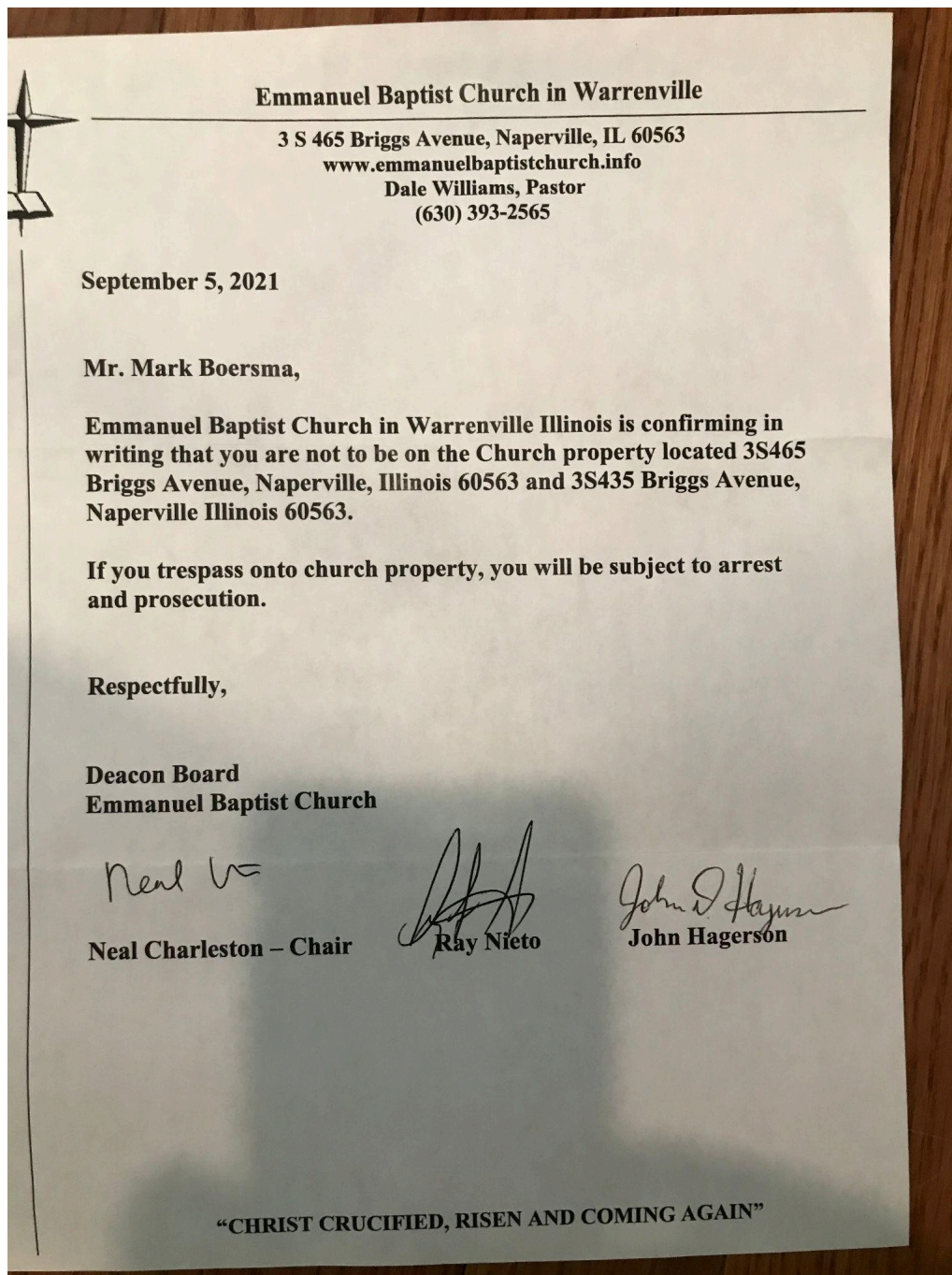
- **Why do pastors / CWM50+ try to huddle together and all go silent?**

Why do they fear answering questions?

- Are they all involved in some type of abuse? Are some involved in sexual abuse while others are involved in spiritual abuse of authority, emotional abuse, relational abuse ... etc?

What does the church / Christian community do when a pastor is angry, bitter and vindictive over 17 years after he spiritually / emotionally crucifies one of his members? The answer? NOTHING!!!

This is a very interesting story. In this letter, Pastor Dale Williams was able to avoid having his fingerprints on anything. And the three deacons have never talked with Mark Boersma, whom they threaten with arrest and prosecution?



Previous associate Pastor Ken Boersma called Dale about this, and Dale gave him a very convincing story about a threatening email to Chief Riner. Still, when asked to produce that email, there was a story change, and Ken Boersma gladly accepted the new story.

Mark isn't angry at Dale or the three goofball deacons, Neal Charleson, Ray Nieto or John Hagerson. Did they think about their actions and the harm it could bring to the wife, children and grandchildren of Mark?

Think about it. What if ... all three of those guys had a certified letter sent to their homes or places of employment threatening legal action for what they did. Neal is a **CPA**, and works and is a **Vice President, Controller at Aria Care Partners as a remote worker**. Let's put aside the fact that Neal, as a chairman of the deacon board so he's a professing believer ... you would think that as a CPA he would have enough sense to maybe not do something like this without thinking of the implications and checking the facts ... following the Biblical process.

If Neal is this reckless as a leader in a church, the chairman of the deacon board, well ... What does that say about the risk he may be to a company? Did Dale Williams, as a pastor, consider the career / financial risks that he put his deacons in when he asked them to do what they did?

Aria Care Partners

201 West North Ave, West Chicago, IL 60185

Linked In Profile: <https://www.linkedin.com/in/neal-charleston-cpa-31b17428/>

Corporate Headquarters

8500 West 110th Street. Suite 260

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66210-1892

(877) 674-1211

John Griscavage ~ CEO

What would Neal do if a reporter or the press were to approach him at work or at his home, in front of his wife, children, family and serve him a certified letter being notified that he was part of a lawsuit? What if this became a regional or national story about how pastors and church leaders cover up sin and abuse and he's a part of it. Think about it. The guy is a CPA so he's familiar with the law.

Would that put his job at risk? Would that put him and the company he works for at risk business wise? The press is not so friendly with pastors / spiritual leaders who are abusive and then try to cover it up. Especially if they are white males, over 50 years old who are in power. If you look at Neal's work history, it seems like the guy has had a hard time keeping a job.

What about Ray Nieto? Should he have known better? Well ... he's an Information System Security Officer at the Social Security Administration. So ... he's safe because he works for the government and it seems that government employees can be reckless and abusive and get away with it.

Or ... can they? It seems that the white male, over 50 years old ... those who abuse and protect abusers ... well ... They only fear one thing. They fear being exposed for who they really are.

Ray Nieto
Social Security Office
1325 N Lake St, Aurora, IL 60506
Linked In: <https://www.linkedin.com/in/ray-nieto-6a4a8630/>
Commissioner Frank Bisignano

And what about John Hagerson? Now John is an interesting guy. John is a CFA ~ Certified Financial Advisor and used to work at AWANA Clubs International so he's a really Christian guy and really knows the Bible, at least one would think, working at AWANA.

John Hagerson
First Trust Portfolios L.P.
120 E Liberty Drive, Suite 400, Wheaton, IL 60187
CEO, James "Jim" Bowen

After Jonathan Boersma's death on June 17th, 2020, Pastor Dale Williams admitted to talking with other pastors about the situation with Mark without Mark present or even knowing there was a conversation behind his back. Pastor Williams referred to this as "pastoral consideration" and said that it was common to do this. One of those [conversations was with Pastor Caleb Counterman](#), which connected directly to the sexual abuse of one of the members of Caleb's church.

Caleb directly referred to the conversation with Dale as a justification as to why the sexual abuse of Rosanna Boersma (Ehrler - maiden name) conversation should be avoided. Is Dale Williams hoping this information will not get back to his three deacons and/or the church as a whole or the GARBC, the church association that Dale has participated in his entire life?



Emmanuel Baptist Church IN WARRENVILLE

3 S 465 Briggs Avenue, Naperville, IL 60563
Dale Williams, Senior Pastor Ken Boersma, Associate Pastor
(630) 393-2565

February 25, 2004

Dear Member(s) of Emmanuel:

It is necessary for us to call a meeting of the adult membership, (16 years of age and older can vote), of our church to help resolve a dispute that we have been unable to settle to this point. Because we are a church family and because, like any family, churches sometimes have unresolved problems, the Bible directs us to tell it to the church. We are also directed to do the same in our church Constitution.

We are asking each member to prioritize participating in helping our church body come to some conclusions regarding some serious charges that have been brought against church leadership by Mark Boersma and subsequently serious charges made against Mark by the Disciplinary Committee for his conduct relating to this matter. Please help us through this difficult matter so that we may arrive at a God-honoring conclusion. Please join us in prayer to that end.

We are calling for this Special Business Meeting on Saturday night, March 13, 2004, at 6:00 p.m. We will meet in the church auditorium. Please be prepared for what could be a lengthy meeting. We would advise those with smaller children to provide for childcare at home.

Thank you in advance for making every effort to be present and participate in this important meeting.

The Discipline Committee
(Pastors and Deacons)

"CHRIST CRUCIFIED, RISEN AND COMING AGAIN"



Emmanuel Baptist Church IN WARRENVILLE

3 S 465 Briggs Avenue, Naperville, IL 60563
Dale Williams, Senior Pastor Ken Boersma, Associate Pastor
(630) 393-2565

February 25, 2004

Dear Mark,

We find you guilty of being in contempt of the Disciplinary committee by not communicating to this committee your decision to either:

1. Disagree with the findings of this committee and quietly withdraw from this fellowship and seek to join yourself to another Bible believing church and become actively involved in that church.
2. Accept the findings of this committee and re-unite with this body of believers and become actively involved in the ministry here at Emmanuel Baptist Church, as you once were a number of years ago.

We also find you guilty of engaging in propaganda and disturbing the peace and interrupting the work of the church with the use of slander and falsehood; and not accepting voted action of the church, as well as going against leadership in the church. We cite you for behaving in a way contrary to the covenant, principles, and practices of this Baptist Church. We have called for a church meeting to address these matters on March 13, 2004 at 6:00 p.m. We have chosen not to compile the documentation, which you requested.

Sincerely,

Dale Williams
Pastor

Michael Taves
Deacon

Peter Johnson
Deacon

Ken Boersma
Pastor

Ralph Boersma
Deacon

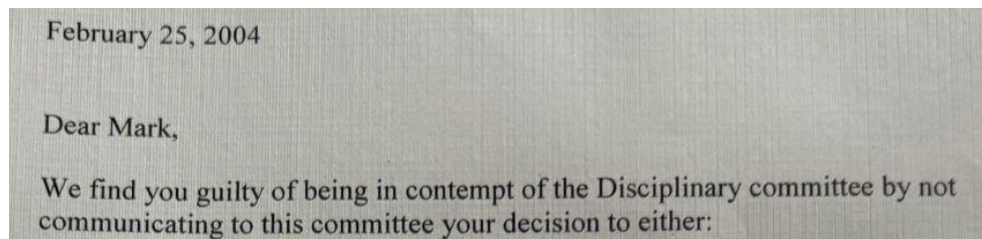
"CHRIST CRUCIFIED, RISEN AND COMING AGAIN"

Dale is an interesting character. Before the meeting with the church Dale approached Mark and said **“If you withdraw your charges, we’ll withdraw ours?”**

It’s sad but very clear that Dale didn’t have the conviction that Mark had sin, that Mark had that Dale and Ken had sinned.

It’s always fascinating when those who are guilty work to get out in front of things and bring charges against those they have sinned against and then accuse them of the very sins / crimes they have committed.

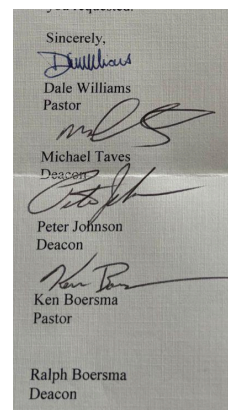
Looking closer at the letter sent to the church, you’ll notice that Ralph Boersma didn’t sign it. He refused to sign it because he said he didn’t agree with the action being taken, yet... they included his name on there anyway.



February 25, 2004

Dear Mark,

We find you guilty of being in contempt of the Disciplinary committee by not communicating to this committee your decision to either:



Sincerely,
Dale Williams
Pastor

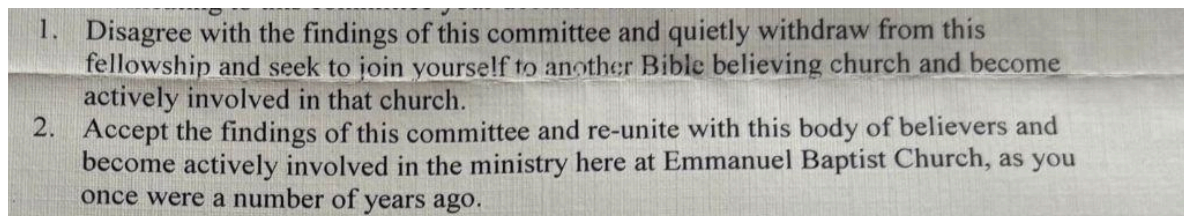
Michael Taves
Deacon

Peter Johnson
Deacon

Ken Boersma
Pastor

Ralph Boersma
Deacon

It’s interesting, isn’t it, that they use legal terms like “contempt” by not making one of two choices that this man-made committee made up. Mark Boersma “invoked” his right in Matthew 18, as Paul did as a Greek citizen, to be heard by the entire church body.

- 
1. Disagree with the findings of this committee and quietly withdraw from this fellowship and seek to join yourself to another Bible believing church and become actively involved in that church.
 2. Accept the findings of this committee and re-unite with this body of believers and become actively involved in the ministry here at Emmanuel Baptist Church, as you once were a number of years ago.

Mark accused the pastor's staff of abusing their spiritual authority in the letter to the church. Could Mark sue the pastoral staff, the deacons, and the church for slander? Dale seems to have anticipated that this may come up again and has planned for the occasion by keeping a locked box in his office all these years with the evidence he has decided to keep, which he believes proves his case.

We also find you guilty of engaging in propaganda and disturbing the peace and interrupting the work of the church with the use of slander and falsehood; and not

Now ... just in case the above charge doesn't work then they are taking a page out of Russia and China on Mark being guilty of "engaging in **propaganda** and **disturbing the peace** AND "**interrupting the work of the church**" through "**the use of slander and falsehood**".

Wow ... this is Mark Boersma; he's one dangerous dude. I mean, if there were death through crucifixion, the charges alone against Mark would have led to a death sentence through crucifixion.

interrupting the work of the church with the use of slander and falsehood; and not accepting voted action of the church, as well as going against leadership in the church. We also find you guilty of engaging in propaganda and disturbing the peace and interrupting the work of the church with the use of slander and falsehood; and not

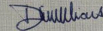
Now if the above isn't enough ... which it should be, then let's throw in "**not accepting the voted action of the church**"... and, while we're at it "**going against leadership in the church**."

Hmmm ... the church hadn't voted on anything yet. Unless, of course, Dale means that the church had voted on the constitution before Dale was ever at the church and wasn't a part of the church at that time, but Pastor Ralph Boersma was, as was Mark Boersma, one of the church's founding members.

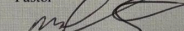
While Dale may have no problem putting the Ralph Beersma, man-made constitution, above the Bible, the founding pastor was unwilling to do that.

We cite you for behaving in a way contrary to the covenant, principles, and practices of this Baptist Church. We have called for a church meeting to address these matters on March 13, 2004 at 6:00 p.m. We have chosen not to compile the documentation, which you requested.

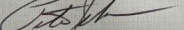
Sincerely,



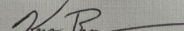
Dale Williams
Pastor



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Deacon



Peter Johnson
Deacon



Ken Boersma
Pastor

Ralph Boersma
Deacon

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~ [click here](#) ~ for the original document.

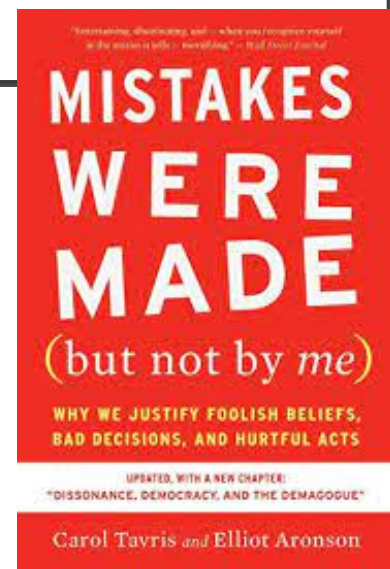
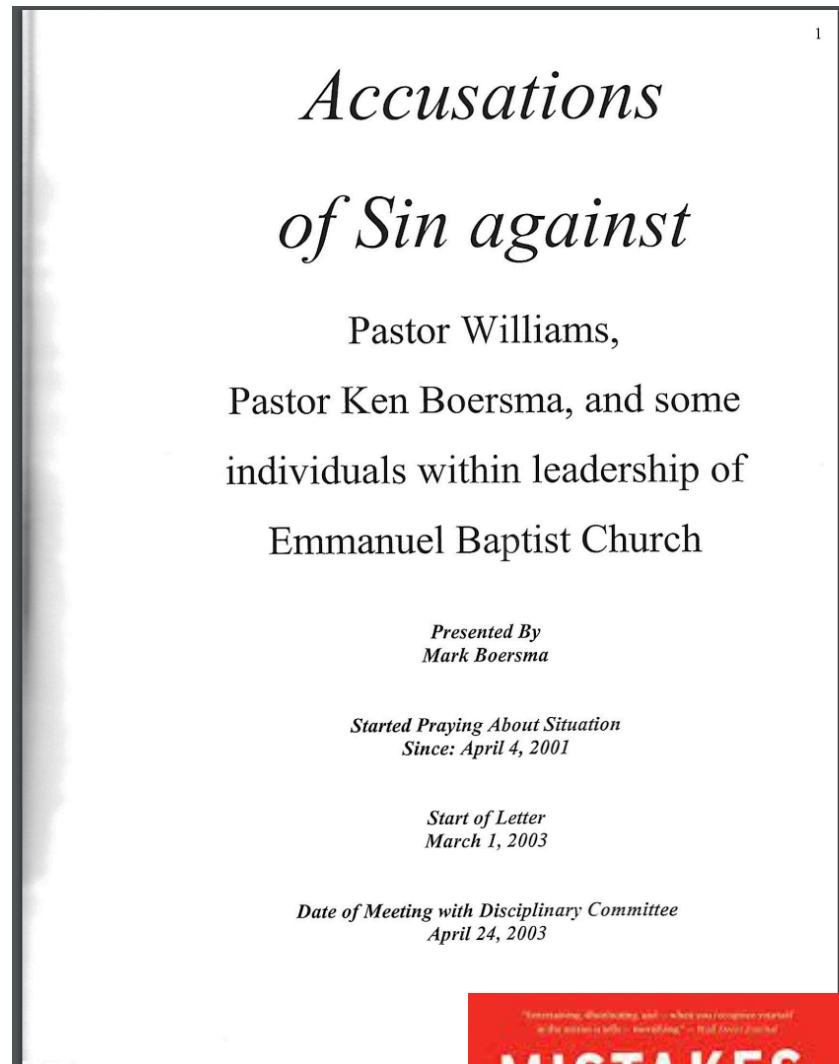
Here is an interesting question ... **“If there was something you believed to be true but wasn’t, would you want to know it?”**

Many people, especially pastors, will say they want to know they were wrong, but the evidence from many sources reveals a very different story.

The book *Mistakes Were Made (but not by Me)* is one very few pastors or those in spiritual leadership will read. Why?

Well, read the book yourself. Also, read this 39-page document, shared with leadership but only some of the congregation for over twenty years. Now ... it’s available for everyone to see.

Interestingly, Dale Williams and Ken Boersma worked closely together and brought in Chief Riner to give the whole thing credibility and give themselves a cover. You know ... a lot like what is done in Washington, D.C. It’s not just the corrupt government but pastors and churches as well.



What's interesting is that Dale Williams confessed to Mark Boersma 17 years after the event, and he talked to a pastor of a church that the Boersmas attended after Mark was kicked out of Emmanuel.

What triggered the question for Dale in the first place? It was the suicide death of Jonathan Boersma on June 17th, 2020. The pastor Dale talked to was the last pastor of the church that Jonathan regularly attended. So, based on Dale's confession, he did something that greatly impacted Jonathan as a teenage boy.

You might think that Dale would apologize, but he did not. He said that what he did was regularly done; yes, pastors would call it gossip if it was done against them, but what did Dale call it? Pastoral consideration.

Crazy right!?!? You would think that Ken Boersma, Jonathan's uncle and youth pastor for so many years, would be ... what the _____ and step in seeking to get to the bottom of it, but no, sir.

The story gets far better or worse, depending on how you look at it.

A year before Jonathan's death, Mark and Rosanna found out that Rosanna's father had sexually abused her for over seven years, from the age of 7 to 19 years old. When her parents were confronted, they brought in their pastor, who was part of the same denomination, the GARBC, as Dale Williams and Dale talked with him. That pastor referenced Dale and his conversation, which destroyed the relationship with Rosanna and her parents.

Yes, Dale also called that pastoral consideration as well.

Interestingly, a ghost organization heard about this and highlighted it on their website.

> <https://www.doyouhearmyvoicenow.com/child-sexual-abuse>

Oh ... it still gets better.

Two years after Jonathan's suicide, Mark Boersma was in town and decided to visit the church to heal from the death of his father and the death of his son to remember the many good times and what Dale Williams did. He had the police call, and Mark was removed from the property he had devoted his whole adult life to, which supported Dale Williams and his family financially for Dale's entire adult

life. Dale then had the deacons send Mark a certified letter threatening that if Mark ever set foot on the property again, he would be arrested and prosecuted.

One would think that Ken Boersma would set up and do something as he was the associate pastor at the time ... but ... no, sir. He talked to Dale, and Dale explained that Dale and the deacons did this because of a threatening email that was sent to Doug Riner.

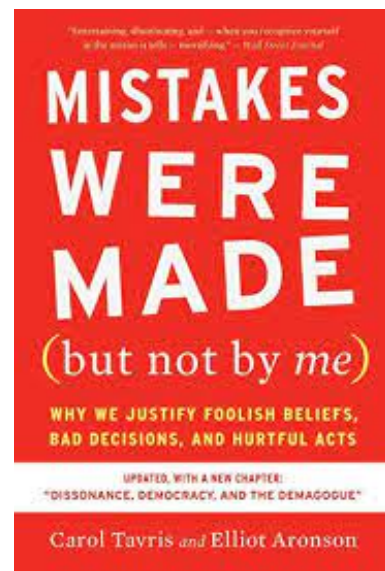
Ken, finally messing around for weeks, pressed Dale to produce the email, but Dale said there was no email. Ken bought into this hook, line, and sinker.

You can't make this stuff up, and Christians don't like messy things, so they will do crazy stuff like "It's been 20 years, just let it go." ... Yet ... Dale hasn't let it go and calls the police in and uses the force of the law and will Ken, the deacons, the GARBC, or any other of Dale's friends call him on it. Nope! Do any of them care about the pain that was caused due to Jonathan's death and Dale's involvement so many years early? Nope.

Will anyone confront Dale about his involvement with someone who protected a sexual abuser of a young 12-year-old girl? Nope.

Ken is interesting. Even though he said he loved the book, it didn't seem to change his mind or actions.

Page 27 ... *"Neuroscientists have shown that these biases in thinking are built into the way the brain processes information ... Drew Westen and his colleagues found that the reasoning areas of the brain virtually shut down when participants were confronted with dissonant information ... "*



What does this mean? It means that if Dale, Ken, or any of the church leaders and/or their families were to read this document, it would likely not change anything.

Page 28 ... *"Indeed, even reading information that goes against your point of view can make you all the more convinced you are right."*

This explains a lot!

It's almost like if someone were to read this and their brains wanted to believe that this was not Dale and Ken but Mark or anyone else, they would somehow find all the evidence they could and ignore the rest. It's like their poor brains would be selective in what they saw, and anything that didn't match, they would somehow twist in their own minds ... and hear something that wasn't said and/or see things that weren't even there and not see the things that are there.

What's the answer?

People like Dale Williams, Ken Boersma, and the deacons seem locked into believing what they want to think, and nothing else matters. But there is something that does matter. What matters to these types of people is what others around them think of them.

They care what their wife thinks of them. They care about what their children and grandchildren think of them. They care about what their friends and the community think of them, and their hope and prayer is that this doesn't get out to those people. The press in small towns, like Warrenville, IL or Morris, IL, also don't like to look into this and report on this as their advertisers ... readers don't want to think this type of thing can happen in their town ... or maybe that's not true.

When Dale & Ken's denomination was asked about the sexual abuse, they said they could not do anything about it unless the pastor (yes, the one who is protecting the sexual abuser of a 12-year-old girl and likely other young girls as well.)

> <https://www.doyouhearmyvoicenow.com/garbc>

No one in the press or the community seems to take on this stuff until one woman has the courage to step up and drive this forward, and by then, the pastor / the men in the church have often abused so many girls you lose count.

It's interesting, isn't it, that the religious leaders of Jesus' day crucified him soon after he had confronted them about how they weren't being honest about money.

Dale's financial compensation his entire life has been based on the church that Ralph Beersma and his family built.

Chief Riner, over the last 20 years, has talked to Mark Boersma many times and has always invited Mark to attend the church and said he was always welcome ... until Pastor Dale decided that he would get the police / legal involved and make sure that Mark would never set foot on the property that he had devoted his whole adult life to and that his dad had built from nothing.

April 24, 2003

Dear Discipline Committee,

This letter and document has been bathed in prayer and waiting on the Lord for over two years. My prayer is that God would be glorified by this and that Holy Spirit would cause repentance and restoration would occur.

I know this is a very long document and there are some of the pieces are separate while others are more tied together. I apologize if things are not clear at times, if there are events which are repeated more than needed, or if there are pieces in this document which should not have been.

Prior to this whole ordeal of presenting to the Deacons, I believed the greatest sin was misleading and deceiving the church on the financial situation of the church and where the church was putting its money. This is the major reason we have decided to modify

our attendance a great deal and there is a great probability we will end up leaving the church.

Over the last two days, it has become apparent to me that there is even a greater sin for which I believe could very well could prevent both men from serving in ministry for some time as they will not be blameless.

1 Timothy 3:2 A bishop then must be blameless, . . .

423 *anepileptos an-ep-eel'-ape-tos*

from 1 (as a negative particle) and a derivative of 1949; TDNT-4:9, 495; adj

AV-blameless 2, unrebukeable 1; 3

1) not apprehended, that cannot be laid hold of

2) that cannot be reprehended, not open to censure, irreproachable

Synonyms for Faultless, Unblamed,

#299, is faultless, without blemish, free from imperfections. It refers especially to character.

#273, is strictly unblamed, one with whom no fault is found. This of course refers particularly to the verdict of others upon one.

#410, designates one against whom there is no accusation, implying not acquittal of charge, but that no charge has been made.

#423, means irreprehensible, designating one who affords nothing upon which an adversary might seize, in order to make a charge against him.

Thank you for taking some of your valuable time to consider these weighty issues.

Sincerely,

Mark Boersma

PS. Sorry that some of this is written in first person and some in third person. I did not have the required time necessary to really get everything all cleaned up.

There's a lot here; obviously, someone invested much time and consideration in this.

When we asked Mark why he didn't get the document out to the entire church, he felt that he didn't want to split the church or harm the members.

But in light of the latest development from Pastor Dale Williams and Ken Boersma's unwillingness or inability to have any influence on the church he grew up in and then played the role of pastor for 10 years and was the most aggressive in getting Mark kicked out of the

church, one would think that Ken could do something, but seems like he has no influence. It's interesting how aggressive Ken can get when he thinks he is harmed, but when he and another pastor harm others, well, "What can he do?"

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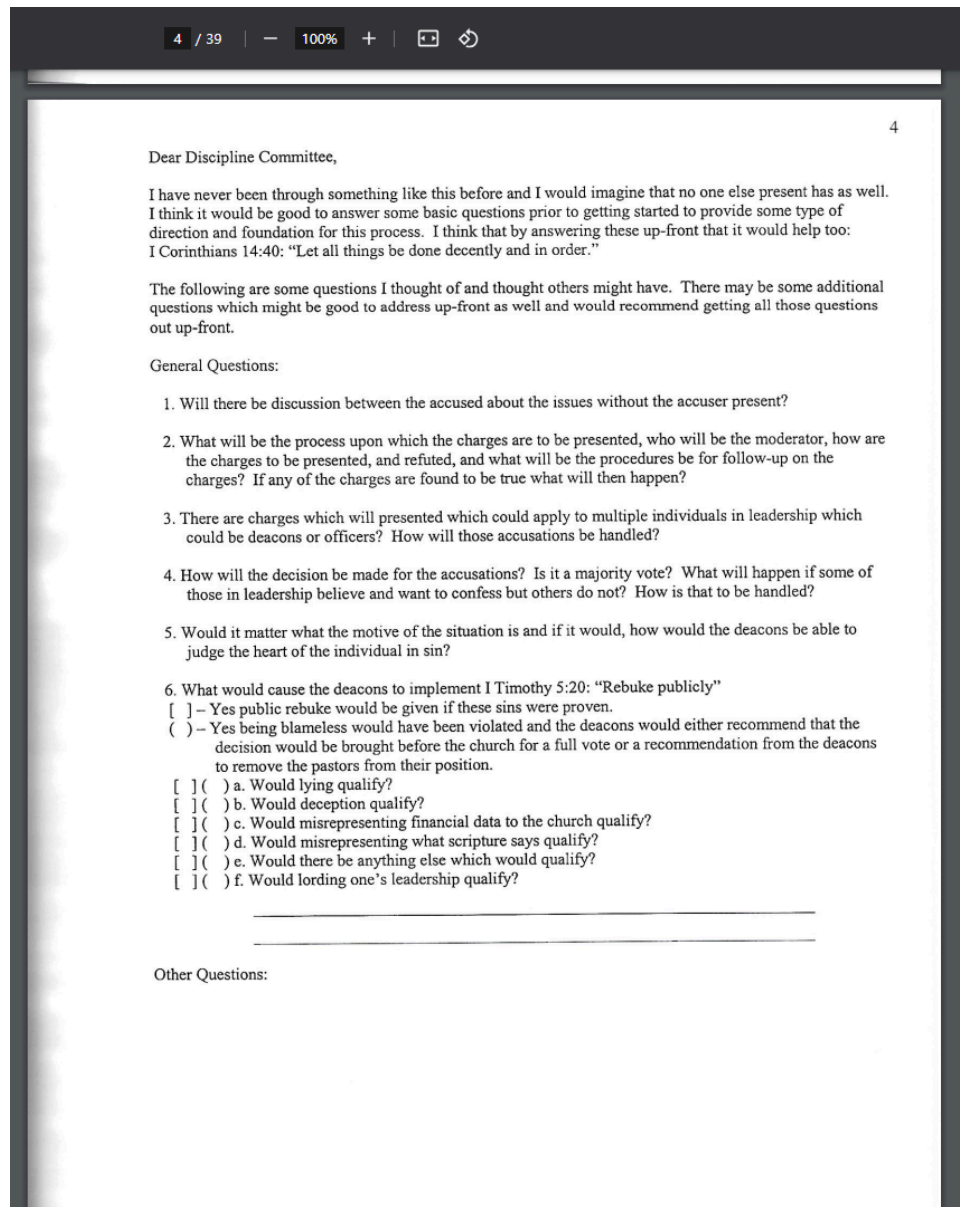
When this document turned up, we asked Mark to re-read it after 20 years and share his thoughts.

Mark smiled as he thought about how he was applying Matthew 18 and bringing charges against Pastor Dale Williams and Ken Boersma.

He asked some great questions ... and you know they were never answered.

What's also interesting is that a week or so before the church discipline meeting, Dale told Mark that if he dropped the charges against them, they would drop charges against Mark.

Isn't it interesting that Mark brought charges against Dale and Ken, and then they kicked him out of the church?



Isn't that how Mark starts? Later in the document, it is established that Dale and Ken had no sin against Mark other than that Ken felt that Mark was prideful.

Ken had no specific situations; he just had a feeling. You can feel the guy's heart if you look at the words when you read this.

(A) This is not a guy going after these guys' heads; it's someone who seems humble and thankful for the influence both of these guys had on his life. The question may be ... "What in the world were Dale and Ken thinking when they read this?"

(B) It is Interesting how many years Mark submitted to Dale and Ken, and they still used that as one of the main reasons they said he was kicked out.

(C) Of the three men on the disciplinary committee, all three had affairs while the discipline was going on or soon after. Two men, Denny Rogers and Ron Delicath, divorced their wives. Pete Johnson was able to reconcile with his wife.

When you read this, you get the feeling that Mark sensed something was very wrong with both Dale and Ken's leadership and that it was also affecting the other men in leadership.

(D) Here, Mark makes it very clear that he is not pushing for either man to be disciplined out of the church, just to get their act together.

(E) Mark is clearly aware of the risks he is taking to do this and clearly lays out his concerns and heart. Why in the world ... Were Dale and Ken unable to see

March 1, 2003 (Date when letter started to be developed after much prayer.)

Dear Emmanuel Leaders,

Greetings from the Lord and may God continue to bless Emmanuel as He has in the past and may God be glorified in all things. The leadership within the church has been a great concern for me for a number of years. I have expressed this a number of times to both pastors and have asked frequently to talk with those in leadership and have not been permitted to do so as a group.

I started praying August 23, 2000 about God's will to change the constitution. I added to that prayer request praying for strong leadership in the church April 4, 2001, wisdom in talking with the deacons April 14, 2001, Pastor Williams and officers May 5, 2001, and accusation of sin against Pastor Ken May 5, 2001. I have prayed through God's strength everyday for these situations since the day I added them to my prayer list. I have invested a great deal of time in studying the Word in these areas, and have received Godly counsel and feedback from other Godly men. My goal is that God will be glorified and that I will have approaching this situation in a godly manner, with love, humbleness, and tenderness.

(A)

When I look back the many years of Pastor Williams leadership within the church and his patience, prayer, and ministry in my life I don't know if there has been anyone outside of my parents and my wife who has made such a positive and substantial impact on my life personally. Pastor Ken is not only my brother-in-Christ, but my brother by blood. I love both of these men and their families immensely and care for their ministry, which is why I am writing this letter and bringing these charges.

(B)

I have expressed to them a number of times my concerns about their ministry and the consequences I believe could happen if they were not to change. A number of times I have requested to talk to the elected leaders of the church about these and other leadership issues and each and every time it has been met with resistance. Out of respect for these men and their positions each and every time I have decided not to push the issue through, but to submit to their leaderships.

(C)

I believe there is troubling pattern within their ministry which is not only holding back their effectiveness and holding back God's blessing for the church, but also placing the flock in spiritual danger as well. I believe that those in leadership are also picking up some of these weaknesses, which also place the congregation as a whole in danger and especially their immediate families.

(D)

I believe God is calling us to greatly change our frequency of attendance and may be leading us to change churches altogether. I don't not believe that answer to these challenges is for one or both pastors to leave the church. I believe if they were to leave the church and go onto other ministries, over a period of years, the same situation would occur again.

(E)

There are very few people who know me as well as Pastor Williams and know where I was over five years ago spiritually and how much I have grown in the Lord. Like most things in life, this letter would have been easier not written. By bringing these charges I put the life-long relationships that were developed by myself, my wife, and my children at risk. If I did not have so much love and respect for the God's work and the lives of each of these men, I would have probably backed away quietly and hoped that I was wrong.

In studying scripture, I believe that the passage of Matthew 18:15 applies to seeing a brother in sin and the I Timothy 5:19 applies to those in spiritual leadership. I have asked for spiritual direction in the past and asked for leadership as it relates to the seaming conflict between the verses and there hasn't been much response. Another wise counselor and one of my spiritual accountability partners shared something which provided further insight into the verses and helped me to understand that the Timothy 5:19 verses seems to apply to those in spiritual leadership.

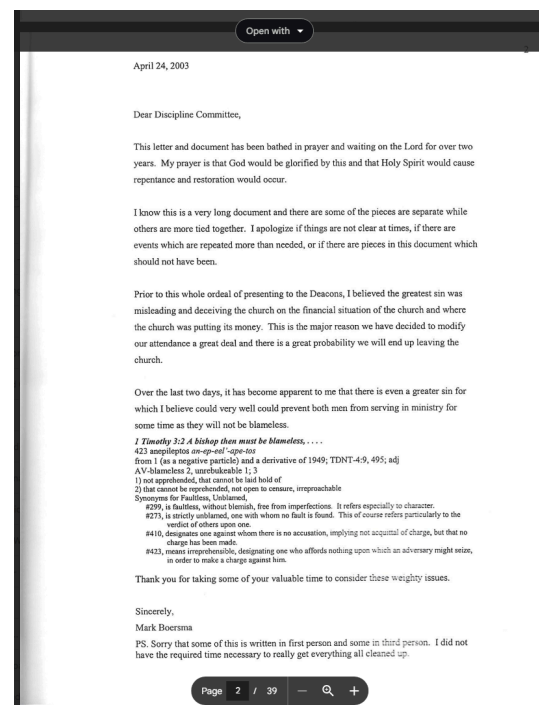
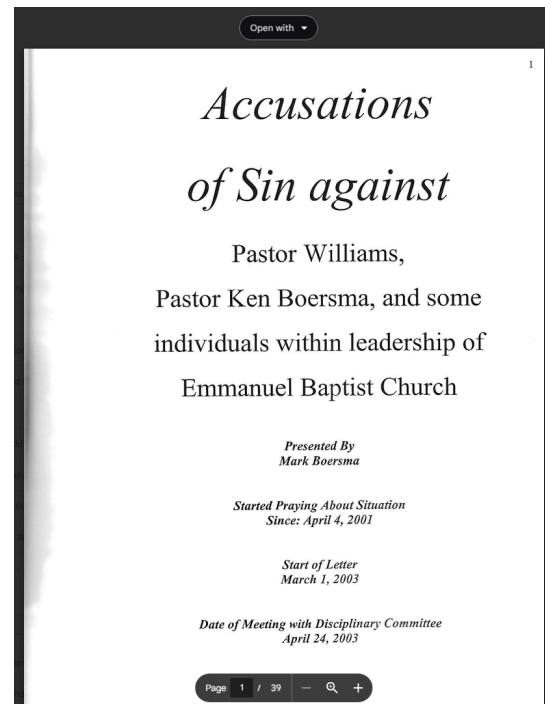
I have talked to both Pastor Williams and Pastor Ken about a number of the issues which are brought up in this accusation as this has been what I understood to be the Biblical direction and what I was directed to do from those in spiritual leadership. I now believe that God has given me a better understanding of scripture and the proper way to address what I would consider sin in the lives of those in spiritual leadership.

Mark's heart through the written words? Was it that their hearts were so hardened that they could not read or see Mark's heart at all?

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More to come from the document.



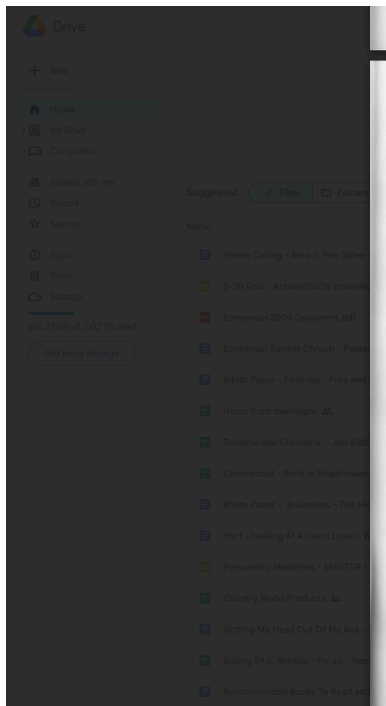
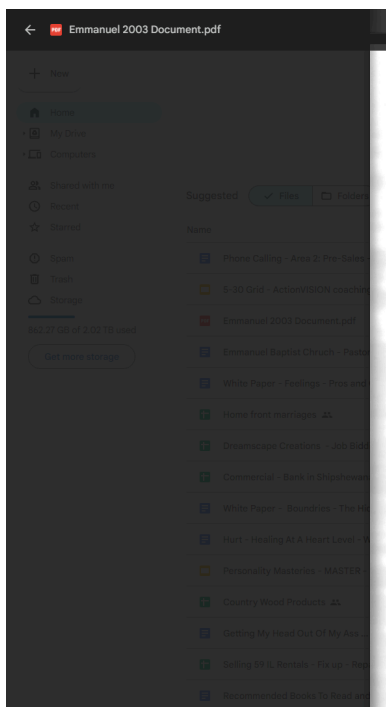
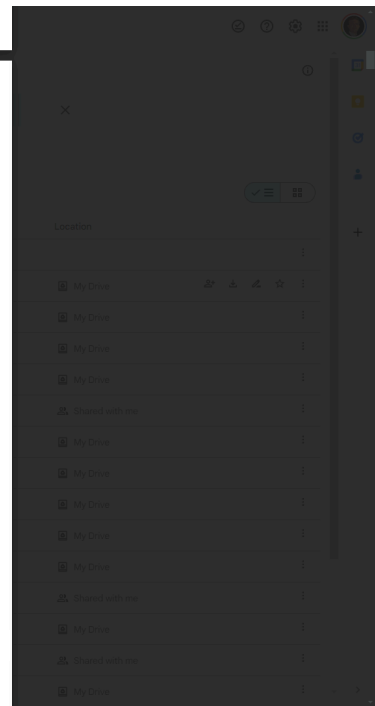


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Dear Discipline Committee,

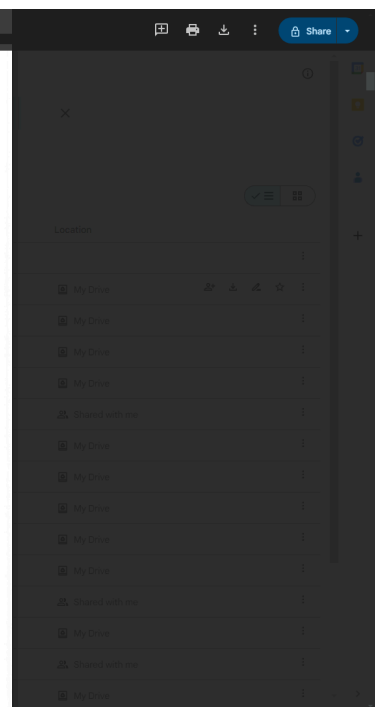
I have never been through something like this before and I would imagine that no one else present has as well. I think it would be good to answer some basic questions prior to getting started to provide some type of direction and foundation for this process. I think that by answering these up-front that it would help too: 1 Corinthians 14:40: "Let all things be done decently and in order."

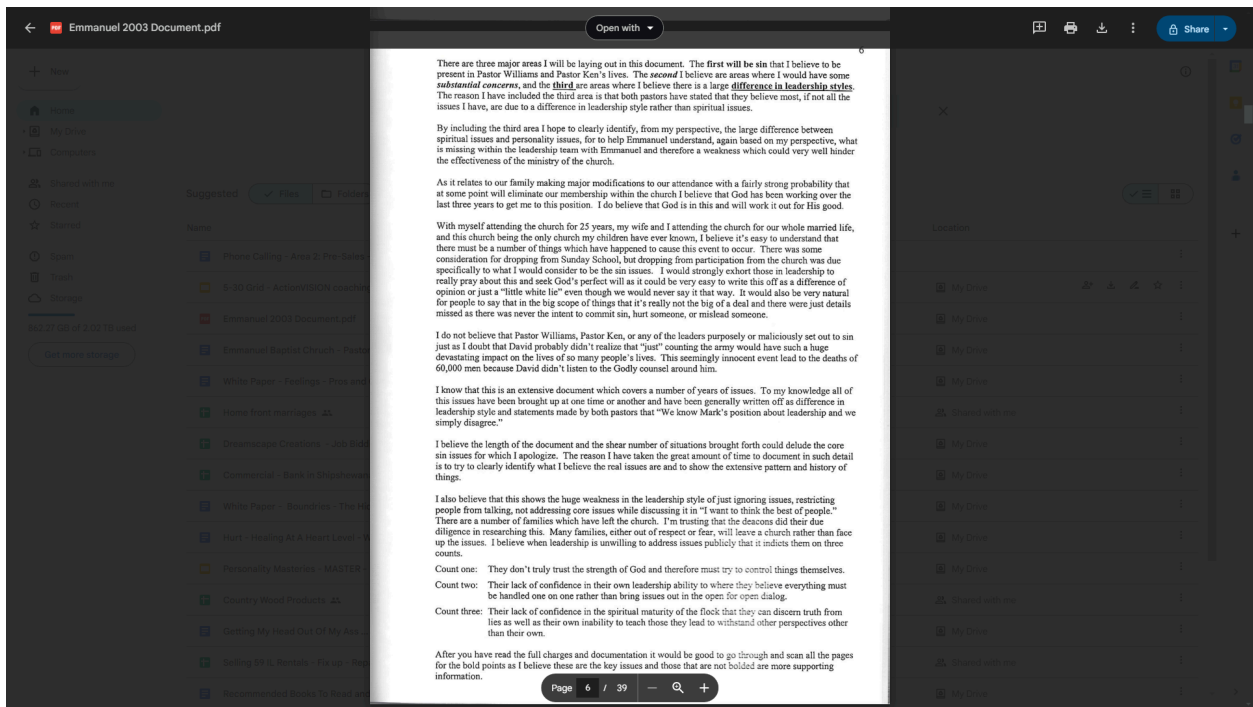
The following are some questions I thought of and thought others might have. There may be some additional questions which might be good to address up-front as well and would recommend getting all those questions out up-front.

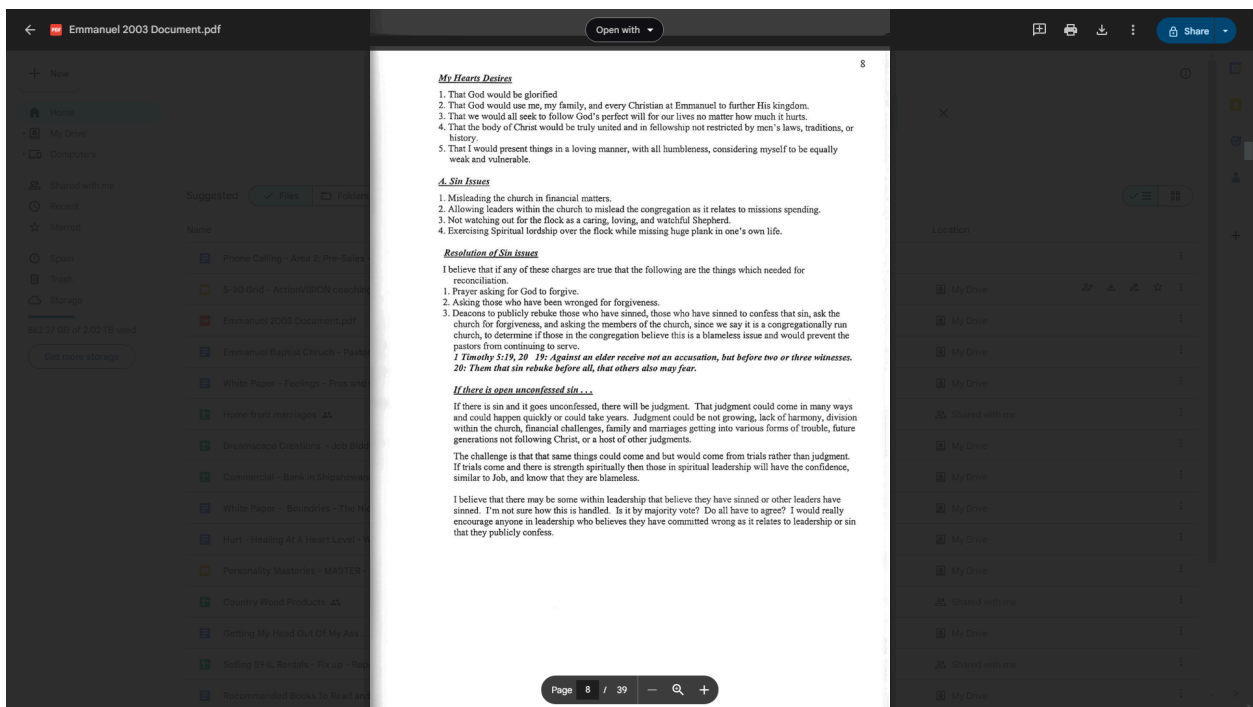
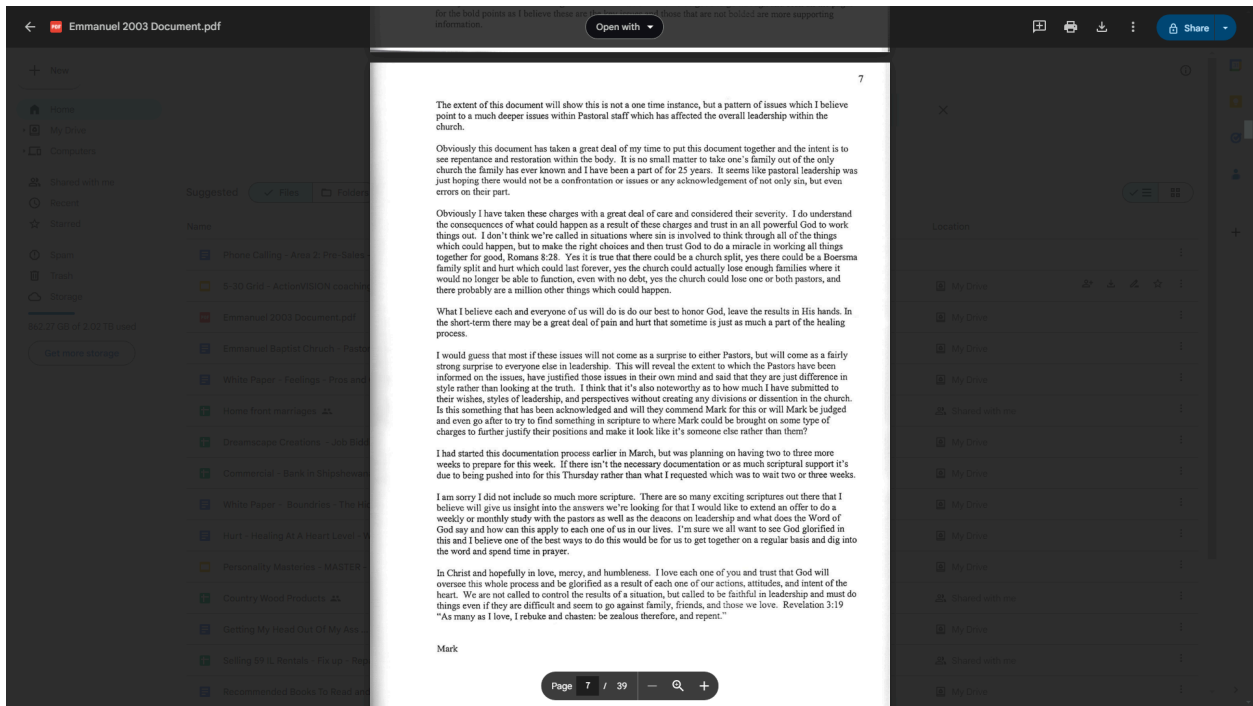
General Questions:

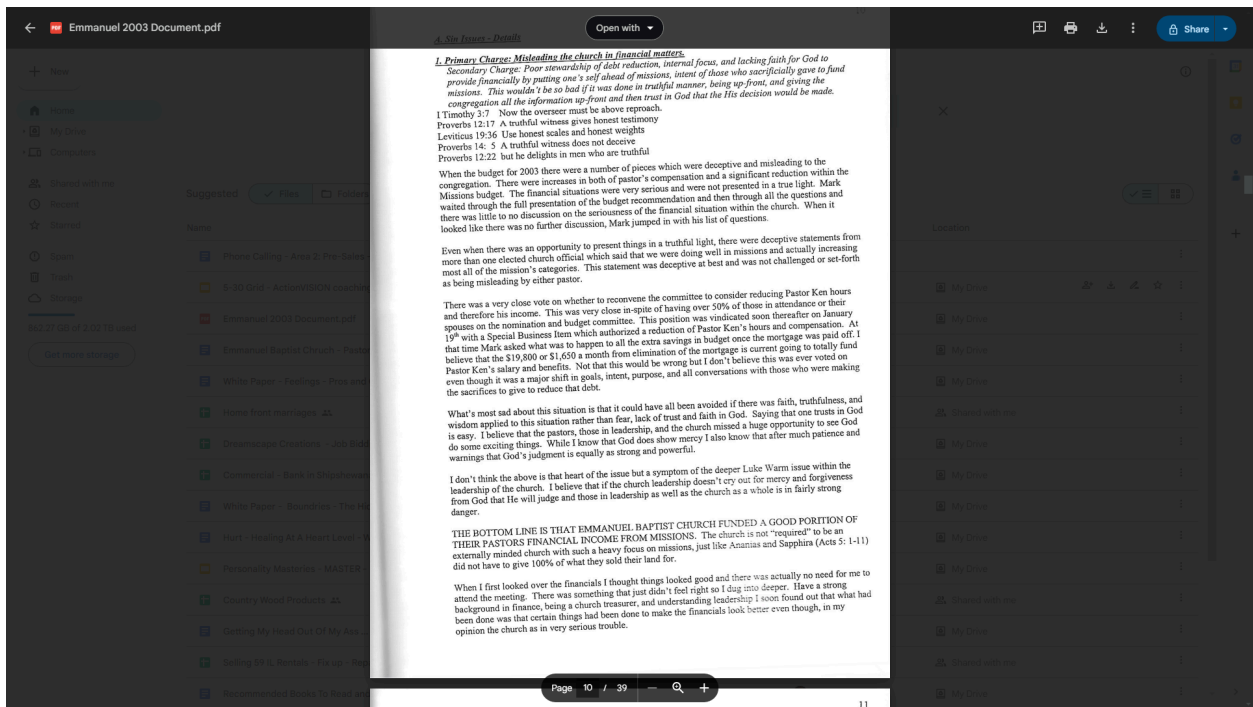
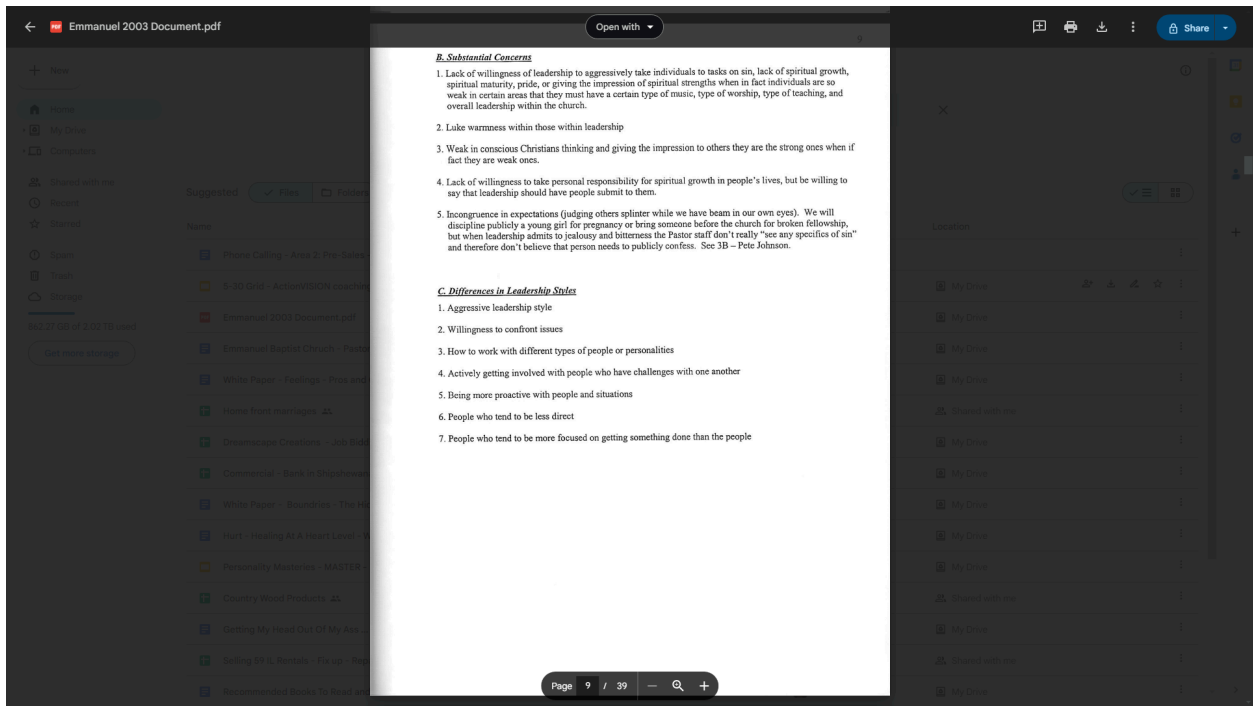
1. Will there be discussion between the accused about the issues without the accuser present?
2. What will be the process upon which the charges are to be presented, who will be the moderator, how are the charges to be presented, and refused, and what will be the procedures be for follow-up on the charges? If any of the charges are found to be true what will then happen?
3. There are charges which will be presented which could apply to multiple individuals in leadership which could be deacons or officers? How will these accusations be handled?
4. How will the decision be made for the accusations? Is it a majority vote? What will happen if some of those in leadership believe and want to confess but others do not? How is that to be handled?
5. Would it matter what the motive of the situation is and if it would, how would the deacons be able to judge the heart of the individual in sin?
6. What would cause the deacons to implement 1 Timothy 5:20: "Rebuke publicly"
 - [] - Yes public rebuke would be given if these sins were proven.
 - [] - Yes being blameless would have been violated and the deacons would either recommend that the decision would be brought before the church for a full vote or a recommendation from the deacons to remove the pastors from their position.
 - [] () a. Would lying qualify?
 - [] () b. Would deception qualify?
 - [] () c. Would misrepresenting financial data to the church qualify?
 - [] () d. Would misrepresenting what scripture says qualify?
 - [] () e. Would there be anything else which would qualify?
 - [] () f. Would lording one's leadership qualify?

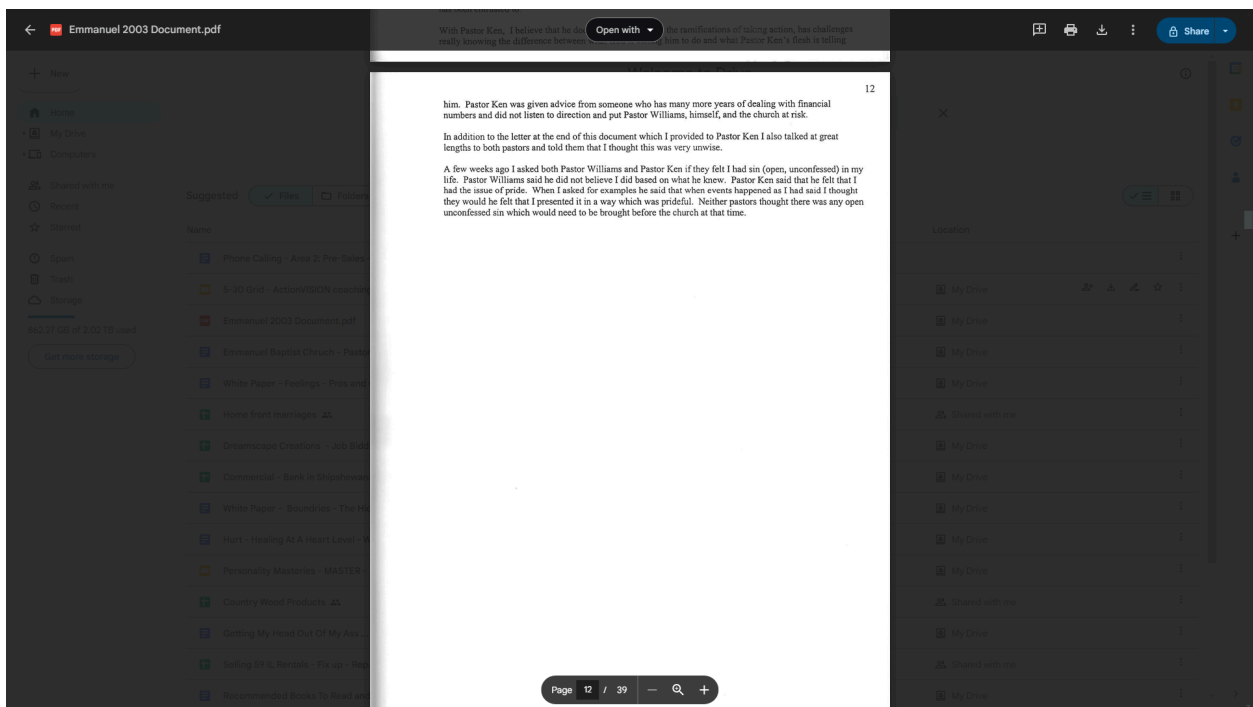
Other Questions:

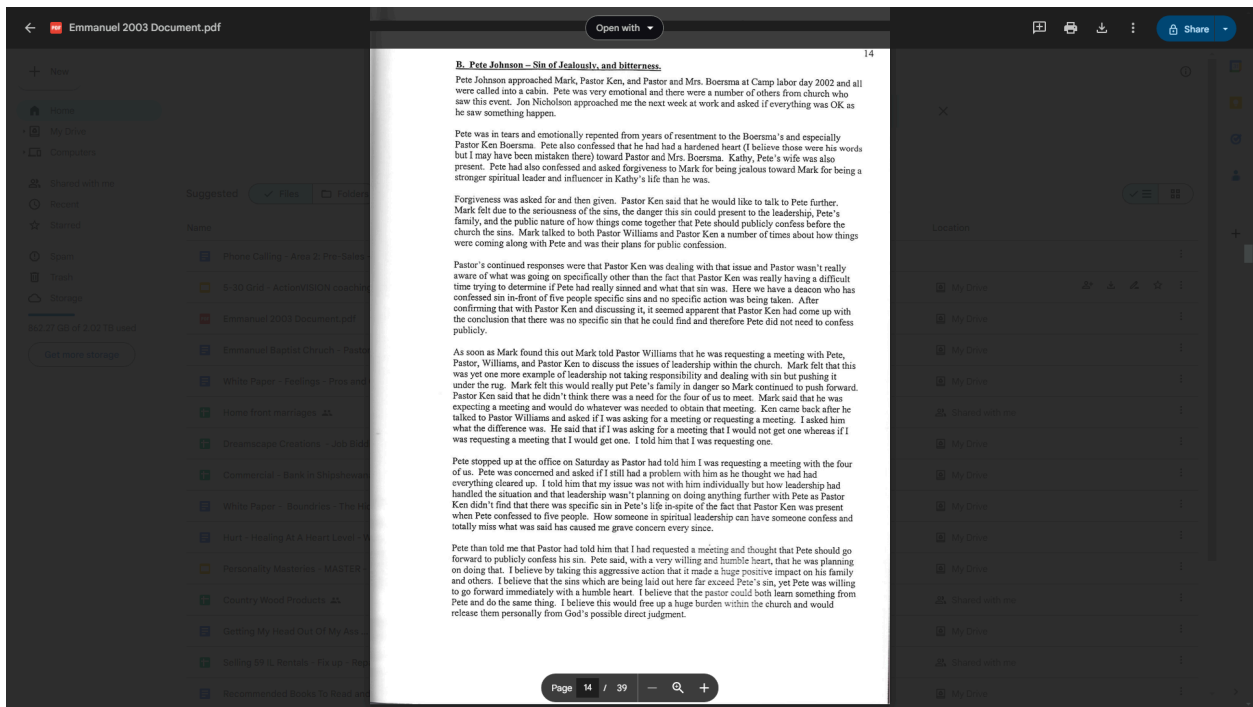
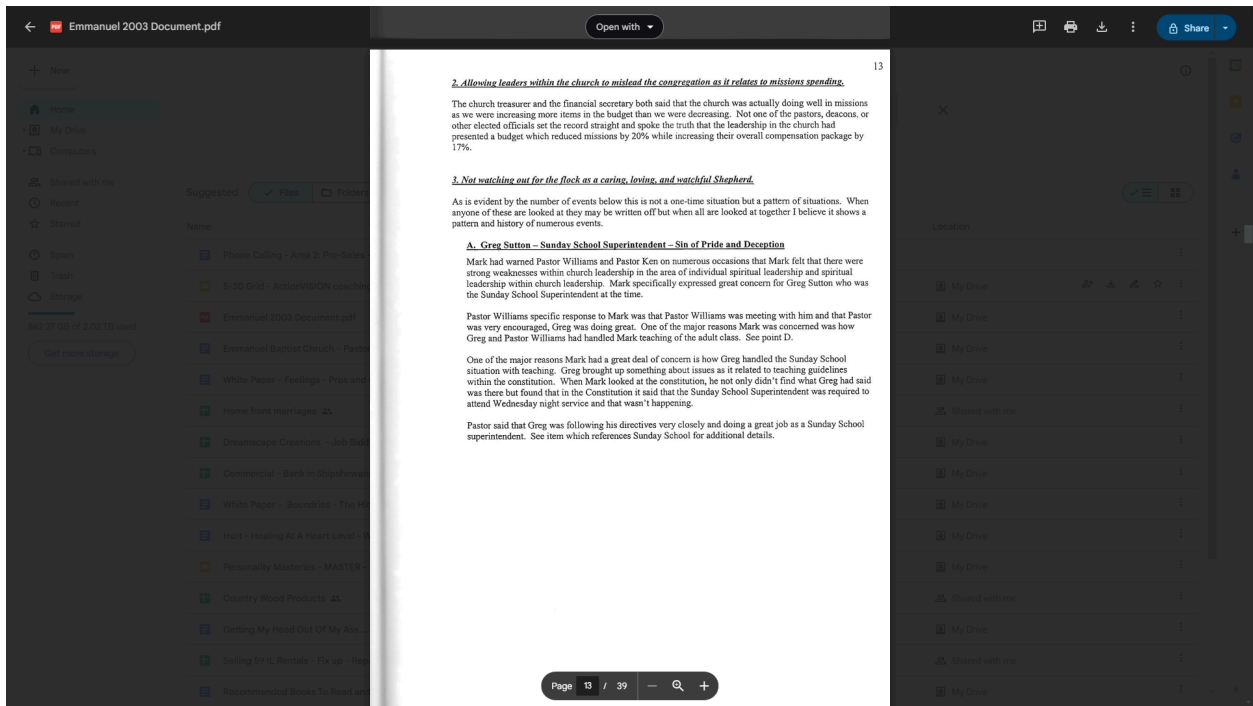


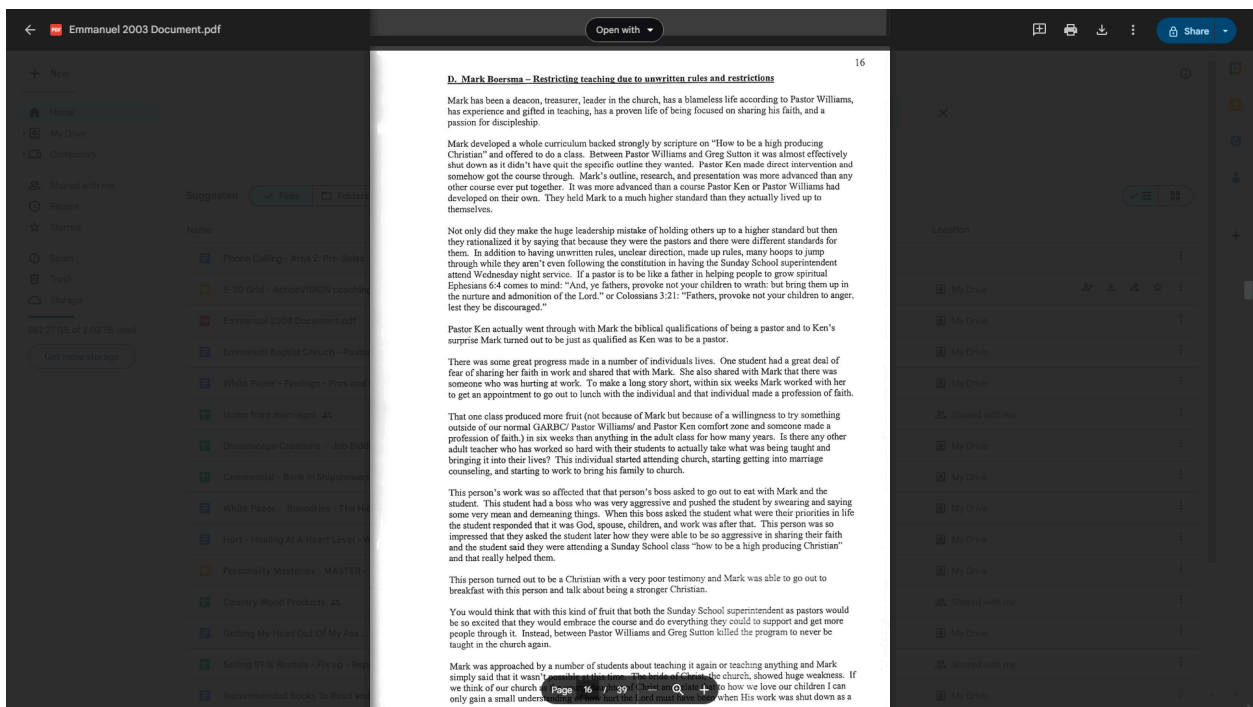
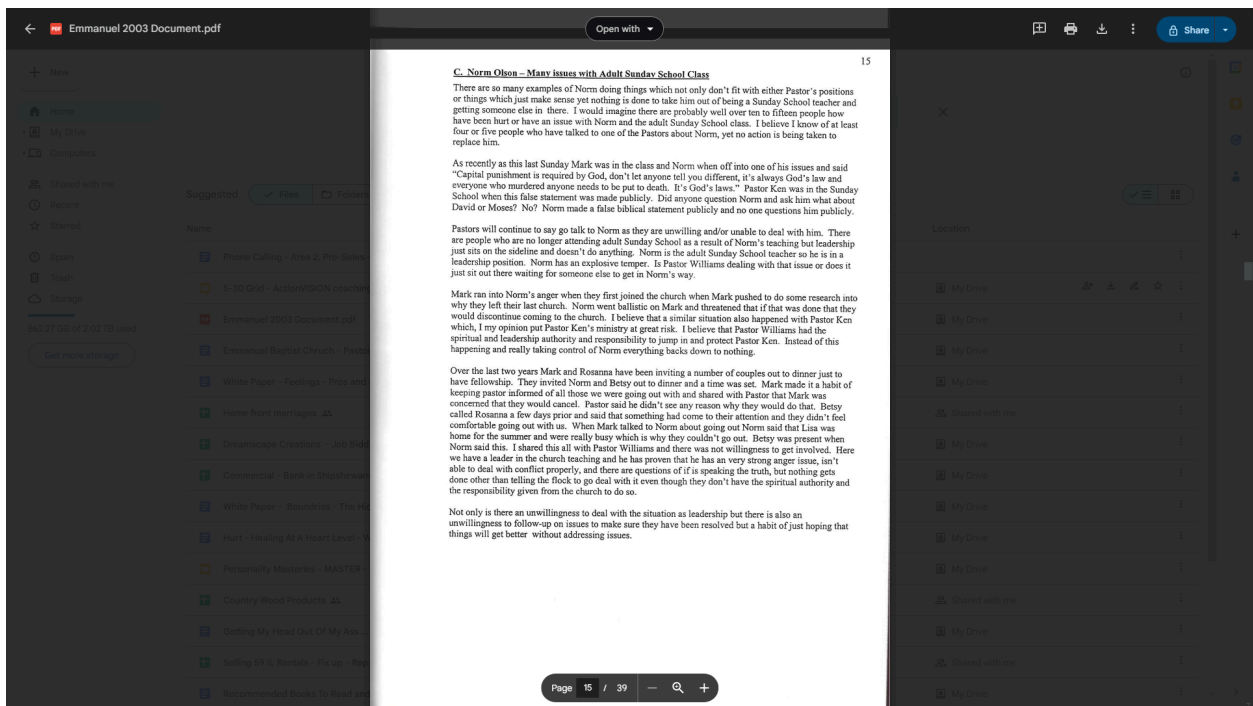


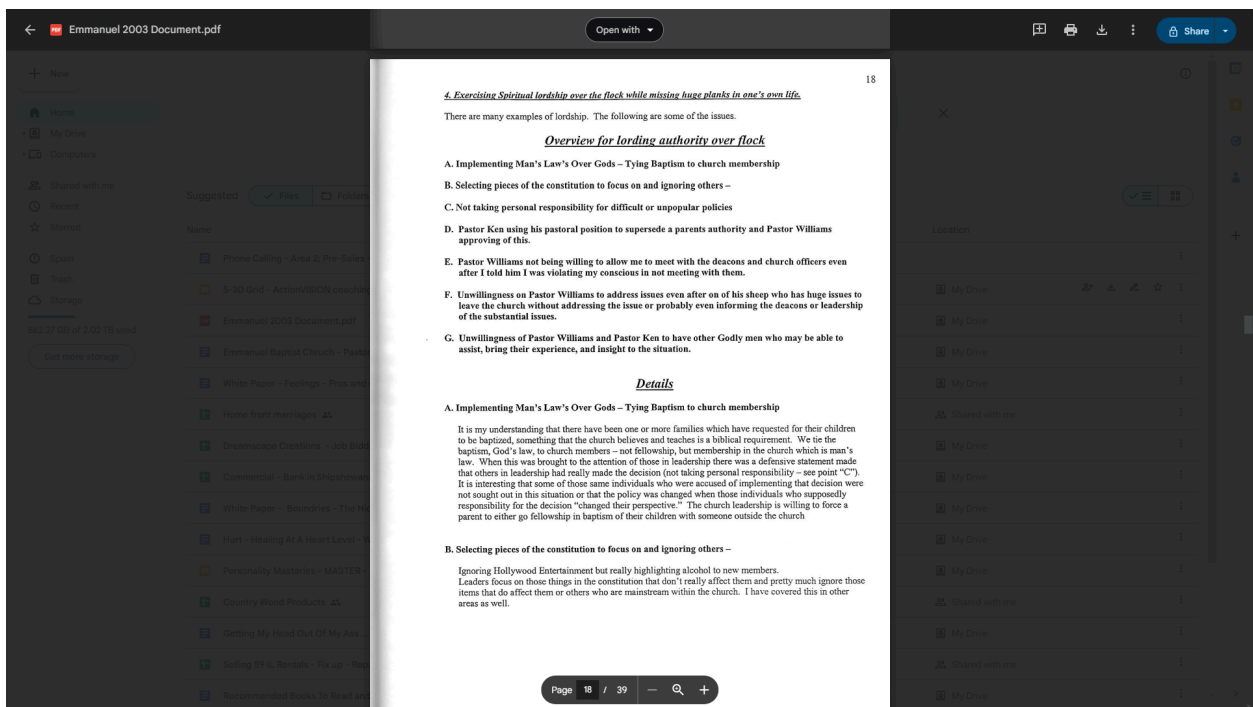
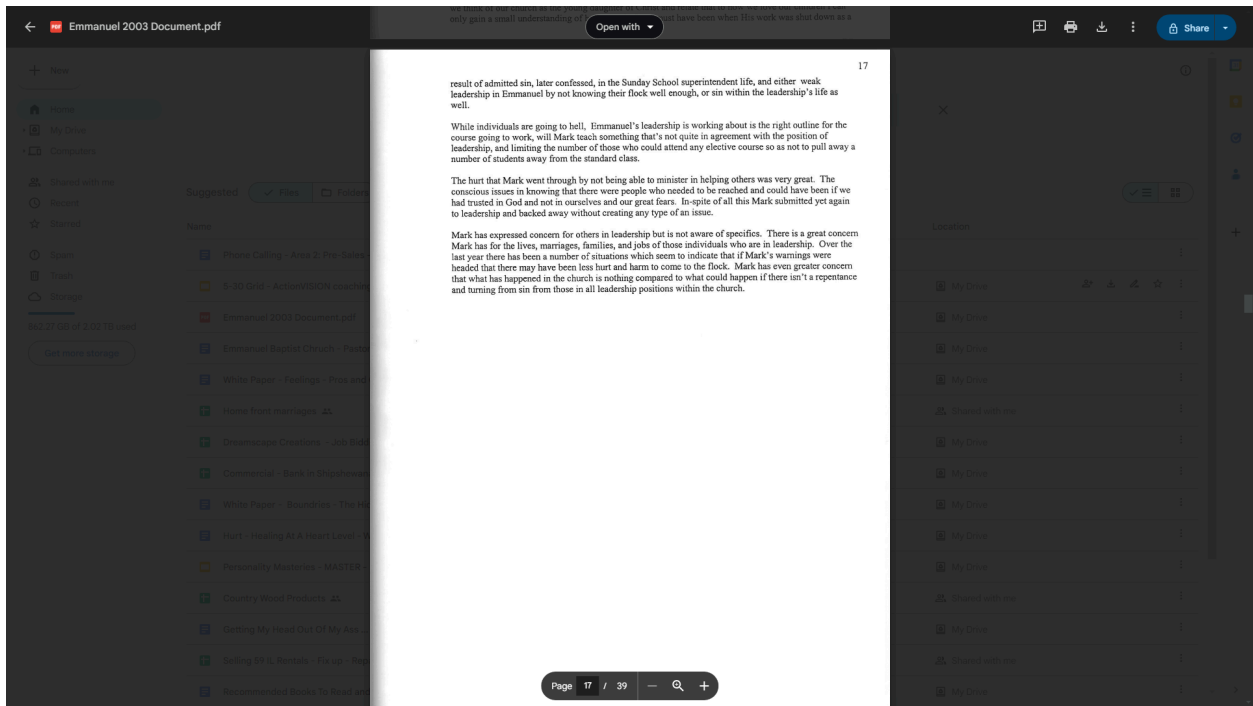


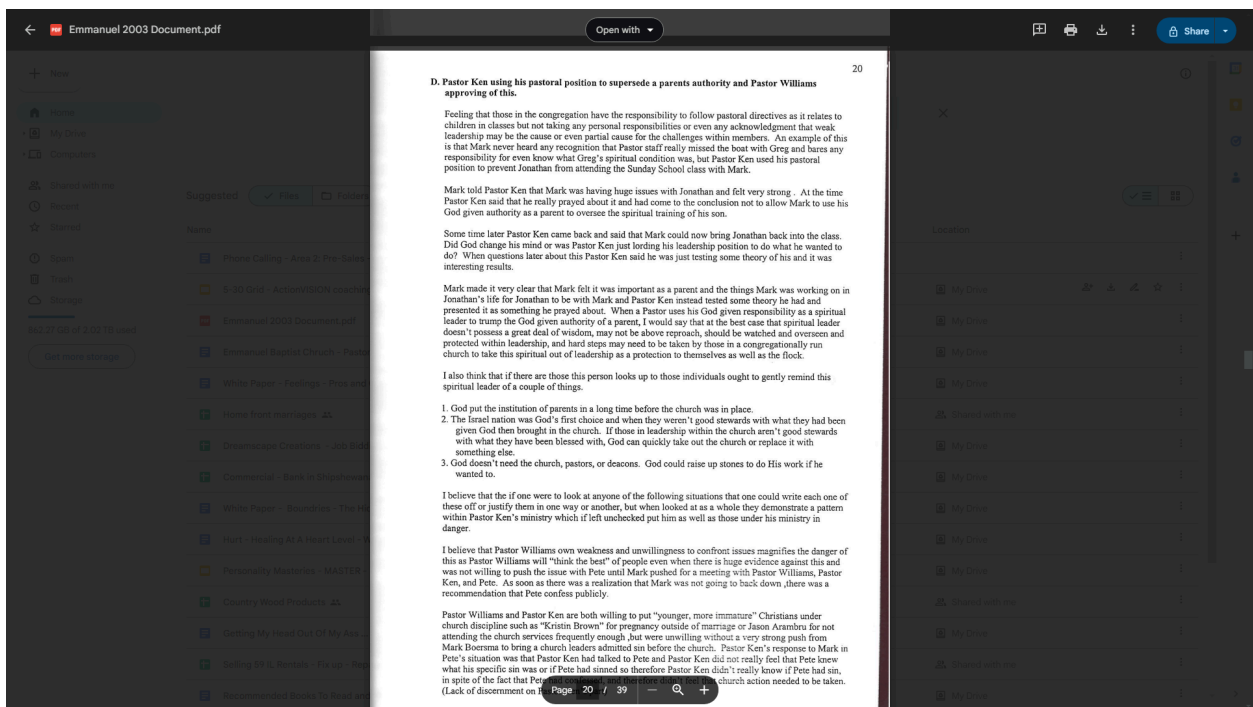
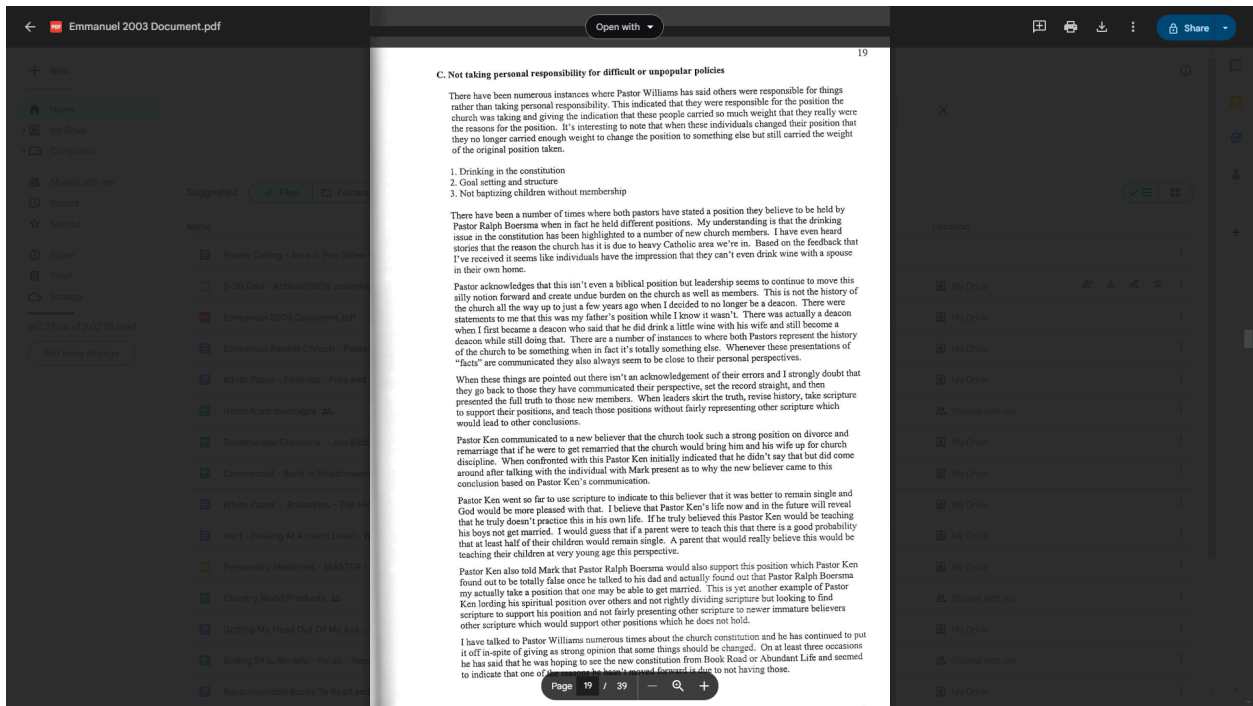


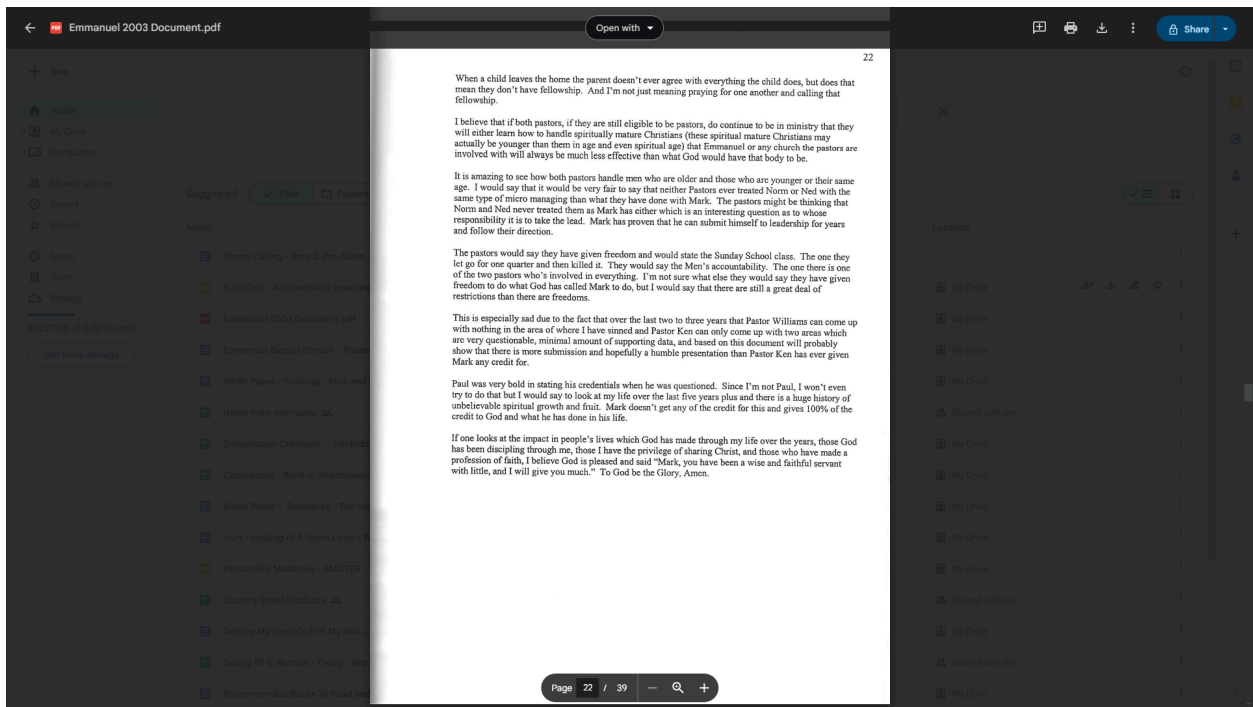


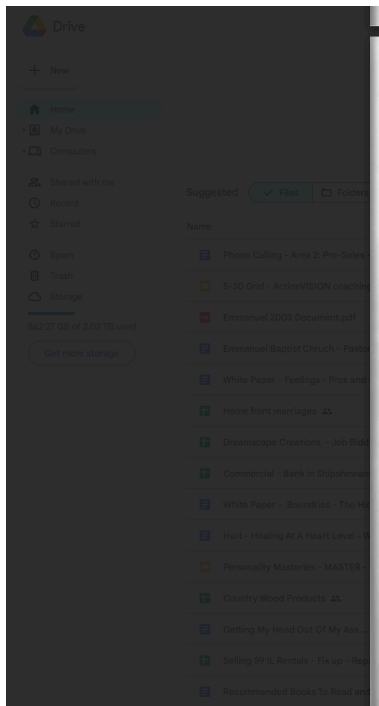












G. Unwillingness of Pastor Williams and Pastor Ken to have other Godly men who may be able to assist, bring their experience, and insight to the situation.

When I shared with Pastor Williams and Pastor Ken that 1 Timothy 5:19 and that I would like to bring 2 or 3 other very Godly men to witness. They prevented me from doing so saying that they felt that I was misinterpreting that verse. This is another example of their willingness to see what they want to see and then spiritualize it or lord it over those they lead.

It was shared with them that Pastor Boersma may not have agreed with them, who is their spiritual elder, they both continued to go on the path that they wanted to believe. They work to teach submission but have a hard time practicing it in their own lives.

1 Timothy 5:19: Against an elder receive not an accusation, but before two or three witnesses. I believe the word witness in 1 Timothy 5:19 is the Greek word 3144 *martus* *mar'-toos* which could have three meanings:

- 1) a witness
 - 1a) in a legal sense
 - 1b) as historical sense
 - 1b1) one how is a spectator of anything, e.g. of a contest
 - 1c) in an ethical sense
 - 1c1) those who after his after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death.

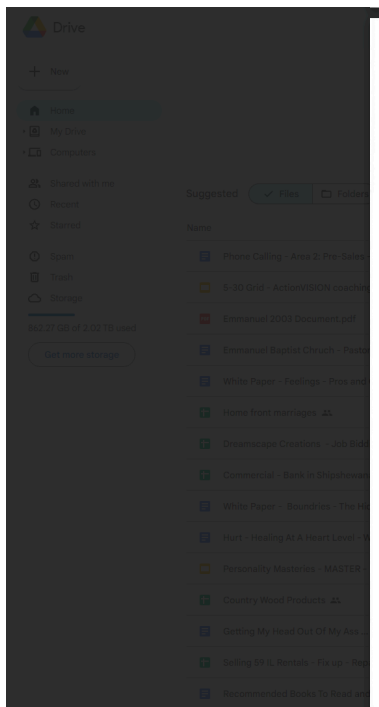
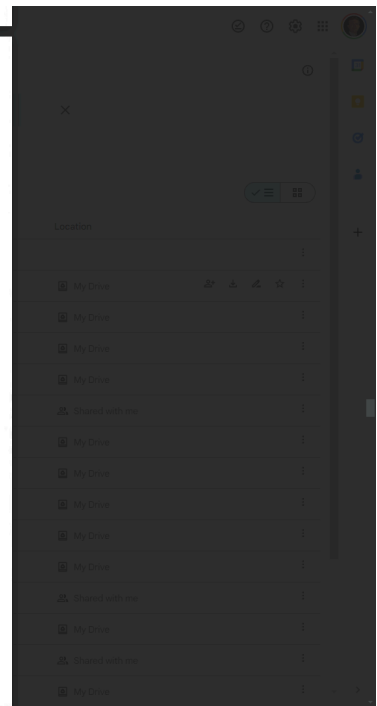
While I do agree that it could be used in a legal sense I would hope that reasonable people could also understand that being a spectator of anything which could easily mean that two or three witnesses should be there. I would be very surprised that all or even Godly men would take the position that the verse means that "You must of two or three individuals who actually witness the sin." As a matter of fact that word accusation is the Greek word 2724 *kategoria* *kat-ay-gor-ee'-ah* which means and 1) accusation, charge. There isn't anything in that verse as I study it, that says that there is a sin which needs to be witnessed but the accusation which needs to be witnessed which would open it up to other Godly men. I believe that based on my study that Pastor Williams' position on the verse is the weaker of the two positions.

I may have greatly misunderstood Pastor Williams, but what I heard when I brought up the Matthew 18:16 passage and shared with pastor that that verse and the use of a witness in that passage seemed to reflect that a witness was there to establish every word rather than the fact of someone who actually witnessed the sin. What I understood Pastor Williams to say was that this word witness was a different word than that one in 1 Tim. 5:19. I may not be fully understanding the use of the Strong's, but it looks to me like it's the same exact word Strong's #3144.

>From: "Dale Williams" <dalewilliams@core.com>
>To: "Mark Boersma" <mboersma@laymanzadmissions.net>
>Subject: Re: I am sorry that I did not properly understand your communication.
>Date: Wed, 23 Apr 2003 14:22:50 -0500

>I explained to you on Sunday that my understanding of 1 Timothy 5:19
>indicated that Paul advised Timothy not to accept as valid an accusation
>against an elder unless there was more than one witness of the sin alleged.
>I told you Sunday that if you have a witness(s) to whatever the charge(s)
>are that they could be included. Several of the names you mentioned were
>given as wise counselors, which I am sure they might be, but that is not the
>point of discussion. I told you that with the exception of possibly Pastor
>Boersma, I did not see how these other names could be acquainted with
>charges in a direct way.

The above is a copy of an e-mail which was sent to me which further verifies that Pastor Williams said that a witness had to witness the sin from 1 Timothy 5:19. If the discipline committee studies this scripture and finds out that there's nothing said anywhere in the verse about sin then the committee was



have the big challenge of making a determination of what that means when pastors misread, apply, wrongly use the passage for those they are leading, and use it in a manner they want it to read.

When Pastor Ken called me on Sunday he also said that he and pastor understood the verse to mean something different than I did in that any witnesses needed to actually witness the sin to be present. This was further confirmed in numerous phone conversations and the above e-mail.

1 Timothy 5:19: Against an elder receive not an accusation, but before two or three witnesses.

There's not anything anywhere in the verse which refers to that. It says the witness must see the accusation not the actual sin. Sin isn't even mentioned in the verse. It only references that actual accusation. Since no one heard the conversations we can only go on what people say and what is written. I think it very clear based on the conversations, both e-mails as well as that both Pastor Ken and Pastor Williams didn't want other witnesses. I don't know why they didn't want it and I'm not even sure if they know.

Pastor Williams is known for his study skills, his knowledge of the Word, and his attention to details. Could this just be an innocent mistake or is this, in light of all the other evidence, revealing a much deeper issue to where both he and Pastor Ken are no longer qualified to preach the word of God because they have not protected the true meaning of the Word of God and have instead placed their own opinion ahead of what scripture says.

People make mistakes and we all learn more about scripture. I believe this is the obvious fruit which has been demonstrated over the last three years and it is continuing to get worse. Worse to the point of we now have two pastors who have allowed their own perspective to get in the way of teaching the work of God and using the Word of God as an instrument of discipline by twisting the meaning of 1 Timothy 5:19 to mean what they wanted it to in spite of my strong direction and my dad's warning.

Being in leadership is a hard thing and making tough decisions is even more difficult, especially when we realize how we have sinned, it's people we love, and we want with all our hearts to show mercy as we have been shown mercy. It is important to remember that at some point God will show mercy by implementing judgment.

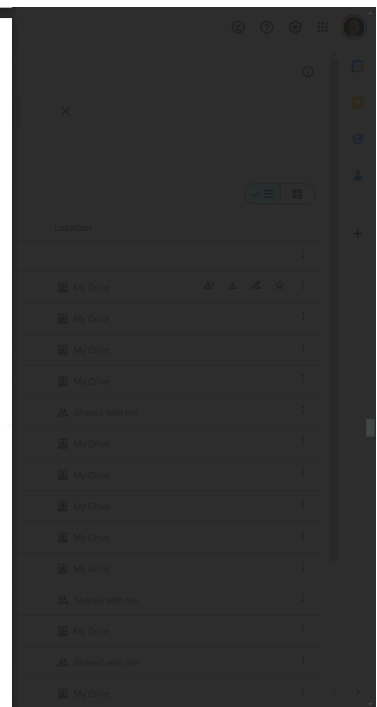
If the discipline committee is the committee which needs to make a recommendation to remove both pastors from leadership due to misusing scripture, this is not an act of hate, but one of love. If these charges are true then both Pastors will be judged by a holy God and believe me our judgment is nothing compared to what a Holy God's judgment is.

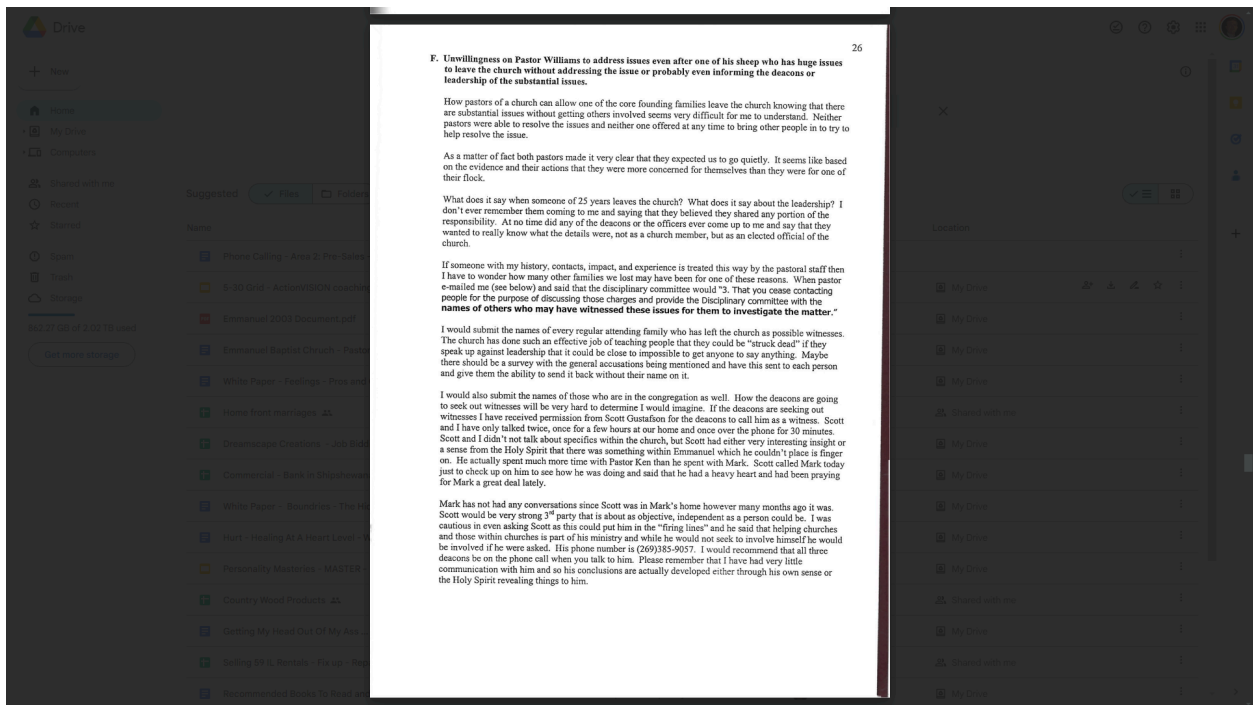
You will be showing mercy as the pastors, their families, and anyone they are leading will be in grave danger, if these charges are true. We each will give an account for the information we have and what decisions we make with that information.

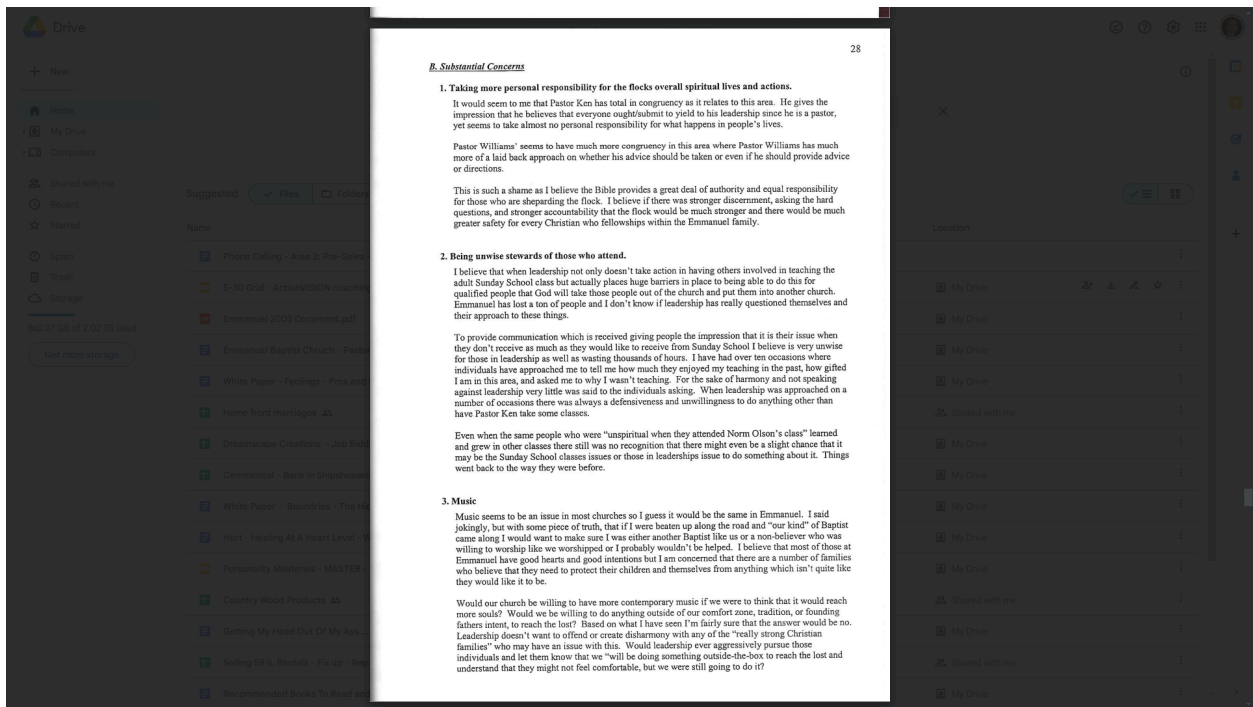
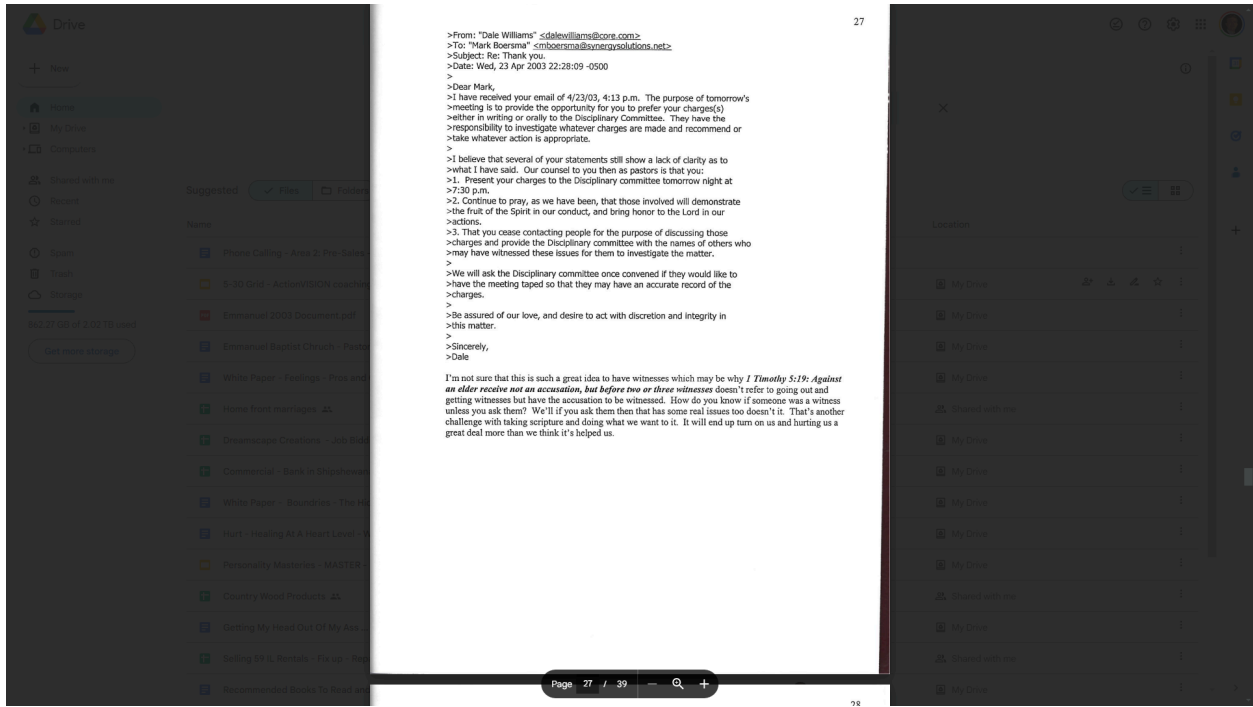
From my perspective I would say that any of the other sins would be something which could be brought up before the church, openly rebuked, confession is made, and then restoration made. With the charges of scripture being manipulated (for whatever motivation or reason), I believe that if this charge is found to be true that both pastors ought to resign from being a pastor and these facts presented may prevent them from being pastors for a long period of time.

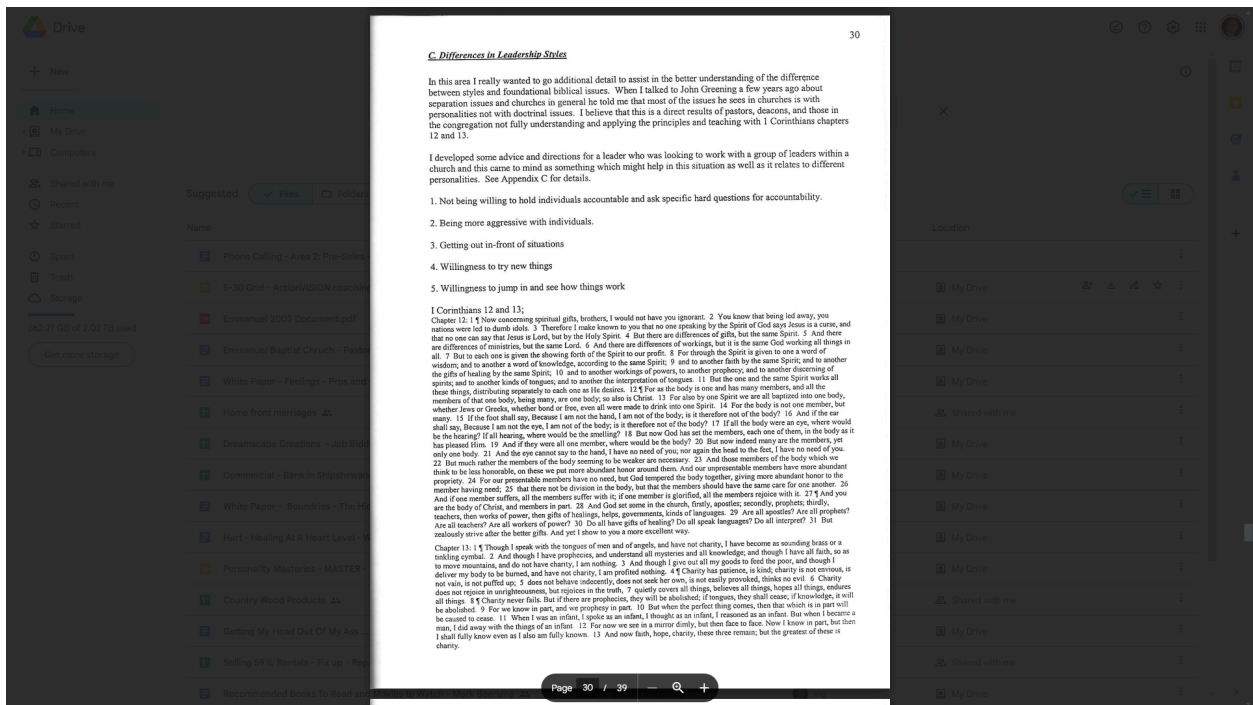
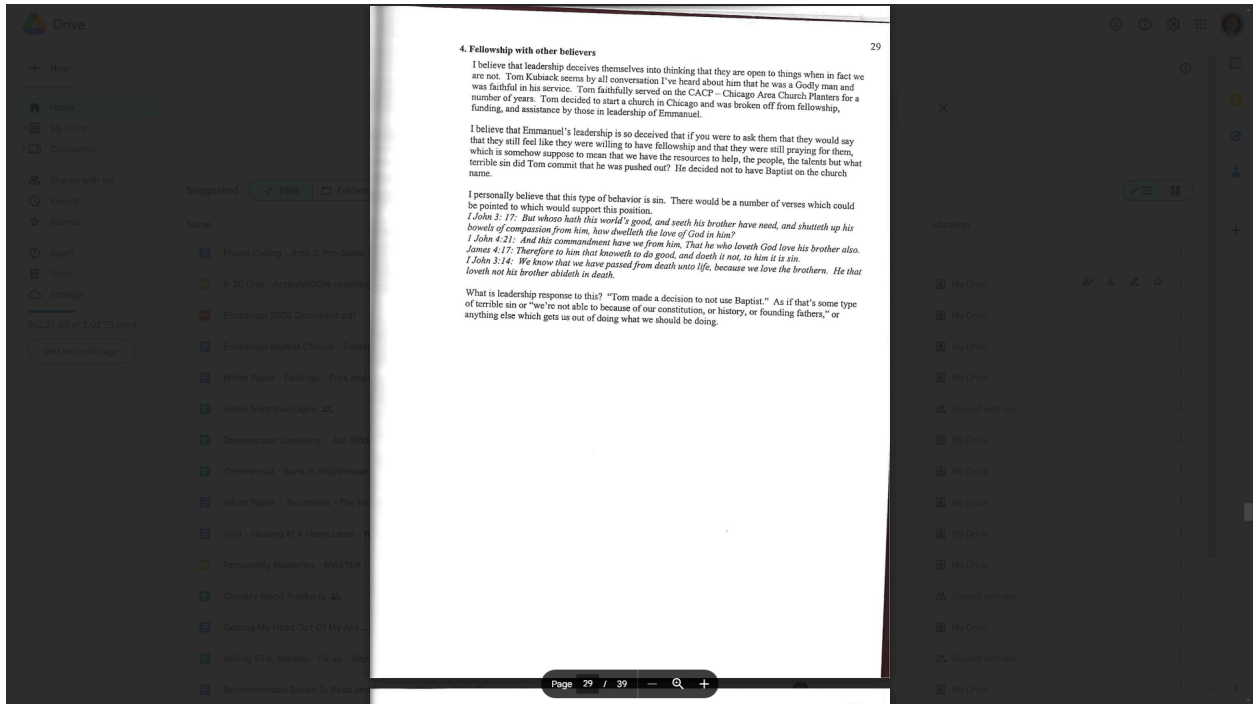
Both pastors are extremely hard on others as it relates to taking scripture and applying it correctly. I am not saying anything is wrong with judging harshly in this area, but a fact that they have judged others very harshly is important to recognize. I believe that either the pastors or those in leadership should decide that both pastors should step down from not only being pastors with Emmanuel but being pastors altogether for at least some long period of time until it has been re-established they are no longer blameless.

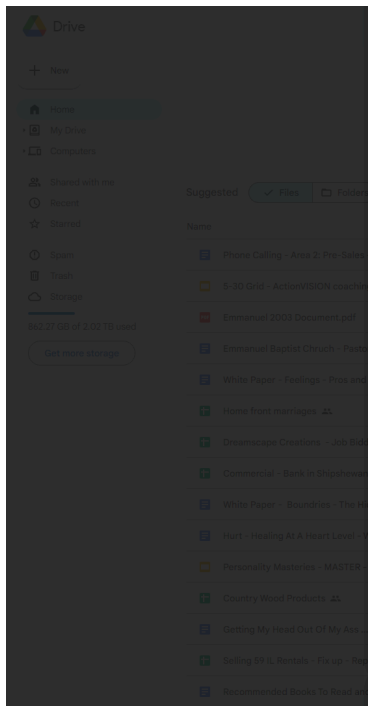
I would equate a misrepresenting of scripture for ones own benefit to be worse than an affair. If there was an affair how long would one need to be outside the ministry? I believe this would fulfill the scripture, 1 Timothy 5:20: Them that sin rebuke before all, that others also may fear.











In closing I believe actions speak much greater than words. I have had many opportunities to say negative things about those in leadership. I could have stayed and fought in the church. I could use the Matthew 18:15 passage and run this whole thing before the church as a whole. I have faithfully served the church for over 25 years. This church is the only church my family has ever known. We have made huge time, financial, and emotional sacrifices for this church and to be treated the way we have in this situation, I think speaks volumes as to the hearts and the spiritual maturity of those who were aware of these situations.

Not only were neither of the pastors willing to do make the sacrifice to their families and their wives which I have made, but they have made me to feel that I have not submitted, honored, loved them. And that all the above issues are not right and wrong issues, but rather just style issues and they have a different style than I do and this is their church so we'll be doing it their way. In addition to this, Pastor Ken was willing to push everything, and Pastor Williams was unwilling or unable to stop him from forcing the time frames and the terms of the meeting on me.

When I shared with Pastor Ken that the reason I would like to wait one or two extra weeks was largely due to the challenges, emotional hurt, and difficulties of the miscarriage on Rosanna and I. (see last page for additional details) I actually cried out for a little mercy and giving me a little time (after I had given Pastor Williams and those in leadership over two years) not only did he shut me down, but he told him that he didn't think that was really the reason at all. I was so hurt that not only did I not fight back, but gave in to both Pastor Ken's and Pastor Williams total demands, rules, and interpretations of the Word of God.

If it wasn't for the power of God, my raising, others in my life, and the support of my faithful wife this type of things very well could cause someone to leave the church. Is everything that the pastors do really for the protection of flock or is it really self-centered and watching out for their own self-interest and protection of their positions (selfish), impressions of others (pride), and concern for the protection of their positions and income (covetousness).

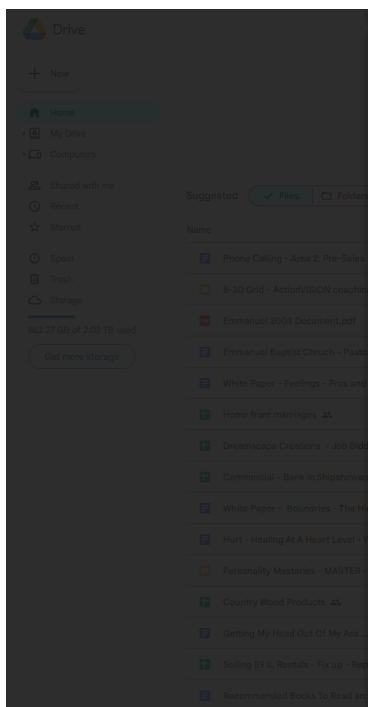
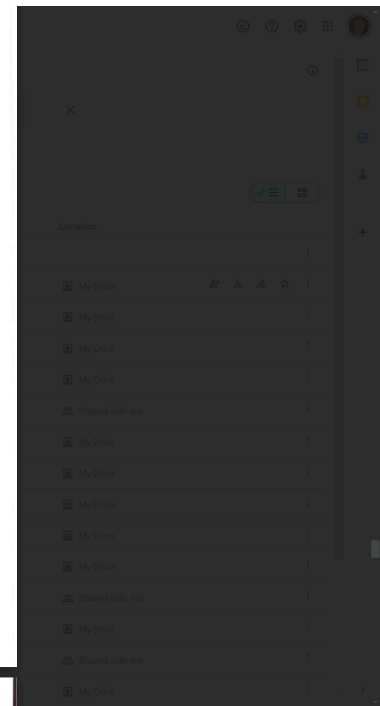
The one thing I do believe with all my heart is that they both love God in a true fashion which is probably more frightening than if they didn't. How could all of these things happen over such a long period of time and then when it comes down to dishonoring in the body that there is so much protection of themselves and lack of concern for the one of their flock without them even realizing it. That kind of self-deception probably concerns me more than the actual events.

I trust all of these things were presented in a way that showed I had a fear for God. As I said earlier, if I would have had a week or two it would be been better and would have made my life a great deal easier.

My God richly bless you in your effort to sort this whole thing out and determine Truth and my the Holy Spirit guide you to the right verses, people, situations, and understandings.

In Christ,

Mark Boersma



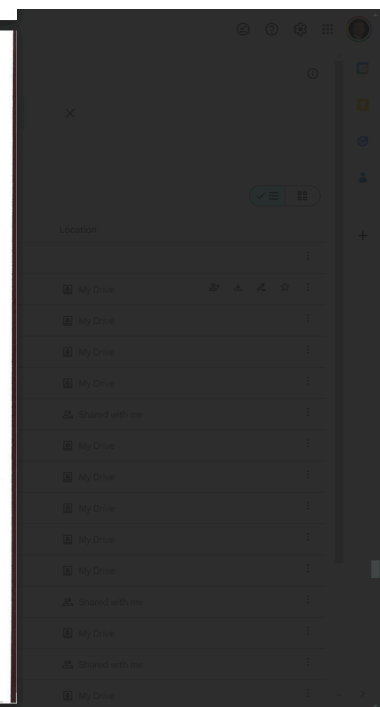
Appendix A

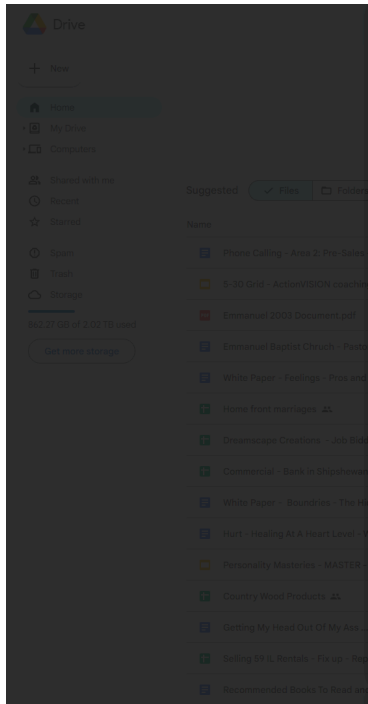
The following is a letter that Mark typed up and gave to Pastor Ken the night of the business meeting.

December 8, 2002

The following are some questions Mark Boersma had as it relates to the proposed 2003 budget for Emmanuel Baptist Church in Warrenville Illinois. For the benefit of the secretary and the record keeping Mark Boersma has typed out his concerns to save the secretary time and frustration and to insure that the key questions, comments, observations, and thoughts would be able to be reviewed by leadership.

1. What is the real financial situation of the church? Is the really really bad, somewhat bad, moderate, doing well, or doing great?
2. I believe the church has voted in the past to be an externally minded church and one way that was to be reflected was to have a goal of increasing the percentage of the total budget which as put into missions. I also believe that another key objective of the church was to reduce debt with that stated directive to use those funds to build up a capital account as well as using those funds to increase our financial investment into missions. How did the nomination and budget committee deal interact with the stated direction, purpose, and history of the church in its focus on these things?
3. Did the budget committee fully consider the long-term implications of changing directions from the voted on perspective of the church? What was the consensus?
4. What is the percentage of increase in total pastoral compensation/ costs? Based on my calculations with it seems like Pastor Williams total compensation/ costs for last year was \$59,619 and will be \$70,498 (based on 60% of the \$20,000 being used by pastor) which would be an 18% increase. I believe that Pastor Ken's income last year was \$45,232 and is recommended to be \$48,000 this year which is a 6% increase.
5. What was the basis for leadership's decision to change the direction of the church by making large reductions in missions and capital funding and reallocating those funds into internal ministry i.e. the significant increasing of pastoral compensation? Based on my calculations we have increased pastoral compensation/ costs by 18% and 6% while reducing overall missions by 20% and totally eliminated capital funding of over \$6,000, all while taking \$5,800 away for mortgage payment and taken 100% of that money and applied that to paying for our daily operations. In essence we cutting missions, eliminating capital funding, and not using any of the money we had intended to use to grow these things and applied 100% of that funding the internal workings of the church which seems to me to be going 180 degrees from which the voted intention of the church is.
6. Has the leaders within the church seriously considered the need or the ability to pay for two full-time pastors?





7. Based on the proposed budget this year we've already taken 26% from the money we will save once the mortgage is paid off. What did leadership discuss as it relates to the additional \$14,000 which will be available next year? Has the leadership of the church of the church decided that we should reprioritize our focus and that, if needed, we will use that \$14,000 we will have next year, to further fund the internal operations of the church? One alternative which would be very painful but would accomplish the objective of the church of continuing to invest into missions and ministries outside of our church would be for one of the pastors to give his salary, which would save \$20,000 which would enable the church to meet it's voted on objective of capital contribution of \$6,000 and have \$14,000 go toward increasing missions. My experience is it is hard as a family and a church to be externally minded especially when things get tough but I have found that that is when God greatly rewards faith.

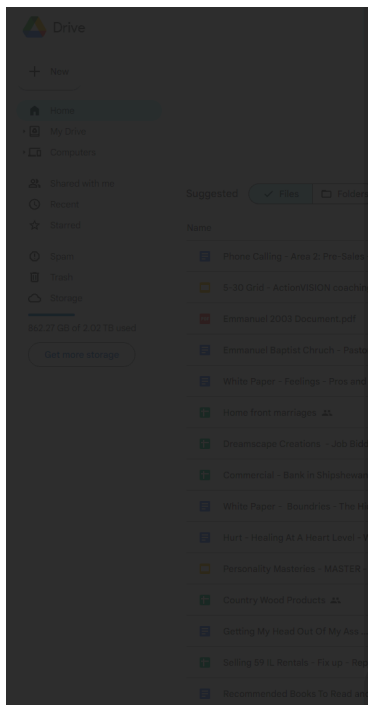
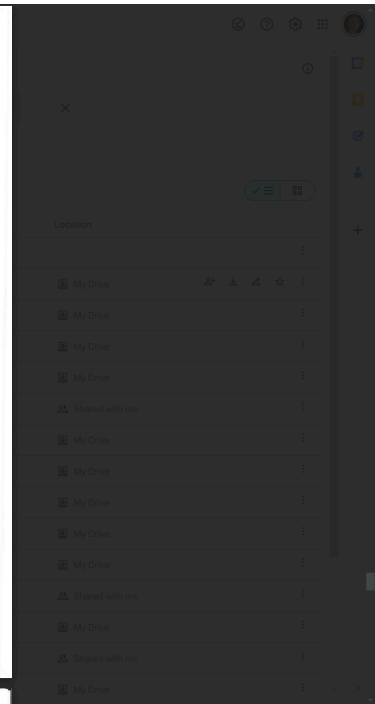
8. In addition to increasing pastoral compensation by 18% and 6% is it also my understanding that if the church giving were to increase by, let's say \$50,000 this year, that an additional \$10,000 in addition to the increases which are already in place would go toward pastoral compensation as well?

9. I would recommend that the Rental Incentive of \$5,000 be moved from General Expenses over to pastoral compensation. I believe this will protect leadership in the church from any appearance of mismanagement or any question of impropriety.

Depending on responses to the above questions the following motion may be made.

I believe that there are a number of issues which have not been fully addressed by the nomination and budget committee as to what we are voting on. By making a vote on this budget it would seem based on the facts of the budget that we are voting on changing the stated direction of the church.

I make a motion that the nomination and budget committee reconvene to address the issues brought up and bring back either a revised budget which is more in line with the voted direction of the church or bring a recommendation to that church that the church **change its stated direction, vision, and historical perspective.**



Appendix B

NOTE: There was a conversation between Pastor Ken and Mark where Mark was called into question as to why he didn't bring the changes forward faster. Mark shared with Pastor Ken that Mark had received advice from Ralph Boersma to not just push things forward. Mark then told Ken that this and other advice a little later from Pastor Dave Libby to wait in addition to the miscarriage were the major reasons I didn't bring this thing rushing forward. Pastor Ken then questioned the truth of that statement. In addition to this statement being very hurtful it also lacked a great deal of judgment as well. The following e-mail is what I had queued to be sent out and did not, not because I didn't want to but due to submission to the advice of others.

Subject : Has pastor Ken talked to you about the conversation I had with him?
Date : Sat, 29 Mar 2003 23:05:00 -0500
Linked to: Dale Williams
From : Mark Boersma <mboersma@synergysolutions.net>
To : Dale Williams <dalewilliams@core.com>
Cc : Ken Boersma <kenboersma@core.com>; Ralph Boersma <ralphboersma@uno.com>

Pastor,

I talked to Pastor Ken a few weeks ago and shared that after much prayer and consideration that I felt that I would probably be bringing charges against you and Pastor Ken. I am working on putting together the specific details of the charges and putting those in writing. I am hoping that I would have those completed by the middle of April or at the latest the end of April.

I believe I have a responsibility before God, both you and Pastor Ken, and the church to do this. I have been praying about leadership and specific situations for over two years and had been willing to walk away from it but feel that I now need to bring the charges.

I have tried to talk to both you and Pastor Ken in the past and believe that there has not been a resolution. I have asked both of you for direction in this area and believe that I have received direction to bring the charges in writing if I believe there are sin issues. I will be doing this.

I have also asked both of you in reference to I Tim. 5: 19 as that passage does not seem to be congruent with Matthew 18:15 in talking with a brother first. After further study, prayer, and counsel I now believe that I Tim. 5: 19 should be followed in not bringing a charge against someone until he/she is fully and handsomely rebuked by those who know him/her. I believe that this passage is to protect both those in critical

With that in mind I would request to have a meeting with the disciplinary committee of the church. I believe that meeting will include

With that in mind I would request to have a meeting with the disciplinary committee of the church. I believe that meeting will include the deacons. Within those charges there will be charges against those in spiritual leadership within the church which I'm not sure who these "broad charges" will affect or which specific individuals they will be directed.

In accordance with I Tim. 5: 19, bringing two or three witnesses would recommend that one of those witnesses be my father since he is the founding father of the church and a spiritual elder to all those involved. I have sought his advice and input in this situation along the way and believed I have followed most of his advice. I believe you and Pastor Ken have also sought his advice as well. Based on I Tim. 5: 19 also feel that I Tim. 5: 19 does not permit me to bring these charges against you without the witnesses being present so based on my understanding of I Tim. 5: 19 will not be sharing the specific charges with you or anyone else who will attending.

I don't know that any of the changes will come as a surprise to you or pastor Ken but they might, I don't know. I don't know how this is suppose to specifically work or what the total steps are. The following are some of my general thoughts which might be a wise idea or may be worse. If the Bible has specifics or you, Pastor Ken, or the deacons have specific feelings I would love to get your thoughts on

My thoughts are that we would probably meet with you, Pastor Ken, the deacons, and the three witnesses and I would present the charges in writing and verbally. You and Pastor Ken may respond or may decide not to and there may be some questions from the

charges in writing and verbally. You and Pastor Ken may respond or may decide not to and there may be some questions from the deacons. I would guess that most everyone would like to take some time to study the charges, spend some time in prayer, and then come back and talk about the charges at some point within a week or two of the first meeting for a final decision, recommendation, or whatever is suppose to happen.

My dad came up with a suggestion of bring in the state representative or Dr. Stoli-sp? Sr. as a 3rd party which I thought both were very good suggestions and could provide some wisdom. The third person I am thinking would be Dave Libby. I have not talked to Dave

about the situation. Dave comes from a strong background in the church and has a very strong grasp of scripture as well as being a pastor. I don't know if he will be available but he would probably be my first choice as a third witness. If he is not available I would probably seek someone else outside of our immediate circle. If you have any thoughts on the first two individuals I would love to hear

My prayer is that God will be glorified by this as I know that is what yours and Pastor Ken's hearts desire would be as well. If we can get something scheduled soon for something after April 15th that would be best for everyone.

I love you both, love God's church, and have sought to do right in all things. I am sure that I have made errors or have not always chosen the best course of action for which I am greatly sorry. Pastor, I owe a huge debt to God for all the great things he has done in

my life and one of those things is what he has done in and to my life through the ministry of you and Pastor Ken. I trust I have made a difference in both of your lives and trust I have been and will continue to be blameless in this whole process. If have haven't I will seek your forgiveness.

In Christ,
Mark

Figure 1. A schematic diagram of the experimental design. The participants were divided into two groups: the control group and the experimental group. The control group received a standard training program, while the experimental group received a modified training program. The experimental group was further divided into two subgroups: the low-intensity group and the high-intensity group. The low-intensity group received a low-intensity training program, while the high-intensity group received a high-intensity training program. The experimental group was then divided into two subgroups: the low-intensity group and the high-intensity group. The low-intensity group received a low-intensity training program, while the high-intensity group received a high-intensity training program. The experimental group was then divided into two subgroups: the low-intensity group and the high-intensity group. The low-intensity group received a low-intensity training program, while the high-intensity group received a high-intensity training program.

