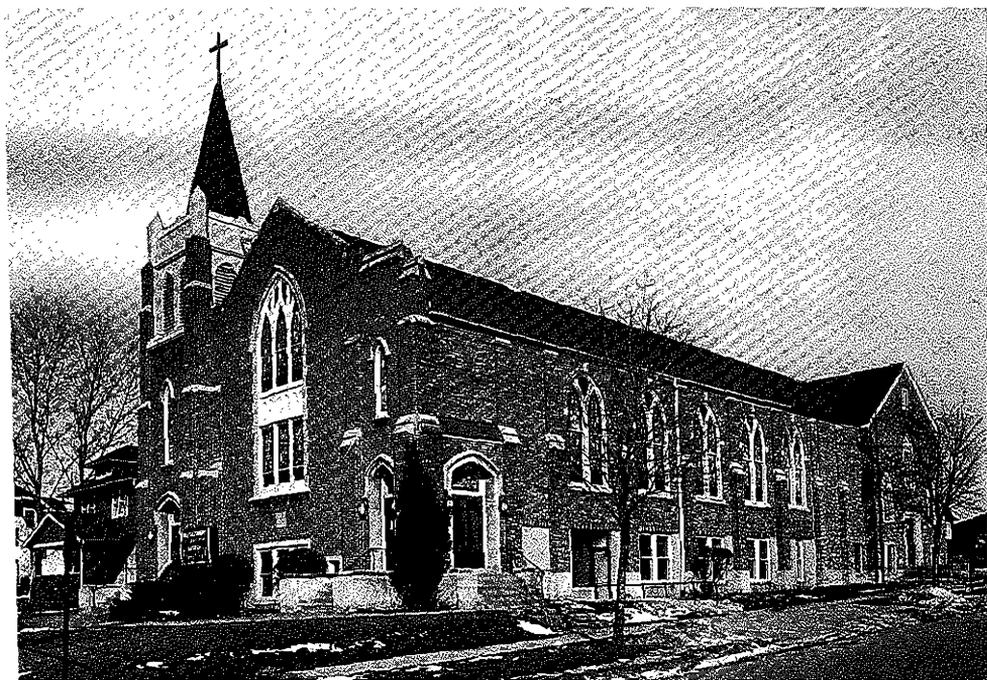


agenda for synod - 1968

of the christian reformed church



AGENDA

1968

Synod of the Christian Reformed Church

PREFACE

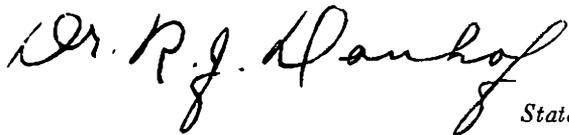
The synod of 1968 will number 144 delegates representing 36 classes. Since the 1967 synod two new classes were added, classes Huron and Quinte. Classis Eastern Ontario decided to change its name to classis Eastern Canada.

The synod of 1968 will meet for its first session June 12, Wednesday morning at 9 a.m. at the *Knollcrest Campus of Calvin College in the auditorium of the Fine Arts Center building*, located on the East Belt Line, two blocks north of Burton Street in the southeast section of Grand Rapids, Michigan.

The special prayer service will be held in the auditorium of the convening church, the East Leonard Street Christian Reformed church, 1017 East Leonard Street, N.E., Grand Rapids, Michigan. Rev. William Haverkamp will be in charge of the *prayer service beginning at 8 p.m., on Tuesday evening, June 11, 1968.*

The minister of the convening church will also be in charge of the devotions of the first session of the 1968 synod and will serve as the president pro-tem until synod is duly constituted and its officers have been elected.

Ministers and all who are in charge of worship services are reminded to remember the synod in their intercessory prayers, especially on *Sunday, June 9.*


Stated Clerk

2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan, 49508.

DELEGATES, PLEASE TAKE NOTICE OF THE FOLLOWING ITEMS

1. Delegates who travel by automobile are again reminded of the decision of the synod of 1962 that travelling together of one or more delegates in addition to the driver will effect considerable savings to the Church. (See pages 11, 513, Acts of 1961, and page 102, Acts of 1962.)
2. Plane travel is the most economical for delegates, since expenses for lodging and meals are not incurred. "Group Plan" plane travel provides lesser rates.
3. Bring with you your copy of the Agenda for the 1968 synod and other supplementary materials that have been sent to you.

REPORTS

REPORT 1

THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

It was truly a privilege to attend as your representative the forty-ninth annual meeting of the Advisory Council of the American Bible Society from November 11 to November 13, 1967 in New York City.

The strategy of distributing the Word to all men everywhere to possess, read, and hear the wonderful words of God in the tongues wherein they were born occupied the attention of those in attendance at this forty-ninth session of the Advisory Council of the American Bible Society. The 250 officials of 74 denominations, comprising approximately 80 million members of the Protestant and Orthodox churches, considered the strengthening of cooperative endeavors to get God's timely—yet timeless—message into wider circulation than in any era of history.

The understandable reading of the Bible is the ultimate goal of the Bible Societies of the world as they diligently pursue the tasks of translation and production of the Scriptures. We rejoice that sixty weeks after publication, the circulation figure for *Today's English Version* of the New Testament, "Good News for Modern Man," reached the eight million mark.

A few of the highlights of 1966 reported at the meeting are indeed cause for gratitude and rejoicing as indicated by the following:

During 1966, the American Bible Society

Distributed in the U.S.A. a record total of 38,981,620 copies of Scriptures, almost a 50 percent increase over 1965;

Circulated overseas 48,417,341 Scriptures with the United Bible Societies: ABS share — 47.2 percent;

Participated in the translation, production and distribution of the Scriptures in 150 countries;

Cooperated in the completion of the United Bible Societies' *Greek New Testament*, the first Greek text in history prepared by an international committee of scholars as a special tool for translators and as a guide for students;

Gave more than one-half million copies of Scriptures through chaplains to personnel of the U.S. armed forces serving at home and overseas;

Reached more than 20 million people in the Worldwide Bible Reading Program;

Served the blind in the U.S.A. with 123,234 special Scriptures (Braille,

records, tapes); in addition to the more than 400,000 legally blind people in the U.S.A., there are nearly a million more who cannot read newsprint. For these the American Bible Society has produced Scriptures in 18-point type.

Convened Translators Institutes in Thailand, Japan and Peru to assist large numbers of missionary and national translators in the preparation of new translations and revision projects in more than 500 languages;

Rejoiced in the shipment of 520,250 Bibles and 45,500 New Testaments to the public schools of Ghana to complete the largest single order for Bibles in Bible society history.

The size of the translational responsibilities of the American Bible Society is clearly evidenced by the fact that the translations department is directly related to translation and revision projects in more than 500 languages, and through programs of shared planning and support indirectly related to more than 250 other languages—in all, representing the languages of 80 percent of the world's population.

The increase in translation programs is especially evident in Africa, where there has been a 100 percent increase in the last five years, from approximately 80 language projects in 1962 to 160 in 1967.

More Translators' Institutes have been held in 1967 than in any other year. Those held in 1967 were in Zambia, Micronesia, India, South Africa, and Ghana. It is interesting to note that 50 percent of persons actively involved in translation projects are nationals. Both missionaries and nationals are invited to these intensive four-to-six week training programs, in order to concentrate on the theory and practice of Bible translating in lecture sessions, discussion groups and workshops.

It is apparent that Africa at the present time offers a unique challenge and opportunity. The advisory council gave enthusiastic endorsement to the special five-year Africa Advance Program calling for an additional \$1,660,000 to meet the urgent Scripture needs throughout Africa. The obvious opportunities, the tremendous hunger for the Scriptures by the African people, and the over-powering conviction that God who "has appointed a time for every matter, and for every work" compel us to accept this challenge over and above regular budget requirements.

The entire "Advance in Africa" programs has been carefully analyzed and planned over the five year period. Very briefly summarized, the areas programmed for action are Zambia, East Africa, Congo and French Speaking West Africa; the programs involved are primarily Testaments and Bibles for schools and the army totalling some 400,000 per year, plus 200,000 Literacy Scriptures, Thirty-five languages are scheduled for translation at a cost of \$3,500 each per year for three years.

For the year 1968 the advisory council endorsed the budget proposal of \$7,740,000 an increase of about 9%, reflecting new opportunities to reach new readers with the Word of God. \$1,500,000, less than 20% of this total, is budgeted for gifts from churches.

Surely the task of translating, publishing and distributing the Bible and encouraging its reading is the foundation for all evangelism. Let us be thankful that the American Bible Society is performing this task faith-

fully and with diligence. We should consider it both a duty and privilege to support this cause generously. As a denomination we support many kingdom causes wholeheartedly and rather universally. Other causes seem to be left to the concern of a small minority. Perhaps it is time to ask ourselves whether our congregations are giving this basic kingdom effort the support it deserves and needs. In 1966, (the last year for which information is available at this writing) the average contribution of the Christian Reformed Church through congregations was less than eight cents per member. Surely, this must mean that the majority of our members were not given the opportunity of contributing in their churches.

Therefore, as your representative, I would commend this cause to all the churches for prayerful consideration and recommend that the American Bible Society be again placed on the list of causes recommended for financial support.

Respectfully submitted,

A. J. Petzinger

REPORT 2

DORDT COLLEGE

ESTEEMED BRETHREN:

The Board of Trustees of Dordt College is deeply grateful to synod and its Interim Committee for appointing a synodical representative from the Board of Trustees of Dordt College, thus making possible the presentation of this brief report to our Christian Reformed churches. We know that along with our other colleges Dordt College has also received the love and support of our people and is filling a place in Kingdom life by providing quality Christian higher education to the covenant youth of our churches.

Our history is a record of blessing under the Lord's providence. Dordt College began in 1955 with a teaching staff of 5 and a student body of 35. In contrast, the 1967-68 school year began with a teaching staff of 33 professors and a student body of 693. The students of Dordt come from 4 provinces of Canada, 22 states, and one foreign country. Seventy per cent of our students are preparing for the teaching profession. The board is planning for an enrollment of 750 for the academic year 1968-69.

From one small classroom building the college campus has now grown to include eight buildings: administration-music, classroom, library, science, physical education, dining hall-commons, and two campus dormitories. Applications are presently being processed for additional classroom space, another dormitory, as well as an addition to our commons building.

God's blessings are not only apparent in the growth of the school, in the provision of a dedicated, qualified faculty and in adequate facilities. We rejoice as well that with very careful budgeting and responsible stewardship of the contributions of God's people we have been able to meet our financial obligations through the years. The 1967-68 budget totals \$640,366, of which nearly 72% is met by tuition and fees. Without sacrificing the quality of the education provided, the total costs of attendance at the college have been kept comparatively low. We are thankful for the support of our churches and the increasing contributions by way of offerings and gifts received from churches outside of our immediate supporting districts and classes. Our immediate financial needs for capital expansion are almost staggering, but we plan in faith.

For the past three years Dordt has enjoyed candidate for membership status with the North Central Association. This has meant that our students have received all the benefits which are obtainable through a fully accredited member school in the Association. Hopefully, the completion of the self-study report necessary for full accreditation and membership is the final effort necessary on the part of the College to

receiving full membership in the Association and full accreditation. We will have a committee of the Association on campus this coming fall to make their investigation and prepare a report and recommendation to the Association. The State of Iowa has already given full recognition to the College. Our students have not been hindered in any way in participating in student grants, scholarships, admission to graduate schools, etc. We are proud of the performance of our graduates in many areas on the advanced level.

Realizing that the student body is now the size of a large congregation and recognizing the need for providing a positive program of religious activity on campus, the board has appointed the Rev. John B. Hulst as college pastor. Our students, their parents and home churches must have the assurance that the spiritual concerns and needs of the students are properly attended to while at college. Initially, the college pastor will also teach some courses in the Bible department.

A new development in Kingdom activity in our Reformed circles is being pioneered this year with the establishment and operation of an educational FM radio station—KDCR: Dordt College Radio. Owned by the College, the station is designed to be self-supporting. It is under the management of a special radio committee appointed by and responsible to the board of trustees. Mr. Leonard Van Noord serves as station manager. The motto for the station is "Proclaiming a God-centered culture." We are hopeful that this will be the beginning of similar enterprises in our Reformed communities for witnessing to and sharing our faith with others.

Because our student body comes from a much wider constituency than the governing districts, the board has moved to appoint men from other areas to serve as advisory members to the College trustees and the administrative officers. Initially, advisory members will be appointed from the Great Lakes area and from the Western United States and Canada.

We request the continued prayers of the churches for our work. Our request for continued recommendation for offerings from the churches has been sent along with all necessary information to the Standing Advisory Budget Committee of synod. Enquiries concerning our programs and needs can be addressed to: Dordt College; Sioux Center, Iowa 51250.

Rev. Richard R. De Ridder,
Synodical Representative

REPORT 3

LITURGICAL COMMITTEE

The synod of 1964 appointed the Liturgical Committee and gave it this mandate:

- "a. to review all our liturgical literature in the light of its history, its theological content, and the contemporary needs of the churches; and to recommend such revisions or substitutions as the results of this review might recommend.
- "b. to study liturgical usages and practices in our churches in the light of Reformed liturgical principles and past synodical decisions, and to advise synod as to the guidance and supervision it ought to provide local congregations in all liturgical matters."

It soon became apparent to the committee that this mandate could be significantly fulfilled only by way of a thorough study of the history of Christian worship in general and of Reformed worship in particular. Therefore, in harmony with the intention expressed to the synod of 1966 (Acts, 1966, p. 262), the committee has concentrated its initial effort on the order for the Sunday morning service of worship. In this work it has been served by the counsel of many colleagues outside the committee. The resulting order and its rationale are offered in the present report. The committee has now turned its attention to the baptismal service and confidently anticipates presenting a report embodying orders for the baptismal service to the synod of 1969.

We wish to express our sincere appreciation to synod and to the administration of Calvin College for releasing Dr. Lewis B. Smedes from part of his teaching duties last semester so that he could prepare the initial drafts of the report. Without his diligent and competent labors our report would still be in very primitive form. Dr. Smedes' colleagues on the committee wish to take this opportunity to express public thanks to him for his thorough, systematic, and timely work.

At the conclusion of this study report you will find our formulation of specific requests for synodical action. May the Lord be pleased to grant his indispensable blessing to the synod in its consideration of this and other important matters coming before it.

THE FORM OF WORSHIP

Introduction

The business of liturgy is to offer the people of God the most suitable means of worshipping their Lord together. If, as we believe, worship is the most typical and crucial act of the church, then liturgy deserves the church's most careful and constant scrutiny. We do not need to believe that the present liturgy of the church is terribly amiss in order to justify

our concern for its state or to seek ways in which it can be improved. The church's liturgy, being the form and manner of its worship, demands the church's on-going criticism. It is chiefly from the sense of its importance, then, and not from a suspicion that things are badly askew, that this study of liturgy proceeds.

The liturgy is the whole church's business. It is what *all* the people do in obedience to and love of their God. No person is permitted to leave liturgy to the experts as long as he is a worshipping member of Christ's church. Moreover, it is what the people of the church do together. Therefore, a common understanding of what is being done is required for a liturgy to be useful as the embodiment of common worship. For these reasons, it is a mistake to thrust a liturgy on the people at the word of experts. Liturgies must be understood and, above all, practiced by people. In the long run, liturgies are created, not by theologians, but by the people themselves. Aware of this fact, the liturgical study committee is not asking synod to adopt and prescribe a uniform order of worship for the churches. We wish rather to report on the direction in which we are being taken by our study, to ask synod to send us on in this direction, and to provide the congregations an opportunity to consider our suggestions, eventually to try some of them, and to report to us on their experience.

We must acknowledge that we have discovered it necessary to begin from the very beginning. The committee as a whole started its study of the liturgy as novices, and we still have much to learn.

I. WHAT LITURGY IS

Liturgy is what people do when they worship. This, at least, is what the word has come to mean, and is the definition which the committee uses. The word "liturgy" has an interesting enough history; but its use in the church and not its etymology defines it. Originally, in Greece, it meant the public service that people performed, perhaps by paying taxes or the like. The associations were wholly secular. Only later, as the Christian era approached, was the word used for pagan religious services.

The scholars who translated the Old Testament into Greek used the word liturgy for the service performed by the priests in the tabernacle and temple. Here, the word did not imply "people at work," but was used for the special services which were the prerogative of the priests and Levites (cf. Numbers 4:37; 16:9). The translators even shied away from using the word for service in pagan cults; only twice is it used for service done by pagan priests (II Chron. 15:16; Ezra 4:12). They did not use it for common services at all. Liturgy, in the Old Testament, is the privilege of the clergy in the ritual worship of Jehovah.

The New Testament enlarges the scope of the word liturgy, using it not only for service done by the people, but by people outside of the sanctuary. The book of Hebrews uses it for the ancient priestly service (Hebrews 9:21; 10:4), but insists that Jesus Christ has obtained a better liturgy (Heb. 8:6). Jesus is the liturgete of the true tabernacle in heaven (Heb. 8:2). On the other hand, the priests of the old tabernacle are said to

have performed the *latreia*, a word which, in the Old Testament, is used of the services of the people (cf. Heb. 13:10). Thus, in the language of Hebrews, the distinction between priestly (liturgy) and lay service (*latreia*) breaks down. St. Paul goes further. He carries liturgy into the area of the people's service outside as well as inside the sanctuary. The generous offerings made by the people of Corinth (II Cor. 9:12) and Rome (Rom. 15:27) may have been made as part of their worship service. But Paul refers to the *faith* of the people as a liturgy of sacrifice (Phil. 2:17) of which Paul's very life is the libation. He calls Epaphroditus' service the completion of the people's liturgy (service) to Paul (Phil. 2:30), a service which clearly stretches outside the ritual. And, finally, he refers to the secular governors as the *liturgetes* of God (Rom. 13:6).

Thus, in the Bible, the word liturgy begins at the altar and ends in the broader stretch of service by the people outside the sanctuary.

Later, in the church's vocabulary the word is put back in the sanctuary. And this is where we take it up. Liturgy has come to mean those acts done by the church in its solemn assembly with God.

Here, it also has variations—depending on which circle one happens to move in. We take it simply as the acts done by the congregations in worship. The notion that only "high" churches, with introits, sanctuses, and split chancels have liturgical services is rejected; the barest of Puritan services are as liturgical as an Eastern Orthodox mass. The imprisonment of the word in the context of formularies is also rejected; a Christian Reformed church is doing liturgy even though it does not read any of its "liturgical forms." The common Lutheran practice of referring to those parts of a service exclusive of the sermon and the sacrament is also rejected; the liturgy is the whole of the service. We also turn aside a common Catholic use of the word as referring especially to the Eucharist; the church is liturgical on those Sundays when it stops short of communion. Again, every church has a liturgy, whether it worships with set forms inherited from the ages or whether it worships in the freedom of the moment. The only question is whether we have the best possible liturgy; it is never whether we have a liturgy.

In view of this, we have no intention of leading the church into more liturgy. We do not intend to ask congregations to become more liturgical than they are. We only intend to ask whether a more fitting liturgy is possible. The criterion for the proper fit will have to be talked about later.

II. WHAT WORSHIP IS

All Christians worship God in the name of Jesus Christ. But they do not all agree on the meaning of worship. There is an ecumenical consensus that worship is necessary. There is not a consensus on what worship is. The variations in the *liturgies* of Christian churches betray—to some extent—the variety of ways in which worship is understood.

a. *Two One-sided Interpretations*

We can point to two extremes in the way Christians tend to explain what happens, or ought to happen, when the people of God gather for

worship. No liturgical tradition captures either extreme to the exclusion of all else; differences in liturgy are created more by differences in stress and emphasis than by total opposition.

Listen to the voices of two liturgiologists, each echoing the concept of worship which his own community embraces. *First*, an Anglican, E. L. Mascall: “. . . the ultimate and supreme criterion by which any liturgical form is to be judged is its adequacy to provide a means by which Christian men and women may offer adoration to almighty God. All else is secondary and, in the last resort, irrelevant.” Here, liturgy is the form which the people use to offer the adoration due to a worthy (i.e., worship-able) God. The direction of worship is God-ward. The action is by men and women, acting together as the body of Christ. The intention is the performance of service by men in praise to God. *Second*, a Lutheran, W. Hahn: “Worship is first and foremost God’s service to us. It is an action by God, which is directed to us. . . . The essence of worship is to be found in the disclosure of the Word of God.” Here, liturgy is an occasion for God to speak to His people. The direction is man-ward. The primary action is by God. The intention is to the performance of service by God, as He instructs and challenges people.

These are extremes. No church, to our knowledge, has ever constructed a liturgy solely of praise or solely of proclamation. When the Catholic tradition allowed the liturgy to become a spectacle which the people passively observed in awe, it perverted the real intent of Catholic worship. When Protestants turned the liturgy into a preaching service that stressed the intellectual apprehension of truth to the exclusion of most everything else, it was turning away from the intent of the Reformers.

b. *The Dialogic Character of Old Testament Worship*

Worship within the Old Testament tradition was a two-laned avenue; in it God moved toward man and man moved toward God. The acts of worship involved a rhythm of action flowing man-ward from God and God-ward from man. Whenever the congregation of God met in solemn assembly, it came to meet the living God who spoke and acted in the meeting, but who was also pleased to hear His people speak and pleased to receive their offering of praise. Worship for the people of the living God has always been a dialogue.

The dialogue, however, has taken many forms in the worshipping experiences of God’s people. We cannot in this report note in detail all the acts and aspects of worship in the Old Covenant. But a brief glance at that worship will call attention to its truly dialogic character.

(1) *Temple Worship*

The worship that was offered in the temple was primarily a God-ward action. The *latreia* (Hebrew, *’abodah*) of the people was centrally a sacrificial act, but prayer and praise were also prominent. Worship rose in the temple, like the smoke of the altar coals, upward to God. But the dialogic aspect of worship was by no means absent. Israel worshipped no silent God. The very presence of His sanctuary in the midst of His people, erected by divine command, spoke of covenant nearness. Its structure and furniture, together with the prescribed sacramental

acts continually performed within its precincts, spoke of His holiness and of His grace. At the temple were the covenant tablets, and there the priests gave instruction in the law of the Lord. From the sanctuary, too, the prophets sometimes spoke. There the forgiveness of God was proclaimed, and there the priestly benediction pronounced. The worship of Israel at the sanctuary answered to, and was answered by the Word of the covenant God.

(2) *Passover Celebration as Worship*

But worship was not confined to the temple. The Passover celebration was the action of a worshipping people. It involved a liturgy performed in the home as well as in the Temple. Although its components were modified somewhat as history went on, there were three basic components throughout: (1) the sacrifice of an animal and the spilling of its blood, (2) the eating of a joyful meal, and (3) the explanation of its significance (cf. Ex. 12). All of these carried profound implications for the life of the participants and for our understanding of the character of the meeting of people with God in worship.

The entire Passover celebration was a recollection of the act of God by which He redeemed His covenant people Israel. It was a memorial, then. As a memorial it took on the aspect of praise. But the entire celebration was at the same time a proclamation—a sacramental publication of what God had done, and a summons to commit oneself to the covenant life which God had made possible by His saving acts. When the words of explanation were spoken to the young, they explained what the Passover rites proclaimed. *Together*, acts and words, all the ingredients pointed to the redemptive act of God. Hence, Passover was proclamation. Moreover, God Himself acted in the Passover. He spoke through His appointed ritual and renewed His covenant pledge to be their God. The Passover, then, was a convergence of action and words by both God and people: action by God and people, and word by God and people—a dialogue.

(3) *Synagogue Worship*

When the temple was not available, the center of Hebrew worship was relocated in the synagogue. Here the stress was obviously laid on the man-ward direction of the Word; yet, the action was still two-directional. The Lord spoke through the Law and the Prophets. But the people answered in confession, prayer, and praise. Synagogue worship, by the way, is the channel by which an age-old liturgical custom entered into Christian worship where it has endured in almost all Christian liturgies, except our own, viz., the people's Amen—the word spoken by all to affirm that the prayer offered through the mouth of the president was the prayer of the people. Worship in the synagogue was of the same basic pattern as that of the Passover, and even of the temple, though the stress was inverted. The Word spoke of the acts and the promises of God, and of the demands implied by them. And the words of the people spoke of praise and adoration (here also the *Sanctus* (Isaiah 6) was uttered) as well as of commitment.

The prophetic rebuke against the temple sacrifices and our Lord's de-

nunciation of the Pharisees' synagogal exercises were indictments, not of the worship that was *meant* to be practiced there, but of the perversion of worship through moral and spiritual failure on the part of the people. Cultic action, then as now, could be turned to a means for trying to buy God off so that men could be free to pursue their ungodly course in the world. It could, then as now, become a means of self-glorification, an expression of religious pride. When this happens, the prophetic voice denounces both the pride and the liturgical monstrosity that pride makes of worship. But, when worship really occurred—in temple, Passover, or synagogue—the prophetic voice and the priestly sacrifice, the Word addressed to man and the words addressed to God, the proclamation and the adoration, converged in the dynamics of dialogue.

c. *New Testament Worship*

The dialogue continues in New Testament worship. It is hinted at in a general way in Luke's description of the typical activity of the early believers: they continued in the apostles' teaching and fellowship, in the breaking of bread and the prayers (Acts 2:42). The specific meaning of "fellowship" is perhaps not clear; it could refer to fellowship together, fellowship in the Spirit, or the more particular fellowship of the sacrament. At any rate, it describes the activity of the church in terms of receiving the apostles' teaching, the word of the cross, and of action in response to that word.

Two new realities determined the content and character of New Testament worship. One is the *past historical event* of Christ's death and resurrection. The other is the *continuing presence* of Christ, through His Spirit, within the worshipping community. Both of these realities undergird and define all of the worshipping acts of the church.

The historical reality of the words and acts of the Savior becomes the content of *proclamation*. The preaching of the church always pointed back to that event. And, because in Christ the surer word of prophecy (II Peter 1:19) had been spoken, because in Him God had spoken as He formerly spoke through the prophets (Hebrews 1:2), the proclamation of that historical reality became God's Word to the worshipping people. Furthermore, since the Christian community was called into being by the Redemptive Event, proclamation was an inexpendable ingredient to worship. In turn, however, this proclamation of past history was effective within worship only because Christ was present in His Spirit within the community. His presence in the worshipping community was the source of power to make the proclamation more than an announcement of the fact of Christ's death and resurrection; His presence enabled the proclamation to effect in the lives of the worshippers a saving participation in the redemption proclaimed and thus to make them worshippers in "spirit and in truth." Thus, both the historical fact and the continuing presence of Christ defined and qualified proclamation as the living Word of God to the congregation.

Both past and present realities determined *the response* of the congregation at worship to God as well as God's Word to it. Prayers, for instance, were offered *in the name* of Jesus Christ who was crucified

and risen; but they were effective as the Spirit prayed in and through the congregation. Baptism was practiced *in the name* of the Son, as well as of the Father and the Spirit, and thus pointed back to the cross and resurrection as the orientation for the new life of the believer; (Romans 6:3-5) but baptism was through the Spirit (I Cor. 12:13). The new song was about the act of God in Christ, but was sung in the Spirit. The sacrament of the Lord's Supper was a proclamation and a memorial of Christ's death in past time; (I Cor. 11:23-26) but it was a genuine communion in the body and blood of the Savior only as Christ was present in it through His Spirit (I Cor. 10:16). Thus, in the worshipping response of the congregation as well as in the proclamation of God's Word, indeed at every moment in the worship, both the historical reality and the continuing presence of Christ are definitive and determinative.

When it is said that the worship of the New Testament church followed the pattern of the synagogue, we should understand this only with an important qualification. As far as we know, Christians continued the formal pattern of the dialogue carried on in the synagogue. The law and prophets were read and prayers were spoken. But now the Old Testament was read and heard *as fulfilled in Christ*; the reality of Christ illumined the reading and conditioned the hearing of the Old Testament. But, even more significantly, the breaking of the bread and drinking of the wine brought a whole new dimension into the character and form of worship.

Exactly what was said and done when the New Testament church celebrated the death of Christ in His supper, is a complex and hard question to answer. We are here concerned more with the inner ingredients of the supper than with the precise liturgical questions, though the two are not wholly separable. But even the essential events are not simple, clear-cut, discrete events. Rather, they converge in a most remarkable way. Here, the pattern of the dialogue (God's Word and man's response) cannot be arranged in clear division of parts. The dialogue is present; but God's acts and the congregation's acts converge.

There is, for example the *proclamation* of the Gospel. The objective and past acts of God in Christ are remembered and celebrated, and thus affirmed publically. But *how* is God's Word proclaimed? It is proclaimed by the action, the doing, of the congregation. ("As often as ye *do* this, ye proclaim. . .") Here, the actions of the congregation are the Word of God visible. Of course, the proclamation of the cross is not located exclusively in the isolated act of eating and drinking; the sacrament is a whole, consisting of the words of the Gospel and the words (prayers) of the people. But the whole thing is a *doing* by the people. The proclamation is not limited to the pre-communion preaching, which is then complemented by the doing of the sacramental action. The proclamation is in and through the doing, which includes the apostolic recollections of Christ. So, here the dialogue is remarkably unique: God speaks (proclamation) through and in the congregation's acts.

But the action of the people is also a communion in Christ, and hence is the occasion for the people's response. Of course, there is a response

to God that is elicited by the communion. This response is carried out into the full range of human life. But the sacramental eating and drinking itself embodies the congregational response. We partake *in* faith; in eating and drinking the congregation affirms the cross and its power, and affirms the congregation's own readiness to *be* God's cross-bought people. The communion action is a faith action in which the people declare to God their Yes to His promise of fellowship in the body and blood of Christ. Hence, the one action is both proclamation and response.

There is one more dimension in which the convergence of divine and human action occurs. In the communion, proclamation and response converge as they are both oriented to the historical event of the cross; but the continued presence of Christ creates the possibility for another convergence. In the sacrament, God comes to the congregation in action, through His Spirit, comes powerfully into participants to bring the life of Christ to manifestation there. But at the same time, the believer responds as he partakes in what God promises to do and actually does; he affirms by his partaking of bread and wine that he is indeed a man in Christ and a man in whom Christ lives.

Thus, the inherent rhythm of God's word and man's response, God's acts and man's affirmation, is sustained in the sacrament. But here the dialogue *structure* is altered. For here, especially, the dialogue becomes a kind of harmony rather than an antiphony; the divine and human parts are sung together rather than in response to one another. The man-ward and God-ward directions of worship are both present.

What we have seen is this: worship in God's covenant community is a meeting between a Person and persons, as it had been from the beginning. The rhythm of worship in the New Testament is structurally the same as always. The immediate background to the Christian church's worship is the synagogue, but the synagogue worship is redefined from beginning to end by the fulfillment of the law and prophets in Christ. Still, the worship of the church is done by the articulation of God's Word and acts in the past as they are made effective by the Spirit's presence in the church, by the articulation of man's words and acts of response as they are made genuine and real by the Spirit, and in a unique way by the visible articulation of both God's acts and man's response in the action of the sacramental meal. The dialogue is the inherent structure of worship. The question of liturgy is the question of how the dialogue is appropriately and effectively articulated.

Before leaving this section, we should cast a glance at the New Testament tendency to extend the language of worship into all of life. Christ, we are told, brings in the day when we too "might serve (*latreuein*, worship) Him without fear, in holiness and righteousness, *all* the days of our life" (Luke 1:74, 75). Worship is the service of God that is expressed in what Paul refers to as the liturgy of the church's faith and life. He apparently sweeps the totality of man's self-offering to God, the giving of life bodily in sacrifice, into the act of spiritual worship (*latreuein*). (Romans 12:1). There is no lack of clarity in the premise that all of life is to be lived in service before the face of God, that all of life is to be

sacred, and that every decision and every action of the disciple of Christ is to be made and done in terms of service to God. The question is whether the common life outside the sanctuary is, by Christ and His Spirit, turned into worship and whether it thus does away with the distinction between the sanctuary and the world, between worship and work.

The answer to this question is given partly in terms of the example of St. Paul himself: While no one was more aware than he that all of the Christian's existence and being is brought within the sphere of the Gospel and the Spirit, he with his fellow Christians betray no sign of indifference to the "gathering together" of the body of Christ at stated times and seasons for worship. The fact that all of life was in Christ did not seem to imply that the special hour of corporate worship was expendable. While the whole of life, in every nook and cranny, was charged with religious significance, it was called "worship" in a loose, extended sense. Calling self-sacrifice in life "worship" was a way of drawing a line straight through the ritual to the workbench; it showed how inseparable worship (in the strict sense) was tied to life; it showed that one does not leave life behind when he enters the sanctuary, but only *articulates* together with the congregation his specific and concrete praise, his specific and concrete desires, and hears the specific and concrete Word of God.

We may conclude, then, that to call life a form of worship reveals something about the religious character of life in Christ as it is experienced and practiced outside the sanctuary. But it does not water down or compromise the unique requirements and character of worship proper within the sanctuary. Worship, in the proper sense, is indeed tied to life, relevant to life, a part of life; it is not an escape from life. But it is the act of the people of God in concert, as they articulate their praise and petitions, their faith and obedience, and as they listen to an articulation of God's Word, an act which has its peculiar character, its peculiar significance, and its peculiar effect, distinct from the common life in all life's common spheres.

III. THE ENDURING STRUCTURE OF THE LITURGY

We have spoken of worship in the Christian sense as a dialogue between God and man. We must now—in barest of sketch—see how the dialogue has been given shape and form in the liturgy of the church. We shall begin with the New Testament church and wind our way up through the Reformation to the present. Our purpose is to show that, within the endless variations of style and ceremony, and in spite of temporary imbalance and distortions, there is a pattern, a structure, a basic shape, discernible in the church's liturgy through the years.

1. *The Liturgy of the New Testament Church*

Had it been the Lord's desire to provide the church with a canon for its liturgy from which it was never to deviate, He would doubtless have given it much more information than the New Testament provides. Precise rules are not found. The freedom of the Spirit is respected even while "decency and order" are commanded: the tension between freedom

and order is never relieved, but rather left to become a matrix of creative flexibility and common order, whose end was to be the edification of the church. People who, in the early days, worshipped as Christians also worshipped as Hebrews. And they had no sense of being the less Jew for being the more Christian. Hence, it is not surprising to see Christian liturgy structured by the synagogue, as that structure was given new content and life by the reality of Christ. So the liturgy of the Christian church was both old and new; the old was taken up and infused from beginning to end with a new Spirit and a new life.

Experts do not agree on the exact order of the synagogue service. And the order depends somewhat on the date of the liturgy. In any event, the liturgy was simple: the Word was read and prayers were made. The Law and the Prophets were read in turn, and the presiding person made explanatory comments. Prayer was made, in which God's acts in the past were recalled and the agony and hope of the present were confessed. The prayers were concluded with the people's *Amen*. The service was concluded with the blessing, given either by the president or an ordinary member of the congregation; like the prayer, it was concluded with the community *Amen*. From Luke 4:14-30, we see that Jesus Himself was used to participating in this service.

The simple liturgical structure of the synagogue was continued by Christian worshippers. The reading and preaching of the Word was the muscle of the liturgy; only now the Gospel of Jesus Christ illumined all the rest. At first, the Gospel of Christ came by way the apostles' reminiscences. Later, the epistles were read in the church (I Tim. 4:13). Perhaps, in the absence of the apostles, an elder may have explained them to the congregation. At any rate, the reading and proclamation of the Gospel was the backbone of New Testament liturgy.

Preaching as such did not constitute Christian worship. St. Paul preached on Mars Hill, but the church was not assembled there in worship. Missionary preaching was public. Preaching in the assembly was private. The content was the same: Jesus Christ and Him crucified. But the style and purpose were different.

The second element in the liturgy were the prayers (Acts 2:42). In them thanksgiving (eucharistis) played a large role (Phil. 4:6; I Thess. 5:18), as did intercession for the church and for civil authorities (I Tim. 2:1, 2). The congregational AMEN apparently concluded the prayers, as it did in the synagogue (I Cor. 14:16). We may gather that people stood during the prayers (Mark 11:25; Luke 18:11) with lifted hands (I Tim. 2:8). At any rate, here we have the basic ingredients of the dialogue: Word and Prayer.

But other ingredients were present. A brief confession of faith was evidently made (Acts 8:37; I Cor. 8:6). The greetings and blessings found in the epistles probably were given in the liturgy. Songs were sung (Eph. 5:19; Col. 3:16), perhaps Psalms and also types of praise that are passed on in John's Revelation. (Cf. Rev. 4:8, 11; 5:9-13). Somewhere in the liturgy, offerings of money and/or food were made, at least this is hinted at in I Cor. 16:1, 2. And, of course, food was

brought for all to share in the love meal which was climaxed in the beginning by the sacrament (I Cor. 11:17 ff).

That the Lord's Supper was a normal event in the church's liturgy is clear. When the books of the New Testament were written the practice was already established, and some Scriptural passages were possibly quotations from the liturgy of the Supper. (e.g., Maranatha). But exactly how it was celebrated, and whether it was done uniformly in the several churches, is not made clear. The early practice of celebrating the supper as the climax to the feast of charity was, as it well known, abandoned because of its abuse. The words of Jesus that instituted the supper were very important to the celebration, as was the example He set when giving thanks prior to eating and drinking. The celebration of the Supper was an event that always included the prayers, the words of institution, and songs of praise. That is, the celebration was not a bare eating and drinking of the elements; it included the whole framework of the supper as set by the Lord on the night He was betrayed.

Thus, we have the outline of the New Testament liturgy. The disciples of Jesus came together, in the custom of the synagogue, to hear the Word and to respond in prayer and praise. They went on to proclaim the Lord's death and celebrated their redemption in the action of the sacrament. The two steps of the service were not separated from each other; they flowed into one another as the complete service of worship. The church of Christ did not adopt the synagogue service and merely add the sacrament; the gospel and the sacrament overshadowed the whole of the service and provided its Christ-centered content.

There was without doubt a great deal of freedom in the liturgy; room was allowed for the exercise of charismatic gifts, spontaneous inspiration, and the use of "tongues." Freedom, with its threats to order and intelligibility, was brought under discipline by the apostle, but never denounced. Order was stressed, not for the sake of dignity or beauty, but for the sake of edification. There are hints that other elements to be seen later had their beginnings in the New Testament church: the kiss of peace, perhaps (Romans 16:16; I Cor. 16:20).

But the substance is the Proclamation and the Response: God's Word and man's word, each in its way backed up by action—God's redemptive action and man's thankful action. The sacrament was a unique convergence of both: the liturgy of the words of Jesus and the eucharistic prayer of thanksgiving stress that even in the sacrament we have dialogue. The liturgy, in short, embodies the inner movement of worship. In a sense, the liturgical action of the New Testament church combined temple, synagogue, and Passover, and transformed all unity by the reality of Christ's coming.

2. *The First Five Centuries*

Justin Martyr provides us with a glimpse of the liturgy of the church as it entered the second half of the second century. We do not know how universal was the practice he describes. He probably has a fairly substantial congregation of Rome in mind, and things were perhaps simpler in small household churches. But even here, the liturgy is direct and plain.

The service is one unit of Word and Sacrament. Beginning with the Scripture reading "as long as time permits", perhaps interspersed with singing of Psalms, the service goes on to a homily delivered, when possible by a presiding bishop. After the sermon, prayers are offered, for which the congregation stands. This is the service of Word and Response. Then came the sacrament, introduced with the holy kiss of peace, which symbolized Christian brotherhood. The bread and wine are brought to the *deacons* and placed by them on the table. The prayer of thanksgiving or Eucharistic Prayer is offered by the bishop concluded by the people's *Amen*. Then the communion itself takes place, as people go to the table to receive, while standing, the bread and the wine. Thus, the order is like this:

- | | |
|----------------------|-------------------------------|
| 1. Scripture Reading | 5. Bringing of Bread and Wine |
| 2. Sermon | 6. Eucharistic Prayer |
| 3. Prayers | 7. The Communion |
| 4. Kiss of Peace | |

This is the shape of the liturgy, simple, perhaps austere, but joining all of the elements of the worship of God's people since the time of the Exodus. God speaks and people listen. People speak with assurance that God listens. Then, in the sacrament, God and His people act in concert, proclaiming the deeds of God in Christ and re-establishing the people within the faith and life of the new creation in Christ. The whole community is at work. The deacons, the people, and the bishop all have their liturgies to perform. And together they sustain the dynamic dialogue that God creates with man in His grace.

Another witness to the liturgy of the early church is found in a collection of writings called the *Apostolic Constitutions*. They reveal the liturgy as the church entered the final quarter of the fourth century. By this time, the church had come out from hiding, worshipped in freedom and even with some popularity, and was therefore able to give the liturgy a certain ceremonial adornment. The liturgy we note here is one used in some Syrian church, (Antioch?) perhaps as the parent of later Eastern liturgies.

What we notice in it is that, in spite of containing more items, its structure is the same as ever. The Word and Response, followed by the liturgy of the sacrament. (Or, as it is now called, "the liturgy of the Upper Room"). The line between the liturgy of the Word and the liturgy of the sacrament is clearer than it was earlier. The liturgy of the upper room is considerably elaborated, while the liturgy of the Word remains quite simple. The two are separated by the dismissal of the catechumens after the sermon.

The liturgy of the Word now includes a set form of several Scripture lessons: the Law, Prophets, Epistles, Acts, and Gospels. (5 readings).

The Liturgy of the Upper Room goes like this:

1. A Litany said by a deacon, with a concluding prayer by the bishop.

2. The Salutation and Response.

"The Lord be with you"
"And with Thy Spirit."

3. The Kiss of Peace.

This "seals" reconciliation and peace through Christ. Men and women sat on separate sides of the sanctuary.

4. The Offertory

What was, in Justin's time, the setting of the table, is now a more impressive ceremony. We now have ceremonial washing of hands by the bishop. The celebrant is given a splendid vestment to wear. While this is done, the deacons are giving the congregation a scrutiny to be sure only the faithful are present. And the elements are presented at the table by the deacons. Some liturgiologists judge that this "offertory" was the seed of the later doctrine of the eucharistic sacrifice, and hence the harbinger of all the sacramental corruptions that followed.

5. The *Sursum Corda*

The salutation is given again, and then the "Lift up your hearts".

6. The Consecration Prayer

The prayer was complex. It included the thanksgiving, in the manner of the Jewish supper prayer and of our Lord's prayer at the time of the institution. The words of institution are spoken as part of the prayer.

Perhaps the key prayer is the so-called epiclesis, or prayer for the Holy Spirit. Much later, this will be the moment of the "miracle" of transubstantiation. Then follow intercession for all men, concluded with the Lord's Prayer, and the people's Amen.

7. The Elevation

The bishop holds the elements for all to see, much as our ministers do. He says aloud: "Holy things to the holy." The people respond: "There is one Holy, one Lord Jesus Christ; unto the glory of God the Father, blessed for ever. Amen."

8. The *Gloria*

The people then sing the *Gloria in Excelsis*, and the *Hosanna*:

"Hosanna to the Son of David

Blessed is He that cometh in the Name of the Lord

God is the Lord, and hath appeared unto us.

Hosanna in the highest!"

9. The Communion

The bread and wine are given to the people as they come forward to the steps of the apse to receive them. Psalm 34 was sung during this time.

10. The Thanksgiving

The deacon leads the people in a prayer of thanks for redemption and sanctification. The bishop dismisses them with a simple word: "Ye are dismissed in peace."

We cannot fail to notice that in this liturgy the familiar components

are still present, the structure is basically the same. The reading of Scripture is very prominent. The responses of the people are, for the most part, drawn directly from Scripture. And the service is concluded with the sacrament and the blessing. Actually, the service remains fairly simple. And the dialogue is carried on: Word, Response, with the convergence of the two in the sacrament.

So, in the first four centuries of the church's worship, the liturgy is a simple rite, with the people able to understand the movement and participate in it, with Scripture forming a most vital part of the service, and with the normal service climaxed by the Sacrament. A Christian Reformed worshipper, sitting in the fourth century liturgy, would feel at home there, except for the fact that there the people themselves were doing much of the liturgy, as priests of God. A fourth century worshipper sitting through a Christian Reformed service might wonder what had happened to the priesthood of all believers.

3. *Growth in the Roman Mass*

Anyone who attempts to describe the development of the liturgy in the years following the fourth century is trying the impossible. The Eastern liturgy is one thing: it grew, in a luxuriant profusion of forms, into a service of adoration; the eternal comes back into time for the period of the liturgy, and all the acts of God are represented in symbolic form, while the people respond in awe and wonder at the mighty acts of God. In the West, too the development goes in many directions. We have no intention of even pointing at them all. There are two main forms: the Gallican, with its flourish and imagery, its elaborateness and beauty, spread for awhile into much of Europe and then gradually gave way to the Roman liturgy.

The liturgy of the church of Rome began with austere simplicity, but as it gradually supplanted the Gallican (French) form it also took on many of its features. The story of how the dialogue was gradually transformed into a spectacle, of how the people were dropped from the liturgy into the role of observers, of how the balance between word, response, and sacrament was shifted into a total pre-occupation with the sacrament, and of how the sacrament was changed from a communion service into the sensational spectacle of the sacrificed host, is well known. With the drama going on at the altar conceived as the effective sacrifice of the body of Christ, it little mattered how much people actually heard or understood. And with the new doctrine of transubstantiation, it mattered very much that people instead adore the transformed elements. And with all this, it is not surprising that the people felt less and less need of actually communicating; the sacrifice was the main event, and, as for communication, the priest could do that vicariously for the people.

The Roman mass, as it had developed by the fifteenth century, was a dramatic *tour de force*, a pageant of enormous inner strength and coherence. We may agree with the Catholic, E. Masure, who says: "It is certain that the Mass, considered as a work of ritual art, is a pure masterpiece of tranquil beauty. Colour, sound, movement, all the aesthetic resources of the human body in its symbolic actions, are united and

bound together in a context of splendid, stylized archaism around this altar barely lit with a few candles, to produce one of the wonders of religious history." But even the Catholic church is discovering that religious masterpieces are one thing and an effective Christian liturgy another. A liturgy that sets the people of God in a churchly balcony, watching a religious drama, is a liturgy that has taken worship out of the heart and mouths of the people.

Still, in spite of inaudible mumbling of the celebrant, in spite of the foreign tongue, in spite of the pageantry, and even in spite of the "cursed idolatry" of the sacrifice of the Mass, the basic structure of the church's liturgy was not destroyed. For instance, the liturgy canonized by the Council of Trent (1570) betrays the familiar pattern behind its cloak of many colors. Here, in skeletal form, is how it went. (We leave out many of the ceremonials).

The Liturgy of the Word (Or Mass of the Catechumens)

Introit (With *Kyrie Eleison* [Lord, have mercy] sung by the choir).

The introit was first seen in the Gregorian Mass of the 7th century. But by this time, it is established in all the liturgies. It signals the entrance of the *clergy* into the sanctuary.

Entrance of the Clergy

Approaching the altar, the priest engages in a "service of reconciliation" (confiteor), with an invocation ("Our help . . ."), a confession and plea for mercy, and prayers (collects). As we shall see, Calvin took this over, but set it within the liturgy of the people.

Salutation (followed by prayers)

The Epistle—sung in Latin by a deacon, or priest.

The Gospel—again sung in Latin, by a deacon if feasible.

The Gospel is introduced by a great deal of attention—fetching gadgetry. Here come the bells and the incense. Both epistle and gospel have responses, sung by the clergy. Now, the priest ascends the pulpit.

Reading of the Epistle—in vernacular.

Reading of the Gospel—in vernacular

After the readings, a response is sung, a Hallelujah (after the epistle) and a *Benedictus* (after the Gospel).

Sermon

Nicene Creed, sung as a *Gloria*.

The Liturgy of the Upper Room (or Mass of the Faithful)

Salutation . . . followed by a call to prayer ("Let us Pray") but no prayer, reminiscent of the Protestant "let us kneel before the Lord" without a bent knee.

Offertory

During this time, the priest prepares the physical ingredients: meanwhile muttering prayers, in Latin of course. In the simpler days, this was the occasion for bringing the elements to the table.

*Salutation and Sursum Corda**Prayer of Consecration*

This is much more than a prayer; it is climaxed by the elevation of the host (i.e., the *hostia*, or victim). Carried on as dialogue between the priest and the choir, it includes prayers for the church, remembrances of Christ's sufferings, entreaty for God's acceptance of the "offering", all said privately by the priest. But there is also a recitation of the words of institution and a recollection of Christ's sacrifice. Then comes the actual consecration, and the dramatic elevation, while the choir sings "Blessed be He who cometh in the name of the Lord."

The Communion

(With an elaborate sequence of priestly action, hid for the most part, from the people)

Thanksgiving

A Psalm is sung, prayers are offered, John 1:1-14 is read.

Dismissal

There is a great deal that was tragic about the Roman Mass. We need not take this occasion to point out what is familiar enough. What we do need to notice, however, is that neither the conversion of communion into sacrifice nor the exile of the people from the acts of worship could destroy the structure of the liturgy. Hid beneath clerical domination and liturgical embroidery is the structure, at least, of the ancient dialogue: Word of God, Response of His people, and the celebration of the Supper. The balance was distorted so badly that the Word of God was all but swamped by ceremony. And as that happened, the response was also stolen from the people and given to the choirs and clergy. But while the instrumentation was badly fouled, the symphonic structure was still the same.

At this point, it is necessary to note one aspect of the service that grew up in the late middle ages as a kind of step-brother of the Mass. It is a preaching service, called the *prone* (perhaps from the French, *pulpit*). Apparently, in some places, it was inserted into the service prior to the Mass, as an effect to bring some teaching into the liturgy. By itself, it resembles a Protestant preaching service. A man by the name of J. B. Surgant describes it in his *MANUALE CURATORUM*. Surgant was a priest in Basel (where Zwingli studied) at the beginning of the 16th century. Here is how the *prone* went:

1. Votum or Invocation: "In the name of the Father, . . ."
2. Scripture reading—in Latin and in the vernacular.
3. Sermon
4. Intercessions.
5. Lord's Prayer, with paraphrase of each clause.
6. Apostles' Creed.
7. Decalogue.

We mention the prone because, where it existed within the Mass, it tended to restore some balance—at least—to the dialogue of worship. But when lifted out of the liturgy and made a service of its own, it created a new *imbalance*.

4. *The Reformation*

The light of the Word at the Reformation broke through the church's liturgy as thoroughly as it did the church's theology. That the Reformers performed surgery on the liturgy of the medieval church comes as no surprise; what may surprise some is that fact that they did not do wholesale amputations.

The liturgy was purified inwardly; the theological and spiritual content was transformed. All that smacked of the meritorious sacrifice of Christ in the Mass was cut away. Altar gave way to table; sacrifice made way for communion. The balance between Word and sacrament was restored—not by diminishing the importance of the sacrament but by upgrading the place of the Word. The extraneous extravaganza of pomp and ceremony was all but eliminated—but only to let the essentials of the liturgy become the more prominent. The people were restored to their liturgical office as priests at the altar of praise; they were led down from the observer's balcony into the field of liturgical action. The purification of the liturgy was radical enough to give the impression that the Reformers all destroyed the old and created a new liturgy *ex nihilo*.

But they did not create a liturgy *ex nihilo* any more than they created a theology *ex nihilo*. They used and reshaped what liturgies were at hand. And they did not all use the same material nor the same tools.

Zwingli, for instance, found the medieval prone service convenient and suitable to his notions of worship. This rational man had little truck for mysteries intertwined with tangible things; to him, Mind spoke to mind—and this was the essence of churchly action in its assembly. While he did prepare a service for the sacrament, he assumed that the normal worship service would be without it. Preaching the Word; this was the be all and almost the end all of worship. Even congregational singing was ignored; alone among the Reformers, Zwingli made no contributions to praise in song. With some minor adjustments, the liturgy of the medieval preaching service became the whole liturgy.

When John Calvin came to Geneva, he worshipped with a liturgy established by Farel. But Farel had simply adopted Zwingli's liturgy almost intact. The title of his booklet of worship concludes with, "the manner in which the preaching begins, continues, and ends. . . ."

Thus, if we wish to discover Calvin's contribution to the liturgy, we must follow him to exile in Strassbourg. The French speaking congregation to which he ministered there had not been allowed by the authorities to celebrate the Lord's Supper. Nor had it had any other leadership in worship. Thus, Calvin was able to begin where he wanted to begin. He called his service book: **THE FORM OF PRAYERS AND MANNER OF MINISTERING THE SACRAMENT ACCORDING TO THE USE OF THE ANCIENT CHURCH**. This might suggest that he had discovered Justin's liturgy and copied it. But, in fact, there lay

a liturgy to hand in Strassbourg. And Calvin said: "As for the Sunday prayers, I took the form of Strassbourg and borrowed the greater part of it." What was this liturgy Calvin borrowed?

Martin Bucer had come to Strassbourg earlier. It was his liturgy that Calvin had translated from the German into French for his own use. But Bucer also found a liturgy already present in Strassbourg. The Lutheran, Diebold Schwarz, had produced a German Mass for the people in 1524, one of the earliest vernacular liturgies. He set about to slice off all the objectionable parts of the Roman Mass, put the people to work saying prayers, the creed, and such ancient responses as the *Kyrie*, the *Gloria*, *Sanctus*, and *Benedictus*. The ceremonies were reduced; the meaning of the sacrament changed; the preaching reformed—but the structure hidden beneath the medieval paraphernalia was retained: Word of God, Response of Man, and Sacrament.

This was the service that Bucer took over. He modified it still further. He introduced Psalms for people to sing in metre. He changed the vocabulary: Mass became the Lord's Supper and Altar became the Holy Table. Scripture readings were longer, and were done in sequence from a book of the Bible instead of the old Roman lectionary. The sermon was longer. But the framework of the Mass was still intact: liturgy meant the service of the Word of God, the words of men in response, with both converging in the sacrament.

Here was the difference in background between Bucer and Zwingli: Bucer accepted the whole framework of the Mass and Zwingli adopted only the prone. Bucer's was a liturgy of Word and Response, with Sacrament; Zwingli's was a liturgy of the Word.

Calvin followed Bucer. By setting Bucer's and Calvin's Strassbourg liturgy side by side, we can see how similar they were, and how both retained the basic structure of the ancient liturgy.

<i>Bucer's Strassbourg Liturgy</i>	<i>Calvin's Strassbourg Liturgy</i>
1. Confession of sins	1. "Our help is in the name of the Lord".
2. Words of Pardon (Promise)	2. Confession of Sins.
3. Absolution. (Pronouncement)	3. Words of Pardon (Promise)
4. Hymn, Psalm—or Gloria	4. Absolution (Pronouncement)
5. Prayer for Illumination	5. Decalogue (Sung by congregation)
6. Lessons from Scripture	6. Prayer for Illumination
7. Sermon	7. Lessons from Scripture
8. Offering of Alms	8. Sermon
9. Apostles' Creed (sung)	9. Offering of Alms
10. Intercession and Prayer of Consecration	10. Intercessions
11. Lord's Prayer	11. Lord's Prayer with Paraphrase
12. Exhortation	12. Apostles' Creed (sung)

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| 13. Word of Institution | 13. Words of Institution |
| 14. Communion | 14. Exhortation |
| 15. Post Communion Prayers | 15. Communion |
| 16. Benediction | 16. Post Communion |
| | 17. <i>Nunc Dimittis</i> in metre |
| | 18. Benediction |

We see from this that Calvin's liturgy was basically catholic in structure, catholic in the sense that it was in the stream that flowed through the church since the days of the Old Covenant. We see that while he radically reformed, he did not destroy the traditional liturgy. We shall have opportunity to note various separate items in the liturgy when we discuss them separately. Suffice it to underscore here that the structure of the liturgy endures through the Reformation: Word of God, Response of the people, and Sacrament. That Calvin was not permitted to pursue this course in Geneva does not detract from his convictions on the matter: "I have taken care to record publicly", he wrote in 1561, "that our custom is defective, so that those who come after me may be able to correct it the more freely and easily." The defect was especially the infrequent celebration of the Lord's Supper.

5. *The Development of the Dutch Liturgy*

In 1553, in the city of London, there worshipped two groups of Reformed people. One group spoke French. The other spoke Dutch. The French group was led by Pollanus, the Dutch group by the Polish nobleman, A'Lasco. Pollanus had been Calvin's successor in Strassbourg. He took over Calvin's liturgy. A'Lasco had had no direct contact with Calvin; but he had met and been impressed by Zwingli. He wrote out his order of service, along with his church order, under the title: *Forma ac Ratio*. An elder in the Dutch church in London, Martinus Micronius, apparently translated A'Lasco's work, perhaps made some alterations in it, and published it in the city of Frankfort, in 1555. This liturgy was more like Zwingli's.

The refugees left England when Mary, the Catholic zealot, came to the throne. The French group ended in Frankfurt, where it shared church facilities with a group of exiled Anglicans. The Dutch group, after several abortive sojourns elsewhere, ended in Frankenthal in the Palatinate. Here, a strong churchman by the name of Peter Datheen became their leader. He had been at work on the liturgy before the London refugees came. And a Palatinate liturgy had been in existence before Datheen worked at it. Datheen's great work was not on the order of worship, but on the formularies and prayers for use in the liturgy. There is some obscurity as to the origins of his forms and prayers, but at least some of it was his own composition.

We know he translated the Catechism. He also published a Dutch edition of the Psalms. He spoke of the forms and prayers as being those "used among us." What he perhaps meant was that they were in use in the Palatinate church, not just the London refugee group.

The Palatinate liturgy had a variety of sources. It was influenced by Micron's orders—published in Frankfurt before the refugees came to Frankenthal. It used some of Calvin's forms. It was undoubtedly influenced by Ursinus. And most scholars assume that the Lutherans in Frankenthal influenced it too.

So, while Datheen is—if anyone is—the father of our Dutch liturgy, he did not begin *de novo*. Back of him is the Palatinate liturgy, back of which in turn is Micron (and A Lasco), Calvin, Ursinus, and perhaps a touch of Lutheranism. This helps account for the fact that our liturgical forms do not always breathe a spirit and tone which echoes the tone of the creeds.

Datheen had not paid much attention to the liturgy as such, taking over what was in existence in the Palatinate—which had also been influenced by Micron's "London liturgy." Datheen's chief contribution was the composition of prayers and instructional formularies, much of which is found in the so-called "liturgical section" of our Psalter. It is difficult to be exact about the actual order of service that went with Datheen into the Dutch services in Holland, because he did not spell it out in detail.

The service used in the Palatinate, went about like this:

1. Salutation
(No Votum)
2. Prayer Before Sermon
This was a lengthy prayer that included extensive confession of sin.
3. Scripture Reading
4. Sermon
5. Long Prayer
Confession of Sin and Proclamation of the Keys—as an introduction to the prayer.
6. Psalm
7. Blessing

By the time this service became the common Sunday service in Holland, it had undergone some changes. The Confession was put *before* the sermon, and was merely included in the prayer before the sermon—which prayer was introduced by an exhortation to repentance.

The structure of this liturgy is not patterned after Calvin's. But the most crucial aspect of it is that it assumes that this service is a complete liturgy. The sacrament does not figure in the liturgy in any real sense. However, the dialogue was not wholly forsaken. The basic elements of the liturgy were: Prayer—Word—Prayer. But the emphasis fell, not on response but on the Word.

This liturgy went through minor modifications at various early Dutch Synods. It was almost always assumed that the liturgy of the sacrament is something apart from the normal liturgy. The synod of the Hague, in 1586, said: "Each church shall celebrate the Lord's Supper as it judges to be most edifying." It still assumed that the sacrament would be celebrated at the end of the full liturgy. But as time went on, the liturgy

ignored the sacrament. As a result, when the sacrament *was* celebrated it came as a *substitute* for the full liturgy in many Dutch churches: when the Lord's Supper was celebrated, they dropped the normal liturgy of the Word.

The Dutch church of the late 16th century decided that the moments prior to the worship service ought to be filled with Scripture reading and Psalms, lest the church be disturbed by idle chatter. And the things done *before* the service began gradually to take on a kind of order: we find, for instance, the reading of the law, the creed, and the like. The service itself began with the votum, which came after these items. Only later, did the "preliminaries" become a part of the liturgy itself; it was accomplished simply by moving the votum up prior to what had previously been the warm-up. It was not until 1933, that a Dutch synod actually defined the order of worship for the whole church. This is the order that had already come to be common practice—in the Christian Reformed Churches of the U.S.A. as well as in Holland.

The synod of the Gereformeerde Kerken in 1966, established a new order of service which is the most creative change in the liturgy of that church to this time. We shall have occasion to comment on this order from time to time when we discuss the several components of the liturgy.

The Christian Reformed liturgy is, thus, an inheritance from the Dutch church which inherited it from the Palatinate which grew from a variety of soils. Only in 1916 did a call come for a look at our liturgy. This was spurred, however, not so much by a desire for liturgical reform as by a fear of liturgical innovation that was apparently beginning in some congregations. As a result, an effort was made to construct a liturgy that would be satisfactory to all and incumbent on all. Such a liturgy was decreed by the Synod of 1928. But the church could not digest it; it choked on the "absolution" that had been given a place in the liturgy following the law and confession. In 1930, the new liturgy was dropped—after considerable protest and agony.

Meanwhile, individual congregations have taken considerable steps toward creating liturgies of their own, mostly by way of introducing new ways of doing basically the same thing that the traditional liturgy embraces. But no concerted effort has been spent on the liturgy as such. Denominationally endorsed liturgical change has been largely confined to revisions of the formulary for the Lord's Supper.

Conclusion

We have, during this lengthy excursion into history, tried to show that throughout the church's history a liturgical structure has endured, but that this structure was altered by Zwingli and the Dutch Reformed tradition. That enduring structure was: Word of God addressed to man—word of man addressed to God—a Sacrament, in which proclamation and response, the giving of grace and the offering of thanks, converge. The underlying question of our liturgy is whether we can truly recapture the enduring structure of the liturgy of the Christian church, and thus become more Calvinistic and more catholic, at the same time. The

more immediate question is whether we can give better structure to the liturgy as we have inherited it and employed it to this time.

Apart from the question of the sacrament, we must observe that the enduring structure is not wholly lost in our liturgy. There has been a tendency to make worship a preaching service, to be sure. But the element of response has been present: prayers are offered, psalms and hymns are sung, and offerings are made. The question is whether the people themselves have been given a fair opportunity to participate in their response, or whether the clerical domination of the liturgy has been too great. If there is any single movement apparent among our congregations, it is the movement towards a greater participation of the people in their liturgy. And, finally, the question is whether we have together found the most appropriate and effective means of shaping and structuring the dialogue in the liturgy. It is to this question that the remaining part of this report is addressed—and to which other reports in the future will be directed.

IV. CRITERIA FOR EVALUATING THE LITURGY

In a report submitted to the Synod of the Gereformeerde Kerken (1965), a committee serving that church listed four motifs which ought to guide the church in any review and reform of its liturgy. We are confident that these four motifs can indeed serve as our criteria, both in judging old forms and creating new ones. They are: (1) the biblical motif; (2) the catholic motif; (3) the confessional motif; and (4) the pastoral motif. These are criteria that allow the Word of God, the history of the church, the faith of the church, and the contemporary needs of the people of God to be primary in all our judgments on the liturgy. Let us pause briefly to consider each one.

1. *The Biblical Motif*

The Bible does not prescribe an order of worship; hence we do not contend that the church must do only those things expressly commanded for worship. But the Bible is our basic orientation. From the Bible we get the command to worship. From the Bible we learn to know the God whom we worship. From the Bible we learn our real status as worshippers. From the Bible we learn to judge the content of the church's prayers, its songs, and its proclamation. It is in the light of God's covenant approach to man that the basic structure of the entire liturgy must be built. And it is from this motif that the question of the frequency of the sacrament must be answered.

2. *The Catholic Motif*

In its worship, the church is never merely a group of people whose thoughts and acts are sociologically determined; the people worship as members of the community of faith, including the community of the past, as well as the universal body of Christ in the present. The catholic motif demands that Christians of any time or place in the past or present ought to be able to recognize our worship as Christian worship. We do not worship, we do not come before God's face first of all as nationals, or

moderns, or denominations, but as Christian people. The meeting with God on earth, imperfect as it is, is a foretaste of the Kingdom of God, where the only requirement for worship is participation in Christ. When it comes to worship, protestants have wished to be reformed and catholic, not sectarian. Sectarian liturgy comes from a calloused divorce from the universal church.

For this reason, we must let the tradition of the Christian church judge our liturgy. This does not imply that everything in the church's past must be restored; tradition itself is under judgment. But it does mean that we do not reject—without sound reason—those forms and manners which the universal church has found proper in worship. The Reformation itself can be a guide; the Reformers did not reject the historic pattern of Christian worship; they restored it. We are persuaded that too many traditional ingredients have been needlessly lost to our own liturgy.

Respect for tradition in liturgy is a fence against individualism and sectarianism. It keeps us from trying to improve liturgy through gimmickry and novelty for the sake of novelty. It will keep reminding us of what is essential and what is peripheral. It is also the best teacher of the lesson of flexibility; for it is in the history of liturgy that we observe the constant fluidities along with the underlying stability of the church's liturgy.

3. *The Confessional Motif*

The confessional motif serves as counterweight to the catholic. Every congregation comes to worship as a people committed to a perspective on God and man, committed to a creed. And creeds are, as a historical fact, not only ecumenical, but denominational. A congregation is bound to a decision, made in the past but reaffirmed in the present, bound to decisions that shape and limit its worship. The creeds, of course, do not spell out liturgical forms or define liturgical details. But the church at worship is limited by its confessions; worship ought to be consistent with them at the least and embody them at the most. This does not mean that liturgy is simply a vehicle by which to teach the content of the creeds. But it does mean that the convictions expressed in the creed ought to be carried out in the liturgy. For instance, to take a most obvious case: the confession of the sacrament in the creed will limit and define the content of prayers offered at the time of the sacrament; we are prohibited by the creeds from asking God to accept a sacrifice of Christ in the sacrament. This is but one example of how the confessions influence every part of the liturgy.

The church at worship expresses what it is. It also becomes what it is. Here, in the liturgy, the church emerges as a corporate entity doing what is essential to its being. This is why the liturgy must reveal the church's own decision as to what God wants it to be, do, and say before His face. The liturgy must demonstrate what the church's faith is, what its hope is, and what its life is. This is why liturgy is always subject to the church's confession.

4. *The Pastoral Motif*

This is the motif that points to the liturgy as a service, not only of, but

for the people. It will always be in creative tension with the other motifs. For this reason one asks what people are here and now, what their spiritual state and competence is, what their culture is, and what their specific needs are. This is the motif that is born of love, as the others are of faith. This motif stresses the need for flexibility as the others emphasize stability.

With this motif, we recognize that people of one place have needs and capabilities different from people in another place. Therefore, some people have both a need and a readiness for liturgical change that others do not have. This is true especially as a church broadens its embrace. It is true of the Christian Reformed Church. The people who worship in Manhattan, New York are conditioned by another culture than the people who worship in Manhattan, Montana. And the people who worship in Manhattan, Montana, in 1968 are differently conditioned than people who worshipped there in 1928. The liturgy must serve to edify; and what is useful for edification in Manhattan, New York, may be harmful in Manhattan, Montana.

Calvin is able to speak to us on this point. Speaking from his convictions on Christian liberty, and its foundation of love, he writes that the church must "permit any observances previously in use among us to be abandoned" if their lapse is good for the church. The customs "of each nation and age" ought to be accommodated. As times and people change "it will be fitting (as the advantage of the church will require) to change and abrogate traditional practices and to establish new ones." (*Institutes* IV/10/30) We ought not, he cautions, to "charge into innovation rashly, suddenly, for insufficient cause." But "love will judge what may hurt or edify; and it we let love be our guide, all will be safe." (*Ibid.*)

For such reasons as these, we are not disposed to look to synod for compulsory regulation of the details of the liturgy. The synodical prerogatives in this area are the concern of church order; but we assume that, whatever the prerogatives, the voice of wisdom and love suggests that synod limit itself to directions rather than directives, to setting limits rather than defining details. Synod's province is especially the first three criteria, while every congregation best attends to the pastoral motif.

Thus, we have four dynamic sources for the assessment of any liturgical labor. They must all be allowed to function, if liturgy is to be of service to the people of God at worship. They may at times be in tension; they need never be in opposition. The faithful church will heed them all.

V. THE COMPONENTS OF THE LITURGY

A. *The Beginning*

How does the church begin its act of worship? There are no rules, and there are many precedents. The synagogue and the early Christian church, as far as we know, begin immediately with the reading of the Word. Since then, most churches have wanted to enter the sanctuary more deferentially. But there is no one way to begin.

How any meeting begins is settled, generally, by the character or office of the participants. God Himself defines the nature of this meeting. He

graciously calls His people into His presence, welcomes them into His fellowship, speaks His Word to them and listens to their words. Two things about God and His call to worship stamp the character of our weekly meeting with Him.

He is the Holy One. However close He tabernacles with us in the Incarnation, the Word, and the sacraments, He remains the God who is Holy. He is the *Awful* One. Sinners neither stroll nor storm into the Holy Mountain; they come tremblingly, by royal invitation. The response to the Holy One is awe, wonder, fear and trembling. We begin our meeting with Him, if we begin it fittingly, with a liturgical act which betrays that we know we are meeting with the Holy One of Israel.

He is the Holy One who has come to us in redemptive intimacy. He did something; He entered a covenant with us, made us His covenant partner. He divided the waters. He came down "for us sinners and our salvation." He destroyed the power of the Devil. He opened up the gateway into His Kingdom for us. "He Arose!" And His Christ "dwells in us." He has given us something to celebrate; the fact of Easter defines our meeting with God as truly as does His holiness. Therefore, the liturgy ought to reflect jubilation—the beginning ought to suggest something of its excitement, its festivity. Entering worship on a Lord's Day morning is an anticipation of entering the "new creation". And we ought to show it.

The fact of salvation defines the opening; but the character of the Holy One still qualifies it. We meet God in jubilation; but the God we meet is still the Holy One.

1. *The Psalm of Praise*

A most fitting way to enter His presence is with singing. A jubilant Psalm is perhaps the best we can do. The sound of trumpets may well be reserved for the church's special festivals. But a Psalm, expressing the joy of meeting God, while letting God remain the Holy One, serves the Reformed liturgy well as the entrance. Should it be convenient, the *Gloria*, which is specially trinitarian, may be added.

The entrance Psalm, in the Roman liturgy, signalled the entrance of the clergy. There is point to this practice. There is also good point to the entrance of the consistory during this hymn. Of course, the people stand.

Meanwhile, if a congregation discovers a way of opening the service that honors the character of God in a new way, it should be encouraged to use it.

2. *The Invocation and Greeting*

The presence of God has, with the Psalm, been approached. Has worship begun, has the meeting started? The precisionist may argue that the meeting has not begun—officially—until the Lord has announced his welcome, in the greeting. But is the worship a business meeting which opens officially with the "Call to Order"? We think not. It is a personal meeting between a reconciling God with His reconciled people. And we had better not try to pin down the exact moment when the meeting is begun.

What is the next step? Again, there is no rule. And precedent varies. In the Dutch Reformed tradition, a *votum* and salutation are said—in that order. And, given the tradition, a convincing rationale is at hand for it.

But the *votum* and salutation have a complicated background. Take, the *votum* for instance. No-one is quite sure of how this awkward Latin word crept into and managed to stay in a Reformed liturgy that otherwise kept itself clean of Romanist vocabulary. It crops up for the first, von Allman tells us, in reference to the dismissal, or *benediction*, of the late medieval mass. Somewhere, in the Dutch tradition, it was used for the beginning words—the “our help” in Calvin’s liturgy. Calvin himself never called it a *votum*, as far as we know. The word itself seems to mean a “wish” or “desire” and so, perhaps, is roughly similar to an invocation. But, today, few people know what a *votum* is; its appearance on almost every Christian Reformed “order of service” is liturgically useless; and there is every reason to drop it from our liturgical vocabulary.

So much for the word “*votum*”. What about the thing the word indicates? The saying of Psalm 124:8 (“Our help is in the name of the Lord . . .”) was originally said privately by the priest; he whispered it along with his private confession of sin as he entered the sanctuary to celebrate mass. Thus, it was not the beginning of the people’s worship; it was part of the priest’s private preparation for worship. The words were taken over by Calvin to begin the morning worship for all the people. He did not tell us why he used the words; our liturgical rationale is, in a sense, after the fact.

The “our help” is apparently an open confession of our deepest dependence and need; with it the people confess that they know where their salvation is found; and it implies an expectation that their needs will again be satisfied.

The difference between what we call a “*votum*” and what is sometimes called an “invocation” is vague. There are churches that list both of them in their orders. Only a few substitute “invocation” for the “*votum*.” Others have both a “*votum*” and a “call to worship”—while some drop the “*votum*” in favor the “call”. Others use the word “*votum*” in the printed order, while the minister issues a “call to worship” or says some other scriptural sentence.

We see no point in trying to be dogmatic about the differences between *Votum*, *Invocation*, and *Call to Worship*.

Strictly speaking, the “call to worship” is something that happens before worship begins; like the old fashioned church bell, it is sounded to summon people to the meeting. But we need not be over-precise.

The “our help” is very much like an “invocation.” The most commonly used “invocation” is the trinitarian: “In the name of the Father, and of the Son, and of the Holy Spirit.” Here, the invoking is implicit; it signifies that what we are about to do is to be done under the auspices of and with the help of the trine God; and it implicitly invokes His blessing and presence. The “our help” confesses the need the people have;

and it, again, implicitly invokes God to satisfy the need here and now in worship. The two are really much the same.

This is why, in most Reformed churches, either one or the other is used. Or, *both* as in the French Reformed Liturgy of Taizé, where they are called an *invocation*.

In any case, the invocation is said for the people. Surely the people need not be speechless here. Let them at least say AMEN afterward. Or, a congregation could use a form like this:

Minister: Our help is in the Name of the Lord,

People: Who made the heaven and earth.

Minister: In the name of the Father, the Son and the Holy Spirit.

People: Amen.

Or, the people could say an Amen, after one or another scriptural word voiced by the minister. For example, a convergence of a "call" and an "invocation."

Minister: Let us worship God. In the name of the Father. . . .

People: Amen.

Another form is that of question and an answer:

Minister: From whence comes our help?

People: Our help is in the name of the Lord. . . .

The "greeting" or salutation has deeper liturgical roots than the invocation. But even this is complicated. The earliest greeting was not the apostolic greeting, but a dialogue between minister and people:

Minister: The Lord be with you.

People: And with thy spirit. (i.e., And the Lord be with you too).

But this was not originally spoken at the start of worship so much as at the beginning of the service of the Upper Room, where only the communicants were present. And it also came to introduce special moments within the service, like the prayer or reading of Scripture. Besides, this greeting has the marks of wish or prayer, which is not quite the same as the *proclamation* of the Word of promise.

Dathenus began his service with the apostolic greeting: "Grace and peace be unto you from God our Father and the Lord Jesus Christ." This apostolic greeting, spoken only by the minister, carries the overtones of a blessing or benediction; it is a kind of proclamation. The Dordt synod of 1574 commended the "Our help"—without the greeting—just as Calvin used it. But, in practice, the greeting crept back into the liturgy. And, distinctive of the Dutch Reformed liturgy, both invocation and salutation became the practice.

Though we have no inherited rationale for the use of both, one is not hard to find. The invocation (whether the "Our help" or the trinitarian form) is the humble entreaty; it confesses that God's presence with us, and our reception into His presence, is an answer to prayer. Our mere appearance at the "house of God" does not guarantee that we shall meet Him there. The greeting—and for this, we need the apostolic form, not the dialogue—is the Lord's word of welcome, His open-armed embrace of His reconciled people.

The use of the invocation and the salutation together underscore the reality that God's presence in our worship is not a manipulated presence. We do not bring Him down, as it were, *ex opere operato*, by our speaking of scriptural words. He is always free; the Spirit is never bound. And when He comes, He comes, not in genie-like response to a ministerial incantation of biblical phrases. He comes, faithful to His promise, but in answer to prayer. Hence, *invocation* as well as greeting.

If only one were used, we should have to use the greeting. God begins the liturgical dialogue. But the use of both, as one liturgical moment, perhaps reveals a sound liturgical instinct in our Dutch fathers.

For the beginning service, then, we recommend:

- a. The use of a Psalm or Gloria (or fitting hymn) to signal the entrance of the people into God's presence.
- b. The abandonment of the word "votum."
- c. The use of both the invocation and greeting—in that order.
- d. The opportunity for the people to voice at least part of their invocation.

(*Note on Silent Prayer*)

For people to pray in silence before the liturgy begins is, of course, very excellent. The best prelude to worship is not the organ concert, but the heart's prayer. But silent prayer is not a liturgical act. Liturgy is the action of the people in concert. A congregation in silent prayer is a group of individuals in private devotion. It would seem therefore, that the liturgy as such has no place for private, silent prayer. The place for silent prayer is prior to worship's beginning.

We would be foolish, however, were we to try to prevent individuals from praying silently during the liturgy. In fact, the liturgy should be placed with such leisure that the worshipper is not bombarded with a staccato of words; he ought to have the luxury of silence now and then.

The question is whether the order of service ought to include silent prayer as a discrete act of worship, along with the corporate acts. We think the answer is that it should not. Each congregation should seek ways to encourage private devotion prior to worship. Perhaps the organ could discretely cease a few moments before the liturgy starts. Perhaps a help would be the re-introduction of prayer benches into the church furniture; there is good reason why they should be and none but prejudicial reasons why they are not. At any rate, silent prayer prior to worship is commended. But we ought to make it plain that individual prayers in silence are acts along-side of and not part of the liturgy.

B. *The Confession and Assurance*

This phase of the service touches a sensitive nerve in our own liturgical history. When introduced as "The Service of Reconciliation" by synodical decision in 1928, it set off a round of hurt feelings and indignant protests, climaxed by its elimination from the service in 1930. Whether the imposition of this service by synodical decision or whether the inclusion in it of an "absolution," or both, was the reason for its still-birth in our liturgy is hard to say. At any rate, Synod's liturgical committee viewed the ruins of its liturgical labor in 1930 and labelled it a "catastrophe."

We do not wish here to recall all the arguments *pro* and *con* a "service of reconciliation." Needless to say, however, our discussion of this phase of the liturgy will cover some of the same ground traversed so painfully in our churches from 1916-1930.

In our judgment, this stage of the service is a liturgical preparation for the two cardinal phases of worship: The proclamation of the Word and the response of the people. It is not a "service of reconciliation" in the strict sense. Worship is a meeting between the Reconciler and the reconciled. Reconciled people are still and always a penitent people. And God's forgiveness is an ever new event. So, in an unclear sense, their penitence and God's forgiveness could be called an event of reconciliation. But, liturgically, the phrase makes the issue cloudy, and is better dropped.

Even the word "preparation" is ambiguous. The Roman Mass took the "preparatory" character of this service literally; it was performed by the priest prior to his ascent to the altar. Calvin took the service over from the mass, but made it a service of the people and included it within the worship service. The Taize liturgy makes it a service of the people, but—formally—makes it preliminary to worship. The people, says Max Thurian of the Taize community, "leave the burden of sin at the door . . . exorcizing it by confession and absolution." But, even if a case could be made for the notion that confession and assurance precede worship *per se*, it is not feasible for the typical Reformed congregation to bend its liturgy to this practice.

At any rate, we judge the service of preparation to be within the act of worship.

What are its parts?

1. *The Confession of Sin*

First, a brief historical note on the confession. Confession has always been part of the believer's daily exercise. But it appears in the church's liturgy fairly late. What came to be called the *confiteor* appears first in the middle ages. Here, as the mass was developing into an aesthetic production, the priest prepared for celebration by personal and private confession. At the foot of the altar, he uttered his private confession (introduced always by "Our help is in the name of the Lord"). Often the choir sang the Introit while his confession was being made. So, the confession was prior to, or along-side of the liturgy (hence, para-liturgical). The "absolution" was spoken by his assistant. Undoubtedly the liturgical confession-absolution was promoted from the private confessional. So, there is no doubt that the confession had its liturgical roots in the Roman service.

The Reformation service took on the confession, but introduced it as an action of the people—voiced by the minister. Calvin, following the pattern of the mass, had it near the beginning, prior to the sermon. Micron, in London, and Dathenus, in Frankfort, also used it, but at the end of the service, following the sermon. They apparently adapted the pattern of the medieval preaching and catechetical service, called the *Prone*, which grew up alongside the mass. For a time, we are told the Dutch service used it both before and after the sermon. But at the same

time, in the general tendency to simplify the liturgy by packing things together, it disappeared as a distinct moment and was swallowed into the "long prayer." It also appears as part of the prayer for illumination—as in our liturgical prayers.

As to its form, there is an ample harvest of good liturgical confessions. In many congregations, a penitential Psalm is sung. There is, of course, nothing wrong with this. But we may ask whether the spoken prayer is not capable of more effective confession. The Psalms offer a biblical pattern and example of penitence, but are pastorally inadequate. There must be occasions when more existential confession of more specific sins is made. The better way, we judge, is to use liturgical prayers of confession, while leaving the minister free to extemporize or prepare his own prayers suitable to his time and situation. They may, when form prayers are used, be spoken by the congregation. Or, as the situation demands, be spoken by the minister, but with the people at least adding the Amen.

Another method is for the minister to offer the prayer of confession with the congregation adding its own voice in the singing of the penitential Psalm. Or, using a form rooted in Christian worship, and used by the Reformers, the people may sing the Kyrie.

Lord have mercy upon us.
 Christ have mercy upon us.
 Lord, have mercy upon us.
 And grant us Thy peace.

There should be provision of confessional prayers in any eventual service book.

2. *The Assurance*

If there was any one issue that killed liturgical change in our church, this was it. When the synod of 1928 voted to make the "absolution" a uniform liturgical usage, it aroused a response that ended, not only the absolution, but any subsequent effort to get a synodically prescribed liturgical reform.

The present committee does not wish to spell out the arguments that were raised for and against the absolution during that long discussion. But we may recall the *pastoral* concerns of both the committee and its dissenters. The committee, besides pointing to the Reformational precedent for the absolution, wanted to counteract what it thought was a sick and chronic disposition on the part of many people to be uncertain about their salvation; the committee observed a kind of introspective penchant, and even a kind of nervous pleasure in being spiritually uncertain. So, it argued out of pastoral concern, the people needed—in the liturgy—a clear, uncomplicated, uncompromising word of Gospel assurance.

As one reads the record, he notes—besides a recurring Romophobia—a fear of what we today like to call "cheap grace." Oh, it was argued, with some liturgical sense, that the proclamation of forgiveness was made in the sermon and that a discrete "absolution" was superfluous. But back

of the liturgical argument lay a sound instinct against the abstract, the general, the scatter-shot pronouncement of grace. Spoken by a mere man ("I pronounce") out over the heads of the people in general, abstracted from pastoral warning, and received without agonizing, the "absolution" came as a liturgical bargain. And when it was inserted into a denominationally prescribed liturgy, it was doomed.

But, what 1930 put out the front door of synodical discretion came back into many liturgies by the side door of congregational freedom. Called, in most cases, the "assurance of pardon," it is now common fare in Christian Reformed services.

What are we to say? The problem of the "absolution" bristles with difficult questions of the nature of the ministry, to say nothing of the nature of proclamation. The sacramental and juridical doctrine of the ministry in the Roman church makes the "absolution" an understandable, if regrettable dimension of its pastoral functions. But what of a Calvinistic "absolution"? Calvin has something to say here, hard to take for many, but part of his theology. Let us take the time to hear him.

For Calvin there was no forgiveness outside of the church. The Gospel of forgiveness was entrusted to the church and its ministry. Therefore, when the minister proclaimed forgiveness, he did it with authority. Not his own authority, of course; but it was he who spoke God's promise. Therefore, Calvin could say, about his own liturgy, that "it was no mean or trivial consolation to have Christ's ambassador present, furnished with the mandate of reconciliation." The "absolution," then, was not just a prayer, certainly not a pious wish; it was the authentic word of divine promise.

But, proclamation is not authentic in and by itself; proclamation is not complete unless there is a people who hears and believes. The Calvinistic "absolution" is implicitly fenced in by some "if's" and "but's." The very fact that it is spoken by a man of common clay summons the hearer to faith; there is nothing self-evident about *this* absolution. Moreover, it is proclaimed to those who repent; it is authoritative only if repentance is alive in those who hear it. But the church at that moment is not able to point its finger at the repentant members and say the absolution only to them; it has to speak it over the entire assembly. This is why Calvin did not simply say: "I pronounce that all of you—since all of you heard the confession—are forgiven." What he did say was this:

"To all those who repent in this way and turn to Jesus Christ for their salvation, I pronounce the absolution of their sins to be made in the name of the Father, of the Son, and of the Holy Spirit."

The absolution is, indeed, an authentic proclamation. But it is a proclamation whose total effect is not known to anyone save the Lord himself. Thus, it is not effective in the mere saying of it. It is effective when it is heard in repentance and faith; the subjective dimension is part of the forgiving event.

Both Micron and Datheen used the absolution in their liturgies; but

they made the restriction most explicit. It allowed for no "cheap grace." Here is the Palatinate form:

"Hearken now unto the comforting assurance of the grace of God, promised in the gospel to all that believe. (Here John 3:16 is recited).

Unto as many of you, therefore, beloved Brethren, as abhor yourselves and your sins, and believe that you are fully pardoned through the merits of Jesus Christ, and resolve daily more to abstain therefrom and to serve the Lord in true holiness and righteousness: I declare according to the command of God, that they are released in heaven from all their sins, (as he hath promised in his Gospel), through the perfect satisfaction of the most holy passion and death of our Lord Jesus Christ. But as there may be some among you, who continue to find pleasure in your sin and shame, or who persist in sin against their conscience, I declare unto such, by the command of God, that the wrath and judgment of God abides upon them, and that all their sins are retained in heaven, and finally that they can never be delivered from eternal damnation, unless they repent."

If anyone has doubts about his self-aborrence and his resolve, he was not likely to steal cheap comfort from this "absolution." (Its similarity to the call for self-examination in our classic Lord's Supper formulary is, incidentally, obvious). Perhaps it is questionable whether it assured any of them at all. It was clearly never the mark of the Reformed absolution to spread discount assurance over the congregation.

Getting to the question, then, may we have an assurance? Clearly, the word of assurance has firm footing in our tradition. It may be argued, as the Dutch synod of Middelburg (1581) argued, that a distinct word of assurance is superfluous, that the proclamation of the Gospel in sermon form was sufficient. But the fathers had, we judge, a sound liturgical sense when they included it. The liturgy must proceed apace; it must keep moving; the order must flow. If there is confession and penitential petition, the answer must follow hard on the supplication, not half an hour later. The logic of waiting for a sermonic proclamation of pardon is good; but the liturgics of it is weak. If there is a confession, it must be answered with assurance; if man speaks of his sin to God, we must let God speak of His grace to man.

The "I pronounce" has unsavory odors, however, to many worshippers. The term "absolution," too, has proven unpalatability. But a word of assurance from the Word of God is, we judge, commendable both liturgically and pastorally.

It has sometimes taken the form of a bidding:

"Almighty God, who does freely pardon all who repent and turn to him, now fulfil in every contrite heart the promise of redeeming grace; remitting all our sins, and cleansing us from an evil conscience; through the perfect sacrifice of Christ our Lord."

(from the provisional liturgy of the Reformed Churches in America).

"May Almighty God be gracious to us, forgiving our sins, and granting to us eternal life."

(*From the Orden Voor de Eredienst of the Gereformeerde Kerken*).

The Taize absolution is a variation of Calvin's, but it opens with an exhortation to repentance and faith:

"May each one of you acknowledge himself to be indeed a sinner, humbling himself before God, and believe that it is the Father's will to have mercy upon him in Jesus Christ; to all who thus repent and seek Jesus Christ for their salvation, I declare the absolution of the sin—in the name of the Father, the Son, and of the Holy Ghost."

It may also take the form of a scriptural sentence, as for example:

Since we have confessed our sins before the Lord, let us now lift up hearts and receive His promise of forgiveness.

Hear, then, and believe the Word of God: If we confess our sins, He is faithful and just to forgive us all our sins and to cleanse us from all unrighteousness.

Or, a modified Palatinate absolution could be used.

Hear now the comforting assurance of the grace of God, as promised in the Gospel of Christ to all who believe. For God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. If you have indeed repented of your sins, and if you do seek your salvation in Jesus Christ and do wish to live the Christian life, I say to you, in the name of our Lord Jesus Christ, that God has forgiven all of your sins and accepted you as His beloved child, because of the sacrifice of His Son.

I must also solemnly say to any who are not sincerely sorry for their sins, and who have no desire to live in regard of Jesus Christ, that their sins are held against them in the holy judgment of God, until they repent of them and seek forgiveness through Christ.

3. *The Gloria*

After the comforting words of God's promise, the people ought to respond. A *Gloria* is surely in place after the moment that God's amazing mercy is declared. The words of praise should be familiar ones, so that the people need not fumble their way to the hallelujah. The *Gloria Patri* is excellent. Or the first stanza of hymn No. 360 or 361, or the fourth of No. 355—or any of the deliverance Psalms—would be appropriate. But, by all means, the people must rise and join in jubilation.

4. *The Summons to the New Life*

If you hear the Ten Commandments, you are in a Dutch Reformed service. Nothing so easily identifies the Dutch Reformed liturgy. Nothing else sets it so obviously apart from other liturgical traditions.

How did the decalogue get welded to our liturgy? What are its liturgical credentials? We can give a historical rationale: it testifies to the Calvinist respect for the *unity of the covenant*. Without a sense for the integrity of the covenant of grace, the Dutch church would hardly have included the Law of Moses in its liturgy. But other churches assume that the covenant of grace is one, and have not made the decalogue an unchanging feature of their worship. Moreover, when the law was introduced, the Reformed Church was not living in a dispensationalist jungle, and felt no need of affirming its conviction via its liturgy. The presence of the law does testify to our faith in the unity of the covenant. But this does not explain why it came and stayed in our liturgy. Nor does it offer a liturgical reason for keeping it.

A few observations on the place of the decalogue in the church's liturgical history may set our question in focus. Hebrew worshippers at the synagogue, from which the early church borrowed at least half its liturgy, regularly heard lessons from the law and the prophets. But, the law included all five books of Moses—read serially and it was read after the pattern of our "lessons from Holy Scripture." The decalogue as such was not a weekly feature of the synagogue's liturgy. Nor did it occur to the early church to read the ten words. It occurs first in the medieval preaching service; here it is not a summons to obedience nor a catalyst to confession, but a catechetical device for teaching the sum of Christian truth.

Calvin planted the decalogue in the liturgy, though he did not originate its use there. What he really thought about the decalogue's *function* in worship is hard to say. In Strassbourg, while taking over the format of Bucer's service, he put the decalogue where Bucer had a *Gloria* or a Psalm in response to the absolution. We are told that Calvin was afraid of the *Gloria*, afraid that it carried the church to the place of the triumphant out of its real servant's quarters. So, some have argued, the decalogue was, for Calvin, a kind of humble *Gloria*, a *Gloria* not in *excelsis*, but in *terra* and in *culpa*. The more theological argument is that Calvin meant the decalogue to sound as a liturgical summons to righteous living; a summons that comes in the context of grace to those who have just heard and accepted the absolution. But he trips us up here by his use of the *Kyrie*—"Lord, have mercy"—after each commandment—which suggest that the law was used as a catalyst to repentance.

Calvin did not tell us why the decalogue was used liturgically, though he taught us volumes about its use in revelation and life. Nor does he tell us why he dropped the decalogue from his liturgy once back in Geneva. We know he was forced to abandon the absolution; the Genevese would not put up with this Romanist innovation. But, he neither tells us why he dropped the decalogue nor gives a hint that he regretted doing so. Ironically, the Calvinist churches gladly dropped his absolution, but learned to cling tenaciously to the decalogue.

All of the later precedents for the Dutch service used the decalogue—Micron, Pallanus, and Datheen. But they set it *after* the sermon. Dordt prescribed it for the afternoon catechetical service, to be used here as

a catechetical medium in the pattern of the Heidelberger. Ever since, we have not been able to decide whether the law is a teaching device or a liturgical act. A. Kuyper (*Onzo Eeredienst*, p. 215) recommended it for use following the sermon—but then as a summons to do in life what the Word taught us in the sermon. By Kuyper's time the decalogue had crept back into the morning worship service and, with the sermon the center and climax of the service, it came to be one of the preliminaries to the preaching. By that time, the law seemed liturgically inexplicable, and liturgically undefined.

While we talk about defining the liturgical function of the law we remember, of course, that the Lord is free to use His law, at any moment, to achieve whatever purpose He wishes. If He wills to use His law of a given Sunday morning to convict one worshipper of sin, summons another to obedience, and at the same time inspire another to a grateful hallelujah, no liturgical definition of the law's function will inhibit Him. But we can make only one liturgical decision about the law, and we have more than one possibility from which to choose.

The law could have three fairly well defined functions in the liturgy. (1) It could serve as a catalyst to confession. While this was not its primary purpose in its revelation, it becomes that by its inherent reflection of the character of God. We use the word "catalyst" here to distinguish this function from a pedagogical function; in the liturgy the law summons to confession, rather than as an instruction in the character of sin. It is the holy finger of God pointing to "me" as the one who fails in his life to reflect the character of God. (2) It could serve as a summons to the life of gratitude. Again, the law here is not a piece of theoretical instruction; it is not even a catechetical device. It is a direct command. (3) It could also serve as a reading from Scripture, taking its place with the other readings. The only difference from the other lessons would be that it consistently stresses instruction in the obligations of the Christian.

We may also note that the law, in Calvin's liturgy, has an apparently ambiguous function. We have already mentioned this, but it bears repeating here. When we define the liturgical function of the law, we are not excluding the possibility that a given worshipper's experience may be different from the liturgical definition.

Still, the liturgy should be understood by the whole congregation in the same way. And the church ought to decide what function it intends a given moment of the liturgy to serve. It seems to us that reading the law after the confession and assurance are spoken is the better time; it reflects the Reformed understanding of the history of salvation. There, when the people have been assured that God accepts them "in spite of what they are"—for the sake of Christ—they are immediately summoned by the redeeming God of Israel into new obedience. If, in this place, the law is also heard in the believer's ear as a gloria to God for enlisting him in His freedom-giving service, well and good.

This is not to say that a reading of the law prior to confession is improper. Far from it. The law is the "mirror" of God's holiness and the

finger of God's judgment on sin. And, our churches should have the option of setting it to this liturgical use.

Until now, in our discussion, the law has meant decalogue. But must the liturgical use of God's summons be restricted to the "ten words" from Sinai? The decalogue has, as we have seen, only limited catholic sanction in liturgical tradition. And, pastorally, too, the repetition of it has dulled its power to communicate. While God's will is generalized in no place as succinctly as in the decalogue, it is genuinely revealed in other places of Scripture. There seems to be no reason why another biblical word cannot be substituted now and then for the decalogue.

One option to the decalogue is simply another passage of Scripture that summons us to the new life in Christ. Still another, more drastic option, is to remove the law from the preparatory service and place it, as one of the scripture readings, in the service of proclamation. When this is done, the service of confession and assurance would be concluded with a Psalm or the Gloria following the words of assurance.

As in the case of the assurance, the word of God's will should receive a response from the people. They should express their intention to obey. This may, if a congregation is willing to experiment, take the form of a terse prayer at the end of each command (when the decalogue is read). For instance: "Incline our hearts, O Lord, to keep Thy commandment." Or, any of the splendid Psalms or hymns of dedication could be used.

With this, we have completed the service of confession and assurance, and are about to begin the principal acts of worship. We sang the Psalm at the door of God's house, we entreated Him at the threshold, were welcomed by Him into the vestibule. We exchanged very fitting words that established us anew on the honest basis of our respective identities—we as the entreating and forgiven sinners, He as the forgiving and challenging Lord. Now, we are about to settle into our meeting.

The order, thus far, would then—with variations—be on this plan:

- The Psalm of Praise (People)
- The Invocation (People)
- The Greeting (The Lord)
- Confession—with People's Amen. (People)
- Words of Assurance (The Lord)
- Gloria (or Psalm) (The People)
- The Summons to the New Life (The Lord)
- Dedication (People)

C. The Service of the Word of God

Before talking about the elements of this service, we must say something about the over-all pattern of the whole service from this point on. The shape of the liturgy is defined by the two main dimensions of the God-man relationship: the priority of revelation and the response of faith to it. While the discrete steps of the whole liturgy take on the form of dialogue, so do its principal divisions. After the preparatory service, the worship service is formed by two main events: the reading and proclamation of the Word and the believing and obedient response to it. In this way,

several items that are now usually preliminary to the sermon are here set in the framework of the believing response to the sermon. These are: the creed, the intercessions for all men, and the offering of gifts. These can be together called: The service of offering—our reasonable or spiritual service (Romans 12:2).

This larger pattern of worship is, however, complicated by the question of the sacrament. From earliest times, the church's liturgy was divided into two parts: the liturgy of the Word and the liturgy of the upper room (or, sometimes, the liturgy of the faithful). The items we will include under the service of offering were, in fact, part of the service of the sacrament. This is the way it went from Justin Martyr's liturgy, through all the countless variations in East and West, until the sermon began to diminish and the mass to fill the vacuum. When the Reformers reconstructed and purified the liturgy, they assumed that the basic pattern would be the same: Word and Sacrament. For instance, Calvin's Strassbourg liturgy had the creed, intercessions, etc., after the sermon, with the understanding that the sacrament formed the climax to the whole. When he failed, to his unending regret, to get the sacrament into the weekly liturgy, he still kept the basic order. His liturgy, then, was still: Word and Response—God's Word and our response. Liturgiologists have often called this an ante communion service—a worship that was essentially abortive. We do not understand from Calvin, however, that—in spite of his misgiving—he thought of the worship of the church in Geneva as somehow disqualified. Nonetheless, the worship was meant to be climaxed, ideally, by the sacrament.

As it stands, we are recommending the basic division of Word and Response, a division that shapes the liturgy. The question of the sacrament is relevant here because we must ask whether it fits into the service of response. The sacrament is the people's Thanksgiving, their Eucharistia, hence, their response. On the other hand, it is also an act of God, a means of His coming to us in the Spirit as He came in the Word. Hence, the sacrament is a climatic convergence of an act of God and a response of man. Thus, it should be given a special division, called perhaps: the service of the supper.

Our recommendations, then, call for a division of the Word and the Response—in the assumption that the majority of our worship services shall not include the sacrament. We do this here, not because of principiant objections to weekly communion, but in the realistic expectation that it will not become the custom. The question itself is discussed elsewhere in this report.

When and exactly why the basic pattern was scrambled, we are not able to say. But once you take the lynch pin of the sacrament out of the service, its parts are not likely to stay in order; this is probably close to the reason for the scrambling of the items of the service. It also seems clear that the Dutch Reformed order is based, not on the church's classic liturgical pattern, but on the medieval preaching service. As a rule of thumb, it can be said that the more didactic a service becomes, the less the church cares about the order or shape of its liturgy. So here, once the service be-

came a preaching service, the items that were inexpensible could be set almost anywhere—so why not scatter them somewhere before the sermon?

Both the tradition of Christian worship, the precedent of the Reformation, and sound biblical and liturgical sense, make it reasonable to urge that the ancient order be re-established, at least as an option for the churches that prefer it.

Now, then, to the service of the Word.

1. *The Prayer for Illumination*

The liturgy of the Word begins properly with a prayer for the work of the Holy Spirit. Like the prayer for the Spirit offered prior to the sacrament, this prayer is sometimes called the *epiklesis* (calling down). It is a prayer for the Spirit's illumination. But this should not be taken in a kind of Platonic or intellectualistic sense; not for sound thinking alone, but for the understanding that—in Calvin's words—begins in obedience.

It is, in some communions, offered after the Scripture is read and before the minister preaches—and is then especially a prayer for the preacher. But the prayer belongs before the Word is read. For unless we are opened to the Word by the Spirit, it is read as a dead letter. The Spirit does not make the Bible the Word of God on a Sunday morning; but He opens us *to* the Word so that it becomes God's Word *for us*.

The prayer has a secondary importance. It signals the beginning of a new and solemnly important phase of the service. We should not slide into this new stage. We must highlight it with an act that fits its special importance. The medieval liturgists had some sound intuition when they prefaced the reading of Scripture with all sorts of dramatic gestures—carrying the book from place to place, kissing the pages, burning incense, and the like. A good thing in excess travels from bad taste to liturgical subversion, of course. And when the Reformers sliced away the theatrics from the reading of Scripture, they did what had to be done. But sober simplicity when carried to excess is a surrender to liturgical formlessness.

So, a prayer for the Holy Spirit, besides admitting the need and imploring for its fulfillment, adds a psychological boost to the service of the Word.

What sort of prayer should it be? There are three forms it can take, depending somewhat on its content.

It can be a prayer only for illumination. If this is the case, it can be brief and pointed, as for instance, in the Taizé liturgy:

Come, Holy Spirit of Truth; lead us into all truth.

—or—

Lord, Sanctify us in Thy truth. Thy Word, O Lord, is truth.

It can include, more specifically, a prayer for both understanding and obedience. An example of this is found in the first authentically protestant service, developed by Diebold Schwarz:

“Almighty, ever gracious Father, forasmuch as all our salvation depends on our truly understanding Thy Holy Word, grant us that our hearts be set free from worldly things, so that we may with all diligence and faith, hear and apprehend Thy Holy Word, that thereby

we may rightly understand Thy gracious will, and in all sincerity live according to it, to Thy praise and glory. Amen."

Micron, one of the fathers of our liturgical practices, introduced this prayer—offered just before the sermon in this way:

"Since you are gathered here, Christian brothers, to hear the Word of God unto the salvation of our souls, let us before all else pray to the Lord for His divine grace (without which we can do nothing) so that I may preach nothing but the pure doctrine of God's Word and that you may hear it to the advancement of your salvation."

Whereupon followed a prayer for both the preacher and the worshippers.

In Datheen's penchant for splicing the various segments of the liturgy together, the prayer for illumination became a prayer of confession of sins as well. This form is preserved in our small selection of liturgical prayers. The relevant part of these prayers should be preserved in any eventual service book.

There is another form of prayer that is prominent in the church's liturgy. It is called the Collect. To get the point of this word, think of a collection of all the needs and desires of the members of the congregation offered in one prayer to God. Call it a collection of prayers and you have the idea of the Collect. There is point to adding the prayer for the needs of the congregation here. The Word is about to be preached; it must aim at the existential needs of the listeners. Why should there not, at this juncture then, be a prayer for those needs? The prayer for the needs of the world—when the congregation turns outward from itself in prayer—service to God's creatures everywhere—would come after the sermon.

We do not suggest that any of these prayers is the only correct one. The preacher should be free to use any one of these forms. But we do strongly recommend the prayer for illumination at any rate.

2. *The Reading of the Word*

A worshipping community that appreciates the importance of the written Word may be expected to give a prominent place to the reading of the Word in its liturgy. Ironically, however, our services tend to downgrade the reading of it. We read less of it, in the liturgy, than the church catholic has done. We make little effort to provide a liturgical staging of the reading in order to make its unique role stand in bold relief. As a result, the reading of the Word tends, we fear, to be little more than prelude to preaching. And the listener is tempted to begin his serious attention only when the minister lifts his eyes from the book and begins his sermon.

The background to this lies in a renewal of the importance of preaching combined with over-reaction against the liturgical theatrics that surrounded the reading of the Word in the Roman Mass. The Reformers brushed away the liturgical bric-a-brac when they reaffirmed proclamation. The Word of God, they realized, was meant to be preaching into the actual lives of real people, applied concretely to concrete situations; they realized that from the beginning, it was the proclamation of the living

Word that set men face to face with the risen Christ. Thus, the written and read Word had to be married to its preachment. But, as time went on, the church's respect for the written Word, the canon, was not reflected in its liturgy.

The fact that the church has a canon testifies to the fact that preaching alone is not enough. The apostolic word, as it stands, must be allowed to do its own work in the liturgy. The so-called lections must be given a dignified and accented liturgical setting.

One way to do this is to restore the universal practice of having at least two readings. From the synagogue, the early church learned the habit of making the reading of the words of Scripture a core ingredient of worship. In the synagogue, the law and the prophets were read—framed by prayers and responses appropriate to them. The New Testament church added the reading of the apostles' letters. (Col. 4:16). Later, the evangelists were added—making for four readings. For a time the Acts of the Apostles were also read—making five. This became cumbersome, however, and the number of readings simmered down to two—the Epistles (or the Old Testament) plus the invariable reading of the Gospels. The modern-ancient Taize liturgy restores three lessons. Our own tradition continued a reading, but limited it to a text which the minister was to expound.

We strongly recommend the renewal of a two-fold reading. It is native to the Christian church's worship. It reflects the honor given to the whole of Scripture. It allows for a reading which stands by itself, and is not only the basis for the sermon. And it is good liturgical psychology. We recommend readings from the Old and the New Testament.

Next, we must consider the liturgical setting of the reading. Without doubt, it ought to be done within the setting of the sermon. Some congregations, we note, set the reading rather widely off from the sermon. This has pedagogical weaknesses; but it has liturgical weaknesses too: reading and proclamation are two phases of the same service, and ought to be juxtaposed. This is reflected in the consistent declarations of Reformed synods on the subject. (Cf. Dordt, 1574, 1578, Middelburg, 1581, to say nothing of Grand Rapids, 1928).

But, while it must be in the vicinity of the sermon, it should not be swallowed by the sermon. We must find fitting ways to highlight the reading itself. We do not have to ring bells, kiss the pages, or parade the book about in the fashion of Roman bibliolatry. But we should frame the reading with acts appropriate to it. We have already mentioned the introductory prayer for the Spirit's illumination. Now, we recommend congregational responses to the reading. After the reading the people should sing or speak some sort of Hallelujah! It should be formalized and familiar so that it need not be burdened with a long organ prelude. The reading of the Gospels has always had special importance—not because the evangelists were more inspired than other writers, but because it contained the story of the mighty acts of God for our redemption in Christ. Whether we are able to reflect this is debatable. But at any rate, the Gospels should be answered with a joyful Hossanna of some sort. Perhaps the *Benedictus* could be revived: Hossanna, Blessed be He who

cometh in the name of the Lord! But in view of our traditional silence, perhaps so terse an acclamation would be difficult. In that case, a stanza of any number of hymns that praise God for salvation in Christ can be used.

These responses keep up the pace of the dialogue. God speaks. Men must answer. This is the revelational manner, and it ought to be reflected in the weekly encounter with God's revelation. Moreover, it underscores the community's intention to honor the occasion in which the pages of the book come alive anew as they are heard by the people together. It has uncontested support in the church's tradition. Finally, its psychological value is considerable; in the liturgy, as well as in art or drama, the framing of a thing conditions the listener to an evaluation of its importance.

Does liturgy have anything to say about the choice of Scripture readings? This is a very complicated subject, and perhaps no set of lections has ever been wholly satisfactory. The best a service book can do is provide suggestions to the preacher. But even these must have some pattern.

The Reformed preference from the beginning was to read a book through *seriatim*, like a continued story; this is called the *lectio continua*. This was the recommendation of synod after synod in the Netherlands, beginning with Dordt in 1574. But it was assumed that the sermons would also be an exposition of a whole book, *seriatim*. It was also assumed that the "second" service was a catechism service in which the *lectio continua* was not practiced.

Where ministers preach the catechism in the Sunday morning service, one of the readings will be determined by the Lord's Day—and the catechism provides a lectionary guide for this. Had we adhered to the traditional distinction between the two services, we would have a different problem than we now have. The form and purpose of our second service will be discussed in another place. But here we may say that each congregation may well reappraise its second service; there may be localities where this service could well be devoted to instruction, in which case the catechism could be assigned to that service.

Does the Christian Year offer us any help? The values of following the Christian year are at least debatable, and it is safe to say that no liturgist will ever be wholly satisfied with any set of Scripture readings designed to fit the development of the Christian seasons. The intention is to reflect the historical movement in the redemptive program; the result, however, has often been a somewhat artificial and forced arrangement of readings.

Still, the Christian sanctification of the calendar cannot be wholly ignored. We do celebrate the beginning of the new age with the Easter; Christian time begins, not with Janus, but with the risen and glorified Lord of time. And while the church year itself developed in fits and starts, it has become an all but universally accepted form to honor the advent of our Lord, the anticipation of His passion, and the time of Pentecost in our liturgies. Even the slenderized year offers guidance in the choice of Scripture lessons. We should, in an eventual service book, pro-

vide for suggested readings as helps to the minister in his selection. We should also re-evaluate the devotional intent of the seasons, in keeping with their original design; for instance, advent should be utilized liturgically as a time of anticipation of our Lord's second advent to earth.

The method to be recommended, in our judgment, is a flexible one. The church should provide a lectionary which takes into view both the Christian seasons and the value for the church in hearing the whole Word of God. In this way, sections of the Bible which are traditionally ignored can be urged for reading. Readings can be provided which, if not word for word, suggest the thread of an entire book of the Bible, and so we could restore the *lectio continua* to honor. We strongly recommend the creation of such a lectionary.

We have discussed the number, the setting, and the selection of the Scripture readings. Our motive has been to restore the reading of Scripture to a place of special honor and effectiveness in the liturgy. We have not talked about how the Scripture is to be read. This is a subject for another area of discourse. We do recognize that Scripture poorly enunciated, badly read, cannot be overcome by any liturgical adjustments.

3. The Sermon

The sermon is the core of the Christian liturgy. Along with the reading of Scripture, it both anchors worship in the revelation of God and directs it toward life and its responsibilities in the present time. In the proclamation, God comes to us and addresses us from the vantage of His decisive revelation and redemptive acts of the past and anchors our faith response to those. But He also comes to us in contemporary language and concepts to speak to the congregation in its own historical situation. This is why the Word must be not only read, but proclaimed in the liturgy.

It is important to understand that while the Reformers wished to include the sacrament within the normal liturgy, they did not thereby disparage the importance or efficacy of proclamation. Word and sacrament accompanied each other, not as though a merely intellectual discourse were complemented by reality. The Word proclaimed brought the living Christ into communion with us; the Word was a genuine means of grace. The content of both Word and sacrament was Christ. The difference was in the way Christ came. Accenting the importance of sacrament need never be a devaluation of proclamation. Without the proclamation of the Word, the liturgy would soon be a vague and contentless Christian act.

Formally, the sermon interrupts the pace and the flow of the liturgy. Here, the brief dialogues are replaced by a sustained address. God speaks at some length through the proclaimed Word. This does not mean that the worshipper is passive: listening to any elaborated word is a task that summons intense intellectual and spiritual effort, and listening to proclamation summons an intense spiritual response as well. But the liturgical act is monologic: God speaks in sustained address.

Here, too, the liturgy becomes free from set forms and familiar words. The liturgy should not catch people by surprise; but preaching must. Liturgy should not keep people tense, nervous, and wary of what comes

next. Preaching should keep them tense. The proclamation intrudes on their lives, in words of this time; the *hic et nunc* relevance of the Word is demonstrated and made effective in preaching. Here the revelation comes, correcting, comforting, challenging and confronting God's people where they live in the existential moment of their life situation. In the sermon, God is using His freedom to address people, not as Israelite nomads or Jerusalem metropolitans, but as people of the demonically dangerous twentieth century.

The preacher is free too. He is a witness of God for this time and this place, not another. In other moments of the liturgy, he speaks *for* and *to* the people in words that are more or less universal and traditional. Here he speaks to them in words that are carved by the sharp edges of the situation. He speaks prophetically, and therefore freely. Here, the liturgy is bound, not to tradition, but to the Word and the Spirit.

Liturgically speaking, the pulpit points to the table. The fact that the sermon gestures toward and is qualified by the sacrament keeps the sermon from being emasculated by secularist pre-occupations. A sermon with an eye to "memorial of the death of Christ" and to the perpetuation of the memorial until He comes again, can never atrophy into a friendly chit-chat, a discussion of one man's opinion of things in general, nor an intellectualistic digest of well-ordered eternal truths.

The Word preached is the core of our present liturgies; the problem is that it tends to be the climax as well. A climax is not something essentially different from what went on before; but it does bring everything to a head. A liturgy must not merely stop; it must come to its own kind of fulfillment. Word and sacrament offer the combination that most naturally suggest the way the service ought to reach its climactic ending. In the proclamation, the people of God are addressed as sojourners, as pilgrims in the sinful world. In the sacrament they are given a foretaste of the time "of the glorious appearing" of our Lord and Savior Jesus Christ (Titus 2:12). Everything points to the breaking of the bread as the climax of the liturgy. The movement of the liturgy is thus full of eschatological currents that ought to be realized in it.

D. *The Service of Response*

1. *The Confession of Faith*

The first offering the people make is their confession. The people are called "continually to offer up a sacrifice of praise to God, that is, the fruit of the lips that acknowledge his name" (Hebrews 13:15, 16). The creed, then, is the offering of the lips. It is the AMEN that the people say to the Word—not to the contents of a specific sermon alone, but to "all that is promised us in the Gospel and which the articles of the universal and undoubted faith of all Christians sum up" (Heidelberg Catechism, Q. 22).

It is more than an affirmation of agreement with the statements of the creed. Rather, the creed is used to express a life commitment to the Lord of the creed, a personal abandonment of the securities of this life for the promises and obligations that are implicit in the lordship of Jesus Christ. Taken in this way, the creed fittingly follows the sermon; for in it the community offers its YES to what God has offered in the Gospel.

Having said this, we hasten to note that arguments can be made and precedents cited for other understandings of the creed's place in the liturgy. We do not deal with many absolutes in liturgy. Hence, a brief notation on the tradition.

Early in the development of the Apostles' Creed, it was used in the baptismal service. The candidate for baptism was asked whether he affirmed the contents of the Gospel—which were enumerated, and hence became a creed. (We should ask, in this regard, whether the creed ought not be restored to a place in the baptismal liturgy). When he confessed, he was baptized, anointed, blessed with the laying on of hands, and given a bright new white gown. Thereupon, he was qualified for communion. Hence, the creed became an introduction to the service of the sacrament, a transition from the liturgy of the Word to that of the Upper Room.

Since then, however, the place of the creed is very fluid. Sometimes it is prior, sometimes after the sermon, Luther put it before. Calvin put it after the sermon and after the intercession, but just prior to the communion. Micron set it prior to the intercession. The synod of Dordt (1574) placed it at the conclusion of and as part of the prayer. Much depends on the conception of its function.

It can be thought of as a summary of the doctrine preached. It then would fittingly follow the sermon. And it is spoken by the minister. For it is not a confession by the people, but part of the teaching ministry to the people. This was its function in the medieval preaching service. Was this the concept that led Reformed liturgy to have it read by the minister?

It can be thought of—as we have done—in terms of the offering made by the people. If so, it would likewise follow the sermon, not as a summary of the teaching, but as a response to the Word. This was apparently Calvin's understanding. This is why the creed was sung by the people, and why it formed a bridge to the sacrament.

Whether it should precede or follow the prayer of intercessions is an arbitrary matter. It seemed to us that the confession forms the basis for intercession, and therefore we have set it before it.

Which creed shall be used? The confession should be expressed in words that a Christian of any time or place can recognize it as his own. The ecumenical creeds should be used, for this reason and for their brevity. The Nicene Creed enjoyed preference in the Eastern and Western churches until the Reformation. Calvin preferred the Apostles' on grounds of taste. And it has always had precedence over the Nicene. However, the latter is most functional as a common expression. It ought to be revived in our special services at least, notably perhaps on the more festive Christian days like Easter.

We have discussed the creed as a feature of the complete worship service. The custom of using it only in the second service has no rationale that we can discover. If the evening service were a catechetical service, its place there would be didactic, as a summary of Christian doctrine. But this is obviously not its purpose there in most churches. The congregation should stand to make its confession.

2. *The Intercessions*

Prayer has been an integral part of Christian worship ever since the

first Christians "persevered in the teaching of the apostles, in the fellowship, in the breaking of bread, and in prayers" (Acts 2:42). We pray at worship because the Lord commanded us always to pray. We pray as part of our offering because prayer, as Calvin said, is "the chief part of thanksgiving." It is the supreme privilege of the Christian community; for when we pray we act not only as members of the family, but as participants in the ministry of Jesus Christ for the world. Our intercessions are the beginning of our self-offering for Christ to the people of the world. Thus, the service of prayer follows the commitment of faith.

The content of the prayer at this point is chiefly intercessory for the needs of all men. We have offered, before this, the prayer of praise in our gloria and Psalms. We have offered the prayer of confession. And we have offered a prayer for the effective work of the Spirit in opening our lives to the Word read and preached. If prayer for the needs of the congregation was not included in the pre-sermon prayer, it can be offered here. The prayer of thanksgiving is traditionally, and in the liturgy we propose, offered before the sacrament. Since, however, the sacrament is not celebrated each Sunday, there must be room for thanksgiving in the congregational prayer of intercession. But the chief intent of this prayer is intercession for others.

This is the opportunity for the entire congregation to participate in the priestly office of Jesus Christ. Here, the compassion of the Lord's children for those on the outside is expressed on their behalf. As Calvin said in explaining his liturgy: "Now, the life of Christ consists in this, namely, to seek and to save that which is lost; fittingly, then, we pray for all men." This prayer should not be confined to the needs of the congregation; hence it should not be called the "pastoral prayer." It is not the pastor praying for his flock; it is the flock praying for those who are "afar off" as well as for the church.

Here it becomes clear, in the liturgy, that faith in God works toward concern for men, that love to God is directed to love for men, that the liturgy (people's service) is service to men just as it is service to God. Prayer is not a retirement from the world; it is retirement from one's personal pre-occupation with the affairs of his own small world so that he can bring to God the genuine needs of His great world.

We must now ask *how* the intercessions are best offered—as liturgical acts. We must admit that, no matter how effectual the "long prayer" may be before the face of God, it has become a dubious liturgical success. The reasons for liturgical failure in the "long prayer" pass by in parade: length, monotony, abstractness, domination by cliché, and domination by the minister. It is liturgically weak because the people, by and large, are unable to perform what the prayer demands. Not only are they silent, not only are they prevented from so much as a concluding Amen, but they are asked to follow, with no visual support (eyes are closed) a lengthy and frequently repetitive monologue. Saying nothing now of the children, the average adult today is unequipped mentally to participate fully in the "long prayer."

How can it be rescued? Concentration on the intercessory purpose of the prayer will help; the prayer should be considerably shorter than is

the average "long prayer" at present. But there are other helps. And each congregation should feel free to experiment for the sake of the people. For instance, a division of the prayer into brief and specific petitions, with each one announced: "Let us pray for the nation," the minister would say, and then proceed to a brief and specific prayer for our government—or—"Let us pray for peace in Viet Nam," and then a brief prayer, confined to that subject. Another expedient is to have deacons offer the prayer of intercession on occasion. Still another is to use both brief written prayers that are general along with brief prayers for specific people both in and outside of the congregation. The experiments in prayer will vary according to the size and character of the congregation.

One more thing should be said about the form of the intercession. Extempore prayers should not be discouraged; there must always be room in liturgical prayer for freedom. On the other hand, our people need to overcome their phobia for formed or written prayers. The less preparation put into prayers, the more formalized and jargonized prayer is likely to become. The most stylized prayers are offered in churches most fearful of formal prayer. To trust capriciously to the liberty of the Spirit in public prayer is to give hostage to the tyranny of the cliché.

3. *The Presentation of Offerings*

Among the four things the Catechism enumerates as the basic features of the liturgy (along with prayer, hearing the Word, and the sacraments) is "the giving of alms." This is the most obviously sacrificial part of the congregational response. Our concern here is only for the liturgical form in which the offering can best be made.

In the offering, the body of Christ manifests its concern and benevolence for men in need—in both spiritual and physical need. It seals with sacrifice the priestly prayers just made for the needs of all men. How should it be done?

There is no single "right" way for the act of offering. However done, the offering must be the prominent act of the moment. Whether this means that the congregation should not sing during the collection is disputable; let each congregation find its way here. The introduction of the offering is important; but here too there is no single thing to do. A scriptural sentence indicating the importance and blessing of giving is proper. Perhaps a brief and tactful statement about that for which the people are giving can be useful. (The use of choirs or other offertory music at this, as well as other places, will be discussed in a later report.)

There is the question of the function and place of the minister at this time. If it is architecturally practicable, he should be at the base of the platform and not in the pulpit. For this is peculiarly a congregational act. A prayer offered either just before or after the collection is fitting. Congregations may well consider calling on one of the deacons to offer this prayer. The most fitting place to receive these gifts is at the communion table. For here is the place where a sacrifice is indeed made—a living sacrifice of ourselves as our spiritual service.

The offering is fittingly concluded by an appropriate hymn, either dedicating the offering or expressing thanks to God for the blessings out of which the offering is made.

E. *The Dismissal*

The liturgy ends with a good word. The benediction, unlike the more recent greeting, goes back to the worship of ancient Israel. The blessing has taken several forms in the church's liturgy. Chrysostom used one, apparently of his own making: "May the blessing of the Lord and His mercy come upon us, by His grace and love, now, always and forever more." In the Roman service, the bishop would simply say: "The Mass is finished. Go in peace." (It is here, by the way, that we first meet the term *votum*, expressing a desire or wish on behalf of the people). In other, older forms, we find the minister saying: "Let us go in the peace of Christ." Since the eleventh century, we find a more trinitarian word added: "Almighty God, Father, Son, and Holy Spirit, grant you His blessing."

In Reformation liturgies, the dismissal is more proclamatory than petitionary—more of a means of grace than a prayer. Micron's benediction went like this: "Be mindful of the poor; pray for one another. God be merciful to you and bless you. God let His face shine upon you, to the glory of His name, and preserve you in His holy and blessed peace." Here, with hints of the Aaronic blessing, the dismissal is more than a prayer. It is, in the true sense, the giving of a blessing. Calvin's preference was for the Aaronic blessing of Numbers 6:24-26, as was Pollanus'; the Synod of Dordt, 1574, prescribed it.

The apostolic benediction has become equally accepted and as frequently used as the Aaronic. The Taize blessing is framed in dialogue:

Minister: Let us bless the Lord.

People: Thanks be to God.

Minister: May God Almighty, the Father, the Son, and the Holy Ghost, bless you.

People: Amen.

We see no reason why the synod should make any one of the several forms of benediction incumbent on the churches.

The words of the blessing are, however, related to the question of its meaning. Is the dismissal a prayer voiced by the minister, a kind of invocation of the blessing of God on our common lives? Or is it a means of grace, effective and sure, of which the minister is the voice? Is it a word of man or a Word of God? And if a Word of God, does it become effective by the saying of it, or does its effectiveness depend on the life and faith of the people?

Reformed liturgists, judging by their preference for the Scriptural words, tend to assume that it is a proclaimed Word of God, and therefore not merely a wish—a *votum*—as in the Roman dismissal, but a means of grace. This is why the Reformed minister says *You* rather than *Us*, and does not use the petitionary *May* the grace, etc. It is also why the Reformed churches limit the right to "pronounce" the benediction to ordained clergy; the unordained liturgist offers it as a prayer.

But how consistent dare we be? The Swiss Reformed liturgiologist, von Allmen, says: "The blessing is a word charged with power, in which God Himself or a man representing Him, transmits to persons . . . salvation, welfare, and the joy of living, and this same power is operative in

the greeting and the absolution." He adds: "Those ministers who transform the proclamation into a wish expressed in the first person plural are not showing humility, but sabotaging the liturgy, depriving the faithful of part of the grace which God wills to give them." (*Worship: Its Theology and Practice*, p. 140). Peter Brunner says that the church that makes the benediction a prayer "shows but little faith, and would not be obeying the obligation to use the authority committed to it by transmission of authority." We are not willing to be forced into a choice between a mere wish for blessing and a proclamation that effects the blessing. It is a promise and a gift, not a prayer. But the gifts of grace are not *guaranteed* by the words, not even the Scriptural words, recited by a minister. The apostolic blessing is the proclamation of God's gracious intention; it is rooted in the Gospel promise and, therefore, in God's desire to give peace to His people. Therefore, we need not pray at the moment. Nor need the minister say: "God will be gracious and give you peace, *if . . .*" But the promise and its proclamation *imply*, they are of such a kind that they require, a believing reception of them. They do not work *ex opere operato*. Were they not spoken, we would not have to assume that no peace would be given and that the "joy of living" would be taken away. And spoken, they do not work automatically. The authority and power of the benediction rests in God's grace that has been effectively demonstrated in Christ and become effectively operative in the Spirit; the "pronouncement" is just that, a statement of intent, not because there is peculiar power in the words, but because they signal the Spirit's power and the Lord's intention.

We refuse to be hung on the dilemma, subjective prayer or objective power, as far as the benediction is concerned. It is neither in abstraction. It is a solemn statement of God's revealed intention for His worshipping people as they leave the sanctuary and return to their common stations.

For this reason, the customary gesture of the arms stretched and palms down, carries the ancient symbolism of an endowed blessing. The minister does not conclude the service by wishing his parishioners well. He concludes by summoning them to receive the parting promises of God's mercy and peace.

F. *Three Models for the Morning Worship*

Our purpose in presenting these models is only to illustrate how a morning liturgy could be done. We are not recommending that synod give any or all of them official status, certainly not to the exclusion of any now in use. It should also be stressed that the actual wording of the prayers and the choice of sung responses are only illustrative of the types that can fittingly be used.

Order No. 1

THE BEGINNING

1. The Psalm of Praise
2. Invocation

Minister: Our help is in the name of the Lord who made heaven and earth.

People: Amen.

3. Greeting

Minister: Grace, mercy, and peace be unto you, from God our Father and from Jesus Christ His Son.

THE CONFESSION AND ASSURANCE

1. Confession

Minister: If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Let us therefore pray:

People: Almighty God, we confess that we have sinned against Thee and our neighbors. We have followed our selfish desires and ignored Thy holy will. We have offended Thee in our thoughts, our words, and our deeds. We have not acted in love toward fellow men. Our guilt cries out against us. Be Thou merciful unto us, O God, and forgive us for the sake of our Savior's sacrifice. Through Jesus Christ, our Lord. Amen.

2. Assurance

Minister: Lift up your hearts and receive the sure promise of the Gospel. The Lord is merciful and gracious, slow to anger, and great in mercy. God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life. To all who believe and repent, this promise is most surely given. In the name of the Father, the Son, and the Holy Spirit.

People: A hymn of praise, or the Gloria Patri.

3. Dedication

Minister: Let us now dedicate ourselves to live in obedience to the will of God.

Here follows the decalogue or another Scripture passage that declares God's will.

People: No. 252 of the Psalter. ("Thy wondrous testimonies, Lord, My soul will keep and greatly praise.")

THE WORD OF GOD

1. Prayer for Illumination

Minister: Let us pray.

Almighty God, grant us Thy Holy Spirit, that we may rightly understand and truly obey Thy Word of Truth. Open our hearts that we may love what Thou hast commanded and desire what Thou dost promise. Set us free from private distractions that we may hear and from selfish pride that we may receive the promise of Thy grace. Through Jesus Christ our Lord. Amen.

People: Amen.

2. Reading of the Scriptures

Minister: The Old Testament Lesson.

- People: A Hymn (For example, Psalter No. 190
 "Sing a new song to Jehovah for the wonders He has wrought,
 His right hand and arm most holy triumph to His cause have brought.
 In His love and tender mercy He has made salvation known,
 In the sight of every nation He His righteousness has shown.")
- Minister: The New Testament Lesson
- People: A Hymn (For example, Psalter No. 360
 "Alleluia! Alleluia! Hearts to heaven and voices raise;
 Sing to God a hymn of gladness, Sing to God a hymn of praise.")
3. The Sermon
 4. Post-Sermon Prayer
 In this prayer, the specific needs of the congregation may be brought before God.

THE RESPONSE

1. A Hymn
2. Confession of Faith
3. Intercessory Prayer
4. The Offering
 The Collection of Offering.
 Minister: The dedication of the offerings.
 People: A Hymn of dedication or thanksgiving.

THE DISMISSAL: the Aaronic or a Pauline Benediction

Order No. 2

THE BEGINNING

1. Invocation:
 Let us worship God. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.
2. Greeting:
 Minister: The Lord be with you.
 People: And the Lord be with you.
 Minister: Grace, mercy and peace be to you, from God the Father and from His Son, Jesus Christ.
 People: Amen.
3. A Psalm of Praise

THE CONFESSION AND ASSURANCE

1. The Law of God
 Minister: Let us hear the Law of God, that it may convict us of our sin and incite us to seek His mercy.
 Here follows the decalogue or another expression of God's will.
2. The Confession

People: We confess to Thee, Our God, and before our brethren, that we have sinned greatly, in thought, word, and deed. We have offended Thy holiness. We have failed to love our neighbor. We have followed the devices of our own hearts, and have spurned the promptings of Thy Spirit. Through our own fault, we have deserved Thy judgment. Wherefore, we beseech Thee to pardon us in Thy mercy.

O Lord, the only-begotten Son, Jesus Christ.

O Lord God, Lamb of God, Son of the Father,

Thou that taketh away the sin of the world, have mercy on us;

Thou that takest away the sin of the world, have mercy prayer. Amen.

3. The Assurance

Minister: To each who confesses himself to be a sinner, humbling himself before God, and believing in the Lord Jesus Christ for his salvation, I declare this sure promise: If we confess our sins, He is faithful and just, and will forgive all our sins and cleanse us from all unrighteousness.

People: The Gloria Patri or a Psalm.

The remainder of Order No. 2 is the same as the first order. (The Word of God, etc.)

Order No. 3

THE BEGINNING

1. The Psalm of Praise

2. Invocation:

Minister: Our help is in the name of the Lord,

People: Who hath made heaven and earth.

Minister: In the name of the Father, the Son, and the Holy Spirit.

People: Amen.

3. Greeting:

Minister: The Lord be with you.

People: And the Lord be with you.

Minister: Grace be to you, and peace, from God our Father and from the Lord Jesus Christ.

People: Amen.

THE CONFESSION AND ASSURANCE

1. The Confession

Minister: Let us acknowledge before the Lord that we are sinners and seek His mercy in Christ Jesus.

People: Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep. We have followed the desires of our own hearts. We have ignored Thy

will and turned aside from our neighbors' needs. Our words have not been always true nor our thoughts always pure. We have sought other gods before Thee, and have coveted the things that belong to others. Have mercy on us, O Lord. Be Thou gracious, we pray, according to the promise of Jesus Christ.

Minister: Lord, have mercy on us.

People: Christ, have mercy on us.

2. Assurance

Minister: Lift up your hearts to receive the word of the Gospel. This is a faithful saying, and worthy to be accepted, that Jesus Christ came into the world to save sinners. To all who have truly confessed and seek the mercy of their Lord, I declare in His name that He will surely have mercy and forgive all their sins.

People: Gloria Patri - or - Suitable Hymn.

THE WORD OF GOD

1. Prayer for Illumination

Minister: O God of all truth, be pleased to grant us Thy Spirit as we attend to Thy Word. Open Thou our minds that we may understand what Thou hast revealed to us. Release us from self-will that we may be ready to obey. And open Thou our lips that our mouths may show forth Thy praise. Through Jesus Christ our Lord. Amen.

People: Amen, or a Hymn suitable to this intention.

2. The Reading of the Scriptures

Minister: The Old Testament Lesson

(Since the law is not read at the time of the confession and assurance, a passage revealing the will of God may be most appropriate here.)

People: A Hymn (For example, No. 319

"All glory be to Thee, Most High, to Thee all adoration; In grace and truth Thou drawest nigh, to offer us salvation.

Thou showest Thy good will to men, and peace shall reign on earth again,

We praise Thy Name forever.")

Minister: The New Testament Lesson

People: A Hymn (For example, No. 361, Praise the Savior)

3. The Sermon

4. Post-sermon Prayer

THE RESPONSE

1. A Psalm

2. The Confession of Faith

3. The Intercessory Prayer, with people's Amen, or The Lord's Prayer.

4. The Offering of Gifts

Minister: Dedication Prayer

People: The doxology or suitable hymn

THE DISMISSAL

Minister: Go in peace. The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all.

People: Amen.

G. *The Communion Service*

We offer here a communion service which we recommend as an option to the forms that are now in use by our churches. We shall first explain and attempt to justify its parts and its order. Then we shall present a model of the service, with the understanding that some of the prayers in it may be substituted by others equally appropriate.

1. *Introduction*a. *The Absence of The Instruction*

The most obvious aspect of this service is the absence of a formulary of instruction. The liturgy suggested here is not devoid of instruction; it only omits a special didactic formulary. Since this is a departure from Christian Reformed usage, we should explain its absence in this form. Synod will, however, note that we are submitting this new form, not as a replacement of the old, but as a suggested option that may be used by congregations desiring to do so. With this understood, we offer here the reasons for our decision to present an order for communion that lacks the instruction portion.

Though our primary concern is pastoral, the biblical, catholic, and confessional motives also play a role in our decision. The biblical mandate is to *do* something as a proclamation of the Lord's death. The *doing* includes more than the bare act of eating and drinking; it includes the thanksgiving and dedication of the people along with the proclamation of the gospel. But it does not necessarily include a lengthy theological discussion in the correct doctrine of the sacrament. The Lord's mandate which is being fulfilled in the communion service calls for a congregational *action*. Therefore, the liturgy ought ideally to be limited to the actual doing of worship.

As to the catholic character of the service, we call to mind that our didactic formularies are the special features of the Dutch Reformed liturgy inherited from the Palatinate. They have become, for many, a precious part of the communion service. But they are not the common possession of Reformed churches. We believe that by providing our congregations with the communion service proposed here, we will be giving them an opportunity to participate in a service which is within the historical Christian tradition and is no less Reformed for being catholic.

As to the confessional dimension, we must note that the liturgy must both express and be consistent with the confession of the church. We are confident that the proposed order meets these requirements eminently.

We do not understand confessional consistency as meaning that the communion liturgy itself *instructs* the congregation in the confessions regarding the sacrament. Instruction, of course, is of utmost necessity. The liturgical question has to do with the time and place for instruction. In the liturgy the people *perform* acts of worship with a mind and heart that are informed by and committed to the truth of the confessions. But instruction occurs in the preaching, especially of the catechism, and in the various other pastoral situations in which teaching is done. The liturgy itself should only be a vehicle by which the congregation actually *performs* the worshipping act.

Our primary motivation, however, is pastoral. There is, we discern, a growing sense among many of our congregations that a more frequent celebration of the Lord's Supper is a spiritual need. The reasons for the infrequency with which we have until now celebrated the death of our Lord in communion are known to all who are acquainted with the history of the Reformation churches; they are, in short, not principiant, but practical. Now many are desirous of a more frequent participation in the sacramental means of grace. But the formularies, with their lengthy didactic sections, are a discouragement. Moreover, with increased frequency the very purpose of the formularies is defeated with repetition; they become pedagogically ineffective. So, their liturgical purpose, which is itself questionable, is defeated by frequent repetition.

The instruction, moreover, tends to dampen the joy which ought to be expressed in the communion. It isolates the people from participation in the service. It slows the pace of the liturgy. It serves to distract rather than to concentrate attention on what is being done.

Moreover, it is a fact that the present formularies are being abbreviated and reconstructed and individualistically sliced up by ministers in the congregations which celebrate communion in the evening as well as in the morning worship. This demonstrates their appreciation of the fact that repetition of the instruction is a liturgical handicap, while it whittles down the prestige of the formulary.

For all these reasons, we have decided to recommend that the synod consider the order which we present, as an option to be used by those congregations wishing to do so.

It will be noted that various parts of the present formularies are employed in this order. The difference is that they are used in different moments of the service and are used, not as instruction, but as liturgical acts. Thus, while this order does not employ the Formulary intact, it does employ those parts which are integral to a catholic order for the communion service.

b. Relationship between the Liturgy of Communion and the Liturgy preceding it.

In the historical section (III) of this report, we noted that the Christian liturgy has always tended to embody a dialogue of three stages: The Word of God—the word of man—and the sacrament. The further we go back and the nearer we approach the New Testament church, the clearer it is that these three moments make up the one, normal liturgy for the church's meeting with God. It is not to be expected that the communion

will soon become a weekly feature of our worship. When it is celebrated, it should be integrated into the entire service; it should neither replace the service of the Word and our response, nor should it be an appendage to it. It should flow from what has gone before and be the climax of it.

But there must be a moment of transition. Though the communion is part of the entire service, it is a special part. How can the transition be made so that a new moment is introduced without suggesting that what follows is unconnected with what precedes? The moment of visible transition occurs best, perhaps, at the time of the offering. This has precedence in the church's history. Very early, the offerings were made in the form of food, including the food and drink of communion. Though our gifts are in the form of money now, the offering could be a meaningful point of transition. This could be a suitable time for the table to be prepared. Possibly the deacons—as they did in the ancient church—could bring the elements into the sanctuary and place them on the table. At this point also, the minister may take his place behind the table, to conduct the remainder of the service there. In this way, we obviously enter a new phase, even though it proceeds without interruption from what has gone before.

2. *The Liturgy Explained*

a. *The Prayer of Thanksgiving*

(1) *Rationale for the Prayer*

The Jewish custom, which was probably being followed by our Lord at the time of the institution of His supper, called for the head of the family to offer a prayer of thanksgiving prior to the meal. We read that Jesus broke bread *after* He had given thanks. This prayer recalled with thanks the acts of God on behalf of His people, specifically—in the Jewish meal—the exodus, the covenant, and the law. It has been present in the Christian liturgy for communion, as far as we know, from earliest times. Our Dutch Reformed formularies, which we shall hereafter call the Palatinate formulary, do not omit a prayer of thanksgiving, though they include it much later. By placing it at the commencement of the communion order, we shall be of a piece with the earliest Christian practices. Moreover, its use here is unquestionably appropriate, for how better could the church begin its liturgy of communion in the Lord's victorious death and resurrection than by giving thanks for the mighty redemptive acts of God on our behalf. This prayer, by the way, is also called the eucharistic prayer, and from it the title eucharist was given to the entire sacramental observance.

(2) *The Call to Prayer*

It would not be unfitting for the minister to call the people to prayer by a simple: Let us pray. There are sound reasons, however, for accenting the summons to prayer in a more striking way. There is also a very firm liturgical tradition to recommend it. Therefore, both the psychology of provoking attention at an intensely significant moment and the liturgical tradition of the church recommend the use of the dialogue here. The *Sursum Corda* ("Lift up your hearts") is most appropriately used for

this purpose. The lifting up the hearts is for the entire communion service, not alone for the single moment of eating and drinking.

Since our formulary contains a *Sursum Corda*, a word should be said to explain why we recommend another in its place. This formula has a precedent in Calvin's liturgy, with whose *Sursum Corda* it has considerable affinity. Both of these function didactically; they seize the occasion for the traditional *Sursum Corda*, to instruct the people against a wrong (transubstantialist) view of the sacramental elements. At the time of the Reformation such a warning was needed: it is doubtful whether the Reformed congregations are now threatened with a temptation to place too much stress on the visible elements. But, apart from this pastoral aspect, there remains the liturgical question of whether a *Sursum Corda* is the proper moment for this didactic exercise. On the other hand, the traditional dialogue is a genuine liturgical act; it is a word, brief and unencumbered, which simply calls the people to action.

As an alternative to the dialogue, we suggest a simpler form which is likewise stripped of the instructional element.

Below, then, are two forms of the summons, and several examples of the prayer itself.

Minister: Lift up your hearts.

People: We lift them unto the Lord.

Minister: Let us give thanks unto the Lord.

People: It is fitting for us to give thanks.

— or —

Minister: Lift up your hearts unto the Lord, for He merits our boundless thanksgiving. Let us pray.

(3) *Examples of Prayer*

It is meet and right to hymn Thee, to bless Thee, to praise Thee, to worship Thee, in every part of Thy dominion. For Thou art God, ineffable, inconceivable, invisible, incomprehensible, the same from everlasting to everlasting . . . For Thou broughtest us forth to being from nothing, and when we had fallen didst raise us up again, and gavest not over until Thou hadst done everything that Thou mightest bring us to heaven and bestow on us Thy Kingdom to come. For all these things we give thanks to Thee, and to Thine only-begotten Son, and Thy Holy Ghost, for benefits which we know, and which we know not, manifest and concealed, which Thou hast bestowed upon us. . . .

(The Liturgy of St. Chrysostom)

Almighty and everlasting God, our heavenly Father, we praise Thee for Thy goodness to us and to all men: for Thy faithfulness which is from one generation to another, for Thy mercies which are more than we can number, and for Thy fatherly hand ever upon us, in health and sickness, in joy and sorrow, in life and death.

Above all, with Thy whole Church throughout the world, we adore Thee for Thy love in the redemption of mankind by our Lord Jesus Christ; through whom we humbly offer unto Thee our most hearty thanks and praises. We bless Thee for the descent of the Holy Spirit; for Thy

Church filled with His presence; for our baptism and nurture in the faith; and for the great hope of everlasting life. Especially at this time do we praise Thee for the Sacrament wherein Thou dost feed our souls with the bread of life.

For all these things, glory be to Thee, Lord God Almighty;
blessed be Thy name, for ever and ever. Amen.

(From Scottish Book of Common Order)

Holy and right it is and our joyful duty to give thanks unto thee at all times and in all places, O Lord, Holy Father, Almighty and Everlasting God. Thou didst create the heaven with all its hosts and the earth with all its plenty. Thou hast given us life and being and dost preserve us by the providence. But thou hast shown us the fulness of Thy love in sending into the world Thy eternal Word, even Jesus Christ our Lord, who became man for us men and for our salvation. For the precious gift of this mighty Savior who has reconciled us to Thee we praise and bless Thee, O God. Therefore with Thy whole Church on earth and with all the company of heaven we worship and adore Thy glorious name.

(From the Provisional Liturgy of the Reformed Church in America)

This prayer is a variation of that used in the Western church from the 4th century.

Almighty God, with one accord we give Thee thanks for all the blessings of Thy grace; but most of all we thank Thee for the unspeakable gift of Thy Son Jesus Christ. We most humbly thank Thee that He came to us in human form, that He lived a perfect life on earth, that He died for us on the cross, and that He arose victoriously from the dead. We bless Thee for the gift of Thy Holy Spirit, for the gospel of reconciliation, for the Church universal, for the ministry and the sacraments of the Church, and for the blessed hope of everlasting life.

(From the Christian Reformed Formulary for the Lord's Supper).

b. *The Response*

(1) A custom as old as Christianity is the congregational Amen. It is restored here. Let the people say: Amen.

(2) From earliest time, going back to the Hebrew liturgies of the temple, and present in most Christian liturgies from the 4th century, is a response called the *Sanctus*. It is a response of the people to the prayer of thanksgiving for the gracious acts of God, and an acknowledgment that they are in the presence of the Holy One. While it is not present in the Dutch Reformed tradition, it is an act that deserves restoration in at least one of our orders. The Gereformeerde Kerken have included it in their new order, as has the Reformed Church in America. Perhaps the first verse of the familiar, "Holy, Holy, Holy, Lord God Almighty" can serve this function admirably.

c. *The Words of Institution*

The use of the scriptural words of institution are universal. They occur, in varied forms, in three places in the Palatinate formulary. For

Calvin, they provided scriptural warrant for what was about to occur, giving the sacramental action its roots in the Lord's command and in sacred, apostolic tradition. In the Roman Mass, they were part of the prayer—a liturgical absurdity from which Luther rescued them. Liturgically, they form a double function: a. they give our Lord's authority to the action, and b. they make explicit the remembrance of Christ.

d. *The Remembrance*

A feature of many liturgies is the declaration on the part of the congregation that it does indeed remember and proclaim the death of its Lord. This is set within the Palatinate formulary, but is turned there into another paragraph of instruction in what is to be remembered. In the original formulary, the people are instructed or urged to remember. In the revisions now in use, the formulary declares that which is going to be proclaimed in the sacrament. But in both cases, it is didactical in form.

In the proposed order the remembrance (or, as it is classically called, the *anamnesis*) becomes an act of proclamation on the part of the people. This is proper, theologically, since the idea of remembrance is not only one of "calling to mind" privately and inwardly, but calling the act of God into the present by proclaiming it.

The act of vocal remembrance is at the same time an act of proclamation.

Below, are examples of the form this act can take.

We shall do as He commands us. We bear witness that our Lord Jesus was sent by the Father into the world, that He took upon Himself our flesh and blood, and that He bore the wrath of God on the cross for us. We confess that He was condemned to die that we might be pardoned, that He was forsaken by God that we might be accepted by Him. And we proclaim that He is risen and shall come again in glory.

(A variation of our present formulary No. 3).

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we do celebrate and make the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

(From *The Book of Common Prayer*).

Thus we do remember the suffering of Jesus Christ our Lord, who died and arose again, and lives forever. And we shall proclaim His death until He comes again. Maranatha!

(A version of the Remembrance in the Gereformeerde Eredienst).

Wherefore, having in remembrance the work and passion of our Savior Christ, and pleading His eternal sacrifice, we Thy servants do set forth this memorial, which He hath commanded us to make.

(From the Scottish *Book of Common Order*).

“Wherefore, O Lord, we make before Thee the memorial of the Incarnation and the passion of Thy Son, His resurrection from the dead, His ascension into glory, and His intercession for us; while we await and pray for His return.” (Taize).

e. *The Prayer of Consecration*

The prayer offered here was, at least since the time of *The Apostolic Tradition* a prayer for the Holy Spirit. Hence, it is also called the *epiclesis*, though in later forms the actual *epiclesis* forms one, though the central, part of a longer prayer. In the prayer that Hippolytus records, we find a brief prayer that the Spirit would unite the people in Christ and confirm them in faith. At some point, the prayer also began to include the calling of the Holy Spirit to set aside the elements. This obviously did not discourage the growth of transubstantiation; but neither is it necessarily bound to this repugnant notion. Still, the Reformed liturgies tend to avoid reference to the elements and limit the prayer to a petition for the Holy Spirit to work in the faithful participants. The Palatinate formula includes a prayer of consecration, as do the present two revisions of it. But in the order we suggest here the prayer is given a more distinct and emphatic place in the liturgical series.

Below are three types of prayers that can be offered here. Following what seems to be a universal practice, the Lord's Prayer is used at the conclusion of the prayer of consecration. The people should say the Lord's Prayer together.

(1) We beseech Thee, gracious Father, to grant us Thy Holy Spirit, that through this sacrament our souls may truly be fed with the crucified body and shed blood of our Lord Jesus Christ. Unite us more fully with our blessed Lord, and so also with one another. And lift our hearts to Thee, that in all the troubles and sorrows of this life we may persevere in the living hope of the coming of our Savior in glory. Answer us, O God, through Jesus Christ our Lord, who taught us to pray, saying:
Our Father.

(2) We most humbly beseech Thee to send down Thy Holy Spirit to sanctify both us and these Thine own gifts of bread and wine which we set before Thee, that the bread which we break may be the Communion of the body of Christ, and the cup of blessing which we bless the Communion of the blood of Christ; that we, receiving them, may by faith be made partakers of His body and blood, with all His benefits, to our spiritual nourishment and growth in grace, and to the glory of Thy most holy name.

(Scottish Book of Common Order)

(3) Send thy Holy Spirit upon us, we beseech thee, that the bread which we break may be to us the communion of the body of Christ and the cup which we bless the communion of his blood. Grant that being joined together in him we may attain to the unity of the faith and grow up in all things into him who is the Head, even Christ our Lord.

And as this grain has been gathered from many fields into one loaf and these grapes from many hills into one cup, grant, O Lord, that thy

whole Church may soon be gathered from the ends of the earth into thy kingdom.

And now as our Savior Christ has taught us, we are bold to say OUR FATHER

(From the Provisional Liturgy of the Reformed Church in America)

f. *The Lamb of God*

Rooted deeply within the Christian tradition is this plea for mercy from the crucified Lamb of God. Placed here, just prior to the actual moment of eating and drinking, it forms one final appeal to the Crucified, whose death the congregation is about to celebrate. It serves to confess that in taking bread and wine, we stand at the foot of the cross to which the elements point us. No doubt many congregations would feel ill at ease using a form they have closely associated with the Roman Mass. It may be that such hymns as No. 425 or No. 430 from the *Psalter* could substitute for the Lamb of God. But any congregation wishing to use it, should be allowed the use of this brief utterance, so biblical, catholic, and Reformed.

g. *The Invitation*

The table is now ready; the liturgy has reached the solemn moment of communion. Speaking on behalf of Christ, the minister shall issue an invitation to the table. He makes specific those for whom the invitation is intended. The invitation is to penitent sinners.

The invitation is preceded or introduced by "comfortable" words of our Lord. The propriety of this is clear. The people have just declared their need of mercy, with an invocation of the Lamb. Now, the minister responds with the Lord's assurance.

Examples of the invitation follow.

The Lord has prepared His table for all who love Him and trust in Him for their salvation. All, then, who are truly sorry for their sins, who sincerely believe in the Lord Jesus as their Savior, and who earnestly desire to lead a godly life, ought to accept the invitation given in the Name of Jesus Christ, and come with gladness to the table of their Lord. Come, then, for all things are ready.

— or —

Thus assured, let us come with quiet conscience and fulness of faith to keep this sacramental feast which our Lord appointed as a continual memorial of His atoning death. Come, then, for all things are ready.

h. *The People's Dedication*

At this point in the service, the people declare their participation in the sacrament to be a form of self-sacrifice. While the Reformed sacrament excluded any sense of a repetition of the sacrifice of Christ, it has always stressed the sacrificial act of the people in response to our Lord's completed sacrifice. So, having indicated their intention to "remember" Christ's sacrifice, and having called on the Holy Spirit to make them faithfully receptive communicants, the people now declare their self-offering. This act is absent in the Palatinate formulary and should be restored. The people should, in the liturgy, be allowed to make explicit their intention before the world and before the Lord.

Holy and righteous Father, as we commemorate in this Supper that perfect sacrifice once offered on the cross by our Lord Jesus Christ, for the sin of the whole world, in the joy of His resurrection and in expectation of His coming again, we offer unto Thee ourselves as holy and living sacrifices.

(From the Provisional Liturgy of the Reformed Church in America).

And here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; and we beseech Thee mercifully to accept this our sacrifice of praise and thanksgiving, as, in fellowship with all the faithful in heaven and on earth, we pray Thee to fulfill in us, and in all men, the purpose of Thy redeeming love; through Jesus Christ our Lord by whom, and with whom, in the unity of the Holy Spirit all honor and glory be unto Thee, O Father Almighty, world without end. Amen.

(From the Scottish Book of Common Order).

i. *The Communion*

(1) Because the manual acts have, since the meal of the Upper Room, been a prominent part of the entire service, they should be prominent in the visible service as well. For this reason, the taking of the bread and wine, the breaking and pouring of them, should be done, not casually nor out of sight of the people, but with dignity and in full view of the congregation.

(2) The formula with which the minister in our present service bids the people to eat and drink comes to us from the Palatinate liturgy. It has practically no place in the Christian tradition outside this. Still, since it has gained a firm hold in our own practice, we think it pastorally wise to maintain it here. We have, however, eliminated the phrases: "The bread which we break is a communion of the body of Christ" and "The cup of blessing which we bless is a communion in the blood of Christ." In their place we have set the simpler and more literal words of our Savior.

j. *The Thanksgiving*

In the early church, the people were apparently dismissed very quickly after communicating. The Reformed worship has added a thanksgiving service. Calvin delivered a rather lengthy exhortation to thanksgiving, as well as to other aspects of Christian living. Our own formularies, of course, include the thanksgiving. We suggest no change here, except to urge that the congregation be permitted to speak the Scriptural words of praise. Any of the prayers of thanksgiving in the present formularies are suitable.

[*The Offertory*

Since the offertory of the morning service is included in the response to the Word, and since that offering is the transition into the communion service proper, there is no reason for having a second offering. Should a congregation not use the morning service we have proposed, it may well have the offertory here. If so, it should have a distinct place in the service, introduced by a Scriptural sentence or by a brief sentence of the minister's choosing.]

k. *Dismissal*

3. *A Model for the Communion Service*

The service below illustrates how the communion service would proceed on the lines set forth above. It follows naturally the service that has preceded it. The offering has been given, the table is prepared, and, with the minister standing at the table, the new phase of the worship service begins. The prayers are, of course, merely illustrative of the type of prayers to be used.

THE PRAYER OF THANKSGIVING

Minister: Lift up your hearts.

People: We lift them unto the Lord.

Minister: Let us give thanks to the Lord.

People: It is fitting for us to give thanks.

Minister: Almighty God, with one accord we give Thee thanks for all the blessings of Thy grace; but most of all we thank Thee for the inexpressible gift of Thy Son, Jesus Christ. We humbly thank Thee for His perfect life on earth, for His atoning death, and His victorious resurrection from the dead. We bless Thee for the gift of Thy Holy Spirit, for the gospel of reconciliation, for the church universal, and for the blessed hope of everlasting life in Thy perfect kingdom. Through Jesus Christ our Lord.

People: The *Sanctus*, Psalter Hymnal No. 318
"Holy, Holy, Holy."

THE INSTITUTION

Minister: Let us reverently hear the commandment of our Lord to remember His sacrificial death in the holy sacrament.

Here the minister reads the Words of Institution from I Corinthians 11.

THE REMEMBRANCE

People: We shall do as the Lord commands. We shall proclaim that our Lord Jesus was sent by the Father into the world, that He took upon Himself our flesh and blood, and that He bore the wrath of God on the cross for us. We shall also confess that He came to earth to bring us to heaven, that He was condemned to die that we might be pardoned, that He endured the death of the cross that we might live through Him. And we shall proclaim that He is risen and shall return in glory. This we shall do now, and until He comes again.

THE PRAYER OF CONSECRATION

Minister: Let us pray.

We beseech Thee, O Lord, to grant us Thy Holy Spirit, that by this holy supper our souls may truly be fed with the crucified body and shed blood of our Lord Jesus Christ. Increase our faith; unite us more fully with our blessed

Lord, and so with one another and all Thy children. Lift our hearts to Thee, that in all the troubles and sorrows of this life, we may be strong in the hope of our Savior's coming in glory. Answer us, O God, through Jesus Christ, our Lord, who taught us to pray, saying:

OUR FATHER WHO ART IN HEAVEN

People: Lamb of God, that takest away the sins of the world, have mercy on us.

Lamb of God, that takest away the sins of the world, have mercy on us.

Lamb of God, that takest away the sins of the world, grant us Thy Peace.

— or —

A suitable hymn, such as Psalter No. 355 "O Sacred Head"

THE INVITATION

Minister: Hear now the gracious words of promise spoken by our Lord:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest for your souls. Him that cometh unto me, I will in no wise cast out.

Beloved of the Lord Jesus Christ, the Lord has prepared His table for all who love Him and trust in Him for their salvation. All who are truly sorry for their sins, who sincerely believe in the Lord Jesus as their Savior, and who desire to live in obedience to Him, are now invited to come with gladness to the table of the Lord. Come, then, for all is ready.

THE DEDICATION

People: Holy Father, in thanks for the sacrifice of Jesus Christ, in the joy of His resurrection, in the hope of His coming again, we present ourselves a living sacrifice, and come to the table of our Lord, Amen.

THE COMMUNION

Minister: According to the example and command of our Lord Jesus Christ, we do this. In the night when He was betrayed, He took bread

(Here the minister lifts the bread and holds it in view of the congregation.)

and when He had given thanks, He broke it,

(Here the minister breaks the bread.)

and said: "This is my body which is for you. Do this in remembrance of me."

(The minister now gives the bread to the elders or deacons, who distribute it to the people. When the people are prepared, the minister says:)

Take, eat, remember and believe that the body of our Lord Jesus Christ was given for a complete remission of all our sins.

(After a fitting pause, the minister continues.)

In the same way, He also took the cup

(The cup is now raised.)

saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

(The wine is distributed to the people by the elders or deacons. When the people are prepared, the minister says:)

Take, drink ye all of it, remember and believe, that the precious blood of our Lord Jesus Christ was shed for a complete remission of all our sins.

THE THANKSGIVING

The thanksgiving may take any one of the following forms:

Minister: Heavenly Father, we give Thee unending thanks, that to us sinners Thou hast devoted so rich a gift. For the communion of Thy Son Jesus Christ, for the food and drink of eternal life, we magnify Thy blessed name. Now grant us also Thy grace, that we may carry these gifts in our hearts, and that we may grow in that faith which brings forth every good work. Let the rest of our lives be ordered to Thy glory and the good of our fellow-men. Through Jesus Christ our Lord, who with Thee and the Holy Spirit, liveth and reigneth forever. Amen.

People: A Thanksgiving Hymn — or — The Doxology.
— or —

People: The Scriptural sentences of Thanksgiving now used in the Communion formularies.

— or —

People: A Thanksgiving Hymn, and/or The Doxology.

DISMISSAL

Minister: Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

VI. RECOMMENDATIONS:

We respectfully recommend:

1. That synod commend this report to the churches for their study and consideration;
2. That synod provide for the separate publication of this report in addition to its publication in the *Acts*;

3. That synod permit the churches to make use of the Order for Communion on a provisional basis, with a view to reporting to the committee their experiences with this Order;

4. That synod recognize Professors John Stek and Carl Kromminga as the committee's official representation at synod, and that Dr. Lewis Smedes be granted the privilege of the floor when this report is discussed.

Respectfully submitted,

John H. Stek, *Chairman*

Alvin L. Hoksbergen

Carl G. Kromminga, *Recording Secretary*

John F. Schuurmann

Calvin G. Seerveld

Lewis B. Smedes

John Vriend, *Corresponding Secretary*

Nicholas P. Wolterstorff

REPORT 4

THE REVISED STANDARD VERSION

ESTEEMED BRETHREN:

Your committee was appointed "to prepare and present to the R.S.V. committee its recommendations and suggestions regarding improvements, corrections, changes and modifications of the existing text of the R.S.V." In addition it was instructed "to advise Synod, after the committee has completed making recommendations to the Revision Committee of the R.S.V., whether or not reconsideration of the decision of 1954 is desirable." (*Acts of Synod 1966*, Articles 76, 82, 83)

In order to assess the situation regarding the possibility of correcting the R.S.V., your committee contacted the chairman of the Standard Bible Committee and was informed that our critical suggestions would be most welcome. Their committee meets biennially and any suggestions we submit will be placed on their agenda for discussion and voting. At present there is a ten-year moratorium on any changes in the printed text of the R.S.V. After the expiration of the moratorium in 1972, the Standard Bible Committee hopes to publish an improved edition of the R.S.V. Until then they would like to receive reactions from various groups and persons (including the members of their own committee), and thus they were quite pleased that we, as a Church, were engaging in a critical appraisal of the R.S.V.

We are presently engaged in fulfilling the first part of our mandate. Due to the limited size of your committee and the scope of the mandate, we have not yet completed our analysis of the R.S.V. However, since the Standard Bible Committee will be meeting in June, we do intend to submit for their consideration the detailed criticisms upon which we have already agreed. Additional meetings will be needed to complete our analysis of the R.S.V. and in the light of this to advise synod concerning the decision of 1954.

Since no time limit has been included in the mandate of this committee, we assume that we continue to function until the mandate is completed. If synod wishes to know anything further concerning the work being done, Dr. Marten Woudstra will be able to represent this committee at synod.

Respectfully submitted,

Andrew Bandstra, Chairman
David Holwerda, Secretary
Vernon Geurkink
Bastiaan Van Elderen
Marten Woudstra
Sierd Woudstra

REPORT 5

THE BACK TO GOD HOUR

ESTEEMED BRETHREN:

Radio Cairo said it differently. It often does. It certainly did during those fierce days that began June 5, 1967. At the Back to God Hour offices at 10858 S. Michigan Avenue in Chicago, the Rev. Bassam Madany listened at the big Hallicrafters.

The high whine of the Arabic song swelled and faded as it rode the short wave from Cario and Damascus. Madany translated for those who stood around listening. There was a horrible immediacy about the swift *blitzkrieg* war.

"Bethlehem has fallen."

"Old Jerusalem has capitulated."

"The Israelis have swept past El-Arish—the push into the Sinai peninsula has begun."

It all added up to chaos and death. The Arab world was and still is in turmoil. The devastation of the June war plunged that area of the world into despair even deeper than the despair that had always been present there.

For us, the June war highlighted the extraordinary power of radio and put our denomination's total broadcast ministry in sharper focus. Radio is the great catalyst in the Middle East—it makes things happen. The military clashes are just specific expressions of the propaganda war of the air waves that is going on there all the time. Your church participates in the ferment. It does so by means of the Arabic language ministry every day, every single day of the year.

And the June war was just one conflict among the many that filled 1967 with foreboding. Nineteen sixty seven was a year when practically everything that could go wrong, did. Yet this chaotic world can be reached by radio, and all of us on The Back to God Hour staff thank God with you that our church is at least trying to do so.

Read this report and feel with us the high privilege and grave responsibilities we continue to have. In these latter days, our present work must be maintained, and we must respond usefully to the great and expanding task the future offers us.

I. RADIO BROADCASTING

A. *English Language Broadcast*

1. *Domestic Network*—Business is a fast track and broadcasting is big business. The industry is always in a state of change. Broadcasters scramble at the slightest rating shift. This is a day of specialty radio—witness the talk programs, the all news stations, and the FM outlets that

program for a very select slice of the population. The ABC network is in a state of upheaval right now. All this affects our program too.

Specifically, it means that we are dropped more frequently at a moment's notice. This often happens in a market where a substantial audience has been built up through the years. Most often it means sudden shifts in time slots. Gradually the time available for religious radio is being shoved into the least desirable part of the day.

At the end of 1967, you had to get up at 6:30 Sunday morning in order to hear *The Back to God Hour* on WLS. For more than ten years the Chicago area could hear it at 8:30 a.m. Often we are surprised that the mail response keeps up at all—sometime the early and late hour slots do exceptionally well. The shifting makes it hard to program to a single audience over a long period of time.

Yet the basic core of our English language domestic network remains unchanged and very effective. At the end of 1967 we had 309 stations. Seventy-three were with NBC, 48 were with Mutual, and 18 were with Intermountain. During the year, Yankee Network broke up; it had furnished us with 7 stations. As a result, the Boston area coverage was lost. Though we have tried to bolster the coverage with individual stations in that area, none have yet been able to match old Yankee's WNAC in Boston.

Nineteen sixty seven was also the year of censorship for the *Back to God Hour*. All of the manuscripts must be submitted to the networks three weeks in advance. NBC raised more questions about the programs this year than it ever had before. They requested revisions in connection with one sermon dealing with Christian education, and finally agreed to play it with their disclaimer on the end. They refused to air another dealing with the dominance of evolutionistic ideas in public education, claiming that it was an attack upon the teaching profession. They reversed their decision only after several days of discussion in which the *Back to God Hour* made clear that it would bring that matter to the FCC.

It is interesting that occasionally religious radio stations also reject *Back to God Hour* sermons. The Moody Bible Institute network, including stations in Chicago, East Moline, and Cleveland, rejected a sermon dealing with the race problem.

In reflecting on the censorship problem it is important to remember our denomination's original intention at the beginning of our program's development. Synod described the aim of the broadcast this way: "The aim should be to bring our distinctive truths to our American people in the light of our Reformed Confessions as they relate to the Church, the Home, the State, and Society. Although they should have an evangelical emphasis, the messages ought to be especially delivered to make known our Calvinistic world-and-life view . . . There are crying needs in various fields of life which cry for the light of Divine revelation as interpreted by our Reformed Standards." (*Acts of Synod*, 1943, Art. 45D, p. 23)

Surely we must continue to carry out this high ideal. At the same time, we must be realistic in our expectation that there will be increased op-

position whenever the gospel's application to specific areas of personal conduct and social problems is made explicit.

During July, 1967, the Back to God Hour participated in the Canadian Centennial by means of five special broadcasts. The Canadian response to this material was gratifying, and it was especially heartwarming to receive letters from overseas indicating that the great problems we have in Canada and the United States are being faced by many other nations as well.

Thus, by means of the domestic English language program, our denomination has participated in the culture and civilization that distinguishes our North American continent. We may be sure that God has used His Word to realize His claims in many hearts. We may rejoice that it has been possible to penetrate the inner city and blanket the sprawling prairie with the message of Reformed Christianity. And we may take particular satisfaction that, through radio, we have had opportunity to surprise men where they were. Let us pray that the great opportunities of 1967 will be duplicated for many years to come.

2. *Foreign English Broadcasting*—In an era of growing nationalism and tension, it is extremely comforting to remember that Christianity remains a faith that cannot be confined to national borders. We know this in theory. The success of the foreign English broadcast, under God, demonstrates the universalism of the Christian faith in actual fact. Gradually, the foreign broadcasting of the English language program is becoming more important. Adjustments in procedures have now made it possible for the same program heard in North America to be broadcast on all our foreign English outlets on the same day.

In many respects the modern situation parallels that which marked the world when the gospel was first brought to the nations. Then peoples were united by a common language—Greek. Today English is spoken by 260 million as their first language and by another 260 million as their second language. English is required for admission to college in Japan. In Paris, two-thirds of UNESCO's work is conducted in English—twenty years ago it was only half. In Cairo, Russian pilots receive their landing instructions in English.

In addition to the widespread use of English, the dominance of Western culture, problems, and ideas insures that much of the material produced for the United States and Canada is useful overseas as well. Rev. Madany, who clears the English broadcast, advises deletions of material that might be misunderstood or cause offense. He also eliminates certain messages of restricted relevance. But by and large, the same English program you hear is now being heard around the world.

In Australia and New Zealand, the English program is heard over a special eleven station network. Since 1957 our office has cooperated with the Reformed Churches in Australia in this venture. At the Back to God Hour office in Geelong, supported and manned by the Australian church, the English language tape is adapted for Australian use.

At its synodical meeting in November 1967, the Reformed Churches in Australia reluctantly decided to cut back on their support of the Australian network because of the press of financial obligations resulting

from increased emphasis upon foreign missions. Furthermore, the Australian churches are confronted by a host of projects that must be completed if this young church is to function usefully in its culture.

In response to a request from the churches in Australia, the Radio Committee now sponsors the stations in Melbourne, Brisbane, Sydney, Hobart, and Perth. This involves an annual increase of approximately \$7,500 in our foreign expenditure. Thus, the Australian network will not be cut back. The venture will continue with the Australian office still supporting something more than half of the total cost.

During 1967 it was possible to improve our position over Trans World Radio in Europe by moving from 10:15 to 10:00 p.m. on Monday nights. This 400,000 watt station reaches all of Europe, Scandinavia, and deep into Communist dominated territory. Other major outlets are TWR on the island of Bonaire; the Far East Broadcasting Company in Manila, the Philippines; Quito, Ecuador; and ELWA, in Monrovia, Liberia. Besides these, many more local stations bring the broadcast to specific cities. The two outlets in Korea, TEAM Radio at Inchon and Pusan, penetrate into North Korea and Communist China.

The 33 stations that comprise the foreign network for the English broadcast reach virtually every part of the world. As you can imagine, the response is especially interesting. Take, for example, the well educated young man in West Pakistan who indicates that six years of listening to the Back to God Hour have helped him withstand the Communism that is engulfing his country, and the young man who has now written twice from Yugoslavia. During December of 1967, 51 letters came from England, 27 from Ghana, and 19 from India. These letters, along with many others from widely scattered countries, accounted for a total of 221 letters for that month. This does not include the response to the Australian network which is serviced directly by the Australian office.

3. *Insight Series* — Production of an experimental 5-minute broadcast began in 1967. The program is called *Insight*. Though it is not identified as a production of the Christian Reformed Church, all who write in will receive literature identifying the broadcast. They will be invited to listen to the Back to God Hour. The program's anonymity however, should make it useful for a wide variety of church groups. It is 4½ minutes long and is designed to carry an announcement by a local church.

The program is designed for Bible distribution. Each program begins with a reference to a common experience or to some aspect of modern life that is interesting or perhaps disturbing. The programs follow the Gospel of Mark and listeners are invited to write in for the American Bible Society's pamphlet containing this Gospel—it is called *The Right Time*. Along with this, those who respond will receive a tract produced by the Back to God Tract Committee entitled, **FOUR RULES FOR BIBLE READING.**

This program is designed to be used in the five-minute time slots that are frequently made available to local churches or groups of churches. It is hoped that our local churches will try to secure time in their communities. The Back to God Hour will furnish the program and service the mail response. The group securing the local time will receive a list

of all those who write in from their area. This list can be used for future contact.

The program has been developed in consultation with the department of Evangelism of the Home Mission Board. Inquiries concerning how this might be used in connection with our local churches will be welcome.

B. Foreign Language Broadcasting

1. *The Arabic Broadcast (Saatu-L-Islah)*—By means of the Arabic language broadcast, it has been possible for our denomination to maintain contact with the Middle East throughout all of turbulent 1967 and continue our ministry there. In the providence of God, this crisis-torn part of the world can be reached through radio stations that remain outside the area of conflict. Furthermore, the evacuation of missionaries that resulted from disturbances there did not affect the missionaries who service our mail in Khartoum, the Sudan.

As a matter of fact, 1967 witnessed the significant strengthening of our Arabic language network. During this year, the programming was increased from two to four programs a week over Trans World Radio out of Monaco. New broadcasts were begun from Trans World Radio in Bonaire and from Manila in the Philippines. Today, *Saatu-L-Islah* is beamed into the Middle East from four different points. In addition, the program comes into North Africa from Monaco and Monrovia, Liberia.

As expected, the six day war in June left the Arab world demoralized and bitter. There has been a significant decrease in mail from Egypt, the country that previously had furnished the heaviest response. This does not mean that the audience has been destroyed, but it does mean that the military situation in Egypt does not encourage correspondence. At the same time, we notice that there is a quickening of interest in the broadcast within North Africa. Arabic-speaking students in Europe and even in Russia have written recently.

In Morocco, there have been a number of letters that have indicated that there are groups of people studying Christianity. One such group, called the Society for the Study of the Holy Religion of Jesus, sent in the list of the adult members who meet. This type of development is especially significant when you remember that the Christian religion is prohibited in this country and no missionaries are permitted entrance. Therefore, those who are interested in Christianity cannot even call themselves a church, but must meet under the guise of a society. The North African response is especially significant because of the dominance of the Muslim religion in that region. For the first time, Muslims are responding in numbers equal to Christians.

During the nine years our church has been broadcasting in Arabic (the only denomination carrying on such a ministry on a regular basis), a Reformed radio presence has been established in that part of our world. Today the radio voice of the Christian Reformed Church is one of the regular voices that clamor for attention. The radio proclamation of the gospel brings the church out into the market place where it can compete with all kinds of ideologies and propaganda. But we may rejoice that,

among all the messages that can be heard today in North Africa and the Middle East, 26 individual *Saatu-L-Islah* messages representing the historic faith of the Christian church, reach people where they are, every week.

The Arabic language broadcast is supported by extensive personal correspondence. All of this, in the nature of the case, must be conducted by Rev. Madany. In addition to letters, he sends out individual copies of his Bible studies. Commentaries on individual New Testament books are distributed and a book on the atonement is also available. Besides, the *Family Altar* in Arabic is sent to many listeners.

Rev. Madany visited the conference of the International Christian Broadcasters held in London, England, during April. He participated in the conference by contributing a paper dealing with the problem of follow-up as this relates to foreign broadcasting.

Surely, the Arabic language ministry of the Christian Reformed Church is unique and exceptionally important in these hate-filled days. We covet the prayers of the church for Rev. Madany and for that part of the world which we, through him, serve with the gospel.

2. *Spanish Language Broadcast (La Hora de la Reforma)* — In a recent report to the radio committee, Rev. Juan Boonstra, the Spanish language minister of The Back to God Hour, described the Spanish language network like this: "Nineteen sixty-seven was a good year for our Spanish broadcast now being aired over 40 stations. The breakdown of these stations may be of interest. Five are short wave and 32 operate in the medium wavelength; three are on FM. Eight are in the United States and 32 in foreign lands. Eleven are missionary/Christian stations as over against 29 which are strictly commercial. A group of 40 stations in Ecuador also carries the broadcast."

The growth of the Spanish language network brings with it certain peculiar problems. In many respects the Spanish network is similar to our English language domestic operation because many regular commercial radio stations are available to us. This means that a variety of adjustments must be made in order to adapt the broadcast to various requirements in the foreign countries served by this ministry.

The adjustments made in connection with the Mexican presentation of the broadcast illustrate some of the unique problems confronting the Spanish language ministry. A significant breakthrough occurred in Mexico when it became possible to release our broadcast there; Mexico had been virtually closed to broadcasts like ours. In Mexico, an indigenous organization called *La Antorcha de Mexico* makes adjustments in the tape to make it conform to Mexican needs. The broadcast is distributed to Mexican stations under the title, *La Antorcha Espiritual*. Changes in production have thus made it possible for us to use the opportunities available in Mexico. Such adjustments naturally add complexity to the total Spanish language operation.

At the present time, Rev. Boonstra is investigating how the broadcast might be used in Argentina, the country of his birth. In connection with the possibility for an Argentine presentation of *La Hora de la Reforma*, our Spanish broadcast, various customs regulations make the ordinary

processing of tapes impossible. All of these difficulties have to be ironed out with patience, and often over a period of time satisfactory solutions can be found.

In any case, the Spanish language ministry is growing at an exceptional rate. At the end of 1967 there were approximately 5,000 people on the mailing list. During the month of December 440 letters were received in response to the broadcast. One hundred seven of them came from Mexico itself, 56 came from Colombia, 38 from Chile, and 65 from the United States. The rest of the letters came from some of the other 21 countries which are presently being served by the Spanish language ministry.

Though the Christian Reformed Church has been engaged in a Spanish language radio ministry on a full time basis for only two years, the expansion of this work has been rapid. During the year 1967, a significant increase in expenditures in this department was incurred, in line with expectations. Our denomination must expect that the opportunities for Spanish language broadcasts will increase in the future and, without question, meeting our responsibilities in connection with this language is going to entail even greater expenditures. This should be a reason for thanksgiving, for we should rejoice that it's possible in days like these to penetrate the Spanish speaking areas of our world with the gospel of grace. The statesmen of our time know that much of our future will be determined by the thoughts of the people who live in South America. In God's providence, we have an opportunity to influence them mightily with the gospel of grace.

The response to the broadcast indicates that a wide variety of people are listening regularly. There is much student response from Peru. For the rest, people from every social level indicate that they appreciate what Rev. Boonstra is doing. Frequently those who write display surprise that the gospel can be presented with dignity and sensitivity, and with an obvious attempt to project a total world and life view. As the gospel goes out in the Spanish language, through the sacrificial activity of the Christian Reformed Church, we have opportunity to see again the world-wide relevance of the Reformed faith.

3. *French Language Broadcasting* — While in Europe during the month of April, Rev. Madany met with Dr. Pierre Marcel and Dr. Pierre Courthial, both pastors in the Reformed Church of France. These gentlemen indicated that they would be willing to help us in the production of a pilot series in the French language. This series will be designed for distribution in Canada and pilot programs will enable us to test the market there. Dr. Marcel and Dr. Courthial have indicated their willingness to produce some of the broadcasts themselves and to supervise the production of others. The total broadcast package will be assembled at The Back to God Hour office in Chicago and will be released through the Chicago office, under our supervision.

Near the end of the year, the initial French language broadcast arrived for evaluation. After some discussion, it was decided to proceed with the production of 13 broadcasts dealing with the Law of God. It is

hoped that the entire series will be ready for testing and distribution sometime in 1968.

4. *Indonesian Broadcast* — The radio committee would also like to inform synod that it is investigating the possibility of setting up an Indonesian broadcast. A graduate of our seminary will soon be living in Indonesia as a citizen. The precise problems involved in the beginning and maintenance of this broadcast are presently unknown, but the radio committee feels that an exploration of the possibility is imperative in the light of the extraordinary mission opportunities in Indonesia. The Far East Broadcasting Company has set aside facilities for an Indonesian broadcast, slated to originate out of Manila.

This investigation is being carried on in terms of the *Acts of Synod*, 1964, Art. 72, IB4. The committee hopes to gather sufficient information during 1968 to enable it to serve the synod with advice concerning possibilities for an Indonesian broadcast by the synod of 1969.

II. AUDIENCE CONTACT AND FOLLOW-UP

Contact with the listening audience is extremely important for every broadcaster. But this is especially true in connection with a radio ministry since audience contact confirms the assessment the radio ministers have of their audience needs. The response to all of the broadcasts is conditioned by a variety of factors. First of all, the subject matter influences the response to a great extent. Material that is purely doctrinal or scriptural does not pull as much response as material which is directly related to some of the important problems we face at the present time. Radio messages dealing with family problems, sex, or with some other subject of exceptional current interest, draw considerably heavier mail. Furthermore, the response is conditioned by political factors in various parts of the world. The June war has directly affected the response to the Arabic language broadcast, for example. In addition, the season of the year seems to influence people's inclination to respond to radio broadcasts.

Nevertheless, over a period of a year the response which comes into the Back to God Hour is significant and substantial enough to enable the organization to feel that God is using the radio messages in English, Arabic, and Spanish in order to reach men's hearts. In some instances, the letters give evidence of initial conversions. In other cases, the letters speak of strengthening and growth in the grace and knowledge of our Lord and Savior through the messages that are heard. For the staff, there is a continual confirmation of the fact that it is possible to conduct a useful ministry of the Word of God over the air. It's always wonderful when this ministry can lead to the formation of churches or to other equally tangible results. But even when the results of the ministry remain unknown to us, available evidence indicates that God is using this world-wide ministry of the Reformed faith in order to reach His people in many, many places.

During 1967, the *Trowel and Sword*, a publication of the Reformed Churches in Australia, reported the results of a survey in Tasmania designed to discover the profile of our listening audience there. The following quotation is from the Australian correspondence: "Up till now the

only vague guide we had in estimating the number of listeners, was the American 'rule of the thumb' which says that each letter from listeners indicates 10,000 people that have listened in. Many people have expressed grave doubt about this beautiful big figure. However, our poll has shown that it would not be far out after all.

"The poll did show that for Tasmania as a whole (within effective radius of the stations) almost 5% of the homes listen in to each broadcast session. This represents about 3,500 homes each week.

"A fair few of the 'letters from listeners' come from elderly people, and some did conclude from this that it is mostly the old people that do listen in. Most 'letters' are from 'Christian people,' and again this led to making another conclusion, namely, that 'non-church going' people would hardly ever listen in.

"It is a very encouraging result of the poll that both these notions prove to be far off from the mark. The widow and pensioner group in only two of the three station areas had a slightly better percentage. And it was found that non-church goers (people who attend church less than once in three months) make up about 40% of our weekly audience.

"And what about the cost? It has been shown that in Tasmania the cost for good and average stations works out nicely at 1¢ per listening home."

This survey, of course, represents activity carried on in a specific part of the world and no doubt is not equally true for every place the broadcast is heard. At the same time, the work of the Reformed people in Tasmania has indicated that broadcasting continues to be one of the most economical, if not the most economical, way of reaching people with the gospel.

In addition to contact with our listening audience by means of mail, it is possible from time to time for the radio ministers to meet the listeners in face to face situations. During 1967, Dr. Nederhood conducted a follow-up tour of the Caribbean area. During this tour he had an opportunity to meet with Back to God Hour listeners in Trinidad, St. Vincent, and Jamaica. In some instances, he was invited to conduct worship services among groups of Christians who listen to the broadcast and who receive the literature regularly. In Trinidad, Dr. Nederhood met with students at the University of the West Indies who discussed past radio messages in detail, indicating that they listened regularly and with a great deal of interest. One afternoon, one of the radio listeners in Trinidad collected a wide variety of people together, many of whom listened to the Back to God Hour, for an impromptu meeting.

During the month of July, Dr. Nederhood had an opportunity to meet with listeners to the broadcast in Boise, Idaho, where exceptional interest in the Christian Reformed Church has developed. Sixty-five people attended a meeting in response to invitations that had been issued over the radio. Dr. Nederhood also had an opportunity to meet Back to God Hour listeners in Kansas City, Missouri, where a new Christian Reformed mission program will soon be established by Classis Orange City.

In addition to these specific follow-up activities, our radio ministers conduct meetings where they have opportunities to meet people who

listen to the broadcast. The Radio Choir tour, through the south in 1967, was designed to provide for follow-up opportunities. In connection with our English work, there were also outstanding meetings held in Toronto, Chatham, and Hamilton, Ontario. A preaching mission in Knoxville, Tennessee, also gave Dr. Nederhood an opportunity to meet many of our listeners there.

These face to face contacts are oftentimes even more valuable than the letter contacts we receive. People have an opportunity then to discuss at greater length their feelings with respect to Reformed Christianity and it becomes possible to visualize the type of audience that we are reaching.

Rev. Boonstra also engaged in important follow-up activity during the Reformation season of 1967. He describes his follow-up activities in this way: "Under the auspices of the 'Juan Calvino' Seminary in Mexico City, I was able to go on an extensive and intensive speaking tour in this area of influence. Between October 21 and November 1, I was privileged to represent *La Hora de la Reforma* by way of 18 speaking engagements. It was my pleasure to preach in churches of various backgrounds such as Methodist, Presbyterian, Independent, Disciples of Christ, and Pentecostal. I was also invited to address a breakfast for more than 200 evangelical leaders in Latin America. On October 31, a Reformation Rally was held in a local church to which listeners of the Mexico City area had been invited by letter. It was estimated that around 60 members of the audience had come in response to that invitation. I was deeply impressed everywhere by the discerning and enthusiastic appreciation of the claims of the Reformed faith. The opportunity and challenges seen first hand in Mexico were unprecedented in the history not only of that nation, but also of the rest of Latin America."

Thus, by means of letters from our listening audience from various parts of the world, by means of travel and public meetings, The Back to God Hour staff attempts to maintain as close contact as possible with the members of this vast radio audience which circles the entire globe.

III. LITERATURE

An integral part of the broadcast radio ministry is the production and distribution of adequate support literature. The literature supporting the English ministry is generally well known to all of us.

First of all, it consists in the single sermon pamphlets which are sent to all who request them. In addition, the *Radio Pulpit* contains the messages preached each month. During 1967, two of the *Radio Pulpits* were special contributions related to anniversary events. The *Radio Pulpit* for July contained radio messages related to the Canadian Centennial, and the *Radio Pulpit* for October was oriented to the 450th anniversary of the Protestant Reformation.

The *Family Altar* continued to be very popular with Back to God Hour listeners during the year 1967. Each month nearly 180,000 are sent out from our office and more than 90% of them go to people from outside our denomination. We would also like to remind the church of the availability of a special sample *Family Altar*, written by the late Rev. Dr. Peter Eldersveld. This sample *Family Altar* is undated and is especially

well suited for evangelistic activity. Organizations conducting community canvasses often like to use it, rather than a dated *Family Altar*.

Several constructive critical remarks were addressed to the *Family Altar* during the year 1967. These were discussed by the radio committee and provisions are being made which, we hope, will make the quality of the *Family Altar* more useful. Nevertheless, in spite of some critical appraisals of its contents, the response to the *Family Altar* indicates that God is using it richly. For many people, it is one of the main sources of instruction in the Christian religion. Thus, while we work for its improvement, we thank God for what has already been accomplished through this ministry and look forward to an even greater impact on behalf of the gospel in the future.

The *Family Altar* is distributed and published in India under the auspices of the All India Prayer Fellowship. At the present time they publish this devotional guide in the following districts: Hindi, Malayalam, Lushai, and Kuki.

Rev. Madany has also produced an impressive variety of literature which is used in support of the Arabic language ministry. At present, the Arabic literature consists of a book on Family Worship based on 12 different *Family Altar* booklets. He also makes his individual sermons available in printed form. Furthermore, there are several studies of Bible books now in print—*The Epistle to the Romans*, *The Epistle to the Hebrews*, and *The Epistle to the Galatians (Freedom in Christ)*. During 1967, Rev. Madany also published the first in a projected series of biblical studies. This first book dealt with the atonement.

By means of this literature, those who respond to the Arabic language broadcast can come in contact with a wide range of biblical and theological material.

The Spanish language ministry is supported by printed copies of the radio messages which are made available in booklet form. Rev. Boonstra has also prepared a book in Christian doctrine entitled, *Curso Basico de la Doctrina Christiana*. The first six months of a *Family Altar* in the Spanish language was also prepared during 1967.

As the radio ministry of our denomination reaches more people in foreign countries, the necessity of establishing an effective body of support literature becomes increasingly clear. As soon as we bring the gospel over the air, new responsibilities develop. It is essential that we put substantial material into the hands of those who respond—material that will enable them to see the truths of the faith more clearly. In addition, the availability of such literature will insure the presence, over a period of time, of individuals who will be able to provide leadership in the establishment of churches which have responded to the message of God's sovereign grace.

IV. PERSONNEL AND ADMINISTRATION

A. *The Radio Ministers*—The radio ministers during 1967 were Joel H. Nederhood, Bassam M. Madany, and Juan S. Boonstra. These ministers were charged with the responsibility of carrying out our denomination's radio ministry. Dr. Nederhood carried out the duties of radio

minister on the Back to God Hour broadcast and produced the initial programs in the Insight series. The Rev. Mr. Madany carried out the work connected with the Arabic language activities and the Rev. Mr. Boonstra continued the development of the Spanish language ministry.

As we review their activities during 1967, we thank God for His grace and sustaining care. When we think about the ministry, we remember that each minister is simply an earthen vessel. We commend these men to your prayers. Please join us in asking God to qualify them and strengthen them for their work so that through their lives the person of the Lord Jesus Christ may be made known to many.

B. *The Radio Choir*—The radio choir contributed significantly to the total impact the program made during the year 1967. There is evidence that the smaller size of the choir is gradually adding to the precision of the words sung and the quality of the music. Enthusiastic comments are received from all over the world relative to the choir's performance.

In 1967, the choir also participated in a very significant way in the follow-up ministry of the Back to God Hour. For the first time in the history of the choir, practically an entire tour was devoted to visiting other than Christian Reformed churches. The choir tour took our young people into such places as Gadsen, Alabama; Hopewell, Virginia; Knoxville, Tennessee; and other cities in the southland. The response was warm and enthusiastic and the choir's appearances provided opportunities for meeting listeners and awakening interest in our broadcast. Certainly our denomination owes a debt of gratitude to each choir member. We also deeply appreciate the dedicated, careful direction given by Professor James De Jonge. We are also pleased to have this opportunity to cooperate with the music department of Calvin College.

C. *The Office Staff*—Many people expect that the staff of the Back to God Hour is considerably larger than it is. The activities which are carried on are complex in many instances, and demand the faithful attention of people who are extremely dedicated. Our denomination owes thanks to all our staff members. They are: Mr. Donald Dykstra, the office manager, Mrs. Lucile De Boer, who is involved in the publication of *The Radio Pulpit* and *The Family Altar* in addition to handling much of the correspondence with listeners, Messrs. W. Prince, J. Kuiper, K. White, and C. Klemp; and Mrs. W. Decker, Mrs. A. Kuiper, Mrs. V. Terpstra, Mrs. C. Haan, and Miss P. Van Beek.

V. FINANCES

The Back to God Hour operates on a cash basis whereby the amount of money received for any current year is expended practically entirely during that year. Consequently we have virtually no reserves to speak of and proceed under the assumption that money given for broadcasting within a given year is designed to be used in the work as soon as possible. We now present our treasurer's report for 1967 and our proposed budget for 1969. We are requesting synod to grant us a quota increase of \$1.00. Even with this increase, it is necessary for us to report an anticipated deficit in our 1969 budget of approximately \$49,000. This deficit figure represents needed income for which no firm source can be anticipated

at this time. It is hoped, however, that through increases in voluntary contributions, and increased station support on the part of churches or groups, and through other possible means, the deficit will be offset.

The projected budget for 1969 represents an allowance for a certain amount of increase in connection with our domestic activities. This increase, however, is primarily one which is caused by inflationary situations within our economy and it will allow for very little, if any, real expansion of our broadcast activities here in the States. It is hoped that the Insight series, in English, will be self-sustaining and will involve very little capital expenditure aside from production costs.

The greatest area of increase comes in our foreign operation. This is because of our commitments in connection with Spanish and Arabic as well as the gradually expanding foreign broadcast activity in the English language. We cannot help but feel that the foreign aspect of the denomination's radio ministry must keep moving forward. It is practically superfluous to remind ourselves of the critical nature of these days in which we live. In spite of the fact that the future frequently looks very gloomy, we should be thankful to know that it is still possible to carry on the great mission of the church. We can do this by conventional means and we must wherever possible. But the mass communications media, and radio especially, hold out great promise to our small church for the reaching of millions and millions of people with the gospel God has used to give us our salvation.

Therefore, the budget we submit, with its request for an increase and with the deficit we hope to overcome in various ways, represents our responsible assessment to our denomination's task in radio during the year 1969.

This survey of the year 1967 should give all of us sufficient cause to thank God for the wonderful way He has allowed our church to continue its broadcast activities. We trust that this report will gladden your hearts and enable you as a synod to make those decisions which will enable this broadcast ministry to become even more effective in the years that lie ahead.

VI. MATTERS REQUIRING SYNODICAL ATTENTION

A. The committee requests that both Dr. J. Nederhood and Rev. E. Bradford be given the privilege of the floor when Back to God Hour matters are discussed.

B. *Nominations*

The committee presents the following nominations:

- (1) Chicago area —
Rev. L. Bazuin (incumbent) — Rev. A. Hoogstrate
- (2) Northern Canada area —
Rev. J. Botting (incumbent) — Rev. J. W. Jongsma
- (3) Wisconsin area —
Mr. C. Schaap (incumbent) — Mr. Milton Kuyers
- (4) Ontario area —
Mr. S. Tigchelaar (incumbent) — Mr. Wm. Voortman

C. Budget

The radio committee requests that the proposed budget for 1969 and the quota of \$11.25 be adopted.

D. Above quota needs

The committee requests that synod recommend The Back to God Hour for one or more offerings for above quota needs.

THE BACK TO GOD HOUR

Financial Report—January 1, 1967 through December 31, 1967

Receipts:

Synodical Quotas	\$479,460.28	
Churches	75,384.36	
Organizations	7,324.61	
Individual Gifts	208,218.27	
Literature	6,270.25	
Foreign	49,635.39	
Station Sponsorship	18,097.27	
Public Meetings	3,721.78	
Legacies	12,681.73	
Funds Held in Trust	625.72	
Other Income	1,943.57	
Total Receipts		\$863,363.23

Disbursements:

Broadcasting:		
Mutual & IMN	\$ 63,920.23	
NBC	94,081.51	
Spot Stations	388,366.15	
	\$546,367.89	
Less Discounts Earned	31,406.68	514,961.21
Recording & Duplicating		24,934.53
Foreign		90,414.01
Broadcasting Research & Program Development		1,000.00
Administration:		
Salaries		74,118.15
Committee Expense		3,118.37
Maintenance		2,352.34
Improvements		5,826.57
Transfer to Building Fund		7,354.03
Supplies		7,278.39
Equipment		3,470.67
Utilities		5,852.18
Travel		3,194.88
Family Altar		65,799.92
Sermons		38,132.08
Other Printing		23,865.12
Radio Choir		5,940.96
Ministers' Housing		17,030.15
Literature		1,011.34
Insurance		1,371.67
Social Security Expense		2,107.76
Christian Reformed Employees Pension Plan		3,826.48
Audit		858.10
Canadian and Foreign Exchange		(178.25)

Canadian Mailing Address	360.00	
Gratuities	671.30	
Other Expenses	285.85	
		<hr/>
Total Disbursements		\$904,957.81
Balance—Pullman Bank—December 31, 1966	\$ 36,487.45	
Balance—Bank of Montreal—December 31, 1966	14,435.55	
U.S. Treasury Bills—December 31, 1966	49,393.33	
		<hr/>
	\$100,316.33	
Balance—Pullman Bank—December 31, 1967	\$ 51,306.06	
Balance—Bank of Montreal—December 31, 1967	7,415.69	
Disbursements Over Receipts	41,594.58	
		<hr/>
	\$100,316.33	

Martin Ozinga, Jr., Treasurer

THE BACK TO GOD HOUR BUILDING FUND

Financial Report—1967

Receipts:

Balance, January 1, 1967		\$ 217.76
General Fund	\$9,000.00	
Christian Reformed World Relief Committee	2,700.00	
Garage Rent—Van Eck Property	600.00	12,300.00
		<hr/>
Total Receipts		\$12,517.76

Disbursements:

Janitor's Salary	\$ 578.04	
Care of Sam Van Eck	3,025.36	
Maintenance	6,524.50	
Coal	784.20	
Insurance	126.19	
Scavenger Service	156.00	
Miscellaneous	28.50	
Transfer to General Fund	1,294.97	
		<hr/>
Total Disbursements		\$12,517.76
Balance, December 31, 1967		<hr/>
		—0—

THE BACK TO GOD HOUR—TENTATIVE BUDGET—1969

Estimated Receipts

Synodical Quotas	\$ 610,350.00
Churches—Special Offerings	85,000.00
Organizations	7,500.00
Individual Gifts	215,000.00
Foreign—Designated	60,000.00
Station Sponsorship	22,000.00
Other Income—Public Meetings, etc.	6,000.00
	<hr/>
	\$1,005,850.00

Disbursements:

Broadcasting (net figures):	
Mutual & IMN	\$ 60,000.00
NBC	95,000.00
Spot Stations	450,000.00
Recording & Duplicating	30,000.00
Foreign	130,000.00
Broadcasting Research & Program Development	2,000.00
Administration:	
Salaries	85,000.00
Committee Expense	4,000.00
Maintenance	2,500.00
Improvements	3,000.00
Supplies	9,000.00
Equipment	5,000.00
Utilities	7,000.00
Travel	5,500.00
Family Altar	76,500.00
Sermons	43,000.00
Other Printing	23,600.00
Radio Choir	6,500.00
Ministers' Housing	7,200.00
Insurance	2,000.00
Social Security Expense	2,750.00
Christian Reformed Employees Pension Plan	4,250.00
Audit	850.00
Gratuities	700.00
	\$1,055,350.00*
*Additional Revenue Needed	\$ 49,500.00

Respectfully submitted,

THE BACK TO GOD HOUR COMMITTEE

- Rev. E. Bradford, President
- Rev. W. Van Peurse, Vice-president
- Rev. L. Bazuin, Secretary
- Mr. M. Ozinga, Jr., Treasurer
- Rev. J. Botting
- Mr. P. Heerema
- Rev. W. Huyser
- Dr. D. Ribbens
- Mr. C. Schaap
- Mr. E. Tamminga
- Mr. S. Tigchelaar
- Rev. W. Vander Hoven
- Mr. J. Veltkamp

REPORT 6

OFFICIAL CONNECTION OF AN EMERITUS MINISTER

ESTEEMED BRETHREN:

Anent the official connection of an emeritus minister we offer the following.

I. A BRIEF HISTORY OF THE MATTER

Our synod of 1965 had before it a request from some fifteen retired ministers for a revision of the then proposed Church Order, article 19, now article 18, whereby emeriti pastors, instead of remaining officially connected with the churches they last served, could be so connected with the churches of which they become members after emeritation (Acts 1965, pp. 449-451). The advisory committee in the matter recommended that synod appoint a committee to study this matter; synod so decided (Acts 1965, p. 29), and the undersigned were appointed to this task (Acts 1965, p. 117, 17).

We presented our report to the synod of 1967, recommending that synod grant the request of the fifteen ministers and presenting arguments for this recommendation and a proposed amended version of the article in the Church Order involved (Acts 1967, pp. 112-117). Also before that synod was an overture from Prof. Martin Monsma in which he urged synod not to adopt our proposed reading of said article (Acts 1967, pp. 708, 709). The advisory committee evidently was favorably inclined toward our proposal, for it formulated an advice to synod which was substantially the same as ours. However, upon second thought it decided not to offer this advice to synod but recommended that synod recommit the matter to us, together with the overture of Prof. Martin Monsma and the study of the advisory committee. Synod agreed; so once again we come before you with this question (Acts 1967, p. 70).

II. MANDATE

"Further study of the matter of ministerial credentials of emeriti ministers," of the overture of Prof. Monsma, and of the study of advisory committee (Acts 1967, p. 70).

III. DISCUSSION

Permit us first to repeat a correction. Our subject is not "ministerial credentials of emeriti ministers." By ministerial credentials we mean the document which the consistory grants a departing minister stating that all is in good order, which is endorsed by the classis he is leaving, whereby the way for his installation in the new church is opened. Once this has been accomplished that document has no further significance. No minister has credentials which are deposited with a consistory and can

be used again next time and registered in the Yearbook. But a minister has an *official connection* with the church he serves. That is what this present discussion is about. In our 1967 report we made an effort to set the thinking of the church on this matter straight (Acts, pp. 114, 115). The advisory committee in 1967 also used the term "official connection." So we have entitled this report: "*Official Connection of an Emeritus Minister.*"

We are not thinking of an emeritus minister who after retirement remains with the congregation last served: naturally his official connection according to our church polity continues there. There are those who for reasons of health or discipline are temporarily retired, whose future is as yet unsettled; these probably should remain officially connected with the church last served. There may be quite a number who believe that our present arrangement is to be preferred; these need not be forced to make a change. All these are outside the scope of this study.

We are thinking of retired ministers who have left their church last served and have joined other congregations, but who according to our present practice are still, as ministers, officially connected with the church they have left. While in the active ministry this thing did not trouble them; now that the reality of it comes home to them it strikes them as a mere theory, unreal. Some have used the Dutch expression "wassen neu." It is felt that this ought not to continue. Especially is this the feeling of certain emeriti ministers who in the church which they have joined are privileged to serve as assistants to pastors, do ministerial work in preaching, teaching catechism classes, and calling on the sick and shut-ins. They are serving a congregation, labor under the supervision of its consistory; yet are said to be still officially connected with the churches they have left. This to a number of our emeriti ministers does not seem right; it is not good order; it does not make sense.

We have no figures to indicate how many of our emeriti ministers feel this way. But there were fifteen who signed the petition referred to. The Yearbook indicates that there are a considerable number whose official connection is with the church in which they are now members. This would seem to indicate that the petition voices the desire of more than the fifteen.

This, then, was the matter which the 1965 synod asked us to study and on which we reported in 1967. We do not deem it necessary here to reproduce the whole report: anyone can find it in the Acts of 1967, pp. 112-117. Permit us to summarize.

Under part III, Study, we discussed first the status of an active minister.

By acceptance of a call to a local church and installation in it he becomes its minister, is under its supervision as long as he continues there. And ordinarily he cannot remain a minister without an official connection with a local congregation.

Also, he cannot be ordained without the denomination being involved in it through the classes and synodical deputies. Thus he becomes a minister also in the denomination. Art. 8, Church Order, speaks of

"Ministers of the Christian Reformed Church." They are eligible to be called in any church in the denomination; remain ministers as long as they are sound in doctrine and life; can be released or removed from the ministry only with the approval of the denomination.

Hence "we submit that all these facts clearly indicate that the ministers of the Christian Reformed Church, although ministers of local congregations, are all under synodical supervision because they are also ministers of the denomination, committed to their office in the denomination for life" (Acts 1967, p. 112-114).

We further discussed the status of an emeritus minister. We found that an emeritus minister is one who has honorably and faithfully served in the office of minister and who, because of illness, age, or length of service, is retired from the active ministry with the retention of the honor and title of a minister of the Word of God in the Christian Reformed Church.

As to the church he last served, his relation with it is completely dissolved, as much as if he had accepted a call to another church.

According to our present regulation this church which he last served still has supervision over him as a minister. But actually there is no reason why this should be so. It has been argued that he must remain officially connected with this church since otherwise he cannot continue to function as a minister, not having a call. But the emeritus minister does not need such a call. He continues as a minister not because he was once called by the church he last served but because of his unique position in the denomination as one who has served honorably and faithfully while in the active ministry. He must still be supervised, but this supervision can best be exercised by the church of which he is a member.

Appeal has been made to the antiquity of Article 18 C.O. that the last church "shall be responsible for providing honorably for his support and that of his dependents according to synodical regulations." We believe, however, that this provision arose historically from a practical necessity. Someone had to care for an emeritus minister, and since the retiring minister usually remained in his last charge, the Church Order provided that this church should support him. Today that is different. Emeriti ministers seldom remain where they last served. Usually they take up residence near their children or where conditions are advantageous to their health, etc. Ease of transportation and an increase of Christian Reformed churches over a broader area of our land make that possible today. So the church last served is no more the logical body to provide the necessary support.

The fact is that for many years this provision for support by the church last served has not been in effect. According to synodical regulations (cf. Acts of Synod 1939, pp. 21, 22) this support is provided not by a single church which he last served but by the denomination through its Board of Pension and Relief, by which all the churches together provide this support. This would appear much fairer, too, than that certain local churches alone should bear this burden. And this

makes this particular part of Art. 18 C.O. passe, and obviates on this score the need of an official connection with the church last served.

This summarizes our report, Acts 1967, pp. 114-116.

*Professor Martin Monsma, our emeritus professor in Church Order, disagrees. This is his privilege, and we are glad to hear him. In his letter to the 1967 synod he wrote:

"The undersigned hereby urges the synod of 1967 not to adopt the altered reading of Church Order Article 18 as proposed by the study committee, but to retain the reading of Article 18 as adopted by the Synod of 1965.

"*Grounds:*

"1. The provision of the suggested reading is unrealistic. One can actually only become the emeritus minister of the church which he served, and not just any church, even as one serving Calvin College as president upon retiring cannot become President Emeritus of some other college.

"2. It would run counter to a century old Reformed church governmental conception. From the days of the Reformation emeriti ministers have always retained their relationship as office-bearers with the churches they last served, with which churches they remained connected as office-bearers, though retired and inactive.

"3. It would virtually create a category of ministers who as *office-bearers* would be without any official connection with any congregation. True, the emirti would be placed under the supervision of the church of their choice, but the retired minister would not be officially connected, as office-bearer with any church. This practice would run counter to the Church Order of Dordt and every revision of it, including our own of 1914 and 1965. The proposed reading of the study committee assumes that a minister can hold office in the denomination without being the office-bearer of any particular church. This has never been the conception of the regular Reformed Churches. One cannot be a *minister of the denomination as such*, just as one cannot be an elder or deacon of the denomination as such. The offices stand related and belong to the local churches.

"4. Adoption of the proposed reading would mean that even those retired ministers who do not move from their churches would be severed as office-bearers from their churches, for the words of the proposed reading would apply to all retired ministers.

"For these and other reasons it is my sincere hope that synod will retain the 1965 reading of Article 18 of the Church Order.

"Humbly submitted,

"Martin Monsma"

Acts 1967, pp. 708-709.

*Note—The following section was formulated before our honored brother was taken to be with the Lord. We see nothing in this which would dishonor his person. But his position is a matter of record. Moreover, there may be those who agree with his stand. So we let this stand as a section which is vital to the matter under discussion. —The Committee

With due respect for our honored professor we do make reply.

1. His ground 1 calls the proposed reading of Art. 18, C.O. unrealistic. That a retiring president of Calvin College cannot become President emeritus of some other college, is true. But that is not a fair analogy to the case in hand. A group of colleges is not like a denomination of churches in which men can move from one to the other in official capacity. But in a church that is done right along. It is in our denomination. An emeritus minister is not the emeritus pastor of a certain church but an emeritus pastor in the Christian Reformed Church and as such is not identified with a local congregation. We never speak of Rev. Jones as minister emeritus of Omnaville.

2. A regulation is not retained because it is old. We have already pointed out that today we live in different circumstances which call for different regulations.

3. An emeritus minister is an office-bearer not in the active sense, since he has retired, but in an honorary capacity, because of his faithful past service. This does not depend on an official connection with a congregation. He will be under supervision of the church in which he is a member. The proposed reading does not assume "that a minister can hold office in the denomination without being the office-bearer of any church." This is an unwarranted generalization. We hold that an *emeritus* minister (not just a minister) can remain a minister without a call from a local church. True, an elder or deacon cannot be an elder or deacon of the denomination because he was chosen with the definite understanding that he serves only in the local church and only for a limited stated time. A minister is also a minister in the denomination as long as he is sound in doctrine and life.

4. We have already made an exception of those who stay in their churches.

The advisory committee "does not consider it wise hastily to propose a significant revision of an article of the recently revised Church Order" (Acts 1967, p. 70). One can appreciate such sentiment. But this will be the third synod to consider this matter; that can hardly be called haste. Life is not static; there will be more changes proposed. Let each be considered on its merits.

IV. WE STAND BY OUR CONCLUSIONS OF 1967

A. That there is no reason why the emeritus minister in normal cases should remain officially connected with the church he last served. When he retires the relation is severed from both sides.

B. That it is entirely proper that the church of which he becomes a member should exercise supervision over him as minister. This church is most qualified to do so.

C. That the provision of Article 18 of the Church Order for the support of the emeritus minister has become obsolete because his support is provided for through better means; hence there is no reason why he should continue to be officially connected with the church he last served. This article of the Church Order should be amended.

D. That in our opinion no other article of the Church Order is concerned with this matter, and therefore no other changes need be made.

V. RECOMMENDATIONS (profiting also by the work of the 1967 synod advisory committee):

A. Synod declare that the official connection of an emeritus minister (except when he remains as a member in his last congregation, or when the emeritation is expected to be of a temporary nature) may be transferred to the church of which he becomes a member after emeritation.

Grounds:

1. With a view to supervision over his life and doctrine he should be connected with a local church.

2. The church which he left is not the one to exercise this supervision since all his relations with it have been severed and that church is often too far away from him to exercise real supervision.

3. His official connection can be transferred.

4. The church in which he is a member is in the right position to exercise this supervision.

5. This effects a natural relationship between the emeritus minister and the church in which he is a member and frees him from the remote involvement of the present regulation.

B. This transfer is to be made in the regular manner: at the minister's request, by letter from the one consistory to the other, with the approval of the classes.

C. As to Art. 18 of the Church Order: We call attention to section b. It reads: "A retired minister shall retain the honor and title of a minister of the Word and his official connection with the church he served last, and this church shall be responsible for providing honorably for his support and that of his dependents according to synodical regulations."

The first part: "A retired . . . Word," should stand unchanged, as a sentence. The next part: "and his official connection with the church which he served last" should be replaced by the following: "His official connection may at his request be transferred to the church of which he becomes a member."

The rest of b, about the church he served last providing for his support, should be eliminated because it has become obsolete. Instead it should be made to state that the church of which he is now a member shall see to his support.

Article 18, b, would then read:

"A retired minister shall retain the honor and title of a minister of the Word. His official connection, except for cases of temporary retirement, may at his request be transferred to the church of which he becomes a member, and it shall exercise supervision over him both as member and as an emeritus minister. It shall be the responsibility of this church to see that his support and that of his dependents is honorably provided according to synodical regulations."

APPENDIX:

As an afterthought it occurs to us that synod may prefer not to change Art. 18, but may be sympathetic to our main conclusion. Then synod could let Art. 18 stand and decide that those who so desire may have their status transferred, as suggested, upon grounds given above, by way of exception.

Respectfully submitted,

Rev. Nelson L. Veltman

Rev. John Gritter

Rev. Hubert De Wolf

REPORT 7

PRECEDENCE OF COMMITTEES AND BOARDS AT SYNOD

ESTEEMED BRETHREN:

The committee appointed by the synod of 1967 presents the following matters.

I. ORIENTATION

The board of Home Missions (hereafter: The board) in its annual report to the synod of 1967, Section J, presented a matter pertaining to Rules for Synodical Procedure, part VI. It claims that when its budget requests are taken up at synod there is a "consistent oversight on the part of successive synods" whereby things are not done according to the rules of synod, and it requests that this be rectified, see Acts of Synod, 1967, Supplement 25, pp. 284-285, section J.

The synod entrusted this to an advisory committee and it proposed that the matter be given to a study committee for advice. The synod so decided, Acts 1967, pg. 79, and the undersigned were assigned to this task, see p. 108, No. 13.

The mandate is: "To determine precedence of the various standing committees and boards at synod, with regard to quota requests," Acts 1967, p. 79. This is a very general formulation. What is meant will stand out more clearly at the close of our next section.

II. ANALYSIS OF THE BOARD'S REQUEST

The reference is to Rules for Synodical Procedure, Part VI, Section B, which reads:

COMMITTEES APPOINTED BY PREVIOUS SYNODS

These committees include those appointed to study and to report concerning matters that concern the whole denomination to carry out certain resolutions of past synods, or to supervise the missionary, educational, journalistic, or benevolent activities of the denomination.

1. These committees have the right of elucidating and defending their reports on the floor of synod. The spokesmen of these committees shall have the same privileges during the discussion as the chairmen and reporters of the advisory committees.

2. With respect to the reports submitted to synod that are given into the hands of advisory committees the recommendations of these synodical committees shall have precedence, if the recommendations of the advisory committee are radically different."

The board holds that since it was "appointed to . . . supervise the missionary . . . activities of the denomination" in the Home Mission part, it properly comes under the regulation of point 1.

For the same reason it holds that it properly comes under point 2.

Also, the board "would respectfully call synod's attention to the very valid principle upon which Rules VI, B, 1 and 2 are quite obviously based: that the synod owes prior attention to the report and judgment of those who are responsible for and engaged in the very work they have been mandated to perform on behalf of synod, and concerning which they report."

The board's complaint is that in spite of rule 2 and the principle on which it is based "the following practice prevails. The budgetary requests of the above mentioned committees (or boards) are placed in the hands of synod's advisory committee on Budget Matters. If, in the judgment of the advisory committee, the quota request of any of the above mentioned committees is excessive, the advisory committee presents its contrary recommendation to synod, and this contrary recommendation takes precedence over the quota request of the committee responsible for supervision in behalf of synod, even though radically different from said request. (Surely when recommendations differ to the extent of many thousands of dollars they may be described as 'radically different')." In other words the board claims that in practice rule 2 is not observed when budget requests are under discussion.

The board also brings in the Standing Advisory Budget committee of synod, which has been mandated prior to the meeting of synod to receive the budgetary requests of all the different boards and committees, to study them, to see them in the light of the denomination's financial situation, and to send them on with its recommendations to synod. It is the contention of the board that often when its budget requests were being discussed at synod, this Standing Advisory Budget Committee has taken precedence over the board.

This leads the board to suggest that "synod should make a judgment as to the priority of the recommendations of Standing Advisory Budget committee" as over against those of boards or committees and advisory committees.

In this connection the board registers its conviction that it would be contrary to the intent of rules 1 and 2, as quoted above, "if those whose mandate is primarily fiscal should be given priority in judgment as to the extent and proportions of denominational . . . endeavors of missions . . ." It adds, "Let the challenges and responsibilities be seen first; then let them be viewed in the light of denominational stewardship and monetary potential."

All this prepares for the board's request: "we therefore respectfully request that synod conform, in respect to quota requests, to Rules VI, B, 1 and 2 of its Rules for Synodical Procedure and to the principle of which these rules are an expression." See Acts 1967, p. 285.

This, then, makes our mandate definite: We are to study this request of the board and to advise synod on it.

III. OBSERVATIONS

We have studied the board's request; have discussed it with the Rev. Nelson Vanderzee, who formulated the request; have conferred with

Mr. George Kamp, a member of the Standing Advisory Budget committee; have consulted a written reply of the Standing Advisory Budget committee to the request of the board, and a written reply of the board to it.

We make the following observations:

A. In our opinion the board is correct in considering itself as being under rules 1 and 2 as quoted, and as to the principle it sees in these rules. This means that in regard to budgets when the recommendation of the advisory committee differs radically from the board's request, the *presentation* of the board has precedence.

B. As to the Standing Advisory Budget committee:

1. The board in no way wants to do away with the Standing Advisory Budget committee or hinder it in the performance of its proper task. It is the conviction of the board that that committee "performs an absolute necessary function in behalf of synod in seeking to correlate the various quota and other requests that come before the synod, as well as in seeking to exercise control to prevent the total quotas from exceeding reasonable limits." (Quoted from the letter of the board)

It says, "We have addressed ourselves merely to the matter of principally proper procedure." (Same letter)

2. In our opinion, one must see the three parties involved in this discussion—the board of Home Missions, the Standing Advisory Budget committee, and synod's advisory committee—in their proper order. The board makes up a budget. The Standing Budget committee receives it before synod meets and formulates its advice on it. The advisory committee of synod receives the budget of the board with the advice of the Standing Budget committee on it and makes its own recommendation on both to Synod.

If a difference arises the board has precedence over both the advisory committee and the Standing Budget committee because in both cases it is its budget which is under discussion. The Standing Budget committee has precedence over the advisory committee as it is its recommendation which is being discussed.

C. As to the reply of the Standing Budget committee to the board's request:

1. It correctly states that the request if granted would give the board's quota proposals precedence over those of the Standing Advisory Budget committee and Synod's advisory committee on Budget Matters. It also in fact agrees that the present procedure is different. It says that this has been in effect since 1952. It is opposed to the proposed change in procedure.

2. Their main reason for opposing it is "because of its effect on overall quota determination." It can be stated unequivocally that no one board is capable of judging "in the light of denominational stewardship and monetary potential" the legitimacy of its quota increase request, the reason being that it has no knowledge of what quota increases other boards are asking for." This is further illustrated. And with this the board agrees. What the board wants is the opportunity guaranteed it by the rules to explain fully and to see that its quota requests are properly

presented. The Standing Budget committee has the opportunity to give the overall picture, and ultimately Synod decides.

3. The Standing Budget committee believes that "the fathers" also saw it their way and, "without spelling it out in so many words, insisted on a somewhat different procedure in matters financial." But we have carefully read the Acts of 1949, Supplement 39, Art. 123, on the institution of the Standing Budget committee, and have not found anything that would suggest that the rule on precedence does not apply when budget requests are being discussed.

4. The Standing Advisory Budget committee calls the present procedure "inherently fair and logical, which over the years has amply demonstrated its workability." The board sees that differently and wants it changed.

5. The Standing Advisory Budget committee agrees with the board that those whose mandate is primarily fiscal should not be given priority in judgment as to the extent and proportions of work to be done.

6. The Standing Budget committee dwells on so much work done in calling attention to underestimates of receipts, overestimates of expenses, excessive bank balances, and the like. Much of this work never comes to synod's attention. But it is work of great value, for which the church can only be grateful to the brethren.

D. One element in this situation is the limited time which both the Standing Budget committee and the advisory committee on Budget Matters have at their disposal. If the Standing Budget committee could report more in detail to synod and if the advisory budget committee would give fuller information, the situation, we believe, would be much improved.

IV. RECOMMENDATIONS: That synod decide as follows:

A. Synod commends both the board of Home Missions and the Standing Advisory Budget committee for their great devotion to their assigned tasks in serving the Church, as it comes to expression also in this present exchange of ideas.

B. Synod instructs its advisory committee on budget matters in each case to report clearly each original request as made, the advice of the Standing Advisory Budget committee on it, and its own recommendation, with grounds, so that each may stand out clearly.

C. The rules under discussion, in VI, B, 1 and 2, were made so that each committee or board may receive its due in explaining and pleading its proposals and presenting them for adoption.

D. When synod is ready to decide by voting on a matter differently presented to it the proposal and/or request of the committee or board in which it originated has precedence.

Ground: It appears to be evident that when synod adopted the rules 1 and 2 under VI, B, it proceeded from the idea that proposals and requests of the originating body should have precedence.

Respectfully Submitted,

Nicholas J. Monsma
John Gritter
Lester Ippel

REPORT 8

THE WORLD HOME BIBLE LEAGUE

ESTEEMED BRETHREN:

The World Home Bible League is a service organization interested in helping the church with its God-given task of evangelization. During the year 1967 it has been used of the Lord in a wide ministry of Scripture printing and distribution. The following is a capsule review.

Mexico:

More than 1,424,000 Scriptures were distributed by the League in Mexico. Rev. Chester Schemper is Director of the Mexican operation. Students of the Juan Calvino Seminary were particularly active in the distribution to remote villages of the land.

During 1967 the Mexican League made plans for a special edition of the New Testament to be distributed at the 1968 Olympics. That edition is now ready.

Several Scripture tracts written by Christian Reformed missionaries were printed. Over one-half million Scripture booklets entitled: "The Way, The Truth, The Life," were published, each containing a detachable card which serves as an introduction to the League's correspondence course. Thousands of people are now enrolled.

The Mexico City office serves all of Mexico and also is responsible for the shipment of Scriptures to Latin America. Every Spanish speaking country in Latin America was represented in the 1967 distribution figures.

Japan:

The League furnished 15,000 copies of the New Testament which were used in the Billy Graham rally of 1967. It also furnished, free of charge, a copy of Scripture to all who wrote in to the new radio broadcast conducted by Rev. Henry Bruinooge.

The Japan Home Bible League, under the direction of the Rev. Maas Vander Bilt, will soon occupy a new office in the Japan Evangelistic Center to be erected near the present Student Center in Tokyo.

India:

The last four months of 1967 were a period in which more Bibles were distributed by the League in India than in any previous period of its history.

Through its office in South India almost one-half of all the Scriptures produced and sold in that area were provided by the League.

Vietnam:

The World Home Bible League supplied 100,000 copies of a special Gospel of Mark which was distributed in a plastic packet by the Christian Reformed Layman's League. The reception of this Gospel and the packet

by our combat troupes was so enthusiastic that the League has just made another commitment to provide an additional 100,000 more of these Gospels.

Scriptures provided by the League were also distributed to our soldiers hospitalized in Saigon.

Indonesia:

One hundred thousand copies of "God Speaks" will soon be distributed here. The appearance of this booklet will mark the fourteenth language into which it has been translated.

United States and Canada:

The World Home Bible League is one of the only Bible distribution agencies having its own bindery facilities. This enables the League to have tremendous flexibility in the material it makes available to the churches. During 1967 many Christian Reformed Churches took advantage of this and prepared Gospels and Testaments which had their church picture and order of worship printed on them.

It has arranged for the publication of an edition of "Good News for Modern Man." Early in 1968 it will publish the Gospel of John in the text of "Living Letters." It is engaged in a cooperative project for the revision of the Spanish New Testament.

It was Centennial year for Canada in 1967. Thousands of churches took advantage of our materials in order to reach the unchurched on this occasion. One denomination changed the title of the League's "Behold the Answer" to "100 Questions on Canada's 100th Birthday."

The above is but a limited review of some of the major areas of distribution entered into by the League in 1967. They were picked at random so that you may appreciate the tremendous work done by this organization.

The World Home Bible League is deeply grateful to the Christian Reformed Church for its prayer support, its financial support, and for personnel involved in its operation.

Requests:

1. That Synod recommend the "World Home Bible League" to our churches for their continued moral and financial support.
2. That Synod instruct the Publishing House to list the Canadian Home Bible League in its 1969 Yearbook on its page: "Where to Send Contributions" as well as the World Home Bible League.

Grounds:

- a. The Canadian Home Bible League has its own office. 2590 Weston rd., Weston, Ontario, Canada.
- b. You do list the Canadian Bible Society. As a consequence there has often been confusion in the past.

Humbly submitted,

Rev. John A. De Kruyter

REPORT 9
NATIONAL CHRISTIAN ASSOCIATION

ESTEEMED BRETHREN:

This year, 1968, marks the Hundredth Anniversary of the National Christian Association, located at 850 W. Madison st., Chicago, Illinois 60607.

The Christian Reformed Church has taken a definite stand as to membership in an oath-bound secret society and the church. To maintain that stand we must keep our people informed about the deceptive, Christ denying, teachings of the Lodge, and this is exactly what the Association does, mainly by means of the printed page.

Each year thousands of tracts and pamphlets are distributed, letters asking information are answered and the Christian Cynosure continues to carry its anti-secret messages month after month.

Therefore the Board of Directors are of the opinion that the Agenda should call synod's attention to this centennial.

Per the Board of Directors,

Rev. B. Essenburg

REPORT 10

CHURCH HELP FUND, INC.

ESTEEMED BRETHREN:

The Church Help Fund Committee presents the following report of its work in assisting "weak and needy" churches in their church and/or parsonage building programs for the year 1967.

The personnel of the committee has undergone several changes during the year. Mr. Elmer Duistermars, who faithfully served us for six years, was replaced by Mr. S. Holtrop. Mr. Garrett Post, former alternate lay member was appointed as a regular member of the committee. Rev. J. Engbers, ministerial alternate, was elected as secretary to fill the post vacated by Rev. G. J. Rozenboom, who left us to serve in another field of labor. A word of appreciation is due him for the many hours of faithful service to this committee. The synod of 1967 reappointed Rev. P. Vander Weide for another three year term and he continues to function as our president. Mr. Marion Wiersma was reappointed to another three year term as treasurer. We are grateful for his very able services to our committee.

A large number of churches applied for aid from our fund or made inquiry concerning the possibility of such aid. After careful study of these applications and other materials related to them, loans were promised to 23 congregations totaling \$276,500.00. Some of these loans have not yet been called for. Synod granted our request to increase the loan limits from \$20,000 to \$30,000 which permitted us to be of greater help to churches in "extra-ordinary need." The committee has been able to make good use of the "short-term" loan and this has been of help in maintaining the revolving nature of the fund. The applying churches were requested not to call for loans until absolutely necessary since loans promised exceeded cash on hand. It is hoped that the \$1.50 quota granted by synod will assist in eliminating this deficit. We encourage churches, who are able, to repay their loans at a faster rate so that these funds may be made available to those in need.

The following figures present a brief account of the financial condition of the Church Help Fund, as of December 31, 1967:

Total receipts from repaid loans	\$ 240,968.63
New loans paid during 1967	227,000.00
Total loans outstanding	2,124,143.99
Cash on hand	88,776.83
Loans promised but not called for	132,000.00
Deficit	43,223.17

The financial regulations of synod regarding safety of bank accounts is being followed by the Church Help Committee. Administrative expenses were more than covered by interest on short-term investments.

MATTERS REQUIRING ACTION

1. The committee requests that the privilege of the floor be granted to Rev. P. Vander Weide, president of the committee, on matters pertaining to the Church Help Fund.

2. We request that synod express appreciation to Rev. G. J. Rozenboom for his faithful services to the Church Help Committee.

3. We recommend that synod appoint a ministerial alternate from the following nomination: Rev. J. H. Rubingh and Rev. L. Tamminga.

Grounds:

a. At present there is no ministerial alternate since Rev. J. Engbers has filled the vacancy created by the departure of Rev. G. J. Rozenboom.

4. We recommend that synod continue the quota of \$1.50 for the Church Help Fund approved in 1967.

Grounds:

a. The size of the revolving fund is still inadequate to meet the need under the increased loan limits.

Humbly submitted,

Church Help Fund Committee

Rev. P. Vander Weide, president

Rev. J. Engbers, secretary

Mr. Marion Wiersma, treasurer

Rev. C. R. Veenstra

Mr. S. Holtrop

Mr. G. Post

The Church Help Fund
January 1, 1967 to December 31, 1967
Analysis - Cash in Bank - Statement - Assets Schedule "A"

Northwestern State Bank, Orange City, Iowa
-General Checking Account-
Balance on hand December 31, 1966-----\$ 24,148.45

Receipts:

Repayment on loans-----	\$240,968.63	
NW State Bank, Orange City, Savings-----	95,000.00	
Security National Bank, Sioux City, Savings-----	15,000.00	
First National Bank, Sioux Center, Savings-----	15,000.00	
Interest-----	3,059.99	
U.S. Canadian Exchange-----	2,364.95	
Gifts-----	31.29	371,424.86
Total-----		<u>\$395,573.31</u>

Disbursements:

New Loans-----	227,000.00	
NW State Bank, Orange City, Savings-----	118,000.00	
Security National, Sioux City, Savings-----	15,000.00	
First National, Sioux Center, Savings-----	15,000.00	
U.S. Canadian Exchange-----	2,747.71	
Administration Expense-----	2,048.77	\$379,796.48
Cash on hand-----		<u>\$ 15,776.83</u>

Bank Balance December 31, 1967-----	\$ 32,276.83
Less Outstanding Checks	
#1214-----	10,000.00
#1215-----	6,500.00
Cash on hand-----	<u>16,500.00</u>
	<u>\$ 15,776.83</u>

Statement of Assets - December 31, 1967

Northwestern State Bank, Orange City, Checking Account-----	15,776.83
Northwestern State Bank, Orange City, Savings Account-----	43,000.00
Security National Bank, Sioux City, Savings Account-----	15,000.00
First National Bank, Sioux Center, Savings Account-----	15,000.00
Loans to Churches-----	<u>2,124,143.99</u>
TOTAL ASSETS-----	<u>\$2,212,920.82</u>

The Church Help Fund
Orange City, Iowa
Analysis - Loans Outstanding Schedule B

Church	Balance 12-31-66	New Loans	Repay	Balance 12-31-67
1. Abbotsford, B.C.	\$ 5,550.00	\$	\$ 606.25	\$ 4,943.75
2. Ackley, Iowa		15,000.00		15,000.00
3. Acton, Ont.	9,843.75		1,537.50	8,306.25
4. Ada, Michigan	4,875.00			4,875.00
5. Agassiz, B.C.	8,000.00		500.00	7,500.00
6. Alamosa, Colo.	350.00		350.00	none
7. Albuquerque, N.M.-1st		20,000.00		20,000.00

Church	<u>Balance</u> <u>12-31-66</u>	<u>New Loans</u>	<u>Repay</u>	<u>Balance</u> <u>12-31-67</u>
8. Allison, Iowa - Bethel	\$ 1,531.00			\$ 1,531.00
9. Alliston, Ont.	13,000.00		833.33	12,166.67
10. Ann Arbor, Michigan	9,700.00		700.00	9,000.00
11. Arcadia, California	2,140.00		370.00	1,770.00
12. Athens, Ont.	7,625.00		687.50	6,937.50
13. Austinville, Iowa	8,000.00		2,000.00	6,000.00
14. Aylmer, Ont.	1,750.00		375.00	1,375.00
15. Barrhead-Westlock, Alta.	8,050.00		1,100.00	6,950.00
16. Barrie, Ont.	7,062.50		687.50	6,375.00
17. Bauer, Michigan	3,500.00		500.00	3,000.00
18. Bejou, Minnesota	1,365.00			1,365.00
19. Belleville, Ont.-Maranatha	9,750.00		750.00	9,000.00
20. Bigelow, Minnesota	3,250.00		325.00	2,925.00
21. Blenheim, Ont.	12,000.00		1,500.00	10,500.00
22. Bloomfield, Ont.-Bethany	7,500.00		500.00	7,000.00
23. Blyth, Ont.	4,250.00		250.00	4,000.00
24. Bowmanville, Ont.-Rehoboth	6,150.00		600.00	5,550.00
25. Brampton, Ont. - Immanuel	5,400.00		700.00	4,700.00
26. Bradenton, Florida	8,000.00		1,000.00	7,000.00
27. Brandon, Man.	8,170.00		706.25	7,463.75
28. Brantford, Ont.	4,249.90		937.50	3,312.40
29. Britt, Iowa	10,650.00		500.00	10,150.00
30. Brockville, Ont.-Bethel	3,375.00		375.00	3,000.00
31. Brooks, Alta.	6,075.00		562.50	5,512.50
32. Brooten, Minnesota	350.00	6,500.00	350.00	6,500.00
33. Burdett, Alta.	8,250.00		1,000.00	7,250.00
34. Burlington, Ont.	9,500.00		625.00	8,875.00
35. Burnaby, B.C.	12,400.00			12,400.00
36. Byron Center, Mich.-2nd	6,000.00		500.00	5,500.00
37. Cadillac, Michigan		15,000.00		15,000.00
38. Caledonia, Michigan	3,500.00		500.00	3,000.00
39. Calgary, Alta.-Emmanuel	25,400.00		2,000.00	23,400.00
40. Calgary, Alta.-1st	6,000.00		600.00	5,400.00
41. Calgary, Alta.-Maranatha	11,500.00		750.00	10,750.00
42. Cedar, Iowa	5,505.00		250.00	5,255.00
43. Cedar Falls, Iowa		20,000.00		20,000.00
44. Cedar Springs, Mich. - Pioneer	8,275.00		475.00	7,800.00
45. Charlottetown, P.E.I.	12,000.00		3,000.00	9,000.00
46. Chatham, Ont. - 1st	2,612.70		1,350.00	1,262.70
47. Chatham, Ont. - Grace		20,000.00		20,000.00
48. Chilliwack, B.C.	13,250.00		1,100.00	12,150.00
49. Clara City, Minnesota	3,800.00		525.00	3,275.00
50. Clarkson, Ont.	6,112.50		656.25	5,456.25
51. Cleveland, Ohio-Maple Heights	6,500.00		1,000.00	5,500.00
52. Clinton, Ont.	6,206.25		1,043.75	5,162.50
53. Cobourg, Ont.	15,000.00		1,100.00	13,900.00
54. Cochrane, Ont.	6,275.55		531.25	5,744.30
55. Collingwood, Ont.	9,550.00	2,500.00	900.00	11,150.00
56. Columbus, Ohio-Olentangy	3,000.00		250.00	2,750.00
57. Comstock Park, Michigan		10,000.00		10,000.00
58. Conrad, Montana	318.30		318.30	none
59. Cornwall, Ont. - Immanuel	6,687.50		625.00	6,062.50
60. Crown Point, Indiana	15,500.00		1,500.00	14,000.00
61. Cutlerville, Mich.-East	4,500.00		500.00	4,000.00
62. Decatur, Michigan	3,614.16		500.00	3,114.16
63. Denver, Colo.-Fairview	11,625.00		675.00	10,950.00
64. Denver, Colo.-Hillcrest	9,000.00		1,500.00	7,500.00
65. Denver, Colo.-Third	3,500.00		500.00	3,000.00
66. Denver, Colo.-Trinity	6,750.00		500.00	6,250.00
67. Drayton, Ont.	6,600.00		600.00	6,000.00
68. Dresden, Ont.	5,875.00		625.00	5,250.00
69. Duncan, B.C. - 1st	8,481.25		743.75	7,737.50
70. Dundas, Ont. - Calvin	11,500.00		750.00	10,750.00

<u>Church</u>	<u>Balance</u> <u>12-31-66</u>	<u>New Loans</u>	<u>Repay</u>	<u>Balance</u> <u>12-31-67</u>
71. Dunnville, Ont.-Bethel	\$13,750.00		\$ 750.00	\$13,000.00
72. East Martin, Michigan	10,000.00		1,000.00	9,000.00
73. Edmonton, Alta.-Maranatha	6,062.50		625.00	5,437.50
74. Edmonton, Alta.-Ottewell	13,000.00		750.00	12,250.00
75. Edmonton, Alta.-2nd	4,800.00		600.00	4,200.00
76. Edmonton, Alta.-West End	10,739.07		1,000.00	9,739.07
77. Edson, Alta.	10,767.40		810.00	9,957.40
78. Emo, Ont.	13,330.00		1,025.00	12,305.00
79. Escalon, California	9,625.00		1,000.00	8,625.00
80. Escondido, California	2,250.00		1,250.00	1,000.00
81. Essex, Ont.	8,160.00		820.00	7,340.00
82. Estelline, South Dakota	3,450.00		250.00	3,200.00
83. Exeter, Ont.	10,750.00		750.00	10,000.00
84. Ferrisburg, Vermont		10,000.00	480.00	9,520.00
85. Flint, Michigan-1st	20,000.00		16,000.00	4,000.00
86. Forest, Ont.	16,656.25		1,468.75	15,187.50
87. Fort Lauderdale, Fla.	6,000.00		500.00	5,500.00
88. Fort William, Ont.	5,087.50		750.00	4,337.50
89. Framingham, Mass.	7,500.00			7,500.00
90. Frederickton, N.B.	5,000.00		1,000.00	4,000.00
91. Fremont, Mich.-Trinity	4,500.00		500.00	4,000.00
92. Fresno, California		10,000.00		10,000.00
93. Fruitland, Ont.	4,837.50		506.25	4,331.25
94. Fruitport, Michigan	8,750.00		750.00	8,000.00
95. Fulton, Ill.-Bethel		15,000.00		15,000.00
96. Galt, Ont.-Maranatha	14,500.00			14,500.00
97. Gary, Indiana-BeaconLight	8,350.00		750.00	7,600.00
98. Georgetown, Ont.	11,250.00		750.00	10,500.00
99. Goshen, Indiana	11,166.68		2,333.32	8,833.36
100. Grande Prairie, Alta.- La Glace	5,000.00			5,000.00
101. G.R., Mich.-Arcadia	10,583.36		916.66	9,666.70
102. G.R., Mich.-Bristolwood		12,500.00		12,500.00
103. G.R., Mich.-Calvary	7,000.00		1,500.00	5,500.00
104. G.R., Mich.-Cascade	5,750.00		1,000.00	4,750.00
105. G.R., Mich.-Grace	4,500.00		250.00	4,250.00
106. G.R., Mich.-Ideal Park	8,000.02		666.66	7,333.36
107. G.R., Mich.-Millbrook	4,000.00		500.00	3,500.00
108. G.R., Mich.-Princeton	13,500.00		1,500.00	12,000.00
109. G.R., Mich.-Riverside	7,300.00		700.00	6,600.00
110. G.R., Mich.-Roger Heights	6,500.00		500.00	6,000.00
111. G.R., Mich. - 36th	4,000.00		500.00	3,500.00
112. Grandville, Mich.-Hanley	3,500.00		500.00	3,000.00
113. Grandville, Mich.-Ivanrest	13,500.00			13,500.00
114. Grandville, Mich.-South Grandville	4,500.00		500.00	4,000.00
115. Granum, Alta.	12,775.00		2,191.12	10,583.88
116. Grimsby Beach, Ont.- Mountainview	12,750.00		750.00	12,000.00
117. Guelph, Ont.	9,755.00		750.00	9,005.00
118. Halifax, Nova Scotia	9,000.00		583.33	8,416.67
119. Hamilton, Ont.-Immanuel	13,450.00		775.00	12,675.00
120. Hamilton, Ont.-Mt. Hamilton	6,650.00		600.00	6,050.00
121. Hammond, Indiana	11,375.00		1,725.00	9,650.00
122. Hancock, Minnesota	7,625.00		500.00	7,125.00
123. Haney, B.C.	4,950.00		187.50	4,762.50
124. Hartley, Iowa	10,800.00		525.00	10,275.00
125. Hawarden, Iowa	4,500.00		500.00	4,000.00
126. Hayward, California	10,000.00		1,000.00	9,000.00
127. High River, Alta.	7,800.00		1,500.00	6,300.00
128. Hills, Minnesota	1,550.00		850.00	700.00
129. Hoboken, New Jersey	1,500.00		100.00	1,400.00
130. Holland, Mich.-Calvary	19,500.00		1,600.00	17,900.00
131. Holland, Mich.-Calvin	5,500.00		5,500.00	none

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<u>Church</u>	<u>Balance</u> <u>12-31-66</u>	<u>New Loans</u>	<u>Repay</u>	<u>Balance</u> <u>12-31-67</u>
132. Holland, Mich.-Maranatha	\$5,000.00		\$1,000.00	\$4,000.00
133. Holland, Mich.-Park	19,000.00		2,000.00	17,000.00
134. Holland, Minnesota	7,940.00		650.00	7,290.00
135. Hollandale, Minnesota	7,500.00		500.00	7,000.00
136. Holland Center, S.D.	3,450.00		734.00	2,716.00
137. Holland Marsh, Ont.	5,688.44		500.00	5,188.44
138. Houston, B.C.	1,750.00		250.00	1,500.00
139. Hudsonville, Mich.-Messiah	15,000.00		1,500.00	13,500.00
140. Hull, Iowa - Hope	14,000.00		500.00	13,500.00
141. Ingersoll, Ont.	12,240.00		2,250.00	9,990.00
142. Iron Springs, Alta.	4,557.14		1,822.86	2,734.28
143. Jackson, Michigan	3,750.00		250.00	3,500.00
144. Jarvis, Ont.	3,350.00		600.00	2,750.00
145. Jenison, Mich.-Trinity	2,750.00		250.00	2,500.00
146. Kalamazoo, Mich.-Faith	19,000.00		1,000.00	18,000.00
147. Kalamazoo, Mich.-Knolwood	20,500.00		3,400.00	17,100.00
148. Kalamazoo, Mich.-Northern Heights	19,000.00		1,000.00	18,000.00
149. Kalamazoo, Mich.-Prairie Edge	9,250.00		750.00	8,500.00
150. Kalamazoo, Mich.-Southern Heights	14,000.00		1,000.00	13,000.00
151. Kalamazoo, Mich.-Westwood	3,500.00		500.00	3,000.00
152. Kemptville, Ont.-1st	800.00		500.00	300.00
153. Kentville, Nova Scotia	13,750.00		1,000.00	12,750.00
154. Kingston, Ont.	5,000.00		750.00	4,250.00
155. Kitchener, Ont.	5,937.50		656.25	5,281.25
156. Lacombe, Alta.-Bethel	10,000.00		750.00	9,250.00
157. Lacombe, Alta.-1st	475.00		475.00	none
158. Ladner, B.C.	8,950.00		1,150.00	7,800.00
159. Lake City, Michigan		15,000.00		15,000.00
160. Langley, B.C.	6,572.50		687.50	5,885.00
161. LeMars, Iowa-Calvin	4,000.00		500.00	3,500.00
162. Lethbridge, Alta.	5,100.00		1,000.00	4,100.00
163. Lindsay, Ont.	12,013.00		862.50	11,150.50
164. Listowel, Ont.	12,000.00		750.00	11,250.00
165. London, Ont.	3,762.50		387.50	3,375.00
166. Los Angeles, Cal.-Crenshaw		5,000.00		5,000.00
167. Lucknow, Ont.	11,550.00		700.00	10,850.00
168. Luverne, Minnesota	3,875.00		3,875.00	none
169. McBain, Michigan	8,000.00		1,000.00	7,000.00
170. Medicine Hat, Alta.	10,000.00		750.00	9,250.00
171. Miami, Florida	17,000.00		1,500.00	15,500.00
172. Middleville, Michigan		5,000.00		5,000.00
173. Midland Park, N.J.-Irving Park	5,000.00		500.00	4,500.00
174. Milwaukee, Wis.-1st	2,700.00		350.00	2,350.00
175. Minneapolis, Minn.-Calvary	4,000.00		250.00	3,750.00
176. Mokenca, Ill.	13,000.00		1,000.00	12,000.00
177. Monroe, Washington	2,250.00		450.00	1,800.00
178. Montreal, Quebec	28,500.00		1,500.00	27,000.00
179. Mountain Lake, Minnesota	1,470.75		168.25	1,302.50
180. Mount Vernon, Wash.-1st	6,000.00		1,000.00	5,000.00
181. Muskegon, Mich.-Calvin	13,750.00			13,750.00
182. Muskegon, Mich.-Grace	12,057.08		1,150.00	10,907.08
183. Neerlandia, Alta.	1,750.00		500.00	1,250.00
184. New Liskeard, Ont.	9,825.00			9,825.00
185. Newmarket, Ont.	14,750.00			14,750.00
186. New Richmond, Michigan	3,750.00		3,750.00	none
187. Newton, New Jersey	1,725.00		625.00	1,100.00
188. New Westminster, B.C.	6,337.50		600.00	5,737.50
189. Niagara Falls, Ont.-Rehoboth	11,750.00		1,500.00	10,250.00
190. North Haledon, N.J.	10,500.00		200.00	10,300.00
191. Oak Forest, Ill.-Hope	10,500.00	8,000.00	1,500.00	17,000.00
192. Oak Harbor, Washington	5,000.00		333.33	4,666.67

<u>Church</u>	<u>Balance</u> <u>12-31-66</u>	<u>New Loans</u>	<u>Repay</u>	<u>Balance</u> <u>12-31-67</u>
193. Ogilvie, Minnesota	\$7,400.00		\$1,000.00	\$6,400.00
194. Omaha, Nebr.-Prairie Lane	20,000.00		1,000.00	19,000.00
195. Ontario, California-1st	4,000.00		4,000.00	none
196. Orangeville, Ont.	9,405.00		720.00	8,685.00
197. Orillia, Ont.	12,500.00		750.00	11,750.00
198. Oshawa, Ont.-Hebron	10,312.50		750.00	9,562.50
199. Oshawa, Ont.-Zion	14,500.00		1,500.00	13,000.00
200. Oskaloosa, Iowa-Bethel	4,200.00		250.00	3,950.00
201. Ottawa, Ont.-Calvin	8,250.00		625.00	7,625.00
202. Ottawa, Ont.-East, Calvary	7,726.67	20,000.00	7,726.67	20,000.00
203. Owen Sound, Ont.	1,825.00		1,275.00	550.00
204. Palos Heights, Ill.	6,500.00		700.00	5,800.00
205. Paramus, New Jersey	3,750.00		250.00	3,500.00
206. Parchment, Michigan	6,500.00		500.00	6,000.00
207. Paterson, N.J.-Madison Ave.	9,500.00		500.00	9,000.00
208. Peers, Alta.	10,812.50		1,778.10	9,034.40
209. Pembroke, Ont.-Zion	7,125.00		687.50	6,437.50
210. Penticton, B.C.		17,000.00		17,000.00
211. Peterborough, Ont.-Cephas	11,650.00		800.00	10,850.00
212. Phoenix, Arizona-Orangewood	14,000.00		1,000.00	13,000.00
213. Pipestone, Minnesota	4,000.00		500.00	3,500.00
214. Plainfield, Michigan	7,750.00		675.00	7,075.00
215. Port Albernia, B.C.-1st	3,300.00		381.25	2,918.75
216. Port Arthur, Ont.-Bethlehem	14,250.00		750.00	13,500.00
217. Portland, Michigan	1,500.00		250.00	1,250.00
218. Randolph, Wis. - 2nd	1,500.00		375.00	1,125.00
219. Raymond, Minnesota	445.00		250.00	195.00
220. Red Deer, Alta.	5,812.50			5,812.50
221. Redlands, Cal.-Highland Ave.	5,550.00		675.00	4,875.00
222. Regina, Sask.	13,045.00		750.00	12,295.00
223. Renfrew, Ont.	10,550.00		1,050.00	9,500.00
224. Renville, Minn.-Emden	6,000.00		1,000.00	5,000.00
225. Richmond, B.C.	8,500.00		1,000.00	7,500.00
226. Rock Rapids, Iowa	2,895.00		1,300.00	1,595.00
227. Rocky Mountain House, Alta.	5,212.50		637.50	4,575.00
228. Roseville, Mich.-Immanuel	4,500.00		750.00	3,750.00
229. Saginaw, Mich.-Community	15,000.00		1,000.00	14,000.00
230. San Diego, California	7,000.00			7,000.00
231. Sarnia, Ont.-1st	900.00		900.00	none
232. Sarnia, Ont.-Rehoboth	6,050.00		650.00	5,400.00
233. Saskatoon, Sask.-Bethel	9,950.00		750.00	9,200.00
234. Seattle, Wash.-Calvary	8,750.00		750.00	8,000.00
235. Seattle, Wash.-1st	5,700.00		775.00	4,925.00
236. Sheboygan, Wis.-Calvin	14,000.00		1,083.33	12,916.67
237. Sibley, Iowa	1,530.00		873.39	656.61
238. Simcoe, Ont.-Emmanuel	7,650.00		450.00	7,200.00
239. Sioux City, Iowa	9,600.00		900.00	8,700.00
240. Smithers, B.C.	9,180.00		730.00	8,450.00
241. South Bend, Indiana	1,176.75		175.00	1,001.75
242. South Holland, Ill.-Peace	5,000.00			5,000.00
243. Springdale, Ont.	8,000.00		1,000.00	7,000.00
244. St. Catharines, Ont.- Maranatha	4,912.50		637.50	4,275.00
245. Stratford, Ont.	9,500.00		250.00	9,250.00
246. Strathroy, Ont.-East	5,562.50		637.50	4,925.00
247. Strathroy, Ont.-West	10,000.00		1,000.00	9,000.00
248. St. Thomas, Ont.-1st	8,787.50		762.50	8,025.00
249. Sun Valley, Cal.-Bethel	6,500.00			6,500.00
250. Surrey, B.C.	13,000.00		750.00	12,250.00
251. Sussex, New Jersey	2,575.00		2,575.00	none
252. Taber, Alta.	11,542.65		1,542.65	10,000.00
253. Telkwa, B.C.	9,985.00		443.33	9,541.67
254. Terrace, B.C.	8,000.00		625.00	7,375.00
255. Terra Ceia, N.C.	2,510.00		595.00	1,915.00

REPORTS

Church	Balance	New Loans	Repay	Balance
	12-31-66			12-31-67
256. Toronto, Ont.-1st	\$3,350.00		\$450.00	\$2,900.00
257. Toronto, Ont.-Grace, Scarborough	10,000.00		1,000.00	9,000.00
258. Toronto, Ont.-Rehoboth	2,812.50		687.50	2,125.00
259. Toronto, Ont.-Second	10,500.00		750.00	9,750.00
260. Toronto, Ont.-Willowdale	6,400.00		800.00	5,600.00
261. Tracy, Iowa	2,750.00		250.00	2,500.00
262. Transcona, Man.	3,250.00		250.00	3,000.00
263. Trenton, Ont.-Ebenezer	5,175.00		600.00	4,575.00
264. Truro, N.S.-John Calvin	7,500.00		500.00	7,000.00
265. Tucson, Ariz.-Bethel	18,750.00			18,750.00
266. Tyler, Minnesota	225.00		45.00	180.00
267. Vancouver, B.C.-Bethel	11,750.00		1,062.50	10,687.50
268. Vancouver, B.C.-1st	500.00		500.00	none
269. Vauxhall, Alta.	3,050.00	500.00	400.00	3,150.00
270. Victoria, B.C.	8,650.00		625.00	8,025.00
271. Vogel Center, Michigan	2,500.00		1,500.00	1,000.00
272. Wallaceburg, Ont.	8,837.50		762.50	8,075.00
273. Waupun, Wisconsin-Bethel	15,000.00			15,000.00
274. Wayland, Michigan	5,500.00		500.00	5,000.00
275. Welland Junction, Ont.	12,250.00		750.00	11,500.00
276. Wellandport, Ont.-Riverside	5,625.00		625.00	5,000.00
277. Western Springs, Ill.	1,450.00		375.00	1,075.00
278. Wheaton, Ill.	2,500.00		500.00	2,000.00
279. Williamsburg, Ont.	7,500.00		625.00	6,875.00
280. Willmar, Minnesota	7,500.00		500.00	7,000.00
281. Winfield, Ill.	18,000.00			18,000.00
282. Winnipeg, Man.	3,900.00		1,300.00	2,600.00
283. Winnipeg, Man.-Kildonan	13,000.00			13,000.00
284. Woodstock, Ont.	3,199.50		800.00	2,399.50
285. Wyoming, Ont.	6,062.50		662.50	5,400.00
286. York, Ont.	7,900.00		750.00	7,150.00
287. Zeeland, Mich.-Bethel	1,500.00		500.00	1,000.00
288. Zeeland, Mich.-Haven	15,000.00		1,500.00	13,500.00
289. Zillah, Washington	975.00		375.00	600.00
TOTALS	\$2,138,112.62		\$240,968.63	\$2,124,143.99

\$227,000.00

THE CHURCH HELP FUND
ORANGE CITY, IOWA
SUMMARY

Balance on hand December 31, 1966-----\$ 24,148.45

Receipts:

Repayment on Loans - Schedule "B"	\$240,968.63
Bank Investments-Schedule "A"	125,000.00
Bank Investment Interest-Schedule "A"	3,059.99
U.S. Canadian Exchange-Schedule "A"	2,364.95
Misc. - Gifts	<u>31.29</u>
TOTAL	<u>371,424.86</u>
	\$395,573.31

Disbursements:

New Loans - Schedule "B"	227,000.00
Bank Investments-Schedule "A"	148,000.00
U.S. Canadian Exchange-Schedule "A"	2,747.71
Administration Expense-Schedule "C"	<u>2,048.77</u>
	379,796.48
Cash on hand December 31, 1967-----	<u>15,776.83</u>
TOTAL	\$395,573.31

Administration Expense - Schedule "C"

Total Administration Expense-----\$2,048.77
(Itemized Accounts Available)

REPORT 11

THE BOARD OF TRUSTEES OF CALVIN COLLEGE
AND SEMINARY

ESTEEMED BRETHREN:

This report of the Board of Trustees of Calvin College and Seminary covers the activities of the board from June, 1967, to February, 1968, from the synod of 1967 to the February meeting of the board. A supplementary report on developments between the February meeting and the May meeting will be submitted later.

I. INFORMATION

A. *Board of Trustees*

1. The membership of the board has increased to 45 with the creation of two new classes in Canada. Rev. J. C. Derksen represented the new Classis Huron and Rev. J. Van Harmelen the new Classis Quinte. At the February meeting of the board there were as usual many changes, and several veteran members who had been prominent in board affairs for a number of years were not present because of the six year rule. Two members, Rev. A. Cammenga and Rev. H. Vander Kam could not attend because of serious illness. In addition to the 36 ministers delegated by the classes there were nine lay-members from the four districts.

2. *Officers.* At the February meeting the following officers were elected for a one year term:

President—Rev. Charles Greenfield

First vice-president—Rev. Arnold Brink

Second vice-president—Rev. Oliver Breen

Secretary—Rev. Elco H. Oostendorp

Assistant secretary—Mr. Robert Goldsword

Mr. Richard Hoekstra continues to serve as treasurer.

3. *Board Meeting.* The winter meeting of the board was held in the Commons Board Room on the Knollcrest campus on February 6, 7, 8, and 9, 1968. The new surroundings proved very congenial and convenient in many ways, but under the present divided campus situation also involved a measure of inconvenience. The whole day Thursday was taken up with interviews with new appointees to the College Faculty and those to be appointed for permanent tenure. In view of a protest against the teachings of Rev. Donald Wilson, who was up for a reappointment not requiring an interview, the board spent considerable time in consultation with him and in discussions of the protest against him and charges made in public. As usual, most of these interviews are very interesting not only, but a source of real encouragement as the board hears the testimony of faculty members to their commitment to the things that Calvin College stands for.

4. *Executive Committee.* This committee composed of seven ministers and five lay members met regularly on the second Thursday of each month from August through January. Meetings usually last from 11:00 a.m. to between 4:00 and 5:00 p.m. The presidents of the College and the Seminary were in attendance and served with their counsel and as liaison men with the respective faculties and student bodies. Besides the executive committee, the board also works through other committees, of which the most prominent are the Campus Crusade Committee which has been organizing and conducting the Centennial Crusade and the Long Range Planning Committee which continues to work out building plans for the Knollcrest Campus.

5. *Class Visits.* As in past years board members living within a reasonable distance of the campus were assigned visits to the classes of faculty members who were to be reappointed. Since the number of assignments this year was not as large as last year not as much use was made of alternates. As the size of the faculty grows this becomes a time consuming task for the board, but it is very valuable as a means of personal contact. In recent meetings of the board Dr. Spoelhof has scheduled a luncheon meeting with the members of a faculty department. This February the members of the Music Department were introduced to the board and a conducted tour of the Fine Arts Center was given, including a brief recital by Dr. John Hamersma on the new Bernard D. Zondervan, Sr., memorial organ. This type of contact is a fine supplement to class visits.

6. *Board-Faculty-Student Conferences.* An innovation this past year has been the holding of conferences on problems of special and broad concern to the College. On November 20 such a conference discussed the matter of demonstrations which have become so prominent a feature of college life on many campuses. On February 3 a similar conference discussed the problem of student publications, especially the student newspaper, *The Chimes*. These meetings open an area of contact between the board and the students and faculty which has never been explored at Calvin before, and results so far achieved encourage the hope that others will follow in several other areas of vital concern.

B. *The Seminary*

1. *Faculty.* We note the death of Professor Emeritus Martin Monsma, who died of a heart attack on January 31, 1968, at the age of 74. The Rev. Martin Monsma's contributions to the life and work of the Christian Reformed Church as well as to the Seminary are too well known to need repeating in detail. He served the Seminary from 1953 to 1964 as Professor of Practical Theology. His work with the students was marked by a deep pastoral concern. Through his book on the Church Order he continues to speak after his death.

As in previous years, there was no change in the personnel of the faculty this year. Members of the faculty are: Dr. John H. Kromminga, President and Professor of Church History; Dr. Andrew Bandstra, Professor of New Testament; Dr. Peter Y. De Jong, Professor of Practical Theology; Professor Harold Dekker, Professor of Missions; Dr. Anthony

Hoekema, Professor of Systematic Theology; Dr. Fred Klooster, Professor of Systematic Theology; Dr. Carl Kromminga, Professor of Practical Theology; Dr. John Stek, Professor of Old Testament; Dr. Henry Stob, Professor of Ethics; Dr. Bastian Van Elderen, Professor of New Testament; Dr. Marten Woudstra, Professor of Old Testament; and Dr. Henry Zwaanstra, Professor of Church History. In accordance with the appointment of synod, 1967, Mr. James Vander Laan has been serving as lecturer in Ethics and Dr. Sierd Woudstra has begun his work as acting librarian for the seminary. In addition, Rev. Robert Recker has continued to serve half-time as instructor in the department of missions. None of the staff are on leave this year, but President J. H. Kromminga and Dr. Fred Klooster were granted sabbatical leaves next year. The board extended congratulations to them upon the receipt of awards of \$4,000 to Dr. Klooster and \$2,500 to Dr. Kromminga from the American Association of Theological Schools for study abroad. Dr. Marten Woudstra plans to take a leave of absence during the academic year of 1969-70, having taught in our seminary without leave for thirteen years. Dr. Bastian Van Elderen spent most of the last academic year in the Near East in the work of archeological exploration. His stay was cut short by the outbreak of the war in May and he had to return home without being able to visit Ceylon and Geelong seminary as had been planned. He experienced a very disappointing loss when his car and many personal effects, as well as most of the records of his work, went down with the ship in which they were being sent home when it sank after a collision in the St. Lawrence gulf. With a view to making up for some of his losses Dr. Van Elderen plans to spend the coming summer in another archeological expedition in Turkey and Jordan.

As in the past year, so also this year the Calvin Theological Journal has been published by members of the faculty. The board approved the request that this project be subsidized for the next five years. This Journal is not only a good outlet for journalistic efforts of our professors, but it furnishes the ministers of our denomination with very valuable material that can be helpful in keeping them up to date in their studies.

2. *Curriculum.* This year the new quarter system is in effect, and the academic year from September to May is divided into three quarters rather than two semesters. Although some adjustments had to be made and there was some complaint of too heavy a load on the part of some students, the new system seems to be working well. The seminary faculty has been studying the place of exegesis in the seminary; this will be reported on to the board in May. No new courses were introduced this year. The faculty is studying the place of Archeology at Calvin seminary. Pending outcome of this study and its approval by the board, suggestions by Dr. B. Van Elderen of active participation in a program of work in cooperation with another school are being held in abeyance. Several outstanding scholars have been on campus under seminary sponsorship in a series of special lectures.

3. *The Library.* Dr. Sierd Woudstra has begun his work as acting seminary librarian. Mr. Adrianus Veldhoen is assisting him. At the May, 1967, meeting of the board, much time was devoted to discussion of the

housing of the seminary library in a separate building. In this connection experts have been engaged to survey the situation and give advice. Dr. Woudstra is taking courses in library science. The assistance of the two men has proved valuable for both faculty and students, and there is every reason to believe that the library will become an increasingly effective tool of seminary training.

4. *Students.* The enrollment in the seminary this year is 154 undergraduates and 25 graduate and special students for an over-all total of 179. The president reports that this year has been especially notable for close and frequent contact between the faculty and the student Corps and Senate. A number of men who were admitted on a probationary status were able to make up deficiencies or prove their scholastic ability and were granted status as degree candidates. Mr. Joshua Yakobu, a student from the Tiv Church in Nigeria, was granted licensure to exhort. Mr. James White, a graduate of Westminster Seminary who wishes to enter the ministry in our Christian Reformed Church was granted licensure. A couple of men dropped out of the seminary of their own accord and one student was advised to discontinue his studies. The seminary choir toured the Eastern United States and Canada and the wide dispersal of students on seminary Sunday served to make contacts between our school and the churches.

5. *Vacancy on Faculty.* The board endorsed the judgment of the seminary faculty that there is need of another professor in the department of missions. The faculty was authorized to begin procedures toward making a nomination for synod, among other things by addressing letters to all consistories asking for suggestions. The man to be elected would teach with special emphasis on foreign missions.

C. *The College*

1. *The Faculty*

a. There are 154 teachers on the full-time teaching staff this year, including thirteen on leave of absence the first semester. In addition, there are 30 teachers who teach on a part-time schedule. Because of a lower than expected enrollment this number will be reduced in the second semester somewhat.

The February meeting of the board approved 33 reappointments, many of them for permanent tenure involving an interview. Five new appointments were approved. The names in both categories will be submitted under recommendations.

The introduction of the new 4-1-4 curriculum meant much added work for many in the administration and faculty, but the president could again report that a fine spirit of dedication and harmony prevailed. As in previous years we may well thank the Lord for His grace manifested in this way among the members of our staff.

b. *Faculty Honors.* The president could again list a large number of honors given to and special achievements accomplished by the members of the faculty and other personnel. No less than nine pages of his report to the board were taken by a listing of these matters. The board asked the president to convey to all concerned our sincere congratulations and

appreciation, and we are happy to call this to the attention of synod for similar action.

c. *Leaves of Absence.* As already stated, several faculty members are on leave this year. The board granted this privilege to a number of others for the next academic year. Others who have been on leave will be returning so the program of the school carries on.

d. *Deaths.* The College suffered a great loss by the death of Dr. John De Vries from a heart attack on Thanksgiving Day, November 23, 1967, at the age of 60 years. He had been on the staff since 1939, except for an absence of two years on the staff of the National Science Foundation in Washington, D.C. When he died he was head of the chemistry department. He was not only an inspiring teacher and capable administrator, but author of several books and active as lecturer and in off-campus activities as well. The board is assured that synod will take appropriate note of his contributions and of his death. A few weeks before the death of Dr. De Vries, on the National Day of Prayer, October 18, 1967, Professor Emeritus Albert E. Broene, was taken away from us by death at the ripe old age of 91 years. With him one of the few remaining pioneer teachers has been taken away. He contributed very much to the language department, having taught French and German for fifty years.

e. *Resignation.* Deserving of special mention is the resignation because of ill health of Miss Catherine Van Opynen as Dean of Women after devoted service for 22 years in this very difficult position. She will serve our school in the psychology department.

2. *The Curriculum.* The 4-1-4 course curriculum has been working quite well in spite of many adjustments that needed to be made. The "Interim" courses in the one month between semesters brought both thrills and disappointments. This no doubt furnishes a most challenging opportunity for "in depth" exploration and research and close rapport between teachers and students. Reaction to the new curriculum was rumored to be very unfavorable and a large "drop-out" between semesters was predicted. However, the president reported that the number was actually smaller than last year, namely, 173 between semesters in 1967 and 138 in 1968. A new course, *Advanced Personality Studies*, was introduced the second semester in 1968, taught by visiting lecturer Dr. H. R. Wyngaarden of the Netherlands.

3. *Spiritual Care.* The board is recommending reappointment of chaplain Bernard E. Pekelder. He has been doing pioneer work as our first full-time college chaplain for six years and makes a large contribution to the welfare of our students. The chaplain also serves on the committee supervising the worship services in the Knollcrest Fine Arts Center on Sunday mornings and evenings. The board is recommending that this program be continued for another two years on an experimental basis. The reports have been favorable and there has been a marked increase in the number of students that have requested transfer of student certificates to Grand Rapids area churches. After careful study the faculty recommended and the board approved changes in the rules and

regulations governing chapel attendance. Although chapel will be reduced from three times to twice a week it is hoped that it can be made more meaningful and more justice be done to it in a variety of ways. Bible study clubs and other activities to help the students in their spiritual needs are encouraged.

4. *The Library.* This important part of the college is continuing to make progress under the director Lester De Koster. As the college grows the library must grow. The president gave a very extensive report to the board on the developments in various areas. Heritage Hall collections of valuable documents for the history of our Church continue to grow and there has been good cooperation on the part of churches and others. A very interesting mural painting by Mr. Chris S. Overvoorde in Heritage Hall expresses artistically the purpose of this part of the Library building. Members of synod are invited to see it.

5. *The Students.* There was a disappointing drop in the enrollment figures over the anticipated enrollment in September. This meant a readjustment of the budget and, in the second semester, of the staff. Increase was about 3% instead of anticipated 10%. The cause of this has been investigated and no definite pattern emerges. There does seem to be a trend toward enrollment in state institutions and Calvin's experience is not unique. Enrollment for the second semester of the 1967-68 school year was 3,192. Again attention is called to the large number of financial aid programs available to students, making it unnecessary for any worthy student to attend a public institution because of financial considerations. The college office will be happy to be of service in this area. The new Knollcrest Commons is proving a real boon to student activities on the Knollcrest campus. A new residence hall and addition to the old dining hall are in process of construction and will make available much needed room.

6. *Upward Bound Program.* This program, financed in large part by the government for the welfare of disadvantaged youth who are in danger of dropping out of school, was again carried on in cooperation with Aquinas College in the summer of 1967. This year the board approved of Calvin taking on an enlarged program since Aquinas will not be participating. This enables Calvin to make a small but very meaningful contribution to the solution of the problem of poverty in the Grand Rapids area.

7. *Student Publications.* As mentioned earlier, there was more than usual interest in the matter of student publications. The board received a rather large number of communications about the editorial policy of Chimes. This matter is being given special attention by students and faculty and administration alike.

D. *Property and Finance*

1. Again in the fiscal year of 1967 all needs were met and the board thanks the churches for their faithful support in payment of the quota. Because of somewhat lower than anticipated enrollment the budget for the 1967-68 academic year is hard pressed. The revised operating budget

for 1967-68 anticipates total expenses of \$3,767,200 and total income of \$3,713,000.

2. Plant Funds show a large deficit, since money had to be borrowed to carry on the building program. However, it is gratifying to be able to report that the three year 1963-66 \$2 million campaign just concluded went over the top by a couple of thousand dollars.

3. The Student Commons on the Knollcrest campus was dedicated on September 16, 1967. Members of synod will be able to use its fine facilities. The B. D. Zondervan, Sr., memorial organ was dedicated December 31, 1967. The new science building is progressing well and hopefully will be available in the fall. A new residence hall and addition to the dining hall should be ready for use in the fall of 1968. Plans for the library addition have been finalized and turned over to the Daverman Associates firm for preparation for bidding. This is a part of the \$8,500,000 expansion authorized by the 1967 synod.

4. *Sale of Franklin Campus.* This will be reported on directly to synod by the ad hoc committee, but the board was happy to learn that prospects look bright. The operation of a split campus works hardships and with the completion of the science building and the new library the transition to the Knollcrest Campus could soon be made.

5. *Sale of Notes.* This has not been pushed in a high pressure fashion by the College and Seminary finance office, but has been fairly successful. Almost \$200,000 worth have been sold at 5½% interest.

6. The Centennial Campus Crusade Committee has been set up and the work of the new campaign has begun. It will be conducted in three three-year stages. Initial reports are very favorable. The board bespeaks synod's continued endorsement and the encouragement of all our consistories. It is disturbing to hear occasionally of consistories that have withheld endorsement. Mr. De Wit called the board's attention to the need for so-called "big-givers," members of our churches whom the Lord has blessed with above average prosperity and who can make substantial contributions to our school in this time of need. It is also well to bear in mind that the \$8,500,000 figure is a projection based on present costs and it is possible that continuing inflation may make the cost go up. All of which adds up to the fact that while the synod of 1967 passed the resolution to authorize this Centennial Crusade in a few minutes without any debate, the project is one of great magnitude that will take dedicated effort on the part of all of Calvin's supporters for the next nine years.

II. RECOMMENDATIONS FOR SYNODICAL ACTION

A. *Seminary*

The board recommends that synod approve the appointment of a second member of the department of missions, and authorize the board to make a nomination to the synod.

Grounds:

1. There is need to broaden the curriculum and increase the elective offerings in the department of missions.

2. The present professor of missions carries a large administrative load and cannot devote full time to teaching.

3. The mission area is understaffed in comparison with other departments.

B. *The College*

1. The board recommends the following *new appointments* to the College faculty:

a. Daniel J. Entingh, M.A., Assistant Professor Psychology for two years, provided he receives his Ph.D. degree by September, 1968.

b. Thressa (Mrs. Daniel) Entingh, M.A., Lecturer in Biology for two years.

c. Richard J. Mouw, M.A., Special Lecturer in Philosophy for two years, the exact rank to be determined by the executive committee ("special" because he is a member of the Reformed Church).

d. Dale K. Van Kley, M.A., Assistant Professor of History for two years.

e. Lambert J. Van Poolen, M.A., Assistant Professor of Engineering for two years, provided he receives his Ph.D. degree by September, 1968. (This appointment was actually made in February, 1967, but was not to be effective until September, 1968).

f. George Van Zwalenberg, M.A., Professor of Mathematics for four years; as Associate Professor, if he doesn't have Ph.D. degree.

2. The board recommends the following *reappointments* to the College faculty:

a. Nicholas H. Beversluis, Ed.D., Professor of Education for four years.

b. Roelof J. Bijkerk, Ph.D., Professor of Psychology with permanent tenure.

c. Ervina (Mrs. Edgar) Boeve, M.A., Director of Drama for two years. The matter of permanent tenure was referred to the executive committee.

d. Robert Bosscher, M.A., Instructor in Economics for one year.

e. Herbert J. Brinks, Ph.D., Associate Professor of History for two years.

f. Elsa (Mrs. Carlos) Cortina, Doctora en Pedagogia, Visiting Lecturer in Spanish for two years.

g. James Czanko, M.A., Assistant Professor of Physical Education for four years.

h. Peter De Boer, Ph.D., Professor of Education with permanent tenure.

i. Willis P. De Boer, Th. D., Associate Professor of Religion and Theology for two years.

j. Vernon J. Ehlers, Ph.D., Professor of Physics with permanent tenure.

k. Roger Griffioen, Ph.D., Professor of Physics with permanent tenure.

l. David Holquist, M.A., Assistant Instructor in Speech for one year.

m. Henry Holstege, Ph.D., could not be interviewed because of illness. The board authorized the executive committee to conduct an interview at a later date and make the reappointment as Professor of Sociology with permanent tenure.

- n. Ralph Honderd, M.A., Instructor in Physical Education for three years.
- o. Harmon Hook, M.A., (he will get Ph.D. in June) Assistant Professor of English for two years.
- p. Robin Jensen, M.F.A., Assistant Professor of Art for four years.
- q. Bernard Kreuzer, M.A., Associate Professor of Modern Languages (when he gets Ph.D.) for two years.
- r. Donald Oppewal, Ph.D., Professor of Education with permanent tenure.
- s. Arthur Otten, M.A., Professor of Modern Languages (when he gets Ph.D.) with permanent tenure.
- t. Chris Overvoorde, M.F.A., Instructor in Art for two years.
- u. Bernard Pekelder, Th.B., M.A., College Chaplain with permanent tenure.
- v. Rodger Rice, M.A., Assistant Professor of Sociology for two years. (Will soon have his Ph.D. degree.)
- w. Leonard Sweetman, Th.B., Associate Professor of Religion and Theology for four years.
- x. Karen Timmer, M.Sc., Instructor in Physical Education for three years.
- y. William Van Doorne, Ph.D., Assistant Professor of Chemistry for two years.
- z. Bernard Van 't Hul, M.A., Associate Professor of English (when he gets Ph.D.) for four years.
- aa. Evelyn Weidenaar, M.A., Librarian for four years.
- bb. Johan Westra, M.A., Associate Professor of History and Political Science for two years.
- cc. Donald Wilson, M.A., Associate Professor of Sociology for two years.
- dd. John Worst, M.A., Instructor in Music for one year.
- ee. Doris Zuidema, M.A., Instructor in Physical Education for one year.
- ff. Paul Zwier, Ph.D., Professor of Mathematics with permanent tenure.
- gg. Catherine Van Opynen, M.A., M. Ed., member of the Psychology Department, with half-time duty in the Psychological Institute.

3. *Propaganda Through the Mails.* The board took note of the fact that our consistories and people are being subjected to illicit and undermining propaganda and declared that it deplores this practice; and calls the attention of synod to it for judgment and redress in defense of the reputation and honor of Calvin College and Seminary.

4. *Knollcrest Worship Services.* The board recommends that the Knollcrest worship services be continued under the present arrangement for another two years on an experimental basis.

Grounds:

- a. The need to provide for student worship at Knollcrest for the next two years is imperative. Next year 1200 students will live on campus. There is no feasible way to transport this number of students to off-campus churches on Sunday.
- b. The two year experiment has not provided sufficient time for and

adequate evaluation of this program, or for any serious study of alternatives to the present arrangement. The committee hopes an additional two years will give opportunity to study a long-range solution.

Respectfully submitted,

The Board of Trustees of
Calvin College and Seminary

Elco H. Oostendorp, *Sec'y*

REPORT 12

CLOSER RELATIONS WITH THE ORTHODOX PRESBYTERIAN CHURCH

ESTEEMED BRETHREN:

Your committee on Closer Relations with the Orthodox Presbyterian Church was instructed by the synod of 1966:

"a. to define the remaining areas of disagreement between the O.P.C. and the Christian Reformed Church;

b. to suggest ways in which progress might be made towards 'organic union of the two denominations' (Acts, 1957, p. 103)."

(Acts, 1966, p. 40)

Last year we reported that this work had a beginning and the conference on Church Order called by the synod of last year has better qualified us to fulfill our mandate. However, we are not able to report that we have made any substantial progress in fulfilling this mandate. Our energies this year were directed to the issues raised by the 34th General Assembly of the Orthodox Presbyterian Church and the instructions which were given to their committee. The General Assembly made the following decision:

"That whereas this General Assembly recognizes that there has been controversy within the Christian Reformed Church regarding the infallibility of the Scriptures, the particular atonement, the special creation of man, and the ecclesiastical separation from the unbelief in the World Council of Churches, and whereas this General Assembly, desiring closer relationship with the Christian Reformed Church, feels that these issues are of such vital importance that differences with regard to them could seriously affect our relationship, the General Assembly instructs its committee to

(1) Affirm to the representatives of the Christian Reformed Church the positions that the Orthodox Presbyterian Church has taken with regard to these issues in respectively, the Confession of Faith, Chapter I; Chapter III, Sec. 6, Chapter VIII, Sec. 8, and Chapter IX, Sec. 4; and Chapter IV, Sec. 2; and the letter addressed to De Gereformeerde Kerken in Nederland concerning membership in the World Council of Churches by the Thirty-second General Assembly Minutes, pp. 95-99).

(2) Seek a clearer understanding of the issues as they are being stated and the . . . measures that are being taken within the Christian Reformed Church."

Besides the decision of the General Assembly which was given to your committee, we received other material which delineated the position of the Orthodox Presbyterian Church on the issues raised. We met on July 31, 1967 to consider the material and decided that each member should be ready to present the position of the CRC as reflected in our standards

of unity and by synodical decisions. However, the responsibility for presenting the material was divided as follows:

The Infallibility of the Scriptures	H. Hoekstra
The Particular Atonement	J. T. Holwerda
The Special Creation of Man	P. Damsma
The World Council of Churches	S. Cooper

Both committees met in the Bethel Christian Reformed Church, Paterson, N.J. on September 27, 1967. We discussed the issues thoroughly. It was generally agreed that our meeting was profitable. The positions of both denominations as set forth in their Standards and supported by the actions of their assemblies are in basic agreement. It is apparent that there are differences in approaching issues which come before our respective denominations. The nature of the authority of major assemblies and the relevance of the decision of these assemblies for the life of the Church remains the focal point of our differences.

The two committees attended the conference on Church Order called by the secretary of the Reformed Ecumenical Synod on December 5 and 6, 1967. The full agenda of this conference and the fact that four denominations were involved, did not permit any formal meeting of our two committees. Nevertheless, the many informal discussions which we had as individuals during those two days were exceedingly profitable. Our next meeting as a result of these contacts should enable us to zero in on our differences in the area of church polity.

Since synod will receive a full report on the conference from the secretary of the R.E.S., we need not give one. However, we would like to state how we were helped by it. We have already mentioned that we believe it has better qualified us to meet our mandate. As a result of this meeting we have a better understanding of the historical background of each denomination and the specific meaning of various terms which each uses in the field of church polity. The discussions on the nature of the office of elder, the authority of presbyteries and major assemblies in relation to the congregation, and the exercise of church discipline called our attention to both similarities and differences. While the conferees did not formulate any conclusions which resolved the differences, our respective committees as a result of the conference should be able to address ourselves to them more meaningfully.

In our report of last year it was stated that possible merger of the OPC with the Reformed Presbyterian Church, Evangelical Synod, had priority over talks with the CRC. We are now informed that this was the opinion of some members of the OPC but that the 34th General Assembly established no priorities and decided to continue their committee on closer relations with the CRC.

Synod's attention is called to the following matters:

1. The Rev. James R. Kok has moved to the Grand Rapids area.
2. Synod is asked to continue the committee with the mandate given to it by previous synods.

Respectfully submitted,

Rev. J. T. Holwerda
 Rev. H. Hoekstra, Sec'y

Rev. S. Cooper
 Mr. P. Damsma

REPORT 13

FUND FOR NEEDY CHURCHES

ESTEEMED BRETHERN:

As your committee for the Fund for Needy Churches, we herewith submit our annual report to the synod of 1968.

I. PERSONNEL

- President - Mr. Henry P. Ottenhoff of Berwyn, Illinois
Vice-President - Mr. George Vande Werken of Westchester, Illinois
Vicar - Rev. Fred Van Houten of Cicero, Illinois
Treasurer - Mr. E. J. Beezhold of Palos Heights, Illinois
Secretary - Rev. L. W. Van Dellen of Hammond, Indiana

II. PURPOSE

1. To grant salary assistance and other financial allowances (such as child allowance and mileage allowance) to churches which have done their utmost to meet the minimum salary set by synod and have found themselves unable to do so. This means that this fund is not to be used for paying debts of expanding the facilities of a church. Debts and debt payments are carefully scrutinized by the F.N.C. committee. It is admitted that debt and area needs influence the ability of a church to pay an adequate salary. However, the primary function of the F.N.C. is to help pay the minister an adequate salary.

2. To carry out the following mandates of synod:

- a. Urge churches to become self-supporting as soon as possible.
- b. Urge churches, which have no promise of future growth, to merge with neighboring congregations wherever possible and feasible.
- c. Urge self-supporting churches, either by themselves or in cooperation with other, to assist daughter churches until they become self-supporting.

III. PROCEEDINGS

1. After the annual meeting of synod, subsidy application forms are sent to the secretaries of the Home Missions committees of the classes. These are distributed in triplicate to the needy churches, are completed by the churches and returned to the Classical Home Missions committees. After approval and recommendation by the local classis, one copy is returned to the F.N.C. committee, one copy is given to the applicant church and one copy is retained by the Home Missions committee of classis. The F.N.C. has processed 129 applications.

2. Results of our proceedings:

- a. Salary support was given to 119 congregations. The largest amount granted to an individual church was \$3,778.

b. Child allowance was given to 100 congregations. The largest amount given to an individual minister's family was \$2,000.

c. Moving expense help was given to 16 churches, four of these were Canadian and 12 were United States churches. The largest amount of moving expense help given was \$1,163.89.

d. Mileage expense help was given to 16 Canadian and 29 United States churches. The largest amount granted was \$700.

e. Three churches became self-supporting, eight churches were advised to become self-supporting, five churches were advised to merge with neighboring churches and we served notice to three churches that this would be the last year of support.

f. We gave aid to seven new churches, which were formerly supported by the Home Missions board.

3. *Summary of amounts granted:*

	<i>Canada</i>	<i>United States</i>	<i>Total</i>
Salary subsidy grants	\$62,145.21	\$141,692.10	\$203,837.31
Child allowance aid	19,591.27	39,427.81	59,019.08
Moving expense aid	3,064.40	4,083.53	7,147.93
Mileage expense aid	6,231.37	8,039.88	14,271.25
			\$284,275.57

4. General information and explanation:

a. The 1967 QUOTA *required* from Canadian churches \$ 70,024.50
received 46,681.01
percentage 66.66%

The 1967 QUOTA *required* from the U.S. Churches \$243,768.00
received 241,983.91
percentage 98.76%

b. F.N.C. supported churches —with less than 20 families=18
 — with 21 to 30 families=34

c. The F.N.C. committee urges cooperation by Classical Home Missions committees in examination of applications and mileage totals in order to keep quota costs at a reasonable amount.

IV. RECOMMENDATIONS:

1. *Representation at Synod*—We recommend that the following members of the F.N.C. committee be consulted on matters pertaining to the F.N.C. when considered by synod or advisory committees of synod and they be given the privilege of the floor; or, in the event that these men cannot attend, that another member of the F.N.C. committee be heard and given the privilege of the floor:

Mr. Henry P. Ottenhoff, president

Mr. E. J. Beezhold, treasurer

2. *Nominations:* That synod accept, approve and act upon the following nomination made necessary by the expiration of the term of Mr. E. J. Beezhold, who served two terms of three years, and therefore is not eligible for re-election:

Mr. William Maatman - Hammond Christian Reformed Church

Mr. Ben Tameling - First Cicero Christian Reformed Church

3. *Stated Supply*: References: Acts of Synod 1967, *Overture 5*, page 96 "F.N.C. pay also for services of Stated Supplies in vacant churches when requested."

Mandate of Synod to F.N.C. committee: "The F.N.C. must make provision in its rules for financial assistance to vacant subsidized churches, which engage the services of a Stated Supply - Said rules to be recommended to Synod 1968."

a. The F.N.C. committee recommends that a new rule, rule IX, be added to page 9, in Policies and Procedures of The Fund for Needy Churches, that the title of this new rule be "ALLOWANCES FOR STATED SUPPLIES."

b. The rule shall read: "A vacant subsidized church engaging a Stated Supply must contribute the same amount toward his salary as would be contributed toward a minister's salary. The Stated Supply shall receive a wage of \$75 a week from the subsidized church. The F.N.C. committee will pay the difference between the amount the church contributes toward the salary, and the required salary, scheduled according to the following:

Church individual family contribution (proposed for 1969—\$85 per family)	\$ 85.00
Number of families in the church	20
(The number 20 is taken to illustrate)	
Total yearly church contribution	\$1,700.00
per week - (divide by 52 weeks) =	32.69
Stated Supply weekly wage	\$75.00
Church contribution	32.69

F.N.C. grant — the difference ...\$42.31

c. For the year 1969 we recommend that the wage of the Stated Supply shall be \$75 a week.

4. *Minimum salary*: We recommend that ministers serving churches receiving aid from the F.N.C. receive a salary in 1969 of not less than \$5,300.

5. *Per family contribution* of subsidized churches.

That the per family contribution toward the minister's minimum salary of \$5,300, in congregations receiving aid from the F.N.C. in 1969, be not less (and if possible, more than):

- \$85 per family in the United States
- \$80 per family in Canada

6. *The child allowance*: That child allowance of \$250 be granted for every child up to 19 years of age, but excluding those who have completed High School.

7. *Mileage allowance*: That mileage allowance, exclusive of the first 5000 miles on the field, be granted at 8c per mile. Since conditions of travel in Canada have improved considerably, mileage in both the United States and Canada is limited to 3500 miles.

8. *Quota for 1969*: We recommend that the per family quota for all churches in our denomination be not less than \$6.00.

Basis: Rise of minimum salary from \$5,000 to \$5,300.

9. *Quota payments:* The F.N.C. committee recommends that synod urge all the congregations to do their utmost in contributing the full amount of the F.N.C. quota in order that all may share in honorably supporting the ministers of our needy churches.

V. FINANCIAL REPORTS accompanying this report are schedules A, B, and C.

Respectfully submitted,

The Fund for Needy Churches Committee

Rev. L. W. Van Dellen, Secretary

FUND FOR NEEDY CHURCHES, INC.Schedule ASubsidy payments for year ending January 31, 1968.

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
<u>Alberta North</u>					
Barrhead-Westlock	\$ 675.00	\$ 675.00			
Edson	2,800.00	2,000.00	\$ 800.00		
Grande Prairie-LaGlance	4,070.00	3,100.00	450.00	\$ 520.00	
Peers	4,763.89	3,600.00			\$1,163.89
<u>Alberta South</u>					
Brooks	3,375.00	2,600.00	775.00		
Burdett	3,848.00	2,600.00	800.00	448.00	
Medicine Hat	2,600.00	2,000.00	600.00		
Regina	3,514.15	2,348.64	313.15		852.36
Saskatoon	1,300.00	700.00	600.00		
Taber-Vauxhall	367.56	367.56			
<u>British Columbia</u>					
Agassiz-Chilliwack	744.99		690.75	54.24	
Burnaby	1,800.00	1,800.00			
Houston	333.33	333.33			
Langley	600.00		600.00		
Telkwa	3,400.00	2,800.00	600.00		
Terrace	2,000.00	1,400.00	600.00		
Vernon	2,422.51	1,664.00	25.00		733.51
<u>Cadillac</u>					
Atwood	1,900.00	1,500.00	400.00		
McBain	1,700.00	800.00	900.00		
<u>California South</u>					
Bellflower Grace	705.47	617.78	87.69		
<u>Central California</u>					
Palo Alto	3,838.22	2,783.33	774.89	280.00	
Sacramento	3,780.00	2,500.00	1,000.00	280.00	
Walnut Creek	1,480.00	400.00	800.00	280.00	
<u>Chatham</u>					
Dresden	1,025.72	905.00	120.72		
Exeter	1,884.00	1,884.00			
Forest	625.00	625.00			
Ingersoll	1,200.00	1,000.00	200.00		
Wallaceburg	1,074.98	274.98	800.00		
<u>Chicago North</u>					
Winfield	3,650.00	3,050.00	600.00		
<u>Chicago South</u>					
Oak Forest	1,480.00	800.00	400.00	280.00	
Richton Park	3,809.45	2,200.00	1,200.00		409.45
<u>Eastern Canada</u>					
Cobourg	1,625.00	800.00	425.00	400.00	

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
Cornwall	\$ 525.00	\$ 525.00			
Halifax	4,443.44	3,708.00	400.00	335.44	
Kemptville	700.00	700.00			
Kentville	1,683.84	1,000.00	400.00	283.84	
Lindsay	1,263.32	280.00	583.32	400.00	
Ottawa East	2,550.00	1,100.00	850.00	600.00	
Pembroke	2,170.00	1,470.00	300.00	200.00	
Renfrew	2,300.00	2,000.00	300.00		
Truro	3,050.34	2,250.34	400.00	400.00	
<u>Florida</u>					
Miami	2,580.00	1,700.00	600.00	280.00	
St. Petersburg	650.00	650.00			
<u>Grand Rapids East</u>					
Caledonia	730.80	417.60	313.20		
Grace	3,703.38	3,000.00	600.00	103.38	
Middleville	2,880.00	2,000.00	600.00	280.00	
Portland	1,400.00	1,400.00			
<u>Grand Rapids West</u>					
Bristolwood	3,763.52	3,056.00	600.00		107.52
Cedar Springs Pioneer	3,488.00	2,408.00	800.00	280.00	
<u>Grandville</u>					
Ivanrest	1,200.00		1,200.00		
<u>Hackensack</u>					
Englewood	1,266.66	1,133.33	133.33		
Franklin Lakes	2,380.00	1,500.00	600.00	280.00	
Monsey	1,800.00	1,800.00			
Paterson, Madison Ave.	1,700.00	1,500.00	200.00		
Philadelphia, Pa. Trinity	3,530.00	2,250.00	1,000.00	280.00	
Pompton Plains, N.J.	1,800.00	1,000.00	800.00		
Terra Ceia	1,038.66	642.50	50.00		346.16
<u>Hamilton</u>					
Galt	2,000.00		1,600.00	400.00	
Lucknow	2,600.00	2,000.00	600.00		
Niagara Falls	300.00		300.00		
Simcoe	1,500.00	700.00	800.00		
Stratford	2,854.54	2,188.00	533.34	133.20	
Welland Junction	250.00		250.00		
York	1,640.00	950.00	450.00	240.00	
<u>Holland</u>					
Calvary	1,400.00	1,000.00	400.00		
<u>Hudson</u>					
Ferrisburg, Vt.	1,568.11	1,552.43		15.68	
Framingham	2,840.00	2,160.00	400.00	280.00	
Manhattan, N.Y.	3,746.00	2,246.00	800.00	700.00	
North Haledon	1,550.00	950.00	600.00		
Paramus	4,379.00	3,299.00	800.00	280.00	
<u>Illiana</u>					
Crown Point	3,680.00	2,600.00	800.00	280.00	

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
Indianapolis	\$3,161.25	\$2,881.25		\$ 280.00	
So. Holland Peace	3,000.00	2,800.00	200.00		
<u>Kalamazoo</u>					
Decatur	3,575.00	2,575.00	1,000.00		
Faith	3,575.00	2,975.00	600.00		
Northern Heights	3,756.00	2,556.00	1,200.00		
South Bend	4,433.66	3,183.66	1,250.00		
<u>Lake Erie</u>					
Flint	2,600.00	1,400.00	1,200.00		
Inkster Cherry Hill	2,734.16	1,800.00	654.16	280.00	
Maple Heights	2,426.00	1,416.66	833.34	176.00	
Olentangy	2,315.00	1,315.00	1,000.00		
Roseville	546.66	402.80	55.53		88.33
Saginaw	2,380.00	1,700.00	400.00	280.00	
<u>Minnesota North</u>					
Bejou	530.00	530.00			
Brandon	1,419.98	470.00	733.33	216.65	
Brooten	1,143.30	958.30	185.00		
Clara City	2,207.60	1,184.80	122.80		900.00
Emo	1,732.00	1,732.00			
Hancock	2,700.00	2,300.00	400.00		
Port Arthur	2,600.00	1,400.00	800.00		
Transcona	220.00	220.00			
<u>Minnesota South</u>					
Bemis	487.48				487.48
Estelline	700.00	700.00			
Mountain Lake	2,300.00	2,300.00			
<u>Muskegon</u>					
Fruitport	3,332.00	2,732.00	600.00		
Grace	2,800.00	2,200.00	600.00		
<u>Northcentral Iowa</u>					
Ackley	2,500.00	2,000.00	500.00		
Britt	3,880.00	2,600.00	1,000.00	280.00	
Iowa Falls	1,176.88	750.00		280.00	146.88
Waterloo Cedar Bend	3,650.00	3,450.00	200.00		
<u>Orange City</u>					
Bigelow	2,600.00	2,600.00			
Hartley	3,019.85	2,583.00	436.85		
LeMars	2,525.29	2,100.00	200.00		225.29
Sioux City	2,742.42	1,900.00	400.00	442.42	
<u>Pacific Northwest</u>					
Bellingham	2,566.75	1,600.00	400.00	280.00	286.75
Portland	2,165.23	1,506.66	454.00		204.57
Seattle	1,887.50	1,312.50	575.00		
<u>Pella</u>					
Cedar	1,000.00	1,000.00			
Tracy	3,268.75	2,179.00	702.02		387.73

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
<u>Rocky Mountain</u>					
Alamosa	\$1,600.00	\$1,400.00	\$ 200.00		
Albuquerque	3,780.00	2,300.00	1,200.00	280.00	
Colorado Springs	3,050.00	2,570.00	200.00	280.00	
Denver Fairview	3,002.00	1,922.00	800.00	280.00	
Denver Trinity	1,687.50	1,187.50	500.00		
Phoenix Orangewood	1,950.00	1,200.00	750.00		
Salt Lake City	3,282.00	1,922.00	800.00	560.00	
Tucson Bethel	2,570.40	2,408.00		162.40	
<u>Sioux Center</u>					
Holland Center	3,300.00	2,500.00	800.00		
Hull Iowa	1,300.00	1,300.00			
Lakeview	3,550.00	3,200.00	350.00		
Omaha Prairie Lane	4,726.06	2,750.00	1,200.00		776.06
<u>Toronto</u>					
Alliston	2,713.80	1,732.50	266.66	400.00	314.64
Collingwood	1,466.86	1,441.86	25.00		
Orangeville	3,600.00	2,000.00	1,200.00	400.00	
Orillia	1,600.00	800.00	400.00	400.00	
<u>Wisconsin</u>					
Birnamwood	625.00	625.00			
	<u>\$284,558.26</u>	<u>\$203,837.31</u>	<u>\$59,019.08</u>	<u>\$14,271.25</u>	<u>\$7,430.62</u>

February 24, 1968

To the Board of Directors
Fund for Needy Churches, Inc.

I have examined the accompanying statements of cash receipts and disbursements of the Fund for Needy Churches, Inc. for the year ended January 31, 1968. My examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances.

I have also examined Schedule Bond Number 24198-03-38-66, executed by the United States Fidelity and Guaranty Company of Baltimore, Maryland providing fidelity bond coverage in the amount of \$25,000 on Mr. Egbert J. Beezhold, Treasurer of the Fund for Needy Churches, Inc. The premium for this policy has been paid in advance to provide coverage to February 6, 1969.

In my opinion, the accompanying statements present fairly the fund balance of the Fund for Needy Churches, Inc. on January 31, 1968, and its cash receipts and disbursements for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

John H. Evenhouse, C.P.A.

Schedule B
United States Accounts
Statement of Cash Receipts and Disbursements
For the Year Ended January 31, 1968
(In U.S. Dollars)

United States Fund Balance, February 1, 1967-----\$59,026.34

Receipts:

Quota payments from classical treasurers-----	\$241,983.91	
Ocean View Christian Reformed Church-----	50.00	
Interest on savings account-----	<u>1,653.93</u>	
Total receipts-----		243,687.84
Total funds to be accounted for-----		\$302,714.18

Disbursements:

Salary subsidy payments-----	\$141,692.10	
Child allowance payments-----	39,427.81	
Moving-----	4,083.53	
Mileage-----	8,039.88	
Stationery and supplies-----	123.32	
Audit expense-----	80.00	
Honorariums-----	1,000.00	
Committee expense-----	314.34	
Secretarial expense-----	191.00	
Postage-----	92.65	
Interest expense-----	183.71	
Transfers to Canadian account-----	<u>40,000.00</u>	
Total disbursements-----		<u>235,228.34</u>

United States Fund Balance, January 31, 1968----- \$67,485.84

Cash Accounts:

First National Bank of Evergreen Park-----	\$32,485.84	
Tri-City Savings & Loan Association-----	15,000.00	
Palos Savings & Loan Association-----	10,000.00	
State Bank of Clearing-----	<u>10,000.00</u>	
		<u>\$67,485.84</u>

Fund for Needy Churches, Inc.
Canadian Account
Statement of Cash Receipts and Disbursements
For the Year Ended January 31, 1968
(In Canadian Dollars)

Canadian Fund Balance, February 1, 1967-----\$23,222.56

Receipts:

Quota payments from classical treasurers-----	\$46,681.01	
Transfer from United States account (Includes Canadian exchange gain of \$3,056.25)-----	<u>43,056.25</u>	
Total receipts-----		89,737.26
Total funds to be accounted for-----		\$112,959.82

Disbursements:

Salary subsidy payments-----	\$62,145.21	
Child allowance payments-----	19,591.27	
Moving-----	3,064.40	
Mileage-----	<u>6,231.37</u>	
Total disbursements-----		<u>91,032.25</u>

Canadian Fund Balance, January 31, 1968

\$21,927.57

Cash Account - Canadian Imperial Bank of Commerce

\$21,927.57

Schedule C

<u>Classis</u>	<u>1967</u> <u>Families</u>	<u>Required</u> <u>Quotas</u>	<u>Paid</u> <u>Quotas</u>	<u>Percentage</u> <u>Paid</u>
Alberta North	1525	\$ 8,006.25	\$ 5,654.20	70.6
Alberta South	901	4,730.25	3,712.56	78.4
British Columbia	1595	8,373.75	7,300.16	87.2
Cadillac	634	3,328.50	3,302.25	99.9
California South	2337	12,269.25	12,015.94	98.0
Central California	969	5,087.25	4,987.68	98.0
Chatham	2053	10,778.25	7,267.95	67.5
Chicago North	1458	7,654.50	7,639.06	99.9
Chicago South	1759	9,234.75	9,249.43	100.3
Eastern Canada	2098	11,014.50	7,046.98	64.0
Florida	329	1,727.25	1,585.52	91.8
Grand Rapids East	3885	20,396.25	20,364.75	99.9
Grand Rapids South	2568	13,482.00	13,482.00	100.0
Grand Rapids West	1991	10,452.75	10,399.52	99.5
Grandville	2973	15,608.25	15,367.03	98.4
Hackensack	1256	6,594.00	6,902.73	104.6
Hamilton	2607	13,686.75	8,730.35	63.8
Holland	3007	15,786.75	15,731.50	99.3
Hudson	1906	10,006.50	9,992.07	99.9
Illiana	2068	10,857.00	10,935.44	100.8
Kalamazoo	1712	8,988.00	9,279.56	103.2
Lake Erie	1090	5,722.50	5,456.07	95.3
Minnesota North U.S.A.	1082	5,680.50	5,544.23	98.0
Minnesota North Canada	544	2,856.00	1,739.79	61.0
Minnesota South	815	4,278.75	4,078.59	95.3
Muskegon	1916	10,059.00	10,235.37	100.2
Northcentral Iowa	773	4,058.25	4,062.01	100.1
Orange City	1289	6,767.25	6,670.25	98.5
Pacific Northwest	2132	11,193.00	11,216.19	100.2
Pella	1451	7,617.75	7,561.06	99.3
Rocky Mountain	1312	6,888.00	6,427.29	93.3
Sioux Center	1896	9,954.00	9,752.81	98.0
Toronto	2015	10,578.75	5,229.02	49.4
Wisconsin	1253	6,578.25	6,237.25	94.8
Zeeland	<u>2571</u>	<u>13,497.75</u>	<u>13,508.31</u>	<u>100.1</u>
	59770	\$313,792.50	\$288,664.92	92 %

REPORT 14

THE LORD'S DAY ALLIANCE OF THE UNITED STATES

ESTEEMED BRETHREN:

As your representative to the Lord's Day Alliance of the United States, I attended all of the meetings of the board of managers, the executive committee, and of the finance committee. It was a pleasure to do so. It was so because this year the Alliance was of greater service to the churches and has done more to preserve and promote the Lord's day than in any of the years I have served you. Much still remains to be done. The task is greater than our abilities; but we are seeking to meet each challenge as the Lord gives strength.

The "synod of 1967 requested "a detailed statement of the objectives, activities and accomplishments (in re State Legislatures, etc., etc.) to to synod of 1968." Since most of our ministers serving churches in the United States are on the Alliance mailing list, I assumed that detailed reporting would result in much needless repetition and unnecessary cost in reprinting material which was made available to our denomination. However, I shall try to comply with this request by giving in detail the activities of our Committee on State and National Affairs as this seems to be the area of particular interest. In doing so, I do not want to leave the impression that this phase of our activities is the most important. It is not. The teaching ministry is of greater significance. The indifference of professing Christians to the dangers which threaten their day of worship is our greatest challenge. Christians must be aroused to action before it is too late. Hence we are trying to reach them through tracts, pamphlets, correspondence, addresses, posters, film strips, and radio messages. The legislative aspects of the work are to protect the rights of the individual who desires to observe the Lord's day as a day of worship and to see that the church of our Lord Jesus Christ is not hindered in her task by governmental action. I trust that this shall be made clear by what follows:

I. The objectives of the Alliance are set forth in our Certificate of Incorporation.

"The object of the Alliance is to promote the first day of the week, the Lord's Day (the civil Sunday being also recognized in the Constitution of the United States, Article I, Section 7, Paragraph 2), as the Christian day of renewal and worship according to the Scriptures; and for that purpose to gather and diffuse information, to publish documents, to use the press, to cause public addresses to be made and to use other means as shall be expedient and proper to the end that the blessings of the Lord's ay shall be secured for all people."

II. The work of our Committee on State and National Affairs is reflected in a pamphlet entitled "Sunday in the '60's." It is available upon request and is as follows:

From the time of our founding fathers to the present, Sunday has been a day of special significance in America. The great majority of the early colonists came with a background which held to the recognition of Sunday as a day of rest and worship.

In the beginning this recognition came from a religious motivation. Later the value of one day out of seven for rest was so apparent that, religious scruples aside, the nation came to regard Sunday as a day when employers and employees alike could devote this day to something other than their usual vocation.

In the 1880's the Supreme Court said, "Laws setting aside Sunday as a day of rest are not upheld for any right of the government to legislate for the promotion of religious observance, but from its right to protect all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws have always been deemed beneficent and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops and in the heated rooms in our cities, and their validity has been sustained by the highest courts of the states." This attitude on the part of the Supreme Court reflected the general attitude of the people as a whole throughout the nation.

Generally speaking this is still true. In certain sections, however, the "traditional Sunday" is in many instances a thing of the past. With the increasing urbanization of our society, the mechanization of our culture, and the decrease in religious motivation, we see a significant change taking place in America's stance and practice concerning Sunday and its observance.

However, the basic value of one day out of seven set aside for renewal and rehabilitation of the individual is still recognized by the Supreme Court. It has reaffirmed the position taken by the Court in the 1880's when it recently declared, "in the light of the evolution of our Sunday-closing laws through the centuries, and of their more or less recent emphasis upon secular considerations, it is not difficult to discern that as presently written and administered, most of them, at least, are of a secular rather than a religious character, and presently they bear no relationship to establishment of religion as those words are used in the Constitution of the United States.

Although the church does not need law to support it or to encourage attendance at its services, the church does believe in laws that protect people that they might have a day for rest and worship. Freedom of worship does have its limitations if a man is not free to worship!

It is of pointed interest, therefore, for the church to be aware of the widespread activity among the states in regard to Sunday legislation. Nineteen State Legislatures and the District of Columbia have been active recently in this field.

Early this spring the Supreme Court of Georgia upheld the State's Sunday-closing law, which is reinforced by adequate penalties for violations.

Texas amended its "Saturday or Sunday" law to close the gap created by those who engaged in seven-day-a-week retailing.

Maine, which defeated by referendum Sunday liquor laws, has had bills introduced that would try again for Sunday sales.

Idaho also rejected two Sunday liquor bills.

Vermont and North Dakota have both enacted stronger Sunday laws this year.

Minnesota has a new law prohibiting certain activities on Sunday and certain holidays. The law includes the "Fair Sabbath" concept. Interestingly enough one large retailer predicted that his stores would make up most of the 15% volume formerly handled on Sunday on other days.

Some proposed bills on Sunday laws have been before the Maryland Legislature.

New York added to the exempt list for Sunday sales the item of "books" but the Governor vetoed a Sunday car-wash bill.

Pennsylvania lawmakers are considering an amendment to their Sunday law that would add a clause creating a so-called "Fair Sabbath" bill.

Wisconsin, Indiana, and Delaware have before their legislatures proposed Sunday laws to curtail unessential Sunday business. In 1964 West Virginia passed similar legislation based on the concept of the "county by county" referendum.

The South Dakota Legislature defeated a Sunday measure to curtail unnecessary Sunday business but in 1965 Missouri adopted a similar law.

Florida is considering an amendment to the Sunday laws that would relate to sports events while Rhode Island recently voted to permit Sunday operation of billiard tables located in bowling alleys.

The state of Washington voted, by referendum, to repeal its Sunday statutes and is now concerned that it may have also included in this thoughtless gesture the Sunday sales of alcoholic beverages.

The District of Columbia, through its commissioners, has legalized the Sunday sale of wine and beer in grocery stores and delicatessens. The police claim that this step would curtail bootlegging, but it could also increase the work of the police.

On Capitol Hill the Monday holidays' bill (HR 1292) has been introduced which would move five national holidays to Mondays. These five holidays added to the Labor Day weekend could seriously interrupt the effective continuity of the program of Christian education in the churches.

This brief review of the facts of "Sunday legislative life" are sufficient to alert the churches of America to the realities of the situation and the effect it will have on individual, family and church life. Every person and every family needs a day each week when spiritual values can be cultivated and home ties strengthened.

The very forces which today threaten the intrinsic values of Sunday as a day of rest and renewal are in themselves the strongest arguments for the preservation of that day. It provides the needed relief for those physical, mental and spiritual ills provoked by crowded living conditions, the loss of personal identification and the failure of materialism to satisfy the deepest drives and quests of the human spirit. This, alone, should make our 20th century socially oriented church vitally and actively concerned in promoting the availability of Sunday as a day for rest and restoration. In addition, of course, is the specifically spiritual thrust which comes from the need for Christian education, fellowship, service and corporate worship. The fact that the church today enjoys Christian liberty does not mean that the church is not subject to the disciplines of God. The Commandment is still relevant and its words still need to be heeded, "Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work . . ."

Too often today the Church has been a follower rather than a leader. In many instances, throughout the nation, labor unions, chambers of commerce, and similar organizations have taken the lead toward the maintenance of Sunday as a day when individuals could be relieved of their ordinary occupations in order that they might devote themselves to times of rest and renewal.

The Lord's Day Alliance of the United States, therefore, calls on the American church, both evangelical and Catholic, to join hands in the maintenance of Sunday as the day "made for man" by a knowledgeable and beneficent God.

We are prepared to supply the Church with those educational tools by which she can train her people to honor God's Day and receive those healthy benefits which it affords. In return we look to the Church for that support which will enable us to be a more efficient and useful servant in this area of mutual concern.

Urbanized, technical America needs a day for renewal, even more than did a rural, agrarian America a century ago. To lead her to this is our joint responsibility and our joint privilege.

At the annual meeting of the board of managers in January of this year, this same committee reported as follows:

The committee on state and national affairs surveyed again the legislatures of the various states to secure information on proposed Sunday legislation making recommendations for Alliance action. Leadership needs to be aroused in Michigan, Kansas, Washington, Arizona, Colorado and Montana to secure some Sunday legislation. Church leadership was contacted in Wisconsin, Delaware and Indiana to urge support of pending Sunday legislation.

A new Alliance pamphlet "Sunday in the Sixties" grew out of the findings of the State and National Affairs Committee.

However, the legislative picture continues to change. Minnesota's new Sunday law which was signed on April 13, 1967, was declared unconstitutional in September by a municipal judge in the suburban community of Maplewood on the ground that the "philosophical thrust of the law was not religious but commercial in nature and that its commodities classification is patently arbitrary and unreasonable." The Supreme Court of Georgia declared the State's new Sunday closing law unconstitutional but Governor Lester Maddox is reported to be planning to try another version of the law. Pennsylvania's new so called "Sabbatarian Relief Law" became operative on July 23, 1967 but this past November the Pennsylvania Supreme Court upheld the State's 1961 Sunday Closing Law which permits food sales in family owned stores and those with less than nine employees. The ruling bans sales in Supermarkets.

The committee opposed a move to permit Sunday liquor sales in the nation's capitol. This was defeated by a vote of 182 to 153. We especially commended five members of the Congress who led the opposition to Sunday sales and who rightly raised the question of a lack of quorum after the Speaker of the House had declared the measure passed.

Our attention was called to the possible drafting by the U.S. Air Force of a new order to protect employees who observe a day other than Sunday. This grew out of a complaint filed by a Seventh Day Adventist mess attendant at Grand Forks Air Force Base in North Dakota who was discharged because of his refusal to work on Saturdays. We contacted both the secretary of the Air Force and Senator Sam J. Ervin, Jr., chairman of the Senate subcommittee asking that "the proposed legislation spell out the rights of those who observe Sunday as clearly as it does the rights of those who observe a Sabbath other than Sunday." We further pointed out that "It is assumed that the rights of the Sunday observer are protected, but our office from time to time receives cases which indicate that this is not always the practice." No action has been taken on this matter by either the Air Force or the Senator. The Senator will be pleased to receive any specific cases that might come to us from time to time while the Air Force indicates that no such legislation is under preparation or consideration. The state and national affairs committee believes that we must be alert to insist on the same legal rights for those who observe Sunday as may be given to those who observe another day.

The executive committee at its May meeting adopted our recommendation to study some Monday Holiday bills which had been introduced in the Congress. This became a very large task. Because this opened a new door for the Lord's Day Alliance of the United States in the Nation's Capitol and in the halls of Congress we will repeat from our September report some of the steps which were taken.

An article was prepared entitled TWO P's IN CONGRESS which was used by a number of publications. Late in July our attention was called to a public hearing on a Senate version of the Monday Holiday Bill which was scheduled for Wednesday, August 2nd. On the 27th of July the chairman went to Washington to secure copies of the Senate bill as well as House bills and also to secure for the Alliance a place on the docket of speakers opposing the bill. We were advised by the Counsel for the Senate Committee that the hearing date would be

changed. However, the next evening a telegram came from Washington indicating a change which advanced the hearing by one day to August 1st.

The committee was faced with a two-fold task. There was practically no information abroad among the churches about this legislation. The first task was one of public relations. The second task involved the preparation of materials to be presented at the hearing. In consultation with our executive director a paper of opposition was prepared for the Senate hearing on August 1st which was conducted by Senator Dirksen of Illinois. A second paper of opposition was prepared for presentation to a House committee hearing on August 16th conducted by Congressman Rogers of Colorado. Our executive director presented both of these papers in a forceful and convincing manner and was a genuine credit to the Lord's Day Alliance of the United States. Interestingly enough we were the only organization at either hearing to present any opposition.

In order to demonstrate the scope of our efforts to bring this piece of legislation to the attention of the churches we list the following:

1. On July 31st we contacted 85 denominational executive and religious education leaders of various denominations with information regarding the Monday Holiday Bills. This mailing included a copy of Mr. Bradwell's Senate committee statement.

2. 110 releases were sent to religious and secular papers for release on the day of the Senate hearing on August 1st and again on August 16th, the House committee hearing date.

3. On August 4th letters and copies of the Senate statement were sent to the members of the United States Senate, the president and vice president.

4. On August 4th letters were sent to State and local Councils of Churches in Florida, Illinois and New York regarding the Monday Holiday Bill asking for their consideration. These three states were the home states of three of the sponsors of the Monday Holiday Bills.

5. Quite a number of individual letters to church leaders including the minister of the Back to God Hour were written regarding the Bill.

6. On August 25th we sent letters and Fact Sheets on the Monday Holiday Bill to all state, councils of churches as well as local councils in Florida, Illinois and New York. Included in this mailing were all religious papers and the executives of a large number of the denominations. THE FACT SHEET included the numbers of the bills on this subject including the sponsors and also the names of individuals to whom correspondence should be addressed. We also included a summary of the arguments presented in the Alliance's opposition papers. The purpose of this communication was to set forth the facts plus the work the Alliance had done and to conclude with an appeal for individual action.

7. A letter of WHAT YOU CAN DO ABOUT IT was sent to the 10,000 names on the Alliance mailing list with specific instructions for residents of the state served by Congressmen or Senators who had introduced Monday Holiday bills.

8. There has been many indications of support which have come to our attention. A few letters of criticism have been received. We have endeavored to answer these objectively. A sermon by Dr. Frank Lawrence, the minister of the First Presbyterian Church of Orange, New Jersey found its way into the Congressional Record of November 1st. Dr. Lawrence included in his message this quote from "Eternity Magazine," one of the publications which received materials from the State and National Affairs Committee:

"The nature of holidays has changed. All of these five holidays were once patriotic celebrations but now they are being tailored for economy, business, the Almighty Dollar. Christmas is now Santa Claus; Easter is spring clothes; Memorial Day is baseball double-headers. We have chosen pleasure over patriotism and recreation over remembrance. The church had better wake

up to the fact that times have changed. Even the "faithful" are absenting themselves from the home church more and more. The proposed three day holiday bill will increase such absenteeism. Here are some questions we should be asking ourselves: What makes Sunday for Christians any different from any other day of the week? Will our Church School be conducted mid-week instead of on Sundays in order to maintain educational continuity?"

9. Support has come to us from the Christian Reformed Church's Laymen Movement and from Dr. Joel H. Nederhood who brought a radio address on Sunday, November 12th on the Back to God Hour on the subject SUNDAY: HOLY DAY OR HOLIDAY? The State and National Affairs committee made copies of this address which was sent to our list of religious periodicals. Letters were also sent to members of the Judiciary committees of both the Senate and the House setting forth the reasons given by Dr. Nederhood in opposition to the Monday Holiday bills.

WHAT IS THE STATUS OF THE MONDAY HOLIDAY BILLS? House Judiciary chairman, Emmanuel Celler says that the bill is dead for this session of Congress. The committee voted changes in the bill that would keep Fourth of July and Thanksgiving Day where they are now. It also tentatively decided that Veteran's Day should not be changed. Memorial day and Washington's birthday remained as potential candidates for change but the committee took no final action to report the bill to the floor of the House. Senator Dirksen reported to us on December 14th "that this legislation is on the calendar of the Senate Judiciary committee for consideration at its next committee meeting."

Confirmation of our position had come through the publication of the respected authentic Lou Harris Poll which appeared in the Atlanta Journal on January 1, 1968. The poll indicated that on a nation-wide basis 64% of those interviewed opposed the Monday Holiday proposals while only 31% favored it with 5% not sure. On an area basis in the East 55% opposed the plan with 41% favoring it with 4% undecided. In the South it was opposed by 77% and favored by only 18%. In the Mid-West 63% opposed and 30% favored it while in the Far West it was opposed by 64% and favored by 32%.

Your committee on State and National Affairs in the light of this grass root sampling of opinion on this issue from all over the nation has called upon the Chamber of Commerce of the United States Department of Commerce to reconsider their position of support for this movement.

We believe that the Lord's Day Alliance has been able to step into the national arena, in some respect all alone from a human point of view, and that our efforts have served the churches and the cause of the Lord's Day.

The statement of our executive director which was made before the House Judiciary committee was printed in Vol. LIII, No. 4, 4th Quarter 1967 of the LORD'S DAY LEADER. The statement which he made before the Senate Judiciary committee is available in the publication of this hearing. (page 63ff) Hence, I only call your attention to the last paragraph of his statement which summarizes our reasons for opposing the legislation. It is as follows:

"The Sabbath was made for man, for his economic, his physical and HIS SPIRITUAL GOOD. Such a bill as proposed, if adopted, would be another roadblock over and around which religious educators would have to go in the task of teaching spiritual values to a materialistically oriented society. The Church does not ask for your help in this task. She does ask that you do not hinder her in hers."

The aims of the Alliance in the field of legislation have been also stated in the LORD'S DAY LEADER, Vol. LIII, No. 2, 2nd Quarter 1967 by

the chairman of the committee in an article entitled "An Eye On the State Capitols."

"The Alliance's Committee on Legislation has begun its State by State check on bills that have been introduced in this current year dealing with Sunday legislation. We are confronted every year with a number of challenges to weaken existing laws. At the same time efforts are repeatedly made by lawmakers to strengthen Sunday legislation. We recognize the problems that are faced in State after State in this field, and though we cannot be present in every Capitol, we do endeavor to alert responsible Christian leaders to the existence of new legislation and to offer the services of the Lord's Day Alliance. We welcome inquiries from responsible leaders in every State as well as individuals who are concerned about the preservation of the Lord's Day."

Perhaps some members of the Christian Reformed Church do not appreciate the problems which would confront other denominations should we have six long weekends. Since others place much more importance on their Sunday School program than we do, they see this proposed legislation as a serious threat to their whole educational endeavor. It is anticipated that many teachers and students would be absent on the Sundays involved. There would be a sharp decline in attendance at worship services. This would affect the income of the churches. Six long weekends would mean that 10% of the Lord's Days in which the Church could bring the gospel and carry on her task in this world would be impaired each year. Thus the task of the Church would be made more difficult in our time.

But we are not without our own problems. The Labor day weekends are proof. Each year attendance in many of our churches is poorer than the year before. Do we want five more of these weekends? Our members are also influenced by the materialistic, pleasure-mad, culture in which we live. We shall not escape. Furthermore, in the CHRISTIAN LABOR HERALD appeared an article entitled, "Uniform Monday Holidays." Here one can read, "Main benefit of regularizing Monday holidays is to the general public—the better opportunity a three-day weekend provides for rest and relaxation, for travel, sports, hobbies, even do-it-yourself chores. A midweek holiday simply does not lend itself to the variety and scope of activities that can be enjoyed during a three-day weekend." What makes this article so ironical is that none of the big labor unions were represented officially in Washington to plead for this legislation. The backers are the National Chamber of Commerce and a few others who are seeking increased profits. It is hard to understand why the editors of the HERALD did not consider the spiritual and moral implications the proposed legislation would have on our country. Our prayer is that the membership of the CLA may be more discerning than those responsible for editing their organizational paper. We as members of the Lord's Day Alliance are deeply appreciative of the many members of the Christian Reformed Church who did support our actions and responded in alerting our nation to the

dangers of further undermining the work of the Church of our Lord Jesus Christ.

III. OTHER ACTIVITIES

Again this year our executive director was active in addressing many groups, churches, and denominational assemblies and committees. An effort has been made to involve more denominations and some of them have sent representatives to our meetings. There is wider interest in the work of the Alliance today than previously, and it is expected that it shall increase as the fruit of our director's labor is manifest in specific action by those contacted.

Last year I reported that the Alliance together with the Hymn Society of America was sponsoring a contest for the production of hymns on the theme of the Lord's Day. The response was greater than we hoped for. More than 350 new hymn texts were submitted. They came from many parts of the world. It was our pleasure to hear some of them sung and to sing them at our annual meeting. Some of them express the Scriptural basis for the Lord's Day in a manner which excels that of any existing hymns. The judges are still busy working on the entries and will announce the ones they deem best later this year.

Another project which has thrilled the members of the Alliance is that of the production of thirty radio spot announcements of one minute each. They are entitled "Sounds of Sunday." They are being prepared by members of the staff of the Television, Radio and Audio-Visuals Department of the Presbyterian Church, U.S. Already 700 radio stations (located in all fifty states and Puerto Rico) have agreed to use these as part of their public-service responsibility. They are to be released about May 1, 1968.

As part of the eightieth anniversary celebration of the Alliance, plans are being made for a "Consultation on the Lord's Day in Contemporary Culture." Invitations are going to be sent to all denominational bodies asking that they send representatives to this meeting which is to be held on October 7, 8 and 9 in Valley Forge, Pennsylvania. It is hoped that as a result of this meeting a modern, practical and Scriptural philosophy and strategy for the Lord's Day can be developed for the church of our day. Plans are to have several sections deal with various aspects of this problem and that these be brought together in plenary sessions from which the findings will be published. It may be that the board of the Alliance might not be in agreement with these findings. However, it is generally agreed that we should be exposed to what others are thinking and from it we may gain clearer guide lines to perform our task. We desire to maintain a biblical basis for our work. These principals, however, must be applied in a rapidly changing, complex society. Here is our challenge. We hope that the consultation may prove profitable in meeting that challenge.

Since I am chairman of the finance committee, I feel compelled to speak a few words about our finances. The entire cost of the consultation is to be raised from sources outside of our operating budget. We just do not have enough income from individuals and churches to sup-

port such a project. Last year our expenses exceeded our income by \$7,000.00. We could do more, if more funds were available and if we could afford more office personnel. We have one full time office worker. This is inadequate; but we cannot employ others at this time. We trust that the Lord will give us what we need to carry on His work as He lays it on the hearts of His people. The board again has elected your representative as chairman of the finance committee.

During the course of the year, the office of the Alliance was moved to The Interchurch Center, 475 Riverside Drive, New York, N.Y. 10027. This move has put at our disposal all of the facilities of the Center. We have been particularly helped in the printing and mailing of our publications. Our director is also in contact with other churchmen and he is more accessible to those who would desire to contact him. We have the use of conference rooms at no extra cost. We believe that this is another forward step made this year.

Synod's attention is called to the following:

1. That synod appoint one or more representatives to the consultation. (Anticipated cost, exclusive of transportation, is \$50.00 for each representative).
2. That synod again recommend the Alliance as a cause worthy of the moral and financial support of our churches.

Respectfully submitted,

H. Hoekstra

REPORT 15

THE COMMITTEE ON EDUCATION

ESTEEMED BRETHREN:

The Christian Reformed Committee on Education is pleased to present its report of activities for the year 1967. We are grateful for the blessings God has given as we continue the work of producing educational material in the area of catechism instruction and vacation Bible school. We are also grateful to the churches for the reception they have given our products. We are continuing to gain valuable experience in the preparation and publication of educational materials. We are deeply indebted to all those who send in their suggestions. On various occasions we have deliberately solicited the reaction of churches and ministers. We believe this is the only way we can effectively serve the church.

I. ADMINISTRATION AND PERSONNEL

Our work is administered by the committee composed of ten members appointed by synod. This committee meets regularly each month. The membership of the committee is well balanced, consisting of ministers, educators, and businessmen. Each member of the committee takes seriously the responsibility involved in this assignment. We have been able to work in complete harmony. Most of our work is an ongoing process. We are still working on the production of materials planned in detail when first this committee was constituted in the Grand Rapids area and are also bringing to realization the curriculum plan adopted by synod in 1952. For this reason continuity of personnel in the committee is extremely important. However, the rules of synod regarding tenure of office makes necessary the retirement of experienced members from time to time.

The committee functions through its three subcommittees: the catechism committee, the VBS committee, and the business committee. Each of these subcommittees presents proposals to the committee as a whole. And in turn the subcommittees supervise the execution of the decisions made by the larger committee. This has proven to be a most efficient means of operation and assures complete control and supervision of the productions.

Our work is brought to execution by a staff of two persons. Rev. William Vander Haak serves as our editor. To have pursued our given mandate without his diligent labors appears in retrospect decidedly inconceivable. We record here our deep appreciation for both the quality and the quantity of work he has done in fulfillment of the committee's instruction. Miss Barbara Warners serves as our office secretary and accountant. Her unique ability serves well in the multiple tasks she performs.

The synod of 1964 renewed the appointment of our editor, Rev. Vander Haak, for a term of four years. This term is now completed. We request that synod reappoint Rev. Vander Haak for a term of four years.

The personnel of the committee is as follows: Rev. M. Doornbos, president; Dr. A. Hoekema, vice president; Dr. M. Snapper, secretary; Mr. B. Woldring, treasurer; Mr. H. Baker; Rev. H. Dekker, Rev. J. Eppinga; Mr. B. Scholten; Dr. G. Spykman; Mrs. D. Van Halsema.

At the time synod convenes the terms of service of the following committee members will have expired: Rev. H. Dekker, Dr. M. Snapper, Dr. G. Spykman. The latter two have served for six consecutive years and are therefore not eligible for reappointment. The committee wishes to register its great appreciation for the dedicated service rendered by these two members. We are reluctant to see them leave this work.

To fill these three posts we submit the following nominations:

*Rev. Harold Dekker Dr. Nicholas Beversluis Mr. William Hendricks
 Rev. John Bergsma Dr. Peter Y. De Jong Mr. James P. Hoekenga
 *indicates incumbent

II. CATECHISM MATERIALS

Last year the book *My Church*, written by Rev. Richard De Ridder and Thea B. Van Halsema, was completed and introduced to the church. The reception this book was given has been most gratifying. This book was written for eighth grade students. Several churches reported that it was also being used at the high school level so that these students could benefit from a course on the church. We have also been informed that this book is used in some adult study groups. There are four sections in the book. The first deals with Scripture's teaching regarding the nature of the church. The second section contains lessons on church history in which the history of our denomination is traced back to the New Testament. The third section deals with the distinctiveness of our church as Reformed. The final section introduces the student to the many fields of endeavor conducted by the church and the church community.

The book *My Church* is specifically oriented to the Christian Reformed Church. We have, nevertheless, had several requests from churches of the Reformed Church in America for an edition that could be used in their churches. This would require the substitution of about nine newly written chapters in the book. Since many Reformed churches are using our materials and this book creates a break in a full curriculum for them, we are exploring the possibility of some working arrangement for them.

The filmstrip set *Teach Me Thy Way* has been well received by the churches and is reported to be a significant aid to teaching. We are therefore planning a set of filmstrips to cover the second and fourth sections of *My Church*. We believe this will be a significant addition to this course material.

We have also completed a set of projectuals to be used with the overhead projector for the course *That I May Know*. The overhead projector is extremely versatile and effective for classroom use. This set should significantly increase the effectiveness of this course. We are also con-

sidering overhead projector materials to supplement the compendium courses when these courses are completed.

At the close of the 1967 catechism season appraisal sheets for all our materials were sent to the churches. We received a very fine response to this survey. These responses indicate that our materials are greatly appreciated. Suggestions for improvement in some of the books were welcomed by the committee. In some cases a few changes were made in the material before it was reprinted.

The committee is concerned that the course *Steps in Faith* has been slow to be accepted by the churches. This is a course of programmed instruction. The newness of this method may be one of the reasons for the fact that it is a slow mover. The committee is therefore planning alternate course material for the sixth grade. This will be available in addition to *Steps in Faith*.

We are continuing work on the high school curriculum. Due to some unforeseen delays, material is not yet available at this grade level. The committee is fully aware of the great urgency in completing these courses and regrets that none of it will be available for the 1968-69 catechism season.

It is becoming increasingly evident to us that it is difficult to find competent writers who have available time to devote to writing. We encountered no great difficulty in the first phase of our program (grades 3-8); however, in the second phase (high school level) the work takes on greater proportions and more time is needed to complete manuscripts.

III. CATECHISM CONFERENCES

Our editor has been conducting several catechism conferences in various areas of the denomination. These conferences have been reported to be very valuable for the churches and are also extremely valuable for our committee. We are able to obtain firsthand information from the churches regarding the effectiveness of the catechism courses. More of these conferences are contemplated so that all of the major areas of our church may be visited.

The first of these tours was conducted due to an invitation received from the First Christian Reformed Church of Sioux Center, Iowa. Three other conferences were held en route. In some of the areas the Reformed Church was represented as well as our Christian Reformed churches. Other tours are at present being planned for the east and west. Through closely scheduled conferences it is possible for our editor to visit several areas in a brief period of time. One of the fringe benefits of these conferences is the opportunity to reemphasize to representatives of the churches the extreme importance of catechism instruction.

IV. MATERIAL FOR ADULT CONVERTS

The Committee on Education reported to the synod of 1967 that a contest had been conducted for study material for adult converts. The need for this material was frequently expressed by representatives of the churches and the Christian Reformed Board of Home Missions presented an expressed desire for such materials. As a result of this contest two manuscripts were accepted. These manuscripts are in the final stages of

production, and we expect to have them in print by the time that synod is in session.

One of the prizes was awarded to the Rev. Roger Van Harn. This work is judged by the committee to be very acceptable for instruction of the convert with average or above average reading ability. It should prove to be very useful on the university campus, in use with college students, and with adults who have had some form of higher education.

The other prize was awarded to the Rev. Alfred E. Mulder. This book is eminently suited for instruction of the convert with average and below average reading ability. It communicates in simple and popular form the basic tenets of the Christian faith. We trust that these two books will satisfy a long-felt need in our churches.

V. VACATION BIBLE SCHOOL MATERIALS

The sale of VBS materials produced by your committee increases year by year. This is evidence that we are learning to produce materials that suit the desires of those engaged in this work. This has been our most difficult area. It is a highly competitive field and frequently materials are judged by the crafts that accompany the lessons rather than the scriptural soundness of the lesson materials.

The VBS course materials for 1969 are presently being written. The course, the fourth in our series, will deal with stories from the book of Acts under the title *Never Alone*. The lesson selections indicate that this will be an interesting and exciting course.

The committee has been aware for some time that our VBS courses would be improved by adding a fifth department. We plan to have material for five departments in this new course. Existing course materials will be revised to incorporate the fifth department. Five departments are basically necessary because the present Primary Department (grades 1-3) covers students with too great a range of ability. The five departments will be as follows: Beginner, students of preschool age; Primary, grades one and two; Intermediate, grades three and four; Junior, grades five and six; and Junior High, grades seven to nine.

Many churches have requested material for a continuing Bible school. In response to a request from the Christian Reformed Board of Home Missions and with the cooperation of their Evangelism Department, we are presently producing materials for a twenty-six week continuing Bible school. This material will be geared to students in grades one to four, and will include teachers' manuals and visual aids.

VI. REVISION OF THE COMPENDIUM

The synod of 1967 instructed the Committee on Education as follows:

"That synod request the Committee on Education to draft a new version of the Compendium and that this committee address itself especially to producing a version that can be memorized more easily and a version that follows the Heidelberg Catechism more closely.

Grounds:

- a. The results of the questionnaire of the Committee on Education indicate a desire for a new translation.

- b. A new version of the Compendium could reflect a more consistent use of the personal language and application of the Heidelberg Catechism." (Acts of Synod 1967, Article 80, III, B, 3, pages 49 and 50)

The committee has studied this assignment and considers that it would be premature to begin work on a new Compendium at this time. This conclusion is reached in the light of the synodical assignment to a special committee to study a possible new translation of the Heidelberg Catechism. (See Acts of Synod 1967, page 49.) If a new translation is adopted, this version would be used in the catechism classroom as well as in the pulpit and a Compendium should be based upon the text of the catechism in use. This is especially true since the mandate reads: "That synod request the Committee on Education to draft a new version . . . that follows the Heidelberg Catechism more closely," and "a new version of the Compendium could reflect a more consistent use of the personal language and application of the Heidelberg Catechism." We interpret this to mean that, in as much as possible, the wording of the Heidelberg Catechism be used in the proposed Compendium.

We wish to inform synod that as soon as a decision is reached regarding a possible new translation of the Heidelberg Catechism, we will proceed to the fulfilling of this mandate.

VII. PRINCIPLES GOVERNING THE PRODUCTION OF CATECHETICAL MATERIALS

The following mandate was given to your committee by the synod of 1967:

"That synod instruct the Committee on Education to present a statement of principles governing the production of catechetical materials to the synod of 1968 for adoption.

Grounds:

1. Such a statement of principles, if not now available, would be of benefit to the Committee on Education.
2. Such a statement of principles would assure the churches that catechism materials are produced under certain Biblical and pedagogical guidelines." (Acts of Synod 1967, Article 8, III, B, 5, c - p. 50)

B. Past Statements

The Committee on Education was reconstituted by synod of 1960 moving its location from the East to the Grand Rapids area. The first two years of committee activity were concerned with hammering out the essential ideas for curriculum materials. This initial project consisted basically of two tasks. First, your committee defined the central confessional concepts which would form the core of the catechism curriculum during the pre-high school years as groundwork for the subsequent study of the Heidelberg Catechism itself and its Compendium. Secondly, your committee broke down these confessional concepts into their component parts in accordance with sound principles of pedagogical development, thus laying the foundations for graded catechetical instruction during

grades 3-7. The results of this study are reflected in a prospectus for catechism materials for the elementary grades. This prospectus was drafted mainly to guide the writers of the various courses. Next followed the extensive task of outlining the contents of each lesson in each of the courses. A complete set of lesson outlines following the basic curriculum plan approved by synod was submitted to all writers.

Copies of the Prospectus and the Curriculum Outline have been mailed to all our churches within the past two years. Copies of these materials are available to synod.

C. Present Statement

The committee has learned a great deal in the process of executing the task assigned by synod. We are ready to state once more the basic Biblical and pedagogical principles which we believe should direct the production of catechetical materials. While these principles have not previously been stated in this form, they have controlled our thinking and, we believe, are reflected in the materials produced to date.

We consider catechesis to be the church's official educational ministry to the young members of the congregation. In it we seek to introduce the student to the faith and life of the church. Its immediate objective is to guide the development of the immature church member to mature and active membership in the church.

THE WORD OF GOD

The content of the catechetical curriculum and its pedagogical implementation must be governed by the Word of God. The relevant norms are not spelled out in concrete texts but are imbedded in the general teaching of Scripture regarding the nature and task of the church, the nature and need of man, the necessity and nature of redemption, the demands and characteristics of the redeemed life, and the like.

Since saving faith is decisive for salvation, the church must be deeply concerned to stimulate and inform the developing faith of the catechumen. As such the church must seek to impart Scripture's teaching of the whole program of God's redemption and to apply this to the catechumen with all its implications as to repentance, acceptance of God's promises, and dedication of life to God.

The Word of God is the very basis, center, and norm of catechetical instruction. In catechism we are called to bring the dynamic recreating power of the Word to bear upon the lives of young members of the church. The central biblical motifs of creation—fall—redemption must permeate the entire curriculum. Young Christians must be led into a growing understanding of such primary biblical truths as conversion, calling, covenant, church, and kingdom.

Conclusion: The Word of God is the very basis, center, and norm of catechetical instruction.

ECCLESIASTICAL NURTURE

Since catechism is a specifically ecclesiastical form of instruction, it must be in harmony with and expressive of the divinely ordained author-

ity and calling of the church. As such, catechetical instruction must embrace a range of educational concerns no broader than and no narrower than the rightful sphere of sovereignty which is entrusted to the church. From this perspective catechism is recognized, on the one hand, as a form of Christian nurture with a universal scope, since the Word of God sheds its light upon every situation, experience, and activity in life. Accordingly, catechesis must unfold the "full counsel of God" in an educational way. On the other hand, catechesis must approach this full scope of Christian living with a specific emphasis which reflects the unique faith-perspective of the church's message. After all, the church cannot be all things to all men in the Christian community. It has a limited sphere of activity, and this must be evident in its educational ministry too. All Christian nurture does have certain similar features. However, in the teaching-learning process in catechism Christian nurture gets a specifically *ecclesiastical* focus.

Conclusion: Since catechism is a specifically ecclesiastical form of instruction, it must be in harmony with and expressive of the divinely ordained authority and calling of the church.

CONFESSONAL AND CONFESSING

We must recognize the church both as a *confessional* (creedal) community and as a *confessing* community. This confessional character of the church requires that throughout the years of catechism there be a large measure of firsthand introduction to the message of Scripture as a basis for the creeds of the church. However, the creeds too must be dealt with as meaningful formulations of the truth of Scripture. Throughout the curriculum we must teach "sound doctrine" to enrich faith-knowledge and elicit faith-response in the lives of our young members, "teaching every man in all wisdom, that we may present every man perfect [mature, RSV] in Christ" (Col. 1:28). "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ . . ." (Eph. 4:11-15).

The catechetical program must also be designed with a view to the *confessing* character of the church. The curriculum, by means of graded studies, must seek to lead young members of the church to a meaningful confession into faith and an effective translation of this confession into life. Accordingly our synodically established ten-year curriculum for catechism is calculated to guide them toward a wholehearted public profession of faith before God, the church, and the world. The church has a right to insist that such a profession of faith be well-informed by Scripture and the creeds. This demands a deepseated educational interest, covenantal concern, strong religious motivation, and sound pedagogical programs, methods, and curricula.

In catechism we seek to inculcate a living, religiously whole, experiential, practical knowledge of the Christian faith, rooted in the Word of God and appealing to the heart, "for out of it are the issues of life" (Proverbs 4:23). Accordingly catechetical instruction must relate to the faith-experience of the catechumens. This determines the catechetical method and requires the personal involvement of both the catechete and the catechumen. We cannot teach a person to believe. Essentially, faith cannot be taught, for it is a gift of God. Yet, we can teach the catechumen what he ought to believe and how he ought to practice his belief. Good catechetical instruction will bring a personal confrontation with Christ and His claims requiring decision and response. It presents faith-knowledge both as an act of faith and as articles of faith.

Catechesis requires a situation for thoughtful reflection upon the Christian faith with a view to informing, directing and activating the faith-life of the young members of the church. It is systematic instruction without being formal scholarship. It involves thinking and analysis without academic pretensions. It may not be turned into a course in systematic theology. Catechesis must be faith-oriented, practical and experiential, and geared to the age-level, maturity, and capacity of the catechumens. Therefore, every teaching-learning method which is serviceable and genuinely subservient to the church's calling must be utilized.

Catechism instruction does not end only in a saving faith no more than saving faith is an end in itself. Faith must issue into God-centered living. The catechumen must be challenged constantly to dedicate his life to God vocationally and in every other way. "For the grace of God hath appeared bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2:11-14). "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:14-17).

Conclusions: Because the church is a confessional (i.e., creedal) community, the catechetical program must be oriented to and governed by the confessions of the church.

Because the church is a confessing community, the curriculum materials and the pedagogical methods employed in the catechetical program aim to lead young members of the church, step by step, to a believing response to the gospel, a meaningful confession of Christ, and an effective translation of this confession into God-centered living and witness in the world.

SPIRITUAL AND ECCLESIASTICAL MATURITY

The aim of catechetical instruction is also to bring young Christians to spiritual and ecclesiastical maturity, so that they may share fully and responsibly in the life and work of the church. Therefore, it should introduce them to the history, worship, organization, government, pastoral care, fellowship, service, and mission of the church. Young members, when they come to "years of understanding," should know to what they are committing themselves in making public profession of faith, so that they may do so consciously, deliberately, and with discretion. Only against the background of thorough catechetical instruction can they really know what it means that all the privileges and responsibilities of full communion with the people of God are theirs.

Conclusion: Catechism instruction aims to bring young Christians to spiritual and ecclesiastical maturity, so that they may share fully and serve fruitfully in the life and work of the church.

D. Summary Statements Submitted for Adoption by Synod

Principles Governing the Production of Catechetical Materials:

1. The Word of God is the very basis, center, and norm of catechetical instruction.

2. Since catechism is a specifically ecclesiastical form of instruction, it must be in harmony with and expressive of the divinely ordained authority and calling of the church.

3. Because the church is a confessional (i.e., creedal) community, the catechetical program must be oriented to and governed by the confessions of the church.

4. Because the church is a confessing community, the curriculum materials and the pedagogical methods employed in the catechetical program aim to lead young members of the church, step by step, to a believing response to the gospel, a meaningful confession of Christ, and an effective translation of this confession into God-centered living and witness in the world.

5. Catechism instruction aims to bring young Christians to spiritual and ecclesiastical maturity, so that they may share fully and serve fruitfully in the life and work of the church.

VIII. MERGER OF THE SUNDAY SCHOOL COMMITTEE AND THE COMMITTEE ON EDUCATION

Synod's action regarding the merger of these two educational agencies may have great bearing on parts of our report, notably administration and personnel and budget request. We are presenting our report apart from a consideration of a possible merger.

In a supplementary report to synod we will present our reactions to the proposals of the study committee.

IX. FINANCIAL REPORT

The synod of 1966 approved funds in the amount of \$41,136 to be raised by a synodical quota of 75¢ per family, these funds to be used by the committee to help meet its current expenses for the year 1967. The

Committee on Education herewith submits its audited financial report for the year 1967.

February 15, 1968

Committee on Education
of the Christian Reformed Church,
Grand Rapids, Michigan

We have examined the balance sheet of the Committee on Education of the Christian Reformed Church, Grand Rapids, Michigan as of December 31, 1967 and the statement of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying balance sheet and statement of changes in funds equity present fairly the financial position of the Committee on Education of the Christian Reformed Church at December 31, 1967, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Den Braber, Helmholtz & Lyzenga
Certified Public Accountants.

**COMMITTEE ON EDUCATION OF THE
CHRISTIAN REFORMED CHURCH
BALANCE SHEET**

December 31, 1967

Assets		
Current		
Cash		\$17,982.11
Accounts receivable		2,533.12
Contract receivable		35.00
Inventories - at cost:		
Catechism materials	\$21,834.15	
Vacation Bible School materials	39,056.59	
Filmstrips	3,366.26	64,257.00
Accrued interest receivable		100.00
Total Current		\$84,907.23
Fixed		
Office and warehouse equipment - at cost	\$ 6,692.92	
Less allowance for depreciation	934.26	5,758.66
Total Assets		\$90,665.89

LIABILITIES AND FUND EQUITY

Current		
Accounts payable:		
Trade	\$ 1,301.04	
Taxes withheld from employees	261.51	\$ 1,562.55
Accrued pension		77.10
Total Current Liabilities		\$ 1,639.65
Fund Equity		
Balance - December 31, 1967		89,026.24
Total Liabilities and Fund Equity		\$90,665.89

STATEMENT OF CHANGES IN FUND EQUITY

Year ended December 31, 1967

Balance - January 1, 1967		\$ 53,433.62
Additions		
Sales	\$75,598.40	
Quota receipts	39,227.72	
Interest earned	333.39	115,159.51
Total Available		<u>\$168,593.13</u>
Deductions		
Material costs	\$43,509.12	
Salaries and outside services	14,770.28	
Rent	5,235.68	
Contract writers	4,284.20	
Postage and freight	3,572.60	
Warehouse and shipping expense	1,940.74	
Office supplies	1,164.80	
Advertising and promotion	987.25	
Telephone	712.61	
Miscellaneous	684.50	
Insurance	559.03	
Travel and committee expense	550.24	
Depreciation	544.50	
Reference materials	391.65	
Artists and layout expense	275.00	
Proofreading expense	222.25	
Payroll taxes	162.44	79,566.89
Balance - December 31, 1967		<u>\$ 89,026.24</u>

X. BUDGET MATTERS

We are happy to report to synod that we are now in a financial position to state that there will be no need for a quota request for 1969. We are deeply grateful for the financial support given by synod during the difficult years of beginning. In addition to becoming self-supporting we have also been able to reduce prices on some of our vacation Bible school materials and the filmstrips in our catechism program.

XI. MATTERS REQUIRING THE ACTION OF SYNOD

In conclusion, kindly note the following recommendations by your committee which await the action of synod:

1. That synod recognize Rev. Wm. Vander Haak and Mr. Bert Woltring as spokesmen for the Committee on Education and that they be granted speaking privileges on matters pertaining to the work of the committee;
2. That Rev. William Vander Haak be reappointed as editor for the Committee on Education for a term of four years;
3. That synod elect three persons from the nominations as presented to fill the expired terms of service on the committee;
4. That synod take note of the fact that the mandate to produce a new version of the Compendium will be fulfilled after synod has reached decision regarding the possible adoption of a new translation of the Heidelberg Catechism;

5. That synod consider the adoption of the following principles to govern the production of catechism materials:

a. The Word of God is the very basis, center, and norm of catechetical instruction.

b. Since catechism is a specifically ecclesiastical form of instruction, it must be in harmony with and expressive of the divinely ordained authority and calling of the church.

c. Because the church is a confessional (i.e., creedal) community, the catechetical program must be oriented to and governed by the confessions of the church.

d. Because the church is a confessing community, the curriculum materials and the pedagogical methods employed in the catechetical program aim to lead young members of the church, step by step, to a believing response to the gospel, a meaningful confession of Christ, and an effective translation of this confession into God-centered living and witness in the world.

e. Catechism instruction aims to bring young Christians to spiritual and ecclesiastical maturity, so that they may share fully and serve fruitfully in the life and work of the church.

The Committee on Education

Respectfully submitted,

M. Doornbos, president
A. Hoekema, vice-president
M. Snapper, secretary
B. Woldring, treasurer
H. Baker
H. Dekker
J. Eppinga
B. Scholten
G. Spykman
T. Van Halsema

REPORT 16

MINISTERS' PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

The board of the Ministers' Pension and Relief Administration presents to you the following report.

Part I

Personnel and Organization

The board is composed of the Rev. Wm. Van Rees, pres.; Rev. John Guichelaar, vice-pres.; Rev. M. Arnoys, sec'y; Mr. K. Bergsma, ass't. sec'y; Mr. Wilbert J. Venema, treas.; Mr. Alden Waiters, ass't. sec'y; and Mr. J. Harkema. The latter is serving out the one year term of Mr. Harry Meyer who during the course of 1967, left for Nigeria, to work as accountant for the Foreign Mission Board.

The alternate members of the board are the Rev. Marvin Vanderwerp, Rev. N. Veltman, Rev. T. Yff; and Mssrs. K. Baker, M. Langeland, and J. Petersen. The first three-years terms of the Rev. Wm. Van Rees, and of Rev. M. Arnoys expire this synod, and also the one-year term of Mr. J. Harkema. All three of these brethren are eligible for re-election.

The board presents the following nomination.

(Three to be elected for a term of three years)

Rev. Wm. Van Rees (Incumbent) — Rev. M. Zylstra

Rev. M. Arnoys (Incumbent) — Rev. P. Vermaire

Mr. J. Harkema (Incumbent) — Mr. J. Ritsema

(For alternate member — one to be elected)

Mr. J. Doezema — Mr. M. Johnson

The board has delegated both the secretary and treasurer to represent our board at synod.

Part II

Pensioners

During the course of this year the Pension Fund took care of 116 emeriti ministers and 94 widows. This year five retired from the active ministry. Since several ministers and widows died, as of March 11, 1968, the Fund will take care of 120 emeriti ministers and 85 widows during the coming year.

God removed by death the following pensioners: Rev. J. Griffioen, July 9, 1967; Rev. R. Posthumus, August 8, 1967; Rev. Peter Van Dyk, August 20, 1967; Rev. Jacob Bolt, November 4, 1967; Rev. F. Doezema, November 21, 1967; Rev. B. Spalink, December 11, 1967; Rev. M. Monsma, January 13, 1968; Rev. E. Boeve, March 2, 1968.

The following widows died during the past year: Mrs. J. H. Geerlings,

Mrs. J. Ghysels, Mrs. S. Gerritsma, Mrs. H. J. Triezenberg, Mrs. E. Hofmeyer, Mrs. Ralph Bolt, Mrs. Hattie Brink, Mrs. Wm. Bajema, and Mrs. Jacob Mulder.

Your committee received the following approved emeritations of ministers, subject to the approval of the 1968 synod.

1. The Rev. Marvin Vanderwerp by Classis Muskegon on September 21, 1967. *Ground:* Retirement age. Emeritation to take effect November 1, 1967.

2. The Rev. August De Berdt by Classis Florida on September 27, 1967. *Ground:* Health reasons. Is not to engage in ministerial functions. Emeritation to take effect October 1, 1967.

3. The Rev. Floris Van Der Stoep by Classis Zeeland on January 17, 1968. *Ground:* Retirement age. Emeritation to take effect June 30, 1968.

4. The Rev. Nicholas Beute by Classis Alberta North on January 23, 1968. *Ground:* Retirement age. Emeritation effective March 1, 1968.

5. The Rev. C. Van Schouwen by Classis Sioux Center on February 27, 1968. *Ground:* Retirement age. Emeritation effective June 1, 1968.

6. The Rev. John D. De Jong by Classis Pacific Northwest, effective June 1, 1968. *Ground:* Retirement age.

7. The Rev. John Roorda by Classis Pacific Northwest, effective October 31, 1968. *Ground:* Retirement age.

We hereby request synod to take the proper action in re these matters.

Part III

Information

1. Your committee wishes to inform the synod of 1968 that on January 1, 1968 our Fund had to deal with an \$80,308.33 deficit of unpaid quotas for the year 1967. And on March 11, 1968 only \$37,610.03 had come in, so that leaves us on March 1, 1968 with an unpaid balance of quotas for the year 1967 of \$42,698.30.

If synod so desire we can furnish the names of classes and consistories who are responsible for this unpaid balance. We are corresponding with these consistories and classes, but we now ask synod, what more can we do? That we must have a 100% cooperation of all, is the question of the hour.

2. Again this year, as before, we receive from $\frac{1}{3}$ to $\frac{1}{2}$ of the salary blanks the first of March and during March. We as committee face the dilemma that we cannot compute the average salary by the middle of March, when the salary checks are sent out to the emeriti ministers and widows.

3. We as committee are placed before much unnecessary correspondence, during the year, and that because the rules of our Fund are not followed. In 1966 several deducted the \$400 auto expense, yet it did not start until January 1, 1967. All budget matters of synod start with the next new year.

Then too several *ministers forget the rule, that the church treasurer should quarterly send in the 3½% he has deducted from the pastor's*

salary together with the quota of the congregation. So that the committee receives the full amount of both, every three months.

4. Your committee wishes to point out the fact that of the class of 1967, 19 have not joined up as members of the Fund. And this has been the case also with previous graduating classes. This means that these are not covered by the pension provisions of our fund.

**Part IV
Our Request**

1. The MPAR committee having carefully studied the needs of our Fund, hereby requests synod for a quota of \$13.00 per family for the year 1969.

2. We also request synod to put the Relief Fund on the list for one or more offerings a year.

Humbly submitted,

Rev. M. Arnoys, secretary

**MINISTERS' PENSION FUND
Financial Report**

Statement of Fund Condition

Reflecting Operation for Period February 1, 1967—January 31, 1968

	Pension	Relief	Total
Balance February 1, 1967	\$197,124.26	\$52,730.74	\$249,855.00
Net increase	58,444.51	(114.13)	58,330.38
Balance, January 31, 1968	\$255,568.77	\$52,616.61	\$308,185.38
Fund balances consist of:			
Commercial accounts	\$ 13,572.29	\$ 2,894.73	\$ 16,467.02
U.S. Treasury Bills	99,174.88		99,174.88
Certificates of deposit	30,000.00	7,000.00	37,000.00
Savings accounts	29,321.60		29,321.60
Government securities	83,500.00	42,721.88	126,221.88
Totals	\$255,568.77	\$52,616.61	\$308,185.38

**Schedule of Operations
Twelve Months Ended January 31, 1968**

Receipts:			
Quota payments	\$536,138.31		\$536,138.31
Ministers contributions	170,796.69		170,796.69
Interest	6,269.59	950.15	7,219.74
Donations	1,542.34	842.94	2,385.28
Total receipts	\$714,746.93	\$ 1,793.09	\$716,540.02
Disbursements:			
Payments to ministers	\$392,708.31	\$ 1,671.67	\$394,379.98
Payments to widows and orphans	247,012.86	235.55	247,248.41
Cost of Canadian exchange	9,348.89		9,348.89
Clerical and office expense	3,507.14		3,507.14
Moving expense	1,243.04		1,243.04
Miscellaneous	883.38		883.38
Salary of secretary	500.00		500.00
Salary of treasurer	500.00		500.00
Professional fees	335.70		335.70
Travel expense	263.10		263.10
Total disbursements	\$656,302.42	\$ 1,907.22	\$658,209.64
Net increase	\$ 58,444.51	(114.13)	\$ 58,330.38

PROPOSED 1969 BUDGET

Receipts	Budget	Actual	1967		1969 Proposed Budget
			Gain	Loss	
Quotas	\$570,950.00	\$536,138.31			\$753,350.00 (1)
Ministers	165,375.00	170,796.69	5,421.69		189,000.00 (2)
Interests & donations	8,000.00	7,811.93		188.07	10,000.00
Total receipts	\$744,325.00	\$714,746.93	\$ 5,421.69	\$34,999.76	\$952,350.00
Disbursements					
To ministers	\$421,875.00	\$392,708.31	\$28,166.69		\$504,000.00 (3)
To widows	264,600.00	247,012.86	17,587.14		268,000.00 (4)
Administration ..	7,000.00	5,105.94	1,894.06		10,000.00 (5)
Moving	8,000.00	1,243.04	6,756.96		10,000.00
Payments to ministers		883.38		883.38	
Canadian exchange	6,000.00	9,348.89		3,348.89	15,000.00
	\$707,475.00	\$656,302.42	\$60,826.54	\$39,232.03	\$827,000.00
Anticipated increase	36,850.00				
Actual increase ..		21,594.51			
Anticipated increase on 1968 budget					125,350.00

(1) Estimated 61,000 families at \$13.00 less 5% not paid.

(2) 750 ministers at average of 7,200.00 @ 3½%.

(3) 140 ministers at 50% average of 7,200.00.

(4) 100 widows at 40% average of \$7,200.00.

(5) To include funds for actuarial study.

FINANCIAL STATEMENT ON QUOTA PAYMENTS

Classis	Amount due on	Paid from Jan. 1
	Dec. 31, 1967	to March 11, 1968
Alberta North	\$ 3,685.25.....	0
Alberta South	1,402.35.....	0
British Columbia	11,012.76.....	\$ 7,025.22
Cadillac	50.00.....	0
California South	1,607.60.....	0
Central California	Paid in full.....	0
Chatham	5,129.00.....	0
Chicago North	1,246.57.....	0
Chicago South	168.12.....	0
Eastern Canada	8,291.31.....	0
Florida	455.00.....	0
Grand Rapids East	239.53.....	0
Grand Rapids South	Paid in full.....	0
Grand Rapids West	118.00.....	0
Grandville	471.00.....	0
Hackensack	455.00.....	0
Hamilton	6,720.79.....	320.00
Holland	167.50.....	0
Hudson	1,411.65.....	1,070.00
Illiana	Paid in full.....	0
Kalamazoo	Paid in full.....	0
Lake Erie	707.50.....	0
Minnesota North	2,775.43.....	0
Minnesota South	251.05.....	0
Muskegon	Paid in full.....	0
Northcentral Iowa	3,570.00.....	3,275.75

Orange City	185.00.....	0
Pacific Northwest	13,421.75.....	13,370.25
Pella	111.97.....	0
Rocky Mountain	1,226.65.....	0
Sioux Center	7,191.77.....	6,974.31
Toronto	8,184.03.....	0
Wisconsin	590.00.....	0
Zeeland	Paid in full.....	0
Total due on January 1, 1968.....		\$80,308.33
Paid since January 1, 1968		32,035.53
Due on March 11, 1968.....		\$48,272.80

REPORT 17

FAITH, PRAYER AND TRACT LEAGUE

ESTEEMED BRETHREN:

This is my 19th and final report to you as your synodical representative of the Faith, Prayer and Tract League. In view of this fact, I should like to reflect briefly upon the growth and the evidence of God's blessings upon the efforts of the League during this period of time.

In 1949 the League sold 1,177,000 tracts and sent out 267,000 tracts for free distribution. The entire activity was a part-time effort with part-time help and a part-time manager. Board membership was primarily limited to those who had helped to originate the League. The activities were carried on in a few rooms in the home of Mr. John Bronsema, our manager. The entire effort, however, was based upon the faith that God was willing to bless those who were willing to believe His promises. The faith was never put to shame. Evidences of blessings were abundant.

The League continued to grow to the extent that in 1967 a total of 20,432,000 tracts were sent out. Tracts are now being printed in eleven foreign languages. We have 1,700 tract distributors in India with two full-time workers. The League now has 25 part-time and full-time employees with a full-time manager and an assistant manager. All of this activity is being carried on with a surprisingly low budget and an enviable efficiency.

The one essential thing which has shown little change is our presently cramped quarters. Business is still being carried on in the home of our manager. The board has, however, decided that something will have to be done to solve this problem. Efforts are being carried out to solicit funds for either the rental or purchase of larger quarters and we believe that this ideal, too, will soon be realized.

It is impossible to evaluate the influence that tract distribution has upon the heart of man and to determine what it can do to extend God's Kingdom, but letters of testimony give full assurance that God's Word does not return void.

We sincerely request that this synod will appoint a member to the board and recommend the work of the Faith, Prayer and Tract League to the churches of our denomination for their continued moral and financial support.

Fraternally,

John Keuning

**FAITH, PRAYER AND TRACT LEAGUE
FINANCIAL STATEMENT**

Balance on hand, January 1, 1967\$ 3,869.45

Receipts:

Sale of tracts\$122,330.70
 Donations 16,533.46
 Membership fees 3,507.64

Total Receipts\$142,371.80 142,371.80

Total available funds\$146,241.25

Disbursements:

Printing\$ 71,902.47
 Wages 20,950.76
 Postage 22,212.16
 Supplies 7,813.42
 Advertising 4,690.04
 Rent 1,380.00
 Artist's fees 1,023.75
 Social Security Tax 1,077.03
 Miscellaneous 2,309.14
 Michigan Sales Tax 227.54
 Board meetings 471.40
 Insurance 382.12
 Financial charges 912.97
 Indian Branch expense 5,443.64
 Spain Branch expense 623.00
 Ceylon Branch expense 764.60

Total Disbursements\$142,184.04 142,184.04

Balance on hand, December 31, 1967\$ 4,057.21

Tracts sold, 1967 14,438,978

Tracts free, 1967 5,994,002

Total sent out, 1967 20,432,980

Tracts printed, 1967 20,901,000

Previously printed146,896,250

Total (1922-1967)167,797,250

To the Faith, Prayer and Tract League
 Grand Rapids, Michigan

Gentlemen:

I have examined the books and records of the Faith, Prayer and Tract League, kept by J. S. Brondsema.

In my opinion, the attached statement of Cash Receipts and Disbursements presents fairly the cash transactions of the League.

Respectfully submitted,

Peter B. Vander Meer, CPA

REPORT 18

THE EVANGELICAL LITERATURE LEAGUE (T.E.L.L.)

ESTEEMED BRETHREN:

To the average man who passes by the building at 941 Wealthy St. SE in Grand Rapids, the sign bearing the words "The Evangelical Literature League" means very little. For others, however, it has increasing significance for TELL is rapidly becoming better known among the members of the Christian Reformed Church and the Reformed Church in America.

TELL was started in May, 1961, out of the vision of laymen of the Reformed and Christian Reformed churches, who uncompromisingly stand for the proclamation of the Reformed faith in Spanish-speaking countries, through the printed page. TELL is not just another publishing house. TELL does not aim to sell books at a profit nor to duplicate what other Christian publishers produce. Rather, TELL seeks to provide Christian literature which is in harmony with our confessional standards, distributing this literature free or at subsidized prices, making it possible for the people of Latin America to have such literature, find the answer to their spiritual needs, and turn to Jesus Christ.

During 1967 over two million tracts were distributed free to missionaries and other individuals. Over 22,000 books were distributed. (A complete listing of current titles is available upon request.) More important than figures, however, is the fact that through these efforts TELL has been instrumental in presenting a Reformed witness through the printed page to many thousands of homes in countries where the truth of the Gospel is often distorted by various groups. Every day letters come to our office from Spanish-speaking people in various parts of the world: from servicemen, prisoners, people in remote areas as well as those in large cities. In an effort to be of greater service, our board is in contact with Christian Reformed missionaries in Mexico as well as the Back to God Hour with the objective of providing more effective assistance and literature in their Spanish literature ministries.

Regarding the matter of identity, there is continuing need for clarification in the minds of our people. Historically, there has been a close relationship between TELL and C.L.I.E., a publishing organization in Spain identified with the Vila family. However, after long and careful reappraisal, the TELL board came to the conclusion that it should sever its affiliation with C.L.I.E. One year ago we reported that our former Director, Mr. David Vila, had resigned from TELL. This change in relationship was also published in *The Banner*. Subsequent developments indicated there was still confusion in the minds of many of our people. Much time has been spent on this and related matters, including various contacts with the Stated Clerk and the standing Advisory

Budget Committee. With the hope of preventing further misunderstanding permit me as your representative on the board of TELL to state very clearly that there is *no connection whatsoever* between TELL and C.L.I.E., its representatives, or any solicitation which has been made within the denomination under the name of "Stamps for Literature."

The Board of Directors of TELL is fully aware of the fact that the fields of Latin America are "white unto harvest" and has set a goal for 1968 of printing and distributing three million tracts besides the normal, and hopefully increased, distribution of books. For the achievement of this goal we rest upon God and with His blessing we will reach that goal. TELL is grateful for the prayerful and financial support it is receiving from our people and churches. We humbly request that TELL be approved for the continued support of our churches. (A copy of our audited financial report has been submitted to the standing Advisory Budget Committee for their evaluation and recommendation.)

Respectfully submitted,

David W. Bosscher, Synodical Representative

REPORT 19

DENOMINATIONAL SEAL

The 1967 synod appointed the undersigned to present recommendations for a Denominational Seal.

During the past year, we have consulted on this mandate and are prepared to present a symbol to the 1968 synod.

The symbol that we are proposing is suitable for official use, publicity, stationery, and many other uses which may be envisioned by Christian Reformed people, congregations, and agencies.

Respectfully yours,

Dick L. Van Halsema, Chairman
William Doezema
David Vander Veen

REPORT 20

DENOMINATIONAL HISTORICAL COMMITTEE

The Denominational Historical Committee continues to serve the Church according to the mandate synod originally gave it, namely, "to gather and preserve books and documents of historical value pertaining to the history of our Church and the Church from which we originated, and to religion in general, . . ." (*Acts of Synod*, 1934).

The Historical Committee is also convinced of the continuing importance of this work in a church which honors and cherishes its heritage and history. It is, therefore, a matter of some concern to the committee that the church's agencies have not always complied with synodical decisions by submitting "all official minutes, files, letters, etc." to the archives of the Christian Reformed Church (*Acts of Synod*, 1952) located in Heritage Hall in the Library of Calvin College and Seminary (*Acts of Synod*, 1962). The Denominational Historical Committee is presently reminding the various denominational agencies of these synodical decisions and inviting them to share with us in our concern for the careful preservation and cataloging of these records which are of historical value and which must be regarded as the property of the Christian Reformed Church.

Under the auspices and supervision of the Denominational Historical Committee an attempt is presently being made to microfilm the official records of all the churches and classes of the Christian Reformed Church. Of the 629 churches listed in the Yearbook 322 have approved having their minutes microfilmed. Of the 322 churches the minutes of 210 have now been microfilmed; 112 still remain to be done. Unfortunately, 97 of our churches have exercised their prerogative, declining to have their minutes filmed, and 210 have not responded. The committee is presently preparing follow-up letters to those churches which have not responded. All 36 classes have approved the microfilming of their minutes. To date the filming has been completed in 32.

Some of these classes are continuing to assist in this work by sending their minutes after each meeting of classis. Arrangements are being made to film the minutes of the remaining four classes as soon as possible.

It is the opinion of the Denominational Historical Committee that this work is in the best interests both of the churches themselves and of our denomination. None of our church properties are immune to high winds, fires and floods; and unfortunately in the past, records of historical value have been lost through such natural disasters. Then, too, if records are not properly cared for and carefully preserved, they gradually fade out and deteriorate. For these reasons the committee urges the cooperation of the churches and continued financial support from synod.

Last year synod allocated \$10,000 to help finance this program. To date \$4,751.79 has been spent. \$3,058.95 has been expended for micro-filming and \$1,692.84 paid to Mr. E. R. Post in order to reimburse him for expenses incurred in collecting and returning the materials. This leaves a balance of \$5,248.21 as of March 1, 1968, which marks the mid-point of the fiscal year 1967-68. There will be little or no funds remaining at the end of August, since Mr. Post is contemplating trips at least as far west as Denver and into mid-Canada later this spring. The Historical Committee feels that the same \$10,000 allotment ought to again be made by synod for next year. A more precise budget request and supporting financial information will be made available to the standing Advisory Budget Committee.

The Historical Committee is concerned to honor the requests of all contributors to our historical collection regarding access to materials which are by their very nature confidential. For this reason the committee which is responsible for supervising the collecting, preservation, and cataloging of all materials of a churchly nature insists that synodical stipulations governing the access to and use of these documents be in accordance with previous synodical rules and regulations (*Acts of Synod*, 1952). The committee has also been informed by the denominational Archivist that the microfilms are "in cabinets, in Heritage Hall vaults, and under strict supervision as to care and restricted use." Also, restrictions placed by private donors on the use of confidential materials are being honored.

Finally, the Denominational Historical Committee wishes to call the Church's attention to the 350th anniversary of the Synod of Dort, 1618-19, and requests that this historic occasion be celebrated by synod with a testimonial dinner and appropriate address.

Recommendations:

1. That synod allocate the sum of \$10,000 as its share for the work of preserving the denomination's historical records.
2. That a testimonial dinner be held in commemoration of the 350th anniversary of the historic Synod of Dort.

Respectfully submitted,

Dr. L. Oostendorp, chairman
Dr. H. Ippel
Dr. S. Van Dyken
Prof. H. Zwaanstra, secretary

REPORT 21

THE LORD'S DAY ALLIANCE OF CANADA

ESTEEMED BRETHREN:

The synod of 1967 requested your representatives to submit "a detailed statement of the objectives, activities and accomplishments (in re State legislatures, etc., etc.) to the synod of 1968" (art. 33, Acts 1967). We shall gladly try to comply with this request before we relate some of the most recent developments within the Alliance.

1. *Objectives of the Lord's Day Alliance.* The L.D.A. has long been representing "a strong Christian consensus concerning the significance of the Lord's Day and the propriety of promoting its recognition and enjoyment" (Rev. A. S. McGrath, General Secretary of the L.D.A., in one of his former reports). In voicing this Christian consensus the Alliance has always tried to co-operate with those who seek to promote Sunday rest for humanitarian reasons only. It is perhaps not completely superfluous to draw the attention of our readers to the fact that humanitarian considerations may well be Christian and are not necessarily humanistic in nature. The Alliance is experiencing in its work during the sixties the difficulty of a gradual weakening of this Christian consensus with regard to the Lord's Day combined with a diminishing emphasis on the humanitarian values of the observance of this day, both from the side of the people in the church pew as from the side of those whose shadow never darkens the church's entrance anymore.

2. *The activities of the Alliance.* We mention the following twelve points:

1. In general, promoting an understanding, appreciation and proper observance of the Lord's Day.

2. Publicity through Sunday preaching, other addresses, such personal contacts as the general secretary may have with groups and individuals, and occasional television and radio interviews.

3. Regularly drawing attention of people in business, police, legislators and others to the religious, physical, mental and social (including family) benefits of Sunday observance; stressing the voluntary nature of the religious observance of Sunday, and the need of legislation to ensure the other benefits.

4. Use of literature—distribution of pamphlets in churches and in letters, and circulation of annual report.

5. Providing information in answer to questions about Sunday law and any other matters affecting Sunday observance. Questions come from people with small businesses, industrialists, contractors, occasionally from lawyers, from students preparing essays or debates, church groups, minister and others.

6. In connection with plebiscites on commercial sport and entertainment citizens are provided with information and given counsel on forming an opposition effort. In this the Alliance has responded to requests and has frequently taken the initiative. It has provided large numbers of its own brochure on "Suggestions for Campaign Organization." It has made suggestions and supplied samples for advertising.

7. Advising enquirers concerning the legality of specific jobs and business operations being done or proposed for Sundays, and frequently conferring with the police about these.

8. Receiving complaints about infractions of Sunday law, and seeking correction by correspondence with offenders or police. Action is also taken on cases coming under personal observation, but constant ferreting out of offences is not considered Alliance responsibility.

9. Holding itself in readiness to appear before courts of law, but only in cases of unusual importance.

10. Conceiving possible improvement in Sunday law and, on rare but important occasions seeking appropriate political action.

11. Personal canvassing for funds, first undertaken in the depression of the 1920's and constantly continued, has been done by field secretaries and by part time workers of whom a number have been retired ministers and widows. Without revenue thus derived the financial situation would have been serious in the extreme. This practice has, however, greatly and unavoidably diminished through lack of competent and available helpers, and its complete cessation is in plain sight.

12. Office activity connected with correspondence on Sunday problems in various parts of the country, Alliance Branches, arrangements for and calling of meetings, preparation and circularization of minutes, solicitation by mail of revenue from individuals, business firms and churches, preparation of street lists and sending notices in connection with personal canvassing, a considerable amount of work in issuing receipts and keeping records, bookkeeping, arranging for printing of literature including the annual report, arranging for addressing of some ten thousand envelopes to circulate the annual report much of which must be done in our own office; this involves full time work of two women, regular part time of another, and other occasional help; a decline in personal canvassing may entail more work in solicitation by mail.

3. *The accomplishments of the Alliance.* The general secretary of the Alliance makes the following remarks about the above list of activities: 1, 2, 3, 4, and 5 are permanently useful; 6, 7 and 8 are on the decline; 9 will always remain important; 10 is more academic than effective; 11 is diminishing to the point of almost disappearing and 12 must continue as long as the L.D.A. is active.

4. *Recent developments in the L.D.A.* Since synod's request refers specifically to legislature we quote from the general secretary's report of last year:

During the past year the Lord's Day Alliance of Canada has answered enquiries from far and near. Information has been given on points of Sunday law and counsel has been offered on steps which might be taken locally to secure compliance with the law or to offer objection to some proposed changes. At the same time it has been indicated that distinction must be made between legal requirements and a religious observance of the Lord's Day. Contacts have been made in the course of its work with officials in or close to government, with police, with interested citizens, with church congregations, and with groups of ministers and church leaders.

To provide some further detailed information as to the efforts of the Alliance in the area of legislation, we should mention that this pertains particularly to industry, sports and entertainment, elections and the serving of liquor with meals on Sunday.

In industry we face even tougher problems. It is hard to hold the line. In Quebec the government allowed the paper mills to keep on working

on Sunday, be it after a long battle, and in Ontario the Christian Labour Association sought the advice of the Alliance for one of its locals having a contract with a Gelatine and Yeast factory which maintains that production must continue on Sunday, as this is the case already in this type of factories in the U.S.A. for a number of years.

In the area of commercial sports it may be observed that the number of permitting provinces grows and their level of permissiveness is rising. In Ontario the Alliance sent a Brief to the Hon. John P. Robarts, Q.C., the Prime Minister, raising objections to proposed legislation which would enable the famous Canadian National Exhibition, and other trade and sportman's shows as well, to open on Sunday. The Alliance Brief concludes by stating: "Eventually whole oceans of business would flood the day that is now preserved for other purposes which contribute immeasurably to private and public welfare."

The Alliance also registered its objections to Sunday elections in the province of Quebec and it noted, with deep concern, that one of the political parties of Ontario included such Sunday voting in its platform.

In connection with a change of law which, in Ontario, made it possible in 1967 to have liquor served with meals on Sunday, the L.D.A. has pointed out to the government that (a) this may offend family groups which have become accustomed to dining out on Sundays; (b) it will probably multiply hazards for the great amount of pleasure driving which is done on Sunday and (c) it will definitely effect bartenders. It seems to your representatives that the first two arguments are rather useless. Moreover, we wonder about the appropriateness of the L.D.A.'s involvement in this matter.

We attended two meetings of the Alliance boards since our last report, the former meeting was held on November 2, 1967 and the latter on January 25, 1968.

The Alliance is engaged in a research program, a project sponsored jointly with the school of Social Work of the University of Toronto. Research work has been done by students in the social sciences for obtaining their Master's degree. Twelve of these students have now completed their theses. During the summer of 1967 Professor John Farina of the U. of T. worked at a collation of the findings of the students; he dictated already three of the five chapters of a final report, which promises to become a strong plea for maintaining traditional Sunday observance.

As reported previously, the L.D.A. shows strong leanings toward affiliation with the Canadian Council of Churches. The rationale of this trend is understandable. Our general secretary is well beyond the normal retirement age. Even if his health remains as good as it has been during the last years, the time is coming soon that he must step down. There is no successor. There are no candidates available who are acceptable to all groups and churches concerned. Now the Canadian Council of Churches through its Constitutional Committee and its Central Committee has expressed willingness to enter into a working relationship with the L.D.A. This means that in the near future one of the assistant secretaries of the Canadian Council of Churches will give part time, but sufficient, secretarial service to the L.D.A. The Council has offered al-

ready to rent space to our present administration in its building. The report states:

"Moving the office would not commit either party to final and complete merger, but would strongly imply interest and eventual intention. *In the meantime denominations at present represented on boards of the Alliance would have opportunity to determine their own relationship and to make possible recommendations on the proposed closer connection with the Council.* While in the past the Alliance has sympathetically considered contrary opinion, the present lack of a suitable alternative appears to indicate the wisdom of taking first steps in the direction indicated."

Since the L.D.A., had to be registered as a charitable organization within the Department of National Revenue for reasons of income tax exemption, an amendment in the Constitution had to be made to spell out that in case of the dissolution of the Alliance the funds would be given "to some other non-profit making church oriented organization which is engaged in work similar to or compatible with the work being done now."

In the area of publicity, the Alliance tries (a) to secure wide co-operation for the emphasizing of Sunday observance on a special Sunday designated for this purpose, and (b) to produce a number of two minute programs for widespread radio use. The address of the L.D.A. in Canada is: Room 605, 40 Park Rd., Toronto 5.

This then is our story about the L.D.A., anno domini 1967/8/.

As customary the report on the finances indicates that only a legacy of over \$6,000 prevented a deficit in this year's operations. The financial report has been forwarded to the Standing Budget Committee for examination.

Taking in account the complete picture, we feel that it would not be wise, at this time, to terminate our co-operation with and support of the L.D.A. On April 20 of this year it will be exactly eighty years ago that the Alliance was organized in the city hall of Ottawa. Only during the last ten years the Christian Reformed Church of Canada has been represented in this organization. This year again the reformed "front" was broadened by the admission of Mr. J. Wagenveld, the Field Representative of the Christian Trade Unions of Canada, to the Ontario Branch and Executive of the Alliance.

Since the Planning Committee of the L.D.A. it will be helpful to appoint Rev. L. Slofstra as the alternate of the reporter.

It is still, also for our Christian Reformed people in Canada, very necessary to keep in mind the poetical prayer:

*When erring men should break away
The fences of Thy sacred day
—which indeed they are busy doing—
Give to Thy children grace to hold
Unspoiled their heritage of old.*

Respectfully submitted

Lambert Slofstra

Remkes Kooistra, Reporter

REPORT 22

INTER-CHURCH RELATIONS

ESTEEMED BRETHREN:

The Inter-Church Relations Committee, composed of Dr. John H. Kromminga, president, the Rev. Arnold Brink, Dr. Ralph J. Danhof, Rev. Lawrence Veltkamp, and Rev. Clarence Boomsma, secretary, is pleased to present the following report of its activities during the past year and call to the attention of synod such matters as require synodical action.

1. The synod of last year referred to our committee the request of the Korean Presbyterian Church (Hapdong) for a contribution of \$10,000 towards the construction of a \$30,000 dormitory on the site of their new seminary campus (Acts 1967, Art. 81, pg. 51). Our committee sought information and advice from Dr. Edwin Roels, who is in charge of the servicemen's home in Seoul, Korea, and Mr. Henry J. Hubers, coordinator of the work of the Christian Reformed Korean Mission. We have learned that serious negotiations for reunion between the two Presbyterian churches which separated in 1959, of which the Hapdong Church is one, are going on. In view of this development and resultant uncertainty our committee recommends that synod take no action on this request at this time.

2. The annual meeting of the North American Council of the World Alliance of Reformed Churches held January 9-11 in Atlantic City, New Jersey, was attended by our secretary as an observer. Our committee is of the opinion that we should continue to study and observe the Alliance and thus we plan to send two of our members as observers to the next annual meeting in January of 1969.

3. Upon request of the Christian Reformed World Relief Committee we addressed a communication to the Hapdong Presbyterian Church of Korea, as one of our correspondence churches, encouraging them to increased cooperation in the administration of our relief work in Korea so that in time they might take full responsibility for this work. The report of the CRWRC to synod will no doubt contain more information on this matter.

4. To the synod of 1967, classis Illiana presented a letter seeking information regarding synod's decision of 1966 encouraging "the exchange of fraternal delegates at classical meetings with the Reformed Church of America." Synod advised classis Illiana to seek such information from our committee, in view of the fact that the original proposal which synod adopted had been the recommendation of our committee. Classis Illiana did forward to us such a request and our committee sought to answer the classis by replying that the action of the synod encouraging such exchange of fraternal delegates was with the hope "that through such contacts misunderstandings can be cleared away which will pave the way

to future contacts' of a more meaningful nature. We also stated that this action was recommended in view of an earlier decision of the synod of 1964 (Acts, p. 83). Furthermore, it should be perfectly clear that the synod of 1966 leaves each classis free to decline to enter into such fraternization if it considers that there are sufficient reasons for declining. If any classis considers that the reasons for doing as synod has urged are insufficient, it is free to decline or to define the range and extent of a relationship it is willing to establish.

5. Our committee has had no further meetings with the Inter-Church Relations committee of the Reformed Church in America. It was mutually agreed that it appeared advisable in view of their present negotiations with the Presbyterian Church US that no further meeting be scheduled until the matter of their merger has been settled.

6. We call the attention of synod to the fact that although the Tiv Church (Nongo u Kristu u Ken Sudan hen Tiv—The Church of Christ in the Sudan Among the Tiv) has been generally considered one of our sister churches, an examination of the past actions of synod disclose that that synod at no time made a decision to accept the Tiv Church as a sister church. The synod of 1958 decided to postpone action on the question pending more information about the Tiv Church. Somehow no further action was ever taken. In view of the history of this church and our own since 1958 our committee recommends that the Tiv Church be declared a sister church without further question or delay.

7. A letter addressed to synod from the National Association of Evangelicals urging us to reconsider membership in the Association was referred to our committee (Acts 1967, Art. 135, p. 95). We are making a preliminary study of the history of our previous membership in the N.A.E. and its history since 1951. We can only report at this time that it is the intention of our committee to attend the annual meeting of the N.A.E. to be held in Philadelphia, Pennsylvania, April 23-25, in order to acquaint ourselves better with its program and operation.

8. Our committee has sought to appoint fraternal delegates to the ecclesiastical meetings of the denominations with whom we maintain fraternal relations. Rev. G. Van Groningen was asked to bring our greeting to the Reformed Churches of Australia. Due to reasons of health he was unable to do so in person but did forward a letter on our behalf. Rev. Clarence Vos was asked to represent us at the General Synod of the Gereformeerde Kerken, but we have not learned whether he was able to do so. Arrangements are being made at this time to send fraternal delegates to the General Assembly meeting of the Orthodox Presbyterian Church meeting May 14 in Westfield, New Jersey, and the General Synod of the Associate Reformed Church meeting in June. Other appointments will be made as we receive information from the various churches.

9. The term of Rev. Clarence Boomsma expires at this synod, and having served two terms he is not eligible for re-election. In addition to his replacement our committee feels it would be well if synod appointed an alternate member for our committee. We, therefore, present the following nominations: Dr. John Bratt, the Rev. Eugene Los, the

Rev. William Stob, and Dr. Dick Van Halsema, from which one member and one alternate should be chosen.

Matters requiring synodical action are:

1. The acceptance of the Tiv Church of Nigeria (N.K.S.T.) as a sister church.
2. Election of one member for three years to membership on the Inter-Church Relations Committee, and the election of one alternate for three years.

Respectfully submitted,

C. Boomsma, Secretary

REPORT 23

ANALYSIS OF ORIGINAL MANDATE OF THE C.R.W.R.C.

ESTEEMED BRETHREN:

The mandate given to our committee by the synod of 1967 reads as follows:

“Synod appoint a committee to study the original mandate of the CRWRC, to determine the specific province(s) in which the CRWRC has responsibility. *Gound*: The mandate of the CRWRC requires clarification.”

I. GENERAL OBSERVATIONS

Upon first reading of the mandate, it appeared to your committee that synod would desire a reconsideration of the entire program of CRWRC and/or of the rationale of the original reports which precipitated the organization of the CRWRC. Closer scrutiny of the context of this mandate as formulated by synod of 1967 indicated, however, that several practical problems had arisen and that the board of the CRWRC was at an impasse relative to them. Thus, at an early date, your study committee conferred with the local delegates to the synod of 1967, with the director of the CRWRC and later, with the secretaries of the boards of both Home and Foreign Missions. Through these conferences and studies in depth re the program of the CRWRC, your committee isolated three major problems which we feel more precisely explain the reason for our study.

First and foremost is the immediate issue which precipitated the decision for a new study committee. The church in Miami, Florida, approached the CRWRC for financial aid for the Christian education of children of Cuban refugees in that area. To put the whole issue in perspective, it ought to be noted at this juncture that the Manhattan Christian Reformed Church, (Harlem, New York City), also made inquiries re the establishment of a Christian school in their area. The question of CRWRC support of the indigent in the matter of Christian education prompted the appointment of this study committee.

A second problem was brought into focus by the supplementary report of the CRWRC in which request was made for more definitive lines between the work of the boards of Missions and the CRWRC.

In course of our discussion, a third area of need was found to be the relationship between the CRWRC and the office of the diaconate in the church.

II. ANALYSIS

Inasmuch as the task of the CRWRC is diaconal in character it is an integral part of the total mission of the church itself. To gain perspective re the mission of the church we must take our roots in Scripture.

Concerning the mission of the church generally, and the specific task of the diaconal office, clear perspectives can be obtained from Ephesians 4. Here we see that the church, both as "organism" (that is, the total body of believers) and the church as "organization" (with emphasis upon special offices), is endowed with gifts from the ascended Lord. In verse 12 it is indicated that the gifts bestowed were all for the purpose of the "perfecting of the saints for the work of ministry." Contemporary translations indicate the proper interpretation when they suggest that all is done for "the complete equipment of the believer unto the work of ministry." The point is to be made that no matter how one relates the various aspects of this passage in Ephesians, two things are certain, namely that the mission of the church includes both internal strengthening and external witness. Turned toward itself, the church works for growth to reach the fulness of the stature of Christ. At the same time, however, the church is involved in growth unto ministry. Now, ministry or service is directed not only to the household of faith, but also to the world. The task of the CRWRC then is also directed to both the church and the world. But what precisely is this "ministry" for which the church must become equipped? The term which Scripture uses here and elsewhere is the term from which our word deacon is derived. It is in the full understanding of the concept of "diakonia" that we discover the mission of the church.

One must be very cautious at this point, lest he truncates the concept of the mission of the church by forcing a narrow conception of "diakonia." It is to be feared that this is precisely what has been done by many in the modern church who insist on the fact that the whole of the mission of the church is to be understood in terms of benevolent service and/or social service to fellow-men. Word study of the Greek verb diakoneo and its cognates, diaknia and diakonos, indicate a much wider application of the idea of ministry than this. Basic to the idea in diakoneo is, indeed, service. A diakonos, for example, was in the N.T. times, a man who executed the commands of another. Specifically, he was one who was a servant of the king. What a lofty concept when applied to the church. A "diakonos" in the church was one "who promotes the welfare and prosperity of the church," cf. Colossians 1:25. The "diakonoi" of God were those "through whom God carries on His administration on earth." These included magistrates, Romans 13:4; "teachers of the Christian religion," I Corinthians 3:5 and II Corinthians 6:4; as well as the deacons of the church and the ministers themselves. (see Thayer's Lexicon) Even when the terms are used specifically in an ecclesiastical setting, their application is broad in scope. The apostles engaged in ministry when they preached the Word and induced men to be reconciled to God, cf. Acts 6:4, II Corinthians 4:1, etc. By implication, it is evident that the concept of "diakonia" even embraces the supervision or rule the pastors and elders have over the lives of God's people. Certainly, an integral and significant part of this "diakonia" is the benevolent, merciful service which the church renders in the name of the heavenly High Priest, Jesus Christ. This aspect of "diakonia" was indeed the chief function of the early deacons in their ministrations to the poor and needy as is evident already in Acts 6.

All of the above highlights the fact that the total mission of the church is indeed "diakonia," service to the King. This service includes various distinguishable facets but is essentially one service. In presenting Christ to the world, the church must exercise great care lest it emphasizes one aspect of "diakonia" at the expense of the others. Early reports to synod have indicated that the church has neglected "diakonia of benevolence and mercy" in the past. The church of our time, however, is in danger of overemphasis upon "diakonia of benevolence" as it engages upon social services and welfare programs to the neglect of "diakonia of the Word of the Gospel."

In the light of all this, it must be emphasized that the mission of the church is *one* and that all the agencies and offices of the church must be structured to a harmonious, effective, cooperative, fulfilment of the one "diakonia." Bearing this in mind, we ask what is the special emphasis of the CRWRC in this total mission of the church?

In order to bring this into clear focus it is necessary that we do now review and analyze the specific mandate entrusted to the CRWRC. To understand the original mandate of the CRWRC is not an easy matter, inasmuch as it is not to be found in a precise, concrete statement by synod. The closest one might approach the definition of mandate is by consideration of the purpose of the CRWRC as outlined in the constitution which was approved by synod. But even here we find only the broadest basis for operation and it can be unhesitatingly said that in the minds of the committee was the expectation that the understanding and application of the work of the CRWRC would grow intensively as well as extensively. One whole area present in the constitution by implication only is the function of the CRWRC as a central board of deacons of the church. This was most evident by the fact that already in 1961 synod instructed the committee studying the organization of the CRWRC to proceed to effectuate the organization of deacon's conferences in as many areas as possible. That the CRWRC is to be a deacon's organization is evident also in the procedure for appointment of the representatives. Although the representatives are delegated by classis, the process of selection is through the approval of deacon's conferences in the areas served by classis. The original purpose of the CRWRC therefore, included the aspect of a central deacon's board ready to serve the diaconates throughout the denomination and to assist them in fulfilment of their ministry, not only locally, but throughout the world.

It may be observed at this juncture that your committee feels that much has already been accomplished to solidify the diaconate of the churches and to enhance this ministry of Christ in our midst. But we would hasten to add that there are areas (some of them isolated areas), in which the participation in the CRWRC has been minimal. There are churches within existing deacon's conferences that rarely participate in the conference meetings or programs. This area of CRWRC activity needs further study and strengthening. The complaint has been registered with our committee that the CRWRC is replacing the local diaconate in its work and usurping the authority of the deacons. If this is so, it is only because the local diaconates in any area are not properly fulfilling

their office. Within the framework of the constitution of the CRWRC every safeguard is given to assure the autonomy of the local church. The line of appeal to the CRWRC e.g. is a line which begins with a local diaconate, proceeds to the deacon's conference, and finally reaches the CRWRC only if the solution to any given problem cannot be found on a local level. The operational procedure, both domestically as well as in foreign fields, provides the same safeguards. Wherever possible, the work of the CRWRC is carried out under the auspices and control of a local diaconate, deacon's conference, or missionary and/or missionary conferences. We direct synod's attention to this procedure because it reflects upon the nature of the projects and programs which fall naturally under the supervision of the CRWRC. Only those which can be considered diaconal in character on a local level finally reach consideration centrally in the diaconal board, the CRWRC. We also emphasize this because it brings into focus the fact that the CRWRC has responsibility not only to reflect the face of the heavenly High Priest through "diakonia" to the world in its need, but also to strengthen the church itself and to bring the diaconate, specifically to full equipment for service. This latter aspect of the work of the CRWRC needs careful study and promotion.

But it is apparent now that CRWRC also takes its place along with the other agencies of the church in fulfilling the mission of presenting Christ to the world. CRWRC's mission is no less central than that of the boards of missions. In fact, it is an integral part of the total mission of the church and without it the church fails in its mission of presenting Christ. The specific aspect of the mission of the church which is fulfilled by the CRWRC is that of the "diakonia of benevolence and mercy." This aspect of the mission of the church is indeed also present in the "diakonia of the word" as ministered by the boards of missions just as the "diakonia of the word" is always present in the ministry of the CRWRC. The mission is so united that any agency of the church which is instructed to perform it will find considerable overlap in presenting the full orb'd gospel of Christ. But yet it must be noted that the central task of the CRWRC as over against the Board of Foreign Missions or Home Missions is to be active in the work of "diakonia of benevolence."

In examining the constitution of the CRWRC it becomes apparent that the organization is programmed to provide emergency relief at any time and in any place where the church is challenged to do so. The CRWRC is also programmed to engage in the work of rehabilitation and to supervise any other benevolent activity as designated by synod. The latter may eventually involve supervision of hospitals, orphanages, educational institutions, etc. The principle factors that appear to determine whether or not a work is to be supervised by the CRWRC instead of some other agency of the church seem to be, first, the benevolent character of the work and second, the temporary character of the work. The words relief, rehabilitation, emergency, all suggest people in particular crisis who need a helping hand of mercy, particularly in an external physical way. That permanent benevolent causes are the exception rather than the rule is seen not only by virtue of the fact that approval of synod is needed before such ventures are undertaken, but that even emergency

relief may not be extended beyond a year without the approval of synod. Another curb on the extension of permanent benevolent activities is seen in the fact that synod has not endorsed any annual quota for the support of the work of the CRWRC. Permanent programs generally have continuing financial needs and once the program is begun something more is needed to give stability than a promise of free will offerings from the churches. None the less, permanent benevolent causes may fall under the supervision of the CRWRC when so designated by synod and provision is made constitutionally for the control of them. The work of the CRWRC in Korea is a good case in point. Although there is a growing and extensive work in the way of rehabilitation and relief continuing year by year, the workers in the field already indicate that there is a readiness in some areas for a gradual withdrawal in order to turn the work over to the Korean Christians themselves. The work is so structured as to enable the Korean to gradually assume responsibility.

In summary, the work of the CRWRC is to be considered an integral part of the total mission of the church as directed both toward the church itself as well as in its presentation of Christ to the world. The specific function of the CRWRC over against other agencies of the church is to fulfill the "diakonia of benevolence." This "diakonia of benevolence" is to include emergency relief, rehabilitation, and supervision of such more permanent benevolent activities and rehabilitation activities as may be designated by synod. With these perspectives before us, we now proceed to make application of the above to the specific problems which confronted the synod of 1967 relative to the work of the CRWRC.

III. APPLICATION TO SPECIFIC PROBLEMS

1. *The Problem of CRWRC's Participation in the Support of Education*

That education generally, and Christian education specifically, is part of the total mission of the church as the body of Christ, is generally accepted amongst us as having Scriptural warrant. Even the revised Church Order of 1965 recognizes that the church as "organization" has an obligation to encourage the church as "organism" "to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant." This participation in the matter of education views the church in fulfillment of its mission unto itself, i.e., the equipment of the believer unto the work of ministry. The church has also recognized that the mission of the church to the world may include a program of education geared toward the ingathering of the church and the equipment of it for ministry. Both on the new domestic mission field to the Indian in America and on the foreign field in Nigeria, the church has participated in education in a most significant way. Even the development of the Christian schools for covenant youth is to be considered a part of the total mission of the church. The separation of our Christian schools from the church as "organization" is more a matter of expediency than principle.

Now it must be noted that inasmuch as the CRWRC is entrusted with a share of the total mission of the church, it is conceivable that under certain circumstances it too, will be required to direct and supervise this

aspect of the mission of the Church. Indeed, within the constitution itself, it is noted that the "CRWRC shall work in cooperation with the mission boards in regard to the management of such permanent benevolent causes which are requested by the mission boards and endorsed by synod (e.g. medical, educational, sociological programs, etc.)" But just at what point and in what way does the CRWRC become involved in the work of education? This is the question which must be faced by synod.

Returning to the principles enunciated in the analysis, one must conclude that there are two possible ways in which educational programs may become a part of the task of CRWRC. The first and most evident way is when education is a necessary aspect of rehabilitation. In such areas where people, because of poverty and ignorance, are deprived of education it will become necessary for the church to enter upon this aspect of work in order to fulfill the total work of "diakonia" in presentation of the full orb'd gospel of Christ. Korea is again a case in point. The nature of the agricultural ministry in Korea is educational. It is indeed "Christian" education for the Korean adult, enabling him to grow up into spiritual manhood and fulfill his cultural tasks to the praise of God. Harlem may well be another case in point. The educational opportunities for the children of the church and Christian community in Harlem are so sub-standard that it is judged to be an almost impossible task to construct a strong church for tomorrow unless something is done today in the way of augmenting the education of our youth. Even apart from the fact that "Christian" education is desirable over against the "secular" education of the public school, the need is present in Harlem for a work of education for rehabilitation.

A second way in which the CRWRC might become involved in the work of education is through the way of benevolence. It is conceivable that in some areas the church might become so impoverished that it cannot sustain its own work of education. This is, of course, basically the appeal of the Miami church and of the classis Florida. The case for the support of the Cuban refugee students in Miami would be much stronger, if it were demonstrated that the facilities in the public schools were inadequate to provide education to rehabilitate the refugees for life in their new land. In this case, it is the specific aspect of "Christian" education which is desired in order to effectively fulfill the mission of the church. When this dimension is the dominant feature, one then faces the possibility that this work should fall under the supervision of an agency which emphasizes more pointedly the "diakonia of the word." That is to say, the question arises as to whether or not this permanent work of education becomes the province of the Board of Home Missions which supervises the spiritual work in Miami or whether it falls under the domain of the CRWRC which supervises the benevolent activities in Miami.

It might be noted at this point that inasmuch as this study committee is composed of men who are all totally committed to the position that education unto rehabilitation must be Christian in order to be effective, that we could heartily agree to this work being assigned to the CRWRC for support and supervision. However, we caution synod to proceed very

carefully in doing this even as an exceptional case. There are practical considerations which would make this procedure hazardous both to the CRWRC and to the Miami church itself. First of all, it must be remembered that throughout the United States and Canada there are small churches and chapels in which there are many families who would delight in the establishment of Christian schools (or have like support for their struggling Christian schools), who would have equal right to appeal to the CRWRC for support. The color of one's skin or the language of one's tongue are not criteria for CRWRC support. To become involved in this kind of supportive operation for struggling Christian schools throughout the nation would divert the main flow of funds and effort of the CRWRC from its emphasis upon "diakonia" to the world to "diakonia" almost exclusively to the church itself. Secondly, it should be observed that CRWRC by the original synodical decision, which endorsed its mandate for organization, is supported wholly by free-will offerings. The endorsement of any more permanent educational program would necessitate a change in this policy. We feel strongly that any change in this direction would tend to deface the benevolent character of the work of the CRWRC. Presently the only firm aspects of the budget of the CRWRC are those which cover the staff and office operation. The field work is of necessity flexible, depending upon both the flow of funds and supplies which are given in love by God's people. Even now, the support of the Miami educational program to the amount of more than \$8,000 demands the diversion of funds from some other area of CRWRC operation.

We wish to call synod's attention to the fact that the churches in the area of Paterson, New Jersey, are presently facing a similar problem in consideration of the support of students from our inner city churches. The board of the Eastern Christian School Association, through a special committee, is endeavoring to effectuate a grant-in-aid program modeled after our state and federal programs for higher education. Although it will likely be a year before this can be operational as a pilot study, we are presently in conference with this committee with a view to the establishment of such a program on a national and even international basis. Its success will open the door for a new approach to problems such as that faced by Miami and Harlem.

2. The Problem of Coordination Between Boards

The second problem which faces us is the matter of coordination of the activities of the various boards which fulfill the mission of the church on a denominational level. That there must be coordination is implicit in the fact that the mission of the church is one. That this mission has varying facets is evident in the establishment of various offices in the church. But even here, there is extensive overlap already in the early N.T. church. Still each office and each agency of the denomination is intent upon one goal, namely bringing the full orb'd gospel to the world and equipping the church as the body of Christ to do this. The problem of coordination has been faced throughout the years. Coordination of effort has been achieved by the Back to God Hour and Home Missions and Foreign Missions. Cooperation and coordination has been accom-

plished in the educational program of the church and missions. Calvin College and Seminary faculties, for example, serve the mission of the church in various capacities from time to time. And the mission boards serve in the educational process at the college through their personnel.

That coordination of effort between CRWRC and the mission boards is needed is unquestioned. From the very beginning the various agencies have worked side by side in many areas and have consulted one another again and again. That there is mutual appreciation of each other's programs and problems was readily ascertained when your committee, through its chairman, conferred with the staff of each of these boards. Yet from time to time problems do arise which give evidence that there is a difference of opinion concerning the precise spheres of operation and the extent and manner of cooperation. This problem becomes evident particularly when missionaries on the field suddenly discover an opening and challenge in the way of "diakonia of benevolence." Appeals have been made both from foreign missionaries and home missionaries directly to the CRWRC for financial support. Immediately the questions arise as to whose responsibility it is to investigate the need and the challenge and whose to supervise and whose to raise the funds in the event that the field be adopted as a legitimate program of "diakonia of benevolence." The difficulty is aggravated today by the fact that so much of the mission of the church is in areas where there is also great financial and physical need. Home missions, for example, cannot escape a "diakonia of benevolence" whenever it initiates a new work in the inner city.

Another area which demands coordination is that of the approach the agencies make toward the church. The boards individually and collectively not only have a ministry of education directed toward the church they also approach the church and challenge her to stewardship of the wealth which God has entrusted to her. In the first instance, (i.e. educationally) coordination and cooperation will flow naturally in response to the appeal of the churches for help and instruction. The growing demand for evangelism conferences for instruction of the church in the mission to the community is evidence of this. The CRWRC also must exercise more and more leadership in the education of the church toward the fulfillment of a "diakonia of benevolence" in the community of the churches of the denomination. But the problem arises when the boards must severally make a bid for the financial support of the churches. This problem is a touchy one and a complicated one. Synod in recent years, has intensified it by approving and encouraging more programming of missions without quota support. Now this is said not to criticise this new emphasis but rather to throw the problem into proper perspective that we may see the dimensions of it. Presently more than one half of the total foreign mission program is without quota support. Approximately 20% of the home mission endeavor is supported on an above quota basis. CRWRC on the other hand, is totally supported by free-will offerings. Now coordination is needed not only to control the appeal to the churches and to overcome any competitive spirit between these agencies, but also to control the extension of the total work in any given period of time

so as to make certain that the church through its agencies does not go beyond the limits of its stewardship for any one year.

Now to bring solution to this latter problem one might point to the fact that we have an Advisory Standing Budget Committee to deal with such matters of finance. But the Standing Budget committee is in no position to determine the policy and overall direction that the mission of the church should take. Specialists in finance are not necessarily specialists in "diakonia" in the total sense. That a finance committee should become so powerful that it could determine or control the program of the church would be tragic. Another proffered solution is to develop one board which will cover all phases of the mission of the church. This indeed would be a simple way to coordinate activity. But it is to be feared that the total loss of "competitive" enterprise would also be a mistake. Separate boards each specializing in given areas of the mission of the church will provide for greater balance and stability than one super board. The likelihood of the emergence of more and more emphasis upon the "diakonia of benevolence" which is visual, over against the "diakonia of the word," which is less tangible, is exceedingly great. We may observe something of this emphasis already taking shape in the united boards of other denominations.

Recently our committee conferred with the heads of staff in each of the agencies and discovered a readiness and willingness to attempt coordination by the appointment of a coordinating committee which would meet frequently and at strategic times of the year. (e.g. prior to board meetings, budget meetings, synodical meetings, etc.). In line with this, it is also suggested that the problem of coordination might be solved by having the classical delegates throughout the country confer one with another sometime prior to and immediately after the annual board meetings. Through these efforts it is hoped that there may be promoted an even more effective ministry throughout the world.

3. Problem of Relationship of CRWRC to Local Diaconate

The final problem isolated in the opening of this report pertained to the relationship of the CRWRC to the local diaconate and to the promotion of the "diakonia of service" in the lives of the believers locally. Once again we wish to reiterate that the initial purpose of this agency as conceived in the mind of the organizing committee was that it should be a central board of deacons to enhance the ministry of mercy throughout the church. The office of deacon specifically and the church in this ministry of "diakonia of service" more generally, has been less effective than it ought to be. There is in many areas gross misunderstanding concerning the proper function of the diaconate of the church and the responsibility of the church to the needs of the community. The development of deacons conferences and through them, educational programs throughout the country, was part of the goal to be achieved through the establishment of this central deacon's board, the CRWRC. It is becoming more and more urgent that something be done to unite the diaconate in its calling. There still is much work to be done on the most fundamental levels of organizing conferences and soliciting the cooperation of all diaconates in this work of mercy.

Before becoming too critical with the program as it has developed, one must see the giant strides which have already been made through the efforts of the CRWRC in this respect. Early in 1967 the policy committee reviewed the progress over the first five operational years. This survey indicated that continued contacts with diaconal conferences have been made. Contacts by mail were made with congregational diaconates and study materials have been sent out from time to time. The bi-monthly news letter has been a great aid in keeping the church informed and also providing a measure of inspiration and perspective to all the deacons who will take time to read them. In spite of all that has been done, there is still much to be accomplished in the way of building an effective diaconate throughout the denomination. CRWRC is called to give this leadership through its secretary and executive committee. But more important than an intensified effort on the part of the CRWRC board itself, is the cooperation and response of the local diaconates and the pastors of the congregations. It is the conviction of your study committee that pulpit support, ministerial participation and encouragement from the elders are the ingredients lacking on the local scene. Steps must be taken to encourage grass roots interest and cooperation for the strengthening of the "diakonia of benevolence" on a congregational community level.

In the light of the above study and finding, your committee would make the following recommendations to synod:

1. That synod request this present study committee (or another committee in loco) to confer and/or cooperate with the committee of the Eastern Christian School Association in the formation of a pilot program for grant-in-aid for Christian education on the primary and secondary levels and report to the synod of 1969 re the feasibility of structuring a national program of this kind under the direction of an appropriate agency.

Grounds:

- a. There will be a growing and continuing benevolent need for support of Christian education as the church advances in inner city ministries.

- b. The success of this program locally may indicate an approach which will be satisfying to all areas of the church.

2. That synod endorse an increase of quota for the Christian Reformed Board of Home Missions for the year 1969 not to exceed \$10,000 to be used for the support of Christian education of the Spanish Church of Miami.

Grounds:

- a. The work in Miami has to this point been a joint venture of CRBHM and CRWRC.

- b. The supervision of education on any mission field, domestic or foreign, has till now been under the mission boards.

- c. The CRWRC has no other assurance of funds than that received by benevolent offerings and may have to curtail other emergency relief work to assist Miami for another year.

3. That synod endorse the organization of advisory committee consisting of two staff members and two board members of CRBHM, CRBFM, and CRWRC respectively, for the purpose of recommending to the respective boards ways and means for the coordination of the church's total mission.

Grounds:

a. Such coordination has been requested by members of the staffs of these agencies themselves.

b. Such coordination is becoming increasingly necessary in order to maintain a proper balance to the total mission of the church.

4. That synod again request the classes to appoint committees to promote the organization of deacons' conferences in such areas where they do not presently exist. That synod further urge all consistories to participate actively in this diaconal program by sending delegates to these conferences regularly. That synod encourage all the deacons' conferences to include their area representative on the CRWRC as advisory members of the executive committees of said deacons' conferences.

Grounds:

a. The success of CRWRC, both as a relief agency and as a central organization of deacons, depends much upon local organization and co-operation.

b. It is becoming increasingly evident that the church locally, as well as the denomination generally, can only be effective in its mission to the world if it strengthens the "diakonia of benevolence."

5. The committee requests that synod permit our chairman to represent us before synod and its advisory committee.

Humbly submitted,

Rev. Jacob Hasper, chairman
Sidney Van Til, secretary
John Bangma
Dr. Peter Hofstra

REPORT 24

THE CHRISTIAN REFORMED BOARD OF HOME MISSIONS

ESTEEMED BRETHREN:

I. INTRODUCTION

“. . . I will praise thy name; for thou hast done wonderful things . . .”

Your Board of Home Missions takes these words of the prophet and makes them its own. Praise to God with thanksgiving are in order. Another banner year in home missions has passed into history. It was a year in which the generous and prayerful support of the churches was evident. It was a year in which God showed his willingness to use us in gathering into His church those who knew Him not. It was a year of growth and building. It was a year of blessings and trials. Growing pains come with the process of swift growth and expansion exacts its high price in sacrifice and toil. In all of this we have seen the hand of God, wonderfully, carefully, lovingly, working out His purpose through us. To Him be all the praise with thanksgiving for He has done wonderful things.

The mission to Canada and the U.S.A. is being carried out in surroundings which are different from those of the previous generation. Each year the subtle longing for a return to “normal” ends in the frustration of the abnormal present. People in positions of great responsibility in government and business are saying that we should get used to the idea that there is no return to the “normal.” We must learn to live in the congested environment of perpetual crisis. Life is fast becoming a wild walk on the precipice of calamity.

The last quarter of the '60's is characterized by a number of features:

The first feature is perplexed youth. Fifty percent of the population of the U.S.A. is under 25 years of age (over 100,000,000). The figure for Canada is more than $\frac{1}{3}$ of the population under 14 years of age, which amounts to almost 7,000,000. This means that the church must be more sensitive to the ministry to youth, including those in the college and universities. Millions of these young people are growing up without hope and without God. The future of Canada and also of the United States will soon be placed in the hands of the “now” generation. For our survival, we would do well to train this generation in the “fear of the Lord.”

The second feature of this period is war. Although Canada is not as involved in the conflicts that are erupting in this troubled world, no one is immune from the fears and uncertainty of these troubled times. Thousands of young men are serving their country in Korea, Vietnam, Germany, the Near East, and other trouble spots around the world. We are one in Christ. “If the foot should say, Because I am not a hand, I do not belong to the body . . .” Part of the body is hurting. It be-

hooves the body to exercise itself in compassion toward those young lives which are thrown prematurely into the caldron of bloody realism. The ministry to servicemen must be extended.

The third feature of the late '60's is revolution. John Gardner, who is resigning as head of the U.S. Department of Health, Education, and Welfare, has said recently, "It does not seem to me that either the congress or the public is fully aware of the alarming character of our domestic crisis. We are in deep trouble as a people and history will not deal kindly with a rich nation that will not tax itself to cure its miseries." The Christian Reformed Church is not fully aware of the rapid social change in Canada and the United States. In a sense we fail to understand the forces and currents which swirl around us. In some instances we see the problem but we try to solve it with out-dated tools and programs. There is a revolution in progress. The church must meet these turbulent times with the relevant message of the gospel, willing to be an agent of God's purpose in the crowded by-ways of the world. The Inner-City may well be the scene in which the church will demonstrate its greatest triumph of its ignominious abdication.

The favorable feature of this period is diversity. In religion, this is the day of pluralism. The image of the small town with a Presbyterian church, a Methodist church, a United church, and a Catholic church, is gone. Today the religious pattern is shattered by the sects. Mormonism and Spiritualists vie for a place on the university campus. Students are becoming intoxicated with the heady wine of Eastern Mystics. Even the Hippies gather a following because of their religious emphasis on "love and prayer." Historians have said that the rise of the weird religious groups is a commentary on the failure of the Christian Church to provide a relevant ministry. In any case the Church of the Reformation must take its stand, speak clearly concerning Christ, and act as His representative. May the Head and King of the Church make us strong to do His will.

As we present this report to the synod of 1968 we do so with profound thanks to God for the privilege of serving in this ministry. Our thanks to the pastors, consistories, and members who encouraged us in this labor of love for the Lord. Our thanks to men of great dedication who served month after month in the first hand work of building a strong witness for the Christian Reformed Church in Canada and the U.S.A. May God grant His abundant blessing to such.

II. ADMINISTRATION AND BOARD PERSONNEL—1967

A. The board is pleased to welcome Mr. Cliff Christians to the evangelism department as assistant minister of evangelism. Mr. Christians will be primarily engaged in the production of evangelistic literature.

Executive Secretary—Rev. Marvin C. Baarman

Field Secretary—Rev. Nelson Vanderzee

Assistant Field Secretary—Mr. David W. Bosscher

Minister of Evangelism—Rev. Wesley Smedes

Assistant to the Minister of Evangelism—Mr. Cliff Christians

Treasurer-Business Manager—Mr. Gerard J. Borst
 Church Relations—Mr. Martin J. Hamstra
 Office Manager-Accountant—Mr. Howard G. Meyers

B. Board Members

Classes	Delegates	Alternates
Alberta North.....	Rev. A. Leegwater.....	
Alberta South.....	Mr. J. Havinga.....	Rev. R. Koops
British Columbia.....	Rev. J. Zwaanstra.....	Rev. J. Botting
Cadillac.....	Rev. W. J. Dykstra*.....	Rev. A. Hannink
California South.....	Rev. T. Hofman.....	Rev. H. Roelofs
Central California.....	Rev. F. De Jong.....	Rev. E. Marlink
Chatham.....	Rev. C. Tuyl*.....	Rev. J. W. Van Weelden
Chicago North.....	Rev. J. Draisma*.....	Rev. J. P. Boonstra
Chicago South.....	Rev. H. Baas*.....	
Eastern Canada.....	Rev. H. Uittenbosch.....	Rev. J. Pereboom
Florida.....	Rev. D. Wisse.....	Rev. A. Rienstra
Grand Rapids East.....	Rev. L. Veltkamp*.....	Rev. M. Beelen
Grand Rapids South.....	Rev. L. Bossenbroek*.....	Rev. M. Jorritsma
Grand Rapids West.....	Rev. P. Vermaire*.....	Rev. M. Toonstra
Grandville.....	Rev. E. Knott*.....	Rev. H. Bultje
Hackensack.....	Rev. W. Boer.....	Rev. D. Griffioen
Hamilton.....	Rev. A. Vandenende.....	Rev. L. Mulder
Holland.....	Rev. W. Hofman*.....	Rev. G. Klouw
Hudson.....	Rev. R. Opperwall.....	Rev. L. K. Tanis
Huron.....	Rev. H. Numan.....	
Illiana.....	Rev. H. J. Sprik*.....	Rev. E. Dykema
Kalamazoo.....	Rev. W. Huyser*.....	Rev. R. Peterson
Lake Erie.....	Rev. W. Gritter*.....	Rev. R. Van Harn
Minnesota North.....	Rev. P. Vis.....	Rev. R. Graves
Minnesota South.....	Rev. H. Bajema.....	Rev. A. Van Schouwen
Muskegon.....	Rev. W. P. Brink*.....	Rev. H. Vander Ark
North Central Iowa.....	Rev. F. Einfield.....	Rev. A. Menninga
Orange City.....	Rev. K. R. Slager.....	Rev. Jay De Vries
Pacific Northwest.....	Rev. B. Byma.....	Rev. J. W. Maas
Pella.....	Rev. T. Brouwer.....	Rev. H. Vande Einde
Quinte.....	Rev. D. Habermehl.....	Rev. E. Gritter
Rocky Mountain.....	Rev. T. Verseput.....	
Sioux Center.....	Rev. J. T. Ebbers.....	Rev. J. Huizinga
Toronto.....	Dr. R. Kooistra.....	Rev. J. Van Stempvoort
Wisconsin.....	Rev. J. Entingh.....	Rev. R. Hertel
Zeeland.....	Rev. H. C. Van Wyk*.....	Rev. H. G. Arnold

Members at Large

Areas	Delegates	Alternates
Central U.S.A.....	Mr. J. Van Eerden.....	Dr. F. Westendorp
	Mr. J. Simerink.....	Mr. M. Van Dellen
	Mr. J. Spalink.....	Mr. M. Medema
	Mr. W. Peterson*.....	Dr. R. Plekker
	Mr. P. Van Putten*.....	Mr. J. Volkers
Southwestern Ontario.....	Mr. W. Suk*.....	Mr. H. Nymeyer
Western Canada.....	Mr. M. Kwantes.....	Mr. G. Monstma
Western U.S.A.....	Mr. J. Vande Beek.....	Dr. W. Den Dulk
Eastern Canada.....	Mr. H. Van Belle.....	Mr. G. Witvoet
Eastern U.S.A.....	Mr. P. Damsma.....	Mr. W. Hommes

*Indicates members of the Executive Committee which meets each month

C. Officers of the Board

Rev. L. Veltkamp, President; Rev. E. Knott, Vice-president; Mr. J. Van Eerden, Ass't Treasurer.

D. Sub-committees of the Board

1. Church Extension: Revs. L. Veltkamp, P. Vermaire, L. Bossenbroek
2. Evangelism: Revs. W. Huyser, W. Dykstra, W. Gritter
3. Campus Ministry: Revs. A. Hoksbergen, D. Postema, Dr. S. Dykstra, plus evangelism committee members
4. Finance: Mr. J. Van Eerden, Mr. W. Peterson, Mr. J. Simerink, Mr. J. Spalink, Mr. P. Van Putten, Mr. M. Medema, Rev. E. Knott
5. Indian: Revs. W. P. Brink, W. Hofman, H. C. Van Wyck, Jr.
6. Special Fields: Revs. J. Draisma, H. Sprik, H. Baas, Dr. R. Plekker
7. Personnel: Executive Secretary, Field Secretary, Assistant Field Secretary, Minister of Evangelism, Treasurer
8. Vander Vlies Memorial Missionary Training Fund: Rev. M. C. Baarman, Mr. G. J. Borst, Mr. P. Elve, Mr. H. De Witt

III. REGULAR URBAN MISSION, U.S.A.

A. Changes in Personnel

1. Departures from the staff

- a. Rev. A. Paul Veenstra has accepted the call to serve the church at Chula Vista, California.
- b. Rev. Roy Boeskool accepted a call to serve the Immanuel Chr. Ref. Church in Muskegon, Michigan.
- c. Rev. Wendell Gebben accepted the call to serve the Muskegon Heights Chr. Ref. Church of Muskegon Heights, Michigan.
- d. Rev. John A. Houseward accepted a call to serve the Park Church, Holland, Mich.

2. Accretions

- a. Rev. Kenneth Bakker was called to serve the church at Mason City, Iowa.
- b. Rev. Vern Vander Zee was called to serve in the new work at First Los Angeles Chr. Ref. Church.
- c. Rev. James Versluys returned to the service of the board when he accepted the call to serve the new field in Bakersfield, California.

3. Transfers

- a. Rev. Jerome Batts was transferred to Bellevue, Washington, from Jackson, Michigan.
- b. Rev. Bernard Niemeyer was transferred to Yakima, Washington, from Salem, Oregon.
- c. Rev. Roger Posthuma was transferred to Salem, Oregon, from Zuni, New Mexico.
- d. Rev. John F. Hollebeek was transferred to Crenshaw, Los Angeles, California, from Scottsdale, Arizona.

4. Stated Supplies

- a. Mr. William Brander—Terre Haute, Indiana
- b. Rev. Herman Schripsema—El Paso, Texas

B. Fields, U.S.A.

The information contained in this report is computed as of January 1, 1968. The figure given after "Worship Service" is the average yearly attendance of the morning worship service.

1. **Akron, Ohio:** Rev. Henry T. Karsten, missionary pastor. Opened 1963. Families 22, Sunday school 98, Vacation Bible school 242, Worship service 82. Dedication of the new church building took place in March, 1967. The church was organized on Nov. 1, 1967.

2. Anchorage, Alaska: Rev. William Heynen, missionary pastor. Opened 1953. Families 24, Sunday school 183, Worship service 195; catechism and other meetings—total of 12 separate projects plus weekly television program, 37 non-member families in attendance plus 13 single people. Young people's program in progress. Prison camp ministry and Rescue mission ministry.

3. Bakersfield, California: Rev. James Versluys, missionary pastor. Opened 1967. Families 11, Sunday school 65, Worship service 63, Catechism 19. A beginning has been made. Services are being held in the YWCA in Bakersfield. The congregation hopes to have a church site in 1968.

4. Bellevue, Washington: Rev. Jerome W. Batts, missionary pastor. Opened 1967. Organized 1967. Families 20, Sunday school 54. The Bellevue church is meeting in the Bellevue Christian School. They are looking for a church site and an enlarged ministry.

5. Binghamton, New York: Rev. Peter Vermaat, missionary pastor. Opened 1964. Families 13, Sunday school 30, Worship services 55, Vacation Bible school 226. The Binghamton parsonage was built in 1965. The church building is in the process of construction. The congregation is meeting in temporary quarters.

6. Boca Raton, Florida: Rev. John O. Schuring, missionary pastor. Opened 1963. Families 17, Sunday school 30, Worship service 68, Vacation Bible school 62, Catechism 8, adults receiving instruction 8, Bible class 16. Boca Raton dedicated their new church building on Jan. 21, 1968. Rev. Schuring and his congregation maintain a radio ministry, a university ministry (Florida Atlantic University), a winter-visitors' ministry and a community ministry.

7. Boulder, Colorado: Rev. Jay C. Vander Ark, missionary pastor. Opened in 1961. Organized in March, 1963, church building completed in April, 1963. Families 18, Sunday school 70, Worship service 67, Vacation Bible school 110. The Crestview Chr. Ref. Church in Boulder is located near the campus of the U. of Colorado. The church has made progress in internal strength and vitality.

8. Champaign, Illinois: Rev. Boelo Boelens, missionary pastor. Opened in 1956. Families 16, Sunday school 18, ladies' discussion group, campus discussion groups. The Champaign church has a ministry to the University of Illinois and to the community. During the regular school term the church building is used to capacity.

9. Chula Vista, California: Rev. A. Paul Veenstra, missionary pastor. Opened in 1960. Families 44, Sunday school 200, Vacation Bible school 420, Catechism 70, Community Bible class 25, Worship service 151. The church was organized in 1962. The church and parsonage were constructed in 1964. The Chula Vista congregation has graduated into calling status as of January, 1968.

10. Dayton (Kettering), Ohio: Rev. John W. Dykstra, missionary pastor. Opened in 1961. Families 10, Sunday school 53, Vacation Bible school, West Dayton 257, Kettering 85, Worship service 49. The Dayton church has a fine building and is located adjacent to several housing areas.

11. East Islip, New York: Rev. Alan A. Arkema, missionary pastor. Opened in 1957. Families 16, Sunday school 46, Catechism 17, adult membership class 3, Worship service 65, Vacation Bible school 152. Goals for 1968 include internal growth, instruction of inquirers and community witness.

12. East Tucson (Elim), Arizona: Rev. John Huizenga, missionary pastor. Opened in 1965. Families 14, Sunday school 35, Catechism 14, adult instruction 3, Worship service 46, Vacation Bible school 26. The Elim church has a ministry to the community, the winter visitors, servicemen, and the membership. The Elim church is located 13 miles from Bethel Chr. Ref. Church, Tucson.

13. El Paso, Texas: Vacant Rev. H. Schripsema, stated supply). Opened in 1960. Families 9, Sunday school 60, Vacation Bible school 170, community Bible class 12, Worship service 53. A large part of this ministry is to the servicemen in the El Paso-White Sands area. There is a large housing area adjacent to the church as well. The ministry in El Paso is a most challenging one.

14. Fairbanks, Alaska: Rev. Wayne De Young, missionary pastor. Opened in 1956. Families 9, Sunday school 56, Catechism 10, Bible study classes 12, Vacation Bible school 81, Worship service 43. In spite of the havoc wrought by the flood in August, 1967, the ministry of this church to the servicemen and the community continues.

15. **Flanders Valley, New Jersey:** Rev. David G. Zandstra, missionary pastor. Opened in 1965. Families 17, Sunday school 66, Vacation Bible school 67, Catechism 20, Worship service 71. The congregation looks forward to the construction of a parsonage and a church in 1968. It is also likely that the Flanders Valley church will organize during 1968, D.V. The congregation presently worships in a Grange hall in Flanders Valley.

16. **Fountain Valley, California:** Rev. Roger G. Timmerman, missionary pastor. Opened in 1965. Families 19, Sunday school 48, Catechism 6, adults instructed 1, Worship services 75. The congregation was organized on Nov. 12, 1967. Property was acquired by a miraculous working of divine providence and there is hope that a church building can be constructed in 1968. The congregation presently meets in a Seventh Day Adventist Church.

17. **Fresno, California:** Rev. Duane A. Visser, missionary pastor. Opened in 1963. Families 33, Sunday school 80, Catechism 27, Worship service 113, Vacation Bible school 150. The Fresno congregation is building a new parsonage (having previously rented a parsonage) and look forward to steady growth toward calling status.

18. **Fort Collins, Colorado:** Rev. Gerrit B. Boerfyn, missionary pastor. Opened in 1963. Families 30, Sunday school 88, Catechism 17, adult membership class 2, Vacation Bible school 93, Worship service 97. The Immanuel Chr. Ref. Church of Fort Collins was formerly part of the Evangelical and Reformed denomination. Steady growth toward calling status has marked the history of the congregation. Extensive improvements have been made to the church building.

19. **Grand Forks, Minnesota:** Rev. Peter Lagerwey, missionary pastor. Opened in 1963. Families 17, Sunday school 55, Catechism 15, adult instruction for membership 4, community Bible classes 30, Vacation Bible school, 78, Worship service 53. The Grand Forks congregation looks forward to the construction of a church building in 1968.

20. **Hayward, California:** Rev. Jacob Hekman, missionary pastor. Opened in 1960. Families 26, Sunday school 163, Catechism 24, Vacation Bible school 105, Worship service 111, adults receiving instruction for membership 1. The congregation completed another section of their church building in 1967. The other sections were completed in 1961 and 1962. Much of this was accomplished by voluntary labor.

21. **Indian Harbour Beach, Florida:** Rev. Gerald Hubers, missionary pastor. Opened in 1959. Families 20, Sunday school 89, Vacation Bible school 138, Catechism 15, kindergarten 24, Worship service 68. The Grace church has their own church building and parsonage. The community is located just south of the Cape Kennedy Space Center on the east coast of Florida.

22. **Iowa City, Iowa:** Rev. James Kok, missionary pastor. Opened in 1960. Families 41, Sunday school 85, Catechism 18, Vacation Bible School 100. A course for inquirers is available. 25 couples are engaged in small group studies. Worship service 155. Iowa City church has a threefold ministry: 1) the University Hospital, 2) the community around the church, and 3) the University of Iowa.

23. **Jackson, Michigan:** Vacant. Opened in 1957. Families 32, Sunday school 83, Vacation Bible school 130, Catechism 28, Worship services 123. The Jackson church is now a calling church, having graduated from the domains of the Board of Home Missions as of January, 1968.

24. **Mason City, Iowa:** Rev. Kenneth Bakker, missionary pastor. Opened in 1960. Families 16, Sunday school 40, Catechism 12, adult instruction for profession of faith 2, Vacation Bible school 61, Worship service 56. Mason City church has its own parsonage and church building which were completed in 1964.

25. **Minneapolis (Calvary), Minnesota:** Rev. Dirk H. Aardsma, missionary pastor. Opened in 1963. Families 47, Sunday school 130, Catechism 49, adults instructed for profession of faith 4, Vacation Bible school 185, Worship service 190: The goal for 1968 is the graduation of this church into calling status.

26. **Minneapolis (New Brighton), Minnesota:** Rev. Arthur J. Stienstra, missionary pastor. Opened in 1965. Families 39, Sunday school 75, Catechism 25, adult instruction for profession of faith 4, Vacation Bible school 73 Worship service 125. The Faith church was organized in 1966. A parsonage was built in 1966. Plans

will be presented soon for the construction of a church building. The congregation meets in temporary quarters at present.

27. **Norfolk, Virginia:** Rev. John C. Rickers, missionary pastor. Opened in 1962. Families 12, Sunday school 90, Catechism 10, Vacation Bible school 105, Community Bible class 35, Worship service 65. The Norfolk church is a companion piece to the Norfolk Servicemen's Home and has a ministry to a large community.

28. **Ogden, Utah:** Rev. Ronald Slater, missionary pastor. Opened in 1958. Families 29, Sunday school 120, Catechism 11, Community Bible class 15, Vacation Bible school 140, Worship service 105. Ogden holds first place in the number of adult baptisms during the year—16. The Lord has blessed us in our ministry.

29. **Orlando, Florida:** Rev. Richard Wezeman, missionary pastor. Opened in 1959. Families 19, Sunday school 45, Catechism 22, adult instruction for profession of faith 3, Bible class 11, Vacation Bible school 25, West Orlando Chr. school 44, Worship service 59. An addition to the educational wing of the church was undertaken in 1967. The city has grown out to the west to bring the church into closer contact with the community.

30. **Portland (Oak Hills), Oregon:** Rev. Howard B. Spaan, missionary pastor. Opened in 1965. Families 18, Sunday school 80, Catechism 24, Vacation Bible school 120, Worship service 71. A parsonage and church were built in 1966. This church has a broad ministry to a new community on the west side of Portland.

31. **Quincy, Washington:** Rev. John Roorda, missionary pastor. Opened in 1963. Families 18, Sunday school 50, Catechism 20, Vacation Bible school 43, Worship service 75. A special Sunday school for Mexican families in the area is maintained. The congregation was organized in 1964. Their church building was purchased in 1966.

32. **Quint Cities (Davenport), Iowa:** Rev. Samuel Vander Jagt, missionary pastor. Opened in 1965. Families 10, Sunday school 19, Catechism 2, adult instruction for profession of faith 2, Bible class 9, Worship service 41.

33. **Riverside, California:** Vacant. Opened in 1960. Families 30, Sunday school 78, Catechism 20, Vacation Bible school 130, Worship service 115. The Riverside congregation is experiencing a long vacancy. Several retired ministers have assisted the congregation as stated supply.

34. **Salem, Oregon:** Rev. Roger Posthuma, missionary pastor. Opened in 1961. Families 24, Sunday school 104, Catechism 22, Vacation Bible school 105, Bible class 16, Worship service 89. The congregation was organized in 1964. The parsonage and church were built in 1963. An addition to the educational wing of the church building is under construction.

35. **Salt Lake City (Immanuel), Utah:** Rev. Donald W. Van Gent, missionary pastor. Opened in 1960. Families 16, Sunday school 62, Catechism 33, adults receiving instruction for profession of faith 1, adult Bible class 34, Vacation Bible School 89, Worship service 76. The parsonage and church building were completed in 1967. The church was dedicated on Aug. 11, 1967.

36. **Scottsdale, Arizona:** Rev. John F. Hollebeek, missionary pastor. Opened in 1964. Families 36, Sunday school 127, Catechism 26, adult instruction 5, Vacation Bible school 131, Worship service 174. The Palm Lane church of Scottsdale has graduated to the status of calling church. Therefore the church leaves the domain of the board and will receive its new pastor, Rev. G. De Young, in April.

37. **South St. Paul, Minnesota:** Rev. Donald J. Van Beek, missionary pastor. Opened in 1959. Families 21, Sunday school 61, Catechism 22, Vacation Bible school 126, Worship service 81. The ministry in South St. Paul is beset by many difficulties but the future is bright and certain.

38. **South Windsor, Connecticut:** Rev. James A. Bonnema, missionary pastor. Opened in 1962. Families 17, Sunday school 75, Catechism and Bible classes 40, adults receiving instruction for profession of faith 5, Vacation Bible school 90, Worship service 85. The congregation was organized in January, 1966. The parsonage was built in 1964 and the church building in 1965. The congregation is a closely knit fellowship reaching out to a needy world in the name of the Lord. Its ministry extends a great distance in many directions, including the military, the university and seminary students.

39. **St. Louis, Missouri:** Rev. Henry De Rooy, missionary pastor. Opened in 1965. Families 15, Sunday school 60, Catechism 8, adults receiving instruction for profession of faith 5, Vacation Bible school 118, Worship service 62. The congregation is worshipping in a public school temporarily, looking forward to the construction of their church building in the spring of 1968.

40. **Syracuse, New York:** Rev. Fred Bultman, missionary pastor. Opened in 1966. Families 7, Sunday school 35, Catechism 6, adult classes 10, boys and girls 16 and 22, Vacation Bible school 125, Worship service 34. The Whites' Chapel church is meeting in temporary quarters. The congregation hopes to find an acceptable church site and make a beginning at church planning.

41. **Tacoma, Washington:** Rev. Rits Tadema, missionary pastor. Opened in 1962. Families 34, Sunday school 135, Catechism 27, adults receiving instruction for profession of faith 4, Bible class 40, Vacation Bible school 200, Worship service 187. This congregation is assisted by evangelist Miss Rienna Timmer. The far-flung membership looks forward to organization in 1968. Their church building and parsonage were completed in 1963.

42. **Terre Haute, Indiana:** Vacant. Mr. William Brander is serving as stated supply. Opened in 1960. Families 8, Sunday school 50, Catechism 24, Vacation Bible school 87, adults receiving instruction for profession of faith 2. The congregation is unorganized and is meeting in a temporary structure.

43. **Toledo, Ohio:** Rev. Earl S. Holkeboer, missionary pastor. Opened in 1961. Families 33, Sunday school 125, Catechism 38, adults receiving instruction for profession of faith 1, Vacation Bible school 80, Worship service 95. The parsonage was obtained in 1961. A new church built in 1962. The congregation was organized in 1963. They hope to be a calling church, leaving the board's jurisdiction, some time in 1968.

44. **Visalia, California:** Rev. Bartel N. Huizenga, missionary pastor. Opened in 1965. Families 30, Sunday school 128, Catechism 46, adults receiving instruction for profession of faith 3, Bible classes 27, Worship services 150. The Visalia congregation was organized in 1965. Their new church building was dedicated Oct. 8, 1967.

45. **Washington, Pennsylvania:** Rev. Ren O. Broekhuizen, missionary pastor. Opened in 1963. Families 16, Sunday school 35, Catechism 5, adults receiving instruction for profession of faith 2, Bible class 8, Worship service 58. The congregation has a church site and plans to begin the construction of their church building in the spring of 1968.

46. **Wanamassa, New Jersey:** Rev. Gerrit Rientjes, missionary pastor. Opened (reopened) in 1966. Families 14, Sunday school 15, Catechism 5, adults receiving instruction for profession of faith 3, Bible class 12, Vacation Bible school 38. The pastor and congregation are involved in a ministry to servicemen in addition to the community and the summer vacation visitors.

47. **Wappingers Falls (Poughkeepsie), New York:** Vacant. Opened in 1963. Families 11, Sunday school 39, Catechism 8, adult instruction 2, Bible class 10, Worship service 54. A new parsonage was built in 1967. The new church was dedicated in October, 1967. It is our prayer that the Lord may send a man of His choosing. It has been a long vacancy.

48. **Webster, New York:** Rev. Edwin Walhout, missionary pastor. Opened in 1965. Families 15, Sunday school 50, Catechism 22, Vacation Bible school 67, Worship service 54. The congregation is meeting in temporary quarters. They have acquired a church site and have built a parsonage. 1968 should see the congregation organize and the construction of the church building.

49. **Yakima, Washington:** Rev. Bernard Niemeyer, missionary pastor. Opened in 1967. Families 7, Sunday school 40, Catechism 16, Worship service 42. The work here is just begun. The search for a church site is underway.

C. General Observations—Regular Urban Missions, U.S.A.

1. All of the home mission fields have two Sunday worship services, plus an outreach into the community with one or more of the following: radio broadcast, rest home ministry, services at the jail, prison farm, Old Peoples' home or hospitals. The morning worship service figure is listed

because it reflects the visitors and potential members in attendance. All of the fields have community families in attendance but not yet members. In a few instances our mission churches have more visiting (inquiring) families than member families.

2. Home mission churches have a high percentage of members who are from unchurched or non-Christian Reformed background. Washington, Pennsylvania, is 100% non-Christian Reformed in background. On the lower end of the list we find home mission churches which have at least one fourth of their membership drawn from the community.

3. Sunday School occupies an important place in each home missions church. Hayward, California is the smallest church in the classis but it has the largest Sunday school. The Christian Reformed children in Sunday school are frequently outnumbered 2, 3, or 4 to one. Contact with the children gains access to the homes with the message of salvation. Vacation Bible school, usually held with the assistance of a Summer Seminary and a S.W.I.M. team, is a part of each field's busy summer program.

4. All of the mission churches have a program which is oriented to the community and a scriptural address to those who do not know Christ as their Savior. Every legitimate means is employed to arrest secular man with the compelling urgency of the gospel.

5. The home missionaries have enjoyed the excellent cooperation of the Back to God Hour in the new areas into which they enter. The Back to God Hour has provided an excellent image of the Christian Reformed Church. In some fields the fruits of the Back to God Hour broadcast are extensive.

IV. INDIAN FIELD

A. Personnel

1. Departure from the staff:

a. Miss Carlotta Thomas left the service of the Indian Chapel in Riverside, California, to take up added responsibilities at home.

b. Rev. Gordon Stuit accepted a call to serve the church at Tracy, Iowa.

c. Rev. Roger Posthuma was transferred to Salem, Oregon, from Zuni, New Mexico.

d. Rev. Thomas Beech, minister of the O.P.C. and Stated Supply at Gallup, New Mexico, left the service of the board at the end of his 2-year term.

e. Miss J. Anama was not reappointed.

f. Miss M. Swierenga sought other employment.

g. Miss J. Holtgurts sought other employment.

h. Mr. P. Belin sought other employment.

i. Mr. J. Toledo's resignation was accepted.

j. Mr. B. Whitehorse's resignation was accepted.

k. Mr. R. De Young left to continue his education.

l. Mrs. K. Kuipers discontinued part time employment.

m. Mrs. E. Vlietstra discontinued part time employment.

n. Mrs. R. Posthuma discontinued teaching because of family responsibilities.

2. Accretions to the staff:

a. Rev. Edward Boer has accepted the call to serve the Brigham City, Utah, field, replacing Rev. A. Mulder who is transferred to Gallup, New Mexico.

b. Miss Marilyn Baker accepted the appointment to Riverside, California.

c. Mr. Jackson Yazzie accepted the appointment to Crown Point, New Mexico.

- d. Miss B. Eelkema accepted the appointment to Rehoboth dining room staff.
- e. Miss M. Folkert accepted the appointment to the Rehoboth school office.
- f. Mr. and Mrs. C. Dykema accepted the appointment to the San Francisco, Friendship House.
- g. Mr. and Mrs. J. Vander Ark accepted the appointment as Rehoboth dormitory house parents.
- h. The following teachers were appointed:
Miss M. Bierma - Rehoboth; Miss L. Helland - Rehoboth - Mr. A. Brouwer, Rehoboth; Miss B. Hendricks - Zuni.

3. Transfers:

- Rev. A. Mulder was transferred from Brigham City to Gallup.
- Rev. R. Posthuma was transferred from Zuni to Salem, Oregon.
- Mr. J. Charles from Skeets Chapel to Crown Point.
- Mr. E. Benally was transferred from Tohlakai to Gallup.
- Miss L. Harvey was transferred from Toadlena to Red Rock.
- Mr. M. Chavez was transferred from Gallup to Pinedale.

4. Stated Supplies:

- a. Rev. Brandt Bruxvoort served the church at Zuni, N.M.
- b. Rev. Jacob R. Kamps served the church at Gallup, N.M.
- c. Mr. Egbert Kok served at Tohatchi, N.M.

B. Fields

1. **Albuquerque, New Mexico:** Rev. Harry Van Dam, missionary pastor. Opened in 1961. Families 15. Sunday school 53. Vacation Bible school 135. Catechism 20. Adults instructed for profession of faith 2. Worship service 52. The work at Albuquerque involves work with the Indians at the government school, the community, and the University. Rev. Van Dam is also serving as chairman of the pastor's staff at the government schools.

2. **Brigham City, Utah:** Rev. Edward Boer, missionary pastor. Mr. Ivan Mulder and Miss E. Vos, staff members. Opened in 1954. Families 11. Sunday school 67, plus 355 Indian students, Vacation Bible school 145. Weekly Bible classes 340 (Navajo Indians), Adults receiving instruction for profession of faith 3. Worship service 75. This mission serves the community of Brigham City and also the Intermountain School (Indian).

3. **Chicago, Illinois, American Indian Chapel:** Mr. Howard Bielema, missionary. Opened in 1963. Sunday school 69. Vacation Bible school 36. Catechism 18. Weekday Bible classes 34. Worship service, morning 41, evening, 39. The activities of this field are carried on in the Isham Y.M.C.A. The program involves a wide ministry to the needs of the Indians who find themselves at sea in a huge metropolitan area.

4. **Church Rock, New Mexico:** Mr. John Tso, missionary. Families 29. Sunday School 84. Vacation Bible school 48. Average attendance, morning worship service 80, evening 61. Camp meetings are an important part of the ministry to the Indian community. The missionary looks forward to the possibility of church organization. The group has its own church building and is assuming a greater responsibility in the church's ministry.

5. **Crown Point, New Mexico:** Rev. David Doyle, missionary pastor. Mr. John Charles and Mr. Jackson Yazzie, assistants. Opened in 1913. Families 16. Sunday school 31. Adult instruction for profession of faith 2. Weekday Bible class 39. Worship service 24. Vacation Bible school 41. In addition to the work at Crown Point there are outposts and a ministry to Indian students at the government school. Rev. Doyle recently completed a Berlitz course in the Navajo language.

6. **Farmington, New Mexico:** Rev. Sampson T. Yazzie, missionary pastor. Mr. Howard Begay, assistant. Opened in 1921. Number of families 27. Sunday school 60. Vacation Bible school 108. Weekday Bible class 17. Adults instructed for profession of faith 3. Average attendance morning worship service 90, evening 70. The congregation was organized in April, 1962. They are paying for their church building and have an active evangelistic outreach in several other areas besides Farmington.

7. **Fort Wingate, New Mexico:** Rev. John Hofman, Jr., missionary pastor. Melvin Chavez, assistant. Opened in 1965. Sunday school 235. Catechism (Indian students), 501. Average attendance morning worship service 54, evening 21. Special services are held for Indian students and community people. A church building is in existence and is put to maximum use. A parsonage was completed in 1965.

8. **Gallup, New Mexico:** Rev. Alfred E. Mulder, missionary pastor. Mr. Ernest Benally, assistant. Opened in 1932. Number of families 23. Sunday school 110. Vacation Bible school 90. Catechism 18. Adults being instructed for profession of faith 8. Weekly Bible class 127. Worship service 88. A ministry to the PHS Hospital, the government school and the Job Corps is maintained in addition to the strengthening of the church fellowship.

9. **Naschitti, New Mexico:** Mr. Marinus Harberts, missionary. Mr. Ben Henry, assistant. The church at Naschitti has dedicated its new church building. Good growth and an active program characterize the field. Opened in 1924. Families 18. Sunday school 56. Catechism 7. Bible class 86. Vacation Bible school 49. Worship service 78.

10. **Phoenix, Arizona:** Rev. Jacob Van Bruggen, missionary teacher. Rev. Van Bruggen is the Christian Reformed representative on the campus of the Cook Christian Training School.

11. **Red Rock, Arizona:** Rev. Paul H. Redhouse, missionary pastor. Mr. Cato Begay and Miss Lucy Harvey, assistants. Opened in 1953. Families 26. Sunday school 75. Indian school, 100. Adults receiving instruction for profession of faith 5. Vacation Bible school 70. Average attendance morning worship service 55, evening 50. A lay visitation program is carried out. Rev. Redhouse is active in the Navajo radio broadcast.

12. **Rehoboth, New Mexico:** Rev. Edward G. Cooke, Jr., missionary pastor. Opened in 1896. Families 30. Sunday school 108. Catechism 139. Bible classes 68. Worship services, 172/151. The Rehoboth church is the hub of the mission village. It serves the faculty and students at the Rehoboth schools, plus the maintenance personnel, and the hospital and its staff.

13. **Riverside, California:** Miss Marilyn Baker, missionary at the Protestant Chapel, Sherman Institute, Government School. Meetings and a religious educational program are held at the chapel.

14. **Salt Lake City, Utah:** Mr. Gary Klompenhower, missionary. Opened in 1960. Families 6. Sunday school 22. Vacation Bible school 25. Adults receiving pre-confession instruction 8. Worship services 30/27. Worship services and some of the other meetings are integrated into the program of the First Salt Lake City Christian Reformed Church.

15. **San Antone, New Mexico:** Mr. Alfred Becenti, missionary.

16. **San Francisco, California, Friendship House:** Rev. Richard J. Venema, missionary pastor. Opened in 1963. Families 9. Sunday school 24. Vacation Bible school 130. Catechism 4. Adults receiving pre-confession instruction 7. Bible class 30. Worship service 55/48. Mr. and Mrs. Clarence Dykema are House Parents. Mr. Wilfred Wellington is evangelistic assistant. The work at the Friendship House is growing swiftly. The work is fast becoming too large for the building and too heavy for the number of people on the staff.

17. **Sanostee, New Mexico:** Mr. Geronimo Martin, missionary. Opened in 1913. Families 6. Sunday school 12. Catechism 18. Bible class 21. Indian students 156. Gov't Sunday school 71. Vacation Bible school 75. Worship service 27/17. Mr. Martin has faithfully ministered to this parish and the Lord has blessed his efforts.

18. **Shiprock, New Mexico:** Rev. F. Vander Stoep, missionary pastor. Miss Hermina Nyhoff, Mr. Edward Henry, Mr. Sidney Nez, assistants. Opened in 1936. Families 34. Sunday school 58. Catechism 96. Adults receiving pre-confession instruction 5. Weekday Bible classes — Indians at Gov't school 326. Vacation Bible school 100. Worship services 86/38. The church has a full program of activities for every age level. The government school has a large number of Navajos registered as Christian Reformed.

19. **Teec Nos Pos, Arizona:** Mr. Corwin Brummel, missionary. Mr. John Talley, assistant. Opened in 1936. Families 24. Sunday school 350 (Indians - board-

ing school), Bible classes 23 and 19. Vacation Bible school 93. Worship services 54/20. Mr. Brummel reports progress in the long hard struggle to get greater involvement on the part of the congregation.

20. **Toadlena, New Mexico:** Mr. Richard Kruis, missionary. Opened in 1925. Families 22. Sunday school 29. Catechism 12. Adults receiving pre-confession instruction 2. Bible classes — Indians at the Government school 270. Vacation Bible school 78. Worship services 52/29. The work at Toadlena includes visiting outposts and covering a wide area of back country. The congregation hopes to build a new church building in the near future.

21. **Tohatchi, New Mexico:** Vacant. Mr. Frank Cooley and Miss Thelma Vander Ven, assistants. Opened 1898. Families 25. Sunday school 158. Catechism 29. Vacation Bible school 72. Bible class 9. The Tohatchi field includes Coyote Canyon where Sunday services are held (19) and a Bible school (95). Mexican Springs is also in this field with 35 at the service and 86 in the Bible school.

22. **Tohlakai, New Mexico:** Mr. John George, missionary. Families 12. Sunday school 32. Bible class 13. Worship services 28/12. Vacation Bible school 63. This congregation hopes to build a church in the future.

23. **White Horse Lake, New Mexico:** Mr. Charles Grey, missionary. Opened in 1966. Families 5. Sunday school 12. Catechism 4. Bible class 29. Government school 44. Government school at Pintado 32. Worship service 32.

24. **Window Rock, Arizona:** Rev. Scott K. Redhouse, missionary pastor. Opened 1966. Families 14. Sunday school 35. Catechism 16. Adult instruction 3. Bible class 16. Window Rock is the capital of the Navajo Tribe. Rev. Scott K. Redhouse is the first Navajo to be ordained as a minister in the Christian Reformed Church. The new church building at Window Rock was dedicated in 1967.

25. **Zuni, New Mexico:** Vacant. Mr. Rex Chimoni, assistant. Opened 1897. Families 10. Sunday school 88. Vacation Bible school 130. Catechism 9. Week-day classes 24. Worship services 60/33. The Zuni church has a ministry to the community and to the congregation. A thriving elementary Christian day school is available to the Zuni children. A staff of dedicated teachers is headed by Mr. Thomas Weeda, principal.

C. Education Department, Indian Mission

New elementary classrooms are nearing completion at Rehoboth. This represents the first step in a master plan for the Rehoboth campus and a much needed addition to relieve the pressure of overcrowding. The facilities at Rehoboth are limited. Many eligible Indian students are turned away each year because there is not enough room. An excellent spirit prevails at both Rehoboth and Zuni. Mr. Keith Kuipers is at Rehoboth and Mr. Thomas Weeda at Zuni. The future of the Zuni school enrollment is uncertain due to the construction of a new public elementary school (with all the extras) on "our" side of the river.

D. Rehoboth Hospital

The hospital is now under the administration of the Luke Society. Persons on the Rehoboth campus contribute of their time and effort as members of the board of governors. The Rev. E. Cooke is the hospital chaplain. The deed for 40 acres of land for a new hospital site has been forwarded to the Luke Society - as prescribed by the synod of 1964.

E. Industrial Department

In addition to the construction of the Red Rock parsonage, the Window Rock church, the beginning of the elementary school classrooms and a multi-residential unit, the industrial department has kept old buildings in good repair. This is in itself a herculean effort. The response of numerous couples to volunteer their time to help out in the tremendous tasks

at Rehoboth has been most gratifying and is deeply appreciated. Hundreds of hours of skilled labor as well as general assistance have been contributed to the overall program.

F. Summary of Statistics

	1965			1966			1967		
Adult baptisms	41	*(75)	55%	30	(71)	42%	15	(55)	27%
Children baptisms	108	(297)	36%	114	(338)	33%	84	(300)	28%
Conf. of faith	23	(104)	22%	39	(147)	27%	33	(131)	25%
Reaffirm. of faith..	6	(33)	18%	12	(65)	18%	12	(80)	15%

*(Total for Home Missions)

V. SPECIAL FIELDS

A. Personnel

1. Departures from the staff, Special Fields.

a. Rev. Carlos Cortina has become the minister to the Spanish speaking community in Grand Rapids, Michigan under the auspices of the Grand Rapids Board of Evangelism.

b. Dr. Manual Santana has become the layworker for the Cuban refugees in the Paterson, New Jersey area, under the auspices of the Classes Hackensack and Hudson.

c. Rev. August De Berdt was emeritated by Classis Florida.

d. Mr. Cliff Christians left Crenshaw, Los Angeles to take a position in the Evangelism department of the Home Mission office.

2. Accretions to the staff, Special Fields.

a. The Rev. Dr. M. Huguen accepted a call to serve the church and Servicemen's Home in Honolulu, Hawaii.

b. Dr. E. Roels accepted the appointment to serve as Servicemen's Home director in Korea.

c. Mr. R. Borrego accepted the appointment to serve the Spanish church in Hoboken, New Jersey.

d. Mr. Steve Belin accepted the appointment to serve the Good Samaritan Church in Miami, Florida.

e. Miss E. Dykema joined the staff at the Manhattan Christian Reformed Church, Mission Department, New York.

B. Inner City

1. **Manhattan, New York City,** Christian Reformed Church Mission Department. Rev. G. Negen, pastor. Mission department administrator, vacant. Mr. Ken Koeman, seminarian intern, assistant in evangelism. Mr. James Allen, Elease Feimster, B. Greenfield, E. Dykema, assistants. Opened 1952. Families 39. Sunday school 185. Catechism 12. Adults receiving instruction for profession of faith 10. Bible class 25. Vacation Bible school 75. Worship service 125. The Manhattan church has a broad ministry to youth, to drug addicts, to the community—including a radio broadcast "The Evening Altar." The Family Altar is sent out to hundreds of people who respond to the broadcast.

2. **Detroit, Michigan:** Rev. Harold Botts, missionary pastor. Opened 1964. Families 14. Sunday school 200. Catechism 40. Vacation Bible school 275. Worship service 74. Mr. William Dirksen is assisting Rev. Botts as seminary intern. The Detroit area churches have given much help to this church. The Lord has blessed the congregation and the ministry of Rev. Botts. The church building and the people survived the riots of the summer of 1967.

3. **Hoboken, New Jersey:** Rev. E. T. Lewis, missionary pastor. Mr. R. Borrego, assistant. Opened 1964. Families 16. Sunday school 37. Catechism 16. Bible class 50. Worship services, Spanish 21, English 54. Vacation Bible school 63. Hoboken is a special project, wherein an old "Dutch" church seeks to meet its new environment—the Spanish-speaking community. With federal funds for Re-

newal and Model City going to Hoboken, the church will be facing an even greater challenge.

4. **Los Angeles, California:** Rev. Vern Vander Zee, associate pastor to and special missionary for the community around the First Los Angeles Christian Reformed Church. The Rev. Vander Zee has received training at the Urban Training Center in Chicago and is just starting his work.

C. *Chinese Mission*

1. **Hyde Park Church, Chicago, Illinois:** Rev. Paul Han, missionary pastor. Opened 1962. Families 11. Sunday school 26. Catechism 13. Vacation Bible School 47. Worship service 22 a.m., 18 p.m. The church membership and visitors are gathered largely from the University of Chicago and from the Oriental community.

2. **Los Angeles, California, Crenshaw:** Rev. John F. Hollebeek, missionary pastor. Opened 1963. Families 23. Sunday school 210. Catechism 8. Adults 3. Youth group 39. Worship service, a.m. 145, p.m. 72. The Rev. John Hollebeek has just arrived and begun his new work in Crenshaw.

3. **Queens, New York:** Rev. Paul Szto, missionary pastor. Opened 1956. Families 10. Sunday school 42. Bible class 16. Catechism 3. Adults receiving instruction for profession of faith 3. Vacation Bible school 30. Worship service: a.m. 77, p.m. 14. Rev. Szto reports progress in the construction of their new church building.

4. **San Francisco, California, Golden Gate Christian Reformed Church.** Rev. Peter Yang, missionary pastor. Opened 1965. Families 1. Sunday school 33. Catechism 4. Youth group 8. Bible class 10. Worship service 61. Special evangelistic programs 142. The group is meeting in the lower floor of the parsonage building which is being remodeled for use as a worship area.

D. *Spanish Mission*

1. **Miami, Florida, Good Samaritan Christian Reformed Church:** Rev. C. Nyenhuis, missionary pastor, Mr. Steve Belin, Miss Carol Boersma. Opened 1960. Families 27. Sunday school 100. Catechism 16. Bible class 27. Adults instructed for profession of faith 4. Vacation Bible school 250. Worship service 155. The membership includes people from seven Latin-American countries. The church staff works closely with the Medical Center which is operated by personnel from the CRWRC.

2. **Los Angeles, California, Cuban Refugee Mission**—temporarily vacant.

E. *Jewish Mission*

The study committee is preparing a report which will move in the direction of a Parish approach to Jewish Mission.

F. *Armed Forces Ministry*

There are presently some 3,000 Christian Reformed young men in the Armed Forces of our countries. Approximately 900 of these are in the United States or Canada. The rest are serving overseas.

1. Servicemen's homes have been established in Norfolk, Virginia; Anchorage and Fairbanks, Alaska; Honolulu, Hawaii; Seoul, Korea; and the board gives assistance to the San Diego, California Servicemen's Home.

2. Hospitality is provided for servicemen at Tacoma, Washington; El Paso, Texas; and in many more home mission churches.

3. The Board of Home Missions again requests synod to place the Armed Forces Fund (Board of Home Missions) on the list of causes recommended for one or more offerings.

4. Honolulu, Hawaii. The Rev. Dr. M. Hugen, missionary pastor. Opened 1967. Families 10. Sunday school 40. Worship service, a.m. 61, p.m. 56. The Honolulu church is meeting in the Servicemen's Home in the Pacific Heights district of Honolulu.

VI. REGULAR URBAN MISSION — CANADA

A. *Changes in Personnel:*

1. Departures from the staff

Rev. G. Polman accepted a call to serve the church at Niagara Falls, Ontario.

2. Accretions to the staff

a. Rev. John Versfelt accepted the call to serve the church at Prince George, British Columbia.

b. Mr. Gerald Hogeterp (seminarian) stated supply at High River, Alberta.

B. *Fields:*

1. **Charlottetown, Prince Edward Island:** Rev. M. Dornbush, missionary pastor. Opened 1958. Families 28. Sunday school 52. Catechism 24. Instruction class 4. Vacation Bible school 72. Worship service 130. The Charlottetown church looks forward to being a calling church when Rev. Dornbush retires in 1968.

2. **Cochrane, Ontario:** Mr. John Tensen, missionary. Opened 1950. Families 15. Sunday school 14. Catechism 5. Bible class 21. Vacation Bible school 106. Worship service 30.

3. **Fredericton, New Brunswick:** Rev. Hendrik De Bruyn, missionary pastor. Opened 1961. Families 20. Sunday school 43. Catechism 5. Bible class 8. Adults instructed for profession of faith 3. Vacation Bible school 93. Worship service 70. The new church building and parsonage give added weight to a community witness.

4. **High River, Alberta:** Mr. Gerald Hogeterp, stated supply. Opened 1952. Families 18. Sunday school 35. Catechism 17. Worship service 68.

5. **Penticton, British Columbia:** Rev. Ralph Groeneboer, missionary pastor. Opened 1966. Families 20. Sunday school 19. Catechism 10. Bible class 18. Adults receiving instruction for profession of faith 3. Vacation Bible school 56. Worship service 71. Rev. Groeneboer has recovered from a very serious heart attack and has taken up his duties once more in the church. We thank God for His grace and blessing. The congregation has a new church building.

6. **Prince George, British Columbia:** Rev. John Versfelt, missionary pastor. Opened 1957. Families 24. Sunday school 54. Catechism 22. Bible class 20. Worship service 77. Rev. Versfelt arrived in Prince George during the summer of 1967 as a candidate. The new church building has been dedicated and the program begun.

7. **Stony Plain, Alberta:** Rev. Edgar O. Holkeboer, missionary pastor. Opened in 1963. Families 53. Sunday school 60. Catechism 33. Worship service 118. Vacation Bible school 70. The Rev. Holkeboer was stricken suddenly with a heart ailment in November. He is still in the University Hospital in Edmonton at this writing (Feb. 1968).

8. **Windsor Ontario:** Rev. D. Kwantes, missionary pastor. Opened 1966. Families 22. Sunday school 27. Catechism 18. Morning worship 57, evening 31. The Windsor congregation is organized and they are negotiating for the purchase of a temporary meeting facility. The church has been in existence for one year and has shown good growth.

VII. 1967 SUMMARY OF STATISTICS

	Indian	Special	Reg. U.S.	Canada	Totals
Adult baptism	15 (27%)	7 (13%)	38 (60%)	0 (0%)	55
Infant baptism	84 (28%)	25 (8%)	167 (56%)	24 (8%)	300
Confession of faith	33 (25%)	11 (8%)	81 (62%)	6 (5%)	131
Reaffirmation of faith	12 (15%)	4 (5%)	62 (77%)	2 (3%)	80

	Year	Adult Baptism	Infant Baptism	Confession of faith	Reaffirmation of faith
U.S. - regular	1962	52	174	81	84
	1963	53	195	108	41
	1964	35	139	163	16
	1965	33	152	68	27
	1966	40	201	96	53
	1967	33	167	81	62
U.S. - Indian	1964	26	52	14	0
	1965	41	83	23	6
	1966	30	114	39	12
	1967	15	84	33	12
Canada	1962	0	29	3	5
	1963	2	44	11	0
	1964	0	41	15	1
	1965	1	37	13	0
	1966	1	23	12	0
	1967	0	24	6	2

VIII. CALLING AND/OR SUPPORTING CHURCHES

Alameda, California	Dispatch, Kansas
Alamosa, Colorado	Drenthe, Michigan
Albuquerque, New Mexico	East Islip, New York
Allendale I, Michigan	Edgerton-Bethel, Minnesota
Allendale II, Michigan	Edgerton-I, Minnesota
Anaheim, California	Ellsworth, Michigan
Anchorage-Trinity, Alaska	Escondido, California
Ann Arbor, Michigan	Evergreen Park I, Illinois
Artesia I, California	Falmouth-Prosper, Michigan
Bauer, Michigan	Fountain Valley, California
Beverdam, Michigan	Fredericton, New Brunswick
Borculo, Michigan	Fremont II, Michigan
Bowmanville-Maranatha, Ontario	Fulton I & Sunday School, Mich.
Byron Center I, Michigan	Graafschap, Michigan
Byron Center II, Michigan	Grand Haven II, Michigan
Champaign, Illinois	GR - Alger, Michigan
Chicago-Chinese, Illinois	GR - Alpine, Michigan
Chicago-Roseland III, Illinois	GR - Beverly, Michigan
Chicago-Roseland IV, Illinois	GR - Burton, Michigan
Chula Vista, California	GR - East Paris, Michigan
Cleveland-East, Ohio	GR - Faith, Michigan
Coopersville, Michigan	GR - Fuller, Michigan
Dayton-Kettering, Ohio	GR - Grandville Ave., Michigan
De Motte, Indiana	GR - Kelloggsville, Michigan
Denver-Hillcrest, Colorado	GR - La Grave, Michigan
Denver I, Colorado	GR - Lee, Michigan
Denver II, Colorado	GR - Millbrook, Michigan
Denver III, Colorado	GR - Neland, Michigan
Denver-Trinity, Colorado	GR - Oakdale, Michigan
Detroit, Michigan	GR - Plymouth, Michigan

- GR - Seymour, Michigan
 GR - Shawnee Park, Michigan
 GR - Sherman, Michigan
 GR - Thirty-sixth St., Michigan
 GR - Westview, Michigan
 Grandville-So. Grandville, Michigan
 Goshen, New York
 Hamilton, Mich. & Sunday School
 Holland - Bethany, Michigan
 Holland - Calvin, Michigan
 Holland - Central Ave., Michigan
 Holland - Fourteenth St., Michigan
 Holland - Harderwyk & Sunday School
 Michigan
 Holland - Holland Heights, Michigan
 Holland - Maple Ave., Michigan
 Holland - Maranatha, Michigan
 Holland - Montello Park, Michigan
 Holland - Ninth St., Michigan
 Holland - Prospect, Michigan
 Holland - Providence, Michigan
 Hudsonville I, Michigan
 Hudsonville - Hillcrest, Michigan
 Hudsonville - Immanuel, Michigan
 Hudsonville - Messiah, Michigan
 Hull I, Iowa
 Hull - Hope, Iowa
 Hull, North Dakota
 Jackson, Michigan
 Jamaica, New York
 Jamestown, Michigan
 Jenison - Baldwin, Michigan
 Jenison - Ridgewood, Michigan
 Jenison - Trinity, Michigan
 Jenison - Twelfth Ave., Michigan
 Kalamazoo - Grace, Michigan
 Kalamazoo - Milwood, Michigan
 Kalamazoo - Second, Michigan
 Kalamazoo - Southern Heights, Mich.
 Kalamazoo - Third, Michigan
 Kanawha, Iowa
 Kingston, Ontario
 Lamont, Michigan
 Lansing - Bethel, Illinois
 Leighton, Iowa
 Le Mars - Calvin, Iowa
 Lindsay, Ontario
 Lucas, Michigan
 Luctor, Kansas
 Luverne, Minnesota
 Lynden I, Washington
 Lynden II, Washington
 McBain, Michigan
 Midland Park - Irving Park, N.J.
 Minneapolis - Calvary, Minnesota
 Minneapolis - Faith, Minnesota
 Munster, Indiana
 Muskegon - Allen Ave., Michigan
 Muskegon - Bethany, Michigan
 Muskegon - Calvin, Michigan
 Muskegon - First, Michigan
 Newton, Iowa
 New Westminster, British Columbia
 Niekerk, Michigan
 Noordeloos, Michigan
 Norfolk, Virginia
 North Blendon, Michigan
 Oakland, Michigan
 Oak Lawn - Calvin, Illinois
 Oak Park, Illinois
 Ogden, Utah
 Orange City I, Iowa
 Orange City II, Iowa
 Overisel, Michigan
 Parkersburg, Iowa
 Paterson I, New Jersey
 Paterson II, New Jersey
 Paterson IV, New Jersey
 Pease, Minnesota
 Pella - Calvary, Iowa
 Pella I, Iowa
 Pella II, Iowa
 Peoria, Iowa
 Phoenix, Arizona
 Pine Creek, Michigan
 Platte, South Dakota
 Prairie City, Iowa
 Prince George, British Columbia
 Rehoboth, New Mexico
 Riverside, California
 Rochester, New York
 Rusk, Michigan
 Salem, Oregon
 Salt Lake City - Immanuel, Utah
 Scottsdale - Palm Lane, Arizona
 South Holland - Bethany, Illinois
 Stony Plain, Alberta
 Sully, Iowa
 Toledo, Ohio
 Vancouver I, British Columbia
 Vernon, British Columbia
 Visalia, California
 Waupun I, Wisconsin
 Wayne, New Jersey
 Webster, New York
 West Sayville, New York
 Wheaton, Illinois
 Zeeland - Bethel, Michigan
 Zeeland I, Michigan
 Zeeland - Haven & Sunday School,
 Michigan
 Zeeland - North St., Michigan
 Zeeland III, Michigan
 Zutphen, Michigan
 Classis California South
 Classis Central California
 Classis Chatham
 Classis Minnesota North
 Classis Minnesota South
 Classis Zeeland
 B.O.W. Construction Co.

IX. DEPARTMENT OF EVANGELISM

A. *Christian Service Corps*

1. Summer Workshop in Missions (S.W.I.M.)

In 1960 there were 10 SWIMers, one field to which the SWIMers went and one league (Young Calvinist) which sent out the volunteers. This year we look forward, D.V., to 460 SWIMers on 85 fields, supplied from 43 Young Calvinist leagues. This, plus teacher volunteers and others will bring the total volunteer force this summer to more than 500 people. Plans are under way to improve the SWIM program by revising recruiting methods, and expanding the orientation program.

2. Teacher Volunteers:

In 1967, 38 of our Christian school teachers were involved in this program. For 1968 there are requests for approximately 50 teacher volunteers. A serious attempt is being made to keep in touch with these teacher volunteers after they have served, and to recruit new volunteers.

3. Regular Volunteers:

- a. Anchorage, Alaska—Eleanor Heusinkveld
- b. Detroit, Michigan—Rita Ottens (Community)
- c. Hoboken, New Jersey—Frances Jansen, John Troost
- d. Ogden, Utah—Mr. and Mrs. Amos Goris
- e. Phoenix, Arizona—Mr. and Mrs. C. Louis (Scottsdale)
- f. Salt Lake City, Utah—Mr. Adrian Pater (Immanuel)
- g. San Francisco, California—Miss Ruth De Boer (Friendship House)
- h. South Windsor, Connecticut—Miss Grethel Steiginga
- i. Tacoma, Washington—Miss Riena Timmer
- j. Madison Ave., Paterson, New Jersey—Miss Beth Kelder
- k. Sauk Village, Illinois—Miss Shirley Poll

There are 42 requests for volunteers for fields in the U.S.A., plus two requested for Korea (Servicemen's Home).

B. *Evangelism Conferences*

1. During the course of the year 1967, evangelism conferences were held in 19 areas and included an outreach to the general membership of the churches in the area as well as to the pastors and consistories.

2. An evangelism conference was held for ministers in Grand Rapids and others are planned for 1968. Included in the schedule will be an inner-city conference.

C. *Campus Ministry*

One of the greatest and most exciting challenges that faces our church today is the ministry to the students on the secular campuses of America. The interest on the part of our board and on the part of the churches in our denomination in this very critical ministry is commendable.

Our present involvement in Campus Ministry

1. Through grant-in-aids, through grants for programming, through internships we are involved in the following areas:

Lansing, Michigan
 Ann Arbor, Michigan
 Big Rapids, Michigan
 Mt. Pleasant, Michigan
 Ames, Iowa
 Iowa City, Iowa

Cedar Falls, Iowa
 Columbus, Ohio
 Madison, Wisconsin
 Boulder, Colorado
 Fort Collins, Colorado
 Boca Raton, Florida

2. We are providing one staff member for Inter-Varsity Christian Fellowship. The letter from Mr. Rich Sytsma, which the board members have received, presents a clear picture of the value of this work. Dr. John Alexander has requested that we provide two more such staff members and if possible to place an ordained minister on their staff.

3. There are many areas that are wide open to us because of the nucleus of Christian Reformed students on campus, and because of the availability that the universities provide in the way of space to carry on a campus ministry. Some of the very promising areas are:

Purdue University, Lafayette, Indiana
 University of Colorado, Boulder, Colorado
 Colorado State University, Fort Collins, Colorado
 University of Minnesota, Minneapolis, Minnesota
 Iowa State College, Ames, Iowa
 University of Toronto, Toronto, Ontario
 McMasters University, Hamilton, Ontario
 University of British Columbia, Vancouver, British Columbia
 Queens University in Kingston, Ontario
 Western Washington State College, Bellingham, Washington; and others

D. Internship Program

The following interns are serving at the present time:

Mr. Rod Vander Ley—Anchorage, Alaska
 Mr. Hans Morsink—Ann Arbor, Michigan
 Mr. John Steigenga—Lawndale, Chicago, Illinois
 Mr. Kenneth Koeman—Manhattan, New York
 Mr. William Dirksen—Community, Detroit, Michigan
 Mr. Jason Chen—Iowa City, Iowa

E. Grant-in-Aid

The Board of Home Missions reviews the grant-in-aid requests according to the requirements set forth in the Acts of Synod, 1964, Art. 143, II, page 107.

1. Renewal of previous requests:

Ames, Iowa	\$3,000.00
Highland, Michigan	1,500.00
Madison Ave., Paterson, New Jersey	7,000.00
Mount Vernon, Washington	600.00
Oak Harbor, Washington	3,000.00
Racine, Wisconsin	750.00
Rapid City, South Dakota	1,000.00
Manhattan (Gateway), Montana	2,500.00
Columbus, Ohio	4,000.00
Big Rapids, Michigan	6,000.00
Eastern Ontario, Seaway	5,000.00
Classis Cadillac (Mt. Pleasant, Mich.)	6,000.00
Englewood, New Jersey	4,500.00
Lansing, Michigan	7,000.00

Edmonton III, Alberta	4,000.00
Classis Wisconsin, Madison	1,500.00
Savannah, Georgia	4,000.00
Sunnyside, Washington (Tri-Cities)	6,000.00
Portland, Oregon	3,900.00

2. *New requests* (effective 1969) :

Denver III, for Sun Valley project	\$5,000.00
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X. DISPERSED AND NON-RESIDENT MEMBERS :

Statistics:	1960	1961	1962	1963	1964	1965	1966	1967
U.S.A.								
Families	38	37	31	49	47	74	77	30
Individuals	41	40	43	37	17	23	34	38
Consisting of								
Confessing Members	63	67	60	115	82	126	161	77
Baptized Members	48	70	47	88	89	109	138	41
Undesignated	47	19	19	70	32	35	8	0
Total Souls Reported	158	158	126	213	203	270	307	118
Canada								
Families	0	2	16	6	3	3	6	8
Individuals	0	9	9	9	2	7	15	7
Consisting of								
Confessing Members	0	6	3	15	5	11	16	16
Baptized Members	0	12	2	24	4	11	23	14
Undesignated	0	4	36	2	9	2	3	0
Total Souls Reported	0	22	41	41	18	24	42	30
Total U.S.A. and Canada	158	180	167	254	221	294	349	148

XI. FIELDS PROJECTION

A. *Suggested Fields:*

Those to which our attention has been drawn by residents of an area, by consistories, classes, individuals, Back to God Committee, etc. This listing establishes no priority, and is not to be construed as a guarantee of the opening of any field herein listed.

Albany, New York	Houston, Texas
Anderson, South Carolina	Jacksonville, Florida
Atlanta, Georgia	Lincoln, Nebraska
Boise, Idaho	Little Rock, Arkansas
Boston, Massachusetts	Longview, California
Bridgeport, Connecticut	North Glen, Denver, Colorado
Buffalo, New York	North Sacramento, California
Corona, California	Port Jervis, New York
Corvallis, Oregon	Princeton, New Jersey
Dallas, Texas	Providence, Rhode Island
Duluth, Minnesota	Redding, California
Durham, North Carolina	Riviera Beach, Florida
Easton, Pennsylvania	San Antonio, Texas
Eugene, Oregon	Santa Barbara, California
Fairfax County, Virginia	Santa Cruz, California
Farmington, New Mexico	Tampa, Florida
Fort Dodge, Kansas	Trenton, New Jersey
Fort Meyers, Florida	Vancouver, B.C., Canada
Fort Smith, Arkansas	Wichita, Kansas
Houghton, Michigan	Winston Salem, North Carolina

B. Surveyed Fields:

These are fields concerning which sufficient data has been obtained so as to indicate the possibility of eventual entrance. This list establishes no priority, and is not to be construed as a guarantee of the opening of any field herein listed.

Baltimore, Maryland	Fort Wayne, Indiana
Boise, Idaho	Livermore, California
Farmington, Michigan	North Seattle (Alderlynn), Wash.
Flagstaff, Arizona	Utica, New York

C. Fields Eligible for Opening:

Denver, Colorado (Ridgeview Hills), with restrictions
 Farmington, Michigan
 Flagstaff, Arizona
 Fort Wayne, Indiana
 New Glasgow, Nova Scotia—with restrictions

XII. GENERAL INFORMATION

A. In cooperation with the Board of Foreign Missions and the faculty of Calvin Seminary, the Board of Home Missions has had a part in the Centennial Mission Scholarship. The scholarship for the 1968-69 school year has been awarded to Mr. Verlyn Verbrugge.

B. The Board of Home Missions will participate in the Evangelism Conference to be held in Baarn, Netherlands, August, 1968, in conjunction with the Reformed Ecumenical Synod. The Rev. Marvin C. Baarman and the Rev. Wesley Smedes will represent the Board. The Rev. Nelson Vanderzee is designated as alternate.

C. The Board of Home Missions has continued its participation in the Sponsorship of Foreign Students Committee. The report of this committee is to be found in another part of this Agenda.

XIII. FINANCIAL MATTERS:

February 5, 1968

To the Board Members of the
 Christian Reformed Board of Home Missions
 Grand Rapids, Michigan

We have examined the statement of fund balance of the Christian Reformed Board of Home Missions, Grand Rapids, Michigan, as of December 31, 1967, and the related statement of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statement of fund balance and statement of changes in fund equity present fairly the financial position of the Christian Reformed Board of Home Missions at December 31, 1967, and the results of its operations of the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

(signed) Den Braber, Helmholdt & Lyzenga
 Certified Public Accountants

FINANCIAL REPORT
Christian Reformed Board of Home Missions
Statement of Fund Balance
December 31, 1967

ASSETS

Operating funds - Cash (Note A)	\$	536,191
Restricted funds - Cash (Note B)		386,829
Real Estate and Notes Receivable		
United States	\$3,635,562	
Canada	370,371	
Special fields	1,228,399	5,234,332
<hr/>		
Real Estate and Equipment — Indian Field		
Land and buildings	\$1,390,145	
Furniture and equipment	125,037	
Trucks and automobiles	71,525	
	<u>\$1,586,707</u>	
Less allowance for depreciation	721,209	865,498
<hr/>		
Other Assets		
Mortgages and contracts receivable	\$ 196,022	
Stocks and bonds	14,505	
Inventories	3,138	
Prepaid expenses and deposits	1,287	
Furniture and fixtures — Grand Rapids	10,886	225,838
		<hr/>
Total Assets		\$7,248,688

LIABILITIES AND FUND EQUITY

Liabilities		
Notes and mortgages payable	\$ 13,517	
Withheld taxes and other payables	4,891	\$ 18,408
<hr/>		
Restricted funds (Note B)		
Missionary training fund	\$ 84,353	
Indian field expansion fund	191,714	
Korean service home	55,487	
Other restricted funds	55,275	386,829
<hr/>		
Fund Equity		
Balance at end of year		6,843,451
		<hr/>
Total Liabilities and Fund Equity		\$7,248,688

Note A—At December 31, 1967 operating funds in the amount of \$293,651 were committed and budgeted for additional capital expenditures but not spent at the end of the year.

Note B—The restricted funds represent amounts received for specific projects, the use of which is restricted either by Synod or by the donor.

Statement of Changes in Fund Equity
Year ended December 31, 1967

Balance - January 1, 1967	\$6,298,171
Additions	
Quota receipts	\$1,671,101
Salary support	261,299
Above quota gifts	249,592
Indian field revenue	30,852
Other income	28,839
Total additions	2,241,683
Total available	\$8,539,854
Deductions	
General home missions	\$ 67,444
Administration	140,585
Evangelism	155,658
Regular outreach	465,183
Special fields	220,034
Indian field	589,326
Depreciation	58,173
Total deductions	1,696,403
Balance - December 31, 1967	\$6,843,451

The budget for 1969 is summarized below. A more detailed list of budget requests for 1969 will be submitted to synod's advisory budget committees.

1969 Proposed Budget

	1968 Budget	1969 Budget
Estimated receipts		
Quota payments (Note)	\$1,825,200	\$1,911,000
Salary support	270,000	310,000
Above quota gifts	250,000	300,000
Indian field revenue	30,000	30,000
Real estate repayments	55,000	65,000
Other income	25,000	30,000
From cash balance		100,000
Estimated Total Receipts	\$2,455,200	\$2,746,000

Budgeted Disbursements

Operating:

Administration & promotion	\$ 170,300	\$ 200,500
General Home Missions	55,200	58,800
Evangelism	252,100	320,300
Regular outreach - U.S.A.	461,900	518,600
Regular outreach - Canada	64,000	80,000
Special fields	344,600	391,300
Indian field	553,100	592,500
Total operating	\$1,901,200	\$2,162,000

Real estate and capital

Regular fields	\$ 340,000	\$ 375,000
Special fields	85,000	55,000
Indian field	125,000	150,000
Equipment	4,000	4,000
Total real estate & capital	\$ 554,000	\$ 584,000
Total Budgeted Disbursements	\$2,455,200	\$2,746,000

Note: The 1969 budget does not anticipate the adoption of the proposed Ministers' Pension Plan which requires a 9% employer paid pension contribution for all ordained personnel. If synod adopts any change in the pension plan which includes an employer contribution, the 1969 quota request must be increased to reflect such a change.

XIV. MATTERS FOR SYNODICAL ACTION:

A. The Board of Home Missions respectfully requests that its president, executive secretary, and treasurer be granted the privilege of the floor when matters pertaining to Home Missions are discussed.

B. The Board of Home Missions urgently requests synod to approve the Armed Forces Fund for one or more offerings from the churches.

C. The Board of Home Missions requests synod to approve the schedule of Grants-in-Aid for evangelism as presented in section IX, E, of this report.

D. The Board of Home Missions requests synod to receive and act upon the following nomination:

Alternate member at large—Central U.S.A.

Mr. Melvin Medema*

Mr. Harold Soper

*indicates incumbent

E. The Board of Home Missions requests synod to place the Board of Home Missions on the list of denominational causes recommended for one or more offerings.

F. The Board of Home Missions requests synod to approve a quota of \$37.00 per family for the year 1969 (this represents an increase of \$1.00).

For the Board of Home Missions

M. C. Baarman

REPORT 25
REFORMED BIBLE INSTITUTE

ESTEEMED BRETHREN:

The board of the Reformed Bible Institute is indeed grateful to the Synodical Interim Committee for appointing one of its members to represent this very worthy kingdom endeavor to synod. We are very grateful to synod for recommending the Reformed Bible Institute to our churches for financial support and we are appreciative of the generous response shown by our churches and the membership thereof in the contributions made this past year. We are above all profoundly grateful to our heavenly Father for the many blessings and tokens of His divine favor.

The goal of the Reformed Bible Institute is to prepare Christian laymen, called by God to present Christ to men, for greater evangelistic service through the Holy Spirit in personal witness, church, and mission. The Articles of Incorporation state that the Reformed Bible Institute Association shall be based upon the Bible as the infallible Word of God, as interpreted in the Heidelberg Catechism, the Belgic Confession of Faith, and the Canons of Dordt. Any person who expresses agreement with the basis and purpose of these Articles of Incorporation and who has made an annual recorded gift to the Institute shall be a member of this Association. The annual meeting of the members of the Association is held in November. The board is composed of twenty-two members of the Association, eleven laymen and eleven ministers, chosen from various geographical districts in the United States and Canada. The board meets in May and in November. The executive committee is composed of the six officers of the board plus five other trustees elected each year by the board, and it meets monthly.

We acknowledge with deep sorrow the passing of our beloved president emeritus, colleague, and teacher, Rev. Dick H. Walters, whom the Lord took to Himself December 11, 1967, on his 60th birthday. At the same time we rejoice that the God of all comfort has taken Rev. Walters to Himself, to give him the inheritance of the Savior. "And he was not—because God took him," but not until after 34 years in the gospel ministry, and 25 of those years as president of the Reformed Bible Institute. Never idle, he continued to the end, busily engaged in the work of the kingdom. In the providence of God, a new president, Dr. Dick L. Van Halsema, was sent to us more than a year before the passing of Rev. Walters. Under the capable and energetic leadership of our new president, along with the qualified and dedicated faculty, consisting of 8 fulltime members, 4 of whom are ordained men, the program of the Institute is going full speed ahead. In addition we can boast of a very capable business manager, and a qualified secretarial staff, and other full time or part time assistants. We are pleased to report that the faculty is very loyal to the Reformed faith.

In addition to the regular day school, three-year program, the Institute offers evening school classes and various correspondence courses. Also summer sessions were held in Edmonton, Alberta, Vancouver, B.C., Denver, Colorado, and Southern California, last summer. The reports are that these sessions were very worthwhile.

What of the future? We as a board believe that there is a vital place in our Church and in God's kingdom for the Reformed Bible Institute. God's favor is our challenge. We plan, the Lord willing, to offer the Bachelor of Religious Education, four-year course, beginning September 1968, pending the State Department of Education approval of awarding BRE degree. With endorsement of the Board of Foreign Missions a summer training session will be held for two months in Mexico this summer. The purpose is to provide on-the-field exposure to the challenge of Christian missions in a foreign country. Because of the rising cost of education, and because of the need for expansion of facilities, e.g., a new library, student center, need for dormitories on campus, we earnestly solicit the continued support of our churches and the contributions of God's people. Above all, we desire the prayer support of the Christian Reformed Church for the Reformed Bible Institute.

Respectfully submitted,

Rev. Harry Vander Ark,
Synodical representative

REPORT 26
SUNDAY SCHOOL MATTERS

ESTEEMED BRETHREN:

Your Sunday School Committee presents its annual report to synod. The committee met monthly throughout the year in addition to special meetings due to the increasing demands on the committee.

I. PRODUCTION AND DISTRIBUTION OF PUBLICATIONS

A. The six weekly papers have been published without interruption: Bible Stories, Bible Light, Bible Guide, Bible Truth, Bible Crusader, and Bible Studies.

B. The Key to the Sunday School lesson has been published semi-quarterly.

C. The average number of papers published in 1967 is as follows:

Bible Stories	19,326	copies weekly
Bible Light	22,136	copies weekly
Bible Guide	19,886	copies weekly
Bible Truth	23,513	copies weekly
Bible Crusader	10,388	copies weekly
Bible Studies	3,328	copies weekly
The Key to the Sunday School lesson	10,683	copies semi-quarterly

Average total weekly papers for 1967	98,577
Average total weekly papers for 1966	98,462
Increase	115

Average total copies of The Key for 1967	10,683
Average total copies of The Key for 1966	11,250
Decrease	567

During the year 1967 the following amount of Pre-School material was sold:

	Little Ones' Bible Stories	Little Ones' Bible Activities	Little Ones' Bible Pictures	Teacher Manuals
Course I	9,945	10,010	311	271
Course II	6,716	6,658	----	152
Total sold	16,661	16,668	311	423

Samples: Course I—176 packets

We supply the following approximate quantities to churches and missions of other denominations:

Bible Stories	900	copies weekly
Bible Light	1,370	copies weekly
Bible Guide	1,910	copies weekly
Bible Truth	1,800	copies weekly
Bible Crusader	600	copies weekly
Bible Studies	230	copies weekly
The Key	2,433	copies semi-quarterly

At this time the Sunday School Committee expresses its appreciation for the resources and facilities of the Publishing House.

We call the synod's attention to the fact that the price of Sunday School publications has been increased.

II. RECOMMENDATIONS REGARDING CONSOLIDATION

The report of the Committee on Consolidation as presented to the Sunday School Committee on March 8, 1968 receives our approval.

III. CURRICULUM AND EXPERIMENT.

A. The Committee on Education and the Sunday School Committee are currently working on a "Portable Teacher Education Workshop." This project will include tapes, filmstrips, printed outlines, worksheet activities etc. to instruct teachers in principles of good teaching and to guide them in applying what they have learned to their own teaching situation. Complete printing instructions are to be included so that a local church educational leader can organize and run his own teacher program. This project is expected to upgrade the quality of teaching in the church educational program.

B. The Sunday School Committee has published a pamphlet entitled "Let's Talk About Writing" for the assistance of our writers, and a revised catalog listing supplies and publications.

C. The Sunday School Committee calls attention to an improved teacher's manual, *The Key*, the format has been changed and more teaching aids have been included. The National Sunday School Association Research Commission sent questionnaires to religious educators which honored *The Key* by ranking it number eleven in a field of twenty or more most read publications such as *Christianity Today*, *Time*, *Life*, and *Newsweek*.

D. Consideration is being given to the revision or replacement of *Little Ones' Bible Activities* which had its first printing in 1960. Since there are sufficient supplies for several years, the Committee will explore a new curriculum, concerning itself with the selection of stories, and expanded Teacher's Manual and the possible addition of a Parent's Manual. The publishing of a Parent's Manual would be a new venture of the Sunday School Committee and would be designed to encourage parental participation in the Sunday School program.

E. A committee has been appointed to formulate a set of lesson plans independent of the present Sunday School curriculum for the Junior High level. These lesson plans are intended as a pilot study and may eventually lead us to the development of graded lessons.

IV. RECOMMENDATIONS.

A. We request that Rev. J. H. Schaal and Mr. Marion Vos represent the Sunday School committee at synod, Rev. William Vander Hoven as alternate.

B. We request that the lesson plan for 1969 be adopted.

C. We request synod's permission to experiment with a modern translation of scripture in its Sunday School publications. The Sunday School Committee will select a version on the basis of its accuracy and clarity.

D. Elections: (elect one from each group)

1. Dr. D. Hoekstra (incumbent) or Mr. William Hendricks

2. Mrs. Charles Miller or Mrs. Johan Westra

E. We request synod to thank Mrs. Marian Ippel for her services.

Respectfully submitted

The Sunday School Committee

Rev. William Vander Hoven, president

Dr. Dennis Hoekstra, vice president

Mrs. Marian Ippel, secretary

Miss Nell De Jonge

Mr. Herbert Kramer

Rev. Siebert Kramer

Rev. John H. Schaal

Mr. Marion Vos

SUNDAY SCHOOL LESSON PLANS—1969

First Quarter

- Unit I: Jesus Teaches the Way of Life**
- Jan. 5 Unit title: Jesus Teaches the Way of Life
Lesson theme: A good beginning
Lesson Scripture: Luke 9:18-25
Supplementary references: Luke 4:22, 36:8, 25 (Peter's experiences)
John 1:1-3; Romans 10:9
Lesson title: The great confession
Picture title: "Thou art the Christ!"
Printed text: Luke 9:18-25
- Jan. 12 Unit title: Jesus Teaches the Way of Life
(mission) Lesson theme: Workers needed
Lesson Scripture: Luke 10:1-24
Supplementary references: Psa. 66:16; Isa. 6:8; Matt. 9:36-38;
John 4:36
Lesson title: Seventy sent out
Picture title: "They returned with joy"
Printed text: Luke 10:1-9, 17-20
- Jan. 19 Unit title: Jesus Teaches the Way of Life
Lesson theme: To obey is to love
Lesson Scripture: Luke 10:25-37
Supplementary references: Exod. 20:1-17; I Cor. 13; Micah 6:6-8;
I John 3:16-18
Lesson title: Parable of the Good Samaritan
Picture title: He took care of him
Printed text: Luke 10:29-37

- Jan. 26 Unit title: Jesus Teaches the Way of Life
Lesson theme: How to ask for good gifts
Lesson Scripture: Luke 11:1-13
Supplementary references: I Kings 3:5-10; Zech. 10:1; Rom. 8:26;
James 1:5, 5:16
Lesson title: Learning to pray
Picture title: "Please, Father . . ."
Printed text: Luke 11:5-13
- Feb. 2 Unit title: Jesus Teaches the Way of Life
Lesson theme: Searching for real treasure
Lesson Scripture: Luke 12: 15-34
Supplementary references: Mark 6:20, 21, 16:26; Luke 18:22
Lesson title: Parable of the Rich Fool
Picture title: "Look at the lilies!"
Printed text: Luke 12:16-26
- Feb. 9 Unit title: Jesus Teaches the Way of Life
Lesson theme: Excuses not accepted
Lesson Scripture: Luke 14:1, 12-24
Supplementary references: John 15: 22; Rom. 1:20; Heb. 2:3, 12:1
Lesson title: Parable of the Great Supper
Picture title: "Excuse me, please."
Printed text: Luke 14:15-23
- Feb. 16 Unit title: Jesus Teaches the Way of Life
Lesson theme: The danger of thinking you are good
Lesson Scripture: Luke 18:9-14, 18-27
Supplementary references: Prov. 30:12; Matt. 7:21-23; Luke 16:15;
II Cor. 10:12; I John 1:8-10
Lesson title: Warnings for Pharisees
Picture title: "Lord, be merciful to me . . ."
Printed text: Luke 18:9-14, 18-23
- Feb. 23 Unit title: Jesus Teaches the Way of Life
Lesson theme: Jesus' love—God's great gift to children
Lesson Scripture: Matt. 21:15, 16; Luke 18:15-17; Mark 10:13-16;
Isa. 40:11
Supplementary references: Matt. 10:42, 11:16; John 21:15;
Neh. 12:43
Lesson title: Jesus and the children
Picture title: Jesus loves the little children
Printed text: Isa. 40:11; Luke 18:15-17; Matt. 21:15, 16
- Mar. 2 Unit title: Jesus Teaches the Way of Life
Lesson theme: Jesus the giver of life
Lesson Scripture: John 11:1-45
Supplementary references: John 5:24-26, 10:10b; I John 5:11 12
Lesson title: Lazarus raised from death
Picture title: "Your brother shall rise again"
Printed text: John 11:14-27
- Unit II: Jesus Suffers in Order to Save Us**
- Mar. 9 Unit title: Jesus Suffers in order to Save Us
Lesson theme: Accepting a gift of love
Lesson Scripture: John 12:1-8; I Peter 1:8
Supplementary references: Psalm 116:1, 2, 12; Matt. 25:40
Lesson title: The anointing at Bethany
Picture title: Mary's gift to Jesus
Printed text: John 12:1-8; I Peter 1:8

- Mar. 16 Unit title: Jesus Suffers in order to Save Us
Lesson theme: Stooping to serve
Lesson Scripture: John 13:1-17, 34, 35
Supplementary references: Luke 22:26; Rom. 1:14, 12, 3;
James 2:2-5, 14-17
Lesson title: The Master washes the disciples' feet
Picture title: Are you going to wash my feet?
Printed text: John 13:2-10, 34, 35
- Mar. 23 Unit title: Jesus Suffers in order to Save Us
Lesson theme: Sorrowing because of men's sins
Lesson Scripture: Luke 22:1-6, 45-62
Supplementary References: Luke 13:34; Rom. 7:21-25; I John 1:9
Lesson title: Betrayed and denied
Picture title: The cock crowed
Printed text: Luke 22:47-58
- Mar. 30 Unit title: Jesus Suffers in order to Save Us
Lesson theme: Crucified for man's sin
Lesson Scripture: Luke 23:13-38, 44-48
Supplementary references: Isa. 53:1-7; I Cor. 11:23-26; I John 1:7
Lesson title: "Wounded for our transgressions"
Picture title: "They led Him away"
Printed text: Luke 23:13-24

Second Quarter

Unit III: Jesus Resurrected and Glorified

- April 6 Unit title: Jesus Resurrected and Glorified
(Easter)
Lesson theme: Believing, we too shall live
Lesson Scripture: Luke 24:1-12; John 20:1-10
Supplementary references: John 11:25; II Tim. 1:12b
Lesson title: The resurrection of Jesus
Picture title: John saw and believed
Printed text: Luke 24:1-12
- April 13 Unit title: Jesus Resurrected and Glorified
Lesson theme: New light on the Scriptures
Lesson Scripture: Luke 24:13-36
Supplementary references: I Cor. 15:3, 4; Isa. 53; Dan. 2:44;
Micah 5:2; Zech. 9:9
Lesson title: Burning hearts on Easter evening
Picture title: He broke the bread and blessed it
Printed text: Luke 24:21-34
- April 20 Unit title: Jesus Resurrected and Glorified
Lesson theme: How men hear His word
Lesson Scripture: Luke 8:1-18
Supplementary references: John 6:68, 14:24; James 1:22
Lesson title: The Parable of the Sower
Picture title: Sowing the seed
Printed text: Luke 8:4-15, 18
- April 27 Unit title: Jesus Resurrected and Glorified
Lesson theme: God welcomes sinners who repent
Lesson Scripture: Luke 15:11-24
Supplementary references: Psalm 119:67; Isa. 55:7; Luke 15:7;
Acts 2:37-39
Lesson title: Parable of the Prodigal Son
Picture title: His father ran to meet him
Printed text: Luke 15:11-24

- May 4 Unit title: Jesus Resurrected and Glorified
Lesson theme: Christians work for their glorified Lord
Lesson Scripture: Matt. 25:14-30
Supplementary references: Luke 12:48b, Rom. 12:1, Rev. 22:12
Lesson title: Parable of the Ten talents
Picture title: "well done!"
Printed text: Matt. 25:16-27
- May 11 Unit title: Jesus Resurrected and Glorified
Lesson theme: Our king reigns from heaven
Lesson Scripture: Acts 1:1-11; Matt. 28:18-20
Supplementary references: Psalm 68:17-19; I Peter 3:22;
I Tim. 6:12-16; Rev. 1:5
Lesson title: Jesus ascended into heaven
Picture: "They worshiped Him"
Printed text: Acts 1:4-11
- Unit IV: Jesus Working through Inspired Men**
- May 18 Unit title: Jesus Working through Inspired Men
Lesson theme: The inspiration of the Holy Spirit
Lesson Scripture: John 14:16, 17; Acts 2
Supplementary references: Ezek. 36:27; Rom. 8:9; I Cor. 3:16
Lesson title: The Holy Spirit fills the apostles
Picture title: Filled with the Holy Spirit
Printed text: John 14:16, 17; Acts 2:1-8
- May 25 Unit title: Jesus Working through Inspired Men
Lesson theme: God's signs and wonders
Lesson Scripture: Acts 5:12-42
Supplementary references: Psalm 71:23, 24; John 14: 12, 13
Lesson title: Multitudes added to the church
Picture title: In the temple day after day
Printed text: Acts 5:12-21
- June 1 Unit title: Jesus Working through Inspired Men
Lesson theme: The gospel brings great joy
Lesson Scripture: Acts 8:5-8, 26-40
Supplementary references: Isa. 61:10; Hab. 3:17, 18; I Peter 1:8
Lesson title: Philip spreads the Good News
Picture title: "He went on his way rejoicing"
Printed text: Acts 8:26-35
- June 8 Unit title: Jesus Working through Inspired Men
Lesson theme: Chosen for special service
Lesson Scripture: Acts 9:1-22
Supplementary references: Matt. 28:18b; John 15:16;
Romans 1:14, 12:1-3
Lesson title: Saul's conversion
Picture title: "Who art thou, Lord?"
Printed text: Acts 9:1-11
- June 15 Unit title: Jesus Working through Inspired Men
Lesson theme: Persecutions will come
Lesson Scripture: Acts 9:22-30
Supplementary references: Matt. 5:10-12; John 15:20; Acts 9:16;
II Tim. 2:3; II Cor. 11:24-26
Lesson title: Saul persecuted
Picture title: Saul escapes in a basket
Printed text: Acts 9:22-30

- June 22 (mission) Unit title: Jesus Working through Inspired Men
 Lesson theme: A struggle for a man's soul
 Lesson Scripture: Acts 13:1-12, 26:15-18
 Supplementary references: Luke 15:7, 10; John 12:31; Eph. 6:12
 Lesson title: The first missionaries sent out
 Picture title: "Laid their hands on them"
 Printed text: Acts 13:4-12
- June 29 Unit title: Jesus Working through Inspired Men
 Lesson theme: Results of earnest prayer
 Lesson Scripture: Acts 15:40-16:15
 Supplementary references: Isa. 65:24; Matt. 18:19; Luke 11:9
 Rom. 8:14
 Lesson title: Paul guided to Macedonia by the Spirit
 Picture title: Prayer by the river's side
 Printed text: Acts 16:6-15

Third Quarter

- July 6 Unit title: Jesus Working through Inspired Men
 Lesson theme: The goodness and mercy of God
 Lesson Scripture: Acts 16:16-40
 Supplementary references: Psalm 12:5, 40:17; Isa. 35:4-6;
 Rom. 10:12, 13
 Lesson title: More fruits in Macedonia
 Picture title: "What must I do to be saved?"
 Printed text: Acts 16:16-18, 25-31
- July 13 Unit title: Jesus Working through Inspired Men
 Lesson theme: Saved, Healed and Sanctified
 Lesson Scripture: Acts 19:1-20
 Supplementary references: Acts 20:17-21, 33, 34; I Cor. 16:9;
 Eph. 1:1-16
 Lesson title: Paul brings the gospel to Ephesus
 Picture title: Burning bad books
 Printed text: Acts 19:8-20
- July 20 Unit title: Jesus Working through Inspired Men
 Lesson theme: Efforts of evil men to shout the gospel down
 Lesson Scripture: Acts 19:21—20:1
 Supplementary references: Psalm 2; I Cor. 16:9; Eph. 6:12;
 I Peter 5:8
 Lesson title: The Ephesians stage a riot
 Picture title: Jesus—King forever
 Printed text: Acts 19:23-32
- July 27 Unit title: Jesus Working through Inspired Men
 Lesson theme: The hatred of men and the comforts of God
 Lesson Scripture: Acts 21:27—23:11
 Supplementary references: Matt. 5:11, 12; John 15:18-20, 33b
 Lesson title: Paul taken captive
 Picture title: Standing on the stairs
 Printed text: Acts 21:30-36, 40; 23:10, 11
- Aug. 3 Unit title: Jesus Working through Inspired Men
 Lesson theme: Used of God to carry out His plan
 Lesson Scripture: Acts 23:12-35
 Supplementary references: Deut. 31:6; Micah 6:8; Eph. 6:10
 Lesson title: Paul rescued from the trap of the Jews
 Picture title: The Boy and the Captain
 Printed text: Acts 23:12-21

- Aug. 10 Unit title: Jesus Working through Inspired Men
Lesson theme: Waiting for a convenient time
Lesson Scripture: Acts 24
Supplementary references: Luke 12:40, 16:13; Heb. 2:3;
Rev. 6:15-17
Lesson title: Felix—afraid but not repentant
Picture title: "Some other time"
Printed text: Acts 24:16-27
- Aug. 17 Unit title: Jesus Working through Inspired Men
Lesson theme: Storm-driven but still in God's care
Lesson Scripture: Acts 27
Supplementary references: Deut. 31:6; Psalm 27:14;
II Cor. 11:25-27; I Peter 5:7
Lesson title: Paul shipwrecked on his way to Rome
Picture title: "Be of good cheer!"
Printed text: Acts 27:21-32
- Aug. 24 Unit title: Jesus Working through Inspired Men
Lesson theme: Honoring God and Honored by men
Lesson Scripture: Acts 28:1-11
Supplementary references: Psalm 91:14, 15; Matt. 20:26, 27;
Mark 16:17, 18; John 12:26
Lesson title: Paul on Melita
Picture title: Around the fire
Printed text: Acts 28:1-10
- Aug. 31 Unit title: Jesus Working through Inspired Men
Lesson theme: Laboring to a victorious end
Lesson Scripture: Acts 28:11-31; II Tim. 4:6-18
Supplementary references: Acts 1:8; Phil. 1:12-17; II Tim. 2:9, 10
Lesson title: Paul in Rome
Picture title: A letter for Timothy
Printed text: Acts 28:16-20; II Tim. 4:16-18
- Unit V: The Revelation of God in Old Testament Times
- Sept. 7 Unit title: The Revelation of God in Old Testament Times
Lesson theme: How we ought to live
Lesson Scripture: Exod. 19:1-20; 20; Gal. 3:22-24
Supplementary references: Micah 6:8; Matt. 22:37-39; Rom. 3:20b;
Rom. 3:20, 7:7b
Lesson title: The law given at Sinai
Picture title: The mountain smoked
Printed text: Exod. 19:1-10; Gal. 3:22-24
- Sept. 14 Unit title: The Revelation of God in Old Testament Times
Lesson theme: Tried and found wanting
Lesson Scripture: Num. 21:1-9; John 3:14-16
Supplementary references: Deut. 8:2, 3, 5; Romans 12:12;
James 1:2-4
Lesson title: Sin, serpents and salvation
Picture title: "Look and live!"
Printed text: Num. 21:4-9; John 3:14-16
- Sept. 21 Unit title: The Revelation of God in Old Testament Times
Lesson theme: Walking by faith
Lesson Scripture: Josh. 2, 6:1-25
Supplementary references: Psalm 37:5; Isa. 26:3; Matt. 9:29b;
II Cor. 5:7
Lesson title: A path through the Jordan
Picture title: All safely across
Printed text: Josh. 3:3-5; 14-17

- Sept. 26 Unit title: The Revelation of God in Old Testament Times
 Lesson theme: Again—walking by faith
 Lesson Scripture: Josh. 2, 6:1-25
 Supplementary references: Matt. 17:20; Heb. 11:6; I John 5:4
 Lesson title: The walls of Jericho fell
 Picture title: Marching in faith
 Printed text: Josh. 6:12-20

Fourth Quarter

- Oct. 5 Unit title: The Revelation of God in Old Testament Times
 Lesson theme: Sin's dreadful consequences
 Lesson Scripture: Josh. 7
 Supplementary References: Rev. 18:25-27; Josh. 6:17-19; Isa. 59:2;
 Rom. 6:23; I John 1:9
 Lesson title: Achan's sin
 Picture title: "I have sinned"
 Printed text: Josh. 7:19-25
- Oct. 12 Unit title: The Revelation of God in Old Testament Times
 Lesson theme: Making sure of God's will
 Lesson Scripture: Judges 6
 Supplementary references: Psalm 143:10; Matt. 7:21; Eph. 5:15-17;
 Heb. 13:20, 21
 Lesson title: Gideon called to leadership
 Picture title: The fleece wet with dew
 Printed text: Judges 6:13-21
- Oct. 18 Unit title: The Revelation of God in Old Testament Times
 Lesson theme: Witnessing the power of God
 Lesson Scripture: Judges 7
 Supplementary references: Psalm 147:10, 11; Rom. 8:31;
 II Cor. 12:9, 10
 Lesson title: The sword of the Lord and of Gideon
 Picture title: Trumpets blared and pitchers crashed
 Printed text: Judges 7:2-7
- Oct. 26 Unit title: The Revelation of God in Old Testament Times
 Lesson theme: God's willingness to hear us
 Lesson Scripture: I Sam. 1-2:11
 Supplementary references: Ps. 116:1, 2; John 15:7; James 5:16b;
 I Peter 5:6, 7
 Lesson title: Hannah's prayer
 Picture title: Samuel and Eli
 Printed text: I Sam. 1:9-18
- Nov. 2 Unit title: The Revelation of God in Old Testament Times
 Lesson theme: Our willingness to hear God
 Lesson Scripture: I Sam. 2:11-26; I Sam. 3:1-18
 Supplementary references: Isa. 45:22; Matt. 13:16, 17; Mark 4:20
 Lesson title: Samuel hears God's call
 Picture title: Samuel hears God's call
 Printed text: I Sam. 3:1-10
- Nov. 9 Unit title: The Revelation of God in Old Testament Times
 (mission) Lesson theme: "He that winneth souls is wise"
 Lesson Scripture: I Sam. 3:19-21; 7:3-17
 Supplementary references: Psalm 126:5, 6; Dan. 12:3; Isa. 55:6, 7;
 John 4:36; James 5:19-20
 Lesson title: Samuel turns the people to God
 Picture title: Samuel cried unto the Lord
 Printed text: I Sam. 7:3-13

- Nov. 16 Unit title: The Revelation of God in Old Testament Times
Lesson theme: Victory for those who trust in Him
Lesson Scripture: I Sam. 9:18—10:1b; 10:17—11:15
Supplementary references: I Sam. 2:7; Psalm 46:1; James 4:10
Lesson title: Saul anointed and valiant
Picture title: "God save the king!"
Printed text: I Sam. 10:17-24
- Nov. 23 Unit title: The Revelation of God in Old Testament Times
Lesson theme: Half-hearted service rejected
Lesson Scripture: I Sam. 13:1-14; 15:1-26
Supplementary references: Deut. 11:22-28; I Sam. 12:15;
Jer. 17:9; Matt. 6:24, 7:21
Lesson title: Saul fails to obey
Picture title: What does this bleating of sheep mean?
Printed text: I Sam. 15:13-22
- Nov. 30 Unit title: The Revelation of God in Old Testament Times
Lesson theme: The all-seeing eyes of God
Lesson Scripture: I Sam. 16:1-13
Supplementary references: II Chron. 16:9; Psalm 139; Jer. 17:10
Lesson title: David chosen and anointed
Picture title: The Lord looks on the heart
Printed text: I Sam. 16:6-13
- Unit VI: The Coming of the Savior**
- Dec. 7 Unit title: The Coming of the Savior
Lesson theme: God carries out His plans
Lesson Scripture: Luke 1:5-23, 26-38
Supplementary references: Josh. 21:45; Isa. 52:7; Heb. 1:14
Lesson title: The angel Gabriel brings good news
Picture title: "The Lord is with You"
Printed text: Luke 1:10-15, 26-30
- Dec. 14 Unit title: The Coming of the Savior
Lesson theme: A time for rejoicing and praise
Lesson Scripture: Luke 1:39-79
Supplementary references: Psalm 127:3; Prov. 23:24; John 1:6, 7
Lesson title: The birth of John the Baptist
Picture title: His name is John
Printed text: Luke 1:57-69
- Dec. 21 Unit title: The Coming of the Savior
Lesson theme: A revelation of divine love and glory
Lesson Scripture: Luke 2:1-20
Supplementary references: Isa. 9:6; John 3:16
Lesson title: The birth of Jesus
Picture title: "Glory to God!"
Printed text: Luke 2:7-19
- Dec. 28 Unit title: The Coming of the Savior
Lesson theme: The comfort of His promised return
Lesson Scripture: Matt. 24:3-14; I Thess. 4:13-18
Supplementary references: John 14:1-3; I Thess. 5:16, 17;
I Peter 1:8; Rev. 21:1-5
Lesson title: Jesus' second coming
Picture title: Jesus is coming soon
Printed text: Matt. 24:3-14

REPORT 27

CONSOLIDATION OF SUNDAY SCHOOL,
EDUCATION, AND PUBLICATION COMMITTEES

ESTEEMED BRETHERN:

Your study committee on consolidation was called into existence by the Synod of 1966 and was given the following mandate at that time:

"That synod appoint a study committee to investigate the desirability of consolidating the work of producing Sunday School materials, Daily Vacation Bible School materials, and Catechetical materials under one committee, and, if feasible, to present a plan for such consolidation to the Synod of 1967. Adopted."

(*Acts of Synod*, 1966, p. 67)

In fulfillment of this mandate your committee submitted its first report to the Synod of 1967 (*Acts of Synod*, 1967, pp. 353-366). The Synod of 1967, following the recommendations of your committee, declared that "the *idea of consolidation* and coordination in the work of producing School school, Vacation Bible school and catechism materials is highly desirable" (Ibid., p. 48). The synod of 1967 stopped at this point, however, deciding to "delay action with respect to the proposed *plan of organization*, recommit this matter to the study committee for further consideration, and await a finalized report for the Synod of 1968" (Ibid., p. 48).

The present report therefore concentrates on the organizational aspects of consolidation. However, before going on to delineate its revised "plan of organization," as relevant background and reorientation, your committee believes it would be well to reproduce the first two sections of its report to the synod of 1967. Part One deals with "Historical Background and Orientation." Part Two argues the "Case for Consolidation." By thus setting this question of consolidation in its right perspective we are hopeful that synod will be helped in arriving at a proper decision in this matter.

I. HISTORICAL BACKGROUND AND ORIENTATION

A. *History of the Sunday School Committee*

The mandate to produce our own Sunday School materials was given to a special committee by Synod in 1936 (*Acts of Synod*, 1936, pp. 79, 80, 119). It is interesting that already at that time Synod was concerned about unifying the educational efforts of the Christian Reformed Church. As a part of its mandate to the newly appointed committee to produce Sunday School materials, Synod said:

"In order that the highly desirable goal of greater unification in the educational work of the Church be kept in mind, Synod instruct the Com-

mittee for editing of a Sunday School paper of our own to consider in conjunction with the Committee for the editing of a Revised Compendium the proper correlation of our Sunday School work with the work of our catechism classes." (*Acts of Synod*, 1936, p. 119, No. 4)

Such concern for a more unified approach in producing educational materials and giving educational leadership in the church has been strongly emphasized by every major synodical study committee on education from 1912 to the present.

In spite of this recurring stress on unifying our educational efforts, it appears that somehow close coordination of our Sunday School, Catechism and other educational efforts has not become a reality. For years the work of editing and producing Sunday School materials was in the hands of the denominational Publication Committee, while Synod appointed separate and unrelated committees to work on such tasks as the revision of the Compendium for catechetical work.

It is clear, however, that the separation of the Sunday School and catechism materials and the committees producing them caused continuing problems, partially because the Sunday School has had to serve both evangelistic and covenantal instructional purposes. (Cf. *Acts of Synod*, 1918, pp. 150-151; 1951, p. 57; 1952, pp. 118-19; 1965, pp. 72-3.)

In 1952 Synod adopted a plan to produce a more adequately graded series of Sunday School materials. By 1953 production of adequate Sunday School materials became such a large task that the Publication Committee could no longer handle it. Synod then appointed a standing Sunday School Committee with the mandate "to work in consultation with the Publication Committee in respect to publication and distribution of materials, and with the Committee on Education in respect to the function of the Sunday School as related to other educational agencies." (*Acts of Synod*, 1953, p. 119.) Here again the need for close coordination of the church's educational work is clearly stated. Even in 1956, when due to a heavy work load and geographical separation the Committee on Education could no longer have a regular representative on the Sunday School Committee, Synod still affirmed that "such liaison as is needed may be established when and in such ways as the joint committees consider feasible and necessary." (*Acts of Synod*, 1956 p. 29)

It is not surprising that during the 1940's and 50's the workload of both committees was so heavy that serious efforts at coordinating their educational work did not materialize. During this period a completely new series of graded Sunday School materials was developed, the number of separate publications and the total number of materials printed and distributed nearly doubled; yet the editorial work continued to rest upon the shoulders of one part-time editor who carried a full-time load in addition to this task. Furthermore, the fact that the Committee on Education was centered in New Jersey and the Sunday School Committee in Grand Rapids only increased the tendency of each committee to attempt a fulfillment of its large and difficult mandate independently.

Leaders of various educational agencies in the Christian Reformed Church recognized in 1963 that the fragmentation and overlapping of

uncoordinated educational efforts might well be costly and inefficient. The meetings of this *ad hoc* committee were reported to Synod in 1964. Synod then declared the following:

"Synod take note of the cooperation between the various educational agencies in the denomination as reported by the Committee on Education in the area of coordinating our educational program, and that Synod go on record as encouraging its agencies to continue such cooperation." (*Acts of Synod*, 1964, p. 97)

In 1965 Synod, becoming increasingly aware that Sunday School materials should serve the church in evangelistic outreach, gave the Sunday School Committee the mandate to look into this question and to try to create materials more evangelistically oriented. In looking into this problem, the Sunday School Committee saw that its task had grown so large that additional staff was required. Furthermore, it saw that developing materials fitted for evangelistic use might make them less well fitted for use with covenantal children who make up the majority of the children in our Sunday Schools. Joint consultation with the Committee on Education and a request to the 1966 Synod for a full-time editor (*Acts of Synod*, 1966, pp. 250-252) resulted from the discussions of the present day task and demands of the church's educational and evangelistic task.

In rejecting the Sunday School Committee's request for a full-time editor, the Synod of 1966 agreed that the work load justified it, but that the recurring theme of coordinating the educational work of the church should be investigated carefully first. This discussion led to the appointment of the present committee on consolidation.

B. *History of the Committee on Education*

The history of the Committee on Education dates from the year 1946, when Synod considered three overtures requesting the appointment of a committee to study the problems of catechetical instruction and to give leadership in this area of the church's educational ministry. Synod responded by appointing a committee of five to do exploratory work in this area and to suggest ways and means of securing a proper correlation of the work done for our children in the Sunday School, catechism classes, Christian day school, and our youth organizations. In supporting this action Synod noted that this was consistent with actions taken by past Synods and expressed its concern for promoting greater efficiency and uniformity in our educational endeavors. (*Acts of Synod*, 1946, p. 91)

The Synod of 1947 decided to continue this committee, not merely as a study committee, but as a standing committee with membership in the New Jersey area. In clarifying its mandate, Synod commissioned this committee to prepare a prospectus of integrated and unified study manuals for catechetical instruction from the primary to compendium levels and to proceed with the publication of these materials. It further asked this standing committee to investigate ways and means of integrating our various educational agencies, the Christian day school, Sunday School, and catechism classes. (*Acts of Synod*, 1947, p. 57)

In 1950 Synod enlarged the committee and the following year desig-

nated this committee as the Committee on Education, asking it to also take into account youth Bible conferences as they exist in our church circles. (*Acts of Synod*, 1950, p. 16; 1951, p. 57)

In 1951 and 1952 (*Acts of Synod*, 1951, p. 51; 1952, pp. 47, 72) the Committee on Education proposed its curriculum to Synod, which the Synod of 1953 adopted in a revised and modified form, together with the pedagogical principles as submitted. Synod further provided a budget to publish the proposed set of catechism textbooks and requested that samples be submitted to the following Synod. In response to recommendations from the Committee on Education the Synod of 1953 decided to create a new standing committee of five members to be known as the Sunday School Committee, including in its membership, among others, a qualified educator, a member of the Publication Committee, and a member of the Committee on Education. This new Sunday School Committee was instructed to work in consultation with the Committee on Education to clarify the function of the Sunday School as related to other educational agencies. (*Acts of Synod*, 1953, p. 117)

In 1954 the Committee on Education recommended to Synod certain realignments of committee structure and the appointment of a secretary of education. This proposal was recommitted for re-study in consultation with the Sunday School Committee and the Publication Committee, with the mandate to report to the following Synod. In taking this action Synod acknowledged that a secretary of education might well be needed to serve in an over-all editorial and administrative capacity and to assist in furnishing leadership in the church's educational task. Action was delayed, however, in view of the fact that the Sunday School Committee, while expressing approval of the establishment of the post of secretary of education, felt that the proposal was premature and should be returned to the committees involved for consultation, study, and recommendations. The Publication Committee, moreover, felt that it should have opportunity to discuss this whole plan and have time to envision its significance and consider its feasibility. (*Acts of Synod*, 1954, pp. 84, 85, 100)

In 1957 Classis Hackensack overtured Synod to appoint a full-time editor for Sunday School papers (*Acts of Synod*, 1957, pp. 25, 26). In this connection Synod again instructed the Committee on Education, in consultation with the Sunday School Committee, to investigate the appointment of a full-time secretary of education, and to report in 1959. As grounds Synod noted that this matter had been assigned to the Committee on Education already in 1954, and that this matter merited serious consideration, since there was reason to believe that such a secretary was desirable if our educational program were to be pursued more effectively.

In 1959 the Committee on Education again proposed to Synod the appointment of a Secretary of Education within a Department of Education with a broad mandate. Synod referred this matter to the churches for further study, with instructions to submit reactions to the Committee on Education. (*Acts of Synod*, 1959, pp. 29-32)

In 1960 the Committee on Education, presenting an opinion survey

which showed two-thirds of the responding churches favoring a consolidated educational agency, again submitted its previous proposal. The Synod of 1960, however, decided not to adopt this recommendation. Instead Synod decided to reconstitute the committee with its membership in the Michigan area. At the same time Synod expanded the Committee's mandate to include the production of VBS materials. It also authorized the committee to engage the services of a part-time editor to implement its program, allowing for the appointment of a full-time editor by the following Synod if the mandate should warrant it. (*Acts of Synod, 1960*, pp. 58, 59, 110, 111)

The Synod of 1961 urged the Committee to implement the program authorized by the Synod of 1960. (*Acts of Synod, 1961*, p. 64) Accordingly, a part-time editor was engaged during 1961-62. The Synod of 1962 proceeded to authorize the appointment of a full-time editor, citing the fact that the urgent need for materials requires that this program be pursued without delay. (*Acts of Synod, 1962*, pp. 11, 12)

In 1963 Synod authorized the Committee on Education to apply for incorporation (*Acts of Synod, 1963*, p. 34) The committee reported to the Synod of 1964 that such incorporation had been accomplished (*Acts of Synod, 1964*, p. 342) Within this organizational structure and under its given mandate the committee continues to carry on its work.

It is apparent from this survey that the histories of the three committees involved in the present study (namely, the Sunday School Committee, the Committee on Education and the Publication Committee) are closely interwoven. Moreover, Synod repeatedly has gone on record in favor of achieving a pattern of closer coordination in the publication of educational materials within our church circles. Finally, across the years synodical decisions reflect a tendency to expand the mandates given to educational committees in response to felt needs in the church.

II. CASE FOR CONSOLIDATION

A. General Rationale

Having carefully considered its mandate during the past several months, and during that time having maintained close contact with the three synodical committees involved in this study, your committee now lays before Synod its unanimous conclusion that consolidation of the work of producing Sunday School materials, Vacation Bible School materials and Catechism materials is highly desirable; that such consolidation can best be achieved by the establishment of a single educational committee; and that such a consolidated education committee should be appointed by this Synod.

The historical surveys given above clearly indicate that during the past several decades those commissioned by our Synods to promote the educational ministry of the church have repeatedly come to the conclusion that greater consolidation is desirable. This was true of the original Eastern Committee on Education which laid its consensus before Synod

in the form of a concrete recommendation. Again in 1964 Synod took note with approval and gave encouragement to the present Committee on Education in its cooperation with a broad *ad hoc* committee on coordination of efforts among the various educational agencies in our circles.

Significant for this present study is the questionnaire circulated during 1966 by this *ad hoc* committee to ministers, educators and other leaders in our church circles. This survey uncovered a number of areas in our educational ministry which call for a measure of reinforcement. Notably there was a strongly felt need for greater attention to adult education in the church. Of those responding 52% sensed a serious weakness in our development of a sense of Christian expression and witness through our educational programs. Guidance in such evangelistic outreach requires solid support in our: covenantal instruction, which appears to argue for greater integration of our covenantal and evangelistic educational programs.

It should be noted, however, that we are experiencing a tremendous growth in the educational ministries of the church. The Sunday School Committee publishes about 120,000 pieces of instructional material weekly. The Committee on Education had a sales volume of about \$35,000 in Daily Vacation Bible School materials in 1966, in addition to a series of catechism books for lower grades which involves thousands of volumes per year. A high school curriculum is now in the process of development. This committee is also engaged in the production of a converts' instruction booklet and faces the challenge of a great potential in the area of adult education. The growing magnitude of our task points up the need for greater consolidation and coordination of our efforts in every field of education in the church.

Joint meetings of the Sunday School Committee and the Committee on Education have uncovered several areas where close cooperation seems advisable. Both committees require increased staff to expedite and improve their publications. Joint operation would seem to offer the best prospect for fulfilling our multiple mandate in an expanding educational ministry on many fronts. There is need for greater coordination in lesson planning to avoid needless overlap and duplication; there is need for producing better teaching aids; there is need for teacher training programs in the various branches of our educational ministry—all of which argues strongly for united action by a single educational committee.

Furthermore, in view of the long-standing need for greater clarification of the lines of communication between Sunday School instruction and catechetical instruction, joint action appears to offer the best hope of achieving greater consensus in our teaching objectives in these two areas. Moreover, since the evangelistic thrust of the Sunday School program is so closely related to our objectives in Daily Vacation Bible School instruction, it would seem mandatory that these programs be worked out jointly, rather than separately.

B. *Specific Argumentation*

Your committee advances the following more specifically defined arguments in support of its case for consolidation.

1. We cite the inability of the various educational committees of our church in their separate co-existence to implement the often expressed desire for greater unification and coordination in our educational ministry.

2. We cite further the obvious overlap and lack of coordination of functions in the work of the two committees manifested in the fact that the Sunday School Committee, while presumably being primarily concerned with evangelistic educational materials, serves mostly covenantal children; whereas the Committee on Education publishes evangelistic Daily Vacation Bible School materials, while presumably having as its primary task the publication of materials for covenantal youth.

3. We also cite the inability of the Sunday School Committee to implement Synod's repeated demand for more evangelistically oriented materials. Fact is, 80% or more of its materials are being used for teaching covenant children. This problem would be much easier to solve if distinct materials for a program of evangelistic instruction and covenantal instruction were produced by a unified committee.

4. The tremendous growth in the educational ministries of our churches in recent years requires the best available personnel in the church to work on a unified effort to meet this challenge, rather than to compete for the available talent through fragmented and separate agencies.

5. There are constant requests from our churches to produce more and better Sunday School materials, high school age catechism books, instructional books for converts, guides for teacher training and teaching aids, and materials suitable for adult education. These demands require our best talent and our most efficient effort, which can best be supplied by a coordinated committee rather than by overlapping efforts and competition for competent board members, editors, writers, staff personnel, etc.

6. Joint use of specialized personnel as well as clerical staff and facilities would create the possibility of acquiring persons and functions now needed but not available for irregular part-time assignments.

7. Other conservative denominations, such as the Lutheran Church, Missouri Synod, have a powerful influence for good far beyond their own denomination by producing a broad spectrum of high quality educational materials through a unified educational effort. We already sell 11,000 copies per week of our Sunday School materials and many Daily Vacation Bible School and catechetical materials to other church groups. Our Reformed witness beyond our denomination could be greatly enhanced through materials and leadership made possible by a unified educational agency.

8. A consolidated educational committee would provide a sound basis for ecumenical cooperation with closely related churches in seeking jointly to fulfill certain phases of the educational ministry of the church, should such ecumenical action be deemed desirable by Synod.

To adequately understand and evaluate the revised "plan of organization" which your committee is proposing in this report, it is necessary to keep clearly before us the actions taken at the synod of 1967. We therefore bring them to your attention by lifting them literally from the *Acts of Synod, 1967*:

1. That synod affirm that the idea of consolidation and coordination in the work of producing Sunday School, Vacation Bible School, and Catechism materials is highly desirable.

Grounds:

a. Various synods since 1936 have expressed concern for closer cooperation and coordination in this area.

b. Consolidation seems to be the only way to avoid an overlapping of material, a lack of coordination and cooperation, and a duplication of administrative and professional services.

c. Consolidation has been recommended by the study committee and endorsed in principle by the committees involved.

2. That synod delay action with respect to the proposed plan for consolidation, recommit this matter to the study committee for further consideration, and await a finalized report for the synod of 1968.

Grounds:

a. The study committee has had insufficient time to consider the objections, reservations, and suggestions of the Sunday School Committee, the Publication Committee, the Committee on Education and Classis Holland as contained in Agenda Reports 27, II, 23-A; 9-A and Overture 34 (See Supplements 9-A, 23-A, 27, II; and Overture 34).

b. Further study is desirable to produce a more efficient and constructive plan of consolidation.

3. That synod instruct the study committee seriously to consider the inclusion of the Publication Committee in the plan of consolidation.

Grounds:

The Publication Committee is vitally and intrinsically involved in the publication of various materials produced by the Sunday School Committee and the Committee on Education.

4. That synod include in the study committee on consolidation an in-service evangelist and a pastor serving a congregation.

5. That synod instruct the study committee seriously to consider placing the activities of the respective committees involved under a board constituted of classical representatives and responsible to synod.

Grounds:

a. The growing educational program of the church merits and demands the involvement of the entire denomination.

b. Classical involvement fosters local interest in the educational program of our denomination and brings the whole program closer to the local congregations.

(Ibid., pp. 48, 76)

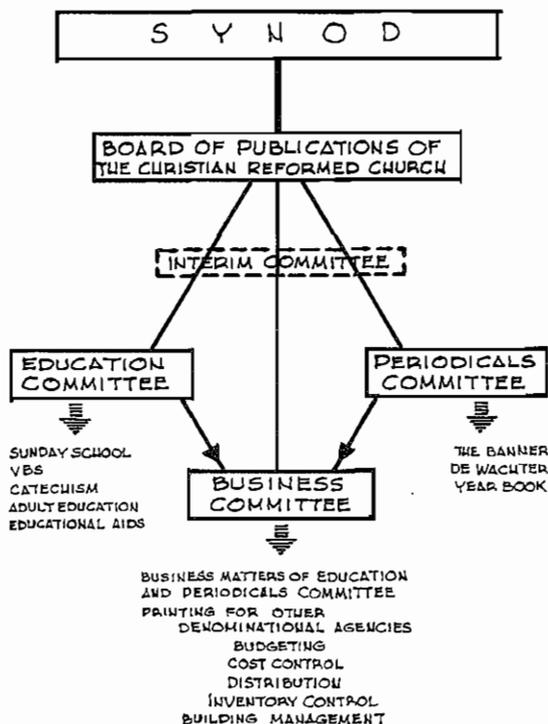
These decisions explain the enlarged membership of the present study committee and the expanded mandate which the following proposals seek

to honor. To repeat, the present state of affairs is this: Whereas the "idea of consolidation" was endorsed by the synod of 1967, the unfinished business to which the present report addresses itself centers on the "plan of organization." Our report to the synod of 1967 was concerned exclusively with consolidation of the Sunday School Committee and the Committee on Education, since that was then the extent of our mandate. But, in response to certain difficulties which came to the surface in 1967, synod instructed your committee, in addition to the previously given mandate, to "seriously consider" the inclusion of the Publication Committee in the proposed plan of consolidation and to "seriously consider" placing the entire consolidated organization under the supervision of a denominational board.

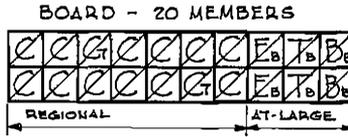
With these words of clarification your committee now proceeds to lay before synod its revised proposals for a "plan of organization" in fulfillment of its current mandate.

In the interest of the greatest possible clarity, your committee herewith submits two charts explaining the structures and functions of the proposed plan of consolidation as a visual representation of the recommendations which follow:

PROPOSED ORGANIZATION AND SERVICES



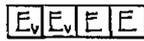
BOARD AND COMMITTEE COMPOSITION



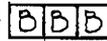
INTERIM COMMITTEE
5 MEMBERS ELECTED BY THE BOARD



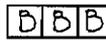
EDUCATION
COMMITTEE
12 MEMBERS MIN.



PERIODICALS
COMMITTEE
7 MEMBERS MIN.



BUSINESS
COMMITTEE
8 MEMBERS



LEGEND

C - REGIONAL BOARD MEMBER E - EDUCATOR COMMITTEE MEMBER
 C_T - THEOLOGIAN - BOARD MEMBER B - BUSINESS - COMMITTEE MEMBER
 E_b - EDUCATOR - BOARD MEMBER AT LARGE T - THEOLOGIAN - COMMITTEE MEMBER
 B_b - BUSINESS - BOARD MEMBER AT LARGE E_v - EVANGELIST - COMMITTEE MEMBER
 T_b - THEOLOGIAN - BOARD MEMBER AT LARGE J - JOURNALIST - COMMITTEE MEMBER
 □ INDICATES BOARD MEMBER

We now submit to synod our proposals for consolidation in the form of recommendations.

I. REGARDING THE PROPOSED DENOMINATIONAL BOARD

We recommend that synod authorize the establishment of a denominational Board of Publications, responsible to synod, whose task it shall be to supervise the entire consolidated organization in the interest of the churches.

We recommend that this Board of Publications be composed of fourteen regional delegates representing the various classes and the denomination as a whole, these regions to be formed along the lines of the following classical groupings:

CLASSES

FAMILIES

1. Pacific Northwest, British Columbia	3862
2. California South, Central California, Rocky Mountain	4666
3. Alberta North, Alberta South	2443
4. Sioux Center, Orange City, Pella	4632
5. Minnesota South, Minnesota North, North-Central Iowa	3203
6. Hudson, Hackensack, Florida	3540

7. Eastern Canada, Quinte, Hamilton	4360
8. Chatham, Toronto, Huron	4799
9. Chicago North, Chicago South, Wisconsin	4417
10. Illiana, Kalamazoo	3816
11. Zeeland, Holland	5626
12. Grand Rapids West, Cadillac, Muskegon	4527
13. Grand Rapids East, Lake Erie	4998
14. Grand Rapids South, Grandville	5604

Explanation:

The synod of 1967 instructed your committee to seriously consider placing the entire consolidated organization under "a board constituted of classical representatives and responsible to synod." Synod apparently envisioned a board composed of one representative from each classis. After seriously considering this matter of ecclesiastical representation, your committee now comes with a recommendation calling for classical representation via regional delegates instead of direct classical representation. We submit the following grounds for this recommendation:

1. The stated meetings of a board composed of 36 classical representatives plus several members-at-large become very unwieldy, costly, subject to large-scale turnovers in membership, and make it difficult to meaningfully involve all the members in the work of the board.

2. Conversely, a board based on regional representation drawn from the classes is more manageable and less costly, tends to be more stable in membership, promotes more meaningful involvement in the work of the board, and makes semi-annual meetings of the board more feasible.

3. Though more indirectly than classical representation, a board of regional representatives does ensure ecclesiastical liaison and supervision. (See "Note One" at the close of this report).

We recommend, that in accordance with established synodical rules governing appointments, the two or three classes which form each region shall each submit one nominee for membership in the Board to synod, and that synod shall then elect one Board member and one alternate Board member for each region.

We recommend that these regional representatives be responsible for reporting regularly to the classes included in their respective regions.

We recommend that the Board submit to synod nominations for from six to nine (the proposed "plan of organization" provides for six) members-at-large for membership in the Board, synod to elect the appropriate number in accordance with established synodical rules governing such appointments; that to lend desired balance and competence to the make-up of the Board these members-at-large be selected on the basis of the following kinds of competencies: theological, educational, evangelistic, journalistic, and business (broadly conceived); that these members-at-large be conveniently located to enable them to serve on committees under the Board; and that the six members-at-large included in the proposed "plan of organization" be distributed in terms of competence as follows: two theological types, two educational types, and two business types.

We recommend that the board meet twice annually, for example, in late September as the church season begins and in late February to finalize its report to synod.

II. REGARDING THE PROPOSED INTERIM COMMITTEE

We recommend that the board elect an Interim Committee composed of five of its members, conveniently located, to enable them to meet on call as needed.

We recommend that this Interim Committee be given the mandate of transacting unfinished and pressing business between sessions of the board, acting on behalf of the board, responsible to the board, with its authority prescribed by the board.

III. REGARDING THE PROPOSED EDUCATION COMMITTEE

We recommend that synod authorize the consolidation of the present Sunday School Committee and Committee on Education, thus establishing the Education Committee, which shall serve under the board, making recommendation to the board, receiving its mandate from the board, and responsible to the board.

We recommend that the Education Committee be given the mandate of producing Sunday School, Daily Vacation Bible School, and Catechism materials; together with related ecclesiastical educational materials, as generated by this committee, or as requested by other denominational agencies, and as authorized by the board; and that its task include rendering such educational services as will support the educational ministry of the church.

We recommend that the Education Committee, recognizing the need for a division of labors in carrying out its mandate shall appoint whatever sub-committees it deems necessary for implementing its diversified mandate.

We recommend that in filling vacancies in its membership, or when terms of service in the committee expire, or in adding to the membership of the committee, the Education Committee shall present nominations to the board, and that the board shall elect committee members from these nominations and shall submit the names of the elected members to synod for approval, all this in accordance with the established synodical rules governing such appointments.

We recommend that the Education Committee be composed of a minimum of 12 members, constituted under the proposed "plan of organization" as follows: one theological type and one educational type from the members-at-large on the board and one theological type from the regional delegates on the board in order to maintain liaison with the board, three business types, two additional theological types, two additional educational types, two evangelistic types, and one journalistic type.

We recommend that the Education Committee annually elect its own officers.

We recommend that the Education Committee hold regularly scheduled monthly meetings, issue regular reports to the board, and prepare an annual report from presentation to the annual February meeting of the board and for inclusion in the board's report to synod.

IV. REGARDING THE PROPOSED PERIODICALS COMMITTEE

We recommend that synod authorize the establishment of a Periodicals Committee, similar in mandate and function to the present editorial sub-

committee of the Publications Committee, whose task it shall be to supervise the publication of all denominational periodicals.

We recommend that the Periodicals Committee serve under the board, making recommendations to the board, receiving its mandates from the board, and responsible to the board.

We recommend that in filling vacancies in its membership, or when terms of service in the committee expire, or in adding to the membership of the committee, the Periodicals Committee shall present nominations to the board, and that the board shall elect committee members from these nominations and shall submit the names of the elected committee members to synod for approval, all this in accordance with the established synodical rules governing such appointments.

We recommend that the Periodicals Committee be composed of a minimum of seven members, constituted under the proposed "plan of organization" as follows: one theological type and one educational type from the members-at-large on the board and one theological type from the regional delegates on the board in order to maintain liaison with the board, one additional theological type, and three business types.

We recommend that the Periodicals Committee annually elect its own officers.

We recommend that the Periodicals Committee hold regularly scheduled monthly meetings, issue regular reports to the board, and prepare an annual report for presentation to the annual February meeting of the board and for inclusion in the board's report to synod.

V. REGARDING THE PROPOSED BUSINESS COMMITTEE

We recommend that synod authorize the establishment of a Business Committee to administer the business affairs of the Education Committee and the Periodicals Committee.

(See "Note Two" at the close of this report).

We recommend that this Business Committee be composed of a minimum of 8 members, constituted under the proposed "plan of organization" as follows: the two business types from the members-at-large on the Board to maintain liaison with the board, the three business types from the Education Committee, and the three business types from the Periodicals Committee.

VI. RECOMMENDATIONS CONCERNING TRANSITIONAL ARRANGEMENTS

Should the synod of 1968 see fit to accept the proposed plan of consolidation, it appears, in view of the provisions of the plan, especially as they pertain to the proposed board, that this plan of consolidation could not be put into operation until after the synod of 1969 at the earliest, perhaps not until after the synod of 1970. It is the considered judgment of your committee that the implementation of this plan of consolidation should not be delayed for two or even one year.

We therefore submit the following recommendations designed to achieve partial consolidation after the synod of 1968 and pave the way for full consolidation as soon as possible after the synod of 1969.

1. That synod instruct the Sunday School Committee and the Com-

mittee on Education to become a single consolidated education committee.

2. That the present members of the Sunday School Committee and the Committee on Education shall continue to serve as members of the transitional consolidated education committee.

3. That this consolidation be implemented by October 1, 1968, the single committee to elect its own officers and organize itself into as many working sub-committees as necessary to do its work.

4. That the consolidated education committee serve directly under synod until the board is constituted and able to assume responsibility for supervising the consolidated education committee's work and/or to appoint members to serve on this committee.

5. That the three business men on the consolidated education committee and an equal number of businessmen from the Publication Committee shall organize themselves into a joint business committee by November 1, 1968 to deal with all business matters of the consolidated education committee which are also of concern to the Publication Committee and vice versa. This committee shall elect its own officers, meet regularly as determined by the officers, with special meetings to be held and specific agenda items to be dealt with if requested by action of either the Publication Committee or the consolidated education committee. Recommendations of this business sub-committee shall not be radically revised or rejected by either the Publication Committee or the consolidated education committee without sending alternative recommendations and grounds back to the joint business committee for its reconsideration.

6. That synod instruct the committees involved to:

a. retain Rev. W. Vander Haak in his present full-time editorial capacity.

b. retain Rev. J. Schaal in his present part-time editorial capacity.

c. retain the current editors of our periodicals in their present capacities.

d. retain Mr. P. Meeuwsen in his present full-time capacity as business manager.

e. employ as soon as possible a qualified full-time editorial assistant to provide the additional staff help needed, especially for Sunday School work, a need recognized frequently by the Sunday School Committee and synod (*Acts of Synod*, 1966, pp. 250-252).

f. add additional personnel as the workload requires and financial resources allow, with the understanding that any changes and appointments at the level of full editorial capacity be acted upon by synod.

g. organize their committee structures and functions in such a way that the total task of producing educational materials may be achieved in an efficient and responsible manner.

h. proceed on this understanding, that when the denominational board is constituted and ready to assume its responsibilities, the consolidated education committee and the Publication Committee shall serve the board with recommendations regarding staff positions.

7. That to implement these transitional arrangements:

a. The study committee on Consolidation be designated to stand by to render assistance as needed.

b. the study committee on consolidation submit to the synod of 1969 nominations for six members-at-large to serve on the Board of Publications.

c. The study committee on Consolidation issue a report on transitional proceedings to the synod of 1969.

d. Two members of the study committee on Consolidation, namely, Mr. E. R. Post and Rev. H. Vander Ark, serve as co-conveners to implement the organization of the consolidated education committee.

VII. STATEMENT CONCERNING FINANCES

Upon consultation with the Publication Committee and the Committee on Education, your committee concludes that no quota will be needed in implementing the proposed plan of consolidation.

VIII. RECOMMENDATION REGARDING REPRESENTATION AT SYNOD

Your committee requests that Rev. H. Vander Ark and Dr. G. Spykman be recognized as spokesmen for the study committee on Consolidation at the synod of 1968.

Respectfully submitted,

Dr. D. Hoekstra, President
 Dr. G. Spykman, Secretary
 Mr. J. Daverman
 Mr. H. Hoekstra
 Mr. E. R. Post
 Rev. H. Vander Ark
 Rev. J. Wesseling
 Mr. I. Zylstra

NOTE ONE

ESTEEMED BRETHREN:

As members of the study committee on the Consolidation of the Sunday School, Education, and Publication Committees, we believe that consolidation is both necessary and practical. Yet there is one particular in the position of the study committee from which we desire to register our dissent for reasons which we consider to be weighty. We are convinced that the interests of the church in the vital areas involved will be served most responsibly by a board consisting of one representative per classis, plus a number (perhaps 6) of members-at-large, which board would be responsible to synod.

We do not infer by this dissent that the committee failed to give serious consideration to the composition of the proposed board. Indeed, the committee did address itself directly to this, early in its meetings. It was tentatively agreed almost from the beginning to recommend exactly such

a board as referred to above. It also was felt by the committee in its discussions that this was the direction indicated by the synod of 1967. Only in mid-January was the present recommendation adopted, after the matter was opened for further discussion within committee. At that time, an almost evenly-divided committee decided by a bare majority to adopt the proposal now contained in the report.

Without making our dissent more lengthy, allow us to state the reasons why we hold the above position:

1) It relates this vital work of education more closely to the local congregations, where there is a serious concern for that work, and for effective ecclesiastical control.

2) It will make for better church relations between the members of the local congregations and the denominational agency to be formed by consolidation.

3) The cost of such a board, meeting annually, would not substantially differ from that of a board of regional representatives meeting twice annually.

4) The price to be paid, both in money and in the alleged unwieldiness of a board of classical representatives, is well worth the cost in terms of the involvement of the strategic work of education in and by the church.

5) The establishment of a denominational board consisting of representatives from each classis is the way for which there is precedent in the formation of our other boards, most recently that of the CRWRC; it is the way most logically in keeping with our church polity; and it is the way which the synod of 1967 seemed to hold before the study committee as its desire.

Respectfully submitted,

J. Wesseling

H. Hoekstra

NOTE TWO

ESTEEMED BRETHREN:

Please allow me at the very outset to state clearly that I am joining my colleagues on the study committee in giving my general endorsement to the proposed plan of consolidation. There is one significant aspect in the proposed plan, however, with which I beg to differ. I believe this point of difference is important enough to warrant asking synod to consider an alternative point of view. I refer to that aspect of the proposed plan which calls for including the operations of the Publishing House and the administration of the Denominational Building within the framework of this consolidated organization. I therefore submit for your consideration my objections to this aspect of the proposed plan and my alternative views on the matter.

Objections to the Proposed Plan:

1. By including the operations of the Publishing House (printing plant)

and the administration of the Denominational Building in the proposed plan of consolidation we run the very real risk that this wide range of business concerns will result in diverting much valuable attention and effort away from the central mandates of this consolidated organization in the essential areas of education and periodicals. This is especially true at the level of the proposed Business Committee. But these effects will also be felt in the board, in the wide range of business functions it will be called upon to supervise on behalf of the churches, and in coming to a meaningful selection of board members qualified to pass judgment on such a wide range of business affairs. This proposal is bound to have its even more direct repercussions on the Education and Periodicals Committees, since the Business Committee by virtue of its composition is basically a sub-committee of these two committees, and therefore the Business Committee's involvement in this wide range of business concerns is bound to filter back into the proceedings of these two committees. If, on the other hand, the proposed plan of consolidation seeks to avoid large-scale involvement in the operations of the Publishing House and the administration of the Denominational Building, then it will be compelled to place very large responsibilities in the hands of its executive personnel for business affairs without meaningful supervision. It is clear that these expansive business concerns do not flow naturally from the essential mandates given to the board and its committees, but are written into the proposed plan of consolidation rather arbitrarily for historical and practical reasons.

2. The proposed plan of consolidation allies the operations of the Publishing House and the administration of the Denominational Building with a single denominational agency with the result that this board and its committees become the sole supervisors of these large-scale business concerns of the church.

3. Conversely, the proposed plan of consolidation excludes other denominational agencies from a voice in shaping the policies of the Publishing House and the Denominational Building, even though several of them are vitally and intrinsically involved in these operations, occupying the Denominational Building along with the Education and Periodicals offices and likewise making substantial use of the printing facilities of the Publishing House.

4. There is, moreover, this fundamental consideration, that the justification on the part of the church for owning and operating the Publishing House and the Denominational Building—which justification I now willingly assume—lies in the services which these facilities render to the more directly ecclesiastical agencies of the church. Our plant-and-building is a service agency to the other service agencies of the church. Among these denominational service agencies is the proposed Board of Publications. But other denominational service agencies are also affected by this aspect of the proposed plan of consolidation, namely, such agencies as Home Missions, Foreign Missions, the Back To God Hour, the Tract Committee, the Christian Reformed World Relief Committee, the Stated Clerk, Calvin College and Seminary. Since these latter agencies are also involved in the operations of the Publishing House and/or the adminis-

tration of the Denominational Building, it seems strange that they should not have a voice in these affairs.

Therefore, an *Alternative Proposal*:

1. That synod authorize the establishment of a board of trustees of the Christian Reformed Publishing House and Denominational Building, this board of trustees being responsible to synod.

2. That this board of trustees be composed of one delegated representative from each of the denominational agencies significantly involved in the operations of the Publishing House and/or Denominational Building, plus about three members-at-large.

Note: this proposal would appear to assure the interests, investments, and good services of the Publishing House and the Denominational Building better than the present arrangements or those advocated in the proposed plan of consolidation.

3. That this board of trustees be given the mandate to supervise the operations of the Publishing House and the administration of the Denominational Building on behalf of the churches and in the interests of the participating denominational agencies.

4. The Publishing House shall continue to perform the same services as in the past in the publication, etc., of The Banner, De Wachter, and Sunday School papers on the basis of an annual non-competitive contract with the Board of Publications and its consolidated Education, Periodicals, and Business Committees.

Note: this proposal recognizes past performance and assures the ongoing services of the Publishing House.

5. That all other educational materials produced under the supervision of the proposed Board of Publications shall likewise be printed by the Publishing House on a contractual basis, unless weighty reasons and special circumstances dictate otherwise.

Note: these more or less seasonal types of publications are often less suited to the general operations of the Publishing House and often include items which must of necessity be produced elsewhere.

6. The Publishing House shall be free to continue rendering the same types of services as in the past to other denominational agencies in accordance with current contractual practices.

Note: there is ample sound precedent for this proposal.

7. The proposed Board of Publications and its consolidated committees, as an independent and incorporated agency, responsible to synod, shall work out its own editorial and business policies within the framework of its relationships to the Publishing House and the Denominational Building as outlined in points 1-6 of this alternative proposal, and in accordance with its mandates as prescribed in the proposed plan of consolidation.

Respectfully submitted,

G. Spykman

REPORT 28

SPECIAL STUDY ON MINISTERS' PENSION PLAN

ESTEEMED BRETHREN:

I. HISTORY AND MANDATE OF COMMITTEE

Synod of 1966 appointed a special committee to study the Ministers' Pension and Relief Fund. Its mandate was "present to the synod of 1967 recommendations for appropriate action with regard to the operation of the Plan, addressing itself particularly to the following matters:

1. "Non-Quota" members . . .
2. Using present mortality tables, advising what prospects are for the quota over the next ten years.
3. Studying the impact of social security coverage in the U.S. (voluntary) and Canada (mandatory)."

The committee reported to the synod of 1967 pointing out some of the inequities and problems under the present system. In a supplementary report, a complete new plan was proposed which would have cured many of the shortcomings of the present plan. Synod of 1967 referred the whole matter back since the churches had not had an opportunity to study the new plan and it differed from the existing plan in many significant respects.

II. ACTIVITY OF THE COMMITTEE

Copies of the supplementary report were mailed to all consistories in August, 1967 with the request that all responses be returned by December 31. 353 replies were received, many of which gave the committee valuable suggestions and for which the committee desires to express its appreciation. Approximately 650 questionnaires were sent out, and it was stated in the questionnaire that the committee would deem a failure to respond to be approval of the plan. Your committee believes that a failure to respond doesn't necessarily indicate approval, and in fact 78 replies indicated approval of the Occidental Plan in substance. Other replies stated that the Occidental Plan had many commendable features even though they did not agree with it in its entirety. A sampling of some of the other comments are as follows: 48 replies stated that all ministers should receive the same pension, 81 stated that ministers should contribute from 3% to 5% of salary, 75 indicated that employing units such as schools, hospitals and boards should pay for ministers on their payroll, 66 stated that the cost of the Occidental Plan was too high for smaller churches, 64 stated that the present fund could and should be improved as soon as possible, 48 stated that the present plan should be restudied and improved to make it actuarially sound, and 185 opposed the Occidental Plan for a variety of reasons. The committee considered all of

the replies carefully and has attempted to incorporate the constructive comments in the recommendations of this report.

The committee retained an actuarial firm to make an independent actuarial study of our present plan and its prospects. It confirmed that the present plan is financially unsound and that projected quotas will rise at a very steep rate unless corrective action is taken now.

After studying the consistorial replies, studying the actuarial and other reports submitted, and consulting with various experts; the committee believes synod itself must make certain major policy decisions. Once these decisions are made, the committee can then propose a plan for adoption at the following synod which will incorporate the guidelines or specifications established by synod. The reasons for this procedure are as follows. All pension plans have a large number of variable factors as will be evident from the recommendations of this report. Some of these factors can be readily changed, but others are interrelated. Therefore certain changes may affect an entire plan very significantly. Consequently, it is the belief of your committee that a proposed plan should be accepted *in toto*, or rejected. Because of the many variables and the necessity of accepting a proposed plan with only minor changes, if any, or rejecting it, persons who object to only certain aspects of a proposed plan are forced to reject it. For instance, one might have been wholeheartedly in favor of the advanced funding concept and relating pensions to years of service and salary, both of which were included in last year's proposed plan, but still have opposed the entire plan because the costs would have been borne by congregations or other employing units instead of by the denomination at large.

III. PROPOSED SOLUTION

It is the opinion of the committee that, until synod determines the guidelines, the recommendation of a whole new plan is doomed to failure. Opposition to various aspects of almost any plan will have a cumulative effect which inevitably results in rejection. This unhappy situation could be repeated for a number of years, while our present predicament becomes more acute each year.

The most fundamental question to be answered is whether the plan should continue on a "pay-as-you-go" basis or whether we should move in the direction of "advanced funding." If synod decides to remain on a pay-as-you-go (current funding) basis, the old plan in essence will be retained and the only duty of your committee will then be to devise means of eliminating some of the present inequities of the present plan. Changing to "advanced funding" means that monies are set aside currently to defray future pension costs. In the meantime, these funds produce income which tends to reduce the amount of contributions needed to produce a pension benefit of a specified amount. Advanced funding is almost universally used in the business world because of the sound theory that part of an employee's total compensation is not only the amount currently received, but also the pro-rata share of the amount necessary to finance his pension when the employee retires. An advanced funding plan can be handled by an independent trustee, through an

insurance company, or as a self-administered plan. No recommendation as to the particular method of administration is presented at this time, although it is contemplated that such a recommendation will be presented to the synod of 1969. It should further be noted that if the administration of the plan is handled by a trustee or through an insurance company, that the synodically appointed Ministers' Pension committee will continue to be responsible for policy matters and overall supervision of the plan.

After the basic question as to the funding of the plan is answered, then it must be determined what the benefits will be, and then how to pay for the benefits.

Your committee therefore presents the following series of recommendations, decisions on which will serve as a guideline to the committee to present a plan to the synod of 1969. Adoption of the committee's recommendations, or a modification of them, will provide a basis on which to proceed to develop a plan for submission to the synod of 1969.

IV. RECOMMENDATIONS

(1) That ministers' pensions begin to be placed on an advanced funding basis.

Grounds:

(i) Advanced funding is recognized as a more sound approach to providing pensions than current funding.

(ii) Advanced funding will provide the assurance of adequate financial reserves for recipients of pensions.

(iii) The church should pay the costs of providing pensions for active ministers currently instead of requiring future generations to pay these costs.

(2) That all participating ministers who have served the denomination for 30 years or more will receive the same pension benefits, with ministers serving the denomination less than 30 years receiving a proportionally smaller pension benefit.

Grounds:

(i) Many replies and comments indicated opposition to basing benefits on a combination of years of service and salary. Many believe that a strength of the present plan is the uniformity of pension benefits regardless of the salaries received during one's active ministry. This would not deter any minister from accepting a call to a church paying a lower salary because it would decrease his pension benefits.

(ii) Persons entering the ministry later in life and ministers affiliating with our denomination after serving with another denomination for a period of years have increased the costs of our present plan since every one receives the same pension. Recognition should be taken in cases where an individual serves the denomination for a period significantly less than one's usual work life. Providing for full pensions to those with 30 years or more of service will take care of all but the exceptional cases.

(3) That pension benefits be determined on a fixed basis for both active and emeriti participating ministers, subject to review by synod at not less than three-year intervals.

Grounds:

(i) To fund a plan in which the benefits are determined as under the present plan would require certain assumptions as to levels of average salaries in future years, and misjudgments as to the assumptions could be very costly.

(ii) Pension benefits are commonly fixed at the date of retirement and do not thereafter change; whereas this recommendation envisions that synod could change the amount of pensions of emeriti ministers in appropriate circumstances.

(iii) Periodic review by synod of the level of benefits would assure that adequate pensions would be provided.

(4) That ministers contribute 3½% of their salary to the plan, as determined under the present rules.

Grounds:

(i) Present plan requires a 3½% contribution by participating ministers and some of the responses from the churches favor continuation of contributions by ministers.

(ii) Ministers contributions account for nearly 25% of the receipts of the present plan and elimination of this source of receipts would necessitate an increase in the quota of at least \$3 per family.

(The committee discussed the question of ministers' contribution at great length. Since this committee was established, social security coverage has become mandatory for U.S. ministers. They must pay on the basis of a self-employed person. The rates and amounts are as follows:

1967—1968	6.4%	—Up to a max. of \$7,800 base income	\$499.20
1969—1970	6.9%	„	\$538.20
1971—1972	7.5%	„	\$585.00
1973—1975	7.65%	„	\$596.70
1976—1979	7.7%	„	\$600.60
1980—1986	7.8%	„	\$608.40
1987—thereafter	7.9%	„	\$616.20

An additional consideration was that certain ministers might not participate in the plan because their personal financial circumstances prevented them from making the required contribution.)

(5) That the present system be continued whereby pension costs for ministers serving churches be spread over the entire denomination by means of quota payments.

Grounds:

(i) Many responses, especially from the smaller churches, indicate that this method is preferred to having each church pay a percentage of their minister's salary for pensions.

(ii) This system imposes less of a burden on small congregations.

(6) That the cost of providing pensions for ministers not serving churches be paid by their "employing units," or alternately, by the minister.

Grounds:

(i) One of the principal objections to the present plan is that ministers serving institutions, ministers teaching in various educational institutions,

and ministers serving in administrative capacities of various types are having their pensions paid by the denomination as a whole rather than being charged to the particular "employing unit."

(ii) Pension costs of ministers not serving churches should properly be paid by their particular employer and charged against the budget of such organizations instead of spread over the entire denomination.

(7) That a separate fund be maintained for moving expenses and administrative costs, which would be borne by the quota system.

Ground:

Payment of moving expenses is a separate item from paying pensions and the relatively small amount involved can readily be borne by the denomination as a whole.

(8) That a supplemental fund continue to assist ministers and their families in cases of financial emergencies.

Grounds:

(i) Elimination of orphans' benefits will necessitate relief payment in certain cases for orphans.

(ii) Emeriti ministers and widows may also face situations requiring funds in excess of their pension benefits.

(iii) A Relief Fund can be readily administered by the synodical committee overseeing ministers' pensions.

(9) That synod direct the committee to investigate the feasibility and cost of including a group life insurance plan as a separate part of the pension program.

Grounds:

(i) Group life insurance can be purchased at very favorable rates.

(ii) Life insurance provides a means of giving a measure of financial security to one's family in the event of premature death.

(10) That synod authorize the committee to expend the necessary funds to hire an actuarial firm to do a complete actuarial study.

Ground: Presentation of a complete plan to the synod of 1969 may require actuarial study.

The committee requests that synod adopt the foregoing recommendations, that it extend the privilege of the floor to two members of the committee when this matter comes up for discussion, and that synod continue the committee for an additional year.

If this committee is re-appointed, replacement for Prof. L. Kuipers who accepted an appointment to teach in a College in California, is required.

Humbly submitted,

Rev. M. Arnoys, chairman
 D. Vander Ploeg, secretary
 K. Bergsma
 L. Kuipers
 W. Post
 W. Venema
 A. Walters

REPORT 29

CONTACT COMMITTEE WITH THE CANADIAN
REFORMED CHURCHES

ESTEEMED BRETHREN:

To facilitate dealing with the matter which we want to bring to the attention of synod we judge it well to give, in summary, what has transpired up to the present time. This means presenting once again our mandate, procedure in establishing contact, working plan for the conversations, and the issue which we brought to the attention of synod of 1967 with synod's reply. In this way we hope to prepare the way for the further clarification which we solicit from synod this year.

I. *Mandate*

The 1964 synod decided to appoint "a special committee to communicate with the Canadian Reformed Churches with a view to establishing a closer relationship with these Churches." The grounds for this decision were:

- "1. We subscribe to the same Reformed Confessions yet are now living as distinct and separate communions.
- "2. Several classes have overtured synod to approach these churches.
- "3. A request for communication has been received from these churches." (Acts, 1964, p. 23).

II. *Information*

Our request for communication was acted on favorably by the 1965 General Synod of the Canadian Reformed Church. In the first joint meeting of the committees of the Christian Reformed Church and the Canadian Reformed Churches on June 2, 1966, it was agreed to proceed in line with the mandate given to the Deputies of the Canadian Reformed Churches. This mandate read as follows:

"To examine, together with the Contact Committee of the Christian Reformed Church, how their and our Churches are to enter into and to maintain together the unity of the Church in the unity of faith and of the knowledge of the Son of God on the foundation of the Apostles of the Lamb, and therefore to examine, together with the said Committee, the concrete situation, as it is also determined by the differences regarding the following points:

"a. The Christian Reformed Church and our Churches have adopted the same confessional forms as Forms of Unity: the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort.

"b. Besides the Christian Reformed Church has adopted: The Conclusions of Utrecht (1905-1908) and an official interpretation of them (1962); The Three Points of Kalamazoo (1924) and an official interpretation of them (1959-1960).

"Our Churches have not adopted any other declarations concerning the doctrine of the Church besides the Three Forms of Unity.

"c. The Christian Reformed Church maintains correspondence with the "synodical" Gereformeerde Kerken in The Netherlands. Our Churches maintain correspondence with the "liberated" Gereformeerde Kerken in The Netherlands.

"d. The Christian Reformed Church has adopted a new Church Order; our Churches do still abide by the Church Order of Dort. (Utrecht 1619-1905)."

The discussion on point "a" did not produce any serious problems. Both Churches are committed to the same creedal forms. By mutual consent the order of discussion on the points b, c, d was changed as follows: b, d, c.

In the discussions on point "b" it became evident that the Canadian Reformed brethren have definite scruples about these deliverances. They also raised questions about their binding force. Certain statements in the decisions of past synods confused them. This confusion called for clarification on our part. Hence we asked the 1967 synod to express itself on the following matters:

"1. Synod has decided that the Conclusions of Utrecht 'shall not be used as a test for membership or holding office in the Christian Reformed Church' (Acts, 1962, p. 108). At the same time synod has decided 'not to set aside the conclusions' (Acts 1962, p. 108). Are we correct in assuming that they are no longer included in a Colloquium Doctum with ministers coming from another denomination? Or are they still included? They are not listed anymore among the deliverances to be included with the letter of call to a minister from another denomination (Acts, 1963, p. 22).

"2. In connection with the decision reached regarding the Three Points of 1924, that led to the union with the Protestant Reformed Churches, synod said, 'if we do not require submission in the sense of demanding total agreement with the Three Points; we recognize and bear with scruples which you may have, in the expectation that we together may come eventually to a better understanding of the truth; and not bar those who have certain misgivings or divergent interpretations' (Acts, 1960, p. 114. Cf. also Acts 1961. p. 68-69). The letter addressed to the Protestant Reformed Church (Acts, 1961. p. 68-70) clearly speaks of a Colloquium Doctum, and so the Three Points are included in the matters listed by the synod of 1963, p. 22, to be sent to a minister called from another denomination. What are we to assume as to the exact intent of the forwarding of these deliverances? (Concretely in this connection we think of the decision of 1924, but the question has general reference to the entire matter of forwarding certain synodical deliverances). Is it to acquaint the minister-elect from another denomination with the nature and content of the decision taken in connection with doctrinal issues, which have arisen in the past in the Christian Reformed Church; and to determine whether his coming into the Christian Reformed Church would occasion any serious conflict in his con-

science regarding the position which the Christian Reformed Church has taken on specific issues, those dealt with in these deliverances? Or is it meant to determine whether the minister can *fully subscribe* to the content of the deliverances? In connection with the Three Points synod said that 'total agreement' was not a requirement. Yet the synod of 1963 still retained the expression 'abide by.'

"3. The phrase "his promise to abide by" first came into use in 1956 (Acts, 1956, p. 38) in connection with calling ministers from the Gereformeerde Kerken in Nederland. That whole statement 'it shall inform him that acceptance of the call implies his promise to abide by these deliverances in the exercise of his ministerial office in the Christian Reformed Church' was reaffirmed in 1963 (Acts, p. 22). However not only was the occasion for doing so different from that of 1956, but between 1956 and 1963 significant modifications regarding both 1908 and 1924, referred to above, had taken place. What is now the precise value of the phrase, 'to abide by'? Article 29 of the Revised Church Order governs our thinking in regard to decisions by ecclesiastical assemblies. Does the statement, 'his promise to abide by these deliverances in the exercise of the ministerial office in the Christian Reformed Church' have a binding* character beyond the provisions of Article 29 of the Church Order? That is the impression of the Canadian Reformed brethren. For that reason we ask synod to indicate what the precise value is of the phrase, 'to abide by.' This will surely facilitate our further discussions. Assurance that there is no intention in that requirement to go beyond the provisions of Article 29 of the Church Order, and that there is no intention to bind the conscience beyond the Word of God, will serve to promote continued fruitful discussions." (*We want to point out that in the printed agenda last year the word "binding" was mistakenly changed to "holding.")

In answer to our first question synod declared that we were correct in assuming that the Conclusions of Utrecht are no longer to be included in a Colloquium Doctum with ministers from another denomination.

In answer to the second question synod declared that the Colloquium Doctum is held to "acquaint the minister-elect from another denomination with the nature and content of decisions taken in connection with doctrinal issues and to determine whether his coming into the Christian Reformed Church would occasion any serious conflict in his conscience regarding the position which the Christian Reformed Church has taken" in these issues, the specific issues in these deliverances.

Permit us to observe that we *did not ask why a Colloquium Doctum was held*, but why certain deliverances were sent to a minister who had received a call from one of our churches. Was it simply to acquaint him with these deliverances in preparation for a Colloquium Doctum, and enable him to determine whether he would have any real difficulty with the position expressed? Or, as our further question stated, (to which synod did not reply), "Is it meant to determine whether the minister can *fully subscribe* to the content of the deliverances?" The point at issue is,

"Does 'to abide by' mean 'to fully subscribe to' in the language of synod?"

With regard to the third question which we addressed to synod in 1967 synod instructed us to reply to the Canadian Reformed Churches regarding the Conclusions of Utrecht and the Three Points of 1924 in the same spirit that the 1960 synod replied to the Protestant Reformed Church (De Wolf group) regarding the Three Points of 1924, stating among other things, that we will "recognize and bear with scruples" which the Canadian Reformed brethren may have and that we will "not bar those who have certain misgivings and divergent interpretations." (Acts, 1967, p. 66, 67)

These decisions were presented to the deputies of the Canadian Reformed Churches. Our Canadian Reformed brethren expressed their gratitude for this clarification on our part, and for our desire to deal with them in the same spirit as was shown in 1960 with the Protestant Reformed brethren.

Even so, difficulty remained. For this answer did not address itself squarely to the question, "What is the precise value of the phrase, 'to abide by'?" Is there not a certain ambiguity here? How can you ask someone to "abide by" something concerning which he has "scruples," "misgivings," "divergent interpretations"? That is why it is our request once again to have synod make perfectly clear what the phrase "to abide by" is intended to say.

With respect to the Conclusions of Utrecht, these are not any longer a test for membership or for holding office. Yet their adoption is still to be observed as "a declaration of agreement with these formulations" (Acts 1962, p. 108). And the answer of synod, 1967, to our third question makes reference to these Conclusions, implying that "to abide by" still applies to them. It is this kind of ambiguity which we desire to see removed, and which we humbly petition synod to do. Not only in relation to 1908, but equally so in relation to 1924. When synod says, "we will not bar those who have certain misgivings or divergent interpretations," and, we will "recognize and bear with scruples," and, "we do not require submission in the sense of demanding total agreement" (Acts 1960, p. 114), we involve ourselves in ambiguity when we still apply the phrase "to abide by."

Perhaps synod could once more consider the advisability of setting aside the Conclusions of Utrecht, since our denomination is the only Church in the world that maintains these declarations. Synod has in the past been overtured to do so. But even aside from that consideration, a clear-cut answer to remove ambiguity about the use of the phrase "to abide by" is imperative.

If this clarification is given, further progress in our discussions will be made. Since the synod of the Canadian Reformed Churches will meet in November of 1968, a clear-cut decision by our synod in June will have a bearing on the report which their deputies present to their synod. The Canadian Reformed Churches meet in *synod only once in three years*.

As we review the work which was done during the past year, we are again able to report that progress was made in our contact with the

Canadian Reformed brethren. A number of meetings were again held, both separately and jointly. The joint meetings have again been in a fraternal spirit and were fruitful. We remain hopeful that in due time the outcome will be favorable.

This hope is based on the fact that the discussions on points a, b, and d, of the outline given in the mandate which the deputies of the Canadian Reformed Churches received from their synod, and which we decided to follow, (as indicated earlier in this report), have been brought to an initial conclusion. This does not mean and cannot mean that the deputies of the Canadian Reformed Churches in any way have decided for their churches that these points are clarified in such a way that no obstacles for unity are left. The judgment on these points will be made by their synod in November of this year. The phrase "initial conclusion" does not mean either that the deputies themselves are fully satisfied with regard to these points. They still have their misgivings and objections especially with regard to the Deliverances of 1908-1962 and 1924-1959. And they still fear an interpretation of the phrase, "to abide by" these Deliverances, in the sense of binding the conscience beyond the provisions of Article 29 of the Church Order.

The statement "the points a, b, d are brought to an initial conclusion" means that the deputies of the Canadian Reformed Churches have concluded their discussions with us on these matters and have learned our present stand regarding them. However, our Canadian Reformed brethren declared that—if our 1968 synod is willing and able to express itself on the precise value of the phrase "to abide by" in such a way that the ambiguity between saying, "to abide by," and saying at the same time, "to recognize and bear with scruples," is removed—then point b in its binding character is clarified to their satisfaction. From this it is once more evident how urgent and important a clear synodical statement on the phrase "to abide by" is.

In regard to point "c" (Church-Correspondence) the discussion is under way. But before proceeding with this discussion we sought contact with the Inter-Church Relations committee in whose province the matter of church correspondence with the Liberated Churches in Holland is. The outcome of this contact was that the Inter-Church Relations committee raised no objection that our committee would discuss the matter of Church Correspondence specifically as it concerned relations with the Liberated Churches, with the deputies of the Canadian Reformed Churches. We will, of course, keep in touch with the Inter-Church Relations committee, if so required, in our discussions on point "c."

This matter confronts us with a crucial question and will undoubtedly confront the Canadian Reformed brethren and us with serious problems. To give you a little insight into these problems, our Canadian Reformed brethren have grave misgivings about our actions in regard to the schism of 1944 in The Netherlands in the light of our Rules for Church Correspondence, especially in connection with the application of rule 2, "in taking heed mutually lest there be deviation from the Reformed principles in doctrine, worship, or discipline." (Acts, 1898, Art. 68; 1900, Art. 85; 1914, p. 15; see Schaver, II, p. 190) They question whether we are still

allowed to maintain the close relationship with the Gereformeerde Kerken in The Netherlands considering their (the Gereformeerde Kerken) new Church Order, their repeal of the decisions of Assen 1926, their leaning towards the WCC, etc. They face us with the problem whether—in case of union—it would not be inconsistent and therefore quite impossible to maintain relationships in line with and in the spirit of our Fathers in 1898 with both the Gereformeerde Kerken (Synodical) and the Gereformeerde Kerken (Liberated) in The Netherlands.

Problems, however, are not intended to discourage us. Our striving must be to overcome them. With God's help we hope to overcome them, and we have the confidence that we will in due time overcome them, because both our Church and the Canadian Reformed Churches wish to adhere to the Faith of our and their Fathers.

RECOMMENDATIONS

A. We recommend that synod remove the ambiguity which exists between the expression "to abide by" and the expressions "recognize and bear with scruples," and, "not bar those who have certain misgivings or divergent interpretations," by deciding that the Regulations covering the Admission of Ministers from Other Denominations (Acts, 1963, Art. 44, C, 2, a, (6), p. 22) be changed as follows:

The consistory shall inform the pastor-elect that acceptance of the call implies his promise to respect, in the exercise of his ministerial office in the Christian Reformed Church, these deliverances as statements which have been, and, if understood in their historical context, still are of great value in refuting certain errors in doctrine and life.

B. We ask that the Rev. N. B. Knoppers, the secretary of the committee, be permitted to represent the study committee before synod and its advisory committee.

C. We ask that synod continue the committee.

Respectfully submitted,

John C. Verbrugge, chairman

Peter M. Jonker

Dick Farenhorst

Nicholas B. Knoppers, secretary

REPORT 30

THE LUKE SOCIETY

ESTEEMED BRETHREN:

The Luke Society herewith submits this annual report for your consideration.

INTRODUCTION

The Luke Society has been blessed the last year as it has worked within the Christian Reformed Church. The Luke Society is an organization within the denomination composed of Christian Reformed physicians and dentists promoting and stimulating missionary medicine. Our current membership numbers 120 of the nearly 400 physicians and dentists in the church.

EXECUTIVE SECRETARY

The Luke Society has acquired the services of Leslie S. Larson as a part-time executive secretary. The addition of Mr. Larson was necessary due to the expanding activities of the Luke Society. Mr. Larson is a retired advertising executive who formerly worked at Trinity Christian College.

MEDICAL EQUIPMENT COMMITTEE

The medical equipment committee is investigating methods of raising funds for the procurement of medical and dental equipment. A national appeal has provided the Luke Society with much useful used dental equipment. This equipment will be used in our denominational medical and dental programs.

THE NIGERIAN DENTAL CLINIC

Luke Society efforts in the field of dentistry have been and are directed toward the recruitment of short term dentists for Nigeria. In 1967 this service was interrupted by the Nigerian political situation. Presently there is an acute need for the services provided by short term dentists. Two dentists are now available and the Luke Society will finance the transportation of the volunteer who goes.

Short term volunteers will continue to supplement the work of the full-time missionary dentist who has been appointed by the Board of Foreign Missions.

RECRUITMENT

Luke Society members serve as recruiting agents to present the cause of missions to medical and dental students, interns and residents throughout the denomination. The challenge must be presented early in the

careers of these people and the seeds sown for consideration by them for a term of service in a specialized area of Kingdom work.

Fruits of this work may not become apparent for several years but we feel this is an essential service which the Luke Society can provide. We encourage all consistories to inform the Luke Society of students who should be presented with this challenge.

REHOBOTH CHRISTIAN HOSPITAL

Subsidy—Subsidy as authorized by synod continues to decrease yearly, and was scheduled to be \$41,000 this past year. In July, 1967, a health insurance program was extended to all Indian mission field employees and their families. By mutual agreement insurance premiums were deducted from the subsidy beginning in July, 1967, and therefore the subsidy for this year was actually \$35,663.00. In 1968, the health insurance program will be in effect the entire twelve months and the adjusted subsidy will be \$28,326.00 (scheduled subsidy of \$39,000 less \$10,674.00 for health insurance premiums). The insurance program permits the mission personnel to select whatever medical care facility they desire. Rehoboth Christian Hospital receives insurance reimbursement for services rendered to missionary personnel.

Extern Program—The extern program began in 1966. Junior and senior medical school students spend two to three months at Rehoboth Christian Hospital participating in the medical work as part of their practical experience. This has been a most rewarding experience for all those participating. The Luke Society is grateful for the reception this project is receiving. We feel that this experience for physicians still in school will stimulate interest in missionary medicine and be a source of missionary doctors for the future.

Staff—Our Rehoboth Christian Hospital staff has been completely occupied with increasing numbers of patients and expanded medical services. During 1967, 203 children were born and 204 operations were performed. The hospital cared for 1,263 inpatients whose hospital stay averaged six days. In addition there were 20,613 visits to the outpatient department.

The need for services is greater than we can fill and additional physicians, nurses, laboratory and x-ray technical help, as well as ancillary assistance are much needed.

Dr. Jack Kamps plans to pursue postgraduate studies after September 1, 1968. Dr. Kamps plans to return to Gallup to enter private practice. He has assured us that he will remain committed to the welfare of Rehoboth Christian Hospital and its role in our mission program.

Dr. Phillip Kamps, brother of Dr. Jack Kamps, will take up the duties of a full-time staff physician at Rehoboth Christian Hospital shortly after September 1, 1968. The Luke Society is making further vigorous efforts to bring a third full-time physician to Rehoboth Christian Hospital. Full-time hospital employed physicians are and will remain an essential part of the Rehoboth Christian Hospital.

Building Program—The deed to forty acres of land has been transferred from the Board of Home Missions to the Luke Society. This will allow

hospital construction to proceed as soon as final plans are obtained and approved.

Construction plans have been modified because of certain factors. The Luke Society and the Board of Governors of the Rehoboth Christian Hospital Association have decided not to accept federal funds at the present time. Present federal regulations would not allow the hospital to limit its selection of employees to persons who are dedicated to the service of Christ. In addition, the Luke Society feels that outpatient offices and examining rooms adequate for two physicians at a given time will be adequate for the operation and witness of the hospital. By staggering the outpatient hours of the full-time staff physicians, as many as four full-time doctors will have adequate outpatient quarters.

A plan is being prepared for a building containing an outpatient department large enough to accommodate two doctors working simultaneously, a central hospital core, and possibly thirty beds. The decreased size of this outpatient facility and the elimination of excessive cost inherent in government participation will reduce the total cost. This may allow erection of the entire building in one phase.

Fund Raising—Plans for fund raising as authorized by the 1967 synod are in their final stages. This campaign is expected to extend into 1969.

Therefore, the Luke Society respectfully requests:

1. that synod permits the Luke Society to remain on the list of approved Non-Denominational Causes Recommended for Financial Support for the Rehoboth Building Fund.

Grounds:

- a. Synod authorized the Rehoboth Christian Hospital Fund drive in 1967.

- b. The drive will extend into 1969.

2. that Dr. Evenhouse and one other Luke Society representative be granted the privilege of the floor during consideration of Luke Society matters.

Respectfully submitted,

Henry Evenhouse, M.D., Reporter
Gary Ritsema, D.D.S., President
Robert Plekker, D.D.S., Vice-pres.
Kenneth Monsma, M.D., Treas.
Roger D. Hamstra, M.D., Sec'y
Melvin Gesink, M.D.
Bert De Groot, M.D.

THE LUKE SOCIETY, INC.

2090 South Downing

Denver, Colorado 80210

STATEMENT OF RECEIPTS AND DISBURSEMENTS

Year Ending December 31, 1967

Cash on hand, January 1, 1967			\$ 647.36
GENERAL	Receipts	Disbursements	
Membership & Dues	\$3,129.00	\$ 120.00	
Contributions	772.96		
Miscellaneous	608.73	714.52	
Misc. travel expenses	98.27	95.08	
Legal fees		130.00	
Totals, general funds ..	\$4,608.96		\$1,059.60
OPERATING			
Wages		\$1,184.15	
Withholding taxes	44.55	134.16	
Social Security	8.82	95.74	
Postage		410.55	
Telephone	305.64	937.08	
Printing		38.00	
Office Supplier		395.35	
Tape recorder (dictaphone lease)		163.76	
Totals, operating	\$ 359.01		\$3,358.79
Nigerian Dental Clinic ..	150.00		300.00
Rehoboth Building Fund ..	411.10		336.10
Rehoboth Travel Fund ..	2,240.93		2,983.38
Total Receipts, 1967 ..	\$7,770.00		\$7,770.00
Total			\$8,417.36
Less Total Disbursements, 1967		\$8,037.87	8,037.87
Cash on hand, December 31, 1967			\$ 379.49
Accounts Payable: Foreign Mission Board			\$ 500.00

We have examined the statement of cash receipts and disbursements of the Luke Society, Inc., for the year ended December 31, 1967. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statement of cash receipts and disbursements present fairly the cash transactions of the Luke Society, Inc., for the year ended December 31, 1967.

Van Schooneveld, Shepherd and Harrison

Certified Public Accountants

REPORT 31

CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

Your Chaplain Committee is thankful to be able to report that the blessings of the Lord have been abundant upon us this year, on behalf of our denomination in its service to the Armed Forces of our country, but also in its institutional outreach. The regular quarterly reports of our chaplains indicate that through them we have been able to make a significant impact and a contribution to the work of the King and His Kingdom.

Your committee meets each month. Our efforts are chiefly in the field of chaplain recruitment, endorsement, consultation, and administration. We seek close contact with our chaplains in both foreign and domestic fields. We also strive to make an annual visit to each state-side chaplain at his post of duty when this is feasible financially.

We are also working in close cooperation with the Board of Home Missions and the Young Calvinist Federation. In fact, representatives of these committees are usually present part-time at each of our meetings. The Back to God Tract committee has also given us excellent cooperation in the matter of materials for our chaplains.

Each year we hold a joint meeting with the Chaplains Committee of the Reformed Church in America in connection with the annual Berchtesgaden Retreat which we conduct in cooperation with other Reformed groups.

In view of the re-organization of military forces in Canada, our Canadian member, Rev. A. De Jager, is exploring the possibility of openings for our chaplains and is seeking closer contact with the Canadian Chaplaincy program.

I. MILITARY CHAPLAINCY

Christian Reformed ministers on active duty as United States military chaplains in March 1968 were as follows: (parentheses give the year of entering upon active duty).

Air Force:

Bode, Harold—415 Margaret Drive, Fairborn, Ohio 45324 (stationed at Wright-Patterson, Ohio) (1962)

Bronkema, Ralph W.—366th Combat Support Group (PACAF), A.P.O. San Francisco, California 96377 (Stationed at Da Nang Air Base) (1966)

Guikema, Henry—Apt. 405, Bldg. 2142, Randolph A.F.B., Texas 78148 (1962)

Kok, Louis—1504 Salmon Ct., Key West, Florida 33040 (1962)

Tadema Rits—2419 E. 72nd St., Tacoma, Washington 98404 (stationed at McChord A.F.B., Washington) (1968)

Army:

- Friend, Jan—374 Spear, Fort Bragg, North Carolina 28307 (1962)
 Hemple, Bruce—Quarters 2671—A, Fort Lewis, Washington 98433 (1959)
 Hoogland, John—H.H.C., 1st Bde., 1st A.D. (Bn Ave. West Chapel), Fort Hood, Texas 76545 (1959)
 Konynenbelt, Marvin—no present address available—recently transferred to Germany (1965)
 Ouwinga, Harvey—Hq., 72nd Arty. Gp., A.P.O. New York, New York 09047 (Wertheim, Germany) (1962)
 Vruwink, Paul—H.H.D., 181st Trans. Bn., A.P.O. New York 09166 (stationed in Mannheim, Germany) (1958-1960 & 1966)

Navy:

- Bergsma, Herbert—1009 Wilson Drive, Hansboro, Mississippi 39554 (Due to leave for Vietnam again in July) (1966)
 Brummel, Robert—Msuppdet Bravo, Box 18, F.P.O. San Francisco, California 96650 (Stationed at Subic Bay, Philippine Islands) (1966)
 Mans, Peter—268 W. Bay Avenue, Apt. E-109, Norfolk, Virginia 23503 (1967)
 Meyer, Galen—1st Inf. Bn., 7th Mar. Reg., 1st Mar. Div., F.P.O. San Francisco, California 96602 (stationed in Vietnam—north of Da Nang—Bay area) (1966)
 Roon, Albert—NAV. COM. STA., Box 36/R1, F.P.O. New York, New York 09550 (stationed at Sabana Seca, Puerto Rico) (1966)
 Swierenga, Raymond—2333 "C" California Avenue, Forrester Village, Great Lakes, Illinois 60088 (1960)
 Zandstra, Jerry—126 B Quentin Street, Manhattan Beach, Brooklyn, New York 11235 (1967)

This totals 18 active duty chaplains, an increase of three since the 1967 report. We have two new men in the Naval service, Chaplains Jerry Zandstra and Peter Mans.

We are grateful for those who have volunteered for this service to God and country. However, we sincerely regret that we were not able to fill all the openings presented to us, opportunities granted above our quota, evidence of the excellent records and reputation of our chaplains. Men of the caliber of our Seminary graduates are not only needed in our day but are also deeply appreciated and recognized. For this we thank our God.

A very successful Chaplaincy Day was conducted again at our Seminary last fall. This was aimed at challenging our Seminary students with the chaplaincy program. Chaplain Raymond Swierenga and the Chief of Chaplains of the Navy, James W. Kelly, (Rear Admiral) were the speakers.

You will notice from the above list that three of our chaplains are serving in combat areas in Vietnam, Chaplains Bergsma, Bronkema, and Meyer. We especially commend these men and their families for intercessory prayer to the congregations. We are thankful that four have returned. Chaplain Ralph W. Bronkema left for Vietnam combat duty in April. Chaplains Hemple, Hoogland, Swierenga, and Konynenbelt have returned from Vietnam. Chaplain Konynenbelt was wounded but returned to the combat theater upon recuperation until his transfer to Germany in March of this year.

A Presbyterian-Reformed Retreat is planned again for this year at Berchtesgaden, Germany—May 6-10. Chaplain Harvey Ouwinga has been appointed our coordinator. The Retreat leader will be the Rev.

Ben Rose from Union Seminary in Richmond, Virginia. Efforts will be put forth again to solicit the cooperation of all the consistories to encourage and support the servicemen of their congregation. Chaplains Vruwink and Konynenbelt will assist Ouwinga in carrying out our part in this Retreat.

Our Chaplains are very active on behalf of our own servicemen, especially in Europe and state-side, through special meetings, retreats, and fellowship in their homes. These Young Calvinist groups have been a great boon to those of our men who are faithful. In this work we have benefited much from the cooperation of the Young Calvinist Federation and the Board of Home Missions.

However, we would like to remind synod again that the first assignment of our chaplains is the men of their own units. Our men can usually benefit from our own chaplains only in the measure that they seek them out. This is particularly true in combat areas. There our chaplains can do little if anything for the men outside of their own units.

The Revs. Dekker and Lont, our denominational representatives to the General Commission of Chaplains and Ministry to Armed Forces Personnel continue to give excellent aid and counsel at our committee meetings.

In addition to the active duty chaplains, 15 of our ministers are serving in the Military Reserve Chaplain assignments: four in the Air Force, six in the Army, and five in the Navy. Two ministers are serving in the Civil Air Patrol. For a short time each year they are on active duty assignment, and are performing valuable service, part-time. Rev. Rits Tadema, who served with the Air Force Reserve has been called to active duty status with his unit for an indefinite time.

II. INSTITUTIONAL CHAPLAINCY

During this year the Rev. Frank Kaemingk, chaplain at Bethesda Hospital, was accredited as a Certified Clinically Trained Chaplain by the Council for Clinical training. We extend our congratulations to him for this achievement. The Rev. Thomas Vanden Bosch served for two years as Protestant Chaplain at the prison in Jamestown, California. He has now joined the ranks of the Veterans Administration Chaplains and is serving at the Hospital at Livermore, California.

Rev. Ralph Heynen marks the 25th anniversary of his work as chaplain at the Pine Rest Christian Hospital in June of 1968. We congratulate chaplain Heynen.

The other full-time chaplains are Rev. Theodore Jansma at the Christian Sanitorium, Wyckoff, New Jersey; Rev. William Swierenga, Protestant Chaplain at the Veterans Administration facility in Grand Rapids, Michigan; and Rev. Adrian Van Andel, Veterans Administration chaplain at Marion, Indiana.

During this year the Rev. William Lenters served a second year as resident in training at Pine Rest Hospital. He plans to enter the parish ministry for a period of time, so that he may fulfill his requirements towards becoming an institutional chaplain in a few years. The Rev.

Gordon Kieft served as first year resident in training at Pine Rest Hospital as part of his training for the chaplaincy.

Among the pastors who have received training under the supervision of the Chaplain Committee are also: The Rev. Jim Kok pastor at Iowa City, and the Rev. Larry Vande Creek, pastor of the Hancock, Minnesota church. These two men are qualified as institutional chaplains, as soon as suitable openings are available. The Rev. Duane Visser, who received his internship at Pine Rest, is now serving as Home Missionary at Fresno, California. He also hopes in due time to enter the field of Hospital ministry.

Due to ill health, The Rev. S. Werkema could not continue his work as part-time hospital chaplain in the Grand Rapids hospitals. We pray that the Lord will grant him restored health. The Rev. M. Tuinstra is serving in this capacity for the present.

Your committee seeks to keep in touch with the various institutional chaplains, and is interested in placing the pastors who are trained into this important and challenging field of service. The standards of training required for this work are rather high, but as Reformed Christians we feel that we have a message to bring to those in illness and distress in these large "cities of the sick."

Your committee is concerned about those state institutions where moral and spiritual guidance is not available on any planned and continuing basis. It is out of this concern that we have been pursuing possibilities for placing chaplains for service in state institutions. Since in many cases state funds are not available for this purpose, these chaplains would have to be supported by our churches.

III. SPIRITUAL AND FINANCIAL SUPPORT

We appreciate very much the continued support of synod and of the congregations in our denomination. Their contributions and prayers have been an essential part of our entire program.

The growth of our program and the enlargement of our financial responsibilities in connection with the Institutional chaplaincy and the war-time activities makes it necessary for us to request once more, the second time since 1961, that we be placed on the approved list for one or more offerings.

IV. RECOMMENDATIONS:

A. *Representation at synod:* We request that the chairman or secretary of our committee be permitted to speak at synod on behalf of the Chaplain Committee.

B. *Presentation of chaplains:* We request the privilege of introducing active duty chaplains present during synod's sessions.

C. *Offerings:* We request that synod recommend that the Chaplain Committee be placed on the approved list for one or more offerings for 1969 for the work of the chaplaincy of the Christian Reformed Church.

Grounds:

a. Our present low balance makes it necessary.

b. Our responsibility has increased in connection with the Institutional chaplaincy and the acceleration of the military build-up.

D. *Nominations*: Rev. Derke Bergsma, Rev. A. De Jager, and Mr. R. Lyzenga have completed their first three-year term of service on the committee. The Chaplain Committee suggests the following nominations:

- a. Rev. Derke Bergsma (incumbent)
Dr. N. H. Beversluis of Calvin College
- b. Mr. Robert Lyzenga (incumbent)
Mr. Harry Faber of Calvin College staff

Note: c. Rev. Anthony De Jager of Sarnia, Ontario, Canada (incumbent) be reappointed as representative of the Canadian Churches in keeping with the original request of synod of 1965.

Respectfully submitted,

Marinus Goote, chairman
Cornelius M. Schoolland, secretary
Robert J. Lyzenga, treasurer
Derke Bergsma
John Berkhof
Anthony De Jager
Herman Steenstra
Ralph Heynen

To the Chaplain Committee of the Christian Reformed Church:

I have examined the financial report of the Chaplain Committee for the year ended December 31, 1967. My examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances, except that it was not feasible to make an independent verification of contribution and gift receipts.

In my opinion, the accompanying financial report presents fairly the financial position of the Chaplain Committee at December 31, 1967 and its recorded receipts and disbursements for the year ended December 31, 1967, on a cash basis of accounting.

February 3, 1968

Donald E. Pruis, C.P.A.

CHAPLAIN COMMITTEE
OF THE CHRISTIAN REFORMED CHURCH
FINANCIAL REPORT

Year ended December 31, 1967

BALANCE—January 1, 1967	\$3,313.83
RECEIPTS	
Contributions and gifts	\$3,924.60
Interest income	74.04
TOTAL RECEIPTS	<u>3,998.64</u>
TOTAL AVAILABLE	<u>\$7,312.47</u>

DISBURSEMENTS

Travel and recruitment	\$ 884.96	
General Commission dues	910.00	
Secretary	400.00	
Servicemen's retreat in Germany	387.95	
Training	275.00	
Salary supplement allowance	400.52	
Clerical	106.00	
Postage and supplies	328.71	
Literature	216.25	
Miscellaneous	77.61	
Distribution of special gifts received:		
Home Missions	120.67	
Foreign Missions	120.67	
World Relief Committee	120.67	
TOTAL DISBURSEMENTS		<u>4,349.01</u>
BALANCE—December 31, 1967		<u>\$2,963.46</u>
ENDING BALANCE CONSISTED OF:		
Checking account	\$1,243.12	
Savings account	1,720.34	
		<u>\$2,963.46</u>

Robert J. Lyzenga, Treasurer

REPORT 32

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

ESTEEMED BRETHERN:

The World Relief Committee is pleased to share with you the experiences of another year of the Lord's blessings and the hopes and plans for a strengthened program of Christian benevolence in our denominational outreach.

I. ORGANIZATION

The board of CRWRC served our program both through meetings for planning the work of mercy and through numerous occasions for bringing the work of CRWRC to their respective areas throughout the denomination. Board members from the two most recently formed classes in Canada attended our annual meeting in February. As of this date our board is comprised of the following:

Classis	Delegate	Alternate
Alberta North.....	H. Konynenbelt.....	C. Visser
Alberta South.....	J. Kreeft.....	D. Vander Wekken
British Columbia.....	J. De Jong.....	M. Blok
Cadillac.....	W. Vander Ark.....	E. Meyering
California Central.....	H. Veneman.....	J. Brouwer
California South.....	H. Wigboldy.....	B. De Young
Chatham.....	A. Bisschop Jr.....	W. Kuindersma
Chicago North.....	A. Hoving.....	H. Buurma
Chicago South.....	G. Jousma.....	H. Jager
Eastern Canada.....	M. Kaldeway.....	K. Zomer
Florida.....	R. Van Kley.....	A. Gritter
Grand Rapids East.....	D. Bosscher.....	P. Brouwers
Grand Rapids South.....	F. Kass.....	G. Rietherg, D.D.S.
Grand Rapids West.....	K. Holtvluwer.....	A. De Vries
Grandville.....	P. Vande Guchte.....	H. Lankheet
Hackensack.....	P. Borduin.....	D. Van Heemst
Hamilton.....	P. Zwart.....	J. Kamps
Holland.....	J. Bareman.....	K. Beelen
Hudson.....	R. Rosendale, M.D.....	A. Malefyt
Huron.....	J. Fekkes.....	M. Dijkstra
Illiana.....	P. Groot.....	C. Boender
Kalamazoo.....	J. J. Vander Ploeg.....	H. Van Hamersveld
Lake Erie.....	H. Danhof.....	G. Mulder
Minnesota North.....	M. Aeikens.....	H. Ahrenholz
Minnesota South.....	H. Schaap.....	H. Vanden Bosch
Muskegon.....	K. Van Hemert, D.D.S.....	R. Vredeveld
Northcentral Iowa.....	C. Henze.....	H. Eiten
Orange City.....	D. W. Van Gelder.....	S. Kroese
Pacific.....	J. Anema.....	J. Braaksma
Pella.....	H. Nieuwsma.....	G. Rooy
Quinte.....	W. Piersma.....	E. Rhebergen
Rocky Mountain.....	R. Disselkoen.....	A. Lenderink
Sioux Center.....	L. Nyhoff.....	G. Kroese

Toronto.....	W. Rekker.....	J. Niebuur
Wisconsin.....	J. Mulder.....	M. Ten Hoer
Zeeland.....	R. Mast.....	O. Aukeman

Members at Large	Delegate	Alternate
Medical.....	A. De Boer, M.D.....	M. Sharda, M.D.
Businessman.....	S. Tamminga.....	H. Bloem
Sociologist.....	P. Van Heest.....	H. J. Ryskamp
Attorney.....	C. Van Valkenburg.....	D. Vander Ploeg
Accountant.....	D. J. Boes.....	P. Timmer
Minister.....	Rev. J. Mulder.....	Rev. W. Van Dyk

II. THE EXTENT OF DENOMINATIONAL BENEVOLENCE IN 1967

A complete description and evaluation of denominational benevolence would require a compilation and assessment of the work of all of our diaconates as well as many other groups and organizations in our denomination. CRWRC is pleased to report on the opportunities it was permitted to minister to in 1967. It can be stated at the outset that there were more opportunities to minister to than our resources allowed.

The work of CRWRC encompassed a variety of needs—Programmed Aid, Disaster Help, Special Emergency and Unusual Benevolent Aid. In all instances every effort was made to provide the necessary assistance in the spirit of our Saviour Jesus Christ and in His name.

A. Programmed Christian Mercy

1. Korean Aid Program

An expression of dollars spent or pounds of food provided is not the most appropriate manner of expressing accomplishments for the year. A marked measure of progress has been made in the achievement of involvement by local Christian groups. A growing number of Christian Koreans are being utilized in setting up indigenous efforts.

CRWRC's ambassadors of mercy in Korea are:

Peter Feddema—Agriculturist
 Henry J. Hubers—Administrator
 Heung Chu Lee, M.D.
 Date J. Mulder, M.D.
 Elvinah Spoelstra, MSW

Each directs a phase of the work and utilizes Korean Christian national personnel in the hope and expectation that the work can gradually be transferred to completely indigenous church groups. Encouraging progress is noted in obtaining an increased measure of cooperation with the Korean Presbyterian Church, the denomination with which synod maintains fraternal relations.

Special comments relative to our various programs are as follows:

a. Medical Aid

Rural and slum clinic work continues to be carried on by Dr. D. J. Mulder. Much emphasis continues to be placed on care and prevention of tuberculosis. Medical care is provided for foster homes in connection with our Child Adoption Program. An encouraging measure of Korean involvement is becoming increasingly evident. The work of the Holy Spirit is manifested in the establishment of local groups of believers in

areas served by our medical teams. Such churches are modest buildings, frequently only a tent, but are tangible signs of the Lord's presence and blessing.

Dr. H. C. Lee ministers diligently to her countrymen. Maternal health and Post Natal clinics are held regularly. Her work combines educational, evangelistic, and rehabilitative aspects.

b. *Child Care Program*

Many occasions for showing Christian love present themselves in the program of caring for Korea's homeless and destitute children. The emphasis on placement for adoption or foster home care is being increasingly endorsed by other voluntary agencies and the Korean government. Last year the Korean legislature forbade the establishment of additional orphanages. This was not done because the care for children was less urgent than before—instead it was a recognition that every effort should be made in keeping the family unit together.

Miss E. Spoelstra and her staff are devoting much effort toward explaining our Christian Adoption Program of Korea—CAPOK—to Korean church groups. While the concept of adoption is relatively new, it is being more readily accepted. In September we look forward to Mr. Calvin D. Hekman of our Beaverdam Church to join our Child Care and Social Aid outreach. He anticipates receiving his MSW degree this spring.

In this respect CRWRC's Christian Adoption Program of Korea—CAPOK, is a departure from the conventional programs by a host of other agencies—many of which offer premiums to donors—which compete for the funds of our people with the promise of pictures and letters. The close personal attention by a staff of Christian workers is superior to impersonal orphanage care. We earnestly request our pastors and leaders to encourage a feeling of denominational awareness by our people as they seek to show their concern for Korea's needy children.

c. *Agriculture Aid*

Abundant opportunities to show our Saviour's concern for our neighbor continue to present themselves in the area of agriculture and community needs. There are more requests than Mr. Feddema and his Korean aides can meet. The help to the rural areas is readily evident in the form of improved crop yields through use of fertilizers, greenhouse crops, rotation of crops and the addition of an animal or two to their previously traditionally steeped way of farming. Inquiries for assistance are received through local church groups. Endorsement as to the reliability of the farmer and the validity of the need are expressed by their pastors or deacons. Help is provided with the understanding that the first offspring of the animals or the proceeds of the crop will be returned to the program so that the expression of Christian mercy can be extended to their neighbors. Mr. Feddema reports that nearly 85% of those assisted are able to make restitution so that the chain of mercy may be extended.

The work of making more tillable land through terracing and construction of irrigation projects also proves helpful. Supplying equipment such as looms for weaving straw mats and rope making machines pro-

vide farmers a source of income during the "off season." Such means of help may frequently appear insignificant, but are important factors in providing the farm families with sufficient income for proper feeding and housing of their families. This helps maintain the health and living standards of the family group and is equally important in eliminating the occasion for abandoning their children.

d. *Material Aid*

While the dominant goal of our staff is to provide help that is rehabilitative in nature, material help is also necessary on many occasions. During the year Mr. Hubers supervised the distribution of:

74,403 lbs. of clothing through 135 churches in drought stricken areas.

33,000 lbs. whole milk powder to the Seoul Municipal Babies' Home and through slum area clinics.

18,280 lbs. Multi-Purpose food—a high protein food supplement.

\$134,091 in medicines to hospitals and Medical Clinics.

Mr. Hubers makes every effort to maintain contacts with the Korean Presbyterian Church (Hapdong). Monthly meetings attended by representatives of their group and of the CRWRC staff are held. Minutes of these meetings are shared with our Synodical Committee on Interchurch Relations. Such contacts are of utmost importance since the local evangelical churches should be given every opportunity to demonstrate the desire and capability of continuing the work of benevolence as CRWRC feels that it can make orderly withdrawals from the work.

CRWRC requests synod's approval for the continuance of the work in Korea for another year.

Grounds:

1. There is still a great need for rehabilitative assistance in Korea.
2. Working with the Korean Presbyterian Church (Hapdong) assures that a qualified and scripturally motivated group will be able to take over an increasing part of the work of benevolence in Korea.

2. *Cuban Refugee Assistance—Miami, Florida*

The hand of Christian love continues to be extended to the steady flow of refugees arriving daily from Cuba. Each day two plane flights bring 180 refugees to the Miami airport. While many of these remain at the airport only long enough for immigration clearance and travel arrangements to join relatives already here in the country, others need further care and attention. Many of these are befriended at the Good Samaritan Center operated by CRWRC at 555 S.W. 22nd Avenue in Miami. Situated in the Cuban area of Miami, the Center fills a variety of needs through a dedicated staff:

Peter Limburg—Administrator

Dr. T. Vega—Physician

Dr. O. Ruano—Laboratory Technician

Mrs. Y. Izquierdo—Receptionist

Mr. R. Palma—Stock Clerk

Medical care was given in the form of 4,102 treatments for an average of 17 per day. Dr. Vega sees patients in the morning only. A variety of

needs including chronic ailments ranging from malnutrition to emotional disorders are treated. Follow-up work by the Center staff and referrals to our Mission staff insure an interest in the refugee's total needs—spiritual as well as physical.

Material assistance in the form of food, clothing, blankets, and gift packs are eagerly received by the refugees. Financial aid for a wide range of needs is made available. Help was given by providing X-rays, eye glasses, burial assistance, and blood needs. In addition to the more common needs of rent assistance, utility payments for the refugees were also met.

Counselling by Center personnel provides assistance in employment opportunities, referrals to existing community agencies for special problems and general orientation into their new surroundings. This is done with the emphasis of our Saviour's concern for their every need.

The Center cooperated with deacons in Michigan, New Jersey, and California in the resettlement of 21 refugee families, bringing the total resettled by our denomination to 186 families. These refugees continue to be integrated into our communities and churches at a most encouraging rate. Spanish speaking services are provided in Los Angeles, Paterson, Holland, and Grand Rapids. As a rule the families attend their home church in the morning and the Spanish speaking services in the afternoon or evening. Public professions of faith and baptisms are rewarding manifestations of the fruit of the Spirit.

The resettlement of the refugee is an excellent example of the added cooperation between local diaconates and CRWRC's broadened outreach of Christian mercy. We strongly encourage our diaconates in the larger metropolitan areas to consider their opportunity for befriending our neighbor with Christian love and concern.

CRWRC requests synod's approval for continuing the work of mercy with our Cuban refugees:

Grounds:

1. The flow of refugees will continue for the foreseeable future.
2. The Home Missions Board has requested CRWRC to maintain the Good Samaritan Center.
3. The work of resettling refugees provides excellent opportunity for cooperation of local diaconal work and an extended outreach by CRWRC.

B. Emergency and Special Aid

Two disasters and other occasions for helping our missionary efforts in special ways presented themselves during the past year.

1. Disaster Aid

a. *Fairbanks, Alaska Flood*—unusually heavy rains and warm summer weather combined to bring about a short lived but disastrous flood in the northernmost outreach of our denomination. The Home Mission Chapel—Servicemen's facility suffered severe flood damage. CRWRC immediately provided \$5,000 to the Home Missions Board for urgent needs of the church and the community.

An appeal to our diaconates brought a generous response by 329 of our congregations. The determination of the extent of the damage is made difficult by the long and severe winter season. Engineers caution

against undue haste in repairing the structure. Until such time as full and factual information is available \$68,600.15 of the total \$74,808.04 received in offerings will be held in reserve. This is kept separately from CRWRC's operating funds.

b. *Harlingen, Texas Flood*—shortly following the Fairbanks flood a similar disaster overtook the Harlingen, Texas area. Contact with the Red Cross revealed that there was a need for clothing. Arrangements were quickly made to ship 33,325 pounds of baled clothing from our Chicago Clothing Center. Our shipment was one of the first to arrive on the scene. This aid was formally acknowledged by the Red Cross with appropriate thanks.

c. *Wallaceburg, Ontario Flood*—The first weekend in February, 1968 a flood struck the Wallaceburg, Chatham, and Dresden area in Ontario. Heaviest damage was sustained by the Wallaceburg church. There was damage to the foundation, floors, and the organ. For several weeks the congregation was prevented from worshipping in its sanctuary.

CRWRC immediately made \$5,000 available for pressing community and church needs. Mr. Peter Bosch of our office made an "on the scene" inspection with representatives of the local diaconal conference. Following more extensive investigation our diaconates were apprised by letter that damages might possibly be substantial. Those churches which had not yet heeded to the appeal for the Fairbanks Flood were asked to give special attention to this need.

2. *Emergency and Special Aid*

Areas served by our missionaries were promptly and effectively helped in many ways. Such aid is within the original intention of CRWRC's scope of activity. It is our hope that our missionaries may increasingly call on CRWRC as they encounter occasions where the work of mercy is needed and can enhance their evangelistic outreach.

a. *Mexico*—assistance in meeting medical needs, food for distressed communities and a \$2,000 grant for a community that experienced a severe crop failure.

b. *Nigeria*—financial assistance in providing care to indigent patients at the Mkar and Takum Hospitals. Funds for this project have been underwritten largely by the Chicagoland Diaconal Conference.

c. *Philippines*—In addition to shipments of medicines and clothing, financial aid was also provided for part time medical work by a native doctor. Multi-Purpose Food and powdered wholemilk was also provided in limited quantities.

d. *Japan*—Requests from the missionaries and endorsement by the Foreign Mission Board led to financial assistance for two unique projects that, while by nature were ancillary to the main mission effort, nevertheless were a positive indication that our missionary effort does have an interest in their neighbor's physical and social needs. A grant of \$1,000.00 was given to an indigenous rehabilitation program carried on by a disabled pastor in one of the country churches of the Japan Reformed Church. A second grant made possible the rental of a home for a group of older Japanese people for fellowshiping and recreation in an area

served by our missionaries. Such an outreach provides numerous contacts for our missionaries under favorable conditions.

e. *Hungary*—assistance provided in conjunction with a program of the Gereformeerde Kerken of the Netherlands in helping Hungarian pastors as a result of hardships inflicted in the Hungarian Revolution of a decade ago.

f. *India*—financial aid provided to a group of Christians living in the area formerly served by missionaries of our denomination. Funds were made available for food, and medical needs as well as the digging of a well. This provided urgently needed water for drinking and irrigating land for cultivation.

g. *Taiwan*—special aid to our missionaries for urgent benevolent needs in their area.

h. *Vietnam*—cost of corrugated cartons provided to church and school groups desiring to send personal gift packs for destitute Vietnamese. These packs are filled by groups and mailed by them to the Chaplains' offices. Our chaplains have been instrumental in directing such packs for distribution by evangelical mission groups and native Christian groups. More than 3,000 bundles of mercy have been sent.

3. *Unusual Benevolent Aid*

There were three major occasions for CRWRC's providing assistance through diaconal conferences toward meeting benevolent needs which could not be handled through congregational or area resources. One occasion was in Canada and two were in the United States. Included in the U.S. need was tuition assistance for Cuban Refugee children in the Westminster School in Miami, Florida. This action was taken on by CRWRC at the direct instruction of last year's synod (Art. 118 - II, p. 77 *Acts of 1967*). The obligation was partly paid in 1967 and the remainder will be paid by the end of the 1967-68 school year.

Another of the unusual benevolent assists was in behalf of the Calvary Alcoholic Rehabilitation Center of Phoenix, Arizona. Aid was given while CRWRC was evaluating the request of this agency to be placed on the denominational list of accredited causes for offerings (Art. 82 - XI, p. 56 *Acts of 1967*). CRWRC is completing this analysis and will be furnishing the Standing Advisory Budget Committee prior to the convening of synod.

4. *Clothing Center Activities*

Shipping to the far corners of the world requires meticulous planning and efficient implementation. Our Clothing Center situated on the second floor of the Back to God Hour Building on the corner of Michigan Avenue and E. 109th Street in Chicago is the nerve center.

Congregational diaconates send substantial quantities of used clothing and supplies each year to Chicago and other centers. During 1967 the following clothing was received and shipped:

<i>Center</i>	<i>Received</i>	<i>Shipped</i>
Chicago	145,119 lbs.	166,851 lbs.
Lyden—Washington	8,430 lbs.	14,580 lbs.
Denver	1,765 lbs.	1,765 lbs.

Houston	1,765 lbs.	3,950 lbs.
Modesto	4,541 lbs.	4,998 lbs.
Pasadena	2,626 lbs.	548 lbs.
	<u>164,246 lbs.</u>	<u>192,692 lbs.</u>

Mr. Art Schaap directs the activities of the Chicago Center and schedules work sessions by society and young people's groups from the Chicago area who spend thousands of man hours, sorting, mending, and processing the clothes. Without their generous help the operation of the Clothing Center would be far costlier.

III. FINANCIAL REPORT FOR 1967

The following report is submitted by our auditors for the year 1967:

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE STATEMENTS OF FUND BALANCE

December 31, 1967

GENERAL FUND

ASSETS

Cash:

General	\$ 38,279.45
Flood Relief	68,600.15
	<u>\$106,879.60</u>

FUND EQUITY

Balance at December 31, 1967	\$106,879.60
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FURNITURE AND EQUIPMENT FUND

ASSETS

Furniture and equipment—at cost	\$ 4,626.61
Less allowance for depreciation	1,056.61
	<u>\$ 3,570.00</u>

FUND EQUITY

Balance at December 31, 1967	\$ 3,570.00
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CHRISTIAN REFORMED WORLD RELIEF COMMITTEE STATEMENT OF CHANGES IN FUND EQUITY

Year ended December 31, 1967

Balance—January 1, 1967	\$ 55,330.86
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Receipts:

Contributions:

General	\$224,494.01	
Korean Relief	122,115.95	
Cuban Relief	3,728.22	
Flood Relief	74,808.04	
Nigerian Hospitals	8,263.08	\$433,409.30

U.S. shipping refunds	5,187.35
Interest income	1,956.61
Insurance claim	4,599.00

TOTAL RECEIPTS	<u>445,152.26</u>
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TOTAL AVAILABLE	<u>\$500,483.12</u>
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Disbursements:

Program services:

Korean Relief—Seoul office	\$168,073.30
Korean Relief—Grand Rapids office	65,774.80
Cuban Relief	49,665.71
Clothing processing	15,691.72

Emergency Relief:

Unusual benevolent aid	\$ 7,091.10
Flood Relief	6,207.89
Nigerian hospitals	9,636.42
Nigerian leprosy work	134.55
Mexico	4,339.70
Philippines	3,541.65
Japan	2,239.00
Hungary	1,400.00
India	1,600.00
Taiwan	500.00
Vietnam	603.48
	37,293.79

Total Program Services \$336,499.32

Supporting services:

Management and general	\$ 35,983.74
Fund raising	21,120.46

Total supporting services 57,104.20

TOTAL DISBURSEMENTS **\$393,603.52**

Balance—December 31, 1967:

General	\$ 38,279.45	
Flood Relief	68,600.15	\$106,879.60

In addition to cash received and disbursed for relief programs during the year, the records of the committee indicate that 199,500 pounds of used clothing with an estimated value of \$199,500.00 was distributed during 1967, as well as \$197,000.00 worth of donated food, medicine, drugs, transportation, and new clothing.

* * *

February 2, 1968

Christian Reformed World Relief Committee
Grand Rapids, Michigan

We have examined the statements of fund balance of the Christian Reformed World Relief Committee, Grand Rapids, Michigan as of December 31, 1967, and the related statement of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

The information in the detail of disbursements related to the office in Seoul, Korea was obtained from reports from the field, and we are unable to express an opinion on the financial information with respect to that office.

In our opinion, the accompanying statements of fund balance and statement of changes in fund equity present fairly the financial position of the Christian Reformed World Relief Committee at December 31, 1967, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

DEN BRABER, HELMHOLDT & LYZENGA
Certified Public Accountants

Attention is called to the fact that for the second consecutive year CRWRC spent more than it received in its regular activities. We summarize from the above report and from last year's operations.

	1966	1967
Beginning Balance	\$111,653.45	\$ 55,330.86
Receipts	331,294.52	370,344.22
Total Funds Available	442,947.97	425,675.08
Disbursements	387,617.11	387,395.63
Ending Balance	55,330.86	38,279.45
Budgeted	\$402,170.00	\$452,570.00
% Actual Expenditure of Budget	96%	86%
% Excess of Actual Expenses over Receipts	17%	5%

Significant is the fact that receipts have not permitted CRWRC to achieve its budget expenditures for the past two years. Such budgets were carefully prepared on the basis of demonstrated needs and were acknowledged and approved by synod as proper goals for our denominational outreach of Christian mercy.

Equally—and possibly even more significant and distressing—is the fact that actual receipts did not cover curtailed expenditures. In 1966 there was an excess of expenditures over receipts of 17%. While this unfavorable condition was reduced to 5% for 1967, it still stands as a matter of keen disappointment.

IV. PLANS FOR 1968 AND THE FUTURE

CRWRC faces the future with hope and confidence. Helping the needy is a task that is inherent in the diaconal mandate and is specifically mentioned by our Saviour Jesus Christ.

“For ye have the poor always with you, and whensoever ye will ye can do them good.” Mark 14:7

A. *The following projections of expenditures* is submitted for the year of 1968:

Cuban Refugee Aid	\$ 59,680
Korean Aid	263,900
Nigeria Hospital Aid	10,000
Philippine Aid	5,000
Japan Aid	2,400
India	1,500
Mexico	6,000
Taiwan	1,000
Vietnam	1,000
Unusual Benevolent Aid	8,000
Clothing Processing	18,900
Office and Administration	62,600

\$440,000

We anticipate income for these expenditures as follows:

Gifts by Individuals	\$100,000
Diaconal Offerings	340,000

In January the financial situation was explained by letter to our diaconates and our pastors. It was explained that CRWRC would require an amount of approximately \$6.00 per family to achieve this goal. Deacons were further requested to hold regular offerings to provide

CRWRC with adequate and sustained income to carry on a responsible program of Christian benevolence.

We were thankful that diaconal offerings were greater in 1967 than in any previous year. This is a most encouraging factor. The number of churches holding no offerings was 58—the smallest number in our history. Two thirds of our diaconates held two or more offerings. These factors led to an average contribution per family of \$4.23, also the highest in CRWRC's experience.

Our board takes this opportunity to thank our deacons for their interest and participation in the new opportunities provided. A word of appreciation to our pastors for their support and encouragement is also in order. More and more deacons are scheduling offerings on a regular—year around—basis. Several are beginning the practice of designating quarterly communion offerings for world benevolence. We recommend this for serious consideration by our diaconates.

CRWRC requests synod:

1. for approval of offerings—Denominational Benevolence—one or more offerings.

2. to commend the work of mercy to our diaconates and request our pastors to encourage sustained giving to provide adequate funds for our programmed relief work.

B. An Extended Outreach:

On the strength of these encouraging indications, CRWRC has been in contact with our Board of Foreign Missions regarding involvement in missionary programs in Nigeria, Mexico, and the Philippines. The General Conferences in Nigeria and Mexico have requested CRWRC involvement in the area of agricultural aid and community development. Committees of our CRWRC and the Board of Foreign Missions are meeting to study this matter. It is expected that opportunities may develop over a period of time, possibly beginning in late 1968 or 1969.

CRWRC requests synod's approval for permission to institute programmed benevolence in Mexico, Nigeria, and/or the Philippines, subject to mutual understanding with the Board of Foreign Missions as to the desirability, scope, and nature of the work.

Grounds:

1. The missionaries have expressed a need for aid and have requested CRWRC's involvement.

2. The Board of Foreign Missions has endorsed the request of the Missionary Conferences in Nigeria and Mexico.

3. Consultations between the Board of Foreign Missions and CRWRC serve to correlate the work of the Word and of mercy.

V. BOARD APPOINTMENTS

The following recommendations are submitted to fill board positions:

A. Ministerial Member

Delegate: Rev. Wilbert M. Van Dyk—Rev. Paul Vermaire.

Alternate: Rev. John H. Bergsma—Rev. Calvin Bolt

B. Accountant Member

Delegate: Clare J. Ackerman—Franklin J. De Haan
Alternate: Peter Timmer—John P. De Kruyter

C. *Businessman*

Delegate: Robert Hooker—Dave Zylstra
Alternate: Harry Bloem—A. E. Vander Male

VI. SUMMARY OF RECOMMENDATIONS AND REQUESTS:

A. *Representation at synod*

CRWRC requests that its president, John J. Vander Ploeg; ministerial advisor, Rev. John A. Mulder, and its executive secretary, Louis Van Ess, be granted the floor when matters pertaining to our work are discussed.

B. *Approval of 1968 Projects*

1. Korean Aid Program (II A-1)
2. Cuban Aid Program (II A-2)

C. Approval of request for offerings and endorsement of request for adequate and regular scheduling of offerings (IV - A).

D. Approval for added programs of benevolence (IV - B).

E. Appointment of board members from nominees submitted (V).

Respectfully submitted,

Christian Reformed World Relief Committee

Louis Van Ess, executive director

REPORT 33

THE CHRISTIAN REFORMED LAYMEN'S LEAGUE

ESTEEMED BRETHREN:

It was just one year ago that the Christian Reformed Laymen's League was recommended by synod to the churches for moral support. However the C.R.L.L. has been in existence for much more than one year. Actually that which produced the C.R.L.L. occurred in 1957, the year of our centennial. During that year several committees of laymen were formed throughout the denomination to promote the celebration of the Christian Reformed centennial. When their tasks were finished, these men looked about for other ways to perform special service for the Lord in His Church and Kingdom. As a result several groups were organized to assist the Church in its work of missions and evangelism. These groups came to be known as "Minute Men for Missions." In 1962 it was decided to organize these local groups into a broader federation. This federation was incorporated under the name "Christian Reformed Laymen's League."

Although the League is still primarily interested in the promotion of the mission work of the Christian Reformed Church, its range of activities has been expanded. It seeks to interest local organizations in such projects as:

1. Building wayside chapels
2. Constructing electric mission maps
3. Distributing marked Testaments
4. Painting and maintaining mission homes
5. Renovating church-owned buildings
6. Raising funds for mission projects, and the like.

It should be apparent from the above that the Laymen's League is concerned to move and motivate the laymen of the Christian Reformed Church in the performance of special tasks on behalf of their churches. To that end the League is always active in endeavoring to organize local laymen's groups.

During the past year there was one project which received a special amount of attention, time and effort. The project to which I refer is "Project Thank You." By means of several radio marathons, begun over station WJBL in Holland, Michigan, thousands of dollars were raised for the purpose of sending gift packets to servicemen in the front lines in Vietnam. These gift packets are reusable plastic bags containing towelettes, pre-sweetened cool-aid, a postcard to request other needed items, a pair of sox and the Gospel according to Mark. As this report is being written 100,000 of these packets are being loaded on a truck for shipment. The response to this project from individuals, churches, and societies has been thrilling. "Project Thank You" received more than

enthusiastic support from the World Home Bible League, United Calvinistic Youth, the Board of Home Missions, the Federation of Christian Reformed Men's Societies, our military chaplains, and other men in key positions in our denomination. Public endorsement was also gained from President Johnson, General Westmoreland, and others in important governmental positions. Nor would we overlook the many societies, groups of school children and elderly folk who spent so many hours in labelling, packaging, etc. "Project Thank You" has been and continues to be a rewarding experience for those involved. God has richly blessed this effort, and He continues to do so as the League is working to send the second 100,000 packets to young men involved in warfare so far from home.

The C.R.L.L. has been concerned also with other matters. During the past year hours were spent in intense discussion concerning the relationship of the C.R.L.L. to other ecclesiastical and kingdom agencies. As a result of this discussion, the League decided to make the following its constitutional statement of purpose:

"The purpose of this corporation shall be:

- 1) To work in association with denominational agencies and in harmony with denominational policy in furthering the cause of the Church.
- 2) To motivate and activate the laity of the Christian Reformed Church in furthering the cause of the Church."

Further, I am happy to report that a liaison has been established between the C.R.L.L. and the Federation of Christian Reformed Men's Societies. It is our hope that together we may be enabled to do much for our Savior and His Church.

I wish to thank synod for granting me the privilege of working in close association with these many capable and devoted laymen of the Christian Reformed Church. It has been a personal blessing and source of encouragement to be part of this movement. However, because I will soon move to begin work as college pastor at Dordt College, I am asking synod to accept my resignation and to appoint another synodical representative in my place.

I recommend therefore that:

1. Synod elect a synodical representative from the following nomination:
 - a. Rev. L. J. Hofman, Jenison, Michigan.
 - b. Rev. E. Knott, Wyoming, Michigan.
2. Synod recommend the Christian Reformed Laymen's League to the church for moral support for the year 1968.

Humbly submitted,

Rev. J. B. Hulst

REPORT 34

PUBLICATION COMMITTEE

ESTEEMED BRETHERN:

Your Publication Committee is pleased to present its report of activities during the past year and submits a few matters that call for synodical action.

I. COMMITTEE MEMBERSHIP

The Publication Committee is divided into two main sub-committees, the editorial and the business committees. These committees meet separately at least once a month and meet as a unit once a month or more, as duties demand. The Editorial Committee consists of the ministerial members of our committee: the Revs. Wm. D. Buursma, president; Henry De Mots, Siebert Kramer, secretary; and John C. Medendorp. The Business Committee consists of Messrs. Gordon Buter, Joseph Daverman, James K. Haveman, Theodore Hoekstra, and Roy H. Jurgens, Jr.

Three of the members have completed their three-year terms. They are Revs. Wm. D. Buursma, Henry De Mots, and Mr. Gordon Buter. Rev. Buursma and Mr. Buter are eligible for re-election to another term of three years. Rev. De Mots will have completed six years on the committee and will have to be replaced.

To fill the above vacancies the following nominations are submitted to synod:

For a *three-year term* (one to be elected)

Rev. Wm. D. Buursma (incumbent)

Rev. Marvin Beelen

For a *three-year term* (one to be elected)

Rev. Wilbert M. Van Dyk

Rev. Paul L. Vermaire

For a *three-year term* (one to be elected)

Mr. Gordon Buter (incumbent)

Mr. Clarence P. Kooi

II. EDITORIAL MATTERS

A. The Lord has permitted our editors, Rev. John Vander Ploeg and Rev. Wm. Haverkamp, to carry on their work in good health and with vigor. The Banner and De Wachter continue to have about the same number of subscriptions as the previous year. It is with gratitude that we report the wonderful understanding on the part of De Wachter subscribers when they received the announcement of synod's decision to make it a biweekly paper.

Every month the editors are invited to meet in consultation with the Editorial Committee as to planning, appointing writers, policy, and discussing of problems with reference to our denominational periodicals. Mr. Peter Meeuwse, our Business Manager, meets periodically with our Business Committee and when deemed necessary, with our committee as a whole. His work is also appreciated.

B. The synod of 1966 gave your committee the following mandate: "That synod instruct the Publication Committee to initiate a study of the restructuring of the editorial work of The Banner with view to possible implementation of the same in 1970." Your committee reported to the synod of 1967 that such a study had been initiated and that a recommendation should be forthcoming this year. However, since the committee to study the Consolidation of the Sunday School Committee and the Committee on Education had their plan recommitted "for further consideration" and was instructed "to consider the inclusion of the Publication Committee in the plan of consolidation," it seems best not to present a definite recommendation to synod until this reorganization is completed. Nevertheless, the committee will continue to give consideration to this matter.

C. *De Wachter*: During this year a centennial issue appeared (February 8) which recounted some of the blessings of past years, including recognition of those whom the Lord permitted to serve as editors.

D. During the past year efforts were put forth to have the index in the Psalter Hymnal revised. Dr. Dick L. Van Halsema has consented to work on this. We plan to include the revised index in the next printing of the Psalter Hymnal which will be later this year.

E. In compliance with the instruction of the 1967 synod our committee has adopted policies whereby our denominational and denominationally-related agencies may publicize gift annuities in The Banner and De Wachter. Instructive articles have appeared in our church publications informing our constituency of the opportunities which gift annuities, trusts, and wills offer as a means of Christian stewardship and financial assistance to kingdom causes.

F. Synod instructed us to prepare a *Directory of Churches* to be provided to the Orthodox Presbyterian Churches. At the time of this writing it is anticipated that the directory will be ready soon. After consultation with the directors of Home Missions, the Young Calvinist Federation, the manager of the Back-to-God Hour and the president of the Chaplain Committee, it was decided that a pocket-size edition would be valuable for our servicemen and for inquirers through our radio broadcast or evangelism agencies. This will widen the scope and utilization of the directory.

G. In response to an inquiry from the Committee of Sermons for Reading Services our committee has offered to assist in the editing and to be the publisher of the series of sermons on the Heidelberg Catechism.

III. BUSINESS ACTIVITIES

A. We have conferred with postal authorities in the United States and Canada endeavoring to obtain the best possible means of expediting the shipment of the synodical Agenda. We are aware of the importance

of having the Agenda in the hands of our church council members and synodical delegates as far in advance as possible of the convening of synod and will do so to the best of our ability.

B. We request synod to rescind the decision made in 1954 (see Acts 1954, pg. 42, Art. 91B) to provide in the Yearbook a summary report of the money collected for our quotas and accredited causes by each of the classes.

Grounds:

1. The limited value of the inclusion of all this data does not warrant the expense involved and the additional pages required in the Yearbook.

2. Notwithstanding annual requests that these reports also include contributions for accredited causes, not all classes comply and therefore these reports are incomplete. The method employed by the churches in reporting monies received for accredited causes varies.

3. Investigation reveals that very little use is made of this information.

4. This information could be forwarded to the Standing Budget Committee and made available by them to synod and other interested parties.

C. Currently we are mailing 42,300 copies of *The Banner* to readers in the United States, Canada, and around the world. Servicemen are receiving 1890 of these copies. In addition copies are being sent to the student dormitories of Calvin, Dordt, Trinity colleges, and the Reformed Bible Institute.

De Wachter has been published as a biweekly magazine since September 1967. This has reduced the operating loss for last year. Currently De Wachter has 3375 subscribers.

Consideration is presently being given to provide an every-family plan for subscribing to *The Banner* to be made available to interested churches. According to this plan, congregations could subscribe for all their families at a special rate and in so doing get the church paper into every home.

D. The Church and Film Arts Committee requested that we underwrite the cost of producing their brochure, "The Church and the Film Arts," and handle the sale and distribution of this report to the churches. This attractive 40-page brochure has enjoyed wide distribution. So far we have received orders for 28,000 copies.

E. The Publication Committee, having been appointed by synod as custodian of the denominational building, provides insurance coverage on all of the property and contents of the various boards that occupy the building. Since the completion of the addition to the denominational building we have arranged with the Appraisal Engineering Corporation of Chicago for a re-evaluation to include the additional properties, machinery, and contents. This assists us in providing adequate insurance coverage and establishing proof of claim in event of loss.

We are submitting a detailed financial report to the Standing Budget Committee re the costs of the addition to the denominational building. It will be necessary to continue the quotas for this cause.

F. The Christian Reformed Publishing House is celebrating its fiftieth anniversary in September. Synod of 1918 approved the publishing of

our own periodicals and the actual printing was begun in September of 1918.

Our publishing house is a self-sustaining organization. The Publication Committee does not receive quotas from the denomination.

The accompanying report reflects in greater detail the scope of the business activities of the Christian Reformed Publishing House in 1967.

IV. MATTERS REQUIRING ACTION BY SNYOD

1. We request synod to authorize Rev. Henry De Mots to represent our committee before synod.

2. Synod must elect three to membership in our committee.

3. We remind synod that we have referred the request to the Standing Budget Committee for continuance of quotas for the addition to the denominational building.

4. Synod should act on our request re financial reports of classes in Yearbook.

Humbly submitted,

Siebert Kramer, Secretary

January 29, 1968

To the Publication Committee of
the Christian Reformed Church, Inc.
Grand Rapids, Michigan

We examined the balance sheet of the Publication Committee of the Christian Reformed Church, Inc., Grand Rapids, Michigan, as of December 31, 1967, and the related statement of income for the year then ended. Our examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying balance sheet and statement of income present fairly the financial position of the Publication Committee of the Christian Reformed Church, Inc., at December 31, 1967, and the result of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

K. G. Hungerford & Co.

Certified Public Accountants

Balance Sheet
The Publication Committee of the Christian Reformed Church, Inc.
Grand Rapids, Michigan
December 31, 1967

ASSETS

Current			
Cash on deposit	\$	62,397	
Accounts receivable		72,367	
Inventories		59,214	
Other		17,469	\$ 211,447
<hr/>			
Other			
Rental property—net	\$	8,712	
Inventory—supplies		7,393	\$ 16,105
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Property, plant and equipment (at cost) (Note A)		
Land, building and improvements,		
machinery and equipment	\$1,298,169	
Less—allowance for depreciation	274,535	\$1,023,634
		<u>\$1,251,186</u>
LIABILITIES		
Current		
Accounts payable	\$ 18,676	
Accrued expenses	16,334	
		<u>30,000</u>
Current portion of mortgage payable	30,000	\$ 65,010
Long term		
Mortgage payable (Note A)		\$ 160,000
Deferred income		\$ 122,349
Reserve for pension		\$ 1,035
CAPITAL		
From operation	\$ 742,494	
Contributed (Note B)	160,298	\$ 902,792
		<u>\$1,251,186</u>
See notes to Balance Sheet		

NOTES TO BALANCE SHEET

The Publication Committee of the Christian Reformed Church, Inc.

December 31, 1967

NOTE A—The land and buildings are subject to a real estate mortgage of \$190,000 payable to the Union Bank and Trust Company. The mortgage requires payment of the loan over a five-year period plus interest at 5½%. Quarterly payments of \$10,000 plus interest are to start May 1, 1968. The Synod of the Christian Reformed Church has approved a family quota of \$1 per year for 1966, 1967 and 1968 which is expected to provide funds for the liquidation of this obligation. Of this amount, \$85,304 has been received from the Synodical Treasurer at December 31, 1967.

NOTE B—Contributed capital with a balance of \$100,049 represents the \$130,000 contributed to the Publishing House for the denominational portion of the original building less accumulated depreciation thereon to December 31, 1967.

Contributed-capital—"building addition" of \$60,249 is summarized as follows:

Receipts:		
Synodical quotas received through December 31, 1967	\$ 85,304	
Home Missions—share of carpeting cost	2,048	
Foreign Missions—share of carpeting cost	1,976	
		<u>\$89,328</u>

Deductions:

Interest expense through December 31, 1967	\$ 12,213	
Current year's depreciation on new building addition		
and improvements	7,167	
Committee expense and other charges	9,699	29,079
		<u>29,079</u>
Balance—December 31, 1967		\$ 60,249

NOTE B (continued) The capitalized cost of the current denominational building addition and certain furnishings is \$261,465. The approved family quota of \$1 per family per year for three years is expected to provide \$150,000. The business manager indicated that a request for an extension of time of this quota will be submitted to synod for approval in 1968.

NOTE—The Corporation has a retirement plan for its employees which provides for retirement at age 65. Past service costs to be funded over a ten-year period were \$29,079 at the effective date of the plan, May 1, 1962. The charge

to income of \$7,696 during 1967 included a portion of the past service cost. The unfunded past-service cost at December 31, 1967 was approximately \$16,000.

STATEMENT OF INCOME
Year ended December 31, 1967

Income			
Subscriptions and sales			\$713,219
Costs			
Merchandise for resale	\$ 61,139		
Material	229,020		
Labor	96,290		
Manufacturing expense	112,945		
Contributors	17,050		
Mailing costs	48,475	\$564,919	
Gross Margin			\$148,300
General and Administrative			
Direct (clerical-editorial-managerial)	\$ 94,165		
Indirect (depreciation-insurance-office supplies- postage-utilities)	42,783	\$136,948	
Operating income			\$ 11,352
Other income—net			10,620
Net income			\$ 21,972

REPORT 35

UNITED CALVINIST YOUTH

ESTEEMED BRETHREN:

Your three synodical representatives on the United Calvinist Youth organization board have requested me, as U.C.Y. director, to comment on U.C.Y. progress. I covet this opportunity since it also allows me to thank synod and the churches it represents for continuing support of your youth movement and for the significant contribution you are making in the appointment of the three synodical representatives to our board. Each of the three, in addition to attending the bi-annual day-long meetings of the U.C.Y. board and participating in its committees, also takes a continuing interest in one of the three divisions of U.C.Y. As their reports which follow indicate, your representatives are well posted on the affairs of their division. This is because each representative meets monthly with the executive committee of their division (and often serves on *its* sub-committees). Your representatives on the U.C.Y. board are very hard-working and willing members of our "team". They invest many hours in youth work every month and are valued advisors and co-workers.

The unification of Calvinettes, Calvinist Cadets and the Young Calvinist Federation, requested by synod several times (see p. 419, Acts of Synod 1966) has occurred with the founding of U.C.Y. and the benefits of unification are beginning to be realized. The boys and girls who are Calvinettes and Cadets today are Young Calvinists tomorrow. As we work *together* we are better able to integrate our programming for their total development, as expressed in the U.C.Y. Constitution—"to guide these youth to become well-prepared servants of the Lord who recognize Jesus Christ as King and serve Him always and everywhere."

Now that the U.C.Y. board handles many of the administrative items formerly borne by the separate divisions, each division is able to pay more attention to the real spiritual needs of the children and young people. This is a definite benefit of unification.

A dedicated staff of 13 full-time workers and several part time workers carries out the office duties for the three divisions of U.C.Y.

At the spring meeting of the U.C.Y. board held March 19, the budget of \$274,525 was adopted for the next fiscal year. This represents separate divisional budgets as follows: Calvinist Cadets \$67,315; Calvinettes \$35,928; Young Calvinist Federation (including Y.C.F. servicemen's ministry) \$171,282. Consonant with our ideal to retain the identity and vigor of each division, each division must now endeavor to raise the needed funds. Therefore, as previously, synod is earnestly requested to recommend our causes to the churches for one or more offerings.

We would ask that the following four causes be listed as in previous years.

Denominational Related Youth Causes

1. Calvinettes (a division of United Calvinist Youth)
2. Calvinist Cadet Corps (a division of United Calvinist Youth)
3. Young Calvinist Federation (a division of United Calvinist Youth)
4. Young Calvinist Servicemen's Ministry (a Young Calvinist Federation service)

A particularly demanding challenge facing the board of your youth movement involves building space to house the operations of the divisions of U.C.Y. The full benefit of unification will be realized only when the three divisions are housed "under one roof." Extensive effort has been invested to find a solution to this problem. At this writing we are heartened by developments. Pray with us, and when requested, as you undoubtedly will be, work with us to meet this need so that we may continue to spend our energy on the "first things" to which we are committed—helping to build the Kingdom tomorrow with the youth of today.

Rev. James C. Lont, director
United Calvinist Youth

CALVINETTES

This year Calvinettes are celebrating their Tenth Anniversary. We began with six clubs in February of 1958 and have grown to 511 clubs and 26 Councils. The Calvinette board and its director, Mrs. Donald Lautenbach are indeed grateful to God for the progress growth, and interest shown in Calvinettes.

This past year special effort was made to aid counselors in their local club work. Training courses were revised and enlarged. Council workshops provided many opportunities to learn and develop new ideas and skills, and share experiences. Our director was able to visit several areas in Canada and western and mid-west United States. She conducted classes for new counselors at these workshops.

As a further attempt to aid counselors, the Calvinette Cable, a monthly newsletter, is mailed to every registered counselor. It seeks to inform counselors of any new material which is available and gives helpful ideas and suggestions for conducting a successful club.

Last year we reported that material was being prepared for chapels and inner city churches. We are happy to report that ten new Merit Badges with a Training Course for each badge, has been completed. At present, copies have been sent to all chapels and inner city churches which have a Calvinette club. We have asked the counselors to use them for one year. At the close of that period we have requested a written report on the use of the badge. These reports will be evaluated and the badges and training courses will be prepared for a final printing during the summer of 1969.

We are grateful for the enthusiastic response from the counselors who have used them already. They report that the girls have been able to complete the work for the Merit Badges because the subjects interest them and the requirements are easy.

We seek to serve the long established church as well as chapels and churches with a community evangelism program.

We solicit your interest and prayer support.

Respectfully submitted,

Mrs. Jerrien Gunnink,

Synodical Representative

CALVINIST CADET CORPS

It is always a joyful experience when we can present to synod a report that the work of cadeting continues to experience the blessings of increased growth and interest. At present the Cadet organization in Canada and the United States numbers 31 councils, 364 clubs, 7000 cadets and 1700 counselors. Australia has 12 clubs and New Zealand has 9 clubs. This represents a growth of over 9 per cent from 1967 compared to the total growth of our denomination which for the same period was only about 1 per cent. Such growth does not come easy but is due to the prayerful dedication of the staff, board members, counselors, pastors, consistories, congregations, and our young boys. We can be thankful to our God for such commitment and concern regarding the youth of our church.

Some of the high points of cadeting in this past year were a most inspirational and meaningful convention at Pella, Iowa; the beginning of an advanced cadeting program to reach the 14-15 year old boy; and a continued revision of the present program. As is true of so many of our youth programs there is no point where a person or organization can say this is our complete program with no anticipated changes, if he is to continue to reach the youth of our day. Under the direction of the executive director, Martin Keuning; the executive secretary, Henry Driesenga; and the president, Irv Lundell, there is evidence of an awareness to this constant change which is so evident in our age. However, the man who is the backbone of the entire cadeting program is the counselor. These men in your churches are the ones who make cadeting. They must have your support, your prayers, your cooperation. For the boys in cadeting are not simply young boys, they are our youth, they are the children of God and we must be doing everything we can to help them fulfill the task of living for Jesus.

Therefore, although I can present a most encouraging picture to synod I would not leave you with the feeling that cadeting has no concerns. One of these concerns is that although we are blessed with growth we know that there are approximately 270 congregations who are not involved in the cadeting program. We know that there are approximately 15,500 young people in the Calvinette-Cadet age group of which we are only reaching 56 per cent. There is also that increasing concern to make the cadeting program meaningful not only to those who are within our churches but also to those who are in the neighborhood of the church but not a member. Some of the councils are doing a tremendous job in using the cadeting program not only to *teach* boys to live for Christ but

also as part of the mission of the church to *reach* boys for Christ. The challenge is an exciting one and with God all things are possible.

Rev. Paul Vermaire

Synodical Representative

YOUNG CALVINIST FEDERATION

The young people's branch of the United Calvinist Youth is thankful it may report another year of blessings and growth. A year ago we numbered 629 societies; this number now stands at 634. A trend which began developing several years ago, and which is still in progress, is the shift from separate young men's and young women's societies to that of young people's.

Our activities have again been many . . . as seen in the publication of the *Young Calvinist* with its Bible outlines and pertinent articles for young people, the production of very helpful leadership materials for youth group leaders, guidance in the area of retreats and rallies, cooperation with the "Church and School Film Service," the sponsorship of an annual convention, and our ministry to servicemen. This latter group has increased in numbers from 2400 to 2700 during the past year and services to them include: a free subscription to the *Young Calvinist* as well as *Spire*s, a monthly devotional guide. In addition to this, each serviceman receives a listing of all other Christian Reformed men stationed at his camp and a booklet, "Welcome Serviceman" issued bi-monthly, containing a listing of all Christian Reformed chaplains, service homes, and invitations from our churches or individuals located near military bases. We were also happy to help with the Project Vietnam (packets of materials sent free to all servicemen in Vietnam) by preparing special copies of *Spire*s.

Our convention held in August of 1967 in Edmonton, Alberta, was again an inspiring and unforgettable experience for the 1633 registrants, and our young people and youth leaders are looking forward to another blessed experience in Muskegon, Michigan, this coming August. It is at this time that the entire board also meets to conduct its business. This summer will witness a major change in the method of board representation. Our Federation is composed of 47 leagues. Heretofore some of these leagues were combined and two or three shared a representative on the Young Calvinist Federation board. However, this did not result in the close tie between the societies, leagues, and board member which is so desirable. Therefore districts were realigned so that now each league has its own representative. We feel that this change is indicative of the desire of our Federation to remain in close touch with all of its societies and young people, doing its utmost to equip tomorrow's leaders with a strong, Biblically-orientated, God-centered background for a world so sorely plagued with all manner of tensions and problems.

Our report would not be complete without paying tribute to Mr. John Hofstra, an employee for thirty-four years, who retired on the first of January of this year. Mr. Hofstra's efficient management and his self-denying devotion to the cause of our young people has certainly left its

stamp upon our organization and will not soon be forgotten. We were happy we could honor him and his wife at a dinner on the evening of January 11. Even though Mr. Hofstra continues to help us out on a part-time basis, his retirement has caused some realignment of duties in our office. Rev. James Lont continues to serve very effectively as Federation Director, as well as director of the United Calvinist Youth.

We would ask for the prayers of your body and of all members of our denomination that God's blessing will accompany our efforts, and that we may ever remain true to our purpose.

Miss Hester Monsma
Synodical Representative

REPORT 36

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

It is fifty years ago that the Christian Reformed Church synod appointed a committee to investigate fields for foreign missions service in behalf of our church. Under the moving of God's Spirit the appeals arose from within the denomination to reach out in missions beyond the Indian field into foreign areas. The Church was experiencing a strong call for missionary endeavor from the dynamic Student Volunteer movement that was registering its call among our college and seminary students. On June 28, 1918, synod appointed Dr. John C. De Korne and Dr. Lee S. Huizenga as a committee with authorization to visit and investigate both Africa and China and to report in two years. From that action of the 1918 synod the foreign mission activities of our church got under way, and we may well give thanks to God for the spirit of obedience and vision that then moved the church, and has since not subsided.

Today our church has a foreign mission staff numbering a total of 245, including husbands and wives. We are reaching into 12 different parts of the world and God has during this half century manifested His grace to many thousands who through the witness of our church have come to the light.

There are at present 40 delegates (36 classical and 4 members-at-large), and an office staff of 6 men and 4 women.

We are pleased once again to report on the development of 1968 and to present also the proposals and budget for 1969.

Section One

Organization and Personnel

A. Board

The board met in annual session on February 6-9, 1968, at the Brookside Christian Reformed Church. The executive committee met regularly on the second Thursday of each month, excepting February when the full board was in session.

The officers of the board are as follows: Rev. Henry N. Erffmeyer, president; Dr. Renze O. De Groot, vice-president; Mr. Sidney De Young, treasurer; Rev. John L. Meppelink, minute clerk; Rev. Henry J. Evenhouse, executive secretary; Mr. Alvin W. Huibregtse, assistant secretary.

B. As standing procedure we ask that synod consider for approval the following delegates representing the various classes of our denomination:

Classis	Member	Alternate
Alberta North.....	Rev. Nicholas Beute.....	Rev. Cornelis Padmos
Alberta South.....	Rev. Cornelius De Bree.....	Rev. Arie Van Eek
British Columbia.....	Rev. Cecil Tuininga.....	Rev. John Boonstra
Cadillac.....	Rev. Abel Poel.....	Rev. Bernard Fynaardt
California Central.....	Rev. Louis Voskuil.....	Rev. C. W. Flietstra
California South.....	Rev. William Van Peursema	
Chatham.....	Rev. Hilbert Vander Plaat.....	Rev. Jacob Vos
Chicago North.....	Rev. Fred Van Houten.....	Rev. John Morren
Chicago South.....	Rev. John Bylsma.....	Rev. Kenneth Havert
Eastern Canada.....	Rev. Nicholas B. Knoppers.....	Rev. Jerry Dykstra
Florida.....	Rev. Andrew R. Rienstra.....	Rev. Clarence Nyenhuis
Grand Rapids East.....	Rev. Henry N. Erffmeyer.....	Rev. Wilbert Van Dyk
Grand Rapids South.....	Dr. Richard De Mol, M.D.....	Rev. Thomas Yff
Grand Rapids West.....	Rev. Gerald F. Van Oyen.....	Rev. Cecil Van Dalfsen
Grandville.....	Rev. John L. Meppelink.....	Rev. Allen J. Bultman
Hackensack.....	Rev. Paul Szto.....	Rev. Herman Hoekstra
Hamilton.....	Rev. Martin D. Geleyne.....	Rev. Gabe Rienks
Holland.....	Rev. Dewey Hoitenga, Sr.....	Dr. Leonard Greenway
Hudson.....	Rev. John C. Verbrugge.....	Rev. Robert W. De Vries
Huron.....	Rev. Henry W. Kroeze.....	Rev. Peter L. Van Katwijk
Illiana.....	Rev. Marvin Doornbos.....	Rev. Enno L. Haan
Kalamazoo.....	Dr. Renze O. De Groot.....	Rev. Louis Kerkstra
Lake Erie.....	Rev. David Muir.....	Rev. Gordon Dahnke
Minnesota North.....	Rev. Willard Van Antwerpen ..	Rev. Garret H. Vande Riet
Minnesota South.....	Rev. Walter Du Bois	Rev. Peter Brouwer
Muskegon.....	Rev. Jerrien Gunnink.....	Rev. Christian Vanden Heuvel
Northcentral Iowa.....	Rev. Peter Honderd.....	Rev. Albert Walma
Orange City.....	Rev. Henry Baak.....	Rev. Gilmer Compaan
Pacific Northwest.....	Rev. John Fondse.....	Rev. Donald Negen
Pella.....	Rev. Andrew Zylstra.....	Rev. Gordon Stuit
Quinte.....	Rev. Jelle Nutma.....	Rev. Repko Popma
Rocky Mountain.....	Rev. Edward C. Cooke.....	Rev. Gerrit Boerfyn
Sioux Center.....	Rev. Richard De Ridder.....	Rev. Leonard Van Drunen
Toronto.....	Rev. Henry De Moor.....	Rev. Lambert Slofstra
Wisconsin.....	Rev. Leonard Stockmeier.....	Rev. Fred Handlogten
Zeeland.....	Rev. John Blankespoor.....	Rev. Fred Huizenga
Member-at-large.....	Mr. J. R. Ebbers.....	Mr. Ray Koning
Member-at-large.....	Mr. Sidney De Young.....	
Member-at-large.....	Mr. Jan S. Vander Heide.....	
Member-at-large.....	Dr. John Vroon.....	Mr. Abe Stroo

Member-at-large. Since Mr. Sidney De Young has completed his second term of service it is necessary to elect a replacement and we submit for synod's consideration the following names: Mr. Wilbert Venema and Mr. Alfred Gelderloos.

Mr. Sidney De Young served our board with faithfulness and much profit to our cause. The suggested nominees have indicated their willingness to serve if elected by synod.

C. Organization of the Executive Committee

In order to carry on the vast amount of work relating to mission administration the executive committee has the following committees which report monthly to the executive committee and the board: Officers, Finance, Recruiting and Personnel, Promotion; and the following area committees: Far East, Japan, Latin America, Nigeria.

*D. Field Personnel***Argentina**

Rev. Raymond Brinks
 Rev. W. Thomas De Vries
 Rev. G. Bernard Dokter
 Miss Cecelia Drenth
 Rev. Edward Meyer
 Dr. Sidney Rooy
 Rev. Arnold Rumph
 Rev. Louis Wagenveld

Australia

Rev. Gerard Van Groningen

Brazil

Rev. William V. Muller
 Rev. Charles Uken

Cuba

Cuban Pastors

Guam

Rev. Henry Dykema
 Mr. Jay Poel

Japan

Rev. Henry Bruinooge
 Rev. Michiel De Berdt
 Mr. Martin Essenburg
 Rev. Gerrit Koedoot
 Rev. William La Fleur
 Dr. Harvey Smit
 Rev. William Stob
 Rev. Richard Sytsma
 Mr. Harold Terpstra
 Rev. John Timmer
 Rev. Edward Van Baak
 Rev. Maas Vander Bilt

Korea

Dr. Peter Boelens (on leave)

Mexico

Rev. Sidney De Waal
 Rev. Roger S. Greenway
 Mr. David Kass
 Mr. Abe Marcus
 Rev. Gerald Nyenhuis
 Rev. J. Jerry Pott
 Rev. J. Lawrence Roberts
 Mr. Jack Roeda
 Rev. Robert Ruis
 Rev. Chester Schemper
 Rev. Hans Weerstra

Nigeria

Mr. LeRoy Baas
 Rev. Ralph Baker
 Miss Laura Beelen
 Mr. Albert Bierling

Dr. Harry R. Boer
 Rev. John Boer
 Mr. Reanard Bouma
 Mr. Donald Branderhorst
 Mr. Norman Brouwer
 Mr. Raymond Browneye
 Mr. Peter Bulthuis
 Mr. Gordon Buys
 Miss Nancy Chapel
 Mr. Ralph Cok
 Miss Cloe Ann Danford
 Rev. Harold De Groot
 Miss Jessie De Jong
 Miss Neva De Vries
 Mr. Richard De Vries
 Miss Emily Duyst
 Mr. David Dykgraaf
 Miss Margaret Dykstra
 Mr. Aldrich J. Evenhouse
 Mr. William Evenhouse
 Mr. Fred Feikema
 Mr. Allen Flietstra
 Miss Marjorie Franz
 Miss Nancy Friend
 Mr. Leonard Gabrielse
 Miss Geraldine Geleynse
 Dr. Herman Gray
 Dr. G. Paul Groen
 Miss Ruth Haarsma
 Mr. Marvin Heyboer*
 Mr. Robert Hoekstra
 Mr. Allen J. Hoogewind*
 Miss Angie Hoolsema
 Rev. Peter Ipema
 Mr. Charles Jansen
 Miss Frances Karnemaat
 Rev. Harvey Kiekover
 Dr. Stuart Kingma
 Miss Bena Kok
 Dr. Suzanne Kok
 Miss Margaret Kooiman
 Mr. Gordon Kooistra
 Mr. Robert Koops
 Mr. Cornelius Korhorn
 Mr. Paul Kortenhoven
 Mr. Johannes Kotze
 Mr. Gordon Kuipers
 Mr. William Lemcke
 Mr. Bauke Lodewyk
 Miss Mae Mast
 Mr. Harry Meyer
 Rev. Timothy Monsma
 Miss Rachel Moolman
 Mr. Dennis Mulder*
 Mr. Kenneth Oosterhouse
 Mr. Harold Padding
 Rev. Cornelius Persenaire
 Dr. Ray Prins

*short term, seminary interns

Dr. Keith Plate
 Miss Lois Pothoven
 Mr. Alan J. Reberg
 Rev. Eugene Rubingh
 Miss Ruth Salomons
 Mr. Herman Scholten
 Mr. George Schütt
 Rev. and Mrs. Edgar H. Smith
 Rev. George Spee
 Dr. Edward Stehouwer
 Mr. Jacob Sterken
 Miss Dorothy Sytsma
 Rev. Gerard Terpstra
 Miss Jean Van Beek
 Miss Geraldine Vanden Berg
 Rev. Harry Vanderaa
 Mr. Gordon Vander Bie
 Miss Ruth Vander Meulen
 Mr. Dick Vander Steen
 Miss Frances Vander Zwaag
 Rev. Lester Van Essen
 Miss Gertrude Van Haitsma
 Mr. Avert Vannette
 Miss Martina Van Staalduinen

Rev. William Van Tol
 Mr. Gerrit Van Vugt
 Mr. Henry Visser
 Mr. Thomas Visser
 Miss Anita Vissia
 Miss Evelyn Vredevoogd
 Mr. Peter Winkle
 Miss Anna Wybenga
 Mr. John Zuidema

Philippine Islands

Mr. Vicente Apostol
 Rev. Barry B. Blankers
 Rev. Dick Bouma

Puerto Rico

Rev. Ronald Sprik
 Rev. Marvin Vugteveen

Taiwan

Rev. Isaac I. C. Jen
 Rev. William Kosten
 Rev. Peter Tong
 Rev. Mike Vander Pol

CALLING AND/OR SUPPORTING CHURCHES BY CLASSES

Alberta South

Calgary I, Alta.
 Classis Alberta South
 Granum, Alta.

Cadillac

Cadillac, Mich.
 Prosper, Falmouth, Mich.
 Lucas, Mich.
 Rudyard, Mich. SS
 Vogel Center, Mich.

California South

Artesia I, Cal.
 Bellflower I, Cal.
 Bellflower III, Cal.
 Ontario, Cal.
 Redlands I, Cal.
 Highland Ave., Redlands, Cal.

Central California

Hanford, Cal.
 Ripon, I, Cal.

Chatham

Sarnia I, Ont.
 Rehoboth, Sarnia, Ont.

Chicago North

Cicero I, Ill.
 Morrison, Ill. SS
 Oak Lawn I, Ill.
 Calvin, Oak Lawn, Ill.
 Kedvale, Oak Lawn, Ill.
 Western Springs, Ill.
 Wheaton, Ill.

Chicago South

Roseland I, Ill.
 Roseland II, Ill.
 Roseland III, Ill.
 De Motte, Ind.
 Evergreen Park, Ill.
 Park Lane, Evergreen Park, Ill.
 Highland II, Ind.
 Bethel, Lansing, Ill.
 Oak Glen, Lansing, Ill.
 Palos Heights, Ill.
 Munster, Ind.
 South Holland I, Ill.
 Bethany, South Holland, Ill.
 Cottage Grove, South Holland, Ill.
 Peace, South Holland, Ill.

Eastern Canada

Calvin, Ottawa, Ont.

Grand Rapids East

Dutton, Mich.
 Boston Square, Grand Rapids
 Brookside, Grand Rapids
 Calvin, Grand Rapids
 Cascade, Grand Rapids
 Eastern Avenue, Grand Rapids
 East Paris, Grand Rapids
 Faith, Grand Rapids
 First, Grand Rapids
 Fuller, Grand Rapids
 Mayfair, Grand Rapids SS
 Millbrook, Grand Rapids
 Neland Avenue, Grand Rapids
 Plymouth Heights, Grand Rapids

Princeton, Grand Rapids
 Seymour, Grand Rapids
 Shawnee Park, Grand Rapids
 Shawnee Park, Grand Rapids SS
 Sherman St., Grand Rapids
 Sherman St., Grand Rapids SS

Grand Rapids South

Cutlerville I, Mich.
 Covenant, Cutlerville, Mich.
 East, Cutlerville, Mich.
 Alger Park, Grand Rapids
 Bethel, Grand Rapids
 Burton Heights, Grand Rapids
 Burton Heights, Grand Rapids SS
 Godwin Heights, Grand Rapids
 Grandville Ave., Grand Rapids
 Kelloggsville, Grand Rapids
 Lagrave Ave., Grand Rapids
 Moline, Mich.

Grand Rapids West

Coopersville, Mich.
 Alpine Ave., Grand Rapids
 Arcadia, Grand Rapids
 Beckwith Hills, Grand Rapids
 East Leonard, Grand Rapids
 Riverside, Grand Rapids
 West Leonard, Grand Rapids
 Westview, Grand Rapids
 Lamont, Mich.
 Plainfield, Mich.

Grandville

Byron Center I, Mich.
 Hope, Grandville, Mich.
 South, Grandville, Mich.
 Baldwin St., Jenison, Mich.
 Trinity, Jenison, Mich.
 12th Avenue, Jenison, Mich.
 Beverly, Wyoming, Mich.
 Calvary, Wyoming, Mich.
 Lee St., Wyoming, Mich.
 Lee St., Wyoming, Mich. SS
 Rogers Heights, Wyoming, Mich.
 Wyoming Park, Wyoming, Mich.

Hackensack

Richfield, Clifton, N.J.
 Lodi, N.J.
 Newton, N.J.
 Bethel, Paterson, N.J. SS
 Pompton Plains, N.J. SS

Hamilton

Hamilton I, Ont.

Holland

East Saugatuck, Mich.
 Graafschap, Mich.
 Hamilton, Mich.

Harderwyk, Mich.
 Bethany, Holland, Mich.
 Calvin, Holland, Mich.
 Central Ave., Holland, Mich.
 Faith, Holland, Mich.
 14th St., Holland, Mich.
 Holland Heights, Holland, Mich.
 Maple Ave., Holland, Mich.
 Maranatha, Holland, Mich.
 Montello Park, Holland, Mich.
 Ninth St., Holland, Mich.
 Pine Creek, Holland, Mich.
 Prospect Park, Holland, Mich.
 Niekerk, Mich.
 South Olive, Mich.

Hudson

Midland Park, N.J.
 Irving Park, Midland Park, N.J.
 Ridgewood, N.J.
 Rochester, N.Y.
 Pleasant St., Whitinsville, Mass.
 Calvin, Wyckoff, N.J.

Kalamazoo

Battle Creek, Mich.
 Kalamazoo I, Mich.
 Kalamazoo III, Mich.
 Grace, Kalamazoo, Mich.
 Prairie Edge, Kalamazoo, Mich.

Lake Erie

Ann Arbor, Mich.
 Dearborn, Mich. SS
 Lansing, Mich.
 Willard, Ohio

Minnesota North

Bunde, Minn.
 Pease, Minn.
 Prinsburg, Minn.
 Emden, Renville, Minn.
 Raymond, Minn.

Minnesota South

Chandler, Minn.
 Edgerton I, Minn.
 Leota, Minn.
 Volga, S.D.

Muskegon

Ferrysburg, Mich.
 Fremont I, Mich.
 Fremont I, Mich. SS
 Fremont II, Mich.
 Trinity, Fremont, Mich.
 Grand Haven I, Mich.
 Grand Haven II, Mich.
 Allen Ave., Muskegon, Mich.
 Bethany, Muskegon, Mich.
 East Muskegon, Muskegon, Mich.

- Green Ridge, Muskegon, Mich.
 New Era, Mich. SS
 Reeman, Mich.
 Spring Lake, Mich.
 Spring Lake, Mich. SS
- Northcentral Iowa**
 Kanawha, Iowa
 Wellsburg I, Iowa
 Woden, Iowa
- Orange City**
 Ireton, Iowa
 Orange City I, Iowa
 Orange City II, Iowa
 Sheldon, Iowa
 Worthington, Minn.
- Pacific Northwest**
 Bozeman, Mont.
 Everett, Wash.
 Bethel, Lynden, Wash.
 Lynden II, Wash.
 Lynden III, Wash.
 Manhattan I, Mont.
 Bethel, Manhattan, Mont.
 Sunnyside, Wash.
- Pella**
 Pella I, Iowa
 Pella II, Iowa
 Calvary, Pella, Iowa
 Sully, Iowa
- Quinte**
 Rehoboth, Bowmanville, Ont.
- Rocky Mountain**
 Denver I, Colo.
 Denver II, Colo.
 Trinity, Denver, Colo.
- Sioux Center**
 Hills, Minn.
 Holland Center, S.D.
 Hull I, Iowa
 Hope, Hull, Iowa
 Rock Valley I, Iowa
 Calvin, Rock Valley, Iowa
 Bethel, Sioux Center, Iowa SS
- Wisconsin**
 Delavan, Wis.
 Kenosha, Wis.
 Milwaukee, Wis.
 Calvin, Sheboygan, Wis. SS
- Zeeland**
 Allendale I, Mich.
 Allendale II, Mich.
 Borculo, Mich.
 Drenthe, Mich.
 Hudsonville I, Mich.
 Hillcrest, Hudsonville, Mich.
 Immanuel, Hudsonville, Mich.
 Oakland, Mich.
 Overisel, Mich.
 Zeeland I, Mich. SS
 Zeeland III, Mich.
 Bethel, Zeeland, Mich.
 Zutphen, Mich.

E. Representation at synod

The board respectfully requests that Rev. Henry N. Erffmeyer, the chairman of the board; Mr. Sidney De Young, treasurer of the board; and the executive secretary, Rev. Henry J. Evenhouse, be permitted to represent the board on all matters relating to foreign missions.

Section Two

General Matters

A. Dental Care for Missionaries

Full medical care has been the responsibility of the board for all missionaries and their immediate families as a matter of accepted policy. However, dental care has not been considered board responsibility. During the past several years the question of dental care has been under consideration especially since it appeared that continued absence from the homeland often became a serious dental problem for missionary families, and since the distinction between medical and dental care seemed a very arbitrary one which many mission boards no longer recog-

nize. After an extended period of study and after consultation with those in the dental profession, the following proposals of the study committee were adopted and have become guidelines for further action. This dental care plan is to be incorporated in the Mission Manual, and in order to defray the additional anticipated cost it was decided to increase the medical budget by \$10,000.00.

The Recruiting and Personnel Committee was instructed to recommend to the board's executive committee the name of a dentist to act as a counterpart of the board's physician.

"A. That the board engage a dentist as a counterpart to the board's physician whose responsibilities shall be:

- "1. To examine either the patient or his current records and advise the board on the dental health of the patient.
- "2. To receive and keep on file from the patient's dentist all radiographs, records, charts, and recommendations made to the patient.
- "3. To enlist and secure the cooperation of as many Christian dentists (participating dentists) as deemed necessary to carry out the task to the satisfaction of the board.

"B. That the board require all full term missionaries and their families to have pre-departure dental examinations:

- "1. The new missionary candidate and his family shall be required to 'update' their dental health at their own expense prior to departure to the field and prior to the board assuming any financial obligation of future dental needs. The board will pay the fee required for the examination (cf. C. 1, 2). The missionary is free to go to the dentist of his choice but will be encouraged to go to a participating or the board dentist. The missionary is also free to refuse a given recommendation by the dentist but a record will be kept of this refusal and the board will not assume financial responsibility if the work is done later.
- "2. Those missionaries and their families who have returned from the field shall receive adequate dental care at the board's expense. The board dentist shall determine adequate dental care. The care given shall be at the same level the missionary had given himself previously, e.g., if the patient obtained all gold restorations before the board assumed financial responsibility this level would be maintained. This does not preclude upgrading with the difference being paid by the missionary.
- "3. All bridges, partial dentures, full dentures, all oral surgery, endodontics, orthodontics, and operative dentistry that is deemed necessary by the board's dentist must be completed three weeks prior to departure in order to qualify under future board expenses. Work completed will be financially maintained by the board immediately after departure.

C. That the board adopt the following guidelines for dentists in giving pre-departure dental examinations:

- "1. A complete visual (and posterior bitewing radiographic) examinations of both hard and soft tissues including periapical radio-

- graphs (initial examination only) of all edentulous or questionable areas.
- "2. Chart existing restorations and perform necessary scaling and polishing of teeth.
 - "3. Fill all indicated areas including incipient areas, keeping in mind the possibility that this patient may not be able to see a dentist for the next 2½ years.
 - "4. Upon completion of any given case, a full report on the work recommended and the work completed (these may not be the same) together with all radiographs, charts, and records are to be sent to the board's office for forwarding to the board's dentist before assumption of financial responsibility is initiated by the board."

B. *Cooperation with Christian Reformed World Relief Committee*

We are pleased to report that we have received from the Christian Reformed World Relief Committee assistance in meeting the needs of the indigent patients who have been given medical care in Nigeria and in other mission areas which have asked for consideration to meet special relief needs. Plans are under way for further assistance with a view to rendering a ministry of relief and rehabilitation in Mexico, the Philippines, Japan, Nigeria and other fields as such need may be indicated by the missionaries. All such requests are processed through the Board of Foreign Missions and relayed to the Christian Reformed World Relief Committee by the mission board. In view of the fact that rules and regulations for nations vary, the precise manner of procedure will vary. Implementation of plans are always preceded by consultations between the office of the Board of Foreign Missions and the office of the Christian Reformed World Relief Committee. It is expected that the scope of Christian Reformed World Relief Committee activities within the areas of our foreign mission fields will increase. Further discussions between the two boards will continue.

C. *Global Outreach Committee*

Growth is a witness to life and within the activities of foreign missions there is the perpetual call for growth. The world population explosion, the many areas of the world and the many tribes yet open for evangelism means that there remains unfinished work to challenge our church. The board has its Global Outreach Committee to keep posted on the matter of new fields and expansion opportunities. On several of our fields there has been significant growth this past year in terms of new missionary personnel, and investigation has also been made with reference to new areas of work.

In Argentina Rev. W. Thomas De Vries has commenced work in a new area, as have also Rev. Raymond Brinks and Rev. Arnold Rumph. In Brazil new opportunities are being investigated. The missionaries in all of our fields are constantly encouraged to be on the alert for the doors of challenge that the Lord may be opening for them. By way of information coming to us from the Back to God Hour we have also been alerted to the listeners in many countries, especially by way of the

Spanish broadcast, who are desirous of having further Christian Reformed ministry among them.

The Global Outreach Committee is presently studying new possibilities for missionary work in Honduras, Guatemala, Trinidad, and Spain. Plans are also under way to establish a working relationship with the Wycliffe Bible Translators to assign missionaries to linguistic work in areas that may be proposed by them. The Rev. J. Jerry Pott has been instructed to take some time from his regular schedule at the John Calvin Seminary in Mexico to go to Honduras and Guatemala and report to our next board meeting. Also Spain is to be further investigated during this coming year.

D. Office Administration

During the course of the past year Mr. Wayne Medendorp who served as business secretary in our office decided to enter into other employment. Mr. Medendorp had served our board well in effecting good bookkeeping and accounting procedures and in his effort to coordinate the field bookkeeping with that of the home office. We are pleased to have as our new business secretary, Mr. Donald Zwier, who came to us after many years of business experience and some years of experience in missionary administration with the Board of Home Missions.

E. Foreign Mission Financial Needs

Support for foreign missions has been generous and adequate for the past year and we are grateful to God for the spirit of commitment of our people. On the other hand, the severe inflationary curve which has registered on virtually all of our fields, especially Nigeria because of the war situation, and the necessity to increase our missionary salaries as well as the call to meet the growing expansion needs means that there must be increase of financial support for the coming year. In the past years the board has sought to keep the foreign mission quota figure down with the hope that salary support and special gifts would serve to fill the need. This has been successful to the point that in 1967 the foreign mission program operated on a basis of 38% quota income and 62% from salary support, gifts and offerings, and field income. However, with the increasing demands from so many quarters registering on our churches it becomes evident that we cannot expect to carry on effectively with a quota figure as low as it was during the past several years. We trust synod will give close attention to the materials contained in *Section Seven* of this report concerning our financial needs.

Section Three

Far East

Australia

Rev. Gerard Van Groningen is the one missionary remaining in Australia under appointment of our board. He and his family live in Geelong where he is attached to the Geelong Theological College as a member of the professorial staff. During the past year Rev. Van Groningen twice had to submit to back surgery and this has kept him in the hospi-

tal for many weeks. The outcome has been encouraging and he is again entering into the full stream of regular duties. The services of Rev. Van Groningen give us a strategic opportunity for service by way of education. The Van Groningen family are also very active with youth activities such as the Calvinist Cadet Corp and the Calvinettes.

Besides the provisions of a professor at the theological college the board of Foreign Missions assists annually in underwriting the support for several of the students who are preparing for the Gospel ministry at the theological college, and providing some subsidy on a progressively decreasing scale for some of the churches formerly served by missionaries of our church.

Ceylon

Our work in Ceylon has formally come to a close with the return to the U.S.A. of the Rev. John Van Ens. Over a period of twenty years several Christian Reformed ministers have served in Ceylon, and we trust that there may be a continuing blessing on the work that has been accomplished. One of the features of special ministry is evident in the establishment of a theological school for the preparation of ministers for the Reformed Church of Ceylon. For the sake of continued fellowship it is hoped that there may from time to time be ministers, professors or missionaries of our church assigned to visit Ceylon to offer short-term courses or a series of lectures at the Ceylon Theological College. At present Dr. Harvey Smit of Japan is considering an invitation which has been sent to him by the brethren in Ceylon, asking that he stop in Ceylon for a few weeks en route to the U.S.A. when he commences his furlough. Decision on this matter is yet pending.

Guam

Rev. and Mrs. Henry Dykema serve as missionaries in Guam and have as their partners in service Mr. and Mrs. Jay Poel. Request has come forward recently for the organization of a congregation in Guam indicating the presence of a continuing and sustained fellowship of believers. The work being done on the island may be clearly departmentalized as the chapel work, the bookstore, the student work, the ministry to servicemen, and radio. This diversified ministry means a very busy schedule for all involved. God has richly blessed the work and we continue to look forward to increasing outreach and scope of effort. The question rises as to whether the work shall be extended beyond the one island with a ministry also to other islands in the Southwest Pacific. Besides, the work on Guam raises also the question whether additional personnel should be assigned to specifically focus on a ministry for U.S.A. military personnel. Much to our regret Mr. and Mrs. Poel have felt it necessary to terminate their work under our board in Guam. God has given them a fruitful ministry there, especially through the bookstore work which they have been able to organize into a self-supporting enterprise.

Korea

During the past year efforts have been made to secure volunteers for service to Korea but without success. One of our missionaries serving in Japan, the Rev. Maas Vander Bilt, was asked to go to Korea for a brief

visit to conduct services for the Servicemen's Retreat and to administer the sacraments for both Christian Reformed servicemen and the staff of the Christian Reformed World Relief Committee. He was also able to represent our denomination as official representative to the Korean Presbyterian (Hapdong) Church general assembly.

The board still considers it necessary to seek someone to enter Korea as an ordained missionary for our church, and will continue to seek one. The need for missionary outreach remains great in that country, and the request of the seminary for someone to teach adds to the missionary opportunity.

The Philippine Islands

Our work in the Philippines is still in its beginning stages. It began with the appointment of Mr. and Mrs. Vicente Apostol as missionaries to that country. They entered that land in October 1961 and have since been joined in the work with the arrival of Rev. and Mrs. Barry Blankers. Recently Rev. and Mrs. Dick Bouma have been called to serve and it is hoped that when synod meets they may be ready to enter the Philippines also.

Mr. and Mrs. Apostol, being nationals know the local language and can communicate without difficulty. Rev. and Mrs. Blankers have been engaged in language study this past year while commencing some activity in the mission effort. Pulpandan and Bago are the two main centers of work. Both of these places are on the island Negros Occidental. It is not yet settled as to whether the continuing work will remain on this island and centered about these two places, or whether, after the three missionary families have had opportunity to further analyze the matter, they may advise new work elsewhere in the Republic of the Philippines.

In the Philippines the Christian Reformed World Relief Committee has entered in with considerable assistance by way of provisions of medical supplies, and other essentials such as food and clothing.

Rev. Blanker's recent report indicates that the two chapels are giving good promise for the future. He writes: "The Lord has blessed the work here. Our two chapels are growing. It is wonderful to see the same faces each Sunday as these faithful ones give indication of the sincerity of their faith by coming to hear the Word of God and so are growing in the faith and the knowledge of Jesus Christ. It is wonderful to see, too, new faces in attendance." Additional Sunday school centers have been added to the two main stations, and with this the program of Bible and literature distribution have received new attention. Besides, the question rises as to the training of nationals for local spiritual leadership. As it appears, our missionaries will have full scope of challenge and responsibility for their energies, and we can expect that as their work grows they will also be in need of additional staff to help them meet the growing challenge.

Taiwan

Taiwan is our foreign mission among the Chinese people. It is our hope and prayer that the door to China mainland may again open and that the Gospel witness may again be freely preached in that vast land.

However, in Taiwan (Formosa) we have an active and developing missionary outreach that is reaching both the Taiwanese people as well as the mainlanders who have taken residence on this island. Taiwan is known as *Free China* and is under the governmental administration of General Chiang Kai-shek. Christianity may freely be proclaimed, and radio, press and educational doors are open for the furtherance of the Christian witness. At the present time we have four ordained ministers serving as our missionaries in Taiwan. Miss Lillian Bode has been a missionary for many years on the island but has come to retirement, although for the present she is still assisting in the work of our mission on a year to year basis. Miss Winabelle Gritter who first served in Zuni, New Mexico, and later went to Taiwan, has after seven years in Taiwan been compelled for health reasons to discontinue her foreign missionary work. Her faithful and diligent labors have been much appreciated, but illness beset her to the point that medical advice led to a discontinuance of foreign residence for her.

With the vast opportunities for missions that Taiwan offers, the board is planning to send more men to join with those who are already on duty. Budget provisions call for two more to be added under the provisions of the 1969 budget, and one after that for 1970.

There are five missions at work in Taiwan which are committed to Reformed theology and these five have organized the Reformed Presbyterian Council. The five are: Reformed Church of New Zealand Mission, the Orthodox Presbyterian Mission, the World Presbyterian Mission, the Korean Presbyterian Mission, and the Christian Reformed Church Mission. Each mission conducts its own mission program and has its own area of responsibility, but the five do meet from time to time to discuss matters of common concern. Together they conduct a program of theological education. A new hymnal has been produced by cooperative effort. The five missions have also agreed that as their work progresses they will work toward the eventual establishment of one denomination. The name for it has already been selected: *Taiwan Yidu Jyan Gaige Dzung Janglau Nwei* or as it is in English: *The Presbyterian Reformed Church of Taiwan*.

At present our mission has four main mission chapel centers for regular ministry, with prospect in other areas for new work. The mission maintains a small office in Taipei for the convenience of all the missionaries. It is a small two-story building with each floor divided with movable dividers.

Radio also engages the mission in Taiwan. The Gospel is broadcast over the local station in Taipei, with messages being prepared in Mandarin. Plans are also being set up for possible preaching over radio in the Taiwanese language. A literature ministry is carried on, and this means translation work as well as the preparation of catechism and lesson materials for the chapels, the classes and the radio outreach.

Section Four

Japan

Japan continues to be an open door for missions, and the opportunities for expansion and new ventures for Christ abound. We are glad to re-

port that the past year has been one of significant advance. At least three of the mission stations have within the past twelve months entered into the congregation stage and become part of the Reformed Church of Japan. On May 21, 1967, the Chicibu mission was organized into a congregation; on July 2, 1967, the Omiya congregation came to the congregation status; and more recently the Koganei mission entered the new level of organization. This means fruit on labors expended and stabilized development as these mission groups became part of the Reformed Church of Japan.

In view of the continuing call for further outreach the Japan General Conference set up its own committee on long range planning with assignment to study definite projects for new work; to report on personnel needs; and to examine the continuing budgetary needs. This type of projection has been helpful for the board. During the past year the vision for new work brought forward the plans to broadcast the radio message not only over the Kanto area as previously approved, but to also send the tapes to Okinawa for daily broadcast; to a hospital in Osaka for local use; and to the Yamanashi Prefecture for radio broadcasting. Proposals for new work came forward for the following locations: West Yokohama, South Yokohama, Northwest Tokyo, and South Kanagawa. The missionaries have also recognized that there is need for a broadened program, indicating that where church planting will remain in the foreground of attention this must be and can be supplemented with parish evangelism, student work, institutional chaplaincy (educational, hospital, and industrial), mass evangelism, literature evangelism, and lectureship opportunities. With reference to lectureship we call attention to the invitation to have some of our missionaries available for special lectureship at the Kobe Presbyterian Seminary. During the past year both Dr. Harvey Smit and Rev. John Timmer have served in this capacity.

It should also be mentioned that our Japan General Conference has frequent contact with the Christian Reformed World Relief Committee as emergency needs occasionally arise, and as some sustained ministries for relief come to the fore. In these cases the CRWRC has given much appreciative assistance.

Two of our missionaries in Japan served on the staff of the Japan Christian Academy. Mr. Martin Essenburg is the headmaster of this school and Mr. Harold Terpstra is the teacher of science courses. Our missionary children of grammar school and high school age attend this academy. It is an important aspect of our activities in Japan and we are grateful for this aspect of Reformed witness and influence that is open to us. Besides, this school is also a significant factor in keeping our missionary families cared for as to their educational needs.

In the light of the above, it is understandable that the call continues for additional staff in Japan. Our 1969 budget calls for a contingent of three missionaries to Japan. We have at present twelve and we hope that we may secure favorable answers to call as we seek to fill our needs.

Section Five

Latin America

To many people the countries of Latin America are thought of more or less as a unit; they do not realize the great differences that exist between the countries, in geography as well as race. Most of the countries are considered as being Catholic in religion.

Latin America is usually accepted to be everywhere in the Americas south of the United States, that is south of the Rio Grande River. Latin America is composed of twenty republics, plus several other small countries and islands which are colonies of European nations or the United States. Geographically, the longest and second highest range of mountains on earth run along the west coast of South America. Large river systems dominate the land east of the Andes mountains. The climate ranges from tropical through the temperate and almost into the antarctic zone.

The total population is now in excess of 200,000,000 and is quite diversified. Eighteen countries use Spanish as their official language while Brazil, by far the largest country, uses Portuguese. In some areas the original inhabitants, the Indians, still form a major part of the population; in other areas the European immigrant element has become most dominant while in a few countries of the West Indies negroes predominate.

South America has sometimes been called the neglected continent. This is not only true of the economic and political development but is almost equally true of the religious development. This neglect is reflected by the mission work of our own denomination. Although an ordained man was sent to Argentina in 1930 and to Brazil in 1934, the work was carried on alone by these two men for many years, and it seems that little thought was given to enlargement of the mission force. It is only during the past five or ten years that mission work in Latin America has gripped the interest of our church, and as a result giant strides are being taken to make up for lost time and to assume our share of responsibility for evangelizing Latin America. For example, ten years ago the Christian Reformed Church had three men in all of Latin America, two in Argentina and one in Brazil. Today the total staff numbers 23 missionaries in five areas: Argentina, Brazil, Cuba, Mexico, and Puerto Rico. More men are being sought, and the board is investigating the possibility of opening work in several other countries.

A brief survey of our five areas of work follows:

Argentina

Argentina is the largest Spanish-speaking country in the world. It has an area over a million square miles and a population exceeding 20,000,000. In terms of wealth, the per capita income is considerably below that of the United States and Canada, yet progress is being made. Education is free in government schools, and today 86% of the people are literate. Buenos Aires is the largest city with a population of more than six million, and it is also known as the strongest Protestant center in Latin America.

Ten years ago the Rev. J. Jerry Pott and Rev. W. Thomas De Vries were our missionaries in Argentina. Today seven ordained men and one lady Bible assistant work in areas surrounding Mar del Plata in the north, and Comodoro Rividavia and Sarmiento in the far south. We are calling an eighth ordained man, and request synod's permission to add two ordained men to our mission staff in 1969.

As an indication of the growth of the Reformed Church in Argentina, at the time of this writing (March) the synod of this church is meeting in Comodoro Rividavia, in the southern part of Argentina, and in attendance are the seven ordained men of our denomination, and nine representing the Reformed Church of Argentina. A total of sixteen ordained men plus the elders compose the synod of 1968.

Our missionaries continue their work with zeal and devotion, reaching out to the people in every possible way. Because of the high percentage of literacy the literature work is becoming increasingly important, and the work with young people is very encouraging. Christian films draw these young people and offer an excellent opportunity for presenting the claims of the Gospel. The Spanish broadcast of the Back to God Hour is expanding and soon will have almost national coverage.

Brazil

Brazil is by far the largest country in Latin America. Although its land area is greater than the area of continental United States, its population is a little more than one-third of this country. Because Brazil was settled by the Portuguese early in the sixteenth century, Portuguese is the language of Brazil except in the more inaccessible areas where Indian tribes may still use their own language. In contrast to Argentina, many of the rural areas have no schools; and it has been estimated that in such areas about 70 per cent of the children never go to school.

Our work in Brazil has for the past decades been conducted with the Dutch immigrants who sought to perpetuate their Reformed heritage and also be a missionary witness in Brazil. Since the Reformed Church of Brazil has been established, and assistance in her church and mission life is largely provided through close association with the Reformed Churches of the Netherlands, it is no longer necessary for us to continue the original "loan" arrangement whereby Rev. William V. Muller first entered the work in 1934. Today Rev. Muller is serving as general director of the Instituto Cristao. He is also, however, serving our board to lay plans for new missionary venture. Through conferences with the leadership of the National Presbyterian Church of Brazil and counsel with Presbyterian missionaries from the United States, he will advise on matters of location and program.

Two missionaries have already been approved for Brazil. Rev. Charles Uken is now studying at the Campinas Language School and will very likely enter into his full time missionary service sometime in the coming year. It is hoped a second ordained man will soon join him; and we are requesting synod's approval to send two more men in 1969 so there will be a force of four men initiating this new work in Brazil.

Cuba

The situation in Cuba has changed very little since our report one year ago. A year-end report, received in January, indicated that the evangelists are holding meetings at twelve different preaching locations. Attendance is irregular due to local situations, but those who remain have grown in love and responsibility. The following two paragraphs reflect something of the trials experienced in Cuba today.

"We are grateful to the Lord for all that He is doing on behalf of His work in our beloved Cuba. There exist great difficulties, but they do not keep our God from withholding His blessings. The hand of our omnipotent God has not been shortened in the ministry of the Interior Gospel Mission. This is a result, without a doubt, of the prayers of our brethren through the world. We are working with new native pastors and with them we see self-denial, love and sacrifice. We are expecting great things from God and we have placed ourselves in His hands.

"At the present moment we are doing all that is humanly possible under the circumstances, sowing the seed with tears and awaiting with joy the day of reaping in the sheaves. If we do not see this day here on earth, we shall in Heaven."

Truly, Cuba must occupy an important part in our prayers today!

Mexico

Mexico, the Latin American country immediately south of the border, has had a stable government for more than 20 years and great progress has been made. Industry is developing rapidly, and the country has rich natural resources. The country has a population of over 35,000,000 but there are probably only about a million Protestants.

As in other countries, opportunities in Mexico seem almost unlimited. Six years ago one ordained man was sent to Mexico to assist the Independent Presbyterian Church in reorganizing its Seminary. Our staff has been enlarged to eight ordained men and three unordained men. A broad program of direct and indirect evangelism is carried on. The work in the Seminary continues, and every Sunday its students and our missionaries travel in all directions to bring the Gospel to outlying places of worship.

In 1967 a Bible School was begun in Merida, in the Yucatan peninsula. Six of the applicants to the Mexico City Bible School were from the Yucatan, and it was decided that we could more economically open a Bible School near to the home areas of these men. Rather than travel nearly fifteen hundred miles to Mexico City these young men now attend a Bible School within a comparatively few miles of their homes. In this way they are not forced to live in a city environment differing from their home area, and they can be used weekends in the more than 20 preaching centers that have been opened. It was expected that the Bible School would begin on a very small scale since only six men had applied for entrance at Mexico City, but when enrollment was completed we were pleasantly surprised to find that sixteen had applied and had been accepted.

Heretofore the Seminary and Bible School in Mexico City have been in the same location. In February the board approved a recommendation of Mexico General Conference that the Bible School be located in a different area and that the two operate as separate institutions. Very likely this will be effective with the opening of the fall term.

The board has also approved the construction of a 10-family structure at a cost of \$50,000.00 to serve the needs of the students at the Seminary and the Mexico City Bible Institute. We have been informed that a gift of \$30,000 has already been promised for this building.

The literature ministry in Mexico occupies much of the time of one missionary. The students of the Seminary and Bible Schools go out on preaching assignments for the weekends, and great quantities of literature has been distributed. It is gratefully received by the people in the cities, villages, and very small towns and is an effective way of arousing interest in the Gospel. In connection with literature work three bookstores have been established: in Mexico City, in Acapulco on the western coast, and in Merida in the Yucatan peninsula. As finances become available other bookstores will be set up in other important centers.

Another important ministry which has developed not only in Latin America but in all countries, is a program of audio-visual aids. At the present time a retired Grand Rapids businessman and his wife, Mr. and Mrs. H. Faber, are spending some months in Mexico showing religious films in the villages. It can be readily understood that such pictures attract crowds in the villages and thus the gospel of salvation is brought before many people.

Radio broadcasting is also coming into its own in Mexico. The Spanish broadcast of the Back to God Hour is broadcast over many stations, and it is expected that soon the entire country of Mexico will be covered by this broadcast.

Although the original intent of sending two missionaries to Mexico was to assist the Independent Presbyterian Church, through the providence of God our missionaries have been able to expand this work in many directions. This is done in conjunction with the Presbyterian Church, and the gospel message is brought in cities and villages. Our missionaries teach, preach, oversee other aspects of the mission program and are kept very busy. Rev. J. Lawrence Roberts has been placed in charge of the Bible School in Merida; Rev. Roger S. Greenway has been appointed director of the Mexico City Bible Institute; Rev. Chester Schemper has been appointed director of the Correspondence School. Rev. Gerald Nyenhuis continues as principal of the John Calvin Seminary; Rev. J. Jerry Pott continues as teacher in the Seminary and is also of great value to the board in visiting prospective new fields in Latin America. Mr. Jack Roeda has been placed in charge of the bookstores, and Mr. David Kass was appointed in 1967 to take over the task of educating missionaries' children. Rev. Hans Weerstra is in charge of the evangelistic work in the Yucatan. Mr. Abe Marcus continues his work in the Mexico Boat Mission in Tampico, and Rev. Robert Ruis is in the Baja California area. At the present time Rev. Sidney De Waal is studying the

Spanish language in Costa Rica and is expected to join the seminary staff in Mexico City later this year.

The Mexico General Conference requested the board to grant permission to establish a Mass Communication Development Center which would house the bookstore in Mexico City and also provide room for a film projection center seating 200-300 people. It is believed such a center will reach out more effectively to the metropolitan masses through the media of literature, radio, and films. In 1968 the missionaries propose to implement the film ministry program through the literature centers in Merida and Acapulco. An upstairs room in the bookstore in Merida will provide space for showing religious films. This will provide opportunity to gain experience and prove such a method of outreach. Such a program will make fullest use of the modern audio-visual media to reach a greater number of people.

The poverty of the masses of people in Mexico is appalling. The Independent Presbyterian Church is made up of many very small groups scattered in cities, rural, and mountainous areas. Although these small groups provide a meeting place, their financial situation is such that they cannot provide adequate salary for mission workers. Our board approved a plan as proposed by the Mexico General Conference for giving financial aid to workers in a new field and also to some groups which have a certain amount of church organization. This plan is as follows:

A. General Provisions:

1. Support will be channeled through the joint committee.
2. The provisions of the plan will be communicated to the workers concerned.
3. The plan will be applicable to all cases.
4. The plan will be put into effect as of July 1, 1968.

B. Purposes of the Plan:

1. To provide for the needs of men who want to work in fields that are not ready to support a worker fully and at the same time encourage the believers to undertake the support of their pastor.
2. To provide the necessary incentive to the workers to establish active and self-supporting congregations as soon as possible.
3. To discourage the carrying on of mission work in unfruitful fields and to channel mission money and manpower into areas of greatest potential for the establishment of indigenous churches.
4. To clarify the intentions of the mission as far as the future support of the workers is concerned, and of the Seminary and Bible Schools with respect to their graduates.
5. To provide Mexico General Conference and the mission board with a basis for anticipating budget requirements of the Mexico field.

C. Procedure:

1. Provision shall be made in the annual budget.
2. After approval of the board the plan will be submitted to the joint committee for its concurring adoption and for implementation.
3. To submit the plan to Presbytery and inform the workers, students and congregations.

D. Application:

Such congregations as Merida, Campeche, Jalapa, and Jojutla, which have a certain amount of church organization but presently lack pastoral leadership and the means of supporting a pastor, be considered mission congregations and be included in this plan if they so desire.

E. The Five Year Plan for Workers Support:

1. *The five year plan for NEW FIELDS.* A worker in a NEW FIELD will be supported as follows:

a. *The first two years*—full salary according to the schedule followed by the Joint Committee.

b. The 3rd year—75% of the full salary.

c. The 4th year— $\frac{2}{3}$ support.

d. The 5th year— $\frac{1}{3}$ support.

e. After 5 years—all mission salary discontinued.

2. *The five year plan for ESTABLISHED MISSION CONGREGATIONS.*

a. *The first 2 years*—one half the salary normally paid by the Joint Committee.

b. *Subsequent years*—reduced by 10% annually.

c. *After 5 years*—all mission salary support will be discontinued.

Puerto Rico

The year 1967 marked the beginning of a new mission field in Puerto Rico. Occasional correspondence was carried on with interested people for many years and a number of visits were made to that island. The synod of 1967 granted permission to open work in Puerto Rico, and two seminary seniors volunteered for such service. Revs. Marvin Vugteveen and Ronald Sprik have now been in Puerto Rico since the fall of 1967. Although they have been in Puerto Rico only a few months and are still busy studying the Spanish language, it seems apparent that there will be wide opportunity to carry on evangelistic work on that island. A definite area of work has not yet been decided upon but it is expected that during the course of the year the board will approve a location for the beginning of the work.

The inhabitants of Puerto Rico have been American citizens since 1917, and there is much travel between Puerto Rico and the United States. The total population is over 2 1/2 million with approximately 30 per cent of it concentrated around the city of San Juan. According to recent statistics Protestantism is growing rapidly and reaching all classes, including at least 10 percent of the University students.

Section Six**Nigeria**

The Sudan United Mission commenced work in the Sudan in 1904 and Miss Johanna Veenstra was the first member of the Christian Reformed Church to enter that work under the assignment of the Sudan United Mission. She entered Nigeria in 1920. Several others of the Christian Reformed Church joined her during the following years, and

together they publicized the work of the Lord within the Christian Reformed Church, awakening an interest and gathering support. Miss Veenstra died in 1933 but had laid a good basis in cultivating the love of the Christian Reformed Church, and in 1940 the Christian Reformed Church officially took over the area of work in Nigeria in the Benue valley. The headquarters were at Lupwe in the southern part of Northern Nigeria.

In 1949 the Christian Reformed Board of Foreign Missions was approached about assuming some responsibility for work among the Tiv in Nigeria. The Dutch Reformed Church of South Africa had been working among the Tiv for some fifty years and had about 160 missionaries during those years come to do mission work among the Tiv. The initial agreement to take over portions of their work led eventually to a full assumption of responsibility of the field of the Dutch Reformed Church mission in January of 1961.

Today the work in Nigeria is conducted in close association with the two denominations which have been established, the one in which the Hausa language predominates, and the other in which the Tiv language is primary. There are at present 3 missionaries of the Dutch Reformed Church mission serving in Nigeria under our board and there are 154 (including husbands and wives) missionaries of the Christian Reformed Church.

The major factor that overshadows all the activities of our mission in Nigeria is the civil war which has been the source of great sorrow in the land and has brought trial and heartache to both the churches and the mission. There was continuing opportunity to proceed with the work at most of the mission centers, but some of our missionary families had to be separated for several months from each other, and some of our missionaries home on furlough had to be delayed for six months in their return to the field. However, all missionaries are again free to carry on their work, and the churches are uninterruptedly fulfilling their ministries. We are grateful to God for His protecting care over all our staff members and for the doors for continued work which remain open. God has given rich fruits on the work of the past year, and both the churches and the mission have experienced abundance of divine favor as the attendance at worship services continue to be large and large numbers of converts have come forward for confession and baptism.

The Question of Field Reorganization

Two significant issues have arisen on the mission field for the special consideration and judgment of our board. We were asked by the national churches on the mission field to change our pattern of mission administration on the field by dividing our mission into two separate operations, the one to serve with the Hausa speaking church body and the other with the Tiv. This was not a new issue. Already a few years ago this question was up for discussion and at that time there was a measure of reorganization of the field administration, which, while retaining a single mission, would nevertheless give a more pronounced opportunity

for each of the two denominations to exercise spiritual and administrative influence. The missionaries on the field were generally strongly in favor of retaining the unity of the mission rather than have two separate Christian Reformed Church missions working in Nigeria. During the past year the churches again asked for a complete divorce between the two areas of mission endeavor so that each of the two church communions would have its separate Christian Reformed Church contingent of Christian Reformed Church missionaries. The board at its recent session reviewed the situation once again, having also the benefit of the judgment of the Nigeria General Conference (Executive Committee). It was decided to propose to the brethren of the two church bodies that we permit the present plan to operate for a period of three years with the understanding that after that period we will review the entire issue and have the matter reopened for re-evaluation and new decision.

Tiv Synod Request and T.C.N.N.

During the past year we also received request from the Tiv synod concerning theological education. Their letter follows:

"Our Brothers in the Lord Jesus, the Saviour, and our fathers in the work of eternal life:

"We are thanking you very much for your help to us in the work of the Lord, from the beginning of that help to now. It is a help in so many things that we cannot even mention them all. As we are continuing to grow, this growth came about while under your hands, in the love of our Lord with which he has filled you.

"However, there is another great matter which we would desire you to do in the name of the Lord; that is a Reformed Seminary to give us knowledge of the Word of God in the true Reformed faith. The time has come that you do this in Nigeria, in the Benue, among the Tiv, for all the Reformed churches in this land. These are the reasons that this should be done:

"1. In these days it is very necessary for the Christians of Africa to be united as it is necessary for Africa to be united on the things of national concern. And we are continuing to be united. Therefore, it is so necessary that we have teaching in the Reformed faith that is both correct and right. Thus when we come together with our other brethren and their teachings, they will not be able to change us by their teachings, and we will be strong in our faith. Even more we will have something we can give them. If we do not have this seminary we will be lost among them, and other teachings will swallow us up. We will not have roots in order to stand firm.

"2. Another reason for having a Reformed Seminary is this, the Theological College of Northern Nigeria cannot adequately supply our needs. In a short time there will not be room for all our men to enter that we will need in the future. The TCNN is not only for us, but there are eight churches that she must supply. She must therefore allow student on a quota basis. But now we need many workers, that is pastors for N.K.S.T. Our church is growing very quickly. Beginning in 1967 to 1971, we will need seventy pastors. Because of this fact, we need a Reformed Seminary for the Reformed churches in this land.

"In asking you for this seminary, we are not saying you should discontinue supporting the TCNN. It is not that at all, but we are only telling you as we see it for us. We are asking you for this without doubts in our hearts.

"We greet you all. We the Committee of Synod and the Trustees of N.K.S.T."

Signed,

Mr. B. I. Gar, Secretary of Synod
 Mr. J. M. Indiorhwer, Secretary of Trustees
 Rev. J. E. I. Sai, Chairman of Synod and Trustees
 Rev. D. S. Ugo
 Rev. F. N. Annum
 Rev. J. K. Manyam
 Rev. C. Persenaire

This request from the Tiv synod became a matter of major concern and discussion at the annual meeting of the Board of Foreign Missions. It gives expression to a goal which has often and persistently been indicated in the decisions of our own synod and appears in many ways to open the door to the fulfillment of objectives which we in the home church have long cherished. The board was concerned with questions about the feasibility of establishing such a seminary in the manner as suggested; about the role of the non-Tiv church community with reference to the proposed seminary; about the implications for the Theological College of Northern Nigeria if such a school were to be established; about the liability of spiritual and ecclesiastical divisiveness being awakened by a separate seminary; etc.

The mission staff in Nigeria was unsympathetic to the proposal, and indicated its official reaction that the Board of Foreign Missions should rather give declaration of full commitment to the Theological College of Northern Nigeria. The result was that the board faced a twofold appeal with reference to theological education in Nigeria: to set up a separate Reformed Seminary in Nigeria and to enlarge our commitments to the TCNN. The first originated with the Tiv church (N.K.S.T.) and the latter from the Nigeria General Conference. The Board of Foreign Missions appointed its own board committee to carefully weigh the issue which would face the board, and this committee came to the board with a majority and minority report. At the annual session of the board in February the entire matter was carefully reviewed. Dr. Harry Boer and the Rev. Eugene Rubingh were on hand as representatives of the Nigerian field to advise the board on matters relating to Nigeria. After lengthy discussion at the annual session in February the following decisions were taken by the board:

I. WITH REFERENCE TO N.K.S.T. REQUESTS:

A. That the board officially acknowledge the receipt of the letter dated April 1, 1967, in which the synod of N.K.S.T. made request for a Reformed Seminary in Benue.

B. That the board is gratified with the expression of the N.K.S.T. synod regarding its desire to maintain Reformed Seminary training.

C. That the board assure N.K.S.T. of our concern, as well as the concern of Nigeria General Conference, that there shall be an adequate supply of pastors prepared to give leadership in the Reformed faith to ade-

quately meet the needs of the Tiv Church which is experiencing such unprecedented growth through the blessings of our faithful God.

D. That the board inform N.K.S.T. of our decision to ask the synod of the Christian Reformed Church to approve the expansion of TCNN as a step in meeting the existing need for the training of pastors.

E. That the board ask N.K.S.T. to reconsider her request for a Reformed Seminary in the Benue in the light of the fact that we have not yet been informed of any consultation with other bodies who are affected by their request.

II. WITH REFERENCE TO TCNN REQUESTS:

It was further decided to request synod to declare that we actively participate in TCNN and declare it worthy of our full support in its attempt to meet the needs of the Nigerian churches for theological training.

Grounds:

1. Our church in the past has given a measure of support to TCNN.
2. The good record of achievement and absence of criticism warrant this support.
3. TCNN is an open door to larger opportunity in our witness to all of Nigeria.

To this decision there were ten board delegates who registered their negative votes, and indicated it was their intention to present their position to synod. See No. 9 under *Protests and/or Appeals*.

Seven Year Plan for TCNN

The board of directors of TCNN proposed to all participating missions a plan of development for the school covering a period of seven years. This was done to meet the increasing demand for ordained pastors on the part of the Nigerian churches and the need also to have the school meet the growing educational standards appropriate for such a school. The plan asks that the Christian Reformed Church as a participating supporter of the school consent to contribute annually for the next seven years \$4,480.00, as its part in the Capital Expenditure Budget. This was endorsed for board approval by the Nigerian Mission staff through its Executive Committee, and subsequently also approved by the Board of Foreign Missions.

Agricultural Program in Nigeria

The role of agriculture as part of the missionary activity of our board in Nigeria has been under discussion for many years. The Executive Committee of the Nigerian mission recommended that an agricultural missionary be appointed to serve in Nigeria to assist the Nigerian Christians in agricultural problems and to train a national in this work. The board decided to approve the appointment of an agricultural specialist for one term of missionary service, and that this be done in consultation with the Christian Reformed World Relief Committee. It is understood that after the term of service is completed the need of continuing this program will be reviewed.

Tiv Vernacular Pastors Training Program

In view of the evident need for many pastors in the Tiv Church in the coming years, it was decided to approve the recommendation of our Nigeria General Conference that a four year Vernacular Pastor's Training Program be instituted. The specific details were outlined for the board by the Nigeria General Conference. This request originated with the Tiv church in view of their anticipated need for at least 70 additional pastors by 1971. It was decided to approve the proposal that a four year Tiv Vernacular Pastor's Training Course be begun in 1969 so as to help supply this need.

**Section Seven
Financial Matters**

A. Treasurer's Report

The following are concise statements of balance sheets and receipts and disbursements of the various funds at the close of December 31, 1967, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committees of synod.

February 6, 1968

Christian Reformed Board of Foreign Missions
Grand Rapids, Michigan
Gentlemen:

We have made an examination of the books and accounting records of the Christian Reformed Board of Foreign Missions for the year ended December 31, 1967 and have prepared these concise statements from the audited report.

General

Operating Fund:
Balance Sheet
Statement of Revenues and Expenses

Plant Fund:
Balances and Changes in Fund Balances

Statement of Annuity Fund

Balance Sheet
Statement of Fund Balances
Statement of Revenues and Expenditures

Our examination was made in accordance with generally accepted auditing standards and accordingly included such other auditing procedures as we considered possible in each circumstance.

Respectfully submitted
Dwight D. Ferris
Certified Public Accountant

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

Balance Sheet
Operating Fund
December 31, 1967

Assets

Current Assets

Operating Cash	\$ 386,147.01	
Accounts Receivable	99,716.08	
Prepayments	187,482.17	

Total Current Assets		\$ 673,345.26
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Other Assets

Notes Receivable	\$ 30,037.93	
Bonds and Investments	46,828.20	76,866.13

Reserved Assets

Cash Reserved for approved projects from		
prior budgets	\$ 276,430.00	
Special Projects	32,028.41	
Mission Home	839.06	
Liability Insurance	21,766.00	
Emergency Relief	666.59	
Cuba Mission Funds	9,923.82	
1967 Budget.....	200,000.00	541,653.88
Total Assets		\$1,291,865.27

Liabilities, Reserves and Fund Balances**Current Liabilities**

Accounts Payable	\$ 495.00
Accrued Payroll Taxes	1,359.64

Total Current Liabilities \$ 1,854.64

Other Liabilities

Beets Memorial

5,961.20

Fund Reserves

541,653.88

Fund Balance

742,395.55

Total Liabilities, Reserves and Fund Balance **\$1,291,865.27**

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS**Statement of Receipts and Expenditures****Operating Fund****December 31, 1967****Receipts**

Classical Quotas	\$ 954,585.03
Missionary Support	517,951.74
Gifts and Offerings	
Designated Gifts	237,543.08
Non-Designated Gifts	61,390.17
General Missions	60,818.76
Legacies	61,707.56
Above Quota Offerings	74,101.53
Second Protestant Reformed Church Receipts	231.11
Field Receipts	469,974.04
Other Operating Income	8,669.60
Interest and Dividends	44,986.44
Sale of Fukuoka Home	31,666.65
Sale of Other Assets	5,777.68
Total Revenues	\$2,529,403.39

Expenditures

	Operating Expenditures	Capital Expenditures	Total
Australia	\$ 26,669.59	\$ —	\$ 26,669.59
Ceylon	21,492.28	—	21,492.28
Cuba	14,966.95	—	14,966.95
Guam	24,870.26	39,050.11	63,920.37
Japan	192,032.22	94,872.68	286,904.90
Korea	9,117.06	—	9,117.06
Mexico	191,550.88	9,721.90	201,272.78
New Zealand	1,889.15	—	1,889.15
Nigeria	1,183,242.93	109,994.73	1,293,237.66
Philippine Islands	17,215.81	3,459.48	20,675.29
Puerto Rico	18,823.20	2,715.00	21,538.20

South America	119,865.43	89,936.74	209,802.17
Taiwan	63,180.97	17,041.04	80,222.01
Administration	74,114.45	10,626.84	84,741.29
General	114,034.25	—	114,034.25
Promotion	21,524.70	—	21,524.70
Total			
Expenditures	\$2,094,590.13	\$ 377,418.52	2,472,008.65
Excess of Current Receipts Over Expenditures			\$ 57,394.74

Plant Fund
December 31, 1967

Plant Fund			
Land, Buildings, Furniture and Equipment			\$2,044,546.61
Less: Accumulated Depreciation			449,318.58
Plant Fund Balance			\$1,595,228.03
Changes in Plant Fund Balance			
Balance—January 1, 1967			\$1,343,928.09
Additions—1967 Capital Expenditures			377,418.52
Total			\$1,721,346.61
Deductions			
1967 Depreciation	\$ 94,451.93		
Sale of Fukuoka Home	31,666.65	126,118.58	
Balance—December 31, 1967			\$1,595,228.03

Annuity Fund
December 31, 1967
Balance Sheet

Assets			
Cash in Bank			\$ 711.93
Savings Account			28,311.86
Total Assets			\$ 29,023.79
Liabilities and Fund Balance			
Annuities Payable			\$ 26,000.00
Fund Balance			3,023.79
Total Liabilities and Fund Balance			\$ 29,023.79

Statement of Fund Balance

Fund Balance—January 1, 1967			\$ 2,666.83
Addition			
Interest Earned	\$ 1,124.41		
Cancellation of Annuities			
Nos. 13, 14, 15, 20 and 21	500.00	1,624.41	
Total			\$ 4,291.24
Deduction			
Annuity Payments		1,267.45	
Fund Balance—December 31, 1967			\$ 3,023.79

Statement of Revenues and Expenditures

Revenues			
Interest Earned			\$ 1,124.41
Expenditures			
Annuity Payments		1,267.45	
Excess Expenditures over Revenues			\$ 143.04

B. Budget for 1969

A complete list of budget requests for 1969 will be submitted to officers of synod and to members of its advisory committee when synod meets. A summary of these requests follows:

BUDGET 1969 BUDGET EXPENDITURES

Administration	\$ 82,800
General Expenses	165,100
Promotion	31,000
Field Operation:	
Salaries	\$1,017,932
Field Expenses	1,055,232
Missionary Medical Expense	31,000
Travel and Freight	225,284
Total Field Operation	\$2,329,448
Capital Expenditures:	
Japan	\$ 203,750
Mexico	80,500
Nigeria	141,108
Philippine Islands	10,000
Puerto Rico	18,000
South America	56,000
Taiwan	26,400
Total Capital Expenditures	\$ 535,758
Field Expansion:	
Mexico	\$ 25,000
South America	40,000
Brazil	40,000
Taiwan	10,000
Total Field Expansion	\$ 115,000
Total Budget Expenditures	\$3,259,106

Estimated Income

Quota Receipts	\$1,500,000
Missionary Support	550,000
Gifts and Offerings	500,000
Field Receipts	446,000
Special Gift for Housing Complex	30,000
From Fund Balance	233,106
Total Amount Needed for 1969 Budget	\$3,259,106

C. Request for Special Offerings

We are requesting approval of a \$3,259,106 budget for 1969 and a quota amounting to \$1,500,000 (46% of the total amount needed). The remaining \$1,759,106 must be financed through gifts and offerings, missionary support, and income derived on the foreign fields. To meet this financial need above quota receipts, it is urgently necessary that Foreign Missions be recommended for one or more special offerings.

Therefore, we respectfully request the synod to continue the Board of Foreign Missions on the list of denomination causes recommended for one or more offerings during 1969.

D. Request for Quota

The Board is asking for approval of a quota of \$30.00 per family for 1969.

Section Eight**Summary of Items Requiring Synodical Action**

1. Approval of board members and alternates, Section One, B.
2. Election of members-at-large. Section One, B.
3. Representation at synod. Section One, E.
4. Approval of plan for additional missionaries: Taiwan, Section Three; Japan, Section Four; Argentina, Section Five; Brazil, Section Five.
5. T.C.N.N., Nigeria. Section Six.
6. Request of the Tiv church, Nigeria. Section Six.
7. Agriculturalist for Nigeria. Section Six.
8. Financial Matters, Treasurer's Report for 1967. Section Seven, A.
9. Financial Matters, Budget Requests for 1969. Section Seven, B.
10. Financial Matters, Request for Special Offerings for 1969. Section Seven, C.
11. Financial Matters, Request for Quota. Section Seven, D.

Respectfully submitted,

Board of Foreign Missions

Henry J. Evenhouse, Executive Secretary

REPORT 37

SERMONS FOR READING SERVICES

ESTEEMED BRETHREN:

We gratefully report that the work of the Sermons for Reading Services committee could be continued without interruption and, we have reason to believe, as a blessing for many of our congregations. Fine cooperation on the part of ministers who were asked to prepare sermons and the Credo Publishing Company by printing and mailing the sermons promptly helped greatly to make our task a pleasant one. A noteworthy increase in the number of subscriptions seems to indicate growing appreciation for this service which is made available to the churches. Sermons are now being sent to 3 churches in Australia, 152 in Canada, 1 in New Zealand and 92 in the United States. The number of 5 personal subscriptions remain unchanged bringing the total to 254 from 238 the previous year.

We were informed by Mr. C. C. Vanderiet of the Credo Publishing Company that it has become necessary to increase the subscription rate for the year beginning June 1st of 1968. The price for series A (35 English sermons) will be \$14.00 and for series B (35 English and 10 Dutch sermons) will be \$18.00. This new price will allow an increase of the remuneration for ministers writing sermons from \$5.00 to \$10.00.

Your committee was authorized by the synod of 1967 “. . . to arrange for a series of sermons on the Heidelberg Catechism”. In trying to fulfil this mandate your committee has so far made the following decisions:

(a) that ten ministers of the Christian Reformed Church be requested to prepare the sermons on the Heidelberg Catechism, preferably five ministers serving Canadian and five serving United States churches.

(b) that the fifty-two Lord's Days of the Heidelberg Catechism be divided into the following ten sections: section 1, Lord's Days 1-4; section 2, Lord's Days 5-10; section 3, Lord's Days 11-16; section 4, Lord's Days 17-19; section 5, Lord's Days 20-24; section 6, Lord's Days 25-31; section 7, Lord's Days 32-38; section 8, Lord's Days 39-44; section 9, Lord's Days 45-49; section 10, Lord's Days 50-52. Each of the ten ministers will be asked to write sermons on one section, one of his choice if possible.

(c) Sermon length should range between four and five thousand words.

Furthermore, we have conferred with and received instruction from the Publication Committee “. . . concerning the editorial expenses involved,” and other related matters. At the time of this writing we were still seeking the aid of ministers to write the sermons. Brethren, this is the report of the work we have done for the churches in providing

sermons for reading services during the past year. We trust that it may have been for the well-being of Christ's church and to the glory of our God.

Recommendations:

1. That synod approve the publication of sermons through "The Living Word" for the year beginning June 1, 1969 through May 1, 1970.
2. That synod *strongly* recommend these sermons for use by the churches.
3. That synod continue the committee on Sermons for Reading Services.

Respectfully submitted,

L. Slofstra

J. Joosse

H. De Moor

J. W. Van Stempvoort

REPORT 38

SPONSORSHIP OF FOREIGN STUDENTS

ESTEEMED BRETHERN:

In the course of several meetings the committee has continued its activities for the past year. The number of grantees for the past year has been less than in some previous years. Several requests for aid were evaluated and rejected because the proposed program of studies was not covered by the committee's rules. On the other hand, partial support has been continued for Rev. Daniel Anakaa from Nigeria who hopes to graduate from Calvin College in May, 1968, with the Bachelor of Arts degree. Full support has continued for Joshua Shimrumun Yakobu and Jung Un Suh. The former is a Nigerian student who is engaged in a program of study leading to the Bachelor of Divinity degree. Mr. Suh is a Korean student enrolled in a program of studies leading to the Master of Theology degree. The committee supervises the whole program of the grantees, their course of studies during the academic year, as well as their summer activity. In this way their total stay with us is as profitable as possible.

Support has been discontinued for Mr. Kwan Il Hwang and Jin Tae Lee. The former discontinued his program of study and the latter earned his Th.M. degree.

During the final months of 1967 and the early part of this year, the committee has been faced with a financial problem due to the fact that receipts from consistories have been lower than hoped for, whereas the disbursements have remained at the same level (cf. appended financial report). In order to continue the work the committee requests synod to again place this cause on the list of denominational causes for one or more offerings.

A prominent feature of the past year's work has been the *Self-Study* in which the committee has engaged. As background information the Secretary prepared a survey to indicate how many people have benefited from our sponsorship and where they are now serving. In addition, several people with some experience in foreign student affairs were consulted.

This *Self-Study* has revealed that our scholarship is not necessarily the most effective way in which to serve the ministry of our sister churches abroad. The number of beneficiaries is relatively small. Further, not all of these beneficiaries have gone on to serve in the ministry of their churches. Therefore, we have explored other possibilities for achieving the general objectives of our mandate. We have discovered that seminary libraries of some of the churches with which we are associated abroad are very inadequate. We have also learned that in some of these churches there is a pressing need for the development of specia-

lized ministries, e.g., urban and campus ministries in Nigeria, as well as the cultivation of pastoral skills in regular congregational ministries. In this regard help might be given in a number of ways; for example, establishing intern programs in such areas as home missions, radio ministry, inner city, campus, and youth work.

Against this background the committee submits for synodical approval the following recommendations which aim to enlarge its mandate:

1. That this committee become an agent for improving libraries in Seminaries with which the Christian Reformed Church in its foreign missions program is associated by providing books and funds for the purchase of books.

Grounds:

a. Such aid would serve to improve the quality of education for the many students who do not qualify for scholarships to study here.

b. Most foreign seminaries, because of their limited resources, are unable to finance adequate libraries.

2. That this committee become the agent for funding an internship program for qualified persons who may be expected thereby to strengthen pastoral, evangelistic, and administrative skills within the ministries of churches with which the Christian Reformed Church is associated in its foreign mission program.

Ground:

Such a program has been recommended by experts in the field.

3. That the foregoing programs be carried on according to funds available from present sources, i.e., church offerings.

Respectfully submitted:

Harold Dekker, chairman
 Henry B. Venema, secretary
 Henry De Wit, treasurer
 Andrew Bandstra
 Alvin Huibregtse
 Philip Lucasse
 Nelson Vander Zee

Sponsorship of Foreign Students

Financial Statement

March 1, 1967 to February 28, 1968

Cash Balance — March 1, 1967.....		\$4,226.84
Contributions from Churches and Other Sources for the Year.....		2,941.89
Total		\$7,168.73
Disbursements during the year —		
Joshua Yakobu	\$2,386.92*	
Jung Un Suh	1,137.85	
Kwanil Hwang	700.00	
Jin Tae Lee	550.00	
Daniel Anakaa	451.25	5,226.02
Cash Balance, February 28, 1968.....		\$1,942.71

*Includes some expenses incurred during the previous year.

REPORT 39

BACK TO GOD TRACT COMMITTEE

ESTEEMED BRETHREN:

Your Back to God Tract committee presents its annual report to synod.

I. PERSONNEL AND ADMINISTRATION:

A. *Personnel*—Mr. Albert Bytwork, pres.; Rev. Jacob Eppinga, vice-pres.; Rev. Earl Schipper, sec'y; Mr. Bruce Cheadle, treas.; Rev. Gordon Klouw, Mr. Nathan Baylor, Mr. Richard Hoekstra, Mr. Gerben Malda, Mr. Cliff Christians, liaison member of Home Missions.

Rev. Isaac Apol was appointed by the Synodical Interim committee subsequent to the 1967 Synod. He replaced Rev. A. Jongsma who moved to a New Jersey pastorate.

Rev. Earl Schipper was appointed to serve as secretary of the committee replacing Rev. A. Jongsma.

Rev. Gerald Postma was appointed by the Synodical Interim committee to replace the Rev. G. Van Oyen who resigned due to the press of congregational work.

Mr. R. Hoekstra and Mr. Nathan Baylor are completing their first 3-year term of service on the committee. Both are eligible for re-election.

B. *Administration*—The committee works by means of sub-committees and meets once each month in the discharge of its task in the denominational building. We desire to express our appreciation to the Christian Reformed Publishing House which prints and distributes our tracts. We are indebted to Mr. Peter Meeuwsen and his staff who perform an efficient service in handling our inventory and record of sales.

II. ACTIVITIES:

A. During the past year a total of 1,115,073 tracts were distributed. In the promotional program a total of 12,062 tracts were distributed free. Our Wayside Chapels received 46,344 at no cost to them. The SWIM program has gratefully received 148,243 tracts for distribution at no cost. The total free distribution number for 1967 is 206,649. Also, we are providing free materials for the Evangelism Conference, the Home Missions Conference, and the Ministers' Institute. Other denominational boards are also granted free tracts upon request.

B. Because of the military buildup due to the war, the committee has offered free tracts to our chaplains and to the assistant chaplains. We are currently working on the production of more tracts suitable for distribution to those in the armed services.

C. The committee has continued its re-evaluation of the entire line of tracts. Some tracts have been revised; others have been discontinued.

D. New tracts added in 1967 total 14 with the following titles:

- No. 271—Worthy Partakers
- No. 272—Four Rules for Bible Reading
- No. 273—Know Your Roman Catholic Neighbor
- No. 304—Once Upon a Campus
- No. 305—The Beatnik's Misconception
- No. 306—The Serviceman's Dilemma
- No. 307—No Motivation
- No. 308—Teenage Stewardship
- No. 309—A Life of No Direction
- No. 310—No Time to Grow in Faith
- No. 311—Worried About the World Situation
- No. 312—Afraid the Bible May Be Right
- No. 313—Non-witnessing Christians
- No. 314—Parent Neglect on Sunday

III. FINANCES

- A. The treasurer's report for the year 1967 is attached to this report.
- B. Since we are not a profit organization and actually publish tracts at a loss, we are grateful for the financial support of our churches and acknowledge the need of their continued support.

IV. MATTERS REQUIRING SYNODICAL ACTION

- A. The committee requests synod to recommend this cause to our churches for one or more offerings.
- B. We request synod to appoint Rev. Isaac Apol to complete the unexpired term of Rev. A. Jongma.
- C. Three committee members are to be elected. (one from each group)

Group I

- Mr. Richard Hoekstra (eligible for re-election)
- Mr. Willard De Waard

Group II

- Mr. Joe Stevens
- Mr. Clare Flietstra

Group III

- Rev. G. Postma
- Rev. Vernon Geurkink

Respectfully Submitted,
 Back to God Tract committee
 Earl Schipper, secretary

February 14, 1968

To the Back To God Tract Committee,
 Grand Rapids, Michigan

We have examined the statement of cash receipts and disbursements of the Back To God Tract Committee for the year ended December 31, 1967. Our examination was made in accordance with generally accepted auditing standards, and

accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances, except that it was not feasible to make an independent verification of contribution and gift receipts.

In our opinion, the accompanying statement of cash receipts and disbursements presents fairly the recorded cash transactions of the Back To God Tract Committee for the year ended December 31, 1967, on a basis consistent with that of the preceding year.

Den Braber, Helmholtz and Lyzenga
Certified Public Accountants

BACK TO GOD TRACT COMMITTEE
Statement of Cash Receipts and Disbursements
Year ended December 31, 1967

BALANCE—January 1, 1967		\$13,813.84
RECEIPTS		
Contributions—churches	\$15,737.49	
Contributions—others	435.40	
Sales—tracts	7,364.87	
Sales—other	38.25	
Interest	424.51	
Miscellaneous	70.00	24,070.52
		\$37,884.36
DISBURSEMENTS		
Printing and engraving	\$13,552.54	
Clerical and distribution	6,250.66	
Postage	1,742.50	
Tract racks and arches.....	781.55	
Meals and mileage	562.93	
Art work	560.00	
Honoraria	300.00	
Advertising	272.00	
Writing	217.00	
Accounting	200.00	
Bank charges	87.42	
Insurance bond	25.00	
Supplies	24.64	24,576.24
		\$13,308.12
BALANCE—December 31, 1967.....		\$13,308.12
Balance at December 31, 1967 consisted of:		
Michigan National Bank—Demand deposit.....	\$ 2,557.83	
Old Kent Bank and Trust Co.:		
Demand deposit	1,277.52	
Savings account	4,472.77	
Time certificate	5,000.00	
		\$13,308.12

REPORT 40

RECENT TRANSLATIONS OF THE HEIDELBERG CATECHISM

This committee was appointed by the synod of 1967 upon the recommendation of the Committee on Education. A brief review of considerations which led to the appointment of the present committee may help place our mandate and our recommendations in proper perspective.

History

In 1965 Classis Hamilton presented an overture to synod requesting that the Committee on Education be charged with considering various matters relating to the Heidelberg Catechism. The synod of 1965 adopted the Hamilton overture and referred it to the Committee on Education. The full overture thus became synod's mandate to the Committee on Education:

Classis Hamilton overtures synod to request the Committee on Education to consider:

1. To re-introduce the Heidelberg Catechism in full in the curriculum of our Catechetical instruction.
2. To study the feasibility of adopting a new translation of the Heidelberg Catechism for educational purposes, such as is published by the North American Area of the World Alliance of Reformed and Presbyterian Churches as the 400th Anniversary [edition] of the Heidelberg Catechism.

Grounds:

- a) The Catechism is the Confession of the Church to the Church.
- b) The study of the Heidelberg Catechism itself in our Catechism classes would be a great help to keep this Confession alive in the hearts and minds of our people.
- c) A new translation of the Heidelberg Catechism in the language of today would facilitate its understanding.
- d) The uniform practice of Catechism preaching in our Churches will benefit greatly from the introduction of the teaching of the Catechism itself in all our Churches. (*Acts* 1965, p. 52).

The Committee on Education reported to the synod of 1967. In an attempt to fulfill its mandate, this committee prepared and distributed a questionnaire to ministers presently active in catechism teaching. A 58.4% return was received for a total of 359 replies to the questionnaire. Two of the questions in that survey are directly related to the present committee's mandate. We quote the Committee on Education's own summary:

The first question asked in the questionnaire was: "Do you favor the use of the Heidelberg Catechism in full in the catechism curriculum?" To this question 168 responded affirmatively, 181 gave a negative response. Since the answers were close to being equally divided, your committee has taken this into consideration in planning the curriculum for grades 9 through 12

The second question asked: "Do you consider a new translation of the Heidelberg Catechism to be necessary?" This question received 201 affirmative answers and 134 negative answers. This indicates to your committee that there is a widespread desire for a new translation. We recommend to Synod that a committee be mandated to study existing recent translations and if they cannot be recom-

mended for adoption that a new translation be produced. (Agenda 1967, p. 36; *Acts* 1967, p. 156).

The reference above to planning the curriculum for grades 9 through 12 is expanded in an earlier part of the report of the Committee on Education. There the committee reports:

Work is presently beginning on the course material for grades nine and ten. Considerable time has been spent in planning this course. Both courses will be built upon a basic reading textbook explaining the content of the Heidelberg Catechism and the Compendium. This book will contain numbered sections and a thorough index. The student will be guided in his study by means of study manuals. These study guides will contain the text of both Compendium and Catechism together with study assignments, thought and discussion questions, and so forth. The committee plans to produce several types of study guides from which selections may be made by the individual teacher. (Agenda 1967, p. 34; *Acts* 1967, p. 154).

Thus, in response to the overture from Classis Hamilton in 1965 which became its mandate, and as a result of its questionnaire, the Committee on Education recommended to the synod of 1967 that a committee be appointed to study existing translations of the Heidelberg Catechism for possible adoption by our church. The committee now reporting has been guided in understanding its mandate and in coming to its recommendations by the above considerations.

Mandate

The mandate given to the present committee was suggested by the Committee on Education and adopted by the synod of 1967:

That a new translation of the Heidelberg Catechism be considered as follows:

a. That Synod appoint a committee to study recent translations of the Heidelberg Catechism, particularly the edition of the North American Area of the World Alliance of Reformed and Presbyterian Churches for the 400th Anniversary of the Heidelberg Catechism and to advise Synod concerning possible adoption of a new translation.

b. That Synod instruct the appointed study committee to forward two copies of the 400th anniversary translation of the Heidelberg Catechism to each consistory for comparative study and reaction. (*Acts*, p. 49)

In fulfillment of this mandate (section b), the committee has sent two copies of the 400th anniversary translation to all the consistories of organized churches. An explanatory letter accompanied this mailing, and a notice was printed in *The Banner* calling the attention of all ministers and consistories to this mailing.

The rest of this report is devoted to the major part of our mandate (section a). Although synod designated this committee as a "study committee", and a study committee is normally permitted two years for its study, the committee is reporting after just one year. Since the committee came to the conclusion that it could not recommend adoption of the 400th anniversary translation, it was felt that this conclusion should be presented to synod as soon as possible. If a new translation of the Heidelberg Catechism is to be undertaken, the sooner this is commissioned the better it will be for the church.

Evaluation of 400th Anniversary Translation

This new translation of the Heidelberg Catechism was authorized by the North American Area Council of the World Alliance of Re-

formed and Presbyterian Churches. The translation was made from original German and Latin texts by Allen O. Miller and M. Eugene Osterhaven. This new translation is readily available as a separate booklet of 127 pages and appears in an attractive format.

Your committee has sought to evaluate this new translation in terms of the ideals expressed in the overture of Classis Hamilton and in the report of the Committee on Education. In the light of these considerations as guidelines, your committee has come to the conclusion that it can not recommend the adoption of the 400th anniversary translation. Additional reasons for this conclusion appear in what follows.

1. *The nature of the new translation.*

Although we welcome the appearance of this new translation of the Heidelberg Catechism and recognize many improvements in the translation, we have also discovered various disappointing translations. It would be tedious to survey all the items of translation that the committee considered. While many points of translation are distinct improvements, we can not render this judgment concerning the translation as a whole. For example, throughout the new translation terms dealing with Christ's sacrificial death are rendered predominantly in terms of an economic and commercial nature. Furthermore, specific key terms such as *Elend* (misery) are rendered in less satisfactory ways such as "sin and guilt," "sin and its wretched consequences." Such instances lead us to be disappointed by the new translation as often as we are gratified by it.

2. *The language or style of the new translation*

The overture of Classis Hamilton expressed as one of its grounds the desire that a new translation should be in the language of today so as to facilitate understanding. The new translation (400th anniversary edition) is not rendered in an idiom and language which is strikingly different from the official translation presently in use in the Christian Reformed Church. The committee recognizes that this goal presents many difficult problems for the translator. Success on this score, while remaining faithful to the original, is a very difficult task. For example, can such classic, key terms as "comfort" (*Trost*) and "misery" (*Elend*) be rendered in a more modern form and still satisfy all users of the Catechism? Or do the ideals set forth in Synodical materials suggest that two new translations are needed—one for pulpit use and one for catechetical use? Without attempting to resolve that question, the committee is nevertheless of the opinion that the 400th anniversary edition does not meet the standards of a translation "in the language of today." At least it is not sufficiently different from our present official translation to justify its adoption, even if no other considerations were relevant.

3. *The lay-out of the new translation.*

The desire of many to use the Heidelberg Catechism in its entirety in catechetical instruction requires a format that will facilitate understanding and memorization. We have in mind something like the *Jubilaumsausgabe* (1563-1963) of the Lippischen Landeskirche and the Evangelisch-reformierten Kirche in Nordwestdeutschland. In this edition

the clauses and phrases of the Catechism are set up in such a way that the student is better able to understand and remember the often long and complex answers of the Catechism. The new translation makes no contribution on this score. If this were the only drawback noted, it might be possible to arrange for an edition which would be set up in such a way that understanding and memorization is facilitated. However, the other considerations which lead us not to recommend the adoption of the 400th anniversary edition do not lead us to suggest this approach.

4. *The headings in the new translation*

The new translation has very freely rendered the three main divisions of the Heidelberg Catechism. But in addition there are thirteen (13) new subdivision headings introduced while the original has only six (6) such subdivisions. While some of these new divisions may be helpful, the translation of a classic, historical creed or catechism should be as faithful to the original as possible. Where additions are introduced, these should be clearly indicated. The new translation has taken undue liberty in this respect. The following summary of headings in the new translation indicates the freedom employed in the additions as well as the freedom exercised in the translation of the three main divisions.

Division Headings in the 400th Aniv. Trs.	The German of the Original Head
1. Our Only Comfort (before Q. 1)	not in original
PART I. Man's Sin and Guilt—	
The Law of God	<i>Von des Menschen Elend</i>
2. Our Human Guilt (before Q. 3)	not in original
3. The Judgment and the Grace of God (before Q. 10)	not in original
PART II. Man's Redemption and Freedom—The Grace of God in Jesus Christ	<i>Von des Menschen Erlösung</i>
4. Justification by Grace (before Q.12)	not in original
5. The Holy Trinity (before Q. 19)	not in original
6. God the Father (before Q. 26)	<i>Von Gott den Vater</i>
7. God the Son (before Q. 29)	<i>Von Gott den Sohn</i>
8. God the Holy Spirit (before Q. 53)	<i>Van Gott dem heiligen Geist</i>
9. True Faith (before Q. 59)	not in original
10. The Holy Sacraments (before Q. 65)	<i>Von den heiligen Sacramenten</i>
11. Holy Baptism (before Q. 69)	<i>Von der heiligen Taufe</i>
12. The Lord's Supper—Holy Communion (before Q. 75)	<i>Von dem heiligen Abendmahl Jesu Christi</i>
13. Church Discipline (before Q. 81)	not in original
PART III. Man's Gratitude and Obedience—New Life Through the Holy Spirit	<i>Von der Dankbarkeit</i>
14. Discipleship and Good Works (before Q. 86)	not in original

- | | |
|---|-----------------|
| 15. Love and Honor to God—The
First Table of the Law
(before Q. 94) | not in original |
| 16. Love and Service of the Neighbor—
The Second Table of the Law
(before Q. 104) | not in original |
| 17. The Joy of the Righteous Man
(before Q. 113) | not in original |
| 18. Prayer (before Q. 116) | not in original |
| 19. Our Lord's Prayer (before Q. 120) | not in original |

5. *The proof-texts in the new translation.*

Another difficulty with possible adoption of the 400th anniversary translation of the Heidelberg Catechism arises from the variation in the proof texts which are used. Here we find considerable difference between the proof texts used in the new translation of the Heidelberg Catechism and those employed in the official translation now in use in the Christian Reformed Church. Of course, the latter varies from the original on this score.

6. *The Bible versions in the new translation.*

Furthermore, the 400th anniversary edition of the Catechism makes use of biblical quotations from the *Revised Standard Version of the Bible* in most instances and from *The New English Bible, The New Testament* in a few instances. Since neither of these versions has been approved or recommended by synod, while the *American Standard Version* has been recommended for use, this consideration also constitutes an obstacle to the adoption of the new translation by the Christian Reformed Church.

Evaluation of the Torrance Translation of the Heidelberg Catechism

Synod's mandate to this committee required that particular attention be devoted to the 400th anniversary edition of the Catechism. However, the mandate was broader: the committee received the charge "to study recent translations of the Heidelberg Catechism." Only one other such translation has come to our attention. It appeared in *The School of Faith: The Catechism of the Reformed Church*, translated and edited by Thomas F. Torrance (London: James Clarke & Co., 1959).

In his brief preface Professor Torrance of Edinburgh simply states that "it is a revised translation of the original German text that is offered here" (p. 68). The Catechism, presented without any Scriptural references, covers 27 pages (pp. 69-96).

Since this translation is published in a 298-page book containing a number of other Reformed catechisms as well, it is not readily and inexpensively available at present. If there were a desire to adopt this translation, arrangements would have to be made to provide for its publication in an inexpensive booklet form.

As was noted above, the Torrance translation is presented without any accompanying Scripture references. If it were to be adopted, arrange-

ments would have to be made to include the Scripture references now found in our official edition of the Heidelberg Catechism, or, if synod so desires, a revised list of Scripture references.

The Torrance translation introduces only one heading not found in the original German. Before question 116 the heading "Prayer" is introduced. The other headings follow the original and are faithfully translated. What was said of the 400th anniversary edition with respect to the lay-out of the translation, also is applicable here.

However, this Torrance translation is appealing in many ways. Although it does not differ radically from the translation now used in the Christian Reformed Church, it is an improvement in many ways. The Torrance translation is generally faithful to the German text. The style is also fresh and modern even though there are still some instances of antiquated words or phrases. At times a trace of British idiom is evident. Some long sentences are broken down into shorter units without disturbing the thought sequence, and this too is commendable.

Your committee much prefers this Torrance translation to that of the 400th anniversary edition. Serious consideration was given to recommending the adoption of this translation with some changes or revisions. However, there were numerous instances in which the committee would like to see improvements in translation, style, or wording. When a tally was made of the changes that the committee would like to see incorporated into the Torrance translation, it appeared that approximately half of the questions would be involved. In some instances this would involve only a single word, in others a phrase or clause, while in a few instances almost the entire question or answer would require revision. Thus it appeared that one could hardly adopt such a translation and yet expect to make that number of changes. It would in effect become a new or at least a greatly revised translation.

Hence the committee has come to the conclusion that it can not recommend the adoption of the Torrance translation. However, the merits of this translation are considerable, and if synod creates a committee to prepare a new translation, that committee would be well advised to give special attention to the Torrance translation.

Recommendations:

A. The committee recommends that the secretary of this committee be given the privilege of the floor when matters respecting this report are discussed by synod.

B. In the light of the above evaluations and observations, the committee recommends:

1. That the 400th anniversary edition of the Heidelberg Catechism not be adopted as the official translation of the Christian Reformed Church.

Grounds:

a. The nature of the new translation. — Although there are some improvements in the new translation over against the present official translation of the Christian Reformed Church, there are also some renderings which are inferior to our present translation.

b. The language or style of the new translation. — The idiom employed in the new translation is not a significant advance over our present translation.

c. The lay-out of the new translation. — The lay-out of the text of the new translation is no improvement over our present form and therefore does not meet the ideal of facilitating understanding and memorization.

d. The headings of the new translation. — The 400th anniversary edition has too freely translated the headings of the three main divisions of the Catechism and it has also added thirteen new headings not in the original.

e. The proof-texts in the new translation. — The proof-texts used in the new translation do not conform to those used in our present official edition of the Heidelberg Catechism.

f. The Bible versions in the new translation. — The Bible quotations in the new translation come from versions not presently approved by synod.

2. That a new committee be appointed to prepare a draft of a new translation of the Heidelberg Catechism for submission to synod.

Grounds:

a. Synod has recognized the desirability of a new translation.

b. Existing recent translations do not adequately meet the expressed ideals for such a new translation.

3. That synod present a clear mandate to this translation committee as to the specific type(s) of translation desired.

Grounds:

a. The overture of classis Hamilton (1965) refers to both catechetical instruction and catechism preaching.

b. The desired use of a new translation will to a certain extent determine the type of translation rendered:

1) An official translation in which accuracy in rendering the original German is the ideal may at times have to ignore pedagogical considerations.

2) A translation in which communication with the teen-age catechumen is the ideal might require considerable paraphrase which might undermine the validity of such a version as an official translation of the Catechism.

3) A translation that aims to achieve as best it can the goals of both 1) and 2) will have to compromise the ideal in certain instances.

c. Synod's directive in this matter will be indispensable to the translation committee.

4. That, if synod wishes a review and possible revision of the proof-texts cited in the Catechism, a separate committee of exegetical and theological experts be appointed to pursue this task.

Grounds:

a. The time at which a new translation is undertaken would be a good time to review this matter as well.

b. Since this is not a matter that concerns translation of the original text of the Catechism, it should be entrusted to people with special competence for this work.

Respectfully submitted,

Clarence Boersma

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OVERTURES

Overture 1 — Church Order and Lord's Supper Administration

Classis Hudson overtures the Synod of 1968 to study the following report regarding administration of the Lord's Supper and to adopt the recommendations which it presents.

I. INTRODUCTION

A. *History of this Study*

During the past two years Classis Hudson has been engaged in an intensive study of the Biblical data relating to the administration of the Lord's Supper. The need for such a study arose in 1965 when Classis Hudson was asked to make a judgment on the propriety of a special communion service which was held in our area. Our attempt to come to decision on this matter revealed some significant areas of difference among us, differences in the interpretation of both the Scriptural data and the provisions of the Church Order.

In the interest of obtaining more light on the issues, Classis Hudson appointed in September of 1965 a study committee with the following mandate:

“to study the Biblical data relating to the Lord's Supper, in order to determine the essentials and non-essentials of circumstances and procedures which should be followed in celebrating of the Lord's Supper, and should such seem wise, recommend changes in the present rules pertaining to this sacrament.”
(Cf. Minutes of Classis Hudson, Sept. 28, 1965, Art. 10, B, 1)

Over a period of two years various reports were submitted to Classis Hudson and reactions of the classis and consistories was sought and obtained. On some issues majority and minority views developed within the committee and classis was presented with alternative positions in these areas. At the conclusion of the two-year period Classis Hudson has approved by a substantial majority a segment of the latest report. This section of the report, including recommendations for the revision of two articles of the Church Order, is here presented to Synod.

B. *Approach to the Mandate*

In an earlier report to Classis Hudson this committee began with an exegetical study of all the Biblical data bearing on the Lord's Supper and its administration. That approach was helpful in sharpening matters of Biblical interpretation. However, in the present report the materials of exegetical study are drawn into an evaluation of our existing rules. The procedure of this study will be to focus attention on an existing church order provision and then test that provision in the light of the Biblical materials.

II. THE RELATION OF THE SCRIPTURES TO OUR RULES

A. *A Basic Issue*

Before we undertake an address to existing rules, it is necessary to comment on a basic issue to which committee discussions have returned again and again. This is the question of whether the church, in the ordering of her life, is bound by the Scriptures, or whether ecclesiastical assemblies may by majority vote simply make whatever rules seem wise to them.

It is possible to argue that God has placed certain authorities in the church and empowered them to make whatever rules they may judge to be beneficial, whether such rules have Biblical foundation or not. On this basis, the only real questions are whether authorities have been properly chosen and whether they have acted “wisely” in making a certain rule. In other words, on this basis, a

study of Biblical data is of no great importance because it is finally not authoritative anyway.

This report rejects the above-stated position as being contrary to the Scriptures and our Reformed creeds. This report affirms the authority of the Scripture for our *practice* as well as our *doctrine*, and as will be seen below, declares this to be the teaching of the Scriptures themselves and our creeds.

B. *The Authority of the Scriptures*

The Bible itself stresses the need for respecting the sole authority of God and His Word over the life of the believer. Jesus himself rebuked the Pharisees for judging the religious practices of His disciples by man-made rules instead of the commandments of God. In Matthew 15:1-9, the Pharisees attack the disciples for not conforming to the traditional rules of the elders. Jesus does not deny that they have violated the rules of the elders but He justifies the disciples in this by saying that these rules themselves are not binding because they are not God's commandments. Quoting Isaiah, He says: "In vain they do worship me, teaching for doctrines the commandments of men."

In the days of the Reformation, when the Roman Catholic church had fallen back into this error of the Pharisees, the Reformers rose to assert the sufficiency of the Scriptures and to insist that the Bible is our only rule for faith and practice.

Drawing on this Reformation theme, our Belgic Confession, in Art. 32, pointedly asserts the authority of the Scriptures over our rules. It declares that, while certain church ordinances are "useful and beneficial" these ordinances "ought studiously to take care that they do not depart from those things which Christ, our only master, has instituted. And, therefore, we reject all human inventions, and all laws which man would introduce into the worship of God, thereby to bind and compel the conscience in any manner whatever."

Speaking specifically of the sacrament of the Lord's Supper, the same Belgic Confession, in Art. 35 says:

"... we reject all mixtures and damnable inventions which men have added unto and blended with the sacraments, as profanations of them, and affirm that we ought to rest satisfied with the ordinance which Christ and His apostles have taught us, and that we must speak of them in the same manner as they have spoken."

This same thrust is further reinforced in Art. 29 where the confession lists as one of the marks of the false church the unwillingness to simply abide by the yoke of Christ and the adding to and taking from the administration of the sacrament by the church according to its own judgment.

It should be noted that the Belgic Confession does not mean to say that church assemblies can formulate no rules at all. The confession itself affirms the authority of elders in Articles 30 and 31, and in Art. 32 acknowledges the need for establishing "certain ordinances . . . for maintaining the church." It simply insists that the church must be limited by "those things that Christ has instituted." Church ordinances must, in other words, be a valid application of the Scriptures.

It is helpful to distinguish this position of the Belgic Confession from both Roman Catholicism and from a narrow Biblicism. Roman Catholicism maintains the authority of the church to legislate new requirements, irrespective of whether they are Biblical requirements. In answer to this, the Belgic Confession denies the authority to go beyond the requirements of the Scriptures. But, on the other hand, the Belgic Confession's position is also not that of a narrow Biblicism which would limit the church to merely quoting Scripture. The Belgic Confession maintains the need for "ordinances" which apply the Scriptures. In effect, it maintains the need for some kind of church order to apply the principles of the Scripture to the practical needs of maintaining the body of Christ.

The Belgic Confession does call us back to a constant reexamining of our

ordinances to see whether they are and continue to be valid applications of Biblical principle. Since the church has no authority to legislate new commandments, the responsibility must rest with the church to show that its rules have Biblical warrant behind them and that they are indeed not merely "human inventions."

C. *The Problem of Applying the Scriptures*

But what is a valid application of the Biblical guidelines? It is one thing to recognize the Scriptures as the guide for our practice. Knowing what that means for our particular day is quite another thing. Two who agree entirely on the authority of the Scripture for our practice may disagree on how the Biblical guidelines apply to our circumstances today.

Two factors deeply complicate the task of applying the Scriptures. One is progressive revelation. In the Reformed view we see in the Scriptures a progressive unfolding by which one revelation builds upon another. This means that one misuses the Scriptures if he lifts out a proof-text and ignores either the immediate context or the larger revelational process of which it is a part. This means, for example, that if we would understand the Lord's Supper, we cannot stop with the institution of the sacrament but must follow it to its most mature development in the Scriptures, and evaluate the requirements of the sacrament in the light of the whole revelational picture.

The other complicating factor is that Biblical requirements and practices must be interpreted historically and applied historically. The history of the church is a moving stream of changing circumstances, both within the Biblical period and since that time. The result is that an application of principle which is valid in one age or one set of circumstances may not always be applied the same way in another. For example, the apostles in Acts 15:29 required of the church "that ye abstain from meat offered to idols, and from blood, and from things strangled." In their day and their circumstances that was a valid application of a divine requirement, but circumstances have changed and no one urges that rule upon the church today.

On the other hand, changing times bring new situations to which God's requirements must be applied. As later observed in this report, when the circumstances of the Old Testament people of Israel changed, their manner of observing the Passover was adapted to those circumstances. Similar adjustments took place in the New Testament period between the institution of the Lord's Supper and the end of the Biblical revelation. For example, a daily observance of the sacrament of early Acts appears to have become a weekly celebration later. The Bible seems to accept both of these differing expressions as appropriate to their time and circumstance.

Differing circumstances right in the same historical period may also require different applications of the same principle. In New Testament times we find that a matter which could have one application in a group of people who were formerly Jews could have a quite different application in a group who were Gentiles. (Compare Acts 16:3 with Ga. 2:3 and Acts 15:1-11)

When one takes all of the above seriously, it becomes plain that applying the Scriptures to our rules is not a simple matter. It requires a careful knowledge not only of the textual materials but a grasp of both the historical setting in which the text was given and the historical setting in which we live. Only then can we accurately translate Biblical principles into their meaning for today.

Trying to keep these requirements in mind, we now turn our attention to four articles of the Revised Church Order and the Biblical data bearing upon them.

III. EVALUATION OF RULES ON THE LORD'S SUPPER IN THE REVISED CHURCH ORDER

The rules which will receive attention in this report are those found in two articles of the Revised Church Order, namely Articles 55 and 60. The reader

may note that the report does not deal in comprehensive fashion with all the issues that are at stake in all the rules on the Lord's Supper. This report attempts, instead, to deal with what we believe are key issues.

A. *Article 55* (Revised Church Order)

This article at present reads as follows:

"The sacrament shall be administered upon the authority of the Consistory, in the public worship service, by the minister of the Word, with the use of the prescribed forms."

This article actually contains four separate or distinguishable requirements:

1. "upon the authority of the Consistory"
2. "in the public worship service"
3. "by the minister of the Word"
4. "with the use of the prescribed forms."

These four requirements will be dealt with here in the order in which they appear.

1. *The First requirement of Article 55* is that the Lord's Supper be administered "upon the authority of the Consistory."

a. *New Testament material on the task of the elders*

The committee has made what it feels to be a thorough study of all the New Testament passages which mention the work of the elders. Those defining the task of the elders rather directly include: Acts 20:28-31, and I Peter 5:1-4. Other passages reflect on the task more indirectly by outlining the qualifications of elders. These passages are I Tim. 3:2-7 and Titus 1:5-14. Still another group of passages which show the authority and discipline of the church shed further light. Among these we find Matt. 16:19 and 18:18, John 20:23, Acts 16:4, I Cor. 5:1-13 and Titus 3:10. Others that do not quite fit any of these groupings are James 5:14 where we read of how the sick should call the elders, and Acts 15 where we read of how the "apostles and elders" dealt with the problems of the Judaizers.

b. *A general responsibility for the sacrament*

There is no specific mention of the sacrament in any of the references above. Not only is there no precisely framed definition of the elders' task in relation to the sacrament, but there are not even any Biblical examples showing the elders in action in relation to the sacrament. Consequently, we are in the difficult area of making inferences and trying to see that they are valid inferences.

We believe that a general responsibility for the administration of the sacrament can be properly inferred from the exhortations to "take heed . . . to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God . . ." (Acts 20:28) and "Feed the flock of God which is among you, taking the oversight thereof". (I Pet. 5:2)

The concept "feeding the flock" is a metaphor drawing on the relationship between a flock of sheep and their shepherds. The shepherd looks after the sheep, seeing to it that they are provided with pasture and defending them against that which is hostile to their welfare. Like any analogy, this has limits when applied to the elder-to-congregation relationship, but it would appear that we are justified in saying that the elders are to look after the spiritual nourishment of the congregation. This would seem to include seeing to it that the spiritual nourishment of the Word and Sacraments are properly provided.

We believe that from the above, one can draw the valid inference that it is a responsibility of the elders to see to it that the sacrament is administered according to God's Word.

c. *The presence of the elder at the sacrament*

From this general responsibility of elders, it might be reasoned that elders must always be present if the administration of the sacrament is to be valid. However, there may be circumstances when this responsibility could be delegated

without any trace of unfaithfulness on their part. It should be noted that the Church Order Article 55 does not insist upon the presence of elders at the sacrament (leaving room for delegation of responsibility to chaplains, missionaries, or pastors) but it does assert the authority of the Consistory, and thus, holds them responsible.

Conclusion: We conclude that the first requirement of Article 55 has Biblical warrant and ought to be maintained as it is.

2. *The second requirement of Article 55* is that the Lord's Supper be administered "in the public worship service."

a. *New Testament material on the kind of assembly in which the sacrament is received.*

The committee has made a thorough study of all the Scripture passages having reference to the institution of the Lord's Supper (cf. Matt. 26:26-29; Mk. 14:22-24; Luke 22:19-20; I Cor. 11:23-34), also a study of the passages referring to the practice of the early church in their use of the Lord's Supper (cf. Acts 2:42-46; Acts 20:7, 11; I Cor. 11:20 ff.), and also a study of passages giving a theological interpretation of the Lord's Supper (cf. I Cor. 10; I Cor. 11:20 ff.; and I Cor. 5).

In none of these materials do we find a concise definition of the kind of assembly in which the sacrament should be received. Here, as in so many other cases, we must obtain the light of the Scriptures by asking what happened there. We must ask: In what kind of assembly do we find the sacrament instituted, and what light does this shed on the problem? We must also ask: In what kind of assembly do we find the New Testament church celebrating the sacrament after its institution, and what light does this shed on the problem?

b. *The setting of the Institution of the Sacrament*

The setting of the institution of the sacrament was a gathering of Jesus and the twelve disciples in the upper room on the night in which He was betrayed. They gathered for a supper, but it was no ordinary evening meal. The time of the Passover was at hand and most New Testament scholars who have written on the subject agree that the Last Supper was the Passover meal. (Some who pit the gospel accounts against each other use John 13:1 as a basis for denying that this was the Passover meal, but the evidence in Matt. 26:19, Mark 14:16, and Luke 22:11, 15 is pretty overwhelming). Most responsible scholars not only affirm that this was the Passover meal but that the Eucharistic sayings of Jesus actually draw upon the very structure of the Jewish Passover meal, so that when Jesus instituted the sacrament, He was actually presenting Himself as the true Passover Lamb. (Cf. I Cor. 5:9).

But if one concludes, as we do, that this *was* the Passover meal, then it becomes necessary to ask what kind of assembly the Passover required. If the Lord's Supper was instituted in a setting governed by the Passover, and indeed was built upon it, then the setting of the Passover continues to shed light on the setting of the Lord's Supper.

We then need to ask: What kind of assembly was required by the Passover meal? Was it essentially a public gathering? Was it a religious service which might be called "public" in the sense that a large religious fellowship assembled and ate the Passover meal at one sitting, or was it more in the nature of a smaller cell group?

The original celebration of the Passover was held, of course, in Egypt. There it had a *family* setting. The Passover meal was eaten at a family gathering over which the head of the household presided.

In the years that followed, the circumstances of the people of Israel changed and some modification was introduced into the Passover celebration. Edersheim (in *THE TEMPLE, ITS MINISTRY AND SERVICE*) outlines some of the changes that occurred.

Originally, the lamb was slain by everyone in his own house, the gathering was necessarily a family group (with the possible grouping of small families together), and no one was to leave the house until morning. Later, the Passover was slain only in the temple at Jerusalem, a somewhat larger "company" could eat the Passover together, and the restriction of remaining in the house until daybreak was dropped.

At the time of Jesus, modification had reached the point where each Passover lamb was to serve a "company" of people which was to consist of not less than ten nor more than twenty persons, not necessarily relatives. A "company" that gathered for the Passover was united by no formal organization. In addition to the spiritual purpose which they shared, they were united only by the informal ties of family and friendship. One of the "company" would (as representative of the group) present the lamb at the temple, where it was slain, after which portions of it were returned for the Passover meal.

Thus, the gathering in the Upper Room on the night in which Jesus was betrayed was a "company" composed of Jesus and his twelve disciples, gathering in the kind of group which the Passover required. Two things about this gathering should be observed: 1) It was not essentially a *public* gathering. For the institution of the sacrament, Jesus could very well have called a "public worship service" in the sense in which we speak of it today (He had more followers than just the twelve) but He did not. He chose the private setting of the Old Passover, and there built the New Passover squarely upon the foundation of the old. 2) It was not an "organized congregation" in anything like the sense in which we speak of that today.

What light does the foregoing shed on the kind of assembly in which the sacrament should be received? Only that if the "public worship service" is a Biblical requirement for a valid administration of the Lord's Supper, the evidence for this must be found elsewhere than in the institution of the sacrament.

Before we move on to examine the practice of the early church, it may be well to point out that if there has been a change between the Old Testament setting of the Passover and the New Testament setting of the Lord's Supper, so that a clearly "public" setting is required in the New Testament, some clear evidence of this change should be forthcoming. We commonly reason from the circumcision of children in the Old Testament to the baptism of children in the New Testament, maintaining that there is a link between the Old Testament and New Testament sacraments. We commonly maintain that those who would reject the inclusion of children should find clear Biblical evidence for the *exclusion* of children in the New Testament. The same type of argument is clearly applicable here. Those who argue that the private setting of the Passover has been replaced with a mandatory "public" setting in the New Testament should produce some clear evidence that the non-public Old Testament setting of the Passover (in the midst of which the Lord's Supper was instituted) has been authoritatively set aside in the New Testament.

c. *The Practice of the Early Church*

We now move on to the practice of the early church, and once again ask what can be learned about the kind of assembly in which the Lord's Supper was received.

In Acts 2:42, we read of how the believers "continued steadfastly in the apostle's doctrine and fellowship, and in *breaking of bread* and in prayers." In vs. 46, we read "and they, continuing daily with one accord in the temple, and *breaking bread* from house to house, did eat their meat with gladness and singleness of heart." In Acts 20:7,11, in the context of the story of the Apostle Paul and Eutychus, we read of how the disciples "came together to *break bread*."

What does this concept "breaking of bread" mean? I Cor. 10:16 sheds some light on the meaning. There we read "the bread which we break, is it not the

communion of the body of Christ?" The concept of "the breaking of bread" is here tied directly to the sacrament. We have found that solid studies of the sacrament are in agreement that the concept "breaking of bread" has reference to the Lord's Supper.

However, the term "Lord's Supper" as it appears in popular usage is something of a misnomer. In popular usage it simply means the sacrament. But as the article on the Lord's Supper in the International Standard Bible Encyclopedia points out, in the New Testament "the Lord's Supper" means not merely the sacrament but an entire supper which the believers shared, an "agape" meal during which the elements of the sacrament were received. (Cf. I Cor. 11:20). Thus, "the breaking of bread" and "the Lord's Supper" are synonymous in the New Testament, but both terms refer to an entire meal of which the sacrament is a part.

Recognizing that "breaking of bread" refers to a meal that included the sacrament, we are now prepared to take a closer look at the kind of assembly that was gathering in Acts 2:42 and 46. Acts 2:46 particularly shows something of the nature of these assemblies when it says: "And they, continuing daily with one accord in the temple, and *breaking bread from house to house*, did eat their meat with gladness and singleness of heart." Here we find believers who do worship in the public setting of the temple, but who nevertheless go from house to house (in a comparatively private setting) for the agape meal which included the sacrament.

Once again, we find a receiving of the sacrament that is not in a "public worship service" context. We find the sacrament not as part of a public "temple" gathering (which did have its place in their lives) but "house to house" at the meal table in private homes.

Once again, it is necessary to conclude that if a non-public administration of the Lord's Supper is to be forbidden, we have not been able to find anything like a clear Biblical basis for forbidding it. As pointed out earlier, clear and authoritative proof for forbidding a non-public administration of the sacrament should be forthcoming if we are to forbid it. But our study of the New Testament data has not found that proof. To the contrary, the evidence seems to go the other way.

d. *Developments when Elders and Deacons were Appointed*

But what happened to the sacrament when the authority structure of the church developed and elders and deacons assumed their assigned roles? Did some drastic change take place in the nature of the church, a change which subsequently forbids any "non-public" administration of the sacrament?

In section V, A, 1, b of this report the authority of the elders over the administration of the sacrament is affirmed. As we see it, the authority first exercised by Christ Himself directly, and later by the Apostles, is simply transferred so that it is later exercised by the elders. Indeed, it is the same authority, now exercised by the elders in the name of Christ.

We find no Biblical evidence to support the view that the nature of the church or the nature of the sacrament underwent any basic change when the authority structure of the church matured. The rule that the administration of the sacrament must be in a *public* setting simply did not arise in Biblical times.

e. *The Origin of the "Public Worship Service" Requirement*

Our research indicates that the "public worship service" requirement did not develop until the time of the Reformation. Martin Luther denounced various corruptions which he found in the Roman mass, and one of these was the "private mass," which is still in use today in the Roman church.

However, it is important that we understand what Luther was criticizing and why. The "private mass" to which Luther objected was a mass said by a priest *all alone* before the altar. The "private mass" was said by the priest (supposedly)

for the benefit of someone who was dead. Luther rejected this use of the mass because underlying it was a view of the sacrament *as a sacrifice*. The priest offered the mass as a sacrifice (of Christ) in behalf of the dead person. Luther believed (as do we) that Christ's sacrifice on the cross was a finished work, a complete and unrepeatable sacrifice. He saw the sacrament not as a sacrifice but as a communion. And he recognized that the whole practice of the Roman "private mass" must be abolished if the sacrifice concept of the mass was rejected. If the sacrament is a communion, no priest can act for another (either living or dead). Each man must come for himself. (Luther wrote a treatise entitled: "On the Abolition of Private Masses")

John Calvin also writes on the subject and judges the Roman private mass "an impious abuse." Calvin stresses the importance of the assembly of God's people for the sacrament and challenges the claim that one man (a priest) can take the sacrament in the name of another. (Cf. Institutes, IV, XVIII, VIII)

It should be observed that the Reformers' rejection of the "private mass" is not because they judge the sacrament valid only in a "public" meeting. Their real objection was to the representative role which the priest claimed to fulfill, and to the nature of the sacrament as seen by the Roman church. Their real point is that the sacrament is a communion in which each believer must partake himself.

The Belgic Confession, historically close to the pulse of the Reformers themselves, declares that "we receive this holy sacrament in the assembly of the people of God" (Art. XXXV). This is precisely the Reformation point. The Belgic Confession makes no issue of the size or the organizational status of the group, or the public or private setting in which the people of God assemble. The important issue is that the sacrament is administered not in a ceremony in which a priest approaches an altar alone, but "in the assembly of the people of God."

However, by the time of the writing of the Church Order of Dordt, the term "public" has been set over against the "private" mass. The old Church Order Article 64 declares "the administration of the Lord's Supper shall take place only . . . in a public gathering of the congregation." Article 55 of the Revised Church Order simply rewrote this requirement to say "the sacraments shall be administered . . . in the public worship service . . ."

f. Evaluation of the "Public Worship Service" requirement

In the light of the Biblical materials and the Reformation background of this rule, it is our observation that the rule says too much. It goes beyond the Scriptures, forbidding what the Scriptures approve. It arose in reaction to an evil, but it overcompensated and threw out some of the silverware with the dishwater.

One of the results has been a great hesitation in our tradition to permit the Lord's Supper in any setting other than the full gathering of the organized congregation. The use of the sacrament at servicemen's retreats, missionary conferences, minister's retreats, old people's homes, and at gatherings of major assemblies, are either accepted with suspicious reluctance, or rejected altogether. Even providing the sacrament for the shutin has been a problem.

Van Dellen and Monsma (Church Order Commentary, 1941 edition, p. 268) tell us:

"The Synod of Middelburg, 1933 Art. 13, decided that it was undesirable to introduce communion for the sick in their homes. Our own churches, Synod 1914, Art. 19 deemed that the administration of the Lord's Supper to those who have not been able to come to church for years because of sickness, was permissible, provided that the congregation be represented."

From a legal point of view it is hard to find fault with the Synod of Middelburg. They read what the church order rule said and they followed it. The rules say "public" and they realized that if words mean anything, a sickroom service

is not "public". They decided that the meaning of the rule was plain and that it should be followed.

From a spiritual point of view what our own Synod did in 1914 was somewhat better. They sensed that there was something wrong with denying the sacrament to the invalid who needs God's grace as much as, or perhaps more than, those who are well. They didn't want to let a rule stand in the way of what was obviously right, impeding God's grace to those who need it. So they decided that "In the case of persons who are sick for years in succession and who desire to observe the Lord's Supper, it is permitted to administer it to them in their homes provided the congregation be represented." (Acts 1914, Art. 19 p. 17)

They hedged what they said with expressions such as "for years in succession" and "it is permitted", revealing considerable hesitation. It is far from a bold affirmation that the person who has once been welcomed into the privileges of full communion with the people of God should be provided with the sacrament on a regular basis even when he is a shutin. Nevertheless, from a spiritual point of view it was better than what the Synod of Middelburg said.

However, from a legal point of view, the above decision is a classic example of casuistry. Only a very nimble casuistry can call a service at the bedside of an invalid in the hospital or rest home "a public gathering of the congregation"!

What the Synod might better have done is reexamine and revise the rule so that it would accurately state the Biblical principle. Then there would be no need to circumvent it with casuistry. The Biblical and Reformation principle is simply that the sacrament should be administered *in an assembly of God's people gathered for worship*. We believe that the rule ought to say just that.

Conclusion: We conclude that the Synod should be asked to examine the Biblical foundation for the "public worship service" requirement for the Lord's Supper, and make such revision as is necessary. We trust that by this time the grounds for this are clear. We have found no Biblical foundation for the rule, and if there is no Biblical foundation, we ought not to maintain a rule that discourages providing the sacrament for the shutin and denies it to other gatherings where great blessings might rightly be experienced. Who are we to maintain rules that hold back the blessing of God, if we are not compelled by God's Word to maintain them?

3. *The third requirement of Article 55 is that the Lord's Supper be administered "by the minister of the Word."*

Once again, there is very little in the way of direct Biblical data, largely because the New Testament does not single out the office of the ministry of the Word very clearly. In the New Testament the tasks we assign to the minister of the Word are part of the broad responsibility of elders (cf. Acts 20:28, I Peter 5:2, Titus 1:9, I Tim. 5:17).

As a result, if one looks for direct Biblical justification for saying that an elder cannot administer the sacrament, one will not find it. However, there is some Biblical basis for distinguishing between those elders that simply rule and those who labor in the Word and in teaching (I Tim. 5:17). And there is also Biblical basis for affirming that the Word and the Sacraments are a unity that belong together.

The unity of Word and Sacrament will be further developed elsewhere in this report. At this point it may suffice to say that if the church distinguishes between the tasks of the two kinds of elders mentioned above, setting aside the special kind of elder whose specific task is the ministry of the Word, then the unity of Word and Sacrament demands that it be this kind of elder who administers the sacrament. In fact that unity urges that we consistently speak of *the ministry of the Word and Sacraments* as one task.

Conclusion: We conclude that the third requirement of Article 55 has Biblical warrant and should be retained as it is.

4. *The fourth and last requirement of Article 55* is that the sacrament be administered "with the use of the prescribed forms".

It would appear that the main purpose of this requirement is to assure that a sound Biblical grasp of the meaning of the sacrament accompanies its use. Another purpose is probably the desire to see uniformity within the denomination in the administration of the sacrament.

The first of the above-mentioned objectives certainly needs no defense. Here the only question is whether prescribed forms (or more particularly our prescribed forms) are the Biblical way to assure the desired result.

It may be noted that the Apostle Paul in dealing with the church at Corinth in its abuses of the Lord's Supper (I Cor. 11) is very much interested in their having a sound Biblical grasp of the meaning of the Supper. It is pretty apparent that their grasp left a lot to be desired. But it is worth observing that Paul's answer to this is not to provide them with a prescribed form, a prescribed form which can be put to obligatory use not only in Corinth, but in Philippi, Ephesus, Thessalonica, and Rome, as well. He does recall for them the institution of the Supper, and its meaning as Christ there declared it. There is, in other words, a deep concern for their grasp of the meaning of the Supper. But apparently it does not occur to Paul that he should try to solve the problem of their lack of grasp by requiring them and the rest of the churches to read some prescribed form.

To the best of our knowledge, there is no place in the New Testament where actual forms are prescribed. In the institution of the sacrament, Jesus Himself prescribed what they should *do* in remembrance of Him—but not the form in which it should be explained. In fact, as we examine the four versions of the institution of the Supper, we discover that there is considerable variation even in the formulation of the Eucharistic sayings of Jesus. It is apparent that in the New Testament there is considerable freedom regarding form.

In I Cor. 14, the Apostle Paul sheds some further light on the question of freedom and form. The worship of the church is to "build up the church" (I Cor. 14:12 and 26) and if that goal is respected, Paul can allow for even the speaking of tongues in the church. He can approve of the speaking of tongues and also himself repeat liturgical formulae, without permitting the first to give rise to more confusion, nor the second to more lifelessness. Paul makes it crystal clear that he means to leave a lot of freedom when he sums up his discourse on worship by saying merely: "Let all things be done decently and in order" (I Cor. 14:40). This passage is often quoted in justification for imposing uniformity on the church. But when taken in context, it is plain that Paul's meaning is just the opposite of uniformity. He means that a lot of freedom should be allowed—as long as decency and good order are respected.

Our point is not to reject the use of forms. They can be most useful helps, provided we are simply functional about their use. The question is whether it is Biblical to *prescribe* forms, the use of which is obligatory regardless of situation and circumstance.

The preface to the Book of Common Prayer (1790 edition) of the Protestant Episcopal Church (a denomination much more known for its use of form and ritual than our own) states in its preface:

"It is a most valuable part of that blessed 'liberty wherewith Christ hath made us free' that in his worship different forms and usages may without offense be allowed, provided the substance of the faith be kept entire; and that in every church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people 'according to the various exigency of times and occasions.'"

The Biblical materials dealt with above seem to say rather clearly that this preface to the Book of Common Prayer expresses a Biblical attitude toward the use of forms. They are not to be straight-jackets to be worn regardless of time or circumstance, but rather tools to be used with meaning and sensitivity.

The reader will note that this position on forms relates, in an important way, to our previous conclusion on the kind of gathering in which the Lord's Supper may be administered. If forms are going to be not only theologically sound but functionally appropriate to the situation, and if the Lord's Supper may legitimately be administered in a non-public setting, then one form for all occasions simply will not do.

A form that is appropriate to a Sunday morning gathering of the organized congregation is not equally appropriate in a sick room service or a servicemen's retreat. Even on Sunday morning the same form is not equally appropriate in the farmlands of Iowa, in the inner-city church in Harlem, and in a liturgically sensitive church in Grand Rapids.

It appears that what we really need is a collection of approved liturgical forms providing a broad range of liturgical resources applicable to all situations. Then the local consistory and minister must be entrusted to draw from these resources liturgical materials which will be appropriate to the service being conducted. It is not apparent why a minister who can be trusted to preach the word, and who is liturgically trained, cannot be entrusted with the choice of form material that is both theologically sound and liturgically appropriate.

Conclusion: We conclude that the Synod should be asked: (1) to evaluate the Biblical basis for prescribing obligatory forms, and (2) consider revising Article 55 of the Revised Church Order by substituting the word "approved" for the word "prescribed", (3) mandate its committee on liturgical revision to compose a collection of form resources on the Lord's Supper so as to provide more adequately for the sick room service, the servicemen's retreat, and other settings in which the Lord's Supper may legitimately be administered.

B. *Article 60* (Revised Church Order)

1. This article at present reads as follows:

a. The Lord's Supper shall be administered at least once every three months.
b. The Consistory shall provide for such administration as it shall judge most conducive to edification. However, the ceremonies as prescribed in God's Word shall not be changed.

c. The Lord's Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon.

2. *Evaluation of these requirements in the light of the Scriptures*

a. *The first requirement of Article 60* is "The Lord's Supper shall be administered at least once every three months."

1) *Biblical material on the frequency of celebration of the Lord's Supper*

At the institution of the sacrament, our Lord did not specify the frequency with which the sacrament should be observed. He simply said: "This do in remembrance of me" (Luke 22:19) or "as often as ye eat this bread, and drink this cup," (I Cor. 11:26).

When we turn to the book of Acts and the practice of the early church, it seems evident that the sacrament was celebrated *daily* by the church in Jerusalem. This is suggested not only by the comparison with daily attendance in the Temple (Acts 2:46), but also by the reference in Acts 6:1 to the daily distribution of charity to the widows from the church's tables. This daily celebration eventually gave way to a *weekly* observance of the sacrament, especially on the Lord's Day (Sunday). We do not have definitive information on the process of transition from one to the other, but it is certain that by the time of Paul, the normative time of gathering for the Christian congregation was "on the first day of the week" (cf. Acts 20:7 and I Cor. 16:2), and that it was customary to celebrate

the sacrament each time the congregation so gathered. The New Testament precedent, therefore, is that of *frequent* celebration. Because the risen and ascended Lord was the center of their lives, and because they found great joy in the "breaking of bread" in which they "recalled" his presence, they celebrated it frequently.

We are not prepared to say that a *weekly* celebration of the sacrament is a hard and fast requirement of the Scriptures. While this was the practice of the early church for a considerable period, we should not fail to observe that this practice was itself an adaptation of the earlier *daily* celebrations. The Scriptures lack a clear definition of just how often the sacrament is to be celebrated. It seems fair to say that in the early church the agape meal (at which the Word and the Sacrament were unitedly shared) was not a response to a legal requirement so much as a free and spontaneous use of the means thru which they found their life renewed and strengthened. It seems fair to say that they saw the celebration as a source of joy and edification to the church, and freely and frequently appropriated it as such.

While the Bible gives us no rule as to how often the church *must* celebrate the sacrament, it appears as though we cannot move far from the practice of the early church without asking whether the sacrament means to us what it meant to them. If we say that we must not have it frequently because it would then become "too commonplace", it appears that we must be a long way from the early church in what the sacrament means to us.

It is instructive to reflect on the comments of Calvin in this regard (found in the Articles he presented to the Geneva Council in 1537 relative to the organization of church life):

"It would be desirable that the Holy Supper of Jesus Christ be in use at least once every Sunday when the congregation is assembled, in view of the great comfort which the faithful receive from it as well as the fruit of all sorts which it produces—the promises which are there presented to our faith, that truly we are partakers of the body and blood of Jesus Christ, His death, His life, His Spirit, and all His benefits, and the exhortations which are there made to us to acknowledge and by a confession of praise to magnify those wonderful things, the graces of God bestowed upon us, and finally to live as Christians, joined together in peace and brotherhood as members of the same body. In fact, our Lord did not institute it to be commemorated two or three times a year, but for a frequent exercise of our faith and love which the Christian congregation is to use whenever it is assembled." (LE CULT REFORME, Schlemmer and Cadier. Montpellier, 1947, p. 36)

2) *Biblical material on the Unity of the Word and Sacrament*

The sacrament was instituted in the context of Jesus' exposition of the Word. (cf. for instance John 13 to 17). The celebration of the sacrament in the early church was observed in the context of a common meal, but they continued "in the apostles' doctrine" with the same steadfastness as in "the breaking of bread." The relationship of the Word and the sacrament is shown in some perspective in Acts 20:7-11 where we read of how Paul preached, had the "breaking of bread" and then held a discussion. That part of the worship which we call the "Word" need not, of course, have been a "sermon" as we know it today. It may have been simply a reading and discussing of the "good news" among themselves.

If we distinguish between the missionary preaching of the Apostles (e.g. Peter at Pentecost, or Paul at Athens) and the use of the Word in worship of believers, we may confidently say that the New Testament gives no evidence of an assembly gathering for Worship without the use of both the Word and the sacrament. A service of the Word, from which the sacrament is excluded, does not reflect the procedure of the early church. As Calvin puts it:

"The invariable custom, therefore, was that no assembly of the Church should

be held without the Word being preached, prayers being offered, the Lord's Supper administered, alms given. That this was the order established among the Corinthians, may be fairly concluded from the Epistles of Paul; and it is well known to have been followed for many ages after. (*Institutes*, IV, XVII, XLIV)

In the New Testament, we find the Word and sacrament joined together as aspects of a single whole. They are not set over against one another as independent means by which Jesus Christ gives Himself to his people. They are interdependent media for the same reality, namely the coming of the living Christ into the midst of his people. It is the one life-giving Word of God that is present in both the sermon and the supper.

Calvin's emphasis upon the need to celebrate the sacrament "at least once every Sunday" is no mere whim on his part. It grows directly from his grasp of the liturgical unity of Word and sacrament. It moved him to go so far as to call the infrequent celebration of the sacrament "an invention of the devil". (*Institutes*, IV, XVII, XLVI)

Dr. Howard Hageman, in his history of Reformed liturgics (entitled *Pulpit and Table*), maintains that the divorce between the Word and the sacrament which crept into the procedures of the Reformed churches is a product of Zwingli's influence rather than Calvin's. As a result of the persistence of Zwingli's influence, there is a gap today between Calvin and the Reformed churches in this area.

Application to our present rule

The Biblical material on the frequency of the celebration of the sacrament and on the unity of the Word and Sacrament both argue for a frequent celebration of the Lord's Supper.

If we are to have a Church Order statement on how often the Lord's Supper should be administered, the very least that rule ought to say is that the Lord's Supper should be administered *frequently*. The present article does not say that, and as a result, is not guiding us in a Biblical way.

It is argued that the present article, stating "at least once every three months," is acceptable, since it does not forbid having the Lord's Supper frequently. However, this argument fails to meet the fact that while the present rule *permits* the churches to be Biblical, it *teaches* them otherwise. It teaches that "once in three months" is an acceptable practice, and we believe it is clear that the Biblical evidence will not support that teaching. If we are to have a rule on this matter, it ought not only permit the Biblical practice of frequent celebration of the sacrament, but should teach and encourage it.

Conclusion: We conclude that Synod should be asked to reevaluate this rule in the light of the Scriptures and consider revising the rule so as to say that "the Lord's Supper shall be administered frequently, ordinarily at least once a month."

b. *The second requirement of Article 60 is*

"The Consistory shall provide for such administration as it shall judge most conducive to edification. However, the ceremonies, as prescribed in God's Word, shall not be changed."

Our analysis of the Biblical materials bearing on the use of forms (cf. our treatment of the fourth requirement in Article 55) also bears directly on this article, and need not be repeated.

It should be noted that the wording of this requirement, with its stress on both the freedom and the responsibility of the Consistory in the administration of the Lord's Supper, is very much in line with the conclusions to which this report has already arrived regarding forms and their use.

Conclusion: We conclude that this article is a good statement of both the free-

dom and responsibility of the Consistory, in relation to the Lord's Supper, and should be retained as it is.

c. *The third requirement of Article 60 is*

"The Lord's Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon."

This requirement was not in our old church order but was added with the adoption of the Revised Church Order by the Synod of 1965. However, the terminology of "preparatory" and "applicatory" sermons was not new. Reference to them had been included in the guide for Church Visiting adopted by our Synod in 1922, and the language is familiar to the membership of our denomination.

Nevertheless, from a Biblical point of view this terminology leaves something to be desired. On the positive side, it serves to emphasize that the Word and the sacrament should be related to each other. This would be fine were it not that the *way* in which Word and sacrament are related is just as important as the *fact* that they are related. The question that must be raised is whether the Biblical unity of Word and sacrament is faithfully conveyed by this terminology.

The unity of Word and sacrament lies not only in the fact that Word and sacrament both have the same message. They are interdependent means of grace, aspects of one whole. In this liturgical unity of Word and sacrament, preaching ought to support the sacrament, and the sacrament ought to support the preaching.

It appears to us that the infrequent celebration of the sacrament in our churches has helped to obscure the fact that every sermon ought properly to relate to the sacrament, because it is interdependent with it. In this sense, *every* sermon must be both preparatory and applicatory.

Our problem with the present terminology is that it pushes the Biblical relation between Word and sacrament out of focus. By declaring only that *certain* sermons should relate to the sacrament, it in effect denies the liturgical unity that ought always to be in the picture. By implication, it says that the rest of the sermons are unrelated to the sacrament. And this, it seems plain to us, is out of focus.

The present wording also seems to put the relation between Word and sacrament out of focus just by calling a sermon a "preparatory sermon" or "applicatory sermon." Instead of saying that Word and sacrament interrelate, supporting one another, this terminology *subordinates* the Word to the sacrament. It leaves the impression that these sermons are quite properly just *props* to the sacrament. And this, too, it appears plain to us, is out of focus.

We believe that if the Lord's Supper were celebrated frequently, the preaching would always go forth in a climate of sensitivity to the Supper, and the sermon and the supper would rather naturally relate to each other in a Biblical way. There would then be no special sermons to do what every sermon should be doing. Is it possible here that one unBiblical practice has begotten the need for another?

Conclusion: We conclude that Synod should be asked to reexamine, in the light of the Biblical concept of the unity of Word and sacrament, the terminology "preparatory sermon" and "applicatory sermon." We also recommend that the following be suggested to Synod as an alternate wording for Article 60-c.

"The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and Sacrament reinforce each other."

IV. RECOMMENDATIONS FOR REVISION OF CHURCH ORDER RULES

A. Classis Hudson asks Synod to examine, in the light of this study report, the Biblical foundation for the requirement that the Lord's Supper shall be admin-

istered "in the public worship service" (Revised Church Order, Art. 55) and asks Synod to substitute the phrase "in an assembly of God's people gathered for worship".

Grounds:

1. Our study of the textual materials has found no Biblical foundation for insisting that the Lord's Supper must be in a "public" context.

2. The language of the present rule forbids the administration of the sacrament in various non-public settings which the Scriptures, according to our study, do not forbid. The rule thus becomes a basis for denying the blessing of God thru the sacrament in situations where that blessing might properly be experienced.

3. Unless sound Biblical foundations are produced, we cannot maintain a rule such as this, since the Belgic Confession warns us that one way we can profane the sacrament is to subject it to ordinances that are ours instead of Christ's. (Cf. Belgic Confession, Art. XXXV)

4. Our proposed wording, as shown by our Biblical study, would more adequately state what can be supported by the Biblical evidence.

B. Classis Hudson asks Synod to (1) examine, in the light of this study report, the Biblical foundations for prescribing obligatory forms (Revised Church Order, Art. 55), (2) substitute the word "approved" for the word "prescribed" in the article in question, and (3) mandate the Synodical committee on liturgical revision to compose for Synodical approval a collection of form resources on the Lord's Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord's Supper may properly be administered.

Grounds:

1. Our study of Biblical materials casts doubt on the propriety of prescribing forms, the use of which is obligatory in all circumstances.

2. A single prescribed form (or even several versions of essentially the same form) cannot be equally appropriate in the sick room service and the public worship service and all other occasions that may be judged fitting for the observance of the Lord's Supper.

3. A collection of approved form resources will permit the local consistory and minister to exercise some judgement in choosing form material appropriate to both their situation and the occasion.

C. Classis Hudson asks Synod to examine, in the light of this study report, the Biblical teaching on the frequency of celebration of the Lord's Supper, and revise the rule which says "the Lord's Supper shall be administered at least once every three months" (Revised Church Order Article 60a) so as to read: "The Lord's Supper shall be administered frequently."

Grounds:

1. Our study of the Biblical materials indicates that the Lord's Supper should be administered frequently. However, the present rule, while it permits more frequent celebration, actually encourages the assumption that "once every three months" is at least adequate to the needs of God's people.

2. The liturgical unity of Word and Sacrament is hindered or lost when the sacrament is celebrated infrequently.

3. Our proposed wording of the rule would encourage a frequent administration of the sacrament while permitting a desirable measure of flexibility.

D. Classis Hudson asks Synod to examine, in the light of the Biblical concept of the unity of the Word and Sacrament, the adequacy of the terminology "preparatory sermon" and "applicatory sermon" (Revised Church Order, Art. 60c), asks that Synod revise this article to read: "The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and Sacrament reinforce each other."

Grounds:

1. Our study of the Biblical unity of Word and Sacrament indicates that the

present terminology, although widely used, encourages a misunderstanding of the proper relationship between Word and Sacrament. While from a positive point of view it emphasizes the fact that the Word and Sacrament should be related, it gets this relationship out of focus.

2. The terminology "preparatory sermon" and "applicatory sermon" wrongly subordinate the Word to the Sacrament, leaving the impression that these sermons are properly just props to the sacrament.

3. The proposed revision would more adequately state the Biblical interrelation of Word and Sacrament.

V. COMPARISON OF PROPOSED REVISION WITH PRESENT WORDING.

In order that the full effect of these recommendations may be seen in summary form, we here submit the present articles 55 and 60 of the church order along with our proposed formulation.

A. Article 55

1. Present wording:

"The sacraments shall be administered upon the authority of the consistory, in public worship service, by the minister of the Word, with the use of the prescribed forms."

2. Proposed wording:

The sacraments shall be administered upon the authority of the consistory, in an assembly of God's people gathered for worship, by the minister of the Word with the use of approved forms.

B. Article 60

1. Present wording:

- a. The Lord's Supper shall be administered at least once every three months.
- b. The consistory shall provide for such administrations as it shall judge most conducive to edification. However, the ceremonies as prescribed in God's Word shall not be changed.
- c. The Lord's Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon."

2. Proposed wording:

- a. The Lord's Supper shall be administered frequently.
- b. The consistory shall provide for such administrations as it shall judge most conducive to edification. However, the ceremonies as prescribed in God's Word shall not be changed.
- c. The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and Sacrament reinforce each other.

Classis Hudson,
J. P. Smith, Stated Clerk

Overture 2 — Conclusions of Utrecht

Classis Toronto overtures Synod to set aside the Conclusions of Utrecht, 1905/1908.

Grounds:

- 1. This would be in agreement with the catholicity of the church.
- 2. The Conclusions of Utrecht, being a compromise, create confusion in the present situation.
- 3. The Conclusions of Utrecht have already lost their binding power since "they shall not be used as a test for membership or holding office in the Christian Reformed Church, nor as a test for admitting ministers to the Christian Reformed ministry." (Acts of Synod, 1962, p. 108).

Classis Toronto,
Harry Van Dyken, Stated Clerk

Overture 3 — Request Pension for Former Immigration Fieldman

Classis Toronto respectfully overtures Synod to provide Mr. C. Steenhof, former fieldman under the Canadian Immigration Committee, with a pension as set forth under 2) below.

Introduction and History:

In the summer of 1951 the Christian Reformed Church requested Mr. C. Steenhof of Weston, Ontario to serve the Church as fieldman for new immigrants. The area assigned to him was Toronto and district (stretching as far north as Cochrane).

The call to serve the Church as fieldman came when Mr. Steenhof was 48 years of age, in a time when the economy of the country was becoming more stable and the future looked bright. In previous years it was not possible for Mr. Steenhof to provide for his "old age" due to a large family, which had to be cared for during the years of depression, and the unstable situation of the war-time.

After serving as fieldman for nine years Mr. Steenhof's services were no longer required. This as a result of the decline in immigration and Synod's subsequent decision to discontinue the services of fieldmen, with the exception of Mr. J. Vander Vliet.

In 1963 the Canadian Immigration Committee requested Synod to make provisions for a pension for Mr. J. Vander Vliet. (Acts of Synod, 1963, pp. 228-232).

The Consistory of the II Christian Reformed Church of Toronto requested Classis Toronto (May, 1963 session) to overture Synod to include other fieldmen in this request for pension. Classis decided to await the outcome of the request by the Immigration Committee first. II Toronto did overture Synod, 1963, calling "the attention of Synod to the fact that there are also other former fieldmen who have laboured many years for the same cause". (Acts of Synod, 1963, p. 471)

Synod decided "to appoint a committee to study the advisability of providing a pension for the secretary of the Canadian Immigration Committee." (Acts of Synod, 1963, p. 78)

The Study Committee reported to Synod, 1964. (Acts of Synod, 1964, pp. 137-139). Since we are in full agreement with the argumentation of this report, we attach a copy, to form a part of this overture. We regret, however, that in the recommendations no mention is made of other fieldmen who should be considered for a similar provision.

PENSION FOR THE SECRETARY OF THE CANADIAN IMMIGRATION COMMITTEE

ESTEEMED BROTHERN:

The undersigned humbly submit the following report re the advisability of providing a pension for the secretary of the Canadian Immigration Committee for your consideration and possible approval.

The Immigration Committee for Canada, in its report to the Synod of 1963, presented among other matters the following recommendation:

"That Synod consider to make provisions for a pension for the secretary of the Immigration Committee, commensurate with the years of service he had rendered.

"Grounds:

"a. The secretary is past the age of 65 and has faithfully devoted more than 16 years of his life to the immigration work of the Christian Reformed Church.

"b. No pension plan for this type of service is in existence." (Cf. Acts, 1963, p. 230.)

In response to the request of the Synod of 1963 the advisory committee on Varia submitted the following recommendation to Synod:

"to appoint a committee to study the advisability of providing a pension for the Secretary of the Canadian Immigration Committee, to report to the Synod of 1964."

This recommendation was adopted. (Cf. Acts, p. 78, C. 4.)

Your study committee having considered the program of action of the Canadian Immigration Committee as formulated by the Synods previous to 1963, and having considered the information and mandate given by the Synod of 1963, wishes to state the following facts:

1. Synod appointed the Canadian Immigration Committee to provide spiritual care for our fellow-believers who migrated in large numbers from the Netherlands to Canada following the conclusion of the second World War.

2. Synod appointed a secretary to give full time services to this new field of activity, because of the tremendous amount of work resulting from this sudden emergency.

3. Synod provided a salary for the secretary of the Canadian Immigration Committee.

4. Synod did *not* make provisions for a pension for this full-time employee.

As reasons for this omission of Synod we may suggest the following possible explanations:

a. At the time of the appointment of the secretary for immigration Synod was not in a position to evaluate all the possibilities re labor and remuneration that might arise due to this sudden emergency.

b. Synod, nor the Canadian Churches, nor the secretary himself gave the matter of a pension for the secretary any official consideration due to the press of all the other urgent activities of the Canadian Immigration Committee.

c. No pension plan for this type of service being in existence, no automatic arrangements for a possible pension were made.

5. The secretary has now rendered more than 16 years of full-time faithful service to the immigration work of the Christian Reformed Church in Canada.

6. The secretary's work is now become only a part-time job due to a considerable decrease in immigration.

7. Synod has declared "that the central office of the Immigration Committee be continued," and that the present secretary will still receive \$3,000 salary during 1964 as a part-time employee.

8. The secretary is now past the age of 65.

OUR OPINION

In view of the above facts your committee has arrived at the following opinion:

1. The Christian Reformed Church is under some moral obligation to the secretary to provide him with some form of pension during the remaining years of his life.

2. This pension should be commensurate with the years of service he has rendered.

3. Synod need not set up a pension plan for this type of service which is of an emergency nature.

4. Synod will do well *not* to set a precedent re this matter as long as another way for handling this matter is available.

RECOMMENDATIONS:

Your committee recommends that Synod adopt the following:

1. A pension be allowed the secretary of the Canadian Immigration Committee commensurate with the years of service rendered.

2. This pension to be set at \$900 annually beginning as of January 1, 1965. In case of death his present wife, in case she should survive her husband, to receive \$720 annually.

These amounts have been obtained upon the basis of the following calculations:

The annual salary of the secretary is \$4,500.

50% of this salary is \$2,250.

On the basis of 40 years of service the annual pension would be \$2,250.

Sixteen years of service rendered by the secretary is two-fifths of 40 years.

Therefore, the annual pension would be two-fifths of \$2,250, which is \$900.

Four-fifths of this amount would be \$720 for the widow.

3. This pension to be paid out of the Synodical Expense Fund.

Respectfully submitted,

A. W. Schaafsma

J. D. Haalboom

John Ehlers, Secretary

Synod accepted the recommendations of the Committee and provided a pension for Mr. J. Vander Vliet. (Acts of Synod, 1964, pp. 27, 28)

Conclusions:

1) In agreement with the report of the Synodical Study Committee on "Pension for the Secretary of the Canadian Immigration Committee" (Acts of Synod, 1964, pp. 137, 138 [copy attached]), Classis expresses itself in favour of allowing a pension to Mr. C. Steenhof, former fieldman of the Canadian Immigration Committee.

Grounds:

a. On February 8, 1968, Mr. Steenhof will have reached the age of 65 and has faithfully devoted 9 years of his life to the immigration work of the Christian Reformed Church.

b. At the age of 57, Mr. Steenhof was forced to begin a totally new career.

c. The Christian Reformed Church is under some moral obligation to Mr. C. Steenhof to provide him with some form of allowance during the remaining years of his life.

2) Classis suggests that this pension be set at \$421.30 annually, beginning March 1, 1968. In case of his death, his present wife, should she survive her husband, to receive \$337.00 annually.

(Please note: These amounts are arrived at by using the same formula that was used for Mr. Vander Vliet's allowance. Mr. Steenhof's salary was \$3,744.00 annually.)

Classis Toronto

Harry Van Dyken, Stated Clerk

Overture 4 — Requests Re Racial Matters

In view of the growing estrangement between the races in America, which threatens shortly to come to expression in hatred and violence even more extreme than occurred in the summer of 1967, the Consistory of Ebenezer Christian Reformed Church, Berwyn, Illinois, respectfully overtures Synod:

I. To appoint a day of prayer and fasting early in the summer in which the members of the Christian Reformed Church will give themselves to repentance and to public and private prayer that Almighty God in His matchless love will bring about a renewal of our society by means of the faithful proclamation and application of the gospel of His saving and reconciling love, and that men of different races may be cleansed of their sinful antagonisms through the atoning blood of Jesus Christ and live together in the fellowship of love under the discipline of His lordship.

Grounds:

1. Such solemn exercises are consistent with the Holy Scriptures and are appropriate to our perilous situation.

2. The Church Order (51c) makes provision for this.

II. To declare that members of the Christian Reformed Church, through persevering prayer and the diligent use of their Spirit-given talents, ought to labor unceasingly to cause the light of the gospel of reconciliation to shine upon all men so that the hate engendered in the present racial crisis by the prince of darkness may speedily be dissipated.

Grounds:

1. All humanistic efforts and programs, however much good they may accomplish in certain aspects of the race problem, are quite incapable of providing radical and enduring solutions.

2. The hatred and strife existing in the human race can be overcome only as men know themselves to be sinners alienated from a holy God and submit to His reconciling love in Jesus Christ, His Son.

III. To declare that members of the Christian Reformed Church ought freely to receive as brethren, regardless of race or color, all who repent of their sins and make a credible profession of faith in Jesus Christ as Savior and Lord; that exclusion from full Christian fellowship on account of race or color is sinful; and that if members are judged responsible for such exclusion they must be dealt with according to the provisions of the Church Order regarding Admonition and Discipline.

Grounds:

1. The teachings of the Word of God: e.g., Prov. 3:27, 28; John 17:20-23; Acts 11:17, 18; Rom. 12:13b, 16; 15:5-7; Gal. 3:26-28; Eph. 3:19-22; 4:1-16, 25b; James 2:9.

2. The statements of our Doctrinal Standards: Confession of Faith, XXVII, XXVIII; Heidelberg Catechism, Lord's Day XXI.

IV. To declare that fear of persecution or any other adversity arising out of obedience to Christ does not warrant denial of full Christian fellowship and privilege in the church or in related organizations, such as Christian colleges and schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding Admonition and Discipline.

Ground:

The teachings of the Word of God and the examples found therein: e.g., Jer. 26:12-15; Dan. 3:16-18; Matt. 10:16-39; Luke 6:22, 23; John 12:25; Acts 4:19-20; 5:29, 40-42; Rom. 8:35-39; Phil. 1:14, 28, 29; II Thess. 1:4; II Tim. 1:8; 2:12; Heb. 10:32-34; 12:3, 4; James 5:10, 11; I Pet. 3:14, 17; 4:12-19; Rev. 2:3, 10, 13; 12:11.

V. To re-circulate the Declarations on Race Relations adopted by the Synod of 1959 and call the attention of the members of the Christian Reformed Church to the pertinence of the Declarations in the present racial conflict.

Grounds:

1. The Declarations effectively implement the teachings of Holy Scripture on the subject of race relations.

2. In the face of the volatile conditions of our times and the subtle indications of prejudice and fear existing in the Christian community it is urgent that the church renew this biblical testimony to her own members and to the world at large.

Respectfully submitted,

Eugene Bradford, Pres.

Daniel Veurink, Clerk

Done in Consistory February 5, 1968

Overture 5 — Implementation to Eliminate Racism

Classis Lake Erie overtures the Synod of 1968 to appoint a committee and full-time staff person to design, organize, and implement programs through which the denomination, individual churches, and members can effectively use all available resources to eliminate racism, both causes and effects, within the body of believers and throughout the world in which we live.

Grounds:

1. Our denomination, churches, and members have, apparently, failed to translate the principles of Christian faith and morality into meaningful Christian works with respect to race relations.

2. The long-term failure of Christians and their religious organizations to strongly repudiate and vigorously work toward the elimination of racial prejudice and discrimination is largely responsible for the tragic abuse of those human beings whom God endowed with dark skin.

3. Our nation—along with others—is tortured by problems of race relations and sorely needs both the leadership and support of all those who will cast aside hypocrisy and answer to the divine command to love one's neighbor and act accordingly.

4. Our denomination, its members, and the organizations and institutions which they support and shape can exert a strong Christian influence in the religious, educational, economic, social, and governmental spheres. Our inescapable participation in a wide variety of activities means that we either support actions which endorse and perpetuate racism or we use every available resource to overcome racism. We must choose the latter course.

Classis Lake Erie

Sidney Draayer, Stated Clerk

Overture 6 — Request Revision of Rules for Peremptory Examination

Classis Hamilton overtures Synod to revise the rules for the examination by classis of candidates for the ministry as follows:

1. Examination in introduction and six loci shall take at least forty minutes and shall ordinarily be conducted by two ministers.

2. Examination in Old and New Testament exegesis shall take at least twenty minutes in each subject.

Grounds:

1. The present schedule tends to be unbalanced and heavily in favor of an academic instead of an ecclesiastical examination.

2. Dogmatics must be examined in depth rather than in breadth; exegesis must occupy a more vital place in a classical examination than it has at present if the churches are to safeguard the purity of the preaching of the Word.

Classis Hamilton,

Cornelius Vriend, Stated Clerk

Overture 7 — Demission from Ministry and Pension Arrangements

ESTEEMED BRETHREN:

1. The Synod of 1967 decided, according to Art. 110, pp. 72-73 (Acts, 1967), to recommend "that if Dr. N. H. Beversluis chooses to continue his present work in the Education Department of Calvin College, the Classis where his credentials now reside grant him honorable demission from the ministry as provided under Article 14 of the Church Order.

2. In response to this decision of Synod Dr. Beversluis wrote on November 3, 1967, to the Consistory of the Christian Reformed Church of North Haledon,

N.J., "Because I feel that such work as I am now doing constitutes adequate grounds for honorable demission as provided in the Church Order, I herewith request such demission. I further ask you to endorse this request, and to forward it to Classis for action."

3. The North Haledon Consistory, in accord with Synod's decision and Dr. Beversluis' request, therefore, requests Classis Hudson to grant Reverend N. Henry Beversluis HONORABLE DEMISSION from the ministry. The Consistory also asks that in all publicity this action receives, care be taken to note that this is an honorable demission, that is, without prejudice, and not a disciplinary action.

4. Classis Hudson, in session January 23, 1968, acted favorably upon the request of Dr. N. H. Beversluis, endorsed by the North Haledon Consistory, and has granted him honorable demission from the office of the ministry in accord with Article 14 of the Church Order, that is, without prejudice, and NOT as a disciplinary action.

5. Classis Hudson adopted and Forwards to Synod for consideration the proposed Pension arrangements of the Consistory of North Haledona, N.J.

Respectfully submitted,

J. P. Smith, Stated Clerk

Classis Hudson of the Christian Reformed Church
 Convening January 23, 1968
 at Wyckoff, N.J.

Dear Brethren:

The Consistory of the North Haledon Christian Reformed Church requests Classis Hudson to overture Synod to adopt one of the following alternatives with respect to the pension status of Rev. N. H. Beversluis, if his request for honorable demission from the ministry is granted.

1. That Synod authorize the Ministers' Pension and Relief Committee to transfer to his Calvin College Pension contract all monies that have accrued to his account for 24 years. This would be his contribution, the contributions of the churches and organizations he has served, and a portion of the denominational quota, the exact amount to be calculated by the Ministers' Pension Committee. Since the Ministers' Pension plan is currently under study and revision, this might be an appropriate time to make this calculation and distribution.

2. Or, that Synod, through the Ministers' Pension Committee, declare that he be allowed *pro rata* retirement and relief benefits so that (a) if he continues in service for a total of 42 years his retirement benefits under the Ministers' Fund would be 24/42nds of what the amount would have been if he had remained in the plan until age 70, and (b) a *death benefit* to his family be provided in an amount equal to what it would be if he had remained in the ministry, *less* the amount provided for in the College Insurance Plan.

3. Or, that Synod authorize his continuance in the Ministers' Pension and Relief Plan until normal retirement age on the same basis on which he has participated for 24 years.

Grounds:

1. Rev. N. H. Beversluis is still working directly, formally, and substantively for the denomination. It was his acceptance of a Synodically approved appointment that placed him in this financial predicament. We believe the denomination should share with him the problem which its appointment occasioned.

2. The proposed solutions would, each in its own way, constitute an adequate and equitable settlement of the problem.

3. The only present authorized settlement of the problem, namely, refunding 25% of his half of the total contributions (or even 100% if the rules are

changed) is, in view of his continued employment by the church, inadequate and inequitable, and therefore in need of some basic modifications.

Respectfully submitted,
Jacob Tolsma, Clerk

Overture 8 — Conclusions Drawn from Polls of Consistories

Classis Muskegon overtures Synod to advise its committees that while it appreciates that committees inform the consistories of their work and solicit their advice, it discourages polling consistories and/or equating no reply to a given proposal as consent to that proposal.

Grounds:

1. Such action undermines the deliberative nature of our major assemblies.
2. It is well possible to so obtain what is considered to be a favorable reaction when far less than a majority actually favor a given proposal.
3. Silence cannot be considered to be consent, especially on a complicated issue over which much confusion exists.

Classis Muskegon,
J. Cooper, Stated Clerk

Overture 9 — Implications of Quota Increases

Classis Hudson overtures Synod to study the implications of annually approving Denominational Quota raises which substantially exceed the increase in the giving potential of our congregations, and asks Synod to establish some index for limiting the amount the quotas may be raised in a given year.

Grounds:

1. In recent years denominational quotas have not only been rising continually but have been rising much faster, percentagewise, than either the cost of living or national wage averages.
2. When denominational quotas claim an ever larger share of the congregation's giving potential this inevitably means a continual shrinking of the congregation's capacity to undertake and support local projects.

Respectfully submitted,
J. P. Smith, Stated Clerk

Overture 10 — Guidelines for Ministers Salaries

Classis Chicago South overtures the Synod of 1968 on the following two matters:

A. That Synod appoint a committee, experts in financial matters, to determine more precisely what policies should be adopted, respecting the salaries of ministers serving F.N.C. churches, and that these policies be used as a guideline for all the churches.

Grounds:

1. The present minimum salary of \$5,000 is not in accordance with Article 15 of our Church Order requiring the proper support of ministers.
 - a. A recent report by the Federal Bureau of Labor Statistics states that for a family of four to maintain a moderate standard of living in the 39 metropolitan areas studied would require a salary of \$9,376.00. Even subtracting \$2,000.00 for the housing and utilities provided by the church, the resultant figure, \$7,376.00, is almost \$2,000.00 more than what a pastor with two children receives under the present rules for minimum salary.

b. A minister should set an example in support of Christian schools and in giving for the Kingdom which is impossible at the present minimum.

2. The present rules make no allowance for the years spent in the ministry. Both the Foreign and Home Mission Boards give an increase in salary for the years of a minister's service. The same should be done with needy churches as this would allow an experienced minister to truly consider a call from such a church without having to reject it almost automatically because of financial reasons.

3. The present rules do not contain a definite policy regarding the paying of utilities which often results in an economic inequality for ministers serving churches of similar size and financial capabilities.

B. That as an emergency measure Synod establish for 1969 a minimum salary of \$6,000.00 with a \$50.00 increase for each year the pastor has served in the ministry with a limit of up to 20 years.

Grounds:

1. It will take some time for the proposed committee to complete its work and have it approved, and the pastors of needy churches should not be required to endure their present financial hardship during this period.

2. The amounts designated will not be an overpayment as "The Reformed Church in America Particular Synod of Chicago," after a year's study by financial experts, adopted as their minimum salary for ministers \$6,000.00, plus all utilities paid, car allowance, and an average increase of \$100.00 for each year of service up to a maximum of 20 years.

MINIMUM SALARY SCHEDULE TAKEN FROM MINUTES OF THE REFORMED CHURCH IN AMERICA PARTICULAR SYNOD OF CHICAGO

No. of Communicant Members	Years Since Ordination				
	0-2	3-5	6-10	11-17	18 and up
750 and up	\$8,000	\$8,500	\$9,000	\$9,500	\$10,000
500 to 750	7,500	8,000	8,500	9,000	9,500
350 to 500	7,000	7,500	8,000	8,500	9,000
200 to 350	6,500	7,000	7,500	8,000	8,500
up to 200	6,000	6,500	7,000	7,500	8,000

In addition to salary, the considerations for calling a new pastor and applicable to existing pastoral relations shall include:

1. Free use of a heated parsonage and all utilities.
2. An automobile allowance of \$50.00 per month or 8c per mile whichever is the more equitable arrangement in the mind of the consistory.
3. Telephone, except for personal calls.
4. At least 8% contribution to the RCA Annuity Fund.
5. RCA Major Medical and Group Life Insurance premiums.
6. Provision for four weeks vacation annually.

Classis Chicago South
C. O. Buus, Stated Clerk

Overture 11 — What Constitutes a Family and Quota Payment Responsibility

Attached hereto, please find a photostatic copy of the communication received by the Sept. 21, 1967 session of Classis Grand Rapids East from the Grace Christian Reformed Church, Grand Rapids, Michigan.

Attached hereto, please also find the complete Article 28 of Classis' Minutes of said session. Said Art. 28 expresses Classis action upon the communication.

These two attachments and letter are herewith sent to your honorable body for attention.

Classis Grand Rapids East
Morris H. Faber, Stated Clerk

The Council of the Grace Church advises Classis that we have computed and budgeted our denominational quotas for 1968 on the basis of nineteen families, rather than the thirty families which we would report per the definition of a "family" as set by Synod (*Acts*, 1954, p. 38).

Grounds:

1. Since the "quota" is not an assessment, but "represents the needs of established budgets" and "the amount per family recommended by Synod to the congregations" (*Acts*, 1939, p. 72), it can be varied with good reason. Cf. *Acts*, 1939, p. 73: "If the Classis is satisfied—with or without an investigation—that a congregation has done what it could, the matter shall rest there, nor shall any unpaid portion of any quota be thereafter held against such a congregation as a debt."

We believe that our church represents a situation which gives good reasons for such variation. Rather than paying as much as we are able during the year, and having the treasurer report our account in arrears, we are stating honestly ahead of time that it is unrealistic and self-defeating for us to attempt such a goal.

2. The definition of a "family" as set by Synod, and our equation of this with a realistic giving unit is based upon assumptions of a sociological and economic situation foreign to churches like ours which have been established in the inner-city communities. Our situation is marked by the following significant differences from the "average":

a. The presence of large numbers of incomplete families, in which the father and breadwinner is not present in the home.

b. A higher concentration of families on lower income or public welfare.

c. A larger number of families in which only one of the marriage partners is a member of the church, and the non-church member will not assent to full church contributions on the part of the church member from the family income.

d. A significant number of student families who are unable to pay full budget recommendations.

3. Since Synod's family definition is foreign to our setting, the use of this figure for determining quotas is self-defeating.

a. Quota payments constitute a disproportionate amount of our giving. Full quota payments this year would have required over 25% of our receipts. Next year's percentage would be even higher, since our membership in an inner-city church increases more rapidly than our financial potential.

b. This large percentage of our total offerings being contributed to denominational causes makes it increasingly impossible for us to finance an adequate ministry in our own community or to project any realistic long-range plans. Our present financial structure does not even allow us sufficient funds to maintain our properties.

c. This lopsidedness actually discourages increases in giving, since an increasing percentage of our gifts is paid to causes for which the congregation does not feel a primary loyalty, while local responsibilities are not being met.

4. We have in recent months initiated a Christian Education Society in the Church, which is soliciting contributions from all the members to help pay tuition deficits for families who could not otherwise provide Christian education for their children. In view of this, we do not feel we can significantly raise our recommended weekly contribution from our members for the foreseeable future.

5. By computing our quotas on the basis of actual giving units, rather than by Synodical definition, it allows Grace Church to:

a. Respect the governmental structure of the denomination by honestly reporting to the *Yearbook* the number of "families" per Synod's rule and definition.

b. Maintain in our congregation the proper Biblical emphasis regarding giving (each according as he is able), and releases us from the stigma of indebtedness to the Classis, allowing us to give proper priority to our local ministry.

WE THEREFORE REQUEST THAT CLASSIS:

1. Give its assent to our method of computing actual giving units within the church for the 1968 budget year, and to consider our account paid in full when the quotas are met according to this figure.

2. Instruct the Classical Treasurer to inform the denominational agencies involved that the amounts payable from Classis Grand Rapids East in 1968 will be eleven families below the total number reported in the *Yearbook*.

ARTICLE 28

Grace informs Classis that it has computed and budgeted its denominational quotas for 1968 on the basis of 19 families rather than of 30 families it would report per the definition of a family as set by Synod (Acts, 1954, p. 38). Grace lists 5 long Grounds for its actions and requests Classis:

1. To give assent to Grace's method of computing actual giving units within the church for 1968 and to consider Grace's quotas paid in full when met according to this figure. So decided by Classis.

2. To instruct the Classical Treasurer to inform the denominational agencies involved that the amounts payable from our Classis in 1968 will be eleven families below the total number reported in the *Yearbook*. So decided by Classis.

Classis also decides to forward this decision to Synod 1968 for its attention.

Minutes, Classis Grand Rapids East in session September 21, 1967

Overture 12 — Request of Tiv Church and a Reformed Seminary

Classis Chatham overtures Synod of the Christian Reformed Church to grant the request of the Tiv churches of Nigeria for our help to establish a Reformed Seminary to train their ministry.

Grounds:

1. The ground of principle advanced by the Tiv churches: "It is necessary that we have teaching in the Reformed Faith, that is both correct and right. Thus when we come together with our brethren and their teachings they will not be able to change us by their teachings and we will be strong in our faith. Even more, we will have something to give them. If we do not have this seminary we will be lost among them and other teachings will swallow us up. We will not have roots to stand firm."

2. The practical ground which they advance that the TCNN cannot adequately supply their need:

As was reported to our churches last summer (*The Banner*, July 28, 1967, p. 4), "In our own mission area, the gospel is preached in more than sixteen hundred places each Sunday, or more than twice as many places in Nigeria as in the Christian Reformed churches in the United States and Canada The Church among the Tiv continues to be the fastest growing church in the world. The number of adult baptisms average about thirty every Sunday." The Tiv Church communicant membership has been increasing at about 150% per 5 years and in 1965 totalled 8,105, but attendance at its services has been increasing much more rapidly and has reached 160,000 or about 16% of the approximately 1,000,000 population of the Tiv tribe. In this situation these Tiv churches with about 10,000 communicant members, an even bigger missionary opportunity, and only about 30 pastors state that "Beginning in 1967 to 1971 we will need 70 pastors." The TCNN which last summer had a total of 48 students, as the Tiv Churches' letter points out, "is not only for us but there are eight other churches which she must supply." The Tiv churches are now asking for a Reformed Seminary in their own area as the practical way to meet their great need. The practicality of such a school has been demonstrated for more than a decade by the pastor's training courses which have been taught on the field and only need to be further developed to become the seminary for which they ask.

3. Such a Reformed Seminary is in harmony with the considered convictions of our own churches as to the kind of training we should be trying to promote for pastors in the field. The Synod of 1959 after very extensive study and discussion decided that "The Christian Reformed Church *participate in TCNN only to the extent of loaning* Dr. H. Boer as a teacher of Reformed Theology in the TCNN," explained that "in view of its total commitment to the reformed faith it cannot see its way clear to be co-responsible for the college which may present many different doctrines," and instructed "the Christian Reformed Board of Missions and the Nigeria General conference to maintain and develop the Reformed Pastor's training program in Nigeria with a view to hopefully establishing a Reformed Theological Seminary." (*Acts* 1959, pp. 46, 47).

4. The Tiv Church which makes this request is a self-governing independent, reformed sister-church with the same rights and responsibilities as our own. The right to determine the course by which her ministers shall be trained to best fulfill her duty to Christ as a church is properly hers and it would be wrong for us to usurp that right. She must be treated by us as an equal, not as a subordinate and we should honor her decision.

Classis Chatham

A. Beukema, Stated Clerk

Overture 13 — Object to Use of Name Jehovah

The consistory of Guelph, Ontario, submits the following overture:

1. That Synod abstain from using the name Jehovah in all official publications.

Grounds:

a. This spelling of the name of our covenant God introduced in the 17th century is a mixture of the biblical consonants J.H.W.H. and the vowels of Adonaj, and is from a linguistic point of view nonsense.

b. Although this misspelling is commonly used, there is no reason to encourage this, since there are many other unbiblical names that we do not use either, such as Supreme Being.

c. Since God forbids to use His name in vain, this includes also using His name in a form that we know to be distorted.

d. In quoting Bible translations in which the name of God is misspelled, the wrong spelling should be corrected.

2. Synod decide that the misspelled name of God in our liturgical forms be corrected as soon as feasible by Jahweh, which is to the best of our knowledge the name by which God revealed Himself. Exodus 3:14.

Grounds:

a. Even though the name Jahweh is spelled in different ways (Y instead of J; V instead of W; and with or without an H at the end) the pronunciation does not vary much.

b. Although we may not be for one hundred percent sure that this is the name of God, we are sure that the name in its present form is wrong, and reverence towards God compels us to act according to the best of our knowledge. I Cor. 13:12.

3. Synod consider ways and means to remove the distorted name of the Lord from our rhymed Psalms and Hymns.

Observations:

a. Although it is more difficult to make changes in poetry, it is not altogether impossible.

b. Using hymn texts deviating from the popular ones is only a minor matter

compared to continuation of a name of God that we know is not really His Name.

Respectfully submitted,
 J. C. Derksen, President
 R. Fleddens, Clerk

Overture 14 — Proposed Ministers' Pension Plan

A. Classis Chatham overtures Synod *not* to accept the proposed new insurance plan of the Synodical Study Committee as contained in the supplementary report 37-A (copy mailed to consistories).

Grounds:

1. It is essential that the C.R. Church maintains its complete control of the Ministers Pension and Relief Administration.
2. The C.R. denomination itself is the guarantee of sufficient benefits now and in the future. (Art. 18-b of the Church Order)
3. The C.R. Church cannot allow to have its funds specified for a specific purpose to be used as an investment in common stocks.
4. Since the new plan suggests compulsory participation it infringes on the freedom and individual rights of the ministers and congregations.
5. The Group Life insurance does not adequately provide funds for a widow with or without children and only serves as a one time settlement releasing any further actual responsibility from the church.
6. The common carrier cannot guarantee a return on investment, since its profits and losses will fluctuate from year to year, depending on the general economy of the country; its own returns from investments; its number of claims to be paid in any given year and its own operation costs. The common carrier can only estimate for ensuing years on the basis of the present financial conditions, thus leaving the ministers pension fund unbalanced and uncertain as to its actuarial status.

B. Classis Chatham overtures Synod to extend a mandate to the present study committee in the Ministers Pension and Relief Ad. to study the deficiencies in detail and advise Synod of 1969 with recommendations to improve the operation of the plan with a view of stabilizing the fund. The study committee having the freedom to obtain the service of the professional people.

Grounds:

1. Proper administration of the fund should be kept within the framework and control of the denomination.
2. All efforts should be made to bring the fund up to date with the present requirements.
3. Special study should be made of the contribution by and on behalf of the ministers serving in employing agencies in our denomination.

Classis Chatham
 A. Beukema, Stated Clerk

Overture 14-A — Proposed Ministers' Pension Plan

Classis Eastern Canada overtures Synod *not* to accept the proposed new Ministers' Pension Plan.

Grounds:

1. The proposed contribution of 9½% of the minister's salary will become a heavy burden for the smaller churches, not so much for the larger ones.

2. Pensions will be paid according to contributions made toward the Fund; this means, that ministers who serve small congregations and receive low salaries throughout their ministry will also bear the effect of this in their years of retirement.

3. This proposed plan will discourage ministers from accepting calls to less paying churches and will establish a trend to favor the larger churches which are able to pay salaries beyond the means of the smaller churches.

4. There are other ways to improve the present unfavorable state of the fund.

a. Let those institutions which employ ministers in extraordinary service pay the share which the churches, through their quota, pay per minister.

b. Raise the percentage contribution of the minister from $3\frac{1}{2}\%$ to 4%.

c. Have competent life underwriters investigate more fully and thoroughly Canadian participation in the fund. If Canadian contributions could remain in Canada, they would enjoy a higher rate of return and thus reduce the cost since Canadian investments enjoy greater tax advantages than U.S. investments, and Canadian interest rates are generally higher than U.S. rates.

Classis Eastern Canada

Wm. Renkema, Stated Clerk

Overture 14-B — Proposed Ministers' Pension Plan

Classis Grand Rapids West overtures the Synod of 1968 not to adopt the Ministers' Pension Plan proposed by the special study committee of the Ministers Pension and Relief, but that the study committee be instructed to employ an independent actuarial service to recommend a specific pension plan to the study committee which can then secure specific proposals from all interested companies.

Grounds:

1. Many pertinent questions are left unanswered.

2. A plan which involves an approximate \$41,000,000.00 credit reserve at the end of 30 years, warrants the study and advice of the best independent counselors in the field.

Classis Grand Rapids West

Martin G. Zylstra, Stated Clerk

Overture 14-C — Proposed Ministers' Pension Plan

Classis Muskegon overtures Synod to retain and improve its present Pension and Relief Fund for ministers. We present the following considerations with respect to this overture:

1. The present plan is an ecclesiastically sound approach to the relationship of the Church and its ministers. Ideally, the minister at ordination obligates itself to his lifelong service of Christ's Church and the Church obligates itself to his lifelong support. The Church Order thus stipulates that "a minister of the Word, once lawfully called, may not forsake his office", (Art. 14) and at his retirement the "Church shall be responsible for providing honorably for his support". (Art. 18).

2. The present plan is workable and fair. It has not imposed an undue burden on the Church. It has been pointed out (Overture 40, *Acts of Synod*, 1967, p. 709) that increase of cost has been no greater proportionately than any other quota of the Church. Furthermore, a careful study would show that the amount paid under an insurance plan (9% by the churches plus denominational quotas) would be far more costly than the present plan. An insurance plan would certainly impose a great burden on small congregations.

3. The proposal to place a temporary ceiling on pensions would be a mis-

carriage of justice. Our present ministers entered the plan in good faith that they would receive a pension of 50% of the average salary with a widows allowance of 40%. The Church has an ethical obligation to fulfil its commitment. No reputable firm in industry would reduce the pension of its employees without their consent. A radical change would be a breaking of faith with our ministers and churches who have long paid their assessments and quotas.

Our inflating economy would make a ceiling in pension benefits a real hardship on our emeritated ministers. Inflation is a cruel blow during retirement years—yet our present economic trend is geared to a measure of inflation as “normal”. Our present plan, on the other hand, protects the minister fairly in the face of inflation and the Church in the face of deflation, by immediately adjusting pensions to the average salary, which in turn will reflect the economic trends of the entire economy.

4. The so called lack of funding is not a serious argument against the present plan. The Social Security Program is less well funded than our pension plan. In any case, the Church itself is a living trust to care for its ministry and has pledged itself to do so.

5. The present pension plan can and should be improved by the following procedures:

a. Units other than churches who employ ministers should pay an “employers percentage” of salary in view of the fact that they pay no quota.

b. In order to gain the technical “know how” the denominational committee should operate through a competent bank trusteeship and/or through an actuarial firm with a trustee pension program. This would help promote actuarial soundness and at the same time would maintain the Church-minister relationship. It would also save the amount any insurance company must earn as its profit.

Classis Muskegon

John Cooper, Stated Clerk

Overture 14-D — Proposed Ministers' Pension Plan

Classis California South overtures synod that further study be made of the proposed Ministers' Pension Plan, and that other plans be investigated.

Grounds:

The overtures submitted to our classis show that there are some objectionable features in the proposed plan which, if possible, should be removed before a plan is adopted. There is also some doubt as to the accuracy of the facts and figures used in the charts, since an increase in the number of families has not been estimated.

Classis California South further overtures synod that the present plan be kept in effect until such time that a new plan is developed which is more suitable.

Grounds:

a. There is no proof showing that there is an immediate necessity to adopt a new system.

b. Quotas can be raised or lowered to keep the present plan working for some years without great difficulty.

Classis California South

Herman Leestma, Stated Clerk

P.S. The separate studies of the proposed pension plan will be passed on to the study committee or as synod may determine.

Overture 14-E — Proposed Ministers' Pension Plan

Classis British Columbia overtures Synod 1968 not to accept the proposal for the Ministers' Pension and Relief Fund as outlined in report No. 37-A, Acts of Synod 1967, and their communication to all consistories of August 1967.

Grounds:

1. Cost to the congregations through direct payment and as part of denominational quotas is too great. Total cost will be well in excess of 10% of the minister's salary, and it is felt that, apart from other considerations regarding the plan, a certain part should be borne by each minister covered.

2. A 50% investment in common stocks may have certain advantages, but at the same time it carries the danger of serious diminution in equities in times of severe economic recession or a depression. Neither is it realistic to apply the same growth rate of the past 25 years, with certain growth inducing conditions, to the next 25 years. It is, moreover, our opinion that a pension fund, and particularly that of a church, should not rely upon speculation, even in the favorable sense of the word, to derive its revenue.

3. Studying the data supplied in Exhibit B of Supplement Report 37-A, regarding cost to the denomination under the various plans, we have come to the conclusion that the proposed plan in fact goes against the accepted economic trend inasmuch as it recommends payment of expensive dollars to create a very substantial fund for the recapture of relatively cheap dollars in the future. This would amount to our generation providing the pension benefits for future generations of ministers at a very high cost to our people. Also, our Canadian churches in particular are experiencing heavy payments for schools, new church buildings, etc., and it would be an additional burden to take on the high cost of the proposed plan. We feel it would be much more equitable to have each generation bear its own burden in respect to pension payments.

In the light of the above grounds, and particularly where reference is made to funds being invested in debt instruments within our own denomination, it is felt that it should be possible to attract the services of a few highly competent people within our own circle to administer the fund(s).

Classis British Columbia

C. W. Tuininga, Stated Clerk

Overture 15 — Request Study Committee re Alleged Teachings

The consistory of the Fruitland Christian Reformed Church respectfully submits the following to Synod:

In its meeting of January 17, 1968, Classis Hamilton adopted the following overture of the Fruitland Christian Reformed Church:

"The Fruitland Christian Reformed Church overtures Classis that it instructs its member of the board of Calvin College and Seminary to raise the question in the next meeting of the board, whether it is still advisable, and profitable to our churches, to commend to students of Calvin Seminary to continue their studies at the Free University of Amsterdam.

Grounds:

1. Some of our most gifted students go from year to year to the Free University of Amsterdam with a grant of the Diamond Jubilee Scholarship which has been established 'for graduate study at the Free University of Amsterdam or some other institution true to the Reformed Faith.'

2. The question has been raised in Holland itself whether all the professors and instructors of the Theological Faculty of the Free University are really true to the Reformed Faith. Concerning prof. dr. H. M. Kuitert, professor in Systematic Theology, the following was written by prof. dr. H. Van Riessen, professor in Philosophy: 'Kuitert wants to demonstrate that the first chapters of Genesis don't tell us what happened, but that they are a tale borrowed from the tales around Israel, and in which the message of the God of the covenant has found an expression. The idea that the details of a story are not essentially important leads

to the conclusion that Adam did not exist and that the fall in sin was not a fact. This same method of distinguishing between important and unimportant is being applied also to other Bible-information in which contradictions are assumed or conflicts with our modern knowledge.' Professor Van Riessen concludes his article with the words: 'We are called to make a choice. Very surely so in view of our responsibility for the coming generation, for now already many of them appear to have taken their abode in the doctrine of the new science. We can be confident, however, that the Word of God and the Church of the Lord will never pass under the yoke of science. The question which knocks at our doors is whether we and our children will belong to Him and His church.' (Mededelingen van de Ver. voor Calv. Wysbegeerte, Dec. 1966).

Concerning drs. Tj. Baarda, instructor in New Testament Theology at the Free University, the following was written by prof. dr. Herman Ridderbos of Kampen: 'The most cardinal point (in Baarda's teaching) is the historic Messianity of Jesus of Nazareth. In the gospel we meet Jesus of Nazareth as Messiah, the Son of God, the Lord, He shows there the splendour of these titles, a splendour which He *did not possess in reality* during His life. The great presupposition (of the form-critical method and also) of Baarda is, that it was esp. the later church which influenced in a thorough manner the tradition of Jesus' words and works, before the collection of the gospel-material started and our four gospels were composed. — My serious objection against this method is, that in this way the church becomes the source of the (N.T.) tradition and that this tradition loses accordingly its *character of authoritative apostolic tradition*. — I feel rather frustrated in singing the praise of this development of Reformed Theology.' (Gereformeerd Weekblad, May 19, 1967)

To this overture the following documentation was added:

A. "It is impossible to summarize in some short quotations the new conception of Scripture which begins to dominate theology in the Dutch Reformed churches, and is evident in the teachings of some professors and instructors of the Free University. We refer to the following sources:

Dr. H. M. Kuitert, *De goede schepping* (in: *Geloof en wetenschap*, 1963)

Dr. H. M. Kuitert, *De Realiteit van het geloof*, 1966.

Dr. H. M. Kuitert, *Schepping en Evolutie* (in: *Verslag Conf. Evolutie-vraagstukken*, 1967)

Drs. Tj. Baarda, *De betrouwbaarheid van de evangelien*, 1967.

Dr. M. J. Arntzen, *De crisis in de Gereformeerde Kerken*, 1965.

Prof. dr. H. Van Riessen, *De Bijbel, Gods Woord* (Mededeling Ver. Calv. Wysbegeerte, Dec. '66, Maart '67)

Prof. dr. H. Ridderbos, *De historische Jezus en de levende Heer; De betrouwbaarheid der evangelien; Geschiedenis en kerugma*; (Gereformeerd Weekblad, Mei 5, 12, 19, 1967)

Dr. C. Augustyn, *Om de historische Jezus* (Ger. Weekblad, June 16, 1967)

Prof. dr. K. Runia, *New views of Scripture* (Torch and Trumpet, Oct. 1967)

B. Quotations *prof. dr. H. M. Kuitert*.

a. *On his method*.

"Theology, resp. Dogmatics, must start with *tradition*, meant as: the transmitted matter-of-faith. This means the birth of a new hermeneutical principle. We might be able to use the word *canon* instead of tradition, but this term includes the question of the authority of Scripture, and precisely that question is at stake." (De realiteit van het geloof, pp. 158, 159)

"Originally that which we call canon—in this case the Old and New Testament—is no less the structure in which men of a certain time made faith their own, and transmitted it to the next generation, than all the similar structures which followed. Structurally speaking there is no difference here." (o.c. p. 196)

"We might distinguish between witness and soundboard (in the writings of the

N.T.)—This implies the subjectivity of the witness and implies in the same breath some 'wrapping-material' which is not the matter itself." (o.c. pp. 184, 185)

b. *On his results.*

"The story of creation has nothing to do with a description of an original situation (either revealed or not). We don't have to do with a statement about a former situation, but, if you will, with a statement, better a confession, about the God of Israel who is good in His acts." (De goede schepping, p. 122) "A good creation as original situation of the world is not a scientific given." (o.c. pp. 127, 128) "When we say concerning Gen. 1 that it did not really happen so, but that we should consider it a symbol (figurative language) it is obvious that one should ask whether Gen. 3 has been an incident in the historical meaning of the term" (Ger. Theol. Tijdschr. Febr. '64, pp. 49-53). "The nature of the story of the fall is traceable in the same manner as that of Gen. 1. Scientifically speaking the order of Gen. 1 to Gen. 3 is not relevant." (De goede schepping, p. 128) "We are hardly aware of the landslide which the above-mentioned *must* bring about in the dogmatic expression of the Christian faith: no historic Adam, no paradise-situation as historic beginning, death as functional factor in the midst of life." (Schepping en Evolutie, p. 34)

C. Quotations *dr. Augustyn* (instructor Free University):

"If the sources (viz. the gospels of Matthew, Mark, Luke and John) so clearly contradict each other, the historian must answer the question of the value of these sources. It is possible that one tries to find a way out of the difficulties by an effort to harmonize the data from the different sources. This is the way of harmonistics. But one cannot take this way seriously. John places the cleansing of the temple in the beginning of Jesus' appearance in Israel, the synoptici exactly at the end. Now it is possible to say that the temple has been cleansed two times, but that would be childish." "Suppose that the historian accepts that the resurrection of Jesus is a fact, out of respect for the tradition of the gospels. Should he not accept in that case, out of respect for other traditions, that Paul, after his death, appeared as living before the emperor? The historian can never do more than state the fact that it was the heartfelt conviction of early Christianity that Jesus was raised from the dead. But from that he can never conclude that *therefore* Jesus was raised from the dead." (Ger. Weekblad, p. 371)

D. Quotations *drs. Baarda*.

"Modern research has made known to us several kinds of laws which played a role in the genesis of the four gospels. It has taught us that there is a long history between what happened and that which is told." (De betrouwbaarheid der evangeliën, p. 42, 43) "The historian must be permanently aware of the fact that facts in these sources (the gospels which inform us very certainly in a one-sided manner) are elucidated in a special way, interpreted as they are from certain frameworks. The picture we get that way can be warped to a certain extent, and needs not always to coincide clearly with the factual reality." (p. 45) "The reader of the gospel meets Jesus of Nazareth as Messiah, as Son of God, as Lord. In the gospels He carries the glory of some titles which He did not possess in reality during His life. I do not mean to ask the question, whether He virtually was all these things and how, but the point is that obviously He did neither have nor seek those titles in the sense in which Christians take them." (p. 52) "It should be said in the first place that as far as the community which believed in the living Lord is concerned, after the resurrection a new situation arose in which certain words of Jesus got a new light and therefore also a new form." (p. 63) "In the congregation after Easter words are ascribed to Jesus which Rabbi Jesus never spoke. It is possible to say with reference to John 16:12-14 that the congregation created new words." (p. 65) "Historical reliability as we spoke of it in the past is completely out of the picture." (p. 83) "There are stories in the

gospels which bear a more or the less legendary character, as e.g. the curse and the withering of the fig tree, or even more so the resurrection of the dead when Jesus died. Is it not possible that some apocalyptic words of Jesus were dramatized in the rumors and tales of the people?" (p. 84)

In its meeting of February 1968 the board of Calvin College and Seminary did not agree to the overture of Classis Hamilton; the Fruitland consistory deplores this fact because of the urgency of the question expressed in the overture; according to its opinion a competent committee should have been appointed to study the eventual correctness and the implications of this question. Because Classis Hamilton only meets in the course of May, the Fruitland consistory takes the freedom to submit to Synod the following overture:

The Fruitland Christian Reformed consistory overtures Synod to appoint a committee to study in the light of Scripture and the Creeds the teachings made public by some professors and instructors in our Dutch Reformed sister-church, of which evidence has been given in the overture of classis Hamilton to the board of Calvin College and Seminary of Jan. 17, 1968.

Done in the consistory March 4, 1968.

L. Praamsma, Pres.

J. F. Ostermeier, Clerk

Overture 16 — Decision re Admission of Unbiblically Divorced Persons

Classis California South overtures Synod to declare, in the matter of admitting persons to the membership of the church who have been divorced on unbiblical grounds, that the admission or readmission of members into the fellowship of the church is the task and responsibility of the consistory with the approbation of the congregation and is the responsibility of the classis only in case of an appeal from the decision of the consistory.

Grounds:

1. This is in harmony with the C.O. which designates the authority of the assemblies of the church as follows: "Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to the church by Christ; the authority of the consistories being original, that of the major assemblies being delegated." (Art. 27a)

2. This is in harmony with the Church Order which stipulates with respect to the discipline of members as follows: "Confessing members who have offended in doctrine or in life and who have responded favorably to the admonition of the consistory shall be reconciled with the church upon sufficient evidence of repentance. The method of reconciliation is to be determined by the consistory." (Art. 84)

3. Even in the matter of the readmission of excommunicated persons, the C.O. specifies that the consistory with the approbation of the congregation is empowered to readmit to the fellowship of the Church (Art. 87)

4. The present synodical regulation requiring that "such cases shall not be settled without the advice of Classis" (Acts of Synod 1956, p. 118, Art. 2) in effect sets the sin of divorce in a category by itself, which is done for no other grievous sins, not for idolatry, murder, adultery, nor theft; and it deprives the classis of its ability, *de facto*, to adjudicate in such a case if there were an appeal from the decision of a consistory for the judgment of the classis would already have been given.

5. In the light of grounds 1 to 4, the present regulation is in conflict with the Church Order and must be rendered void.

Classis California South

Herman Leestma, Stated Clerk

Overture 17 — Request Formation of New Classis

Classis Pacific Northwest overtures the synod of 1968 to approve the formation of a new classis, consisting of the churches and mission groups in the Columbia River area.

Grounds:

1. These churches are located along the Columbia River and its tributaries, forming a natural geographic area.

2. These churches are confronted with similar problems arising from their situations in geographic isolation. For the most part they are in non-Christian communities and would profit by engaging in a more intense counsel with each other.

3. These churches are already actively engaged in mutual projects such as the Columbia League of Young Calvinists.

4. The growth potential of our church in this area is especially bright.

5. The size of Classis Pacific Northwest is very large (29 churches plus 6 mission fields). Classis does not have the time to properly conduct business. The work load is becoming too heavy, especially that in the area of home missions.

The churches included in the Columbia area specifically are Grangeville, Portland-Calvin, Portland-Oak Hills, Quincy, Salem, Spokane, Sunnyside, Vancouver, and Zillah. Mission groups now established include Tri-Cities, Yakima, and Corvallis. This is a total of nine churches and 3 mission church groups.

Classis Pacific Northwest

H. B. Spaan, Stated Clerk

Overture 18 — Increase Aid from Church Help Fund

Classis Pacific Northwest overtures the synod of 1968 to raise the limit of financial aid from the Church Help Fund to emerging churches which choose to organize independently of the administration of the Board of Home Missions and its funds so that such aid shall be more nearly equal to that given to churches emerging under the administration of the Board of Home Missions.

Grounds:

1. The relocation of many of our people, due to industrial developments and rather sudden new groupings and the establishment of new churches, calls for renewed consideration of the material assistance given to these emerging churches and the methods providing the same.

2. Present practices show that proportionately much more liberal support is given to new groups under the administration of the Board of Home Missions than to those who take the normal way of church extension.

3. More equalized financial aid will encourage new groups to follow the normal organizational processes of church extension, with its implied benefits of the local ordained offices and membership responsibilities, and will lessen the burden on the mission funds and enable the Board of Home Missions to open more fields among the unchurched.

Classis Pacific Northwest

H. B. Spaan, Stated Clerk

Overture 19 — Proposed Monday Holiday Bills

Classis Pacific Northwest overtures the synod to receive as information the matters pertaining to the Monday Holiday Bills and request synod to encourage consistories in the United States to urge their membership to express their Christian sentiments to their respective congressmen regarding H.R. 1292 and H.R. 11679. These Bills if passed would change the dates of Washington's birthday,

Memorial Day, Independence day and Veterans day to specified Mondays or would create a new holiday, Presidents day to be observed the third Monday in February (cancelling Washington's birthday as a holiday) and also include Thanksgiving day with the above mentioned holidays to be observed on specified Mondays.

(Note: The above overture reflects special concern for the effect on Sabbath observance resulting from long weekends.)

Classis Pacific Northwest
H. B. Spaan, Stated Clerk

Overture 20 — Request Digest of Synodical Decisions

Classis British Columbia overtures synod to authorize the Stated Clerk, or competent editors in conjunction with him to make available each year a short synopsis of Synodical decisions in booklet form. This could serve as a handy "Reader's Digest" of *The Acts of Synod* to the entire Christian Reformed community.

Grounds:

1. Every year the *Acts of Synod* becomes more formidable and less manageable to the average reader.
2. A rather quick, comprehensible grasp of Synodical decisions, without getting lost in detail, could be very beneficial to both consistories and congregations.
3. More of the membership would be better informed with current church matters.
4. Such a synopsis might well induce a greater number to consult the *Acts of Synod* for further study and research.
5. Summaries have always been a great pedagogical value—even Scripture gives evidence of this fact.

Classis British Columbia
C. W. Tuininga, Stated Clerk

Overture 21 — T.C.N.N. and Request of Tiv Churches

Classis British Columbia overtures synod 1968 to reject the request of the Christian Reformed Board of Foreign Mission to "actively participate in TCNN" and to declare TCNN as worthy of our full support," but that synod grant the request of the Tiv churches of Nigeria for our help to establish a Reformed Seminary to train their ministry.

Grounds:

1. The principle advanced by the Tiv churches, that "it is necessary that we have teaching in the Reformed Faith, that is both correct and right. Thus when we come together with our brethren and their teachings they will not be able to change us by their teachings and we will be strong in our faith. Even more, we will have something to give them. If we do not have this seminary we will be lost among them and other teachings will swallow us up. We will not have roots to stand firm."

2. This would be the fulfillment of the mandate of successive CRC synods for "consistently Reformed training of pastors". Tiv synod is now asking what we ourselves have repeatedly urged and clearly defined, as early as 1959.

3. This would honor the sincere request of the autonomous Tiv synod, a self governing independent Reformed sister-church with the same rights and responsibilities as our own. We must treat her as an equal and honor her rights to determine the course by which her ministers shall be trained in the "Reformed faith, that is both correct and right."

Classis British Columbia
C. W. Tuininga, Stated Clerk

Overture 22 — Realignment Plan of Three Classes

Classes Sioux Center and Minnesota South, overture synod to approve the realignment of the three classes Sioux Center, Minnesota South and Orange City. The request is based on the following considerations:

I. FACTS:

The need for realignment of our three Classes is prompted by the following factors:

A. There is an unequal distribution of families, churches, and area among our three classes.—Sioux Center has 1896 families in 22 churches, Orange City has 1289 families in 14 churches, and Minn. South has only 815 families in 12 churches. Orange City and Minnesota South have small geographic areas compared to Sioux Center, which has churches in 5 states.

B. Some results of such inequality are that:

1. Some classes are weaker in number and financial ability.
2. Some classes are limited in their choice of men for denominational boards and services.
3. One classis is burdened with an unduly large geographic area.

II. GUIDELINES: These should include the following:

A. More equal distribution of churches and families to strengthen the weaker classes.

B. More equal distribution of geographic area with recognition of state boundaries where feasible.

C. More equal distribution of churches permitting a better choice of men for denominational boards and services.

III. RECOMMENDATIONS:

A. That we realign our churches maintaining the present three-classis arrangement. This will involve the least reorganization, maintain classes of adequate size, yet permitting room for growth.

B. That the realignment be as follows:

1. Add the churches of Worthington, Bigelow, Hills, Colton, Holland Center, and Hull, N.D. to classis Minnesota South.
2. Add the churches of Hull, Iowa, and Omaha, Neb. to classis Orange City.

Grounds:

1. Such realignment gives more equal distribution of churches and families. Sioux Center will then have 15 churches with 1,443 families, Orange City — 15 churches with 1,428 families, and Minnesota South — 18 churches with 1,129 families.

2. Geographic areas will be more equal and, where feasible, state lines are recognized.

3. Each classis will have a sufficient choice of men for denominational boards and services.

Rev. N. Roorda, S.C. for Classis Minnesota South

Rev. C. Veenstra, S.C., for Classis Sioux Center

Note: Classis Orange City took the following action: That classis Orange City favors realignment . . . that any proposal for realignment be presented to the churches involved for their approval." This will not be acted upon by said classis until April 24. (R.J.D.)

PRINTED APPEALS

1. — Decision of 1967 Synod on Doctrinal Matters

I. The consistory of the Bradenton Christian Reformed Church of Bradenton, Florida, hereby respectfully lays before the synod of 1968 its protest at the failure of the synod of 1967 to express itself with clarity on a crucial point of doctrine as that point was raised in the discussion on the love of God and the atonement precipitated by the writings of Professor H. Dekker. Specifically our consistory protests the failure of the synod of 1967 to express itself clearly and unambiguously on the central issue raised in the writings referred to, namely, that of the extent of the atonement of Christ in the gracious purpose of God.

Grounds for this protest:

1. The vague language of synod's decision means different things to different people. This in itself is disturbing. But more disturbing is an interpretation of synod's vague and inconclusive language that has appeared in responsible quarters, an interpretation which empties synod's action of all real significance. This line of interpretation first appeared in a news article in the *Grand Rapids Press* of September 16, 1967, where it was stated that synod "did not in any way limit his freedom to continue teaching and writing essentially the same things." This news article by itself cannot, of course, be regarded as furnishing substance for this ground, although the article plainly reflected judgments that exceed those of a newspaper reporter. But more significantly, this same line of interpretation appeared in the *Reformed Journal* of October 1967 in an article written over the initials of Professor Henry Stob. Here too we are told that synod's decision means that "Professor Dekker, and all who in substance share his views, are accordingly left free" to teach and preach the views that have engaged the Church's "intense concern" for the past five years and more. Worthy of note also is the understanding of synod's key terms "ambiguous" and "abstract" as given by Professor Stob in the same article. (The phrase "intense concern" is from synod's advisory committee's report — *Acts of Synod*, 1967, p. 734.)

2. The decision of synod used the words "ambiguous" and "abstract" to describe statements in the writings in question, but synod did not specify precisely in what way these statements were ambiguous and abstract.

3. Recommendations II, III and IV of the report of the "Doctrinal Matters" Study Committee called for clear and positive enunciation of this cardinal point of Reformed doctrine. (See *Acts of Synod*, 1967, pp. 592-596).

4. The failure of synod in this regard did not satisfy the requests for definite and conclusive action in this doctrinal issue expressed in a majority of the overtures and communications on the questions from various classes, consistories and individuals. Seven classes called for positive action along the lines of the recommendations of the Doctrinal Study Committee or for even more drastic action.

5. This failure to deal concretely and conclusively with such an important doctrinal issue serves to continue and increase the unrest and confusion over this matter that have prevailed in the Church for more than five years.

II. The consistory of the Bradenton Christian Reformed Church further appeals to the synod of 1968 to refer the churches to the teaching of the *Compendium of the Christian Religion* (c1957), Question-Answer 41 of Lesson 15, as the scripturally and confessionally correct summary teaching on this important point of doctrine, and to call upon the ministers and teachers of the church to preach and teach accordingly. The compendium citation is as follows:

Q. 41. For whom did Christ die?

A. Christ died for all those whom God in sovereign grace has chosen to be His people.

Grounds for this appeal:

1. Since this cardinal point of doctrine has been challenged and the challenge has not been clearly answered by synod, and since such unanswered challenge must certainly further confusion in the churches on this important point, it would appear altogether proper that synod hear this appeal according to the terms of Articles 28b and 30 of the Church Order.

2. Synod approved this formulation of the doctrine in 1957. (See *Acts of Synod 1957*, pp. 25, 56-58, 422. It is worthy of note that in the considerable discussion at the synod of 1957 on details of formulation of the various questions and answers, Question-Answer 41 were not challenged.)

3. This formulation accords fully with the teachings of the Canons of Dort I, 7 and II, 8 and 9.

4. This formulation is also given, with one slight variation, in *Saved From Sin — Compendium Study Book* (1), (c1959), where the answer is rendered as follows: "Christ died for all those whom God in sovereign grace had chosen to be His people."

5. It is of the very essence of the Reformed conception of the atoning work of Christ that by His death He actually *saves* His people and does not merely make salvation *available* to mankind. (The word *available* is Professor Dekker's term in *Reformed Journal*, Dec. 1962, p. 7.) Availability as such means nothing to one dead in trespasses and sins. Involved in "the sovereign counsel and most gracious will and purpose of God" with respect to Christ's atoning work is "that He should confer upon them (i.e., the elect, "and those only") faith, which, together with all the other saving gifts of the Holy Spirit, He purchased for them by His death" (Canons II, 8).

6. That there is confusion in the Church and that a clear-cut declaration on this important point of doctrine is called for is evident from the following rendering of I Timothy 2:5 appearing in *The Way* of December 1967, p. 17: "God is on one side and all the people on the other side. And Christ Jesus, Himself man, is between them to bring them together — by giving His life for all mankind" (Taylor, *Living Letters*).

7. It seems obvious that some such action is called for if our Church is to continue on the path of confessional integrity as a truly Reformed church, and is to continue to hold before men the glorious teaching of salvation by sovereign and irresistible grace alone in a definite atonement. Let our beloved Church reject most decisively any suggestion of the dreadful teaching that in the wondrous redeeming purpose and love of God Christ shed His precious blood for those who go to everlasting damnation.

Done in consistory February 13, 1968.

Edward Heerema, President

Richard Zeeff, Clerk

2. — Consistory of Peers vs. Classis Alberta North

ESTEEMED BROTHERN:

The consistory of the Peers Christian Reformed Church of Peers, Alberta, protests the decision made by Classis Alberta North of the Christian Reformed Church at its session on January 23, 24, 1968, at Edmonton, Alberta, concerning the Peers consistory's policy to admit visiting non-members to its Lord's Supper celebrations. The decision of classis is as follows:

Minutes, Article 51:

"3. It is moved that classis declare that the Peers communion policy in many respects does not conform to good Reformed polity. Grounds: Article 59 of the Church Order. Carried."

We protest this decision on the following grounds:

Ground 1:

The matter was never properly before classis. Church Order Article 28b states that "a major assembly shall deal with those matters which concern its churches in common or *which could not be finished in minor assemblies.*" (italics added)

Explanation: The 34th meeting of Classis Alberta North, held on October 24, 25, 1967, at Edmonton, Alberta, received the following *request for advice* from the consistory of the Neerlandia Christian Reformed Church: . . . "requests advice and explanation in the matter of the communion policy received from the Peers Christian Reformed Church."

(a) The Neerlandia consistory *did not* receive a copy from the Peers consistory. A member of the Neerlandia congregation received a copy from the Peers consistory, and he took it to his consistory.

(b) If the Neerlandia consistory wanted an *explanation*, proper ecclesiastical procedure and common courtesy would have demanded that they contact the Peers consistory to explain its own document. Peers consistory would have gladly obliged.

(c) However, no such attempt was made. Instead, Neerlandia went to *classis* for an explanation of the Peers policy without asking *Peers* for an explanation, or, even, without informing Peers of the action they were going to take.

(d) The Neerlandia request for advice at classis was put in the hands of the Committee on Overtures (The Revs. H. A. Venema and N. Beute, and Mr. H. Gelderman, Elder delegate from *Neerlandia*).

Conclusion: This matter was never properly before classis in that no attempt whatsoever had been made by the minor assemblies involved to deal with it, let alone to exhaust all possible avenues toward obtaining a common understanding.

When this was mentioned on the floor of classis, the reporter of the committee indicated that the matter was of such a serious nature that it ought to be dealt with immediately. There were no questions asked, no motions made; classis simply proceeded. This is a clear breach of Article 28b of the Church Order.

Ground 2:

Though the Committee on Overtures did decide to take up the Neerlandia request for advice, when it did so, it did not give the matter proper consideration; in fact, it did not even address itself to the *request* at hand.

Explanation: We quote again from the minutes of October 24, 25, 1967: "Article 49 Committee on Overtures, the Rev. Venema reporting . . . :

A. Concerning the Neerlandia overture [sic] requesting advice and explanation of the Communion Policy of Peers (. . .)

Analysis: Although the Peers consistory is to be commended for her Lord's Supper concern, yet it is apparent that the Peers consistory is working with Article 60 of our Church Order without taking into due account the limitations which Article 59 places upon participation in a Christian Reformed Lord's Supper service, and ignores Article 85, Acts of Synod 1900, re membership in secret societies.

Recommendations:

1) that the Peers Consistory use Article 60 of the Church Order in line with Article 59. Tabled till next meeting of Classis.

2) that the church visitors discuss this policy with the Peers Consistory to help them in this. Accepted.

3) that the consistory of Peers be requested to supply all consistories within the boundaries of Classis with a copy of the Communion Policy. Accepted.

(a) This minute shows that the Committee on Overtures did not at all address itself to the Neerlandia request for advice. No advice is given to *Neerlandia*; no *explanation* whatsoever is given of the Peers policy. We feel the only possible advice the Committee could have given according to Article 28b of the Church Order was that the request for advice was out of order in that Neerlandia had made no attempt to contact Peers on the matter. What was done instead was that advice was given to the *Peers* consistory which had not requested advice.

(b) Moreover, in the work of the Committee with the Neerlandia request for advice, *explanation* (which is what Neerlandia wanted) was never asked from the Peers delegates. We contest that our necessarily concise document was never thoroughly studied or the committee would have asked the Peers delegates for an explanation of a document they had made, and, therefore, were themselves best able to explain.

(c) That due consideration was not exercised by Classis is evident from the fact that it accepted recommendation 2 after tabling recommendation 1, leaving the church visitors with the mandate to come to Peers, but now, empty-handed. To help the Peers Consistory with what?

Conclusion: The recommendations Classis did adopt at this time were empty. There was little or no consideration at all of the Peers document before adopting these recommendations. The Committee made no attempt, so it seems, to get at the true meaning and purpose of the Peers Policy. This is a clear breach of the first sentence of Article 29 of the Church Order.

Ground 3:

Classis transcended its power by forcing on Peers Consistory an opinion on a matter not dealt with in the Church Order, and an opinion which the Committee either could not or would not substantiate with Scripture or the Confessions.

Explanation: We quote now from the 35th Meeting of Classis Alberta North, held on January 23, 24, 1968, at Edmonton, Alberta, Minutes:

"Article 51 Communion Policy of Peers

1. It is moved that we take recommendation A, 1, Article 49, October, 1967 Classis meeting from the table. Carried.

2. The Committee, the Rev. Venema reporting, recommends that this recommendation be tabled indefinitely. Carried.

3. It is moved that Classis declare that the Peers Communion Policy in many respects does not conform to good Reformed polity. Grounds: Article 59 of the Church Order. Carried.

4. It is moved that our Curator take this matter up with Dr. Carl Kromminga. Carried."

(a) That the declaration of Classis (minute 51, point 3, quoted immediately above) is merely an opinion of the Committee, though endorsed by Classis, is obvious from the fact that it is a judgment made on the Peers policy which is neither explained nor substantiated.

(b) Moreover, it is vague. It is not said in precisely *which* respects the Peers policy is not good Reformed polity.

(c) The ground mentioned in Article 59 of the Church Order, which deals exclusively with church *membership* (how baptized members must proceed in order to be able to receive the benefits of full membership, etc.), and not at all with admitting visitors to the Lord's Supper celebrations in our churches (which is what the Peers policy deals exclusively with).

(d) In fact, the Church Order says nothing whatsoever about admitting visitors. It states only that each consistory must do what is most "conducive to edification" of its particular congregation in the manner of administering the

Lord's Supper. The manner of admitting visitors, if it fits anywhere, fits here; for haphazard ways of admitting visitors may become very unedifying. In fact, Monsma's, *The New Revised Church Order Commentary*, deals with this question under Article 60 of the Church Order.

(e) The Peers policy attempts to make the manner of admitting visitors such that it contributes to the edification of the entire congregation. Other Christian Reformed churches consulted have their own ways of doing this; the Peers Policy shows the Peers consistory's way.

(f) The Peers Consistory has now temporarily suspended its policy in view of the declaration of Classis, even though it feels Classis has not adequately substantiated its charge.

Conclusion: Classis has made a charge which was not substantiated by Scripture or the Confessions. Classis has said that a certain Policy is not good Reformed polity, but has made no attempt to show in which way or why this is so. Classis does not indicate what instead ought to be done. Instead, it appears as though an opinion is being forced on a consistory which feels that what it has done is Scriptural and Reformed. This action on the part of Classis is clearly a breach of Article 95 of the Church Order.

Ground 4:

On the other hand, the Peers Communion Policy, which is necessarily concise and therefore does not go into the theology of the matter at great length, and which is intended as a guide for the Consistory so it would know what to do in every possible case when a visiting non-member requests admission to the Peers Lord's Table, and is therefore only practical; does have Scripture and the Confessions on its side. The Church Order says nothing about admitting *visitors* to our Lord's Table.

Explanation: The Peers Policy is based on seven foundational observations or general principles. In the formulating of these principles we have asked ourselves such questions as: for whom is the Lord's Supper instituted? who ought to come? who ought to be admitted? what authority, exactly, does a Consistory have in this regard? in what respect is the consistory's power limited, if at all? are non-members (of the Christian Reformed Church) ever to be admitted? what criteria are to be used in admitting them? what procedure is to be followed in admitting them?

The Peers Consistory formulated its policy after considering the following foundational observations or general principles:

(a) Our Lord instituted His Last Supper for the benefit of Christian believers, members of the one, holy, catholic Church.

This is so because the Sacraments are intended only for the strengthening of faith; they can never initiate faith. Therefore, there must be faith before there is anything that can be strengthened. That is to say, only believers ought to partake of the Sacraments (and *all* believers ought to partake) because only they can receive benefit from them.

"For the support of the spiritual and heavenly life which believers have, He has sent a living bread, which descended from heaven, namely Jesus Christ, who nourishes and strengthens the spiritual life of believers when they eat Him, that is to say, when they appropriate and receive Him by faith in the spirit." Belgic Confession, Article 35.

(b) Our Lord has given authority to His office-bearers to implement the above truth.

In other words, the Consistory has a duty to supervise attendance at the Lord's Table. This supervision we commonly call "close communion" inasmuch as we do not extend an open invitation to all present to partake, (thereby leaving the matter of participation entirely to the individual conscience), but instead we place elders in position of oversight at the Lord's Table.

(c) The Consistory must never deprive true believers, members of the one, holy, Catholic Church, of needed nourishment provided in the spiritual food and drink of the Lord's Supper.

Since the Consistory has constant contact with the members of its congregation, it normally admits members of the congregation in good standing to the Lord's Table automatically, and normally bars members who are under any form of discipline, i.e., who by their confession and life show themselves to be unbelieving and ungodly. (cf. Heidelberg Catechism, Question and answer 82).

(d) The Lord's Table is, however, not a denominational table. Rather, it is intended for the benefit of all true believers, including those belonging to other denominations.

The Consistory's authority over such (i.e., non-members) is necessarily limited. The Consistory must guard the sanctity of the Lord's Table and at the same time, it must not deprive true believers of nourishment they need and are entitled to (in the sense that the Lord's Supper was instituted precisely for them). Moreover, all true believers ought to feel that they ought to partake.

(e) In regards to admitting non-members to the Lord's Table, the Consistory ought to exercise as much supervision as is possible in each individual case. On the other hand, it ought never to think that a less thorough, though still satisfactory, examination ought to be grounds for barring non-members from our Lord's Table.

Non-members who apply for admission to our Lord's Table long enough in advance of Communion Sunday can be examined at length and a more intelligent judgment can be made by the Consistory. Non-members who happen to be in church on Communion Sunday and who wish to be strengthened by the Sacrament, can be examined, though only briefly, before the service. This process is simplified by the use of a duplicated "Form For Admission . . ." Non-members who enter the church after the service has already begun are equally entitled (in the same sense used earlier) to the benefits of the Sacrament if they are truly believers. The examination now is necessarily limited in time and scope (as it must now be conducted by an office-bearer while the service is in progress), but the applicant must again be admitted if he is a true believer as far as is known. cf. Jansen's discussion on the admittance of non-members, though he is discussing different conditions, in his *Korte Verklaring Van De Kerkerde*, p. 283.

(f) The only criterion that can be used is the criterion of Scripture: a simple confession by word of mouth (or written on paper) that Jesus is the Christ, the Son of the Living God, Redeemer from My Sin (cf. the Heidelberg Catechism's two requirements in Question and Answer 81). The time available for this examination will make the confession more meaningful for the confessor and the Consistory.

The resident non-member, may, in the course of the examination, be persuaded that he ought to become a member of the local Christian Reformed Church. The non-resident non-member cannot thus be persuaded. In any case, the confessor shall be taken at his word, unless some evidence of ungodliness in his life is KNOWN. Jansen, in his *Korte Verklaring Van De Kerkerde*, on p. 270, argues that the judgment of charity ought to be used to admit those whose membership papers had not yet arrived. This is a matter of approach, of common courtesy, of charity. Compare the American Calvinist, Charles Hodge, who says that "while faith, love, and the purpose of a new obedience are clearly required of all who come to the table of the Lord, all that the church can demand is a credible profession, that is a profession against which no tangible evidence can be adduced." (*Systematic Theology*, Vol. III, page 625).

If a person should come to any of us with the announcement, "I'm a Christian," what would our normal reaction be? Our approach suggests that it ought

to be, "Praise the Lord, so am I," rather than, "Huh! I don't believe a word of it until you prove it to me."

(g) To a certain extent, though our Lord's Supper celebrations are strictly supervised, participation is still greatly a matter of the individual conscience, whether we are admitting members or non-members.

A Consistory, for example, has no way of knowing a true hypocrite. The Consistory must admit such a person to the Lord's Supper. Ursinus says, "As for these hypocrites, however, whose true character is not known by the church, they are to be admitted to the Lord's Table with the godly, as those who by confession and life profess repentance and faith. Yet none should come except such as truly believe." (*Commentary on the Heidelberg Catechism*, page 431). Such a person eats and drinks judgment to HIMSELF and not to the CHURCH because the consistory did not KNOWINGLY and WILLINGLY admit unbelievers. Similarly, with respect to non-members, as long as the consistory is not KNOWINGLY AND WILLINGLY admitting unbelievers, it is doing all it can to guard the sanctity of the Lord's Table, using all the authority given to it by Christ, and no more than that authority so given. It would be transcending its authority if it barred such as are believers, as far as is known, who ought to come and who ought to be admitted. Again Ursinus says, "If the church were to admit to the Lord's Supper, knowingly and willingly, those who by profession and life declare themselves to be infidels and ungodly, the wrath of God would be kindled against the whole congregation . . . God is therefore angry with those who consent to or connive at the profanation of the sacrament and punishes them . . ." (*Commentary on the Heidelberg Catechism*, page 430). John Calvin, under the topic, "The purpose of church discipline," uses the same type of language. He says, "It is very true that he to whom its distribution (i.e., of the bread and wine) has been committed, if he knowingly and willingly admits an unworthy person whom he could rightfully turn away, is as guilty of sacrilege as if he has cast the Lord's body to the dogs." (McNeil edition, *Institutes of the Christian Religion*, Vol. 2, p. 1233)

Conclusion: The Peers Communion Policy, rather than being non-Reformed in polity, is actually Scriptural, and follows the guidelines set down by the Heidelberg Catechism and the Belgic Confession inasmuch as these address themselves to the question, and also follows such Reformed theologians as Ursinus, Calvin and Hodge.

THE PEERS CONSISTORY ASKS, THEN, THAT SYNOD

DECLARE THAT Classis has acted in an irregular manner, especially in the October, 1967 meeting, though also in January, 1968, in that Classis did not act in accordance with Article 28b (in that no attempt had been made to finish the matter in the minor assemblies, and classis did not insist that that be done), Article 29 (in that Classis and its Committee did not exercise due consideration inasmuch as it did not address itself to the specific request for advice received, and then, did not ask Peers for an explanation), and Article 95 (in that it appears that the Committee merely set forth an opinion without explaining or substantiating it, and this was endorsed by Classis) of the Church Order;

DECLARE THAT Classis' decision is invalid on the grounds herein established.

Humbly submitted, The consistory of the Peers
Christian Reformed Church, Peers, Alberta

Rev. P. C. Hogeterp, President
Elder Mr. George Monsma, Vice Pres.
Elder Mr. Albert Van Dyk
Deacon Mr. Bud Monsma
Deacon Mr. John Van Dyk

(Note: The clerk of consistory, Elder Mr. Arjen Veldstra, does agree with the decision of Classis herein protested)

Enclosures 1 and 2

Copy of the

Peers Communion Policy

Copy of the

"Form For Admission . . ."

COMMUNION POLICY OF THE PEERS CHRISTIAN REFORMED CHURCH

General Observations:

—the Christian Reformed Church Order of 1965 gives simply these directives:
Article 60

a. The Lord's Supper shall be administered at least once every three months.

b. The consistory shall provide for such administration as it shall judge most conducive to edification . . .

This means that each consistory must form a policy which is most suited for the edification of its particular congregation.

—The Lord's Supper has been instituted for the benefit of Christian believers, members of the one, holy, catholic Church which we confess every Sunday. Consistories must never deprive true believers of needed nourishment.

—Consistories do have a duty to supervise attendance at the Lord's Table. They should not hesitate to bar from the table those who live offensive lives. They should be equally unhesitant to admit those who show a genuine desire to share in the communion service because of their relationship to Jesus Christ.

In the light of these observations, our policy to admit visitors shall be:

1. A committee consisting of the president and vice-president of consistory shall examine those non-members, whether resident or non-resident within the parish area, who have been informed of the celebration of the Lord's Supper and have requested admission thereto, as to their motives and confession the week prior to Communion Sunday. Should this committee recommend admission of the applicant, and the consistory favour admission by majority vote, the admission shall be announced to the congregation. Any admission shall be effective for only one celebration; should the same person re-apply, it shall be up to the consistory to determine whether or not re-examination is necessary.

2. Since, often, non-members, whether resident or non-resident within the parish area, are not familiar with our Communion schedule, the consistory shall designate one elder (or more, if necessary) to greet all non-members at the door, in his greeting informing these of the Communion celebration and also of our local policy. Should the non-member wish to partake, the elder shall request that he/she fill in the necessary information on a supplied form which shall constitute an application to partake. The consistory is obligated to consider such a request. Prejudgment shall be FOR rather than AGAINST the applicant.

3. Should a non-member, whether resident or non-resident within the parish area, not be informed of the celebration until after the service has already begun, and he/she desires to partake, he/she may be admitted provided the request is made to an office-bearer and he knows of no evidence of ungodliness. Prejudgment shall again be FOR rather than AGAINST the applicant.

Done in consistory, June 1, 1967.

Rev. Peter C. Hogeterp, Pres.

Mr. Arjen Veldstra, Clerk

"FORM FOR ADMISSION . . ."
 APPLICATION FORM FOR THE CELEBRATION OF THE
 LORD'S SUPPER IN THE
 PEERS CHRISTIAN REFORMED CHURCH
 PEERS, ALBERTA

You, being desirous of joining this church in celebrating Communion, are asked to answer sincerely the following questions:

1. Do you consider yourself to be a sinner before God and that you fully deserve God's wrath?
 2. Do you believe that God punished His only Son, Jesus Christ, for your sins so that you may now be confident that your sins are completely forgiven you for Christ's sake alone?
 3. Do you strive continually to show your gratitude to God by living according to God's commands, i.e., that you strive to love God and your neighbour?
 4. Have you been baptized into the name of God; the Father, Son and Holy Spirit?
 5. Have you publicly professed Christ as your Saviour?
 6. Are you a member in good standing of any church?
- Please name your church:.....
 Please give your minister's name:.....
 and address:.....

If your request is granted, the admission will be announced to the congregation. Should your request be refused, we trust you will be strengthened through the Preaching of the Word. This information will be relayed to your minister.

I HEREBY DECLARE THAT I HAVE ANSWERED THESE QUESTIONS TRUTHFULLY AND HONESTLY,

.....
 (signature of applicant)

— — — — — DO NOT WRITE BELOW THIS LINE — — — — —

() refused

For the consistory of the
 PEERS CHRISTIAN REFORMED CHURCH
 Pres.
 Clerk

Date:

3.— Ten Ripon California Members vs. Classis Central California

ESTEEMED BRETHREN:

We, the undersigned members of the First Christian Reformed Church of Ripon, California would hereby request the adoption of the following overture: to wit:

That *all* those who are teaching in Calvin College and Seminary *be forbidden from all teaching* contrary to Holy Scripture, as we of the *Christian Reformed Church* and as a denomination believe Scripture must be *interpreted viz:* in harmony with our accepted Forms of Unity. (The Heid. Catechism, Belgic Confession, and the Canons of Dordt.)

The present day tendencies regarding infallibility and a form of the theory of theistic evolution will destroy our historically established Reformed doctrine.

Grounds: A. The Belgic Confession in Article II states by what means God is made known to us "In this we abide by the historically approved and adopted

interpretation of Genesis Chapter 1 and 2, of six twenty-four hour days, and creation by fiat according to Psalm 33 verses 6 through 9."

B. Article VII states: We believe that those Holy Scriptures fully contain the Will of God—neither do—we consider of equal value any writings of men.

C. Article XII states we believe that the Father by the Word that is by his Son hath created of nothing the heaven and the earth, and all creatures, as it seemed good unto Him

D. Article XIV states: That we believe that God created man out of the dust of the earth and made and formed him after his own image. See also Heid. Catechism Lord's Day IX.

E. The Canons of Dordt under heading 3 and 4 Article I inform us how man was originally formed.

F. 1. According to the Acts of Synod 1967 page 76 Article 117 Synod has stated, "There is no specific case before Synod in which the scriptural and creedal teaching of creation by divine fiat is being challenged."

2. Therefore Synod has gone on record as recognizing creation by divine fiat as the scriptural and creedal teaching of the Christian Reformed denomination.

G. According to the Acts of Synod 1966 page 15 Article 32 the last paragraph we read, "The Secretary of the board of trustees of Calvin College and Seminary has stated that Dr. Wilson does set forth the arguments for a form of (theistic) evolution in his classes, and that other professors may have similar views."

H. 1. The Synod of 1966 did not reject overtures number 19-22 and 28 which concerned with the matter of creation and theistic evolution but appointed a committee for further study of this issue. Cf. Acts 1966, page 75, Article 104.

2. According to the Acts of Synod 1967, page 76 Article 117, Synod has rescinded the decision of 1966 to appoint a committee for further study cf. Acts 1966, page 75, Article 104. Therefore the issue concerning creation and theistic evolution is in an unsettled condition before the church and we feel that Synod should face this issue which is before the denomination.

I. We are of the conviction that when the three forms of unity were adopted by the Christian Reformed Church as a denomination that it left no room for teaching a form of (theistic) evolution. It is harming the Unity of the faith and causes divisive attitudes in the churches. It also is harmful to the spiritual life of the members of the church. Therefore such teachings should not be permitted unless proven true on the basis of the Holy Scripture, with scripture, and adopted by all the governing bodies of the churches viz. consistories, classes, and synod.

Respectfully submitted

John Luth	John J. Swier
Henry Plooy	Harry Van Rys
Gilbert L. Van Mourik	J. J. Weersing
Albert J. Boertien	Merinus Brandt
Henry Maat	Gilbert den Dulk, M.D.

ATTACHMENT TO OVERTURE

The Council of the First Christian Reformed Church of Ripon, California in its session of December 11 officially gave its rejection to the overture as presented by certain members of the congregation.

Dated: December 11, 1967

Wm. Flietstra, Pres.
John J. Swier, Clerk

ATTACHMENT TO OVERTURE

The Classis of the Christian Reformed Church of Central California in its session of January 23, 1968 officially gave its rejection to the overture as presented by certain members of the congregation.

Dated: January 23, 1968

Rev. Jacob Hekman, Stated Clerk

4. — Decision of 1967 re Society Control of Calvin College

Classis British Columbia appeals the decision taken by Synod 1967 in rejecting its overture to appoint a study committee which is to review the relationship between the Christian Reformed Church and Calvin College in the light of the adopted resolutions found in the Acts of Synod (Cf. Arts. 86, 99, pp. 45ff and 49ff, and for references pp. 477-507), and to investigate means and ways of organizing a society which will own and control Calvin College under the following guarantees:

1. Complete fidelity to the infallible Word of God as expressed in the Reformed Faith.
2. When and where reasonable assurances are evident of financial responsibility and stability.
3. When adequate provisions can be made to assure broad, vital, and continuous interest in society membership as a whole. (Acts 1967, p. 97 and overture 11, p. 668)

This appeal is made because the grounds adduced do not answer the overture.

Ground 1 of Synod's rejection of the overture states, "The Synod of 1957 had before it a special study of the relationship between the Church and Calvin College. It was thorough, comprehensive and objective and it was made, and a decision was taken on the matter, before Synod permitted the present Knollcrest development. The study and the decision based upon it are very recent considering the nature of the problem and they speak with as much or more force to the present situation with its rapid expansion of Calvin College." (*Acts 1967 Art. 137, p. 97*)

The impression is left, although it is not stated, that the study committee which reported to the Synod of 1957 was unanimous in presenting a view in support of the continued ownership and operation of Calvin College by the church. In actuality the committee was divided six in favour, one in favour with reservations, while five were against church control and in favour of taking steps to establish society control. (*Acts 1957, Supplement 37, pp. 455ff.*) The Synod of 1957 then took the following decision, namely to affirm "concerning the duty and right of the Church re ecclesiastical ownership of a college:

- a. That Scripture is abundantly clear in defining the primary task of the Church as preaching and teaching the Word, administering the Sacraments, exercising discipline, and collecting and distributing alms.
- b. That the Church cannot own and operate a general liberal arts college within the definition of this primary task of the Church as institute.
- c. That Scripture neither directly affirms nor directly denies the right of the Church to perform other functions which are related to her primary task.
- d. That the Church has, however, the derived (not inherent) right, and even duty, to perform functions related to, but not of the essence of, the primary task of the Church, whenever the well-being of the Church and her members demands it. Times, places, conditions, and circumstances determine this right."

It is the judgment of Classis British Columbia that "times", "conditions", and "circumstances" have changed sufficiently so that the membership of the Christian

Reformed community has now shown the interest and ability to be able to support society controlled colleges as evidenced in the flourishing existence of Dordt and Trinity. Therefore, a *study* of the feasibility of placing Calvin College under society control with the proper guarantees is once more warranted. Such a study must be made from time to time because ownership of Calvin College is not a part of the primary task of the church, is not even found directly affirmed by Scripture as a secondary task of the church, but is a derived right dependent on circumstances alone. Consequently, these circumstances must continually be reexamined. Hence, the need for a study committee.

Synod said in its *second ground* that "The overture of Classis is founded upon unsupported assertions." (ibid) In section 2a it stated, "It (Classis B.C.) states that Synod was motivated by fear rather than by faith. Such an assertion could as well apply to previous synods which dealt with the problem. This is a sweeping judgment of synodical motivation."

Indeed we must admit that the question of a lack of faith being evidenced by the 1957 Synod is a matter of judgment, but it was the judgment of our classis *made on evidence*. The Synods of the church have constantly reaffirmed that according to Scriptural principle it is more correct for our colleges to be society controlled than to be controlled by the church. (*Acts* 1892, Art. 23; *Acts* 1896, Art. 114; *Acts* 1898, Art. 76; *Acts*. 1908, Art. 37; *Acts* 1912, Art. 36; *Acts* 1914, Art. 35; *Acts* 1918, Art. 75; *Acts* 1920, Art. 28; *Acts* 1922, Art. 31; *Acts* 1957, Art. 86. (For a summary of the content of these decisions, see *Acts* 1957, Supplement 37, pp. 478ff) Yet once more in 1957 the Synod pushed aside the principle because of a lack of sufficiently articulated devotion to a liberal arts education among us, because of a desire to maintain the religious character of the instruction in the school, because of a history of the decline of other church related colleges, and because of a desire for financial stability. (*Acts* 1957, Art. 99, p. 49) It is therefore our contention that whenever any individual Christian or group of Christians act out of such motivations and not out of the principles of the Word of God, there is more fear being evidenced than faith. In saying this we are asserting our opinion, but certainly it is not an "unsupported" opinion.

Nevertheless, even though we bring into question the motivation which led to the continuation of church control and the outlining of necessary guarantees if society control were to be established, we did include these guarantees in our overture because we also desire that everything be done to see to it that Calvin College is continued on a firm Biblical and financial basis.

In *ground* 2b. of the unsupported assertions it is stated that, "The overture asserts that the Church cannot own and operate a general liberal arts college within the definition of the primary task of the Church as institute. No synod has ever asserted that maintaining a college is part of the primary task of the Church, but synods have held that the Church may exercise this right for the welfare of the Church and Kingdom, which right it exercises in a number of enterprises". (Ibid) This ground destroys a straw man. Our overture never asserted that synod had declared that the operation of Calvin College was a part of the primary task of the church as institute. In fact ground 1 of our overture was supported in a footnote by what synod had actually said to this effect. The only purpose for including this ground in our overture was to lay the foundation for grounds 3 and 4.

It is further stated in ground 2c. that, "Contrary to the assertion of Classis that the Church 'cannot effectively and directly supervise and operate Calvin College,' the Church does indeed adequately and directly supervise and operate the College." (Ibid) This ground does not prove that our assertion is unsupported, but only makes a counter assertion to our claim. However, in making our claim, we did support it with this conflict in principle, namely that there is an entirely different nature and task of church and college. The result must be the spending

of much valuable time by the church in a very secondary field of endeavour not connected with her primary task, and an infringement on the proper development of Calvin College as a full orb'd institution of learning and not just a place to prepare ministers and teachers for the church.

As further evidence that this indeed is the case, we would add the following information:

1. The Board of Trustees of Calvin College and Seminary is an extremely busy ecclesiastical board. During the first half of 1967 it met four days in February, four days in May, and the executive committee met one day every month from January through May. This is a total of eighteen days. (*Acts* 1967, Supplement 6 and 6-A, pp. 126-148) This does not even take into account the time or the money spent by the delegates in traveling many thousands of miles to come to Grand Rapids. Without a doubt this is the busiest board of the church and yet it is dealing with an area that is not the primary task of the church.

2. The consistories, classes and synods of the church also spend much of their valuable time discussing Calvin College. At each meeting of the classes reports are read and discussed. At least once a year each classis must inquire of its churches whether or not they have been able to meet their quota to Calvin College and Seminary and report this to Synod. (*Acts* 1941, p. 98) Each year synod establishes a special committee to deal just with Educational Matters a large portion of the business of which is Calvin College. The report of the Board of Trustees is also dealt with by the synod. And each consistory must in turn deal with these matters. The church is spending much time in the secondary field of college education.

3. To establish the infringement of the church on the college is a much more difficult matter. The College has, by the grace of God, grown. It has progressed beyond the point of being a normal school and a preparatory academy for seminary students, but could it not have grown faster and farther without church control? As evidence we would draw synod's attention to the information found in the *Acts* 1957, Supplement 37, pp. 497 ff. with what will be said next about graduate studies.

As the concluding unsupported assertion, synod said, *ground* 2d, "Any reference to graduate studies is premature. If and when such plans are realized there will no doubt be an address to the problem of the relationship of such a program to church control." (*Ibid*) Why is a discussion of graduate studies premature? Calvin College has already talked about becoming a university since 1946 but has never acted. The A.R.S.S. began talking in 1956 and was able to open its Institute, a necessary stage toward the development of a university, in October of 1967. Is it not possible that ecclesiastical control has something to do with the rate at which this development has moved?

As its *third ground* synod contended that, "In these days of vast change and expansion in education and student enrollment the College should be given assurance of stability in its control and its support." (*Ibid*) With this we heartily agree. It is included in our overture as one of the guarantees. But surely it does not speak against the overture, but rather prejudices the case. That the transfer of Calvin to a society is feasible at this time in the college's history and ought to be studied at the very least, is further supported by the following facts:

1. Our many elementary and high schools are society controlled and operate on a sound financial basis with proper controls.

2. Other institutions of higher learning such as Dordt College and Trinity College are society operated and are able to maintain financial solvency with proper controls. In 1967 the operational expenses of Dordt College amounted to \$542,209. These expenses were paid by means of tuition, quota rebates from the 6 supporting classes, denominational offerings, drives, gifts, etc. During that year 64.7% of the total income was received through tuition. (Information from per-

sonal correspondence with Dordt College, November 14, 1967). During the same year the operational expense for Calvin College was \$3,132,000. These revenues came from tuition and fees of both College and Seminary, quotas, endowment income, etc. The percentage received from tuition was 63.7% (*Acts* 1967, pp. 145, 146) It would appear that the financial base of the two institutions is very similar except for the matter of quotas.

3. What would happen to Calvin College if the quotas were removed? Of the total operational expense, \$1,036,487 or 31.7% is paid by the quotas. Of this amount the Classes of the Michigan area (Cadillac, Grand Rapids East, South, and West, Grandville, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland) paid \$546,196 or over 50% (*Ibid*). Thus, of the total operational expense of the College and Seminary, the rest of the denomination paid only \$490,291 in quotas or 15%. Does the financial stability of the institution rest on this amount? If the school became society controlled, drawing its support mainly from the Michigan area where it draws 50% of its student body presently (*Calvin College and Seminary Campus Directory 1966-67, p. 3*), this amount could be made up by an additional assessment of \$24.40 from the families of this area. But would even this be necessary? Certainly not! Just because Calvin became society controlled does not mean that the support of the denomination is lost. Gifts and offerings would still be coming from the whole denomination if for no other reason, at least for this, the love which the people have for this institution which has played such an important part in the development of our church. At the same time it must be remembered that these figures include the Seminary, and the Seminary would still continue to receive quota support.

Ground four of the reply is really only an extension of ground three. Our answer to ground three is therefore our reply to ground four as well.

Consequently, because the response of Synod 1967 to our overture does not answer the overture, we would therefore appeal to Synod meeting in Grand Rapids, Michigan in June 1968 to reconsider our overture and appoint the requested study committee.

Classis British Columbia

Cecil W. Tuininga, Stated Clerk

5. — Godwin Heights G.R. Consistory vs. Classis G.R. South re use of Church Property

The pastor of the Godwin Heights Christian Reformed Church, with the endorsement of the Council (Elders and Deacons), appeals to the synod of 1968:

To decide that Classis Grand Rapids South (May 12, 1966 through Jan. 18, 1968)* does not have the authority over the local consistory in the matter of to whom they allow the use of their (local) church facilities.

Grounds:

1. The local consistory is autonomous in the matters of the local church except where Scripture or the Church Order prove the consistory's action to be wrong.

2. Classis has not proved that a consistory violates either Scripture or the Church Order in allowing an organization not outlawed by the Church to have a meeting in one of our churches.

3. Classis did not deal with the substance of the minister's protest** to classis, but merely referred him to appeal to synod.

*May 20, 1965 p 3 (e); Sept. 16, 1965 p 3 (C, 3); Jan. 20, 1966 p 3 (E.); May 12, 1966 p 3 (c. 4); Jan. 19, 1967 p 5 (12-3, a, b 4); May 18, 1967 p 4 (2 e); Sept. 21, 1967 p 6 (2 b); Jan. 18, 1968 p 2 (8-h 1, 2)

**Protest of Dec. 4, 1967

4. The present "rule" of Classis Grand Rapids South is an intrusion upon the authority of the local consistory, and classis has usurped authority which is not delegated to a classis.

The Council of the Godwin Heights Chr. Ref. Church, Grand Rapids, Michigan. Meeting March 4, 1968.

Vincent G. Licatesi, Pres.
John C. Naber, Clerk

6. — F.N.C. Decision re Bejou Aid

ESTEEMED BRETHREN:

Classis Minnesota North respectfully addresses the following appeal to synod 1968:

The consistory of the Christian Reformed Church of Bejou, Minnesota, humbly requests classis to appeal to synod regarding the refusal of the denominational F.N.C. committee to approve Bejou's request for aid, asking synod to overrule said refusal.

Grounds:

1. Classis at its September 12, 1967 meeting approved the recommendation of its standing committee to favor Bejou's request for aid.
2. Our need for said aid continues to be urgent.

For the consistory
John Vander Plaats, clerk

Classis Minnesota North supports this appeal of the Bejou church and respectfully requests synod of 1968 to overrule the decision of the F.N.C. committee not to grant this church the aid requested.

Grounds:

1. With Crookston having a lay-worker of its own it is impossible to co-ordinate the two churches at this time. The distance of 50 miles makes this quite prohibitive, and the work at Crookston at present requires a full-time worker.
2. The church is small but solid and active and continues to be a feeder to other churches.
3. There is no other church of Reformed persuasion within 50 miles.
4. There is continued opportunity for evangelism in Bejou.
5. It is unreasonable to request the families who have lived in Bejou for 50 years to move to another location.

Classis Minnesota North,
Rev. H. J. Kwantes, S.C.

7. — Rescind Decision of 1949 re Baptism of Adopted Children

ESTEEMED BRETHREN:

The consistory of the Calvary Christian Reformed Church of Minneapolis overtures synod to rescind the decision of synod 1949 and once again grant each consistory, in consultation with the adoptive parents, the right to decide when children placed in adoptive homes should be baptized.

Grounds:

1. Contrary to the thinking of the synod of 1965 there is widespread disagreement with our present legislation. Some are convinced it is unscriptural and a sin for the church to refuse baptism when believing parents come with such a request. How dare we refuse believing parents when Jesus says "Suffer the little children to come unto me and forbid them not" (Mark 10:13, 14) and also Matthew 18:5, 6 where Jesus points out how God views any who would "offend" one of His "little ones"?

2. The synod of 1949 speaks of adoption as resulting only when the final step is taken, the fact remains that nationwide, less than one out of a hundred infants placed for adoption are not finalized because of feeble-mindedness, illness, death of parents.¹ The largest adoption agency in Minnesota, which places over 600 babies per year, removes children from a home only on the parents' decision. Even in case of the death of one of the parents, the remaining parent is given the option of keeping the child.¹ Considerably more than one percent of children born into their own homes become wards of the state because of feeble-mindedness, neglect, and illness. State institutions across the United States are filled to overflowing with these children. About two percent of all children born are mentally deficient.² The reason for the very low percentage in adoptive situations is the selectivity in the choosing of adoptive parents and the screening of infants placed for adoption.

3. Children of natural parents remain under the supervision of the state as well as children of adoptive parents. Children can be taken from the home of natural parents by the state. (e.g. neglect by natural parents, refusal to give blood transfusions, etc.)

4. The same grounds are necessary to take a child out of an adoptive home as out of a home of natural parents.

5. We believe in the providence of God and doesn't His providence cover the placing of the adoptive child into a covenant home as well as a child of natural parents? God places the child into each covenant home and only He can permit its removal from either home.

6. This is an emotional and sensitive situation for adoptive parents which is often not understood in our cold legalism when we have natural children and are not adoptive parents. We can harm the spiritual life of such parents by refusing baptism because fewer than one per cent of adoptions are not finalized. This will be a growing concern as more of our Christian Reformed homes are being opened to the "fatherless" and being given under God's providential care the blessing of a covenant home.

7. When children in adoptive homes should be baptized is not an area in which synod should legislate. There is no Scriptural warrant for our present binding decision. Each situation is unique and must be so decided. A binding decision such as we presently have leads to an unscriptural legalism. Let us be aware of the fact that our present decision borders on superstition.

8. What would a consistory say if natural parents for a whole year did not bring their children for baptism? Yet this is what the denomination is forcing the consistory, contrary to its conscience, to forbid covenant parents of adoptive children providentially placed in their home to do!

9. The "households" of Lydia (Acts 16:15) and of Cornelius (Acts 10 and 11:14) and the "house" of the Philippian jailor (Acts 16:31) are baptized. In each of these instances of baptism the Scripture is *inclusive*. The Christian Reformed Church's present stand is *exclusive!* Surely a child placed into a home for its total care is part of that "household" and as such ought to be baptized. If the adoptive parents "hear" God's covenant promise for the child placed into their home is not the Christian Reformed Church guilty of frustrating God's call?

Dirk H. Aardsma, president

Harold Pluimer, clerk

Done in consistory
March 8, 1968

Note: This overture is being presented according to Rules for Synodical Procedure V-D. Classis Minnesota North by a 24-17 vote with 7 abstentions defeated

¹ Information furnished by Mr. Robert Lageson, Adoptive Supervisor, Lutheran Social Service of Minnesota.

² Encyclopedia Britannica, Vol. 15, p. 169, 1966 Edition.

this overture. As consistory we firmly believe the whole denomination should give this overture its most serious and urgent attention.

Dirk H. Aardsma, president
Harold Pluimer, clerk

8. — Consistory of Telkwa, B.C. re 1967 Decision Doctrinal Matters

ESTEEMED BRETHREN:

The consistory of the Telkwa Christian Reformed Church overtures synod, with respect to the decision of synod 1967, "The synod admonish Professor Dekker for the ambiguous and abstract way in which he has expressed himself in his writing on the love of God and the atonement," (Acts 1967, Art. 177, 2) that synod 1968 express itself positively concerning these statements:

A. Are the following statements abstract and ambiguous?

1. "There is one love of God and this love is redemptive in nature."

"God loves all men with a redemptive love."

2. "The atonement itself is inherently universal" and "there is neither need nor warrant for retaining the concept of limited atonement, as it has been traditionally used among us."

3. "One may say to any man . . . 'Christ died for you.'" "When I say 'Christ died for you' to any man, I mean to say that Christ has actually suffered for his sins and has in that sense expiated his guilt. If, however, the word 'expiate' is intended by definition to include the idea of effectuation, which to my mind it need not include, I would not want to use the word expiation to describe what Christ has done for all men." (Acts 1967, Art. 177, 1, a)

B. May such statements be used by our office bearers and members of our churches in public preaching, teaching, writing and evangelism work as truthfully expressing the teaching of Scripture and our Reformed confessions?

A positive declaration concerning these statements is necessary because of the difference of opinion which has been expressed in the writings of many persons as to what synod has decided and therefore what is binding upon the churches. As evidence we add the following quotations: "The reference to 'ambiguity' means that in synod's judgment certain statements of Professor Dekker are of doubtful meaning and therefore open to various interpretations, some good and some bad. There is no suggestion here that the meaning intended by Professor Dekker is bad or in any way unacceptable. Nor is there a suggestion here that Professor Dekker is guilty of equivocation. It is merely declared that the meaning of some of Professor Dekker's statements is obscure and that in their presence the unwary may be tempted to wander into ambivalence. The reference to 'abstractness' means something else. It means that in synod's judgment Professor Dekker did not wholly disengage himself from the nonhistorical nonkerygmatic, nonexistential mode of thinking that has in the past infected large tracts of dogmatic theology . . ." (*The Reformed Journal*, Oct. 1967, p. 3) (Article by Dr. H. Stob)

"What the synod meant by the word 'abstractly' I do not know. I shall therefore leave that for others to reflect on. The admonition that stands out in the public mind is that Professor Dekker should not have spoken ambiguously. What does this mean? Presumably it means that Professor Dekker in the quotations in question, and perhaps in writings that were not cited, had not been wholly clear as to his meaning, had written in such a way as to allow for more than one interpretation, or had possibly associated incompatible ideas in the same statement. How the synod could arrive at any such judgment one can only guess at." *The Reformed Journal*, Nov. 1967, p. 6, article by Dr. H. Boer.

"The Church has chosen to resolve a sharply debated doctrinal issue with the use of these two academic terms. (ambiguous and abstract - ed.) Is it perfectly

clear to all that by this decision the Church is saying to its membership that it will no longer tolerate this kind of writing on the love of God and Christ's atoning work that caused such a stir in the Church over the past five years? The plain fact is that this is not clear at all." *Torch and Trumpet*, Dec. 1967, p. 13, article by Rev. E. Heerema.

Note: The consistory of the Telkwa Christian Reformed Church is submitting this overture under Synodical rule V, -B, which reads, "Overtures or communications of individuals or consistories which have been carried as far as possible in the minor assemblies."

C. W. Tuininga, president

Done in consistory March 6, 1968.

G. Geertsma, secretary

9. — Ten Members Protest Foreign Mission Board Decision re T.C.N.N., etc.

ESTEEMED BRETHREN:

The undersigned ten members of the board protest the decisions of the Board of Foreign Missions to deny the Tiv synod's request for a Reformed Theological Seminary in Africa, and to enter into active participation in the united TCNN.

I. The board's decisions do not do justice to, nor even enter into the request of the Tiv *autonomous* synodical body. They stand in violation of the basic principle of autonomy which our church has always recognized as belonging to the self-governing national church. Cf. Acts of 1961 Art. 79, VI "The special goal of the establishment of a Reformed seminary shall be kept in view and held before the native churches as the desired objective, but the autonomy of the national churches shall be respectfully recognized in this matter." National Church autonomy is a part of the very mandate issued for the guidance of our missions. Cf. Argentine Mandate "All our mission operations shall duly respect the autonomy of the national church."

II. Board minutes 7138 I, E asks the Tiv synod "to reconsider her request for a Reformed Seminary in Benue in the light of the fact that we have not yet been informed of any consultation with other bodies who are affected by their request."

A. This is a further delaying tactic.

1. The board does not exercise the courtesy of dealing promptly with the Tiv synod's request which we knew already at the annual meeting in 1967 and was officially given us in April 1967. This is not gratitude and concern for the request. (Min. 7138 I, B, C.)

2. Others to whom it was *not* addressed have been allowed to answer it negatively thereby promoting expansion of the Union seminary, TCNN.

B. This is hanging the request of that major assembly of Tiv Church by a technicality.

1. The right of the technicality (need of counseling other bodies) has not been established.

2. Tiv synod's request as is shown by the documentation contained in the board's study committee minority report is clearly consistent with our own Church's hope for Reformed theological training of pastors in Nigeria.

III. Board minutes 7138 II, D and 7140 are ill-timed recommendations for the expansion and financing of the Union seminary of Nigeria-TCNN.

A. This is not 1959 when we were told by the Nigerian General Conference that the national church did not ask for nor desire independent, Reformed theological pastor training. Even then, our synod would only go to a loan arrangement for the sake of the Benue church. But now, this is 1968 and the Nigerian Church is asking, officially for a Reformed seminary.

B. The auspicious request of the Tiv Church, which preceded the TCNN request to the board, emphasizes the board's primary duty to the Tiv Church, who considers a Reformed seminary to be necessary. We quote from their request: "In these days it is very necessary for the Christians of Africa to be united as it is necessary for Africa to be united on the things of national concern. And we are continuing to be united. Therefore it is so necessary that we have teaching in the Reformed faith that is both correct and right." Also, "Another reason for having a Reformed seminary is this, the Theological Seminary of Northern Nigeria cannot adequately supply our needs." Again "If we do not have this seminary we will be lost . . . and other teachings will swallow us up. We will not have roots in order to stand firm."

C. The undersigned therefore recommend that we as a Church through our Mission assist the Tiv Church in the establishment of a Reformed Theological Seminary on the certificate-course, English speaking level, as requested by the Tiv synod.

IV. We object to minute 7138, II "That we *actively participate* (we underscore) in TCNN and declare it worthy of our full support" on the grounds that:

A. Constituent membership in the Union seminary of Nigeria (TCNN) on the part of our Church has been resolutely refused by all previous synods.

B. The synod 1959 spelled out our participation as a relationship of "loaning a teacher" for the Benue Church, since were informed that the Church there had an interest in TCNN. Synod 1959 declared "In view of its total commitment to the Reformed Faith (Synod CRC) cannot see its way clear to be co-responsible for a college which may present many different doctrines."

C. Minute 7138 II repudiates the repeated instructions of our synods to the board itself, and to the mission (Acts 1959, Arts. 110, 115; Acts 1960, Art 141; Acts 1961, Art. 79; Acts 1966, Art. 42) "to establish hopefully a Reformed Theological Seminary in Nigeria, and formulate a policy that will maintain the demand for consistently Reformed training of pastors and will meet the needs of the field."

D. The undersigned therefore recommend that the Christian Reformed Church continue its participation in the TCNN according to the same decisions as in 1959: "Loan Dr. H. Boer as a teacher of Reformed theology" and that "The CRC make funds available to pay the full cost of Dr. H. Boer's teaching for salary, housing and traveling."

Grounds:

1. The TCNN has a place in the broader spectrum of the Church in Nigeria.
2. There is also a need for advanced training which can be provided at TCNN.
3. The TCNN is an open door to the larger opportunity in our witness to all of northern Nigeria.

Yours respectfully,

Ten members of the Board of Foreign Missions,

Rev. Nicholas Beute
 Rev. John Blankespoor
 Rev. Paul Szto
 Rev. Leonard Stockmeier
 Rev. Peter Honderd
 Rev. Renze De Groot
 Rev. Cecil Tuininga
 Rev. H. W. Kroeze
 Rev. J. Nutma
 Mr. Sid De Young

COMMUNICATIONS

1. — Seminary Faculty Advisors at Synod

ESTEEMED BRETHREN:

The faculty of Calvin Theological Seminary herewith resubmits to synod, in substantially unaltered form, a communication first addressed to the synod of 1965. The proposal it makes was endorsed by the advisory committee, but rejected by synod. The faculty is resubmitting the proposal because it believes that the adoption of it will serve the best interests of the Church.

The faculty has for some time felt that it is neither necessary nor desirable that all its active members should each year be in attendance at synod in the capacity of advisors.

It is *not necessary*, since the present size of the faculty makes advice to synod available in every area of synod's interest even on the basis of a reduced representation of the Seminary faculty.

It is *not desirable from the standpoint of synod*, inasmuch as the presence of twelve or more faculty members, constituting a group equal in size to the delegation from three or more classes, creates a situation in which these men are tempted either (1) to sit as silent, unproductive, and distracting observers, speaking only when advice is explicitly sought; or (2) to involve themselves to an inordinate degree in the affairs of synod.

Although the faculty is willing to serve synod to any extent that synod requires, the annual attendance of the full complement of the faculty is *not desirable from the standpoint of the faculty* inasmuch as this tends to preempt time that could be devoted to scholarly pursuits to the profit, not only of the faculty, but of the entire Church which it serves.

The faculty, therefore, requests synod to declare that:

1. Only one-half of the faculty shall be required and permitted to attend any synod in an advisory capacity.
2. A system of rotation shall be established and administered by the faculty whereby a member is designated as advisor to synod once every two years, except that the President shall be designated each year.
3. The names of the professors assigned to advise synod shall be published in the *Agenda*.

Note: We call the attention of synod to the fact that this request refers only to the active members of the faculty, and not to the emeriti.

Respectfully submitted,
Henry Stob for the faculty

2. — Investigation of Membership Losses

ESTEEMED BRETHREN:

The committee appointed by the 1966 synod for "investigation of membership losses" regrets to inform you that it is not able to make report on its study at this time.

Much work has been done in concert with the Sociology department at Calvin College, but the procuring and compilation of data is a lengthy process and is not yet completed.

We therefore, humbly request that you extend the time allotted for this study to the meeting of the synod of 1969.

For the committee,
Rev. N. Vanderzee, chairman

DELEGATES TO THE SYNOD OF 1968

Classis Alberta North

Ministers	Rev. J. J. Matheis	Ministers	Rev. A. C. Leegwater
	Rev. P. Kranenburg		Rev. J. Van Hemert
Elders	Mr. J. Olthuis	Elders	Mr. J. De Gier
	Mr. A. De Jong		Mr. D. Nyland

Classis Alberta South

Ministers	Rev. F. J. Van Dyk	Ministers	Rev. M. Greidanus
	Rev. H. R. De Bolster		Rev. G. Vander Ziel
Elders	Mr. P. De Groot	Elder	General Alternate
	Mr. W. Lyzenga		Mr. L. J. Bouwsema

Classis British Columbia

Ministers	Rev. J. P. Vosteen	Ministers	Rev. C. W. Tuininga
	Rev. J. W. Jongsma		Rev. H. Bade
Elders	Mr. J. Vander Schaaf	Elders	Mr. J. Vander Velde
	Mr. D. J. Heinen		Mr. J. Schaart

Classis Cadillac

Ministers	Rev. W. J. Dykstra	Ministers	Rev. D. E. Den Dulk
	Rev. F. L. Netz		Rev. J. Steenwyk
Elders	Mr. C. Bruins	Elders	Mr. A. Vander Creek
	Mr. G. Koster		Mr. G. H. Mulder

Classis California South

Ministers	Rev. B. Nederlof	Ministers	Rev. W. Ackerman
	Rev. A. Paul Veenstra		Rev. W. Bierling
Elders	Mr. C. Medema	Elders	Mr. F. Wind
	Mr. S. Jung		Mr. C. Vander Brug

Classis Central California

Ministers	Rev. E. Marlink	Ministers	Rev. E. Tanis
	Rev. H. Petroelje		Rev. L. Voskuil
Elders	Mr. C. Witt	Elders	Mr. G. Menenga
	Mr. J. Vander Wall		Dr. J. Shuis

Classis Chatham

Ministers	Rev. J. Zantingh	Ministers	Rev. K. Hart
	Rev. A. Beukema		Rev. A. De Jager
Elders	Mr. C. Feyen	Elders	Mr. H. Vandezande
	Mr. L. Markusse		Mr. J. De Blik

Classis Chicago North

Ministers	Rev. E. Bradford	Ministers	Rev. F. W. Van Houten
	Rev. W. Witte		Rev. J. Morren
Elders	Mr. W. Nawyn	Elders	Mr. D. Veurink
	Mr. G. Vander Woude		Mr. G. Van Kampen

Classis Chicago South

Ministers	Rev. C. Terpstra	Ministers	Rev. R. Leestma
	Rev. H. J. Baas		Rev. A. MacLeod
Elders	Mr. E. Bos	Elders	Mr. J. Van Kampen
	Mr. F. Huizinga		Mr. J. Voss

DELEGATES	ALTERNATES
Classis Eastern Canada	
Ministers Rev. J. Groen Rev. J. Pereboom	Ministers Rev. P. Mantel Rev. N. B. Knoppers
Elders Mr. E. Tenyenhuis Mr. G. Wynia	Elders Mr. T. Noordermeer Mr. M. VerBurg
Classis Florida	
Ministers Rev. J. O. Schuring Rev. C. Nyenhuis	Ministers Rev. R. Wezeman Rev. E. Heerema
Elders Mr. J. Boeve Mr. A. Vroon	Elders Mr. L. Vandertill Mr. B. Jellema
Classis Grand Rapids East	
Ministers Rev. J. A. De Kruyter Rev. W. Vander Hoven	Ministers Rev. D. J. Drost Rev. M. Beelen
Elders Mr. James Kok Mr. J. W. Stoepker	Elders Mr. M. Karsten Mr. B. Bratt
Classis Grand Rapids South	
Ministers Rev. S. Kramer Rev. W. D. Buursma	Ministers Dr. E. H. Palmer Rev. J. D. Eppinga
Elders Mr. D. De Young Dr. R. S. Wierenga	Elders Dr. C. J. Orlebeke Mr. R. De Groot
Classis Grand Rapids West	
Ministers Rev. A. Mulder Rev. J. H. Bergsma	Ministers Rev. J. Uitvlugt Rev. P. Vermaire
Elders Mr. B. Breuker Mr. A. De Graaf	Elders Mr. J. Van Zytveld Mr. J. Brondsema
Classis Grandville	
Ministers Rev. L. Hofman Rev. E. Knott	Ministers Rev. J. Wesseling Rev. C. Greenfield
Elders Mr. P. Bouma Mr. G. Vander Kam	Elders Mr. E. Berends Mr. C. De Young
Classis Hackensack	
Ministers Rev. H. Hoekstra Rev. J. Malestein	Ministers Rev. F. De Boer Rev. E. Piersma
Elders Mr. A. La Fleur Mr. G. Sinclair	Elders Mr. R. Rozema Mr. R. Ruiter
Classis Hamilton	
Ministers Rev. J. D. Hellinga Dr. L. Praamsma	Ministers Rev. D. C. Los Rev. C. Vriend
Elders Mr. H. Vander Zwaag Mr. K. Terpstra	Elders Mr. G. Lammers Mr. G. Veeneman
Classis Holland	
Ministers Rev. W. Hofman Rev. T. C. Van Kooten	Ministers Rev. J. Leugs Rev. R. Vermeer
Elders Mr. E. Ribbens Mr. J. De Vries	Elders Mr. G. Klinge Mr. H. Ortman

DELEGATES		ALTERNATES	
Classis Hudson			
Ministers	Dr. G. Stob Rev. J. C. Verbrugge	Ministers	Rev. R. Opperwall Rev. J. Hasper
Elders	Mr. S. Van Til Mr. D. Cunningham	Elders	Mr. A. Frieling Mr. E. De Ritter
Classis Huron			
Ministers	Rev. H. Numan Rev. H. W. Kroeze	Ministers	Rev. J. C. Derksen Rev. G. Nonnekes
Elders	Mr. C. Hogeterp Mr. C. Van Dongen	Elders	Mr. D. Penninga Mr. J. Bakker
Classis Illiana			
Ministers	Rev. A. E. Rozendal Rev. J. G. Van Ryn	Ministers	Rev. E. L. Haan Rev. C. K. Van Winkle
Elders	Mr. H. Schoon Mr. C. Van Duyn	Elders	Mr. W. Maatman Mr. J. Ryskamp
Classis Kalamazoo			
Ministers	Rev. J. A. Mulder Rev. G. Vanderlip	Ministers	Rev. W. Huyser Rev. N. Punt
Elders	Mr. G. Zylstra Mr. A. Visser	Elders	Dr. S. Dykstra Mr. F. Doezema
Classis Lake Erie			
Ministers	Rev. R. E. Van Harn Rev. G. Dahnke	Ministers	Rev. W. Gritter Rev. F. Steen
Elders	Mr. R. Post Mr. H. Louis	Elders	Mr. H. Wiers Mr. G. Vanderzyden
Classis Minnesota North			
Ministers	Rev. D. H. Aardsma Rev. J. E. F. Dresselhuus	Ministers	Rev. A. J. Stienstra Rev. P. W. Vis
Elders	Mr. R. Bouwman Mr. J. Bekius	Elders	Mr. G. Plantinga Mr. R. Themmen
Classis Minnesota South			
Ministers	Rev. H. Bajema Rev. P. Brouwer	Ministers	Rev. W. Dubois Rev. N. Roorda
Elders	Mr. E. Tinklenberg Mr. J. Valentien	Elders	Mr. R. Pranger Mr. G. De Mots
Classis Muskegon			
Ministers	Rev. S. Newhouse Rev. J. Gunnink	Ministers	Rev. J. Schuurmann Rev. N. Meyer
Elders	Mr. J. Dirkse Mr. L. Deur	Elders	Mr. P. Mulder Dr. J. H. Vanderlaan
Classis Northcentral Iowa			
Ministers	Rev. H. Salomons Rev. M. Stegink	Ministers	Rev. H. Hollander Rev. J. Elenbaas
Elders	Mr. B. Coeling Mr. J. Kamp	Elders	Mr. O. Haupt Mr. E. Roelofs

DELEGATES	ALTERNATES
Classis Orange City	
Ministers Rev. B. Van Antwerpen	Ministers Rev. P. Vander Weide
	Rev. J. De Vries
Elders Mr. G. Van Surksom	Elders Rev. G. Compaan
	Mr. C. Runia
	Mr. R. Bootsma
Classis Pacific Northwest	
Ministers Rev. W. Heynen	Ministers Rev. J. E. Jeffers
	Rev. J. W. Maas
Elders Mr. H. Fennema	Elders Mr. H. Vander Pol
	Mr. F. Ypma
Classis Pella	
Ministers Rev. A. Zylstra	Ministers Rev. Jim Kok
	Rev. P. E. Bakker
Elders Dr. L. Den Besten	Elders Mr. H. Bruxvoort
	Mr. H. Vermeer
Classis Quinte	
Ministers Rev. R. W. Popma	Ministers Rev. E. Gritter
	Rev. P. Van Egmond
Elders Mr. C. Stamnis	Elders Mr. M. Van Dyk
	Mr. H. Luymes
Classis Rocky Mountain	
Ministers Rev. L. Bouma	Ministers Rev. E. G. Cooke
	Rev. D. E. Houseman
Elders Mr. E. Berkompas	Elders Mr. P. Medendorp
	Mr. G. Miersma
Classis Sioux Center	
Ministers Rev. L. Van Drunen	Ministers Rev. J. H. Engbers
	Rev. C. Van Essen
Elders Mr. G. De Stigter	Elders Mr. B. Baartman
	Mr. H. Visser
Classis Toronto	
Ministers Rev. P. M. Jonker	Ministers Rev. M. De Vries
	Rev. H. De Moor
Elders Mr. A. Lammers	Elders Mr. E. Meyers
	Mr. B. Span
Classis Wisconsin	
Ministers Rev. J. Geels	Ministers Rev. C. Werkema
	Rev. H. Exoo
Elders Mr. C. Jasperse	Elders Mr. J. Huizenga
	Mr. W. Leys
Classis Zeeland	
Ministers Rev. J. Blankespoor	Ministers Rev. M. Ouwinga
	Rev. H. G. Arnold
Elders Mr. G. Postema	Elders Mr. M. De Young
	Mr. J. Dyk

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