

CHRISTIAN  
REFORMED  
CHURCH

**acts of synod - 1970**

# **ACTS OF SYNOD 1970**

***June 9 to 19, 1970***

**At the Fine Arts Center Auditorium  
of Knollcrest Campus, Calvin College,  
Grand Rapids, Michigan, U.S.A.**

**Board of Publications of the Christian Reformed Church**

2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan, U.S.A.

# Prayer Service for Synod, 1970

BETHEL CHRISTIAN REFORMED CHURCH  
GRAND RAPIDS, MICHIGAN

Monday, June 8, 1970

8:00 p.m.

REV. WM. D. BUURSMA, PASTOR

Upon entering the Sanctuary the people shall bow in silent prayer.  
(*The service proceeds unannounced*)

ORGAN PRELUDE: *Now Pray We To The Holy Spirit*.....G. Buxtehude

CHORAL CALL TO WORSHIP: *Sanctus and Hosanna*.....Gonoud

"Holy, Holy, Holy,  
Lord God of Sabaoth.  
Heaven and earth are full of Thy glory  
Hosanna in the highest!"

## \*INVOCATION AND SALUTATION

MINISTER: *Let us worship God . . . Congregation of  
Jesus Christ: Where does our help come from?*

CONGREGATION: Our help comes from the Lord, who  
has made the heavens and the earth.

MINISTER: *Glory be to the Father, the Son, and the  
Holy Spirit.*

CONGREGATION: Amen!

MINISTER: *The Lord be with you.*

CONGREGATION: And the Lord be with you.

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

CONGREGATION: Amen!

## \*THE HYMN OF ADORATION:

*"Praise To The Lord, The Almighty"* — 327.....J. Neander

## \*THE PROFESSION OF THE CHRISTIAN APOSTOLIC FAITH (*in unison*)

\*RESPONSE: *"Alleluia! Alleluia!"* — 360:3.....Welsh Melody

## BIDDING PRAYERS

Let us ask for Divine blessing upon this service of prayer and worship, for all times when men throughout the whole world bow in submission before the living God. Let us thank God for His healing grace, for His multiplied blessings, His patience and forgiving love displayed in Christ the Savior and King of the church.

Let us pray for the church universal, so divided, so often tempted to compromise, so frequently timid and fearful. Let us ask that the Holy Spirit may guide the universal church of the Lord to greater unity, more courageous discipleship and deeper commitment to the only Savior. Let us plead that believers throughout the whole world may

hold before men, living in a broken and divided world, the message of reconciliation and peace which comes through the perfect work of the Son of God, who shed His blood "for the sins of the whole world."

Let us pray for all mankind adorned with the image of Almighty God; for victims of war, prejudice, poverty, and for all who walk in darkness. Let us ask God's blessing upon lives which now seem futile and fruitless that they may enjoy material and spiritual gifts. Let us confess to God that we have often been insensitive to the needs of our fellowmen, that we have polluted God's good earth, and let us plead for His pardon and the gift of His peace and joy for all mankind.

THE LORD'S PRAYER (*in unison*)

CHORAL ANTHEM: *God Gives His People Strength*.....Bethel Choir  
(Guitar accompanist: The Rev. Mr. Galen Meyer,  
Associate Minister, Bethel Church)

SCRIPTURE: *Isaiah 56:1-8*

SERMON: "*A House for the Whole World*".....W. D. Buursma,  
Pastor Bethel Church

\*HYMN OF DEDICATION:

*O God of Hosts, O God of Grace* — 162:1 & 3....M. Pierre

SEASON OF PRAYER:

A prayer for the younger generation.....John Gritter,  
Minister Emeritus

A prayer for the older generation.....Elder Phil Van Heest,  
Grand Rapids, Mich.

A prayer for Synod, 1970.....Christian C. Spoor,  
Pastor, Aylmer, Ontario, Canada

PSALM OF PRAISE (*in unison*) — Psalm 103

OFFERTORY: *I Call to Thee, Lord Jesus Christ*.....J. S. Bach  
Offering for Word and Deed Ministry of the Church of  
the Lord (Back to God Hour and Christian Reformed  
World Relief Committee)

\*HYMN OF DEDICATION: *For All the Saints* — 442....R. Vaughn Williams

\*BENEDICTION

\*CHORAL AMEN.....Stainer

POSTLUDE: *Cortege Joyeux*.....McKay

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\*Indicates: The Congregation standing

The organist and choir director for this service is Mr. Eugene Hage. Mrs. Frank VanderLey is the accompanist for Bethel's choir.

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# ACTS OF SYNOD

of the

## CHRISTIAN REFORMED CHURCH

TUESDAY MORNING, JUNE 9, 1970

### First Session

#### ARTICLE 1

The Rev. William Buursma, pastor of the Bethel Christian Reformed Church, Grand Rapids, Michigan, the convening church for synod, calls the assembly to order and requests that the delegates sing Psalter Hymnal No. 468. He reads I Peter 2:1-10 and leads in prayer, using the *"Opening Prayer for Ecclesiastical Assemblies."*

#### ARTICLE 2

The Rev. William Buursma, president pro-tem, addresses synod as follows:

##### ESTEEMED BRETHERN:

On behalf of Bethel council and congregation, I heartily welcome all of you to the opening session of the 1970 synod. You meet in the tranquil acres of a picture-book college campus. This could very well be deceptive. The world from which you delegates have come is far from picturesque and ordered. It is a troubled, uncertain world which does not know if the surges of agony it feels are due to the birth pangs of a new and better society or the anguished gasps of a civilization which is finally confirming Spengler's dire predictions in his "Decline Of The West."

In a time of student dissent, racial cleavages at home and war in Cambodia and Vietnam, accompanied by increasing tensions in the Near East, the synod of our denomination will meet. We shall discuss the affairs of the church which has received the consoling promise of its King that even Hades' gates shall not prevail against her.

Our business includes a deep concern, not only for the day-to-day operation of church-related and ecclesiastical structures, but also matters of significance which we share with sensitive men everywhere. Synod's agenda this year makes it crystal clear that, although not "of the world", the redeemed are still "in the world." May decisions made here help in solving some of the problems of man's agony and alienation. It will be your task to be instruments of God's healing grace, as representatives of His house for the whole world.

May God give wisdom and insight so that you, members of the largest synod in the history of the Christian Reformed church, may be able, when the hour of adjournment arrives, to say: "Let the favor of the Lord our God be upon us, and establish Thou the work of our hands upon us; Yea, the work of our hands, establish Thou it."

## ARTICLE 3

The president pro-tem calls upon the Stated Clerk Dr. R. J. Danhof to call the roll and the following delegates of thirty-seven classes are present with proper credentials:

## DELEGATES TO THE SYNOD OF 1970

**Classis Alberta North**

Ministers ..... Rev. W. Dryfhout  
 Rev. P. De Bruyne  
 Elders..... Mr. N. Greidanus  
 Mr. D. Van Dyke

**Classis Alberta South**

Ministers ..... Rev. R. Koops  
 Rev. K. Verhulst  
 Elders..... Mr. H. Venhuis  
 Mr. G. Wiegman

**Classis British Columbia**

Ministers ..... Rev. B. Nederlof  
 Rev. P. Van Egmond  
 Elders..... Mr. J. Ingwersen  
 Mr. D. De Rover

**Classis Cadillac**

Ministers ..... Rev. A. Poel  
 Rev. F. J. Van Dyk  
 Elders..... Mr. G. Grashuis  
 Mr. E. Meyering

**Classis California South**

Ministers ..... Rev. L. J. Dykstra  
 Rev. J. Van Ens  
 Elders..... Mr. M. Tanis  
 Mr. J. R. Byma

**Classis Central California**

Ministers ..... Rev. L. Voskuil  
 Rev. B. Huizenga  
 Elders..... Mr. T. Van Groningen  
 Mr. R. Bulthuis

**Classis Chatham**

Ministers ..... Rev. C.C. Spoor  
 Rev. J. B. Vos  
 Elders..... Mr. E. Ennema  
 Mr. L. Batterink

**Classis Chicago North**

Ministers ..... Rev. G. Stoutmeyer  
 Rev. W. Witte  
 Elders..... Mr. G. Mulder  
 Mr. S. Karsen

**Classis Chicago South**

Ministers ..... Rev. O. Breen  
 Rev. H. De Mots  
 Elders..... Mr. R. T. Hoekstra  
 Mr. J. Buiters

**Classis Columbia**

Ministers ..... Rev. H. Wildeboer  
 Rev. A. H. Venema  
 Elders..... Mr. E. S. Smith  
 Mr. F. Ypma

**Classis Eastern Canada**

Ministers ..... Rev. H. Vander Plaats  
 Rev. A. W. Schaafsma  
 Elders..... Mr. D. Poel  
 Mr. H. Vanderwerff

**Classis Florida**

Ministers ..... Rev. D. Wisse  
 Rev. A. Rienstra  
 Elders..... Mr. F. Fisher  
 Mr. W. Hollemans

**Classis Grand Rapids East**

Ministers ..... Rev. I. Apol  
 Rev. M. Goote  
 Elders..... Dr. M. Vande Guchte  
 Mr. P. Wobbema, Jr.

**Classis Grand Rapids South**

Ministers ..... Rev. J. Eppinga  
 Rev. W. Buursma  
 Elders..... Mr. A. De Kraker  
 Dr. R. S. Wierenga

**Classis Grand Rapids West**

Ministers ..... Rev. Marvin Doornbos  
 Dr. R. De Groot  
 Elders..... Mr. P. Van Heest  
 Mr. J. Ten Elshof

**Classis Grandville**

Ministers ..... Rev. J. Medendorp  
 Rev. L. Hofman  
 Elders..... Mr. E. Blanke  
 Mr. H. Gelderloos

**Classis Hackensack**

Ministers ..... Rev. S. Ten Brink  
 Rev. F. De Boer  
 Elders..... Mr. A. Borduain  
 Dr. T. Wiersma

**Classis Hamilton**

Ministers ..... Rev. L. Mulder  
 Rev. D. C. Los  
 Elders..... Mr. W. Spoelstra  
 Mr. P. Suk

**Classis Holland**

Ministers.....Rev. T. Van Kooten  
Rev. G. Haan  
Elders.....Mr. A. Tuls  
Mr. N. Yonker

**Classis Hudson**

Ministers.....Rev. D. T. Van Oyen  
Rev. E. T. Lewis  
Elders.....Mr. E. Burgess  
Mr. C. Johnson

**Classis Huron**

Ministers.....Rev. P. L. Van Katwyk  
Rev. J. C. Derksen  
Elders.....Mr. C. Van Dongen  
Mr. E. Tuintjer

**Classis Illiana**

Ministers.....Rev. L. A. Bazuin  
Rev. N. Vogelzang  
Elders.....Mr. A. Vanden Bosch  
Mr. D. Dykstra

**Classis Kalamazoo**

Ministers.....Rev. J. A. Mulder  
Rev. W. Huyser  
Elders.....Mr. M. Langeland  
Mr. J. Gritter

**Classis Lake Erie**

Ministers.....Rev. R. Van Harn  
Rev. R. Peterson  
Elders.....Mr. R. Fopma  
Mr. J. Elffers

**Classis Minnesota North**

Ministers.....Rev. R. R. Graves  
Rev. G. Corvers  
Elders.....Mr. A. Geurkink  
Mr. B. J. Donkersgoed

**Classis Minnesota South**

Ministers.....Rev. G. Compaan  
Rev. W. Green  
Elders.....Mr. M. Breems  
Mr. M. Wolterstorff

**Classis Muskegon**

Ministers.....Rev. T. Verseput  
Rev. J. Pott  
Elders.....Mr. W. J. Karsten  
Mr. B. Wiersma

**Classis Northcentral Iowa**

Ministers.....Rev. H.P. Baak  
Rev. J. H. Elenbaas  
Elders.....Mr. A. Cooper  
Mr. H. Beninga

**Classis Orange City**

Ministers.....Rev. W. H. De Vries  
Rev. G. Vanden Berg  
Elders.....Mr. G. Post  
Mr. J. Levering

**Classis Pacific Northwest**

Ministers.....Rev. J. Fondse  
Rev. H. Wigboldy  
Elders.....Mr. T. Whip  
Mr. B. Ackerman

**Classis Pella**

Ministers.....Rev. J. W. Dykstra  
Rev. D. J. Drost  
Elders.....Mr. J. Vander Molen  
Mr. W. Jansen

**Classis Quinte**

Ministers.....Rev. D. N. Habermehl  
Rev. E. Gritter  
Elders.....Mr. G. Zekveld  
Mr. G. Hartemink

**Classis Rocky Mountain**

Ministers.....Rev. A. E. Mulder  
Rev. K. Vander Wall  
Elders.....Mr. J. Yazzie  
Dr. E. H. Kroon

**Classis Sioux Center**

Ministers.....Rev. J. Botting  
Rev. C. Van Essen  
Elders.....Dr. F. Calsbeek  
Mr. E. Mulder

**Classis Toronto**

Ministers.....Rev. J. J. Byker  
Rev. W. Van Dyk  
Elders.....Mr. J. Rupke  
Mr. M. Tamminga

**Classis Wisconsin**

Ministers.....Rev. H. Vanden Einde  
Rev. G. Hofland  
Elders.....Mr. J. Lammers  
Mr. D. Ver Hage

**Classis Zeeland**

Ministers.....Rev. A. Besteman  
Rev. O. De Groot  
Elders.....Mr. J. Dyk  
Mr. H. Smit

## ARTICLE 4

Synod is declared constituted and proceeds to elect the following officers:

*President:* Rev. Henry De Mots of Chicago, Illinois

*Vice-president:* Rev. Marinus Goote of Grand Rapids, Michigan

*First Clerk:* Rev. Bastiaan Nederlof of Vancouver, British Columbia

*Second clerk:* Rev. John A. Mulder of Kalamazoo, Michigan.

## ARTICLE 5

President De Mots expresses appreciation of synod to the president pro-tem, Rev. William Buursma, for his sermon preached in the prayer service Monday evening, and for his services connected with the opening of synod. He acknowledges with thanks the confidence shown the officers of synod by the delegates and asks for their cooperation and prayers.

## ARTICLE 6

The president reads to the standing delegates the *Public Declaration of Agreement With the Forms of Unity* and the delegates respond with their "Amen."

## ARTICLE 7

The president welcomes faculty advisors, the president of Calvin College, the president of Calvin Seminary, the editors of the church papers, and Dr. B. Rietveld, fraternal delegate of the "Gereformeerde Kerken in Nederland," and Pastor J. K. Manyam, fraternal delegate of our sister church in Tiv, Nigeria.

## ARTICLE 8

The following time schedule is proposed by the president and approved by synod: morning sessions, 8:30—11:45; afternoon sessions, 1:30—5:45; evening sessions, 7:30—9:30. Coffee breaks of 15 minutes at 10:00 a.m. and 3:30 p.m.

## ARTICLE 9

The president appoints the following committees:

*Obituary Committee,* Dr. R. O. Groot and Rev. J. Eppinga.

*Reception Committee,* Revs. L. Bazuin and J. Van Ens.

Rev. L. Hofman is appointed to make the devotional assignments for the sessions of synod.

Rev. D. Wisse is appointed to be in charge of dining room procedure.

The clerks of synod and Rev. W. Buursma will be in charge of press releases.

## ARTICLE 10

A letter from the Library Building Dedication Committee of Calvin College is read informing synod that the dedication program for the new library building is scheduled for Wednesday evening, June 10, at 7:15 and invites delegates to attend and participate. A motion is made to accept the invitation. —Adopted

## ARTICLE 11

The president appoints the *Program Committee* consisting of one delegate from each classis and the officers of synod.

Synod adjourns until 5:00 p.m., and the vice-president, Rev. M. Goote, closes this session with prayer.

## TUESDAY AFTERNOON, JUNE 9

## Second Session

## ARTICLE 12

The first clerk leads in prayer.

## ARTICLE 13

Dr. Seymour Van Dyken, secretary of the Board of Trustees of Calvin College and Seminary, presents the names of the Seminary graduates who are recommended as candidates for the sacred ministry. Rev. J. Eppinga leads in prayer before synod votes by ballot.

The following candidates are declared eligible for call on or after June 23, 1970:

Carl Afman	Max Lise
David Baak	A. James Miedema
Fred Bakker	Maynard Nieboer
John J. Berends, Jr.	Stuart Pastine
Robert D. Boertje	Allen Petroelje
Andrew Cammenga	Gordon Pols
Jason Chen	Henry Post
Leroy Christoffels	Herman D. Praamsma
Bert De Jong	Richard Rienstra
James De Jong	Michael Reitsma
Edwin J. Dykstra	Curtis Roelofs
Winston Elgersma	Louis Roossien
Gerald L. Essenburg	Herman J. Schutt
Hendrik Getkate	Anthon Schweitzer
Sidney Greidanus	James Vander Laan
John Hanegraaf	Leonard Vander Zee
Ronald W. Hempel	Wesley Van Dyk
Gerry G. Heyboer	John Veenstra
John Hutt	Stanley Verheul
John Koole	Harry Vriend
Ronald Lammers	Robert Walter
Allen Likkel	

—Adopted

## ARTICLE 14

The second clerk, Rev. J. A. Mulder, leads in closing prayer.

## TUESDAY EVENING, JUNE 9

## Third Session

## ARTICLE 15

The Rev. K. Verhulst is in charge of devotions. He asks synod to sing Psalter Hymnal no. 306 and leads in prayer.

## ARTICLE 16

The clerks of synod present the following report of the *Program Committee*:

**Committee 1—Appeals and Protests No. I**

Rev. T. C. Van Kooten, chairman; Rev. O. Breen, reporter. Revs. F. De Boer, W. Dryfhout, K. Vander Wall; Messrs. R. Bulthuis, M. Vande Guchte, H. Vander Werff, C. Van Dongen, D. Van Dyke; Faculty advisor, Dr. H. Stob.

**Committee 2 — Appeals and Protests No. II**

Rev. J. Eppinga, chairman; Rev. L. J. Dykstra, reporter. Revs. G. Haan, C. Spoor, D. T. Van Oyen, K. Verhulst; Messrs. F. Fisher, J. Gritter, C. Johnson, P. Suk, P. Van Heest; Faculty advisors, Prof. J. Stek, Dr. H. Stob.

**Committee 3 — Appointments**

Rev. W. Buursma, chairman; Rev. D. Wisse, reporter. Revs. J. J. Byker, D. J. Drost, E. Gritter, A. Rienstra; Messrs. L. Batterink, J. Buiters, E. Tuintjer, D. Ver Hage.

**Committee 4 — Budget Matters**

Rev. H. Gelderloos, chairman; Mr. W. Hollemans, reporter. Revs. A. Poel, H. Wildeboer; Messrs. E. Burgess, A. Cooper, G. Mulder, G. Post, E. S. Smith, T. Van Groningen.

**Committee 5 — Church Order No. I**

Rev. L. Mulder, chairman; Rev. J. Medendorp, reporter. Revs. G. Compaan, R. Peterson, G. Vanden Berg, J. Van Ens, H. Wigboldy; Messrs. A. Geurkink, E. Meyering, J. Ten Elshof, G. Wiegman; Faculty advisor, Dr. A. Bandstra.

**Committee 6 — Church Order No. II**

Rev. R. De Groot, chairman; Rev. B. Huizenga, reporter. Revs. J. C. Derksen, A. E. Mulder, H. Vanden Einde; Messrs. H. Beninga, A. Borduin, K. De Rover, M. Langeland, M. Wolterstorff; Faculty advisor, Prof. J. Stek.

**Committee 7 — Church Order No. III**

Rev. T. Verseput, chairman; Rev. A. H. Venema, reporter. Revs. J. H. Elenbaas, R. Koops, F. J. Van Dyk; Messrs. J. R. Byma, A. De Kraker, N. Greidanus, B. Wiersma, J. Yazzie; Faculty advisor, Dr. J. Kromminga.

**Committee 8 — Ecumenical Matters**

Rev. A. W. Schaafsma, chairman; Rev. M. Doornbos, reporter. Revs. W. Green, D. N. Habermehl, P. Van Egmond, N. Vogelzang; Messrs. E. H. Kroon, E. Mulder, N. Yonker, F. Ypma; Faculty advisor, Dr. A. A. Hoekema.

**Committee 9 — Educational Matters**

Rev. L. Bazuin, chairman; Rev. I. Apol, reporter. Revs. J. Fondse, R. R. Graves, W. Witte; Messrs. E. Blanke, M. Breems, R. Fopma, D. Poel, W. Spoelstra, Dr. T. Wiersma; Faculty advisors, Dr. J. Kromminga, Dr. W. Spoelhof.

**Committee 10 — Foreign Missions**

Rev. J. Pott, chairman; Rev. R. Van Harn, reporter. Revs. H. Baak, J. Botting, E. T. Lewis, H. Vander Plaat; Messrs. S. Karsen, J. Levering, J. Rupke, P. Wobbema, Dr. R. S. Wierenga; Faculty advisor, Prof. R. Recker.

**Committee 11 — Home Missions**

Rev. S. Ten Brink, chairman; Rev. G. Stoutmeyer, reporter. Revs. W. H. De Vries, J. W. Dykstra, G. Hofland; Messrs. F. Kalsbeek, E. Ennema, H. Smit, M. Tanis, T. Whip; Faculty advisor, Prof. R. Recker.

**Committee 12 — Pension Matters**

Rev. O. De Groot, chairman; Mr. D. Dykstra, reporter. Revs. D. C. Los, C. Van Essen; Messrs. B. J. Donkersgoed, J. Elffers, G. Grashuis, M. Tamminga, J. Vander Molen.

**Committee 13 — Publication Matters**

Rev. J. B. Vos, chairman; Rev. W. Huyser, reporter. Revs. G. Corvers, W. Van Dyk, L. Voskuil; Messrs. B. Ackerman, R. T. Hoekstra, W. J. Karsten, A. Tuls, A. Vanden Bosch, G. Zekveld; Faculty advisor, Dr. A. Bandstra.

**Committee 14 — Varia Matters**

Mr. J. Dyk, chairman; Rev. L. Hofman, reporter. Revs. A. Besteman, P. De Bruyne, P. L. Van Katwyk; Messrs. J. Hartemink, J. Ingwersen, W. Jansen, J. Lammers, H. Venhuis; Faculty advisor, Dr. A. Hoekema.

—*Adopted*

## ARTICLE 17

Synod adjourns and elder H. Smit closes this session with prayer.

## WEDNESDAY MORNING, JUNE 10

## Fourth Session

## ARTICLE 18

The Rev. K. Vander Wall is in charge of devotions and requests the delegates to sing Psalter Hymnal no. 368:1, 2, 4. I Corinthians 9:18-23 is read and prayer is offered.

## ARTICLE 19

The roll is called. Elder George Mulder of classis Chicago North has returned home, and his alternate, elder J. R. Swierenga, is expected to arrive during the course of the day. Absent are elder T. Van Groningen of classis Central California and elder N. Yonker of classis Holland.

## ARTICLE 20

The first clerk reads the minutes of Tuesday's sessions and synod approves them as read.

## ARTICLE 21

The advisory committee, *Educational Matters*, Rev. I. Apol reporting, presents: PROPOSED CHANGE OF DATE FOR CALLING CANDIDATES.

A. *Materials*:

1. Agenda Report 34, II, A, 4. (See Supplement 34, II, A, 4.)
2. Overture 9.

B. *Recommendations*:

1. Synod change the waiting period for candidates' eligibility to receive calls from four weeks to two weeks. —*Adopted*

2. Synod declare this to be its answer to overture 9, and to the request of the Board of Trustees of Calvin College and Seminary (See Supplement 34). —*Adopted*

(Educational Matters continued in Art. 24).

## ARTICLE 22

Synod adjourns to continue its work in advisory committees.

## WEDNESDAY AFTERNOON, JUNE 10

### Fifth Session

#### ARTICLE 23

Rev. Lugene Bazuin opens with prayer and synod goes into executive session.

#### ARTICLE 24

The advisory committee, *Educational Matters*, cf. Art. 21, Rev. W. Witte reporting, presents: *Candidacy of Peter Teerling*.

A. *Background*: In carrying out the instructions of synod regarding the candidacy of Peter Teerling your committee took the following actions:

1. We consulted with three synodical delegates outside of our committee.

2. We carried on an extensive interview with Mr. Peter Teerling.

B. *Observations*: The committee judged that the adherence of Mr. Peter Teerling to certain tenets of neo-Pentecostalism, which are neither confessed nor denied by the Reformed faith, does not constitute sufficient ground to bar his admission to candidacy.

C. *Recommendation*: That synod declare Mr. Peter Teerling as a candidate in the Christian Reformed Church as recommended by the Board of Trustees. (See Supplement 34-A, II, A, 1.)

Synod decides to have Mr. Teerling appear before the assembly for an interview. The chairman of the advisory committee, Rev. L. Bazuin, begins the questioning, which is followed by questions from the floor. (See Art. 28.)

#### ARTICLE 25

Synod adjourns at 5:45 p.m. and Rev. L. Hofman leads in the closing prayer.

## WEDNESDAY EVENING, JUNE 10

### Sixth Session

#### ARTICLE 26

Dr. R. O. De Groot leads in the opening prayer.

#### ARTICLE 27

Elder T. Van Groningen of classis Central California is present for the first time and arises to express agreement with the Forms of Unity.

#### ARTICLE 28

The interview with Mr. Teerling is continued. Before synod votes by ballot the Rev. Witte leads in prayer. The motion to declare Mr. Teerling a candidate in the Christian Reformed Church as recommended by the Board of Trustees is defeated. Synod decides to refer the case of Mr. Peter Teerling to the advisory committee for further consideration. (See Art. 67.)

(Educational Matters continued in Art. 37).

—Adopted

## ARTICLE 29

Synod adjourns and elder M. Langeland leads in the closing prayer.

## THURSDAY MORNING, JUNE 11

## Seventh Session

## ARTICLE 30

The Rev. E. T. Lewis leads in devotions and requests the delegates to sing Psalter Hymnal no. 393. He reads Ephesians 4:1-16, and leads in prayer. Special petition and thanksgiving is made for Chaplain Herman Keizer Jr., concerning whom Dr. Danhof received report of injuries sustained in a helicopter accident in Vietnam. The officers of synod are asked to convey synod's concern to Chaplain Keizer.

## ARTICLE 31

The first clerk calls the roll, which indicates elder Dr. R. S. Wierenga of classis Grand Rapids South is absent with notice.

## ARTICLE 32

The minutes of Wednesday's sessions are read and approved.

## ARTICLE 33

The advisory committee, *Budget Matters*, Mr. W. Hollemans reporting, presents:

*Quota Requests:* We recommend that synod decide to discuss each denomination agency budget request, but to take no action until all causes have been considered.

*Ground:* Synod will be able to act more intelligently if it considers each quota request in the light of all requests.

(Budget Matters continued in Art. 79).

—*Adopted*

## ARTICLE 34

Dr. R. J. Danhof, Stated Clerk, presents the reports of the Synodical Interim Committee and of the Stated Clerk. (See Supplement 44.)

—*Synod approves*

## ARTICLE 35

The advisory committee, *Home Missions*, Rev. G. H. Stoutmeyer reporting, presents:

## I. FUND FOR NEEDY CHURCHES

A. *Materials:*

1. Agenda Report 9. (See Supplement 9.)

2. Overture 38.

B. *Recommendations:*

1. Synod grant the privilege of the floor to representatives of the FNC committee when their report is considered.

—*Adopted*

2. Synod declare that ministers receiving aid from the Fund for Needy Churches receive a salary in 1971 of not less than \$6,500.

*Ground:* The synod of 1969 set a figure of \$6000 for 1970 with the stipulation that "this minimum should be revised (annually or bi-annu-

ally) to reflect the changing cost of living." (cf. Acts 1969, p. 67, Art. 102, I, B, 1.) —*Adopted*

3. Synod declare that the per family contribution toward the minister's salary in congregations receiving aid from the FNC in 1971 be not less than \$104 in the United States and \$99 in Canada. —*Adopted*

4. Synod declare that a child allowance of \$250 be granted for every child up to 19 years of age, but excluding those who have completed high school. —*Adopted*

5. Synod change its decision of 1969 regarding mileage allowances to read as follows: "Each church is required to pay in addition to the FNC subsidized basic salary, \$500 for auto allowance to which the FNC committee will add \$350 to be given to the minister for said allowance."

*Ground:* The decision of the 1969 Synod is ambiguous . . . "That car allowance of \$350 be paid by the FNC to all ministers serving subsidized churches, and the consistory *In Consultation with the Minister* shall grant an allowance for the first 5000 miles." (cf. Acts 1969, Art. 102, II, B, 1). —*Adopted*

6. Synod urge all the congregations to do their utmost to contribute the full amount of the FNC quota in order that all may share in honorably supporting the ministers of our needy churches. —*Adopted*

7. Synod urge the treasurers of the various classes to forward funds to the FNC committee promptly, because the FNC treasurer is often handicapped by delay. —*Adopted*

8. Synod urge all classical Home Mission committees to deal with the greatest degree of responsibility with the applications which they process from the churches of their classis. —*Adopted*

9. Synod refer the request of the FNC committee ("We recommend that synod declare that no church become a calling church on a denominational or classical level until it has reached a level of 30 families"). A synodical study committee for more thorough and considerate study be appointed. (See Supplement 9, III, B, 9.)

*Grounds:*

1. There has not been sufficient study of the matter to take action at this time.

2. There are obvious financial matters which could hopefully be resolved in more efficient ways. e.g. merger of small churches in close proximity, or one pastor shepherding more than one church, etc. —*Adopted*

(For committee See Art. 171, VII, F.)

10. Synod declare that this is its answer to overture 38, and the Home Mission Board request. (See Supplement 22, A, II.) —*Adopted*

(Home Mission Matters continued in Art. 48).

ARTICLE 36

Rev. L. Bazuin of the Reception Committee introduces Chaplain and Mrs. H. Bode. Synod acknowledges their presence.

## ARTICLE 37

The advisory committee on *Educational Matters* cf. Arts. 24, 28, Rev.

I. Apol reporting, presents:

## I. DORDT COLLEGE

A. *Material*: Agenda Report 1. (See Supplement 1.)

B. *Recommendation*: Synod take grateful note of the progress at Dordt College. During its fifteenth year of operation the College continues to expand. Full accreditation has now been granted. (See also Art. 171, VII, C.) —*Adopted*

## II. CALVIN COLLEGE — NEW APPOINTMENTS TO THE FACULTY

A. *Material*: Agenda Reports 34, 34-A.

B. *Recommendations*:

1. Synod grant the privilege of the floor to the secretary of the Board of Trustees, Dr. S. Van Dyken. —*Adopted*

2. Synod approve the following appointments to Calvin College:

a. Kenneth Aring, Ph.D., Visiting Assistant Professor of Physics for one year.

b. Henry Baron, M.A., Assistant Professor of English for two years (on leave).

c. Martin Bolt, Ph.D., Assistant Professor of Psychology for two years.

d. Jon Bontekoe, M.A., Visiting Instructor in Germanic Languages for one year (terminal).

e. Gordon De Blaey, M.A. (Ph.D. in 1970), Visiting Assistant Professor of Sociology for two years.

f. John Hartemink, M.A. (Ph.D. in 1970), Assistant Professor of Psychology for two years.

g. Paul Henry, Ph.D., Visiting Assistant Professor of Political Science for two years.

h. William B. Monsma, M.A. (Ph.D. in 1970), Visiting Assistant Professor of Physics for two years.

i. Miss Cynthia Nibbelink, M.F.A., Visiting Instructor in English for one year.

j. William Sanderson, B.D., S.T.M., M.A., Visiting Assistant Professor of Psychology for two years.

k. Donald Smalligan, M.B.A., M.S.W., Assistant Professor of Sociology for two years.

l. Jose Tagle, B.A., Assistant in Romance Languages (Spanish) for one year.

m. James Timmer, M.A., Assistant Professor of Physical Education for two years.

n. Ronald Vander Kooi, Ph.D., Associate Professor of Sociology for two years.

o. Miss Marlys Verbrugge, M.A., Visiting Instructor in English for one year.

p. Miss Wilma Vierzen, M.A., Visiting Instructor in Germanic Languages for one year.

q. Frederic Walker, Ed.D., Visiting Assistant Professor of Education for two years. —*Adopted*

3. Synod approve Marvin Monsma, M.Ed., M.A.L.S., Director of the Library for two years. —*Adopted*

### III. CALVIN COLLEGE FACULTY — ANNIVERSARIES AND RETIREMENT

A. *Material*: Agenda Reports 34, 34-A. (See Supplements 34, 34-A).

B. *Recommendations*:

1. Synod acknowledge with great appreciation and gratitude to God the twenty-four years of service by Dr. Bernard Fridsma, Sr., as professor of Germanic Languages, and the outstanding contributions he has made as a member of the faculty, and that we confirm the action of the Board of Trustees in conferring on him the title of professor emeritus of Germanic Languages. —*Adopted*

2. Synod acknowledge with gratitude to God the services of Miss Gertrude Slingerland, assistant professor of English, and that we confirm the action of the Board of Trustees in conferring on her the title of assistant professor emerita of English. —*Adopted*

3. Synod acknowledge with great appreciation and gratitude to God the twenty-five years of service to Calvin by both Dr. John Daling and Dr. John Timmerman, who have made many and lasting contributions to Calvin College and to the Christian Reformed Church. —*Adopted*

4. Synod designate Monday evening for the testimonial dinner for these people and others. —*Adopted*

(Educational Matters continued in Art. 39).

### ARTICLE 38

The advisory committee on *Publications*, Rev. W. Huyser reporting, presents:

#### I. FAITH, PRAYER AND TRACT LEAGUE

A. *Material*: Agenda Report 8. (See Supplement 8.)

B. *Recommendations*:

1. Synod gratefully acknowledges the report of the synodical representative. —*Adopted*

2. For representative see Art. 171, VII, C.

#### II. HISTORICAL COMMITTEE

A. *Material*: Agenda Report 19. (See Supplement 19.)

B. *Recommendations*:

1. Synod approve the work of the Historical Committee. —*Adopted*

2. Synod allocate the sum of \$10,000 to be used for cultivating in the Christian Reformed Church knowledge of and appreciation for the Church's history and for collecting, preserving, and cataloguing the Christian Reformed Church's historical records. —*Adopted*

(See Art. 171 VII, E, for committee personnel).

#### III. SERMONS FOR READING SERVICES

A. *Material*: Agenda Report 20.

B. *Recommendations*:

1. Synod approve the work of the committee for Sermons for Reading Services. —*Adopted*

2. Synod approve the publication of sermons through "The Living Word" for the year of June 1, 1971 through May 31, 1972. *Adopted*

3. Synod urge the churches to use these sermons as much as possible.

—*Adopted*

4. Synod continue the committee on Sermons for Reading Services.  
(See Art. 171, VII, E.)

—*Adopted*

5. Synod instruct the committee to look into the possibility of using taped sermons.

—*Adopted*

#### IV. BACK TO GOD TRACT COMMITTEE

A. *Material*: Agenda Report 31. (See Supplement 31.)

B. *Recommendation*: Synod approve the work of the Back To God Tract Committee. (See Art 171, VII, E, for committee membership.)

—*Adopted*

#### V. BOARD OF PUBLICATIONS

A. *Material*: Agenda Reports 13, 13-A, 13-B. (See Supplement 13, 13-A, 13-B.)

B. *Recommendations*:

1. Synod give Dr. G. Spykman, chairman of the Education Committee, the privilege of the floor when the document *Toward A Unified Church Curriculum*, and all other educational matters of the Board are being discussed.

—*Adopted*

2. Synod permit the secretary of the board, Rev. John A. Mulder, the president of the Periodicals Committee, Rev. William Buursma, the director of Education Rev. William Vander Haak, and the Business Manager, Mr. Peter Meeuwssen, to represent the Board on all matters pertaining to the Board of publications of the Christian Reformed Church, Inc.

—*Adopted*

3. Synod of 1970 acknowledge the years of faithful service of the Rev. John Vander Ploeg as editor of *The Banner* at the testimonial dinner, on Monday evening. (Membership of Publication Board in Art. 171, VI.)

—*Adopted*

(Publication Matters continued in Art. 120).

#### ARTICLE 39

The president appoints Revs. R. Van Harn and D. Wisse as a committee for the Testimonial Dinner.

#### ARTICLE 40

The advisory committee on *Appointments*, Rev. D. Wisse, reporting, presents:

##### I. FAITH, PRAYER AND TRACT LEAGUE

A. *Material*: Agenda Report 8. (See Supplement 8).

B. *Recommendation*: Synod appoint Mr. Peter Doot to fill the vacancy created by the resignation of Mr. H. Buikema, and Mr. N. Baylor be retained as alternate.

—*Adopted*

##### II. LORD'S DAY ALLIANCE OF CANADA

A. *Material*: Agenda Report 35. (See Supplement 35).

B. *Recommendation*: Synod appoint Rev. G. Nonnekes as representative and Rev. S. Terpstra as alternate.

—*Adopted*

##### III. LORD'S DAY ALLIANCE OF THE U.S.A.

A. *Material*: Agenda Report 3. (See Supplement 3).

**B. Recommendations:**

1. Rev. E. Shuart be appointed as the regular delegate.
2. The appointment of Rev. J. Vanden Hoek as the alternate delegate. —*Adopted*

**IV. GENERAL COMMISSION ON CHAPLAINS AND ARMED FORCES PERSONNEL**

**A. Material:** Communication from the Chaplain Committee.

- B. Recommendation:** Synod approve the appointment of Rev. T. Ver-seput as alternate delegate to replace Rev. M. Goote. —*Adopted*

**V. CANADIAN BIBLE SOCIETY**

**A. Material:** Agenda Report 18. (See Supplement 18).

- B. Recommendation:** Synod approve the appointment of Rev. J. Joosse to replace Rev. J. Geuzebroek who is moving out of the Toronto area. —*Adopted*

**VI. BACK TO GOD HOUR COMMITTEE**

**A. Material:** Agenda Report 17. (See Supplement 17).

**B. Recommendation:** Synod approve the following nominations:

1. Chicago area: Mr. A. Diekema; Mr. Russell Poel
2. Eastern area: Rev. S. Ten Brink; Rev. R. Wildschut
3. Chicago area: Rev. N. Punt; Rev. A. Vander Griend
4. Michigan area: Mr. R. De Nooyer; Mr. F. Deppe. —*Adopted*

**VII. BACK TO GOD TRACT COMMITTEE**

**A. Material:** Agenda Report 31. (See Supplement 31).

**B. Recommendation:** Synod approve the following nominations:

1. Group 1—Mr. Bruce Cheadle (incumbent), Mr. Leonard Vanden Bosch
2. Group 2—Rev. G. Klouw (incumbent), Mr. W. Masselink
3. Group 3—Mr. P. Prink, Mr. H. Kramer
4. Group 4—Mr. M. De Boer, Mr. S. Ellens —*Adopted*

**VIII. CHAPLAIN COMMITTEE**

**A. Material:** Report 26. (See Supplement 26).

**B. Recommendations:**

1. Synod approve the following nominations:
  - a. Group 1—Rev. G. Meyer, Rev. L. Kerkstra
  - b. Group 2—Mr. H. Velzen, Mr. N. Van Andel —*Adopted*
2. Synod approve the appointment of the Rev. C. M. Schoolland as part time executive secretary of the Chaplain Committee. —*Adopted*

**IX. CHURCH HELP FUND COMMITTEE**

**A. Material:** Agenda Report 5 (See Supplement 5).

**B. Recommendations:**

1. That Rev. J. Engbers, Mr. S. Holtrop, and Mr. G. Post be reappointed to another term. —*Adopted*
2. That Mr. M. Wiersma be reappointed to another term. —*Adopted*
3. That Rev. D. Tinklenberg and Rev. J. Rubingh be approved as nominations to fill the vacancy caused by the moving of Rev. L. Tam-

minga and that Rev. H. Hiemstra and the remaining name be used as a nomination for alterate. —*Adopted*

#### X. MINISTER'S PENSION COMMITTEE

A. *Material*: Agenda Report 15. (See Supplement 15).

B. *Recommendation*: Mr. J. F. Mellerna and Rev. J. Van Harmelen be reappointed for a full three-year term.

*Ground*: These men were appointed by the synod of 1969 initially for a one-year term, and their familiarity with the new plan will provide desirable continuity. —*Adopted*

#### XI. SERMONS FOR READING SERVICES

A. *Material*: Agenda Report 20. (See Supplement 20).

B. *Recommendations*:

1. Rev. C. Fennema be appointed to replace Rev. L. Slofstra.

2. Rev. W. Van Dyk replace Rev. De Moor as alternate. —*Adopted*

#### XII. BOARD OF TRUSTEES — CALVIN COLLEGE AND SEMINARY

A. *Material*: Agenda Report 34-A. (See Supplement 34-A).

B. *Recommendation*: Synod approve the following nominations:

*Eastern District*

*Regular*: Andrew Snope, John Last (incumbent)

*Alternate*: Neil Greidanus\*

*Central District*

*Regular*: Harry Elders (incumbent), Jay Van Houten

*Alternate*: Arthur Bultman\*

*Central District*

*Regular*: John Vander Ark (incumbent), Jack Holwerda

*Alternate*: Dr. Clarence De Boer\*

*Central District*

*Regular*: Stuart Geelhoed, Arnold Hoving

*Alternate*: William Post\*

—*Adopted*

\*We request that the nominee not elected as regular delegate be added to the Alternate nomination.

(Report of Committee on Appointments continued in Art. 73).

#### ARTICLE 41

Elder A. Cooper closes this session with prayer.

### THURSDAY EVENING, JUNE 11

#### Eighth Session

#### ARTICLE 42

The Rev. Peter Van Egmond leads in opening devotions. He requests the delegates to sing Psalter Hymnal no. 394, reads Phil. 3:7-16, and in his prayer remembers especially Mrs. William Vander Haak, who turned critically ill this morning, and Mrs. Harold Bode, who is suffering from a serious illness.

#### ARTICLE 43

Rev. John Guichelaar replaces Rev. I. Apol as delegate from classis Grand Rapids East. He arises to express his agreement with the Forms of Unity.

## ARTICLE 44

A letter from the General Consistory of the Dutch Reformed Church of Ceylon is read, sending greetings from this sister church and commending synod to the blessings of God. Received with gratitude. The Stated Clerk is requested to reply in behalf of synod.

## ARTICLE 45

The advisory committee, *Church Order I*, Rev. J. C. Medendorp reporting, presents:

## I. DENIAL OF INFANT BAPTISM AND ADMITTANCE TO LORD'S SUPPER

A. *Material*: Overture 5.

B. *Recommendation*: Synod advises classis Huron that it does not accede to its overture "to make a pronouncement on the question whether the signing of the Form of Subscription permits a Church council to admit to the Lord's table members who no longer agree with the doctrine of infant baptism."

*Grounds*:

1. There is no specific case before it in which the Scriptural and creedal teaching concerning infant baptism is challenged and therefore synod judges that such a pronouncement as contemplated by classis Huron is not necessary at this time.

2. Classis can be guided in its own study and decision by the decisions of the synod re specific cases in 1888: Art. 57, and 1964: Art. 101.

(Church Order I, continued in Art. 100).

—*Adopted*

## ARTICLE 46

The advisory committee on *Church Order II*, Rev. B. Huizenga reporting, presents :

## REPORTS ON THE CLASSICAL EXAMINATION OF CANDIDATES:

Classis	Candidate	Synodical Deputies
Alberta South.....	Ronald Fisher Gerald Hogeterp Harry Salomons	P. Kranenburg, Alberta North J. Peter Vosteen, British Columbia Garrett D. Pars, Pacific Northwest
British Columbia.....	Louis Dekens William Dykstra Marvin Heyboer Jakob Kits Dick Velthuizen	F. Guillaume, Alberta North J. Vriend, Alberta South T. Medema, Pacific Northwest
Cadillac.....	Robert Ritsema	J. Hellinga, Grand Rapids South G. F. Van Oyen, Grand Rapids West J. Pott, Muskegon
California South.....	John Rozeboom Henry Pott	H. Petroelje, Central California J. Rubingh, Orange City T. Medema, Pacific Northwest
Central California.....	Roger Kok	H. Sonnema, California South E. Boer, Rocky Mountain T. Medema, Pacific Northwest

Classis	Candidate	Synodical Deputies
Chicago North.....	James LaGrand	E. L. Haan, Illiana H. Hollander, Northcentral Iowa J. A. Hoeksema, Wisconsin
Chicago South.....	Carl Klompier	E. L. Haan, Illiana J. A. Mulder, Kalamazoo J. A. Hoeksema, Wisconsin
Eastern Canada.....	Henry Katerberg Adrianus Velthoen	L. Praamsma, Hamilton R. W. Popma, Quinte J. De Moor, Toronto
Florida.....	John Natelborg	H. Hoekstra, Hackensack G. Stob, Hudson S. Draayer, Lake Erie
Grand Rapids East.....	Lewis Vander Meer	J. Eppinga, Grand Rapids South G. Van Oyen, Grand Rapids West J. C. Medendorp, Grandville
	Paul Bergsma	J. D. Hellinga, Grand Rapids South M. R. Doornbos, Grand Rapids West J. A. Wesseling, Grandville
	Dale Vander Veen William A. Stroo	J. C. Medendorp, Grandville J. A. Mulder, Kalamazoo J. Pott, Muskegon
Grand Rapids South.....	Raymond Hommes Kenneth Vander Griend	J. A. Mulder, Kalamazoo G. Van Oyen, Grand Rapids West C. W. Niewenhuis, Zeeland
Hamilton.....	Paul Stadt	A. De Jager, Chatham J. C. Derksen, Huron H. De Moor, Toronto
Holland.....	Dennis Mulder	M. R. Doornbos, Grand Rapids West H. Vander Kam, Kalamazoo H. G. Arnold, Zeeland
Hudson.....	James White	J. G. Klomps, Eastern Canada H. Hoekstra, Hackensack R. Kooistra, Toronto
Illiana.....	John K. Tuinstra Merlin Buwalda Rodney Vander Ley	R. Leestma, Chicago South W. R. Witte, Chicago North J. A. Hoeksema, Wisconsin
Kalamazoo.....	Stanley Workman Harvey Brink	J. C. Medendorp, Grandville D. J. Hoitenga, Sr., Holland C. W. Niewenhuis, Zeeland
Lake Erie.....	Nelson Gebben Allen Hoogewind	A. De Jager, Chatham W. Vander Hoven, G.R. East J. A. Mulder, Kalamazoo
Minnesota North.....	John Jansen	F. Einfeld, Northcentral Iowa S. Kramer, Pella R. De Ridder, Sioux Center

Classis	Candidate	Synodical Deputies
Minnesota South.....	Jerry Buwalda Willem Dirksen	H. Hollander, Northcentral Iowa M. Gritters, Sioux Center J. Rubingh, Orange City
Northcentral Iowa.....	Adrian Van Heyst	J. H. Rubingh, Orange City P. E. Bakker, Pella R. R. De Ridder, Sioux Center
Orange City.....	Harold Hiemstra  Robert Jipping	H. Entingh, Minnesota South H. Hollander, Northcentral Iowa R. R. De Ridder, Sioux Center  H. Hollander, Northcentral Iowa R. R. De Ridder, Sioux Center
Pacific Northwest.....	Jack Gray	J. Hekman, Central California H. Sonnema, California South E. Boer, Rocky Mountain
Quinte.....	Wieger De Jong	J. Klomps, Eastern Canada D. C. Los, Hamilton H. De Moor, Toronto
Rocky Mountain.....	Peter Borgdorff Gary De Velder Henk De Young Alvern Gelder Gary Hutt Wayne Leys Larry Van Essen	H. G. Entingh, Minnesota South J. H. Rubingh, Orange City P. E. Bakker, Pella
Zeeland.....	Alvin Machiela	J. Hellinga, Grand Rapids South J. A. Wesseling, Grandville T. Van Kooten, Holland

*Recommendation:* Synod approve the work of the synodical deputies.  
(Report of Church Order, II, continued in Art. 88). —Adopted

#### ARTICLE 47

The advisory committee on *Foreign Missions*, Rev. R. Van Harn reporting, presents:

#### I. THE BACK TO GOD HOUR

##### A. *Materials:*

Agenda Reports 17, 17-A. (See Supplements 17, 17-A).

##### B. *Recommendations:*

1. That Dr. J. Nederhood and Rev. E. Bradford be given the privilege of the floor when Radio matters are discussed. —Adopted
2. That the Rev. Bassam Madany be given the privilege of the floor for a brief report on the progress of our denomination's Arabic language radio mission. —Adopted
3. That synod authorize the continuation of the French language ministry for a period of two years.

*Grounds:*

a. Two years will allow time for further evaluation of the French language ministry in Quebec and in the wider French-speaking world (France, Africa, etc.).

b. The program is well received by broadcasters, is being listened to by a significant number, and is a unique and significant part of our church's mission to Canada, particularly Quebec. —*Adopted*

4. That synod authorize continued cooperation in the Indonesian broadcasting venture through June 1971.

*Grounds:*

a. This broadcasting venture has made significant advances, has achieved stability and direction, and shows promise for the future.

b. Changes for the better within the Indonesian scene suggest that this broadcast ministry could be exceptionally strategic in reaching people with the gospel in that country in the future.

c. During 1969 significant methods of communication and supervision have been set up. —*Adopted*

## II. FOREIGN MISSIONS

A. *Materials:*

1. Agenda Reports 28, 28-A, 28-B. (See Supplements 28, 28-A, 28-B).
2. Communications 2, 2-A, Request of Tiv Synod re Seminary

B. *Recommendations:*

1. That the Rev. John Bylsma, the chairman of the board; Mr. Wilbert J. Venema, treasurer of the board; and the Rev. Henry Evenhouse, executive secretary, be permitted to represent the board on the floor of synod on all matters relating to foreign missions. —*Adopted*

2. That synod designate November 22, 1970 as a day to commemorate fifty years of overseas ministry. —*Adopted*

3. That synod authorize the board to appoint a replacement for the Rev. Gerard Van Groningen in consultation with the board of the Reformed Theological College of Geelong, Australia.

*Ground:* The continued urgent need of the work there. —*Adopted*

4. That synod refer the request of the board of the Reformed Theological College of Geelong to establish direct relationship with our board to the executive committee for further study, with action to be taken at the 1971 meeting of the board. —*Adopted*

(Report on Foreign Mission Matters continued in Art. 56).

## ARTICLE 48

The advisory committee, *Home Missions*, cf. Art. 35, Rev. G. H. Stoutmeyer reporting, presents:

## I. CHURCH HELP FUND, INC.

A. *Materials:*

1. Agenda Report 5. (See Supplement 5).
2. Overture 1.
3. Letter of the Church Help Fund secretary to the Stated Clerk dated May 27, 1970.

**B. Recommendations:**

1. Synod grant the privilege of the floor to the Rev. Willard De Vries, president of the committee, and Mr. Garrett Post when matters pertaining to the Church Help Fund are considered. —*Adopted*

2. Synod reject the request of classis Hamilton "to reconsider the maximum amount that can be borrowed from the CHF and raise the maximum to at least \$30,000 in cases of emergency." (Overture 1)

*Grounds:*

a. The maximum of \$20,000 was only recently increased by the synod of 1967. (cf. Acts 1967, B. 5, p. 54)

b. The increasing of the present maximum would necessitate a \$4.00—\$5.00 quota to meet immediate needs.

c. Exceptions in the case of emergencies are possible under the present rules. —*Adopted*

3. Synod declare this to be its answer to overture 1, and the appeal of the CHF committee of May 27, 1970. —*Adopted*

**II. LEAGUE OF CHRISTIAN REFORMED LAYMEN**

A. *Material:* Agenda Report 33. (See Supplement 33).

**B. Recommendations:**

(See Art. 171, VII, C)

1. Synod continue to name a representative to the League (see Art. 171, VII, C). —*Adopted*

2. Synod recommend the L.C.R.L. to the church for moral support.

—*Adopted*

**III. JEWISH EVANGELISM STUDY REPORT**

**A. Materials:**

1. Agenda Report 22, IX. (See Supplement 22).

2. Overture 7.

**B. Recommendations:**

1. Synod refer the Guidelines and Principles for Mission to the Jews to the churches for review and study, and instruct the board of Home Missions to present these principles to the synod of 1971 for adoption.

*Ground:* The exegetical studies on which these Guidelines are based will soon be made available to the churches by the board of Home Missions. The churches will have an opportunity to evaluate the proposed Guidelines before their adoption. —*Adopted*

2. Synod declare this to be its answer to overture 7. —*Adopted*

(Home Mission matters continued in Art. 55).

**ARTICLE 49**

The advisory committee, *Pension Matters*, Mr. D. Dykstra reporting, presents: -

**I. MINISTERS' PENSION PLAN**

**A. Materials:**

1. Agenda Reports 15, 15A. (See Supplements 15, 15-A).

2. Reports of Stated Clerks of various classes.

3. Information provided by Ministers' Pension Fund Committee.

## II. RECOMMENDATIONS:

A. That Mr. D. Vander Ploeg and Mr. A. Walters be accorded the privilege of the floor, with Mr. J. Stoepker as alternate for either.

—*Adopted*

B. Synod express its appreciation to the members of the former Ministers' Pension and Relief Administration for their cooperation in effecting a smooth transition. Also to Mr. Henry J. L. Fortuin, Jr., and Mr. Frank Johnson of Marsh & McLennan for their help in formulating the new plan.

—*Adopted*

C. Synod approve the honorable emeritation of the following ministers:

1. Rev. Bernard Kok by classis Grand Rapids East, effective October 1, 1969. *Reason:* Retirement age.

2. Rev. Louis Bouma by classis Rocky Mountain, effective October 1, 1969. *Reason:* Retirement age.

3. Rev. François Guillaume by classis Alberta North, effective November 1, 1969. *Reason:* Ill health and years of service.

4. Rev. Ralph Groeneboer by classis British Columbia, effective December 15, 1969. *Reason:* Ill health.

5. Rev. Peter F. Dahm by classis Minnesota South, effective December 31, 1969. *Reason:* Retirement age.

6. Rev. Isaac Jen by classis Grandville, effective December 31, 1969. *Reason:* Ill health.

7. Rev. Martin Bolt by classis Grand Rapids West, effective January 1, 1970. *Reason:* Retirement age.

8. Rev. Jacob Van Bruggen by classis Rocky Mountain, effective January 1, 1970. *Reason:* Retirement age.

9. Rev. Thomas L. Smith by classis Pella, effective February 1, 1970. *Reason:* Ill health.

10. Rev. William V. Muller by classis Hudson, effective May 1, 1970. *Reason:* Retirement age.

11. Rev. Jack Zandstra by classis Illiana, effective July 1, 1970. *Reason:* Retirement age.

12. Rev. Hiram Vander Klay by classis Hudson, effective September 1, 1970. *Reason:* Retirement age.

13. Dr. Ralph J. Danhof by classis Grand Rapids East, effective December 15, 1970. *Reason:* Retirement age.

14. Rev. William Van Peurseem by classis California South, effective June 7, 1970. *Reason:* Retirement age.

15. Rev. John Vander Ploeg by classis Grand Rapids South, effective September 21, 1970. *Reason:* Retirement age.

16. Rev. Richard R. Veldman by classis Chicago South, effective November 11, 1970. *Reason:* Retirement age.

17. Rev. Dirk J. Scholten by classis Huron, effective June 30, 1970. *Reason:* Ill health.

—*Adopted*

D. The following beneficiaries died during the year:

1. Mrs. G. J. Stuart, July 10, 1969

2. Rev. Conrad Veenstra, October 4, 1969

3. Rev. John Byleveld, August 19, 1969

4. Mrs. S. Eldersveld, October 16, 1969

5. Rev. John G. Van Dyke, November 11, 1969
6. Mrs. John Walkotten, January 2, 1970
7. Rev. Garret Andre, February 27, 1970
8. Rev. Andrew Baker, April 24, 1970
9. Rev. John Roorda, June 3, 1970
10. Mrs. C. Maring, June 3, 1970
11. Mrs. Henry Van Deelen, June 7, 1970

### III. PENSION PLAN FOR UNORDAINED WORKERS

A. *Material*: Agenda Report 6. (See Supplement 6).

B. *Recommendation*: Synod acknowledge with thanks the work of the committee. —*Adopted*

(For committee see Art. 171, VII).

(Report on Pension Matters continued in Art. 71).

#### ARTICLE 50

The advisory committee, *Varia*, Rev. L. J. Hofman reporting, presents:  
LORD'S DAY ALLIANCE OF THE UNITED STATES

A. *Material*: Agenda Report 3. (See Supplement 3).

B. *Recommendations*:

1. Synod rejects the request to send a communication to Sears, Roebuck Company and J. C. Penney Company requesting them to keep their stores closed on Sunday.

*Ground*: This recommendation of report 3 calls for action which can be more effectively done by Christian individuals and groups on the local level. —*Adopted*

2. Synod urges our churches to give pastoral guidance to our people in maintaining the proper observance of the Lord's Day at a time when it is being threatened by growing secularism. —*Adopted*

(*Varia* Matters continued in Art. 57).

#### ARTICLE 51

Synod adjourns and elder C. Johnson closes this session with prayer.

### FRIDAY MORNING, JUNE 12

#### Ninth Session

#### ARTICLE 52

Elder J. Yazzie leads synod in the opening devotions. Synod sings Psalter Hymnal 304; Phil. 1:27-2:11 is read, followed by prayer.

#### ARTICLE 53

Roll call reveals all delegates present.

#### ARTICLE 54

The first clerk reads the minutes and synod approves.

#### ARTICLE 55

The advisory committee, *Home Missions*, cf. Arts. 35, 48, Rev. G. H. Stoutmeyer reporting, presents:

## I. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

A. *Material*: Agenda Report 24. (See Supplement 24).

B. *Recommendations*:

1. Synod grant the privilege of the floor to the CRWRC president, John J. Vander Ploeg, Rev. Wilbert Van Dyk, minister-member, and Mr. Louis Van Ess, executive director. —*Adopted*

2. Synod approve the continuation of the work of mercy in Nigeria.

*Grounds*:

a. The work is filling a continuing need.

b. The work has the endorsement of the Nigerian General Conference, and the Board of Foreign Missions. —*Adopted*

3. Synod approve the continuation of the work of mercy in Mexico.

*Grounds*:

a. There is an urgent need for both benevolent assistance and rehabilitative outreach.

b. The work has the endorsement of the Mexico General Conference and the Board of Foreign Missions. —*Adopted*

4. Synod approve the continuation of the new program in the area of the Philippines served by our missionaries.

*Grounds*:

a. There is a demonstrated need for such an effort.

b. The Philippines Missions Conference and the Board of Foreign Missions has endorsed this need. —*Adopted*

5. Synod approve the continuation of the work of mercy in Korea.

*Grounds*:

a. There is a demonstrated need.

b. Progress in indigenizing the work is evident from recent reports.

c. There is a measure of participation by evangelical churches. —*Adopted*

6. Synod approve the continuation of the work of mercy with the Cuban refugees in Miami, Florida.

*Grounds*:

a. The need for such work continues.

b. Refugees are regularly entering our country from Cuba.

c. The Home Mission Board plans a continuation of their outreach to the Cuban community. —*Adopted*

7. Synod commend the "Special Nigerian Post War Rehabilitation Project" to our churches for continued support.

*Grounds*:

a. The obvious need for such work continues.

b. The scope and size (\$100,000) of the work to which the CRWRC has willingly committed itself and the denomination demands our continued wholehearted support. —*Adopted*

(Home Mission Matters continued in Art. 93).

## ARTICLE 56

The advisory committee, *Foreign Missions*, cf. Art. 47, Rev. R. Van Harn reporting, presents:

## I. THE BACK TO GOD HOUR

A. *Materials:*

Agenda Report, 17, 17-A. (See Supplements 17, 17-A).

B. *Recommendations:*

1. Synod withhold action on the request to call another ordained man for the Spanish language radio mission at the present time.

*Ground:* The authorized representatives of the Radio Committee (Revs. Nederhood and Bradford) informed the advisory committee that recent developments indicate the native-born candidates for this position are no longer available. —*Adopted*

2. Synod encourage the Back to God Hour to offer broadcasting assistance to churches and denominational agencies.

*Grounds:*

a. Broadcasting is a technical activity that demands specialized attention.

b. The experience and resources of the Back to God Hour qualify it to function in this capacity. —*Adopted*

## II. FOREIGN MISSIONS

A. *Materials:*

1. Agenda Reports 28, 28-A. (See Supplements 28, 28-A).

2. Communications 2, 2-A, Request of Tiv Synod re Seminary (See Communications 2, 2-A)

B. *Recommendation:* Synod gratefully acknowledge the long and faithful ministry of the Rev. and Mrs. William V. Muller in Brazil and honor them at the testimonial dinner on Monday evening, June 15.

Rev. and Mrs. Muller have served as missionaries in Brazil since 1934 and have retired from that service on May 1, 1970. —*Adopted*  
(Report on Foreign Missions continued in Art. 131).

## ARTICLE 57

The advisory committee, *Varia*, Rev. L. J. Hofman reporting, presents:

## I. THE EVANGELICAL LITERATURE LEAGUE (T.E.L.L.)

A. *Material:* Agenda Report 21. (See Supplement 21).

B. *Recommendation:* Synod gratefully acknowledges the report of the synodical representative to the Evangelical Literature League. —*Adopted*  
(See Art. 171, VII, C).

## II. UNITED CALVINIST YOUTH

A. *Material:* Agenda Report 32. (See Supplement 32).

B. *Recommendation:* Synod acknowledges gratefully the report of the synodical representatives to United Calvinist Youth. —*Adopted*  
(See Art. 171, VII, C).

## III. AMERICAN BIBLE SOCIETY

A. *Material:* Agenda Report 36. (See Supplement 36).

B. *Recommendation:* Synod commends the American Bible Society for its work and recognizes this organization as worthy of our prayers and continued support. (See Art. 171, VII, C, for representative). —*Adopted*

## IV. CANADIAN BIBLE SOCIETY

A. *Material*: Agenda Report 18. (See Supplement 18).

B. *Recommendation*: Synod commends the Canadian Bible Society for its work and recognizes this organization as worthy of our prayers and continued support. (See Art. 171, VII, C, for representative). —*Adopted*

## V. WORLD HOME BIBLE LEAGUE

A. *Material*: Agenda Report 11. (See Supplement 11).

B. *Recommendation*: Synod commends the World Home Bible League for its work and recommends it for financial support. —*Adopted*  
(See Art. 171, VII, C, for representative).

## VI. LORD'S DAY ALLIANCE OF CANADA

A. *Material*: Agenda Report 35. (See Supplement 35).

B. *Recommendation*: Synod recommends the Lord's Day Alliance of Canada to our churches for moral support. —*Adopted*  
(Varia Matters continued in Art. 66).

## ARTICLE 58

Rev. L. Bazuin of the reception committee introduces Chaplain John Hoogland. Synod acknowledges his presence.

## ARTICLE 59

The reception committee asks Rev. W. Van Dyk to introduce Dr. B. Rietveld, fraternal delegate from the "Gereformeerde Kerken in Nederland." Dr. Rietveld addresses synod, and Rev. B. Nederlof responds. (See Supplement 46 for address).

## ARTICLE 60

The reception committee introduces Mr. Peter Bulthuis, serving as field secretary in Nigeria, who addresses synod. Mr. Bulthuis in turn presents Pastor J. K. Manyam, fraternal delegate from the Church of Christ among the Tiv. Pastor Manyam speaks in his native language, with Dr. E. Rubingh translating. Elder Dr. R. S. Wierenga responds. (See Communication 2 and 2-A for information concerning Pastor Manyam's visit to our synod).

## ARTICLE 61

Synod adjourns and elder H. Venhuis closes the session with prayer.

## FRIDAY AFTERNOON, JUNE 12

## Tenth Session

## ARTICLE 62

Rev. J. Byker leads in prayer.

## ARTICLE 63

Revs. A. Vander Griend and J. C. Ribbens are present for classis Iliana and Rev. R. Boeskool for classis Muskegon. They arise to express agreement with the Forms of Unity. The Rev. John Mitchell is welcomed as fraternal delegate of the Orthodox Presbyterian Church.

## ARTICLE 64

The advisory committee on *Protests and Appeals II*, Rev. L. Dykstra reporting, presents:

I. *Materials*:A. *Protest of Bethel Chr. Ref. Church, Paterson, N.J.*1. *Materials*:

a. Overture 33, Section 2.

b. Letter, consistory of Bethel Chr. Ref. Church, June 4, 1970.

2. *Protest*: The consistory protests the action of classis Hackensack in which it overtured synod to receive for consideration the Resolutions of the Conference of Black Churches, because the matter acted upon at classis was not in the hands of the delegates at the meeting, and consistory judges this to be contrary to Article 28 and 29 of the Church Order.

3. *Recommendation*: That synod sustain the protest and declare that Overture 33, Section 2 is not properly before the synod.

*Ground*: The procedure by which classis referred the Resolutions to synod before having considered them on the classical level is contrary to Articles 28 and 29 of the Church Order. —*Adopted*

B. *Protest of Prospect Park Chr. Ref. Church, Paterson, N.J.*1. *Materials*:

a. Overture 36

b. Letter, consistory of Prospect Park Chr. Ref. Church, 6-2-70.

2. *Protest*: The consistory protests that classis is asking synod to do that which classis itself has not done, namely, to give full consideration to the resolutions of the Black Conference held in Lawndale, March 14, 1970, and requests that synod return the resolutions to classis Hudson with the advice that they be considered only after the matter has been handled according to the requirements of the Church Order, Article 28, 29, and 30.

3. *Recommendation*: That synod sustain the protest and declare that overture 36 is not properly before the synod.

*Ground*: The procedure by which classis referred the resolutions to synod before having considered them on the classical level is contrary to Articles 28 and 29 of the Church Order. —*Adopted*

Note: While the adoption of these recommendations will invalidate overture 33, section 2, and overture 36, the "Resolutions of the Conference of Black Churches" referred to in these overtures is before the synod through Report 22-A, III and IV. (See Supplement 22-A, III, IV).

(Protests and/or Appeals, II, continued in Art. 114).

## ARTICLE 65

The advisory committee, *Ecumenical Matters*, Rev. M. R. Doornbos reporting, presents:

## I. CONTACT WITH THE CANADIAN REFORMED CHURCHES

A. *Material*: Agenda Report 12. (See Supplement 12).

B. *Recommendation*: Synod continue the committee for contact with the Canadian Reformed Churches. (See Art. 171, VII, F.) —*Adopted*

## II. CLOSER RELATIONS WITH THE ORTHODOX PRESBYTERIAN CHURCH

A. *Material*: Agenda Report 10. (See Supplement 10).

B. *Recommendations*:

1. Synod give the privilege of the floor to Rev. Herman Hoekstra, chairman of the committee, when this matter is discussed. —*Adopted*

2. Synod note that the committee is experiencing difficulty in promoting a "plan of union" with the Orthodox Presbyterian Church because the O.P. brethren claim to see a trend toward liberalism in our church.

—*Adopted*

3. Synod retain the committee as it is presently constituted for another year, to continue its discussion with the Orthodox Presbyterian Church. (See Art. 171, VII, F).

—*Adopted*

## III. APPOINTMENT OF FRATERNAL DELEGATES

A. *Materials*: Agenda Reports 23, 23-A. (See Supplements 23, 23-A).

B. *Recommendations*:

1. That synod approve the following procedure for the appointment of fraternal delegates:

a. That all appointments of delegates to inter-church councils or of committees on inter-church conversations made by the appointments committee of synod while synod is in session be made in consultation with the committee on Inter-Church Relations.

b. That similar appointments in the interim between sessions of synod be made by the committee on Inter-Church Relations.

*Grounds*:

(1) In this way synod will give proper recognition to the competence of its own committee.

(2) In this way direct and effective contacts will be maintained between inter-church relations and the committee appointed for such matters.

(3) This is in keeping with the decision of the synod of 1966: "That it is the responsibility of its committee on Inter-Church Relations to appoint fraternal delegates to the assemblies of churches with whom we have official relations" (Acts 1966, Art. 84, VII, b, p. 61). —*Adopted*

2. That synod refer the following names submitted by the Inter-Church Relations Committee to its advisory committee on Appointments. (See Art. 171).

a. Observer at the World Alliance of Reformed Churches and International Congregational Council, meeting at Nairobi, Kenya, on August 20-30, 1970: Rev. Harold De Groot; Rev. Timothy Monsma, alternate.

—*Adopted*

b. Fraternal delegate to the 37th General Assembly of the Orthodox Presbyterian Church meeting at Portland, Oregon, on July 6-10, 1970: Rev. Howard Spaan.

—*Adopted*

c. Fraternal delegate to the General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Seattle, Washington, on July 24-29, 1970: Rev. Garret D. Pars.

—*Adopted*

3. That synod note that the Inter-Church Relations Committee did

not appoint a fraternal delegate to the General Synod of the Reformed Church in America. (See Supplement 23-A, B, 3.) —*Adopted*  
(Ecumenical Matters continued in Art. 72).

#### ARTICLE 66

The advisory committee, *Varia*, cf. Art. 57, Rev. L. Hofman reporting, presents:

##### I. INSTITUTE OF CHRISTIAN ART

A. *Material*: Request for financial aid.

*Recommendation*: Synod withhold action on the request of the Institute of Christian Art to be placed on the list of Approved Causes for financial support.

*Ground*: Neither adequate time or information for a thorough evaluation of the request is available. —*Adopted*

##### II. PENSION FOR WIDOW OF FORMER IMMIGRATION FIELDMAN

A. *Material*: Overture 10.

B. *Recommendations*:

1. Synod grant the request of classis Alberta North to provide Mrs. H. A. Wierenga of Edmonton, widow of Mr. H. A. Wierenga, former fieldman of the Canadian Immigration Committee, with a pension in the amount of \$225.00 annually, retroactive to August 1, 1954.

*Grounds*:

a. The Christian Reformed Church still has a moral obligation towards the widow of one of its full time employees.

b. Both in 1963 and in 1968 in similar cases (cf. Acts of Synod, 1968, p. 89, Art. 118) synod provided for pension payments to the survivors of denominational employees. —*Adopted*

2. This payment of pension shall be the obligation of the denomination and is therefore referred to the standing Budget Committee for implementation. —*Adopted*

##### III. PENSION FOR MR. C. STEENHOF

A. *Material*: Overture 25.

B. *Recommendation*: Synod takes note of the fact that the Council of the Christian Reformed Churches in Canada has now carried out the decision of the synod of 1968 with respect to payment of the pension for Mr. C. Steenhof (cf. Acts of Synod, 1968, p. 89, and compare Acts of Synod, 1969, p. 18). —*Adopted*

##### IV. FINANCIAL DECISIONS OF SYNOD AND COUNCIL RESPONSIBILITY

A. *Material*: Overture 26.

B. *Recommendation*: Synod accedes to the request of the Council of the Christian Reformed Churches in Canada not to initiate action which will involve the council in financial obligations without first giving council a vote in such decisions. —*Adopted*

##### V. REQUEST FINANCIAL SUPPORT FOR BIBLE TRANSLATION A.C.T.

A. *Material*: Overture 11

B. *Recommendation*: Synod place on the list of causes recommended

for financial support the project concerned with the work of translating the Bible under the name *A Contemporary Translation*.

*Grounds:*

1. There is a need for a faithful English translation of the Bible in modern language (not a revision), one that is adequate for liturgical, evangelistic, educational, and devotional use and one that is produced by a large group of evangelical scholars throughout the world.

2. In its decision not to accede to the request for financial aid to the new Bible translation, the 1969 synod specifically added the phrase, "at this time," leaving the door open for future consideration. Furthermore, the Standing Advisory Budget Committee advised the resubmission of this request to their committee in 1970.

3. The Standing Advisory Budget Committee has received the necessary information from the New York Bible Society to determine their need for assistance and recommends this project as a miscellaneous cause for financial support.

—*Rejected*

ARTICLE 67

The advisory committee, *Educational Matters*, cf. Arts. 16, 24, 28, Rev. I. Apol reporting, presents:

I. CANDIDACY OF MR. PETER TEERLING

A. *Recommendation*: With a view to the possible future candidacy of Mr. P. Teerling, synod permit him to serve as stated supply for one year with the following stipulations:

1. That he work under the supervision of a local consistory and a neighboring pastor.

2. That the consistory and pastor be requested to submit a report on his labors to the synod of 1971.

3. That the Seminary Faculty be requested to assist him in securing such a position.

4. That he be licensed to exhort for that period of time.

5. That the classis in which he works through its church visitors receive regular reports of his labors.

6. That this classis give a report of his labors to the synod of 1971.

Synod votes by ballot. The recommendation is rejected.

(*Educational Matters* continued in Art. 78).

ARTICLE 68

Elder G. Hartemink leads in the closing prayer.

FRIDAY EVENING, JUNE 12

Eleventh Session

ARTICLE 69

The Rev. A. E. Mulder leads in the opening devotions. He requests synod to sing No. 427: 1, 2, 4, 5 and leads in prayer.

ARTICLE 70

Rev. G. Gritter of classis Grand Rapids South and Rev. T. M. Hofman

of classis Muskegon are present and express agreement with the Forms of Unity.

#### ARTICLE 71

The advisory committee, *Pension Matters*, cf. Art. 49, Mr. D. Dykstra reporting, presents:

##### I. COMMUNICATION FROM MRS. ROOK

###### A. *Materials*:

1. Letter from Mrs. Rook dated May, 1970.
2. Letter from Ministers' Pension Committee to Mrs. Rook dated June, 1969.
3. Letter from Stated Clerk dated July 2, 1969.

B. *Background*: Mrs. Rook, the divorced wife of Jacob Rook, formerly a minister in the Christian Reformed Church has requested help from the Pension Fund. The Pension Committee indicated in a letter dated June 9, 1969, that pension fund regulations will not allow payments to her. Dr. Danhof in a letter dated July 2, 1969, reaffirmed the Pension Committee's decision.

C. *Observation*: In her most recent letter, Mrs. Rook requests that the Christian Reformed Church grant her proper recognition. She requests that the Pension Committee grant a special dispensation whereby she be recognized as entitled to pension payments.

D. *Recommendation*: Synod do not accede to the request of Mrs. Rook.

*Ground*: Mr. J. Rook received a termination benefit payment of 25% of his paid-in contributions, according to Pension regulations. ---*Adopted*

##### II. CHAPLAIN COMMITTEE

###### A. *Materials*:

1. Agenda Report 26. (See Supplement 26).
2. Letter from Ministers' Pension Fund.

###### B. *Recommendations*:

1. That the chairman or secretary of the Chaplain Committee be accorded the privilege of the floor. ---*Adopted*

2. The active-duty military chaplains who may be present during synod's sessions be presented to the synod, particularly those who may have just returned from combat duty in Vietnam. ---*Adopted*

###### 3. Synod declare:

a. That the Chaplain Committee, for pension purposes, be named the employing agency of the Christian Reformed ministers in chaplain positions.

b. That the Chaplain Committee be granted permission to negotiate with employing institutions and with the Christian Reformed Pension Committee regarding Christian Reformed chaplains to insure proper administration.

c. That the chaplains and their dependents are never to receive less in benefits than ministers of organized churches.

*Ground*: The chaplains and their dependents are entitled to the same

protection, privileges, and benefits as ministers serving in organized congregations.

d. That no chaplain or his dependents may derive duplicate benefits at the expense of the Christian Reformed Church, with the exception of benefits accrued in his own right under the old plan. —*Adopted*

4. That the Chaplain Committee be authorized to supplement salaries of Institutional Chaplains up to the F.N.C. minimum level on the grounds presented below.

*Grounds:*

a. It is equitable for synod to apply its minimum salary scale to its institutional chaplains as well as to military chaplains and ministers serving in subsidized churches.

b. This will eliminate a present deterrent to meeting the opportunities in institutional chaplaincies. —*Adopted*

### III. MINISTER'S PENSION PLAN

#### A. *Materials:*

1. Agenda Reports 15, 15-A. (See Supplements 15, 15-A).

2. Overture 41

#### B. *Recommendations:*

1. Synod approve the pension plan submitted as Appendix A. (See Supplement 15). —*Adopted*

2. That synod approve the interim rules as formulated in Section B with the deletion of B-3. (This be considered synod's answer to overture 41). See Supplement 15).

3. That synod authorize the committee:

a. To invest and reinvest in all types of property, real and personal, including, but not limited to, bonds, certificates of indebtedness, mutual fund shares, government securities and obligations, stocks, securities, mortgages, land contracts, leaseholds and such other investments as may be determined by the committee from time to time just as a natural person, without being limited to the laws of the State of Michigan or any other jurisdiction governing trust investments; and to sell and exchange the same, at such price, and on such terms, at public or private sales as the committee shall from time to time deem advisable. —*Adopted*

b. To engage such agents, depositories, investment advisors or counselors, actuaries, accountants and attorneys as may be necessary or advisable from time to time. —*Adopted*

4. That synod direct the committee to make payments on behalf of dependent children from the Supplemental Fund. —*Adopted*

5. That synod thank the Pension Committee and the administrator for the many hours spent in working out the new pension plan. —*Adopted* (See Art. 171, VII, E, for Pension Committee personnel).

### ARTICLE 72

The advisory committee on *Ecumenical Matters*, cf. Art. 65, Rev. M. Doornbos reporting, presents:

#### I. NATIONAL ASSOCIATION OF EVANGELICALS

A. *Material:* Agenda Report 23-A. (See Supplement 23-A.)

**B. Background:** The committee on Inter-Church Relations is not ready to make a recommendation concerning our affiliation with the N.A.E. at this time although they commend those denominational agencies who are cooperating with the affiliates of the N.A.E.

**C. Recommendation:** That synod encourage our denominational agencies to cooperate with the affiliates of the N.A.E.

**Ground:** Such cooperation will give them the opportunity to enrich their ministry and that of the affiliates involved. —*Adopted*

## II. CONTACT WITH THE FREE CHRISTIAN REFORMED CHURCH

**A. Material:** Overture 22

**B. Recommendations:**

1. That synod mandate the Council of the Christian Reformed Churches in Canada to instruct its Inter-Church Relations Committee to initiate contact with the Free Christian Reformed Church. —*Adopted*

2. That synod request the Council of the Christian Reformed Churches in Canada to keep our Synodical Inter-Church Relations Committee fully informed of its consultations with the Free Christian Reformed Church. —*Adopted*

## III. OBSERVERS AT THE WORLD COUNCIL OF CHURCHES

**A. Material:** Agenda Report 23, IV (See Supplement 23, IV)

**B. Recommendation:** That synod thank the observers at the sessions of the World Council of Churches at Uppsala, Sweden, for their helpful report. —*Adopted*

(Ecumenical Matters continued in Art. 99).

## ARTICLE 73

The advisory committee, *Appointments*, cf. Art. 40, Rev. D. Wisse reporting, presents:

### I. DORDT COLLEGE

**A. Materials:**

Agenda Report 1; Letter from Rev. R. De Ridder (See Supplement 1)

**B. Recommendation:** That synod approve the appointment of Rev. J. H. Rubingh as representative to Dordt College. —*Adopted*

### II. SYNODICAL INTERIM COMMITTEE

**A. Material:** Report of the Stated Clerk (See Supplement 44, B)

**B. Recommendations:**

1. That synod approve the appointment of Rev. O. Breen to replace Dr. W. Rutgers whose term has expired. —*Adopted*

2. That synod appoint a committee to update the rules governing this committee.

**Grounds:**

a. The latest revision of the mandate governing this committee was made in 1936. —*Adopted*

b. The mandate is not appropriate for today.

(See Art 171, VII, F, for committee personnel).

### III. LEAGUE OF CHRISTIAN REFORMED LAYMEN

**A. Material:** Agenda Report 33, (See Supplement 33).

B. *Recommendation*: That synod approve the appointment of Rev. G. Holwerda to replace Rev. L. Hofman who has resigned. —*Adopted*

#### IV. STANDING ADVISORY BUDGET COMMITTEE

A. *Material*: Communication from the Standing Advisory Budget Committee. (See Supplement 42).

B. *Recommendation*: That synod approve the reappointment of Mr. J. Jonker and Dr. M. De Vries. —*Adopted*  
(See Art. 171, VII, E.).

#### V. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

##### A. *Materials*:

Agenda Report 24, IX; Communication from CRWRC. (See Supplement 24).

B. *Recommendation*: That synod approve the following nominations for member-at-large positions:

Business man: \*Tunis Prins and David Zylstra

Sociologist: \*Philip Van Heest and Henry Velzen, Jr. —*Adopted*  
\* incumbent.

#### VI. LUKE SOCIETY

A. *Material*: Agenda Report 29. (See Supplement 29).

B. *Recommendation*: That synod approve the appointment of Dr. E. Van Reken to serve as synod's representative on the board of directors and that of Dr. J. Rienstra to serve as alternate. —*Adopted*

#### VII. APPOINTMENT OF THE DENOMINATIONAL STATED CLERK

A. *Material*: Announcement of the retirement of Dr. R. J. Danhof. (See Supplement 44, B).

B. *Recommendation*: That synod mandate the Appointment Committee to prepare nominations for the office of Denominational Stated Clerk. —*Adopted*

#### VIII. CONTACT COMMITTEE WITH THE CANADIAN REFORMED CHURCHES

A. *Material*: Agenda Report 12. (See Supplement 12).

##### B. *Recommendations*:

1. That synod relieve Rev. J. Verbrugge as a committee member as he has moved to Wisconsin.

2. That Rev. L. Mulder be appointed to fill this position. —*Adopted*  
(Report of Appointment Committee continued in Art. 121).

#### ARTICLE 74

Synod adjourns. Elder E. Blanke offers the closing prayer.

### SATURDAY MORNING, JUNE 13

#### Twelfth Session

#### ARTICLE 75

The opening devotions are in charge of the Rev. John Van Ens, who requests the delegates to sing Psalter Hymnal No. 426:1, 2, 4, reads Psalm 62:7-9, and leads in prayer.

## ARTICLE 76

The roll call indicates Rev. A. Rienstra of classis Florida and Rev. R. Peterson of classis Lake Erie are absent. The president presents Chaplain Henry Guikema, and synod acknowledges his presence.

## ARTICLE 77

The first clerk reads the minutes, which are approved.

## ARTICLE 78

The advisory committee on *Educational Matters*, cf. Arts. 24, 28, 37, 39, reporting, presents:

## SEMINARY MATTERS

## I. RULES FOR REAPPOINTMENT

A. *Materials*:

1. Agenda Report 34, II, A, 1, (See Supplement 34, II, A, 1).
2. Overtures 30, 32.

B. *Background*:

The Board of Trustees in 1969 was dissatisfied with the kind of information available to it in the matter of the reappointment of Seminary professors. Accordingly, it appointed a joint committee comprised of representatives from the Board and Seminary Faculty to recommend improvement in the rules. That committee prepared a report which was submitted to the executive committee in September 1969. The executive committee approved that part of the rules which dealt with procedure. The remainder of the report was referred to the February meeting of the Board of Trustees for approval.

C. *Recommendations*:

1. That synod approve the following rules governing reappointment: "Initial appointments to the seminary faculty shall ordinarily be for a three-year period. During this period a close watch shall be kept of the professor's teaching competence.

At the conclusion of his second year of teaching, evaluations shall be solicited as follows:

- 1) A confidential evaluation, by way of questionnaire, by resident students whom he has instructed;
- 2) Confidential evaluations by his faculty colleagues, including the seminary president;
- 3) Evaluations by members of the Board of Trustees who have made assigned class visits.

The seminary president shall receive and collate these evaluations, construct a profile on the professor, and present all these materials to the COMMITTEE ON FACULTY EVALUATION of the Board of Trustees, at whose meetings he shall serve as advisor. The committee shall make recommendations to the February meeting of the Board of Trustees. The professor under consideration, as well as the other faculty members, shall be informed of the committee's recommendations prior to the meeting of the board.

The *first reappointment* shall ordinarily be for a period of two years. During this period the professor shall be counselled regarding the pedagogical weaknesses, if any, which were discovered during the period of initial appointment.

During the first quarter of his second year of teaching under his first reappointment, evaluations similar to those described above shall be solicited and recommendation made to the Board of Trustees regarding his second reappointment.

The *second reappointment* shall ordinarily be for a period of two years. During this period further scrutiny shall be given to his pedagogical competence. At the end of his first year of teaching under the second reappointment, evaluations shall again be solicited as described above. In addition, a questionnaire shall be sent to students who graduated at the end of his third year of teaching.

On the basis of the information received, the seminary president and the board's COMMITTEE ON FACULTY EVALUATION, following the procedure, described above, shall make recommendation to the Board of Trustees concerning his third reappointment.

The *third reappointment* shall ordinarily be made with permanent tenure. Before making such an appointment the Board of Trustees shall conduct a personal interview with the professor.

The Board of Trustees may, upon sufficient reasons, extend the period of temporary appointments beyond the seven-year period described above.

In exceptional cases (e.g., if a man has lectured satisfactorily at Calvin Seminary for two years prior to receiving a regular appointment) the Board of Trustees may, at its discretion, advance the evaluation procedure so as to offer him permanent tenure at the time of his second reappointment.

Reappointments are made by the Board of Trustees and submitted to synod for approval." —Adopted

2. That synod declare the following to be its answer to overture 30:

a. The evaluation procedures were an elaboration and regulation of procedure which had been used, but not specified before. Student and Faculty reactions had been sought, but not with this measure of formality or completeness. This action was taken in the interest of accurate and adequate information.

b. Signatures on the questionnaires were optional. Objectivity of information is best achieved by allowing the informant the option of anonymity.

c. The Administration is not required to visit classes. The board ordinarily does conduct class visits prior to making reappointments. The omission in this instance was an oversight. —Adopted

3. That synod do not issue a reprimand to the Board of Trustees as is requested by overture 32.

*Grounds:*

a. Only that part of the proposed new rules which pertained to the evaluation of the work of professors due for reappointment was applied.

b. These procedures did not set aside any rules presently in force, but merely made more explicit and more complete the information on the basis of which a recommendation was to be made. —Adopted

## II. APPOINTMENTS

A. *Material:* Agenda Report 34, 34-A. (See Supplement 34-A).

B. *Recommendations:*

1. That synod establish a third chair in the department of Old Testament and authorize the faculty and board to initiate nomination procedures. —Adopted

2. That synod appoint Mr. David Engelhard to a one year terminal appointment as lecturer in Old Testament for the academic year 1970-71. —*Adopted*

3. That synod reappoint Dr. Andrew Bandstra as professor of New Testament with permanent tenure. —*Adopted*  
(Educational Matters continued in Art. 84).

#### ARTICLE 79

The advisory committee *Budget Matters*, cf. Art. 33, Mr. W. Hollemans reporting,

#### I. DENOMINATIONAL FINANCIAL COORDINATOR

A. *Background*: The synod of 1968 (Acts of Synod 1968, page 90, Art. 118, III-B-4) requested the Standing Advisory Budget Committee to study "the feasibility, scope, function and duties of a Denominational Comptroller." The Standing Advisory Budget Committee requested that the synod of 1969 (Acts of Synod 1969, page 13, Art. 24) give an additional year for further study of the matter. This request was granted.

B. *Recommendation*: That synod declare itself as favoring the idea of establishing an office of "Denominational Financial Coordinator" to knit together the financial activities of all quota participating agencies under one head. Specific areas of his responsibility may include:

1. Planning for coordination. To establish coordinate and administer an adequate plan for the financial coordination of the denomination.

2. Reporting and interpreting. To compare performance with plans and standards, and to report and interpret the results of the financial operations to synod and to make recommendation to synod for improvements to the denominational financial organization.

3. Evaluating and consulting. To consult with all quota participating agencies on financial policy and/or action.

4. Economic appraisal. To continuously appraise economic and social forces and government influences, and to interpret their financial effect upon the denomination.

5. Protection of assets. To assure protection for the assets of the denomination through internal coordination, internal auditing and reviewing insurance and bonding coverage.

#### *Grounds*:

a. The denominational financial structure does not maximize the use of available funds. As a result there are areas where cost savings can be made. By having all the agencies cooperate and work together we will make better use of our funds and avoid duplicate, costly financial expenditures.

b. The denomination has reached the size where it may become desirable to establish a data processing center which would service all the quota participating agencies.

c. No "big business" today—and our denomination, financially, has become a big business—can exist without a financial coordinator to provide guidance and recommend policy.

d. Eighty-six percent of the consistories responding (representing 12% of the denomination) to the Standing Advisory Budget Committee's

questionnaire concerning Supplement 46, Acts of Synod 1968 and Supplement 13, Acts of Synod 1969, supported the concept of a denominational financial coordinator. —*Adopted*

(Budget Matters continued in Art. 138).

#### ARTICLE 80

Synod adjourns. Mr. M. Wolterstorff offers the closing prayer.

### MONDAY MORNING, JUNE 15

#### Thirteenth Session

#### ARTICLE 81

The Rev. John H. Elenbaas is in charge of devotions. He requests the delegates to sing Psalter Hymnal No. 486, after which he reads Matthew 10:16-22, 26-31, and leads in prayer. Thanks is given especially for the safety of Dr. and Mrs. B. Van Elderen and family who have been airlifted out of Jordan.

#### ARTICLE 82

The first clerk calls the roll. Elder S. De Jong replaces Dr. M. Vande Guchte as delegate from classis Grand Rapids East. He arises to express agreement with the Forms of Unity. Elder G. Grashuis of classis Cadillac is absent.

#### ARTICLE 83

The minutes are read and approved.

#### ARTICLE 84

The advisory committee, *Educational Matters*, cf. Arts. 24, 28, 37, 78, Rev. I. Apol reporting, presents:

##### A. *Calvin College*

#### I. APPOINTMENT OF DEAN OF STUDENTS

A. *Material*: Agenda Report 34-A. (See Supplement 34-A).

##### B. *Recommendations*:

1. That synod appoint Rev. William K. Stob as Dean of Students with faculty status for two years. —*Adopted*

2. That synod approve the retention of the ministerial status of Rev. William K. Stob while serving as Dean of Students.

*Ground*: The task of Dean of Students is spiritual in character and compatible with the ministerial calling. —*Adopted*

#### II. REAPPOINTMENTS TO THE FACULTY OF CALVIN COLLEGE

##### A. *Materials*:

1. Agenda Reports 34, 34-A. (See Supplements 34, 34-A).

2. Communication from Central Avenue Church, Holland, Michigan (on File).

##### B. *Recommendations*:

1. That synod approve the following reappointments to the Faculty:

- a. Mrs. Helen Bonzelaar, M.A., *Assistant Professor* of Art for two years\*;
- b. Al D. Bratt, Ph.D., *Professor* of Biology with *permanent tenure*;
- c. Wallace Bratt, Ph.D., *Professor* of Germanic Languages with *permanent tenure*;
- d. Herbert Brinks, Ph.D., Associate Professor of History for two years (on leave);
- e. Mrs. Elsa Cortina, D. en Ped., Visiting Lecturer in Romance Languages (Spanish) for two years;
- f. \*\*Willis De Boer, Dr. Th., *Professor* of Religion and Theology with *permanent tenure*;
- g. Peter Y. De Jong, Jr., M.A., Visiting Instructor in Sociology for one year;
- h. Henry J. Hoeks, M.C.E., Assistant Professor of Education for two years (will be on leave);
- i. Mrs. Winifred Holkeboer, M.A., *Associate Professor* of English (permanent tenure was granted in 1965);
- j. Harmon Hook, Ph.D., Assistant Professor of English for two years;
- k. James D. Korf, M.A., Assistant Instructor in Speech for two years;
- l. Bernard Kreuzer, M.A., Associate Professor of Germanic Languages for two years;
- m. Irvin Kroese, Ph.D., *Associate Professor* of English for four years.
- n. Sanford C. Leestma, Ph.D., Assistant Professor of Mathematics for two years;
- o. Ronald J. Lubbers, M.B.A., Assistant Instructor in Economics for one year;
- p. Richard Mouw, M.A., *Assistant Professor* of Philosophy for two years;
- q. Delwin Nykamp, M.A., Instructor in Speech for two years;
- r. Chris Overvoorde, M.F.A. *Assistant Professor* of Art for four years;
- s. Kenneth Piers, Ph.D., Assistant Professor of Chemistry for two years;
- t. Rodger Rice, Ph.D., Associate Professor of Sociology for four years (on leave);
- u. Robert Terborg, Ph.D., Assistant Professor of Psychology for two years;
- v. Marten Vande Guchte, Ph.D., *Professor* of Speech (permanent tenure was granted in 1967);
- w. Mrs. Jenniete Vander Berg, M.A., Assistant Instructor in Physical Education for two years;
- x. William Van Doorne, Ph.D., *Associate Professor* of Chemistry for four years;
- y. Lambert Van Poolen, Ph.D., Assistant Professor of Engineering for two years;
- z. John Van Zytveld, Ph.D., Assistant Professor of Physics for two years;
- aa. Johan Westra, M.A., Associate Professor of Political Science with *permanent tenure*;

bb. Jack Wiersma, Ph.D., *Associate Professor* of Education for four years;

cc. Donald Wilson, M.A., Ph.D., *Professor* of Sociology with *permanent tenure*;

dd. Marvin Zuidema, M.A., *Associate Professor* of Physical Education (permanent tenure was granted in 1967). —*Adopted*

\* *underscore indicates raise in rank or permanent tenure.*

\*\* 2. *With reference to the letter from the Central Ave. consistory* (on file).

a. Synod declare that permanent tenure does not preclude investigation and study of views held by members of the teaching staff and action on them by synod. —*Adopted*

b. Synod encourage the Central Avenue consistory to continue their study of the matter raised in their communication. —*Adopted*

c. Synod also refer the documents on this matter to the Committee on Nature and Extent of Biblical Authority (Acts of Synod, 1969, p. 113, Item 9) for their consideration in making their report. (See Art. 171, VII, F, for committee personnel). —*Adopted*

d. Synod declare this to be its answer to the consistory of Central Avenue communication. —*Adopted*

3. That synod approve the following reappointments to Administrative positions:

a. Donald Boender, M.A., Dean of Men for one year, with faculty status;

b. Mrs. Linda Dykstra, M.A., Dean of Women for one year, with faculty status;

c. John Vanden Berg, Ph.D., President for Academic Affairs and Dean of the College, with *permanent tenure*. —*Adopted*

### III. KNOLLCREST WORSHIP SERVICES

A. *Material*: Agenda Report 34. (See Supplement 34).

B. *Recommendation*: That synod authorize the continuation of Knollcrest worship services under the present arrangement for an additional two years. —*Adopted*

### IV. COLLEGE OBSERVATORY GIFT

A. *Material*: Agenda Report 34-A. (See Supplement 34-A).

B. *Recommendation*: That the president of synod in the name of synod acknowledge with gratitude the anonymous gift of \$50,000. —*Adopted*

### V. NAMES OF RESIDENCE HALLS

A. *Material*: Agenda Report 34-A. (See Supplement 34-A).

B. *Recommendation*: That synod approve the board's recommendation that one of the new residence halls be named Jacob and Christina Bolt Residence Hall, and that the other be named Garret Heyns Residence Hall. —*Adopted*

### VI. REQUEST RE "THE BANANER" PUBLICATION

A. *Material*: Communication from the Pine Creek Church, Holland, Michigan.

B. *Recommendation*: That synod declare the communication from Pine Creek Church out of order.

*Ground*: Proper procedure was not followed. —*Adopted*

## VII. SEMINARY MATTERS

1. That synod approve the board's action to engage Dr. Lester De Koster to provide speech critiques for practice preaching in the "Communication and Public Worship" course for the academic year 1970-71.

—*Adopted*

2. That synod approve the board's action to engage Mr. John Braun to provide speech critiques for Middler sermon tapes during the academic year 1970-71.

—*Adopted*

(Educational Matters continued on Art. 89).

### ARTICLE 85

Synod adjourns. Elder F. Fisher leads in the closing prayer.

## MONDAY AFTERNOON, JUNE 15

### Fourteenth Session

### ARTICLE 86

Elder A. Vanden Bosch leads in devotions. The delegates sing Psalter Hymnal No. 393, which is followed by the opening prayer.

### ARTICLE 87

The Reception Committee, Rev. L. Bazuin indicates that Rev. T. Verseput will introduce Chaplain William Brander. Upon being presented, Chaplain Brander speaks to synod on behalf of all the chaplains. Rev. M. Goote responds.

### ARTICLE 88

The advisory committee *Church Order II*, cf. Art. 46, Rev. B. Huizenga reporting, presents:

#### I. GUIDELINES FOR MINISTERS' SALARIES

A. *Material*: Agenda Report 7. (See Supplement 7).

B. *Summary*: A committee of five businessmen of the Christian Reformed Church was appointed by the synod of 1968, with the mandate to "recommend minimum salaries for ministers, taking into consideration the effect of increased costs of living for future years, and to present a guideline for all churches relative to ministers' compensation." That committee has finished its work, and has presented its report with recommendations.

C. *Recommendations*:

1. That synod grant the privilege of the floor to the chairman of the committee, Mr. Martin Ozinga, Jr., and Mr. R. Knol when their report is considered.

—*Adopted*

2. That synod adopt the suggested base salary of \$7,000 with the understanding that this minimum be revised periodically (annually or bi-annually) to reflect the increased cost of living. This does not mean

that the minimum should in any way be construed as the maximum, but that it becomes the base from which to proceed responsibly to a realistic salary on the basis of annual re-evaluation of need, increase or decrease in cost of living, and prevailing salary standards.

*Grounds:*

a. The minister's salary should be compared with average incomes of other professionals and the Bureau of Labor Statistics of living costs (which are updated and made available regularly for various areas in the United States) rather than the average income of his congregation.

b. All consistories should take into consideration the increased cost of living as a basic ingredient in determining the salary increment for the minister.

c. In considering its ability to grant an increase, the consistory should set its minister's salary increase as a primary obligation, ahead of capital expenditures, etc. Meeting its financial responsibilities to its minister should take priority over responsibilities to classis and synod.

d. A realistic salary should be in terms of actual costs to feed, clothe, educate, to absorb personal expenses of the minister's salary, and to accumulate enough savings to retire debt occasioned by his education, and to assure him of a roof over his head upon retirement. To set a minimum salary figure below these needs is unrealistic. —*Adopted*

3. That synod urge consistories and other employing agencies to adopt the other recommendations made by the committee concerning additional benefits as follows:

a. Housing. In addition to the base salary the local consistory should provide adequate housing, including major appliances, utilities, and telephone, except for personal calls, for the minister and his family.

b. Travel Expense. A car allowance should be granted each minister to the extent of 10¢ per mile driven for the church, plus prompt payment of other travel and lodging expenses incurred when out of town on business for the local church.

c. Tools for Continuing Education: A reasonable allowance should be authorized to purchase new books and periodicals and the cost of attending conferences other than church business which are means to strengthen the ministry and its service to the church.

d. Hospital and Medical Insurance. The congregation should provide adequate hospital and medical insurance for the minister and his family. The Christian Reformed survey shows that two-thirds of our ministers are paying their own, whereas the trend in industry today is that the employer pays all hospital and medical insurance expense.

e. Social Security. Social Security is now mandatory for the minister as a self-employed person. This amounts to 6.9% of his income up to \$7,800 for 1970, and it is anticipated that it will be 6.9% of \$9,000 in 1971. Consistories in the U.S.A. should take this into account when setting the minister's salary.

f. Memberships. The minister should be given the privilege of an expense account or a reasonable allowance be included in his salary to join service clubs and professional organizations and attend meetings of a civic nature in the interest of the commitment of the church to the com-

munity. The church should pay annual dues and other expenses incurred.

g. Hospitality. The church often expects its minister to do extensive entertaining on behalf of the church and therefore should reimburse him when such expenses are incurred. —*Adopted*

4. That synod publish the entire report of the study committee on "Guidelines for Ministers' Salaries" in separate form for distribution to the consistories.

*Ground:* The synod of 1969 requested the committee to provide material suitable for a brochure, and this report answers that request.

5. That synod thank the committee for its diligent work during the past two years. —*Adopted*

(Reports of Church Order II continued in Art. 110).

#### ARTICLE 89

The advisory committee, *Educational Matters*, cf. Arts. 24, 28, 37, 78, 84, Rev. I. Apol reporting, presents:

##### SEMINARY MATTERS

1. That synod approve the board's action to engage Dr. John Primus, Dr. Seymour Van Dyken, and Dr. Sierd Woudstra to teach courses in Church History and Preaching for the academic year 1970-71. —*Adopted*

2. That synod approve the board's action to terminate the lectureship in Ethics at the end of the academic year 1970-71, and that authorization be given to submit a nomination in Ethics to the synod of 1971.

—*Adopted*

3. That synod appoint Dr. Johannes Verkuyl as guest lecturer in Missions for two months beginning in January, 1971.

—*Rejected*

(Educational Matters continued in Art. 92).

#### ARTICLE 90

Elder John Brondsema replaces elder P. Van Heest as delegate from classis Grand Rapids West.

#### ARTICLE 91

The reception committee, Rev. John Van Ens presents Rev. John J. Mitchell, fraternal delegate from the Orthodox Presbyterian Church, who now addresses synod. Rev. L. Mulder responds. (See Supplement 45).

#### ARTICLE 92

The advisory committee, *Educational Matters*, cf. Arts. 24, 28, 37, 78, 84, 89, Rev. I. Apol reporting, presents:

##### I. APPOINTMENT TO DEPARTMENT OF PRACTICAL THEOLOGY

###### A. *Materials:*

1. Agenda Report 34. (See Supplement 34).

2. Overtures 28, 29.

###### B. *Recommendations:*

1. That synod reject overtures 28 and 29 requesting postponement of the appointment to the department of Practical Theology.

*Grounds:*

- a. Both nominees are qualified in the field of pastoral counseling.
  - b. With regard to the nomination of the Rev. R. Heynen, his age (62) would not prevent him from making a substantial contribution to the Seminary should he be appointed.
  - c. The evaluation of Dr. Hugen's earlier teaching services, as reflected in the ground of these overtures, is subject to different interpretations.
  - d. The resignation of Dr. P. Y. De Jong, to which overture 28 refers, has increased rather than diminished the urgency of the appointment to the department of Practical Theology. —*Adopted*
2. That synod approve the nomination of the Rev. Ralph Heynen and the Rev. Dr. Melvin Hugen as assistant professor in pastoral counseling for a three-year term. —*Adopted*
- Synod now votes by ballot, and Dr. M. Hugen is elected.

## II. RESIGNATION OF DR. PETER Y. DE JONG

A. *Material:* Agenda Report 34-A. (See Supplement 34-A).

B. *Recommendations:*

1. That synod acquiesce with regret in the resignation of Dr. P. Y. De Jong. This resignation to be effective August 31, 1970. —*Adopted*
2. That synod authorize the executive committee of the Board of Trustees to make the necessary short-term appointments in this interim. —*Adopted*

(Educational Matters continued in Art. 125).

## ARTICLE 93

The advisory committee, *Home Missions*, cf. Arts. 35, 48, 55, Rev. G. Stoutmeyer reporting, presents:

## I. CANADIAN CONGRESS ON EVANGELISM AND THE COUNCIL OF THE CHRISTIAN REFORMED CHURCHES IN CANADA

A. *Materials:*

1. Overture 24. Council of the Christian Reformed Churches in Canada.
2. Minutes from the Council of the Christian Reformed Churches in Canada re delegation to the Congress on Evangelism.
3. Correspondence of the Synodical Interim Committee, and the Rev. Dr. R. Kooistra.

B. *Recommendations:*

1. Synod reappoint the Rev. Dr. R. Kooistra as the official representative of the Christian Reformed Church on the planning committee of the Canadian Congress on Evangelism.

*Ground:* He was previously appointed to this position by the Synodical Interim Committee until the meeting of synod, and he has only until August 1970 to serve. —*Adopted*

2. Synod underwrite the expenses of the Rev. Dr. R. Kooistra "in traveling to the Congress in Ottawa, and lodging there from August 24-28."

*Grounds:*

a. The Canadian Council of Christian Reformed Churches has al-

ready pledged itself to pay the cost of ten delegates in the amount of \$1,481 plus a registration fee of \$40 each.

b. It is only fitting that the synodically appointed representative to the Canadian Congress on Evangelism should have his expenses paid by the delegating assembly from the Synod Expense fund. —*Adopted*

3. Synod publicize the date of the Canadian Congress on Evangelism, August 24-28, 1970, and request the churches both in Canada and the United States to remember the Congress in their intercessory prayers on Sunday, August 23. —*Adopted*

4. Synod declare this to be its answer to overture 24. —*Adopted*

## II. CHRISTIAN REFORMED BOARD OF HOME MISSIONS

A. *Materials*: Agenda Reports 22, 22-A. (See Supplements 22, 22-A).

B. *Recommendation*: Synod grant the privilege of the floor to the president, Rev. Lawrence Velkamp, the executive secretary, Rev. Marvin Baarman, and the treasurer, Mr. Gerald J. Borst, when matters of the Home Mission Board are under consideration. —*Adopted*

(Home Missions matters continued in Art. 98).

Synod adjourns and elder S. De Jong closes with prayer.

### ARTICLE 94

Note: At the testimonial dinner, synod honors Dr. R. J. Danhof, Rev. J. Vander Ploeg, Miss G. Slingerland in absentia, Dr. J. Timmerman, Dr. J. Daling, Dr. B. Fridsema, Rev. and Mrs. W. V. Muller.

## TUESDAY MORNING, JUNE 16

### Fifteenth Session

#### ARTICLE 95

The Rev. H. Wigboldy is in charge of the devotions. He requests the delegates to sing Psalter Hymnal no. 175, read Lamentations 3:22-36, and leads in prayer.

#### ARTICLE 96

The first clerk calls the roll and all delegates are present.

#### ARTICLE 97

The minutes are read and approved as read.

#### ARTICLE 98

The advisory committee, *Home Mission Matters*, cf. Arts. 35, 48, 93, Rev. G. Stoutmeyer reporting, presents:

### I. GRANTS-IN-AID FOR 1971

#### A. *Materials*:

1. Agenda Reports 22, 22-A. (See Supplements 22, 22-A).
2. Overture 27.

#### B. *Recommendations*:

1. Synod approve the following schedule of Grants-in-aid for 1971:
  - a. *Renewal* of previous requests for aid:

1. Oak Harbor, Washington	\$2,500
2. Rapid City, South Dakota	2,000
3. Paterson, N.J., Madison Ave.	7,000
4. Ames, Iowa	3,000
5. Big Rapids, Michigan	6,000
6. Eastern Ontario (Seaway)	4,000
7. Cadillac Classis (Mt. Pleasant)	7,000
8. Lansing, Michigan	7,000
9. Edmonton III, Alberta	4,000
10. Denver III, Colorado (Sun Valley)	7,400
11. Zion-Oshawa (Y.E.S.)	5,500
12. Bellingham, Washington	6,500
13. Cedar Falls, Iowa	7,500
14. Paterson, N.J. (Bethel) (N.side)	10,000*
15. Vermillion, South Dakota	4,000
16. Toronto, Ontario	7,000
17. Washington, D.C.	7,000
18. Classis British Columbia (Vancouver Harbour)	5,000
19. Classis Florida (Savannah)	7,000

—Adopted

\*The Grant-in-Aid is for \$10,000 if two missionaries are engaged and \$7,500 if only one missionary is engaged for the work.

b. *New request:*

1. Roseland II 6,000

—Adopted

## II. CHRISTIAN REFORMED BOARD OF HOME MISSIONS

### GRANTS-IN-AID 1971

A. *Materials:*

1. Agenda Reports 22, 22-A. (See Supplements 22, 22-A).
2. Overture 27.

B. *History:* Highland, Michigan (Marion) project

Marion, Michigan, located approximately six miles from Highland, is a small community of approximately 1000. The rate of growth over the last twenty-year period has been *one percent*. The Back to God Chapel was built in 1960, and the project under classis Cadillac endorsement has been under the Grant-in-Aid program of the Board of Home Missions since that time.

A perusal of the "Missionary Reports" filed over this ten-year period indicates that the Back to God Chapel has fluctuated from a high of twelve member families to a rather steady average of seven or eight.

The Board of Home Missions, therefore, on March 12, 1968 notified the Highland consistory that "after very serious consideration the board decided to recommend a grant in the amount of \$1,500 for the year 1969. This amount was recommended with the understanding that this grant-in-aid will be phased out in three years . . . the purpose of the grant-in-aid program is to give *temporary* help to a church that is carrying on a mission such as yours." This decision of the board was reaffirmed in a similar letter to the consistory on March 3, 1970.

The Highland consistory and classis Cadillac appeal this decision to cut their request for 1971 from \$1,500 to \$500.

C. *Recommendations:*

1. Synod grant the Highland (Marion) project a Grant-in-Aid for 1971 in the amount of \$1,000.

*Ground:* This is the amount previously approved by the synod of 1969 but left uncollected because no worker was on the field. —*Adopted*

2. Synod request the classical Home Mission committee of classis Cadillac in consultation with the Highland consistory to thoroughly study and review the Marion project to determine if there is sufficient potential in this field to warrant continued involvement of the board through the Grant-in-Aid.

*Ground:* The decision of the Board of Home Missions to phase out their support of this project by the end of 1971 would appear warranted in view of the apparent lack of growth, the close proximity of at least three other Christian Reformed churches, and the character of the grant-in-aid program as *temporary* help to the churches. —*Adopted*

3. Synod declare this to be its answer to Overture 27. —*Adopted*

### III. THE LUKE SOCIETY, INC.

A. *Material:* Agenda Report 29. (See Supplement 29).

B. *Recommendations:*

1. Synod grant the privilege of the floor to Dr. Roger Hamstra, member of the Board of Directors, when their report is under consideration.

—*Adopted*

2. Synod place The Luke Society, Inc. on the approved list of non-denominational causes recommended for financial support.

*Grounds:*

a. The need for medical equipment at the Rehoboth Christian Hospital which the Luke Society operates at synod's behest.

b. The care of indigent patients at the Rehoboth Christian Hospital.

c. The development of a Medical Missionary Scholarship program to assist in staffing the Rehoboth Christian Hospital. —*Adopted*

3. Synod take grateful recognition of the fact that the Luke Society is investigating the formulation of new programs dealing with drug abuse, inner-city medical clinics, and rural medical programs, etc. —*Adopted*

4. Synod commend the Luke Society for its work. —*Adopted*

(Home Mission Matters continued in Art. 109).

### ARTICLE 99

The advisory committee, *Ecumenical Matters*, cf. Arts. 65, 72, Rev. M. Doornbos reporting, presents:

#### RELATIONS WITH THE GEREFORMEERDE KERKEN IN NEDERLAND

A. *Materials:*

1. Report of Inter-Church Relations Committee; Agenda Report 23, III; and 23-A with Appendix. (See Supplements 23, 23-A).

2. Report of our fraternal delegate to the Gereformeerde Kerken in Nederland: Agenda Report 40. (See Supplement 40).

3. Overture 6 from classis Grandville.

4. Overture 45 from the Neerlandia Christian Reformed Church.

B. *Background:*

The synod of 1969 instructed the committee on Inter-Church Relations to consider "whether any of the changes which have occurred in the Gereformeerde Kerken (Synodaal) would warrant a change in our re-

lationship to these Churches and to advise the next synod of its findings" (Acts 1969, V, B, 2, p. 53).

The Inter-Church Committee reports "that it has serious reservations concerning reported developments in our sister-church in the Netherlands, especially with regard to the deviations as a result of the new hermeneutic, which are seemingly condoned." They recommend "that synod address a letter of admonition, in the spirit of a concerned sister-church, to the Gereformeerde Kerken, calling this fact to their attention." (See Supplements 23, 23-A).

The extensive report of our fraternal delegate to the synod of the Gereformeerde Kerken in Nederland, professor Martin Woudstra, gives a comprehensive picture of the theological situation in our sister church in the Netherlands. (See Supplement 40).

Classis Grandville overtures synod to seriously examine the advisability of continuing our sister-church relationship with the Gereformeerde Kerken. While the members of classis see danger in continuing this relationship because our pulpits are open to ministers of our sister church, they seem especially disturbed because the Gereformeerde Kerken have joined the World Council of Churches contrary to the requested advice of our synod of 1967.

The consistory of the Neerlandia Christian Reformed Church requests an alteration in our sister-church relationship with the Gereformeerde Kerken until such a time as the differences between the two denominations can be resolved. They see a danger in the fact that at present our pulpits are open to each other's ministers, that our ministers are eligible for calls from each other's churches, and that we accept each other's church membership certificates. Therefore they ask that our relationship be limited to correspondence, contacts through synodical committees, and the sending of fraternal delegates to major assemblies.

### C. *Recommendations:*

1. That synod authorize the Inter-Church Relations Committee to continue its inquiry into and evaluation of recent theological trends in our sister church in the Netherlands and to advise the next synod whether or not such trends warrant a change in our relationship to these churches.

#### *Grounds:*

a. Our rules for church correspondence require that we take heed mutually lest there be deviation from Reformed principles in doctrine, worship, and discipline.

b. There is growing concern in our church about recent theological trends in our sister church in the Netherlands and about the effect of these trends on our relationship with these churches. —*Adopted*

2. That synod send the following letter, in the spirit of a concerned sister church, to the Gereformeerde Kerken.

Dear Brethren:

Greetings in Christ's name. As your sister church we wish to address to you certain questions and comments concerning recent theological developments in your communion. In so doing, we are concerned for you, that you may be faithful to the Reformed heritage the Lord has given you. We are

concerned for ourselves as well, since our sister-church relationship links our name to yours, and commits us to the free exchange of membership certificates and ministers. And we are concerned for that witness to the world which we share with each other.

We are concerned for soundness of doctrine in our sister communion. In keeping with the agreement we have made with each other it is proper that we should communicate that concern to you. While we recognize that there is some latitude in the interpretation of doctrinal and theological questions, we have a ready point of reference in the Reformed Confessions and in the Formula of Subscription by which we bind ourselves to support and maintain those confessions.

We recognize the fact that the confessions are open to amendment in the light of God's Word. This, we agree, is to be done by way of gravamen and mutual agreement among the churches of a given communion. In this respect, we would simply remind you that if a church makes alterations in one of its creeds or redefines the binding character of the creeds, contact ought to be made with those sister churches which subscribe to the same creeds. While the sister-church relation remains, what you do affects us.

We are also concerned with other questions which have not been the subject of gravamen proceedings. We are not in a position either to pass judgment or to render definitive advice on the questions. At this moment we would only ask you, our sister church, to consider seriously and prayerfully whether you are harboring within your ministry views which contradict or call into question basic emphases of the confessions.

These are matters of concern to us not only because they have affected our sister church, but because similar questions are part and parcel of the theological climate in which we ourselves are living. It is particularly important that nothing shall becloud that view of Scripture which is integral to Reformed theology. We believe without question all things contained in the sacred and canonical writings. This, we have always held together with you, is the spring from which all the points of doctrine in the confessions flow.

We recognize the complexity of the problems with which modern theological research deals in this area. As you may know, we have appointed a committee on Biblical Authority which is studying the problem involved in the recent theological developments mentioned above. This committee will report to next year's synod. However, in view of the clear creedal commitment which both you and we have made, and in view of the far-reaching consequences which a deviation on this score might lead to, we would seriously lay before you these questions: (1) Are the Gereformeerde Kerken in Nederland satisfied that theological positions which question the historicity of Adam and the historical reliability of the Gospel accounts are in harmony with the confessions, and compatible with subscription to them? (2) Are the Gereformeerde Kerken in Nederland prepared to take disciplinary action, if necessary, to ensure that the subscription to the creeds does not become a dead letter?

We urge you in love to deal seriously with this matter. We respectfully request you to respond to our communication, and to indicate to us the steps which are being taken to preserve the purity and unity of the Reformed community and its witness to the world. Your fraternal delegates to our synods have repeatedly assured us in recent years that it is your concern to discover what it means to be a church in our day. We can only endorse this objective and wish you well in such a search. In fact, we would join you in it, in the hope that we might learn from each other. But if in the process of seeking we should lose the power of the Word of God, we would

have done irreparable damage both to ourselves and to the world in which we are to witness to the mighty acts of God.

With Christian greetings,  
Sincerely yours,

—*Adopted*

3. That synod declare this to be its answer to overture 6 and 45.

—*Adopted*

(Ecumenical Matters continued in Art. 167).

#### ARTICLE 100

The advisory committee, *Church Order I*, cf. Art. 45, Rev. J. C. Medendorp reporting, presents:

##### I. NATURE AND EXTENT OF BIBLICAL AUTHORITY

A. *Material*: Agenda Report 16. (See Supplement 16).

B. *Recommendation*: That synod take note of the work of the committee on the Nature and Extent of Biblical Authority and assure the committee of its continuing interest and prayers as it continues with its study and drafts its report.

—*Adopted*

(See Art. 171, VII, F, for committee personnel).

##### II. COMMITTEE ON BIBLE TRANSLATION

A. *Material*: Agenda Report 27 (See Supplement 27).

B. *Recommendation*: That Synod take note of the work of the committee on Bible Translation and assure the committee of its continuing interest and prayers as it continues with its study and drafts its report. (See Art. 171, VII, F, for committee personnel).

—*Adopted*

##### III. ADMISSION TO THE MINISTRY VIA ARTICLE 7 OF THE CHURCH ORDER

A. *Material*: Agenda Report 4 (See Supplement 4).

B. *Observations*:

1. The Reformed Churches have always emphasized the need for a thorough theological training for its ministers of the Word and Sacraments. The completion of a satisfactory theological training shall be required for admission to the ministry of the Word. (Art. 6a)

2. Exceptional gifts must be present in the case of those who do not follow the normal way into the ministry. Yet, these exceptional gifts are not sufficient reason, *by themselves*, to warrant ordination to the ministry.

3. The issue of 'need' or 'urgent need' has given rise to differences of opinion. We believe that the need must be judged in the context of the whole denomination. The very fact that the synodical deputies are to be present at the examinations reveal the denominational character of the need.

C. *Recommendations*:

1. That Synod declare Article 7 inoperative for the ministry in the church while a Reformed theological training is available.

*Grounds*:

a. The emphasis should be placed on a well trained ministry.

b. "Urgent need" for other than well-trained ministers is impossible to establish while our own Theological Seminary is available for the training of ministers.

c. The method of admission to the ministry as outlined in Article 7 would still be available to the church in case of emergency or crisis. It could, e.g. operate on a mission field (cf. Acts 1958). —*Rejected*

2. That synod discharge the study committee of Dr. John Bratt, Rev. Andrew Kuyvenhoven, and Rev. Henry Vander Kam and thank them for their report. —*Adopted*

(Report of Church Order I continued in Art. 144).

#### ARTICLE 101

The advisory committee, *Church Order III*, Rev. A. H. Venema reporting, presents:

#### I. ANNUAL DAY OF PRAYER

##### A. *Materials:*

1. Overture 8,
2. Communication of classis Pacific Northwest dated May 16, 1970, endorsing the overture of classis Columbia.

B. Classis Columbia overtures synod to declare that henceforth our annual day of prayer be designated the same day as the World Day of Prayer.

##### C. *Recommendations:*

1. That synod continue to maintain the second Wednesday in March as an annual Day of Prayer.

##### *Grounds:*

a. The World Day of Prayer is not presently well enough known or widely enough established to warrant the change in the overture of classis Columbia.

b. The date for the World Day of Prayer is established arbitrarily at the discretion of the World Council of Churches. This is demonstrated by the fact that the date was recently changed to the first Friday in March. —*Adopted*

2. That synod declare that those churches which judge that the observance of the Annual Day of Prayer can be more meaningful for them if it is observed in conjunction with the World Day of Prayer have the right to change the date of their service.

##### *Grounds:*

a. This is consistent with the principle of the autonomy of the local church.

b. The date of observance is relatively unimportant since it is not connected with a religiously significant day. —*Adopted*

3. That synod reassert that the Annual Day of Prayer is a day of prayer specifically set aside primarily for the purpose of requesting God's blessing upon crops and industry.

##### *Ground:*

In view of the growing secularization of our society, it is especially important that we be reminded of the need for God's blessing in these areas. —*Adopted*

#### II. LOOSE LEAF COPIES AND BINDER OF AGENDA MATERIAL

##### A. *Material:* Overture 16.

B. Classis Grand Rapids West overtures synod to explore the possibility of providing its delegates with loose leaf copies and binder of the Agenda

in addition to the printed bound copies now distributed before each assembly.

*C. Recommendation:* That synod refer the overture back to classis Grand Rapids West.

*Ground:*

The "exploring" requested can be undertaken on classical level.

—*Adopted*

(Report of Church Order III continued in Art. 108).

#### ARTICLE 102

Elder M. Tamminga closes this session with prayer.

### TUESDAY AFTERNOON, JUNE 16

#### Sixteenth Session

#### ARTICLE 103

Rev. R. Graves, in charge of devotions, asks the delegates to sing Psalter Hymnal no. 400:1, 2, 4, 5, after which he leads in the opening prayer.

#### ARTICLE 104

The Reception Committee, Rev. L. Bazuin presents Rev. James Lont, Director of the Young Calvinist Federation, who addresses synod in behalf of the youth organizations. Rev. A. Rienstra responds.

#### ARTICLE 105

The Reception Committee, Rev. J. Van Ens presents Rev. Henry Evenhouse, executive secretary of the Christian Reformed Board of Foreign Missions, who briefly addresses synod and then presents several missionaries who are home on furlough. Synod acknowledges their presence. Mr. Peter Bulthuis speaks in behalf of the Nigerian field; Rev. Sidney De Waal addresses synod, bringing greetings from the missionaries in Mexico and from the Independent Presbyterian Church of Mexico. He also informs synod concerning the work carried on there. Rev. W. V. Muller brings the greetings of the Reformed Church of Brazil and describes the work there. Rev. E. Van Baak, speaking for our missions in the Orient, conveys the fraternal greetings of the Christian Reformed Church of Japan, and informs synod concerning the several fields in this area of the world. Rev. Henry Dykema, missionary to Guam, brings greetings from the church there. Elder S. De Jong responds for synod.

#### ARTICLE 106

The Reception Committee, Rev. L. Bazuin presents Miss Alvina Spoelstra, member of the staff of the Christian Reformed Korean Mission under the supervision of the Christian Reformed World Relief Committee. Miss Spoelstra addresses synod, and Rev. J. A. Mulder responds.

## ARTICLE 107

The Reception Committee, Rev. L. Bazuin presents Rev. M. C. Baarman, executive secretary of the Christian Reformed Board of Home Missions. He briefly addresses synod and then presents two Home Missionaries who are also serving as delegates to synod. Rev. B. Huizenga addresses synod as representing the Home Missionary staff, and Rev. A. Mulder who speaks in behalf of the missionaries on the Indian field in New Mexico. Rev. Baarman also recognizes two elder delegates, elder Jackson Yazzie, who works on the Indian field, and elder C. Johnson from the Manhattan Christian Reformed Church of New York. Rev. William Huyser responds for synod.

## ARTICLE 108

The advisory committee, *Church Order III*, Rev. A. H. Venema reporting, presents:

## I. APPOINTMENT OF ADVISORY COMMITTEES FOR SYNOD

A. *Materials:*

1. Overture 2.
2. Overture 15.
3. Overture 17.

B. *Elucidation:* The overtures cited above request synod to revise its present practice in the appointment of advisory committees. Overtures 2 and 17 petition synod for a tentative pre-appointment of advisory committees prior to the convening of synod, whereas overture 15 requests the use of a questionnaire to serve the Program Committee in the present practice of appointment of advisory committees.

C. *Recommendations:*

1. That synod approve a plan of tentative pre-appointment of advisory committees (including the committee on appointments) by the Program Committee for a trial period of two years according to the following provisions: —Adopted

a. *The Program Committee*

1) The Program Committee shall be composed of the officers of the previous synod and the Stated Clerk of the Christian Reformed Church.

2) In case of a vacancy on this committee, the Synodical Interim Committee shall appoint another member. —Adopted

b. *The Appointment of Advisory Committees*

1) The Program Committee shall meet to make tentative pre-appointment of the various advisory committees prior to May 1.

2) The Program Committee shall classify all the reports, overtures, and other communications into various groups, and advise which matters shall be laid directly before synod, and which shall be placed in the hands of advisory committees.

3) In the event that a given delegate cannot attend synod, his alternate accepts the appointed assignment subject to revision by synod. —Adopted

c. *The Stated Clerk shall:*

1) receive and tabulate the information sheets on the synodical delegates.

- 2) inform the delegates of their tentative assignments prior to May 15.
- 3) suggest to chairmen and delegates sources of background information relative to their assignment.
- 4) provide committee members with copies of background materials that are not readily available in previous Acts of Synod. —*Adopted*

d. *Information on Delegates*

1) The stated clerk of every classis shall forward an information sheet on each synodical delegate to the Stated Clerk of the Christian Reformed Church before March 15.

2) These information sheets shall give answer to the following questions:

*For the minister delegates*

- a) To which previous synod(s) were you delegated, if any?
- b) At such synod(s), on which committee(s) did you serve?
- c) Of what denominational boards, standing committees, or study committees are you or have you been a member?
- d) Of what classical and/or local committees are you or have you been a member?
- e) What are your areas of special interest in the work of synod?
- f) What other data do you wish to submit that will aid in being assigned to an advisory committee of synod?

*For the elder delegates*

- a) through f)—the same as for minister delegates.
- g) What is your present occupation?
- h) What have been your previous occupations, if any? —*Adopted*

e. *Report of the Program Committee*

1) A written report of the Program Committee shall be mailed to all synodical delegates before May 25.

2) This report shall be submitted for possible change and adoption as one of the initial items of synodical business.

*Grounds:*

a. While all synodical delegates should be familiar with all Agenda matters, few delegates can be expected to be intensively prepared in all areas. The proposed plan permits intensive preparation in the area of committee assignment and should make advisory committees able to do better work in less time.

b. The proposed plan provides for a more responsible appointment of advisory committees by utilizing the specific capabilities of the various delegates.

c. The proposed plan allows the advisory committees to begin with synodical business soon after the constitution of synod. —*Adopted*

2. That synod instruct the Stated Clerk of the Christian Reformed Church to revise the present *Rules for Synodical Procedure* by:

a. deleting the words "Program Committee and" in Section VI, A, 4; as well as Section VI, A, 4, d in its entirety.

b. incorporating the material of Recommendation 1, a through e above in the *Rules for Synodical Procedure* as a new Section A under VI SYNODICAL COMMITTEES with the title "Program Committee."

c. change the present lettering *A* "The Advisory Committee of Synod" and *B* "Committees Appointed by Previous Synods" to *B* and *C* respectively under *VI*. —*Action Withheld*

3. That synod declare this to be its answer to overtures 2, 15, and 17. —*Adopted*

## II. IMPLEMENTATION OF INCORPORATION OF SYNOD

A. *Material*: Agenda Report 39 (See Supplement 39).

B. *Information*: Synod 1969, after adopting the proposed Articles of Incorporation, continued the committee of Dr. R. J. Danhof and Attorney B. Sevensma for implementation of Incorporation of synod. The committee informs synod that the Articles of Incorporation have been accepted and filed by the State of Michigan with the following officers:

President	Dr. Ralph J. Danhof
Vice president	Berton Sevensma
Secretary	Lawrence J. Vander Ploeg
Treasurer	Lester B. Ippel

The committee now requests the approval of four Trustees according to the provisions of the By-Laws of the corporation.

C. *Recommendations*:

1. That synod approve the work of the committee. —*Adopted*
2. That synod appoint the four additional Trustees as requested. (See Supplement 39) (See Art. 171, VII). —*Adopted*  
(Report of Church Order III continued in Art. 153).

## ARTICLE 109

The advisory committee, *Home Missions*, Arts. 35, 48, 55, 93, 98, Rev. G. H. Stoutmeyer reporting, presents:

### I. 1973 NATIONAL EVANGELISM THRUST

A. *Material*: Agenda Report 22 (See Supplement 22).

B. *History*: The synod of 1969 approved denominational participation in the National Evangelism Thrust. Synod further mandated the Evangelism department of the Board of Home Missions to present to the synod of 1970 specific program recommendations for involvement. (Cf. Acts 1969, B, 3, pp. 64-65).

C. *Recommendation*: Synod approve participation in the National Evangelism Thrust (both Canada and the United States) in the following manner:

- a. By declaring this general goal for the Thrust: "Every congregation and agency of the CRC shall be encouraged to and assisted in the establishing of evangelism as a priority and of specific evangelism goals."
- b. By authorizing representation from the Board of Home Missions to the "National Evangelism Thrust" strategy meetings.
- c. By authorizing involvement in publicity and programming as the Board of Home Missions approves.
- d. By encouraging local selective cooperation with other churches to the extent possible.

*Ground*:

Synod mandated the Evangelism Department of the Board of Home

Missions to present such specific program recommendations for denominational involvement. —*Adopted*

## II. STAFF REAPPOINTMENTS

A. *Material*: Agenda Report 22. (See Supplement 22).

B. *Recommendation*: Synod reappoint the Rev. Nelson Vanderzee, Field Secretary, and the Rev. Wesley Smedes, minister of Evangelism, for four year terms, respectively. —*Adopted*

## III. YOUTH EVANGELISM STUDY REPORT

A. *Materials*:

1. Agenda Report 22. (See Supplement 22).

2. Overture 34, Classis Holland.

3. Overture 43, Second CRC, Wellsburg, Iowa.

4. Overture of Niekerk CRC attached to 34.

B. *Recommendations*:

1. Synod commit the "Youth Evangelism Study Report" to the churches for reflection with the request that reactions to the report be received by the Board of Home Missions no later than February 1, 1971.

*Ground*:

The church at large has not had sufficient time to give this report the study it deserves. —*Adopted*

2. Synod declare this to be its answer to overtures 34, 43, and the Niekerk CRC. —*Adopted*

3. Synod instruct its standing Liturgical Committee to study the matter of meaningful worship for children and youth.

*Ground*:

Such a study would augment the study the churches will make of the Youth Evangelism Report. —*Adopted*

## IV. REQUEST TO EVALUATE HOME MISSION FIELDS

A. *Material*: Overture 19.

B. *Recommendations*:

1. Synod refer overture 19 to the Synodical Study Committee already approved to study the Fund For Needy Churches request "that no church become a calling church on a denominational or classical level until it has reached a level of 30 families." —*Adopted*

(See Art. 35, I, 9). (See Art. 171, VII, F).

2. Synod declare that to be its answer to overture 19. —*Adopted*  
(Home Mission Matters continued in Art. 162).

## ARTICLE 110

The advisory committee, *Church Order II*, cf. Arts 46, 88, Rev. B. Huizenga reporting, presents:

### I. A NEW TRANSLATION OF THE HEIDELBERG CATECHISM

A. *Material*: Agenda Report 37. (See Supplement 37).

B. *Summary*: In keeping with the mandate of the synod of 1968, this committee of synod has been working toward a new translation of the Heidelberg Catechism. Included in the Agenda Report are "principles of translation" adopted by the committee for its own guidance, and a sample translation of Lord's Days 1-8, Q. & A. 1-25, along with

the recommendation that "synod express its attitude to the sample translation submitted on questions 1-25."

*C. Recommendations:*

1. That synod express its appreciation to the committee for its work. —*Adopted*
2. That synod declare that the "principles of translation" are consistent with the mandate given to the committee. —*Adopted*
3. That synod, recognizing that the committee will continue to review its work, express its favorable attitude toward the sample translation submitted on Questions 1-25. —*Adopted*

II. CLASSICAL EXAMINATIONS OF CANDIDATES

A. *Material:* Overture 14.

B. *Summary:* Classis British Columbia overtures synod to re-emphasize the purpose and nature of the classical examination, and recommends a proposed examination schedule.

*C. Recommendations:*

1. That synod indicate to the classes that the Regulations for Classical examination for Ordination (Acts of Synod, 1961, Art. 83, pp. 54-56; 125-128) allow sufficient latitude to each classis to adjust time of schedule to local situations.

*Ground:*

The reasons given in overture 14 for change in the schedule of examination indicate that much depends on the examiners and their personal approach. —*Tabled*

2. That synod direct the attention of the classes to the purpose of the classical examination as articulated in the Regulations for Classical Examination for Ordination (Acts of Synod, 1961), and advise the classes to remind the delegates as well as the examiners of this purpose before each classis meeting at which an examination is scheduled.

*Ground:*

This will encourage each classis to review the matter at the appointed time and help the classis to more efficiently evaluate the fitness of the candidate in terms of the avowed purpose of the examination. —*Tabled*

3. Synod decides to refer overture 14 to a synodical study committee. (See Art. 171, VII, F.).  
(Report of Church Order II continued in Art. 127).

ARTICLE 111

Elder D. De Rover closes with prayer.

TUESDAY EVENING, JUNE 16  
Seventeenth Session

ARTICLE 112

Rev. L. Voskuil is in charge of devotions. He requests the delegates to sing Psalter Hymnal no. 290: 1, 2, 5 and leads in the opening prayer.

## ARTICLE 113

The officers of synod present:

*Interpretation of Synodical Rule VII, I, 5*

(Rules for Synodical Procedure).

The synod of 1970 declare that, at its sessions, the synodical rules governing discussion (VII, I, 5) be interpreted to mean that those who call the question shall be recognized in the same manner as others who gain the floor of synod, i.e., by taking their turn on the list of those who have requested the privilege of the floor. The vote on the motion to cease debate shall be taken at once. Should a majority be in favor of ceasing debate, the vote on the matter before synod shall be taken only after those who had previously requested the floor have been recognized.

—*Adopted*

## ARTICLE 114

The advisory committee, *Protests and Appeals II*, cf. Art 64, Rev. L. J. Dykstra reporting, presents:

All materials dealing with the Race issue which are before the synod of 1970 have been assigned to this committee. Many of the overtures and materials which deal with the Race issue involve both a specific issue, the controversy between the Lawndale consistory and classis Chicago North, and a broader matter, the implementation of a program which will promote within the Christian Reformed Church such attitudes and practices which are consonant with our profession and life as members of the body of Christ.

We have therefore taken the liberty of dividing, where necessary, the materials contained in the various documents into separate parts in order that we may deal with a particular situation and a more general problem which confronts our entire Church.

## I. LAWDALE CONSISTORY PROTEST AGAINST CLASSIS CHICAGO NORTH

A. *Materials*:

1. Appeal No. 4. (See Printed Protests and/or Appeals 4).
2. Appeal of Mr. Martin La Maire.
3. Overtures No. 4, 21, 33, II, III; 35, I.
4. Agenda Report No. 22, XI. (See Supplement 22, XI).
5. Agenda Report No. 22-A, V. (See Supplement 22-A, V).

B. *History*: In the summer of 1965 some members of the Lawndale Christian Reformed Church sought to enroll their children in the Timothy Christian School in Cicero. Their request was denied by the school board, and subsequent requests have also been without success. In 1967 nineteen children were enrolled in the Des Plaines Christian School, and three young people were admitted to Timothy Christian High School in Elmhurst. The position of the school board has continued to be that black children cannot be enrolled in the grammar school in Cicero because racist sentiments in the community make the risks of violence too great.

While the problem primarily lies in the dealings of the Timothy Christian School Board with the parents of these children, classis Chicago North has been involved almost from the beginning of the problem. In September, 1966, the Lawndale consistory expressed its concern that Christian Education would soon be possible for all their covenant children, including those of grade school age. Classis responded by referring this to the consistories for earnest and prayerful

consideration (Minutes September 14, 1966, 24-B). At the January meeting of classis, in response to an overture from Lawndale, classis adopted a statement which was "to serve as a declaration and exhortation to the Timothy Christian School Board and the supporting churches and constituency of the Timothy Christian Schools." Included in this document was the acknowledgement, "It is the conviction of classis that consistency with the faith we all profess requires that such children should be admitted. This is the direct implication of the Gospel on which the Christian School is based, the Kingdom it is committed to teaching and the requirement of our Church Order that we should exercise ourselves diligently to provide a Christian education for our children. This may well entail sacrifice, but this stands at the heart of Christian discipleship." (Minutes, January 18, 1967, Art. 24)

Reference to the problem is found in the minutes of almost every meeting of classis to date. In light of the 1968 Synod Declarations on Race Relations, the consistory sent a communication to the synod of 1969, "informing synod of the problems of the Lawndale consistory with the requirements of Article 41 and 71 of the Church Order, in light of their difficulties in enrolling their children in Timothy Christian School." The decision of synod was "That synod express its genuine concern for the problems faced by the Lawndale consistory to meet the Christian Educational needs of their covenant children at the nearest Christian school and urge the parties involved to do all in their power to meet these needs at the earliest possible date, in accordance with the following deliverance of synod 1968: 'That synod declare that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, 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 whatsoever 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'."

Because synod judged that the matter was in process of being dealt with by classis Chicago North in connection with a special meeting of classis called for July 1969, it declared that it could not enter into the ecclesiastical disposition of the matter at that session of synod.

On January 21, 1970, classis Chicago North received a protest from the Lawndale consistory, charging that classis has pursued a course of action and assumed a position which is in conflict with the decision of synod of 1969. Classis defeated a motion to sustain this protest, (Minutes January 21, 1970, article 15).

As a result, on March 14, 1970, "The consistory of the Lawndale Christian Reformed Church appeals to synod to require classis Chicago North to bring its policy and position into harmony with the deliverances of synod and to begin to implement these decisions." (Appeal No. 4)

### *C. History of Classical action since the synod of 1969:*

*July 28, 1969*

1. Classis accedes to the request of the Timothy Christian School Board "That classis form a new advisory committee, composed of two members of each of the three local school boards, two members of the Lawndale CEC, and two members of classis. This committee could be requested to explore in depth all reasonable ways of providing for the present educational needs of the Lawndale covenant children, and report its findings to classis." (Article 13)
2. Classis tables a motion "To declare to be sinful the present policy of the Timothy Christian School Board by which black covenant children are excluded from the Timothy Schools in Cicero, and to declare

that this policy cannot be continued without willful disobedience to Christ." (Article 14)

3. Classis declares that the formation of the new advisory committee be the answer to the request of the Lawndale Council "To take whatever steps are necessary to guarantee the immediate end to this unchristian action." (Article 18)

#### *September 17, 1969*

1. Classis defeats the motion (July 28, Article 14) which had been previously tabled. (Article 26, e)
2. Classis receives reports from the advisory committee, and decides to dismiss the committee without taking action on either report. It decides to "appoint a committee of four members to meet with the sub-committee of the Synodical Commission on the Christian and Race Relations, and refer the remaining items dealing with this question to the newly appointed committee, deferring action until they can serve classis with advice." (Article 27)

#### *January 21, 1970*

1. Classis considers the report of the Special Study Committee:
  - a. "Classis turns down the advice that it institute a study committee to arrive at an operational definition of the sin of racism in an ecclesiastical context. This committee should advise classis on what kinds of acts in this context are sinful and how the churches may most effectively deal with these sins. (Article 12, 2)
  - b. "Classis also defeated a motion that 'in the light of recent developments classis urges Timothy Christian School Board to admit such covenant children of Lawndale and Garfield as may now apply.'" (Article 13, b)
  - c. "That 'Classis seriously consider the appeal in item No. 5, pt. B on the Lawndale credentials of September 17, 1969, to the effect that classis declare itself grieved and repentant for the obvious discrepancy between the Gospel preached at Lawndale and the practice of excluding Lawndale Christians from full fellowship' is moved, supported, but defeated." (Art. 12 i)
2. The Classical Home Missions Committee "overtures classis 'to appoint a study committee to investigate the charges made in the Timothy Christian School Position paper against the work of classis and its committees.' Defeated."
3. The request of Mr. M. La Maire and Mr. C. Roelfsema "We implore classis to reverse its decision of September 17, 1969 (article 26, e)" is defeated (Article 14)
4. A motion to sustain the Lawndale protest: "We, therefore, hereby lodge formal protest against classis Chicago North, charging that classis has pursued a course of action and assumed a position which is in conflict with the deliverance of synod quoted above" is defeated." (Article 15)

#### *May 20, 1970*

1. Overture is received from the Wheaton Christian Reformed Church "to appoint a study committee to:
  - a. investigate the charges made in the Timothy Position Paper against the work of classis and its Committees;
  - b. investigate whether or not the Timothy Position Paper is in harmony with the synodical decisions regarding race relations."
 The overture is defeated. (Article 11)

D. *Analysis of Classical action:* Your advisory committee recognizes that the classical minutes have certain limitations. They do not record the prayers for divine guidance, the sincere efforts which have been made to relieve the tensions in the situation, the soul searching which has been done in trying to weigh fairly all of the factors which are involved.

Nonetheless, the judgment which is made must be based upon that which is the visible record of the classical stance. And on that basis, your committee feels that the record speaks for itself, that classis Chicago North is pursuing a course which is in direct conflict with the decision of the synod of 1969.

E. *Recommendations:*

1. Synod declare that in its handling of the Lawndale-Timothy issue classis Chicago North has failed to act in accord with the Declarations on Race of the synods of 1968 and 1969, and synod calls upon the classis to bring its policy and practices into harmony with the deliverances of synod without further delay. Failure to comply will cause classis Chicago North to be considered in contempt of synod and in open disregard of the judgment of the church of Jesus Christ. (Continued in Art. 119).

*Ground:*

The position of classis Chicago North as recorded by the Classical minutes of July 28, 1969 - May 20, 1970 warrants this judgment. (Continued in Art. 119).

After extensive debate Dr. H. Stob is requested to lead in prayer before synod votes by ballot. The recommendation I is adopted. (See Art. 119).

*Note:* The delegates of classis Chicago North abstain from voting.

ARTICLE 115

Synod adjourns and Dr. F. Kalsbeek leads in the closing prayer.

**WEDNESDAY MORNING. JUNE 17**

**Eighteenth Session**

ARTICLE 116

Rev. N. Vogelzang is in charge of the devotions. He requests the delegates to sing Psalter Hymnal no. 439:1, 2, 4, reads Phil. 1:20-23, and leads in prayer.

ARTICLE 117

The clerk calls the roll and all delegates are present.

ARTICLE 118

The minutes are read and approved.

ARTICLE 119

The advisory committee, *Protests and Appeals II*, Rev. L. Dykstra reporting, presents:

**LAWNDALE CONSISTORY PROTEST CONTINUED FROM ARTICLE 114**

2. Synod declares the Church ready and willing to offer total support to classis Chicago North and its constituency should it actually experience

spiritual or physical distress in the fulfilment of its obligations to the black covenant children of its communities.

*Ground:*

Such support is a tangible evidence of the unity of the body of Christ, and a fulfilment of the apostolic exhortation "Bear ye one another's burdens, and so fulfil the law of Christ" Galatians 6:2. —*Adopted*

3. Synod instructs classis Chicago North to fully inform the synod of 1971 of what it has done to bring its policies and practices into harmony with the Declarations on Race. —*Adopted*

4. Synod authorize the Race Commission to assist parents in taking whatever legal action is necessary to obtain protection of law as may be necessitated by any enrollment of black covenant children in the Timothy Christian School in Cicero.

*Ground:*

The members of the Race Commission have offered their services in obtaining such protection of law. —*Adopted*

5. Synod declares this to be its answer to Appeal no. 4, the Appeal of Mr. Martin La Maire, overtures 4, 21, 33 III, 35 I, and Agenda Report 22-A, V. —*Adopted*

*Note:* Rev. E. Lewis registers his negative vote on point 5.  
(Protests and/or Appeals II continued in Art. 148).

#### ARTICLE 120

The advisory committee, *Publication Matters*, cf. Arts 38, 39, Rev. W. Huyser reporting, presents:

##### I. SALE OF PARCEL OF PROPERTY ON 28TH ST.

A. *Material:* Agenda Report 13. (See Supplement 13).

B. *Recommendation:* Synod authorize the Board of Publications to sell a strip of unimproved property fronting on 28th Street, if in the judgment of the Board of Publications this appears to be in the denomination's best interest.

*Grounds:*

1. In view of tax assessments it may be in the denomination's best interest to sell a small parcel of land which the Board of Publications judges not to be essential for future development.

2. Synod authorized the purchase of the land originally and ought to be involved in its disposition. —*Adopted*

##### II. USE OF GREAT COMMISSION SUNDAY SCHOOL MATERIALS

A. *Material:* Agenda Report 13. (See Supplement 13).

B. *Recommendation:* Synod grant the request of the Board of Publications to authorize the use of Great Commission Sunday School materials for a trial period of one year if satisfactory financial, editorial and production arrangements can be made.

*Grounds:*

1. The need for graded Sunday School material at the Junior High and Senior High level is urgent.

2. The production of these materials is both time consuming and costly.

3. The Great Commission material may well satisfy our needs since they are Biblical and educationally sound. —*Adopted*

### III. SALE OF REVISED STANDARD VERSION BIBLE

A. *Material*: Agenda Report 13-A. (See Supplement 13-A).

B. *Recommendation*: Synod advise the Board of Publications not to stock and sell the RSV Bible as a service to the churches.

*Grounds*:

1. The RSV is presently easily available to the churches in various colors and bindings from various sources.

2. By stocking and selling this version the Board of Publications would enter unnecessarily into competition with private firms. —*Adopted*

### IV. SPANISH EDUCATION MATERIAL

A. *Materials*:

1. Agenda Report 13, 13-A, 13-B. (See Supplements 13, 13-A, 13-B).

2. Letters from Christian Reformed Board of Foreign Missions and CR Board of Home Missions.

B. *Recommendation*: Synod instruct the Board of Publications to proceed with the project of translating religious educational material into Spanish.

*Grounds*:

a. There is an urgent need.

b. The Board of Foreign Missions has requested the Board of Publications to do this. —*Adopted*

(Publication Matters continued in Art. 126).

### ARTICLE 121

The advisory committee, *Appointments*, cf. Arts. 40, 73, Rev. D. Wisse reporting, presents:

#### I. UNORDAINED EMPLOYEES PENSION FUND

A. *Material*: Agenda Report 6. (See Supplement 6).

B. *Recommendation*: That synod reappoint Messrs. D. Vander Ploeg and L. Ippel to serve three year terms. —*Adopted*

#### II. SYNODICAL INTERIM COMMITTEE

A. *Material*: Report of the Stated Clerk (See Supplement 44, B).

B. *Recommendation*: That synod reappoint Rev. F. De Jong for a two-year term. —*Adopted*

#### III. NOMINATION FOR THE OFFICE OF THE STATED CLERK

A. *Material*: Retirement of Dr. R. J. Danhof. (See Supplement 44-B).

B. *Recommendations*:

1. That synod approve the following nominations for the office of Stated Clerk:

Rev. W. P. Brink (elected Stated Clerk)

Rev. J. A. Mulder (elected as second choice)

Rev. H. VanderKam (alternate Stated Clerk) —*Adopted*

2. That the study committee to be appointed to update the rules governing the Synodical Interim Committee be mandated to formulate a job description for the office of Denominational Stated Clerk, and report to the synod of 1971. (See Art. 171, VII, F). —*Adopted*

(Report of Appointment Committee continued in Art. 171).

## ARTICLE 122

Elder B. J. Donkersgoed closes the session with prayer.

## WEDNESDAY AFTERNOON, JUNE 17

## Nineteenth Session

## ARTICLE 123

Elder F. Van Dyke is in charge of the opening devotions. He requests the delegates to sing Psalter Hymnal no. 422:1, 2, and then leads in prayer.

## ARTICLE 124

The Reception Committee, Rev. L. Bazuin presents Dr. Joel Nederhoed of the Back to God Hour. Dr. Nederhoed introduces Rev. B. Madany who addresses synod. Rev. J. Vos responds.

## ARTICLE 125

The advisory committee, *Educational Matters*, cf. Art. 24, 28, 37, 78, 84, 92, Rev. I Apol reporting, presents the recommendation:

That synod appoint Dr. Dewey Hoitenga as guest lecturer in Ethics for the academic year 1970-1971. (See Supplement 34-A).

Rev. O. Breen begins the interview with Dr. Hoitenga, followed by questions from the floor. Synod votes by ballot, and the recommendation is adopted. (*Educational Matters* continued in Art. 160).

## ARTICLE 126

The advisory committee on *Publication Matters*, cf. Arts 38, 39, 120, Rev. W. Huysier reporting, presents:

## I. UNIFIED CHURCH SCHOOL CURRICULUM

A. *Materials*:

1. Agenda Report 13. (See Supplement 13).
2. Overture 43.

B. *Recommendation*:

1. That synod approve the document TOWARD A UNIFIED CHURCH SCHOOL CURRICULUM as a working paper for the development of a unified Church School curriculum with the following amendments:

## I.

A. In responding to the Word of God in our educational ministry, we should recognize that all revelation comes to us as the one Word of God, incarnate (Jesus Christ), inscripturated (Bible), and establishing order in creation (General Revelation). —Adopted

## I. B.

1. The church is the body of Christ, called to declare the mighty acts of God in Jesus Christ, to serve God (understood as keeping both commandments of the Law), and to live as His healing community in a broken world. —Adopted

## I. C.

1. The institutional church is a confessing community of believers in Christ. . . . —Adopted

## I. C.

2. The institutional church is a confessional community of believers in Christ. . . . —*Adopted*

## II. B.

5. respecting the integrity and identity of other institutions and educational agencies in the Christian community. This means encouraging them to make their appropriate contributions to a unified program of Christian nurture, and both within the institutional church and in the Christian community continuing cooperative efforts at every level to better define and implement the unique and appropriate contributions of all institutions to a unified program of Christian nurture. —*Adopted*

## II. C.

2. . . . church's. . . . —*Adopted*

## II. C.

5. *directs* the learner to believe and instructs him in what he ought to believe and how he ought to practice his belief, while recognizing fully that only the Holy Spirit can bring men to believe —*Adopted*

## III.

K. As for those training for the ministry, they need additional education courses in the preseminary program, while their seminary training should provide ample opportunity to study the new curriculum intensively. —*Adopted*

2. That this be synod's answer to that part of overture 43 that deals with the United Church School Curriculum. —*Adopted*

## II. MR. H. VAN WEERTHUIZEN

A. *Material*: Letter of Mr. Van Weerthuisen.

B. *Recommendation*: That synod refer this matter to the Board of Publications.

*Ground*:

The discussion between Mr. Van Weerthuisen, the Board of Publications, and the editor of the Banner are still going on. —*Adopted*

## ARTICLE 127

The advisory committee, *Church Order II*, cf. Arts. 46, 88, 110, Rev. B. Huizenga reporting, presents:

## I. CLASSICAL EXAMINATION FOR ORDINATION

A. *Material*: Overture 18.

B. *Summary*: Classis Toronto overtures synod to amend its regulations for Classical examination for Ordination (Acts of Synod, 1961, Art. 83, III, C., h., p. 56) in such a way that synod relax the rule that "the sermon critics shall discuss the sermon with the candidate *prior* to the examination in the other branches." Their grounds indicate that they believe that neither classis nor the candidate is well served by this requirement.

C. *Recommendation*: That synod change the sentence in the "Regulations for Classical Examination for Ordination" (Acts of Synod, 1961, Art. 83, III, C., h., p. 56) which reads "The sermon critics shall discuss the sermon with the candidate prior to the examination in the other branches" to read as follows:

"The sermon critics shall report to classis prior to the examination in the other branches."

*Ground:*

Discussion of the sermon with the candidate, if desired, can be included in questions by delegates and can be done by the critics after the examination in the other branches. —*Adopted*

II. REQUEST FOR CLARIFICATION OF ARTICLES 51-55 OF THE CHURCH ORDER (worship services)

A. *Material:* Overture 12.

B. *Summary:* ". . . the consistory of the LaGrave Avenue Christian Reformed Church respectfully overtures synod for clarification and direction on the following questions:

1. How much autonomy does a local consistory have in conducting and arranging the liturgy of its services?

2. How are articles 51-55 of the Church Order to be interpreted? How mandatory are they? Do they lay down guidelines, or do they prescribe rules which are never to be broken? And in particular, do they prescribe that in every official worship service there be a sermon, and that this be monologic in character?

C. *Recommendations:*

1. That synod approve the answer of classis Grand Rapids South given at its meeting in May, 1969, which reads as follows:

" . . . the articles of the Church Order, as well as their official interpretation in the Guide Rules for church visiting, clearly and explicitly state that the consistory shall see to it that, in the worship services of the congregation, the Word of God be proclaimed in which, through the preaching service, the Holy Scriptures are both explained and applied by those authorized to preach." —*Adopted*

2. That synod expects the churches to observe the Church Order in its explicit statements with regard to worship services so as to maintain unity of liturgical policy. (cf. Art. 96 of the Church Order) —*Adopted*

3. That synod advise its Liturgical Committee to take note of the request of LaGrave Avenue consistory, especially as it studies the matter of worship services, for future recommendation to synod. —*Adopted*

4. That synod declare the above recommendations to be its answer to overture 12. —*Adopted*

III. SYNODICAL DEPUTIES REPORTS

1. *Rev. C. De Bree*

The synodical deputies F. Guillaume (Alberta North), J. Vriend (Alberta South), and H. Petroelje (Central California) at the meeting of classis British Columbia (contracta) on June 24, 1969, advised classis that they "regretfully acquiesce in the decision of classis" to grant the request of Mr. De Bree to be granted honorable release from the Gospel ministry.

*Recommendation:* Synod approve the work of the synodical deputies. —*Adopted*

2. *Rev. Sam Allison*

Rev. Sam Allison requested to be declared eligible for call in the

Christian Reformed Church. The synodical deputies Rev. H. Entingh (Minnesota South), H. Hollander (Northcentral Iowa), and R. De Ridder (Sioux Center) were requested to give advice to classis Minnesota North. The synodical deputies advised classis on October 24, 1969, "not to proceed with the request" on the grounds that: 1) There is no urgent need for obtaining ministers outside the normal sources within the Christian Reformed Church, 2) There is no pressing need on the part of the applicant to leave the ministry of the Reformed Church in the United States.

*Recommendation:* Synod approve the work of the synodical deputies.

—*Adopted*

### 3. *Rev. John De Vries*

The synodical deputies D. Hoitenga Sr., (Holland), W. Witte (Chicago North) and R. Leestma (Chicago South) concurred with the action of classis Illiana on May 12, 1970, approved the calling of Rev. John De Vries by the Peace Christian Ref. Church of South Holland for the position of Associate Pastor as Minister of Evangelism on loan to the World Home Bible League.

*Recommendation:* Synod approve the work of the synodical deputies.

—*Adopted*

### 4. *Calling of an ordained minister to serve as Chaplain for the Calvary Rehabilitation Center at Phoenix, Arizona.*

The synodical deputies J. H. Rubingh (Orange City), P. E. Bakker (Pella), and H. G. Entingh (Minnesota South) approved the calling to this chaplaincy on the ground that the work is spiritual in character and directly related to the ministerial calling.

*Recommendation:* Synod approve the work of the synodical deputies.

—*Adopted*

### 5. *Dr. Carlos Tapia-Ruano*

The synodical deputies G. Van Oyen (Grand Rapids West), C. Niewenhuis (Zeeland), and J. Medendorp (Grandville) concurred with classis Holland in its decision to depose Dr. Ruano on the ground of sin against the seventh commandment.

*Recommendation:* Synod approve the work of the synodical deputies.

—*Adopted*

### 6. *Rev. Frank Breisch*

Synodical deputies J. Hekman (Central California), H. Sonnema (California South), and E. Boer (Rocky Mountain) heard the colloquium doctum and recommended the candidacy of Rev. Frank Breisch of the Orthodox Presbyterian Church to receive a call to Corvallis, Oregon, as a denominational home missionary. *Grounds:* Qualifications of Rev. Breisch and special need of the particular field.

*Recommendation:* Synod approve the work of the synodical deputies.

—*Adopted*

### 7. *Rev. George Lau*

Synodical deputies H. Petroelje (Central California), J. H. Rubingh (Orange City), and Ted Medema (Pacific Northwest) advised classis California South to honor the request of Rev. George Lau to be released from the ministerial office in the Christian Reformed Church on

the ground that, "The brother is engaged in a profession not spiritual in character and not directly related to the ministerial calling."

*Recommendation:* Synod approve the work of the synodical deputies.  
—*Adopted*

#### 8. *Rev. Henry Pott*

Synodical deputies H. Petroelje (Central California), J. Rubingh (Orange City), and T. Medema (Pacific Northwest) concurred with the decision of classis California South in declaring the work of Henry Pott on loan to Inter-Varsity Christian Fellowship, to be spiritual in character and directly related to the ministerial calling as prescribed by Article 13 of the Church Order.

*Recommendation:* Synod approve the work of the synodical deputies.  
—*Adopted*

#### 9. *Candidate Raymond Hommes*

The synodical deputies J. A. Mulder (Kalamazoo), G. F. Van Oyen (Grand Rapids West), and C. W. Niewenhuis (Zeeland) concurred in the motion before classis Grand Rapids South to call candidate Raymond Hommes to the extraordinary ministerial task of Chaplain at Pine Rest Christian Hospital.

*Recommendation:* Synod approve the work of the synodical deputies.  
—*Adopted*

#### 10. *Rev. Jack Paauw*

The synodical deputies H. Sonnema (California South), J. Hekman (Central California) and E. Boer (Rocky Mountain) did not concur with the motion of classis Pacific Northwest that Rev. Jack Paauw be granted honorable dismissal from the ministry at the present time (October 15, 1969) on the grounds that Rev. J. Paauw had not investigated fully the possibility of extraordinary ministerial service, and he had stated that he would be seriously interested in serving the church on the basis of a broader ministry.

*Information:* Subsequently Rev. Jack Paauw withdrew his resignation and the classical church visitors continue to advise him with reference to persevering in his ministerial labors.

*Recommendation:* Synod approve the work of the synodical deputies.  
—*Adopted*

#### 11. *Rev. Wayne De Young*

The synodical deputies H. Hoekstra (Hackensack), S. Draayer (Lake Erie) and G. Stob (Hudson) concurred in the judgment of classis Florida that the call of Rev. De Young to serve as Teacher of Bible in the Westminster Christian School and Associate Minister of the First Christian Reformed Church of Miami, Florida, is spiritual in character and directly related to the ministerial calling.

*Recommendation:* Synod approve the work of the synodical deputies.  
—*Adopted*

#### 12. *Rev. G. Rienks*

The classical committee of classis Hamilton informed the Stated Clerk of synod and all of the churches of the Christian Reformed denomination (through *The Banner* announcement) that Rev. G. Rienks resigned from

the ministry in the Christian Reformed Church to become a minister in the Presbyterian Church in Canada. —*Received as Information*

13. *Rev. Paul Vander Lee*

The stated clerk of classis Grand Rapids East informs synod that classis Grand Rapids East in session May 21, 1970, approved the acquiescence of the consistory of the Sherman St. Christian Reformed Church in the resignation of Rev. Paul Vander Lee from the ministry in our denomination. The stated clerk further informs synod that Rev. Vander Lee has been received as a minister into the Gulf Presbytery of the United Presbyterian Church as pastor of the Woodland U.P. Church, Houston, Texas. —*Received as Information*

14. *Appeal Cases in Loco—N. Blendon, Rusk, Classis Zeeland* (Acts of Synod, 1969, p. 113, 7).

The committee appointed by the synod (Rev. N. Veltman, Rev. J. Hofman, Rev. Wm. Van Rees, Dr. Floyd Westendorp, Mr. Steve Lambers) reports that there has been some progress. Reconciliation is not complete, at this time, however, and the committee feels "that we have not explored every possibility . . . our work is unfinished."

*Recommendation:* Synod continue the present committee for one more year hoping that with God's blessing a meaningful reconciliation may be obtained. —*Adopted*

(Church Order II reports continued in Art. 163). (See also page 93).

ARTICLE 128

Synod adjourns. Elder J. Buiters leads in prayer.

WEDNESDAY EVENING, JUNE 17

Twentieth Session

ARTICLE 129

Rev. J. C. Derksen is in charge of devotions. He requests the delegates to sing Psalter Hymnal No. 187:1, 2, 3, 6, and leads in prayer.

ARTICLE 130

During the course of the day the following changes in delegation take place:

Classis Grandville: Elder P. Haan for elder E. Blanke

Classis Kalamazoo: Rev. H. Vander Kam for Rev. W. Huyser

Classis Chicago North: Elder J. Pegman for elder S. Karsen

Each rises to express his agreement with the Form of Unity.

ARTICLE 131

The advisory committee, *Foreign Missions*, cf. Arts. 47, 56, Rev. R. Van Harn reporting, presents:

I. NIGERIA

A. *Materials:*

1. Agenda Reports 28, 28-A, 28-B, (See Supplement 28, 28-A, 28-B)
2. Communication 2, Request of the Tiv Synod re Seminary.

**B. Recommendations:**

1. Synod gratefully acknowledge the report of the Nigerian General Conference study committee on the theological character of the Theological College of Northern Nigeria (TCNN) and approve the action of the CRBFC with respect to that report. —*Adopted*

2. Synod appoint a committee to address a pastoral letter to the EKAS (Benue) and NKST churches to include the following expressions:

a. Joy that the burdensome war has come to an end, assurance of our prayers that the wounds of war may be healed, and concern that the church may prove to be a great blessing for the nation.

b. Concern that the two church bodies consent for the present to the interim method of administration, looking toward 1971 by which time there shall have been further opportunity for mutual consultation between the mission staff, the EKAS (Benue) and NKST, and possible decision. —*Adopted*

3. Synod gratefully acknowledge the report of the Nigerian General Conference study committee on the training of pastors (See Acts, 1968, Art. 123, II, C, 2, p. 97), and that a part of this report be included as a Supplement in the Acts 1970. —*Adopted*

## ARTICLE 132

The advisory committee, *Foreign Missions*, cf. Arts. 47, 56, 131, Rev. R. Van Harn reporting for the majority, (seven members) and Mr. P. Wobbema, reporting for the minority, (four members), present:

(*Note:* The report of the majority shall be considered the report of the committee. After the committee's report has been read and the motion to adopt has been made and seconded, the minority report shall be read and received as information. Rules of Synodical Procedure VI, A, 2, e.)

## II. REQUEST FOR TIV SEMINARY

**A. Materials:**

1. Agenda Reports 28, 28-B, (See Supplements 28, 28-B)

2. Communication 2, Request of the Tiv Synod re Seminary (see Communication 2)

3. CRBFM "Report on the Training of Pastors" (Appendix C—Nigeria General Conference Minutes of November 20 and 21, 1969). General Conference Minutes of November 20 and 21, 1969).

**B. Recommendations:**

1. That synod approve the "*Supplementary Four Year Certificate Class*" as outlined in Plan 3 of the Report on the Training of Pastors as a suitable plan for training pastors for NKST and EKAS Benue and authorize its implementation. (See Supplement 28-B.)

**Grounds:**

a. This plan provides for instruction in the Reformed faith for all NKST and EKAS Benue theological students by CRC staff both at TCNN and in the four year class.

b. This plan will provide theological training for all qualified NKST and EKAS Benue students at a minimum cost with a maximum use of existing facilities and staff.

c. This plan provides for a re-evaluation of the total theological training program including the growth and needs of the churches, the nature of theological training being received by NKST and EKAS Benue candidates and cooperation of these churches in theological training.

—*Adopted*

2. That synod humbly request the NKST synod to accept this decision as synod's answer to their request for assistance to establish a Reformed Seminary.

—*Adopted*

3. That synod convey this answer to the NKST synod by means of the following fraternal letter, expressing synod's concern for Reformed theological training and the unity of the churches in Nigeria:

*The Church of Christ in the Sudan among the Tiv  
(Nonge u Kristu Ken Sudan hen Tiv)*

Dear Brothers in Christ:

Greetings in the name of Christ from the synod of the Christian Reformed Church to you our brothers and sister church in Nigeria.

We were very happy to receive Pastor J. K. Manyam as your representative to our synod. It was good to receive your greetings and your request from his mouth. You sent a good man who can speak well to his brothers. We have learned to love and respect him very much. He helped us to know you well.

Pastor Manyam told us how God is blessing the proclamation of the gospel in your land. We are happy to hear that hundreds and even thousands of people go each Sunday to your places of worship to hear the good news of Christ. We are thankful to the Holy Spirit for opening so many hearts to respond to the gospel of our Lord Jesus Christ. And it is good to see that you are faithful in proclaiming that gospel and that the leaders of your church are faithful and eager to serve the Lord in Nigeria in these times.

We know what you ask of us. We have heard it plainly from the mouth of Pastor Manyam. You want to establish a Reformed Seminary in TIV land, and you ask us to help you do this by giving you (1) two missionaries for a period of four years to begin the Seminary, and (2) approximately 25,000 pounds to help you in putting up new buildings for the Seminary.

We know you want this help because you love the Reformed faith and want your leaders to be instructed in it. We are happy when we see your love for the Reformed faith. May our faithful God give you the guidance, strength and faithfulness to be bearers of the Reformed faith in Nigeria, and through you may He enrich the entire Church of Christ in West Africa.

We know you have completed your discussion on the matter of a Reformed seminary, and that you do not ask us for permission or approval to build a seminary. Your request is for *assistance* to do as you have decided. We are happy to see the boldness and freedom of your synod, and are glad to speak to you as a sister church.

We do not believe that it is right for us to give you the 25,000 pounds for a new building now.

We believe there is a better way for us to help you. We are very interested in continuing to render what assistance we can through our mission conference in Nigeria. For this reason our synod has decided to answer your request by approving the proposed establishment of a supplementary four-year certificate class. In our opinion this program, along with the Theological College of Northern Nigeria, will give you the help you need at this time to provide Reformed training for your students. If you should be pleased

to accept such assistance as our Nigeria General Conference can offer for such a program, this would give us all time to analyze and evaluate the present pastoral training programs, the pastoral needs of your growing church, the availability of qualified candidates for entrance into such training programs, the immediate trends in your church's growth and the rate of growth that may come in the years ahead. We believe this way will give you the help you need at this time.

We realize that our answer does not give what you request. But before God this is our answer to you our brothers in Nigeria. May God help us to understand one another in these things. The God who has made us brothers in Christ can help us in this and continue to bless us together in Nigeria.

Synod wants to keep informed on the needs of your churches for leaders trained in the Reformed faith. We do not wish to see your growth or nurture hindered by a lack of pastoral leadership.

If it becomes evident that the proposed plan does not meet your need, we will want to talk to you again. And God will help us to help you. This we believe.

We are happy that our greetings can be carried to you in the hands of Pastor Manyam. May the Lord keep us in the faith which binds us in fellowship and service to Him.

—Adopted

The following *negative votes* are recorded: the Revs. A. Besteman, J. Byker, G. H. Stoutmeyer, N. Vogelzang; Elders A. Borduin, D. De Rover, S. De Young, J. Levering, J. Rupke and H. Smit.

The following *protests* are presented:

In view of the request of the autonomous Tiv church for 25000 pounds in aid for the establishment of a Reformed Seminary among the Tiv, I protest the decision of Synod to provide instead the "Supplementary 4 year certificate class."

*Grounds:*

1. The Tiv church did not ask for this.
2. No direct answer was given to the specific request for 25000 pounds.

Rev. L. Mulder

The undersigned protests the previous two decisions of synod made in response to an official request for a Reformed Seminary by the Church of Christ in the Sudan among the Tiv for the following reasons:

1. The request for a distinctively *Reformed* seminary made by a fully recognized and autonomous sister church should be enthusiastically and wholeheartedly endorsed by our synod in view of the absence of such a Reformed seminary in Nigeria.

2. Previous synods have explicitly favored the establishment of a Reformed seminary in Nigeria. (cf. *Acts of Synod*, 1959, article 110 and *Acts of Synod*, 1961, article 79, VI)

3. The decisions adopted imply a synodical preference of a union seminary such as the Theological College of Northern Nigeria above a seminary committed to the Reformed faith.

Rev. Alvin H. Venema

I protest synod's decision re the request of the Tiv church for a Reformed Seminary because:

Synod took decision to follow a plan from the N.G.C. (for a supplementary certificate course) and presented that as answer to the Tiv church request for two teachers and 25,000 pounds for establishing a Reformed seminary. This I

consider irresponsible side-stepping of the request made by an autonomous fellow synod and church.

Dr. R. O. De Groot

The undersigned protests the previous two decisions of the synod made in response to an official request for a Reformed Seminary by the Church of Christ in the Sudan among the TIV for the following reasons:

1. Synod has made a decision which has ignored the request of the TIV Church for 25,000 pounds and two missionaries and has given them "the supplementary four year certificate class", thus violating the autonomy of a sister church and paternalistically insisting on that which they have rejected.

2. Previous synods have explicitly favored the establishment of a Reformed Seminary in Nigeria (cf. Acts of Synod 1959, Article 110 and Acts of Synod, 1961, Article 79 VI). This decision of synod is contrary to these utterances.

Rev. John A. Botting

The undersigned protests the previous two decisions of synod made in response to an official request for a Reformed Seminary by the Church of Christ in the Sudan among the TIV for the following reason:

Synod has made a decision which insists that the TIV church accept a supplementary four year certificate class which was a school the TIV church at it's synod had decidedly rejected according to the representative of the church, Rev. Manyam—and by this action has ignored the request of this sister church to establish a Reformed seminary. Also, by this action the C.R.C. has contradicted the principles set forth in Article 110 of the Acts of Synod 1959, page 46 and Art. 79 VI of the Acts of Synod 1961.

Peter G. Wobbema

#### MINORITY REPORT REGARDING THE REQUEST OF THE CHURCH OF CHRIST IN THE SUDAN AMONG THE TIV

Mr. P. Wobbema presents the following minority report:

A. The report of the majority of the advisory committee on Foreign Missions does not answer the request of the Tiv church relative to aid in establishing a Reformed Seminary for the Tiv.

B. The majority report cannot give a forthright answer to the Tiv church without making a judgment which we believe lies only within the jurisdiction of synod for the following reasons:

1. Historically our synod has been in favor of establishing a Reformed Seminary. "Acts of Synod 1959, page 46, Article 110—

In view of its decision on the Theological College of Northern Nigeria Synod declares the following:

'In response to the invitation to be a member of the TCNN, synod expresses its appreciation, but regrets 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. However, it would like to be helpful, especially because the Tiv and Benue churches are interested in the college. It is glad to offer the services of a minister on its teaching staff and to support him and provide him with a home.'

'5. Synod instructs the Christian Reformed Board of Missions and the Nigerian General Conference to maintain and develop the Reformed Pastors' Training program in Nigeria with a view to hopefully establishing a Reformed Theological Seminary.—Adopted.'

'1. In 1961 our synod said, Acts of Synod, 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."''

2. The autonomy of the Tiv church and its right under the guidance of the Holy Spirit to chart its own course.

3. Synod has always refused to take a paternalistic attitude over against the Tiv church in regard to her theological education. This was the case before they asked for a seminary and it is equally true now that they have asked for assistance in establishing one.

4. Synod has never rescinded its historic commitment to the development of Reformed theological education.

5. Synod has issued a call for reliance in faith on God's leadership. This means we cannot compromise or act in fear.

C. The majority report stands in direct opposition to the above-mentioned items. Therefore, we recommend that the Tiv request be honored.

Received as information.

(Foreign Missions report continued in Art. 159).

#### ARTICLE 133

Synod adjourns and elder J. Dyk closes with prayer.

### THURSDAY MORNING, JUNE 18

#### Twenty-first Session

#### ARTICLE 134

Rev. P. De Bruyne, in charge of opening devotions, requests the singing of Psalter Hymnal no. 322:1, 4, and leads in prayer. He then reads Matthew 5:1-12.

#### ARTICLE 135

The first clerk calls the roll. Elder J. Ouwinga replaces elder G. Grashuis as delegate from classis Cadillac and rises to express his agreement with the Forms of Unity.

#### ARTICLE 136

The minutes are read and approved.

#### ARTICLE 137

The advisory committee, *Educational Matters*, Rev. I. Apol reporting, presents a letter of Mr. Peter Teerling. Synod refers this to the clerks of synod for reply.

#### ARTICLE 138

The advisory committee, *Budget Matters*, cf. Arts. 33, 79, elder W. Hollemans reporting, presents:

#### I. STUDY OF THE CHURCH HELP FUND

##### A. *Materials*:

1. Agenda Report 42, Acts of Synod, 1968, p. 90

2. Art. 118, III-B-4, Acts of Synod, 1969

##### B. *Background*:

The synod of 1968 requested a joint committee comprised of representatives of the Standing Advisory Budget Committee, the Home Missions Board, and the

Church Help Fund to discuss the operation of the Church Help Fund and how it and the Home Missions Board might work in closer harmony.

The synod of 1969 authorized a one-year extension for the preparation and presentation of a report re the above discussions.

The synod of 1970 adopted the following recommendation: "That synod declare itself as favoring the establishment of the office of *Denominational Financial Coordinator* to knit together the financial activities of all quota-participating agencies under one head."

C. Synod grant the privilege of the floor to members of the Standing Advisory Budget Committee—Marvin De Vries, Jerry Jonker, Bud Sietsma, and Larry Vander Ploeg. —*Adopted*

*D. Recommendation:*

In light of the action of synod 1970 declaring itself as favoring the establishment of the office of "Denominational Financial Coordinator" it is recommended that the deadline for submission of the report re the operational relationship between the Church Help Fund and the Home Missions Board be deferred pending the development of the functional aspects of the position of Denominational Financial Coordinator.

*Ground:* Interim action on this matter would be of little value in light of recent synod action re the position of Denominational Financial Coordinator. (See Arts. 79, 143). —*Adopted*

ARTICLE 139

Elder G. Post closes the session with prayer.

**THURSDAY AFTERNOON, JUNE 18**

**Twenty-second Session**

ARTICLE 140

Rev. D. Van Oyen, in charge of opening devotions, requests the delegates to sing Psalter Hymnal No. 409 after which he leads in prayer.

ARTICLE 141

A letter from Dr. M. Hugen is read in which he acknowledges his appointment to the third chair in Practical Theology at Calvin Seminary. He requests the prayers of synod in his behalf as he comes to his decision.

ARTICLE 142

Upon motion the president appoints the vice-president, Rev. M. Goote, and Rev. J. Pott, chairman of the committee on Foreign Missions, to officially represent synod at the departure of Rev. J. K. Manyam from the Grand Rapids airport when he returns to Nigeria.

ARTICLE 143

The advisory committee, *Budget Matters*, cf. Arts. 79, 138, Mr. W. Hollemans reporting: presents:

**DENOMINATIONAL FINANCIAL COORDINATOR**

*A. Materials:*

1. Acts of Synod, 1969, Art. 24
2. Agenda Report 42. (See Supplement 42)
3. Synodical decision recorded in Article 79.

**B. Orientation:** After several years of study the Standing Advisory Budget Committee in its report to synod recommended the establishment of an office of denominational financial coordinator. Synod adopted this recommendation June 13, 1970, and instructed its advisory committee on Budget Matters to develop recommendations concerning the implementation of this action. (See Art 79.)

**C. Recommendations:**

1. Synod instruct the Standing Advisory Budget Committee during the next year to prepare a detailed position description for the proposed office of denominational financial coordinator and to include their report in the Agenda for the 1971 synod. The position description will include such job characteristics as duties, responsibilities, salary, and organizational relationships.

**Grounds:**

a. Additional time is required to prepare adequately a detailed position description.

b. Including the proposed position description in the 1971 Agenda will give churches and delegates to the 1971 synod sufficient time to study the report. —*Adopted*

2. Synod instruct the Standing Advisory Budget Committee to contact the various denominational agencies and seek their advice concerning the work of a denominational coordinator.

**Ground:** Since the objective of establishing the position of denominational Financial Coordinator is to effect better use of our funds and avoid duplicate costly financial expenditures through cooperative action with our denominational agencies, they should be contacted concerning the future work of the Financial Coordinator. —*Adopted*

3. Synod instruct the Standing Advisory Budget Committee to seek possible candidates from the denomination for this position and present a nomination to the 1971 synod.

**Ground:** Developing a detailed position description for the office of Denominational Financial Coordinator need not prevent the SABC from simultaneously seeking qualified candidates for this position. —*Adopted*

## II. STANDARD CHART OF ACCOUNTS

**A. Materials:**

Acts of Synod, 1967, p. 87, Acts of Synod 1968, p. 91 1968 Agenda Report 45A, 1970 Agenda Report 42

**B. Background:**

The synod of 1967 requested the Standing Advisory Budget Committee to study the concept of a standardized Chart of Accounts and common reporting procedures for all denominational agencies. It was suggested that the proposal include a comparison of receipts and expenditures for the preceding year, as well as the Budgets for the preceding year, the current year and the proposed budget for the ensuing year.

Subsequently the Standing Advisory Budget Committee developed a modified reporting format which synod of 1968 approved. Further review clearly indicates that a Standardized Chart of Accounts is not feasible in light of the widely varying programs carried on by the various denominational agencies.

*C. Recommendations:*

1. Subsequent to exhaustive review and study by the Standing Advisory Budget Committee it is recommended that synod rescind prior action requesting the development of a Standard Chart of Accounts.

*Grounds:*

a. A Standard Chart of Accounts is unnecessary in view of alternative methods of review:

1. Standard report
2. Standard analysis
3. Questioning
4. Requests for written information and explanation

b. A Standard Chart of Accounts is considered an inappropriate Synodical requirement in view of the principal use of a chart of accounts as an internal management accounting plan.

c. A Standard Chart of Accounts is not feasible for such diverse agencies as college, radio broadcasting, mission boards, relief organizations, and pension fund.

d. A Standard Chart of Accounts is not feasible with present administrative staff limitations. *—Adopted*

2. That synod authorize the Standing Advisory Budget Committee to request financial information from any denominational agency, upon reasonable notice, in any oral or written format which the Standing Advisory Budget Committee considers necessary and appropriate.

*Ground:*

The above authorization will permit the Standing Advisory Budget Committee to perform its function more efficiently. *—Adopted*

## III. QUOTA EQUALIZATION

*A. Materials:*

1. Acts of Synod, 1965, p. 512
2. Acts of Synod, 1968, Supplement 46
3. Acts of Synod, 1969, Supplement 13
4. Agenda Report 42, 2D (See Supplement 42, 2D)

*B. Orientation:*

1. The synod of 1965 acceded to the overture of classis Hudson to appoint a denomination-wide representative committee of qualified men to engage in a comprehensive study of the whole problem of quotas and quota equalization.

2. The study committee requested and received permission of the synod of 1967 to postpone its report to the synod of 1968. The synod of 1967 also authorized funds to gather meaningful information mentioned in the original decision. Dr. William A. Peterson, professor of Economics, Grand Valley State College, Michigan, was appointed to collect and evaluate data for the committee.

3. Since the study committee's report (Supplement 46, Acts of Synod 1968) arrived late at the 1968 synod, this report was referred by synod to the consistories for their consideration, and to the study committee and the Standing Advisory Budget Committee for a joint study and evaluation. This joint evaluation culminated in the recommendations contained in Supplement 13 of the Acts of Synod 1969.

4. The synod of 1969, after discussion of the recommendations in Supplement 13 instructed the Standing Advisory Budget Committee to solicit actively the reactions of the consistories to the conclusions of the study committee as contained in Supplement 46 of the Acts of Synod 1968, and the recommendations contained

in Supplement 13 of the Acts of Synod 1969, and to present a complete report to synod of 1970 with recommendations which take into account the reactions received from the consistories.

*C. Recommendations:*

1. That the present system of adopting and publishing the average denominational requirements per family be continued.

*Grounds:*

a. The study presented in the report of the Quota Equalization committee gives no solid support for any change in formula for quota payment which would meet the unique needs of the various churches. (see pages 512-527, Acts of Synod, 1968)

b. Eighty-five percent of the consistories responding to the Standard Advisory Budget Committee's questionnaire indicated agreement with this recommendation. —*Adopted*

2. That synod urge all the classes to request their churches to pay denominational causes before making gifts to non-denominational organizations on the synod-approved accredited list.

*Grounds:*

a. Our denominational causes should have priority in our giving.

b. Eighty-one percent of the consistories responding to the Standing Advisory Budget Committee's questionnaire indicated agreement with this recommendation. —*Adopted*

3. That synod urge the classis to instruct its church visitors in addition to their regular duties as church visitors to also delve into reasons for any church not meeting its denominational quotas. When a classis is convinced that a member church is unable to pay the quotas, the churches within a classis, if possible, through a combined effort be requested to assist a church to meet its denominational obligations.

*Grounds:*

a. Bearing one another's burdens (Gal. 6:2).

b. Eighty-nine percent of the consistories responding to the Standing Advisory Budget Committee's questionnaire indicated agreement with this recommendation. —*Adopted*

4. That synod declare this to be its answer to overture 24, presented to the 1969 synod. —*Adopted*

#### IV. STANDING ADVISORY BUDGET COMMITTEE REPORT ON QUOTAS AND APPROVED CAUSES

##### I. *Denominational Quotas*

###### A. *Materials:*

1. Standing Advisory Budget Committee Agenda Report 42 (See Supplement 42)

2. Back to God Hour—Agenda Report 17 (See Supplement 17)

3. Calvin College and Seminary — Agenda Report 34 (See Supplement 34)

4. Fund for Needy Churches — Agenda Report 9 (See Supplement 9)

5. Home Missions and Indian Missions — Agenda Report 22 (See Supplement 22)

6. Foreign Missions — Agenda Report 28 (See Supplement 28)

7. Ministers' Pension and Relief Administration — Agenda Report 15 (See Supplement 15)

8. Synodical Expense Fund — Synodical Treasurer's Report (Supplement 43)

9. Denominational Building Addition — Synodical Treasurer's Report (See Supplement 43)

*B. Orientation:*

After careful analysis and review of budgets and financial statements of the denominational agencies, the Budget Committee is recommending a per-family quota of \$135.15. While this represents an over-all 4.7% increase above the 1970 quota, the recommended increase for the individual agencies vary from no increase to a 12.7% increase. This does not take into consideration affirmative synodical actions on requests of committees which could raise quotas above the \$135.15 level. Examples are:

1. Report 32 — United Calvinist Fund request for \$1.00 quota which both the Standing Advisory Budget and the Synodical Budget committees recommend subject to qualification by Synod. (See Supplement 32)

2. Reports 7 and 9 — Fund for Needy Churches quota will have to be increased \$1.00 since minimum salary increased from \$6,000 to \$6,500. (See Supplement 9)

*Notes:*

a. Quotas requested for 1971 by the various agencies totaled \$142.65, an increase of \$13.65 or 10.45% increase over the 1970 quota. (The 1969 quota represented a 6.3% increase over the 1968 quota, and the 1970 quota a 9.0% increase over the 1969 quota).

b. Average income in the United States increased 7.5% in 1969. Inflation in 1969 costs the average family approximately 6.0%. We decided, therefore, that an increase in the quota at a rate of 10.5% as requested by the agencies could work a hardship on many small or low-family-income churches.

*II. A Survey of the Quota Requests and Recommendations:*

	1970 quotas	1971 request	Stand. Budget Comm. advice	Recom. by Synod Budget Comm.
1. Back to God Hour.....	11.75	13.75	13.25	13.25
2. Calvin College & Sem.***.....	28.50	29.40	29.40	29.40
3. Fund for Needy Churches*.....	7.50	7.50	6.50	7.50
4. Home Missions**.....	37.50	44.50	42.50	40.50
5. Foreign Missions.....	24.50	27.50	25.50	25.50
6. Ministers' Pension Fund.....	16.00	17.00	17.00	17.00
7. Synodical Expense Fund.....	2.25	2.00	2.00	2.00
8. Denom. Bldg. Addition.....	1.00	1.00	1.00	1.00
9. United Calvinist Youth.....				1.00
10. Board of Publications.....				75
Total Quota .....	\$129.00	\$142.65	\$137.15	\$137.90

—*Adopted*

\*Fund for Needy Churches Quota will be increased \$1.00 because of

Synodical decision to increase Ministers' minimum salary from \$6,000 to \$6,500.

\*\*Recommendation of synod Advisory Budget Committee is \$2.00 less than the Standing Advisory Budget Committee. We believe this can be accomplished without seriously reducing the programs and future plans of the Home Missions Board if synod will act affirmatively on the following recommendation:

1. That synod release the restrictions on the Jewish mission property fund (\$98,645 as of December 31, 1969) and authorize the Home Missions Board to use this in its General Fund.

*Grounds:*

a. This fund is relatively inactive now and since it is restricted it is not available for other Home Missions programs.

b. It will permit the reduction of the proposed quota by approximately \$2.00. —*Adopted*

\*\*\*Allocated on an area basis (varying from \$14.25 to \$38.00) In agreement with the decision of 1962, the following regional or area quotas for Calvin College and Seminary are recommended.

	1970	1971
Area No. 1 — comprises classes.....	37.00	38.00
Grand Rapids East, G.R. South		
Grand Rapids West and Grandville		
Area No. 2 — comprises classes.....	33.50	35.00
Cadillac, Holland, Kalamazoo		
Lake Erie, Muskegon and Zeeland		
Area No. 3 — comprises classes.....	29.00	29.50
Chicago North, Chicago South,		
Illiana and Wisconsin		
Area No. 4 — comprises classes.....	13.75	14.25
Minnesota North, Minnesota South		
Northcentral Iowa, Orange City,		
Pella and Sioux Center		
Area No. 5 — comprises classes.....	34.50	37.50
Hackensack, Hudson and Florida		
Area No. 6 — comprises classes.....	26.25	26.50
Columbia, Pacific Northwest, Calif. South,		
Central Calif. and Rocky Mountain		
Area No. 7 — comprises classes.....	14.50	14.50
Alberta North, Alberta South		
British Columbia, Chatham, Eastern		
Canada, Hamilton, Huron, Quinte and Toronto		
Per family average.....		\$29.40
		— <i>Adopted</i>

Note: Areas which benefit from a quota reduction should employ the monies saved to finance their present area colleges—(Acts of Synod, pp. 54, 104, XXV)

A. *Denominational Causes Recommended for One or More Offerings*

1. Armed Forces Fund of the Home Mission Board
2. Back to God Radio for above quota needs
3. Back to God Tract Committee
4. Board of Foreign Missions for above quota needs
5. Board of Home Missions for above quota needs
6. Chaplain Fund
7. Supplemental fund of Ministers' Pension Fund
8. Educational Assistance to Churches Abroad

—Adopted

B. *Denominational Benevolence recommended for one or more offerings:*

1. Christian Reformed World Relief Committee

—Adopted

C. *Denominational Related Youth Causes for one or more offerings:*

1. Calvinettes (division of United Calvinist Youth)
2. Calvinist Cadet Corps (division of United Calvinist Youth)
3. Young Calvinist Federation (division of United Calvinist Youth)
4. Young Calvinist Servicemen's Ministry

—Adopted

III. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT:

The following non-denominational causes are recommended for financial support and not necessarily for one or more offerings. The number of offerings or the percentage of each offering for these causes is a matter that each consistory should decide.

A. *Benevolent Causes:*

1. Bethany Christian Home, Inc.
2. Bethesda Hospital
3. Elim Christian School
4. Christian Sanatorium Association (Goffle Hill)
5. Pine Rest Christian Hospital Association (includes also Children's Retreat)
6. Calvary Rehabilitation Center

—Adopted

B. *Educational Causes:*

1. Association for Advancement of Christian Scholarship
2. Christian Schools Education Foundation (NUCS)
3. Dordt College, Inc.
4. National Union of Christian Schools (General Fund)
5. Reformed Bible Institute
6. Trinity Christian College
7. Westminster Theological Seminary

—Adopted

C. *Miscellaneous Causes:*

1. American Bible Society (U.S. Churches only)
2. Canadian Bible Society (Canadian Churches only)
3. Christian Labor Association of Canada (Canadian Churches only)
4. Faith, Prayer and Tract League

5. Gideons
6. Inter-Varsity Christian Fellowship
7. T.E.L.L. (The Evangelical Literature League)
8. World Home Bible League (includes Canadian Home Bible League)
9. Lord's Day Alliance of the U.S. (U.S. Churches only)
10. Luke Society

—*Adopted*D. *Accredited for moral support:*

1. Christian School Employees Relief Fund (NUCS)
2. League of Christian Reformed Laymen

—*Adopted*

## IV. SYNODICAL OFFICERS REMUNERATION

## A. That Synod approve the following remunerations:

1. First Clerk — \$100
2. Second Clerk—\$75
3. Transportation Secretary—\$50
4. Arrangements—\$100
5. Synodical Treasurer—\$900

—*Adopted*

## V. RECOMMENDATION:

Synod extend a special commendation to the members of the S.A.B.C. for their outstanding work during 1969-70 and continue the committee with the mandate given by previous synods. (See Art. 171, VII, E)

*Ground:*

The members of the S.A.B.C. have given unselfishly of their time and energy throughout the year in this very important kingdom service without remuneration. Their assistance to the Synodical Advisory Budget Committee is invaluable.

—*Adopted*

## VI. UNITED CALVINIST YOUTH QUOTA REQUEST

A. *Materials:*

Agenda Report 32 (See Supplement 32)

Agenda Report 42 (See Supplement 42)

B. *Orientation:*

United Calvinist Youth Reports state: "Two years ago a denomination-wide drive for funds was held but the results were disappointing. Last year synod approved our request to be placed on a list of causes which would allow us to receive offerings from the churches up to \$125,000. These offerings have been coming in, but too slowly. At this rate it will be ten years before we have our building. And we can't borrow money unless we have collateral or an organization backing us which would promise to pay back the money borrowed. Therefore at this writing we as a U.C.Y. board have requested the Standing Advisory Budget Committee of the Christian Reformed Church for a short-term quota whereby each family would pay \$1.00 per year for three years. This would give us \$150,000 which is approximately what we need. Having such a quota would enable us to borrow money immediately."

C. *Recommendation:*

That the United Calvinist Youth be granted their quota request for their Building Fund of \$1.00 per year.

*Grounds:*

1. The Standing Advisory Budget Committee after studying this matter recommends that this request be granted, subject to synod approval.
2. Synod can make this exception to grant them special recognition since they work with the youth of the denomination.
3. The quota request is limited to three years.

—*Adopted*

## VII. BOARD OF PUBLICATIONS—SPANISH EDUCATION MATERIALS

A. *Material:* Agenda Report 13-B. (See Supplement 13-B.)B. *Recommendation:*

1. That synod deny the Board of Publications quota request of 75c for publishing Spanish Educational Materials, and instruct them to recover the publication costs involved from the agencies using the materials.

*Grounds:*

1. The request was not received until June 17, thereby precluding a full and thorough consideration of same.
2. If other requests for quota increases are approved as recommended in addition to this 75c per family request the total quota increase will be 7.1% over 1970. The above increase is contrary to the basic guidelines submitted by the Synodical Standing Budget Committee.

—*Rejected*

2. Synod approve the Board of Publications quota request of 75c for publishing Spanish Educational Materials.

—*Adopted*

## ARTICLE 144

The advisory committee on *Church Order I*, cf. Arts. 45, 100, Rev. J. C. Medendorp reporting presents:

## I. APPEAL AND PROTEST OF DR. M. HOOGLAND

A. *Materials:*

1. Appeal of Dr. M. Hoogland, dated May 16, 1970
2. File of Classis Northcentral Iowa
3. Appeal of Rev. F. Einfeld
4. Letter of the Classical Committee of Northcentral Iowa to synod, dated May 29, 1970
5. Letter from the Kanawha consistory to synod, dated June 2, 1970
6. Overture of the Hessel Park Christian Reformed Church—overture 40
7. Letter of endorsement of the Hessel Park overture from classis Chicago South.

B. *History:*

On March 9, 1969, the consistory of the Kanawha Christian Reformed Church of Kanawha, Iowa, discussed with its pastor, the Dr. M. Hoogland, a letter which appeared in the "Voices" column of *The Banner*. In this letter Dr. Hoogland "expressed confidence in Dr. H. Kuitert's commitment to the authority of the Scriptures and sought to clarify what . . . (He) saw as the basic reason for much misunderstanding of his views." A lengthy discussion was held on this matter but no action was taken by the consistory and the matter was not brought up again

in any official way until Dr. Hoogland received a call from the Home Missions Board to labor in Hessel Park.

It was not until August 12, 1969, at a consistory meeting at which the ministerial credentials of Dr. Hoogland were processed that the consistory decided to attach the following note to the ministerial credentials of Dr. Hoogland, "We as a consistory wish to let it be known that we are not in agreement with Dr. Hoogland's expressed sympathy in the writing of Dr. Kuitert."

On August 23, 1969, the classical committee of classis Northcentral Iowa signed the ministerial credentials, forwarded to it by the Kanawha consistory, and sent them to classis Chicago South with an accompanying letter in which it pointed out:

1. "Last fall, at a meeting with the church visitors (regular) the consistory expressed satisfaction with the teaching and preaching of Dr. Hoogland."

2. "In speaking with Dr. Hoogland the classical committee has become convinced that Dr. Hoogland is in sympathy with some of Dr. Kuitert's views and approach to Holy Scripture. We do not share these views but as a classical committee we do not feel called up on to make judgment as to whether Dr. Kuitert's teachings are in harmony with the Reformed faith, and thus pass this credential on to you."

On September 9, 1969, classis Northcentral Iowa, in session at the Lincoln Center Church sent a letter to the classical committee of classis Chicago South informing it that it did not approve of the action of their classical committee in passing on the credentials of Dr. M. Hoogland. It gave the following grounds for its action:

1. "Kanawha consistory was not contacted officially by the classical committee to find out what objections they had against Dr. M. Hoogland."

2. "The classical committee apparently was not aware of the fact that the Kanawha consistory was planning to initiate disciplinary action against Dr. Hoogland."

Classis Northcentral Iowa further "urged that classis Chicago South see to it that the III Roseland consistory exercise careful supervision over the doctrinal beliefs of Dr. Hoogland."

Classis Chicago South, in session on September 17, 1969, decided to return the ministerial credentials of Dr. M. Hoogland to classis Northcentral Iowa stating, "whatever questions exist relative to Dr. Hoogland's ministerial credentials on the part of the Kanawha consistory and/or classis Northcentral Iowa should be resolved by classis and consistory in order that he may be unhesitatingly received by the consistories of Hessel Park, Third Roseland, and classis Chicago South."

On September 23, 1969, the classical committee of classis Northcentral Iowa returned the credentials of Dr. M. Hoogland to the Kanawha consistory asking them to either give an unhesitating recommendation to Dr. Hoogland or in joint consultation with a neighboring consistory determine "if his views violate his signature of the Formula of Subscription." On October 13, 1969, the Kanawha consistory began carrying out the advice of the classical committee by sending a letter to Dr. M. Hoogland in which they asked him to reply to eleven questions "in order that we, receiving assurance from you regarding your personal views and convictions on the origin of man and the origin of sin, may, with clear conscience and in good faith and without any hesitation, send favorable credentials to classis Chicago South."

Dr. Hoogland responded to the letter of the consistory on October 22, 1969, by letter stating, "While I am *formally* refusing to reply to your questions . . . I am nonetheless . . . providing you in substance the reassurance you ask for . . . I am . . . willing to do everything I can to reassure you of my total commitment to the complete Word of God, including without reservation the first three chapters of Genesis. I can also assure you of my loyalty to the Reformed Confession of faith

as that comes to expression in our three forms of unity. . . . To reassure you on the specific questions you ask . . . I am going to send you a copy of the sermon on Lord's Day 3. . . ."

The Kanawha consistory replied to this letter on November 10, 1969, stating "we still insist you answer the questions of the previous letter very briefly and to the point." On November 15, 1969, the Kanawha consistory received a letter from Dr. Hoogland in which he answered the questions in the previous letter sent to him. On December 9, 1969, the Kanawha consistory, with all members present, decided to send clear ministerial credentials to the classical committee to be forwarded to classis Chicago South.

On December 8, 1969, Dr. Hoogland sent an appeal to classis Northcentral Iowa in which he stated that the Kanawha consistory rejected his protest to it, that the allegation made at classis that "the Kanawha consistory was planning to initiate disciplinary action against Dr. M. Hoogland at the time he received the call" was false.

The classical committee of classis Northcentral Iowa did not forward the credentials of Dr. Hoogland but instead asked classis to make a judgment because two members of the committee would not sign them. On January 13, 1970, classis in session at Parkersburg, Iowa, decided to defer action upon the credentials of Dr. M. Hoogland "until such time as it (classis) can be satisfied of the soundness of Dr. Hoogland's beliefs" (Art. 17). It was decided to reject the protest and appeal of Dr. Hoogland against the Kanawha consistory (Art. 17).

On February 17, 1969, classis in session at the First Wellsburg church heard Dr. Hoogland present his personal views on the authority and interpretation of Scripture. After his presentation, the views of Dr. Hoogland were discussed by a panel of three ministerial members of classis with a fourth serving as the moderator. After discussion the following motion was adopted by classis (Art. 28):

"That Classis suspend Dr. M. Hoogland on the following grounds:

1. Dr. Hoogland has not been willing to show that he is disposed to refute and contradict errors and exert himself in keeping the churches free from them as he promised in signing the Formula of Subscription.

Dr. Hoogland insists in retaining confidence in and openness to men whose writings and statements contradict our creeds (see letter in The Banner of Feb. 21, 1969). E.g., Dr. Kuitert claims on pages 77-78 of "Verstaat Gij Wat Gij Leest" that we read wrongly the stories of the Old Testament (to a lesser extent the New Testament) if we read them as accurately giving historical truth. He would include such stories as narratives about Elisha and the floating axhead suggesting that these are but folklore. This is in plain contradiction of the Belgic Confession Art. 5 and the Heidelberg Catechism, Question 21.

Dr. Kuitert himself at the Christian Reformed Ministers' Institute of 1968 said that his views require a radical reorientation of traditional dogmatics which follow a Creation-Fall-Redemption order. This is plainly contradictory to the order established by both the Belgic Confession and the Heidelberg Catechism.

2. Dr. Hoogland frequently hedges and evades giving simple answers to questions that concern matters which are treated by our confessions in a straightforward manner. E.g., the real flesh and blood existence of Adam and Eve from whom all men are descended by blood. Heidelberg Catechism, Lord's Days, 3, 4, 7."

Classis again met on April 28 and 29 at Wellsburg, the synodical deputies of the three neighboring classes were in attendance. At this classis the following actions were taken:

1. "Motion was made to answer the protest of Dr. Hoogland of January 22, 1970, as follows:

- a. Classis did not evade the issue of Kanawha's right to raise suspicions after he had been released. Questions concerning Dr. Hoogland's views arose from answers given by the delegates from Kanawha in response to questions regarding the notation on the ministerial credentials. Kanawha did know some of the rules of procedure, but did not know how to implement the matter.
  - b. Classis does have the right to alert another classis concerning a pastor's doctrinal views as much as a consistory has the right to annotate a transfer of membership to another church when deemed advisable.
2. In answer to No. 2 the delay in sending the credentials was occasioned by questions which had been raised through communications between Dr. Hoogland and the Kanawha consistory and classis. . . . Motion made to accept . . . . Accepted.
  3. As to Dr. Hoogland's protest against procedures, we answer that the Form of Subscription which he signed allows the classis to call him for questioning. Motion was made to accept. Accepted.
  4. The correspondence between Dr. Hoogland and the Kanawha consistory and the consistory and the classical committee prompted classis to question his loyalty to the Reformed creeds. Motion made to accept. Accepted." (Arts. 23, 30).

At this same classis the synodical deputies (documents A and B) having been called to render advice on the basis of article 48 of the Church Order stated: ". . . we . . . advise classis to note that sufficient grounds for suspicion must be spelled out before calling in a minister for interrogation on the basis of the Form of Subscription (Art. 50). . . . In answer to your question: whether our error of procedure . . . invalidates our action taken February 17 placing Dr. Hoogland's ministerial status under suspension. . . . We are not saying that Dr. Hoogland's suspension should or should not be lifted, but we are saying that the *procedure of suspension* was in error" (Art. 62).

Classis, in view of the advice of the synodical deputies, took the following action: "Motion made that the suspension of Dr. Marvin Hoogland's ministerial status be lifted on the following grounds:

1. Classis did not specify positive grounds for calling Dr. Hoogland in for interrogation.
2. In the judgment of the synodical deputies suspension must begin in the consistory in consultation with a neighboring consistory. Motion is accepted." (Art. 63).

Rev. Frank Einfeld registered his negative vote and reserved the right to appeal to synod (Art. 64). The classis referred the credentials of Dr. Hoogland back to the Kanawha consistory for reconsideration (Art. 69). Dr. Hoogland registered his protest against the action of classis and reserved the right to appeal its decisions to synod (Art. 74). The appeals of Rev. Frank Einfeld and Dr. Marvin Hoogland are before synod. The classical committee has informed synod in a letter dated May 29, 1970, "copies of both appeals have been received by the committee, so there is no formal objection to their being considered by synod." There is also an endorsement of the appeal of Rev. Frank Einfeld before synod by the Wright consistory and the Kanawha consistory. And there is an overture from the Hessel Park consistory, endorsed by classis Chicago South, protesting the unusual procedures followed by classis Northcentral Iowa before synod.

### C. Observations

1. Dr. Marvin Hoogland has affirmed in writing that he adheres to the provisions of the Formula of Subscription. He has affirmed in direct response to questions, answered in writing, that he believes the first chap-

ters of Genesis are inspired and authoritative; that Adam existed historically as a person created by God; that sin entered into the human race through Adam as the father and representative of the human race in the Covenant of Works.

2. The evidence indicates that the Kanawha consistory was satisfied with the answers it received from Dr. Hoogland, which were given in writing, when on December 9, 1969, in their consistory meeting, with all members present, they decided to send clear ministerial credentials to the classical committee of classis Northcentral Iowa for forwarding to classis Chicago South.

3. By its own admission classis "did not specify positive grounds for calling in Dr. Hoogland for interrogation."

4. It is the judgment of your committee that in the documents presented to it there is no evidence which meets the requirement of the Formula of Subscription of "sufficient grounds for suspicion."

5. Classis has lifted the suspension of Dr. Hoogland. It has no charges pending against him. Nevertheless, it returned the credentials back to the Kanawha consistory for reconsideration, even though there is no evidence in the minutes of classis that the Kanawha consistory requested this. (Art. 69, April 28, 29, minutes of classis.)

#### D. *Recommendations:*

1. Synod sustains Dr. M. Hoogland in his protest and appeal against the actions and decisions of classis Northcentral Iowa which have delayed the transfer of his ministerial credentials to classis Chicago South.

#### *Grounds:*

a. The evidence indicates that the Kanawha consistory has satisfied itself as to the doctrinal soundness of Dr. M. Hoogland by its action of Dec. 9, 1969, consistory meeting at which it decided to send clear ministerial credentials.

b. Classis Northcentral Iowa has admitted it "did not specify positive grounds for calling Dr. Hoogland in for interrogation."

c. The synodical deputies judged that the classis was in error in not spelling out "sufficient grounds for suspicion before calling in an office bearer for interrogation."

d. Classis Northcentral Iowa has not given sufficient grounds for its return of Dr. Hoogland's ministerial credentials to the consistory of Kanawha. This is irregular in view of the fact that the consistory did not ask for their return and did not produce any evidence at classis that it had changed its position in granting Dr. Hoogland clear ministerial credentials.

—*Adopted*

2. Synod declares its reply to the protest and appeal of Dr. Hoogland to be its answer to the overture (40) of the Hessel Park Christian Reformed Church and the letter of endorsement of Classis Chicago South.

—*Adopted*

3. Synod instructs classis Northcentral Iowa to forward the ministerial credentials of Dr. Marvin Hoogland to classis Chicago South.

#### *Grounds:*

a. The evidence indicates that the Kanawha consistory has satisfied itself as to the doctrinal soundness of Dr. M. Hoogland.

b. Classis Northcentral Iowa has no charges pending against Dr. Hoogland. —*Adopted*

4. Synod declares to Dr. M. Hoogland that it is not necessary for it to enter into the matter of his protest against the action of the Kanawha consistory for its notation on his ministerial credentials which were originally sent to classis Chicago South.

*Ground:* The consistory has annulled the previous decision by sending clear credentials to the classical committee of Northcentral Iowa.

—*Adopted*

## II. APPEAL OF REV. FRANK EINFELD, ENDORSED BY THE WRIGHT AND KANAWHA CONSISTORIES, AGAINST THE ACTION OF CLASSIS NORTH-CENTRAL IOWA

### A. *Materials:*

1. Classical File of classis Northcentral Iowa
2. Appeal of Rev. Frank Einfeld, endorsed by the Wright and Kanawha consistories
3. Letter of the classical committee of classis Northcentral Iowa to synod dated May 29, 1970.

B. *Substance of the Appeal:* Rev. Frank Einfeld protests that classis Northcentral Iowa acted wrongly when it, upon the advice of the synodical deputies, returned the credentials of Dr. Marvin Hoogland to the consistory of the Kanawha Christian Reformed Church for reconsideration.

Specifically, Rev. Einfeld contends that the advice of the synodical deputies, that this was in keeping with the intent of Art. 90 of the Church Order is improper, since Art. 90 concerns itself with normal situations. He contends, moreover, that the Formula of Subscription gives the classis the right as a broader assembly to suspend a minister, should it deem this warranted.

### C. *Observations:*

1. The Form of Subscription would appear to support the contention of Rev. F. Einfeld in its statement: "If at any time the consistory, classis, or synod, upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments . . . we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned." The above penalty is "to submit to the judgment of the consistory, classis, or synod, under the penalty, in case of refusal, of being by that very fact suspended from our office." If classis or synod would not have this right it would be virtually impossible to discipline a minister whose consistory refused to do so.

2. In the question regarding the authority of major assemblies in matters of the suspension and deposition of officebearers and consistories, the synod of 1926 declared:

a. "The authority which such assemblies exercise in the name of Christ is *also* of a disciplinary nature. They have the right in the name of Christ to demand obedience and, in case of resistance, to use discipline. They exercise this power when a minister becomes delinquent either in

doctrine or in life. Moreover, we point to the Formula of Subscription, which among other things, states: We shall be ready at all times to submit cheerfully to the judgment of consistory, classis, or synod under penalty, in case of refusal, to be suspended from our office by that very fact. This proves the right of a major assembly to act in a disciplinary manner in case of resistance or rebellion. The form does not speak of breaking with the denomination when one rebels, but of disciplinary action. This expression (to be suspended) requires an official act on the part of the major assembly whereby such discipline is exercised." (Acta der Synode 1926, pg. 324,) (trans. by Rev. L. Mulder)

b. "The question is not: May a classis suspend or depose officebearers? This does not constitute a problem at all. The question is whether a classis may depose or suspend a consistory. Answer: In the nature of the case, only the classis to which the unfaithful consistory belongs can exercise the necessary discipline, it being the nearest and broadest assembly." (Acta der Synode, 1926, pg. 324, Artikel 104, pg. 141,) (trans. by Rev. L. Mulder)

### 3. In 1936 Synod adopted the following practise:

"Whereas synod as well as the consistory and the classis has the right and duty to require of any of the ministers a further explanation of his sentiments respecting any particular article of these standards, in case there is sufficient ground of suspicion, synod resolves that, to preserve the uniformity and purity of doctrine, it requires of the Rev. .... that he give a further explanation of his sentiments: and synod further resolves to appoint a committee to present this matter to classis Ostfriesland to assist it in interrogating the Rev. .... and to advise it as to the final decision in this case." (Acts of Synod 1936, pg. 58)

### D. Recommendations:

1. Synod sustains the appeal of Rev. Frank Einfeld, as endorsed by the Wright and Kanawha consistories, against the action of classis North-central Iowa to "refer the credentials of Dr. Marvin Hoogland to the Kanawha consistory for reconsideration."

#### Grounds:

a. Article 90 of the Church Order concerns itself with normal situations. The language of the Form of Subscription as interpreted by the decisions of the synods of 1926 and 1936 give to the classis, in abnormal situations the right to begin suspension proceedings.

b. Classis cannot demand that a consistory, which has sent to it clear ministerial credentials, reconsider its action without clearly specified grounds acceptable to the consistory. If classis is not satisfied with the action of the consistory, it must initiate the proper action itself.

—*Adopted*

2. Synod does not sustain the appeal of Rev. Frank Einfeld against the advice of the synodical deputies: "We, the undersigned deputies, advise classis to note that sufficient grounds for suspicion must be spelled out before calling in an office-bearer for interrogation."

*Grounds:*

a. Classis Northcentral Iowa has admitted it "did not specify positive grounds for calling Dr. Hoogland in for interrogation."

b. Rev. Einfeld has given no proof to synod in his appeal that the "sufficient grounds for suspicion" demanded by the Form of Subscription were present when the advice of the synodical deputies was given.

—*Adopted*

*Note:* The delegates of classis Northcentral Iowa have abstained from voting on all recommendations on the Appeals.

### III. ADVICE OF THE SYNODICAL DEPUTIES OF CLASSES PELLA, ORANGE CITY, AND SIOUX CENTER TO CLASSIS NORTHCENTRAL IOWA

#### A. *Materials:*

Advice given to classis Northcentral Iowa, Documents A and B.  
 "A. II. Furthermore, having asked us to offer suggestions as to how to expedite matter (in re the Dr. Marvin Hoogland case) we suggest:

1. That classis carefully review its *procedure* in this entire matter.

*Ground:* We call attention to the rules of Art. 90 of the Church Order "that suspension of a minister shall be imposed by the consistory of his church with the concurring judgment of the consistory of the nearest church in the same classis."

2. As for expediting this matter we advise that:

a. If classis is persuaded that they cannot forward the credentials of Dr. Hoogland because of questions concerning his doctrine that then it refer the entire matter back to the Kanawha consistory and that they deal with it according to Art. 90 of the Church Order.

b. Since Kanawah gave clear credentials on Dec. 9, 1969 any further suspicion which classis might have had should have been referred back to the Kanawha consistory."

B. *Recommendation:* Synod does not approve the work of the synodical deputies in their advice given to classis Northcentral Iowa, as found in Document A:II.

*Ground:* Article 90 of the Church Order concerns itself with normal situations. The language of the Form of Subscription, as interpreted by the decisions of the synods of 1926 and 1936, give to classis, in abnormal situations, the right to begin suspension proceedings.

—*Adopted*

(Church Order I report continued in Art. 147).

#### ARTICLE 145

The advisory committee, *Protests and Appeals I*, Rev. O. Breen reporting, presents:

### CONSISTORY OF SECOND TORONTO VS. CLASSIS TORONTO

#### A. *Materials:*

1. Appeal I in Agenda 1970 (see Appeal 1)
2. Appeal 5 in Agenda 1970 (see Appeal 5)
3. Letters of consistory II Toronto to classis Toronto, May 26, 27, 29
4. Letter of Mr. W. C. Hoeijenbos
5. Letter of Mr. and Mrs. W. Verkaik, L. Zwaal
6. Letter of Mr. and Mrs. G. Holtvluwer
7. Letter of Mr. P. G. De Jager

8. Letter of Mr. J. Schaafsma
9. Letter of Mr. D. De Leeuw
10. Letter of Louis Van Roon
11. Letter of Mr. and Mrs. A. Vander Zwaan
12. Letter of Mr. S. S. Harkema
13. Letter of Mr. M. Heidenga
14. Letter of Mr. P. Kiefte
15. Letter of Mrs. T. Nymans
16. Letter of Mr. H. Jongsma, T. Haagsma and Jongma
17. Letter of Rev. S. Terpstra
18. Replies to Appeal 1
  - a) Mr. and Mrs. G. Vande Zande
  - b) Mr. and Mrs. D. Zuidema
  - c) Mr. G. Vaartjes
  - d) Mr. K. Knoops
  - e) Mr. E. J. Meijers
  - f) Mr. and Mrs. E. Vanderkloet
  - g) Mr. A. Witvoet
  - h) Mr. W. Posthumus
  - i) Mr. F. J. Reinders
  - j) Communication from CLAC
19. Letter of Mr. P. Speelman
20. Letter of AACS June 1, 1970
21. Letter of consistory II Toronto to synod January 22, 1970, re classis decision Jan. 20, 1970
22. Letter of Rev. H. Van Dyken
23. Appeal of Elder E. Rutters and Rev. S. Terpstra
24. Communication of Rev. P. M. Jonker
25. Overture 46 classis Muskegon
26. Letter of consistory II Toronto to congregation
27. Overture 39 classis Alberta North
28. Supplements I, II, III, Nos. 1-67 of consistory II Toronto
29. Letter to synod from classis Toronto, May 31, 1970
30. Overture 44 classis Toronto
31. Letter of Mr. R. L. Carvill (non-member)

#### B. *Analysis:*

Your committee is focusing attention on five documents because these are central to the issue. These are:

- Appeal of the consistory of II Toronto
- Overture 44 classis Toronto
- Appeal 5 Maranatha Christian Reformed Church
- Overture 39 classis Alberta North
- Overture 46 classis Muskegon

The basic issue in this case is the appeal of the consistory of II Toronto against classis Toronto. This issue also comes to expression in the appeal of the Maranatha Christian Reformed Church. Other materials have been brought forward, found in the many documents, concerning the conflict between the II Toronto CRC and classis Toronto. These materials will be cited in the recommendations below. It is the judgment of your committee that these materials are not germane to the appeals.

#### C. *Recommendations:*

1. Synod declare that classis Toronto erred, when contrary to its own

printed Rules, it dealt with the communications of CLAC and of Mr. and Mrs. E. Vander Kloet, concerning the consistory of II Toronto.

(Article IV.E. of the Rules and Procedures of classis Toronto states about matters legally before classis: "Protests and Appeals pertaining to a Consistory or Classis, shall be acceptable, provided the Consistory concerned has received a complete copy of such a protest or appeal in sufficient time before the meeting of Classis to allow for a reply. The Classis shall decide on the legality of all protests and appeals before considering them.")

*Ground:*

The consistory did not have sufficient time to consider these communications prior to the meeting of classis. (Answer to Appeal 5)

—*Adopted*

2. Synod declare that the consistory erred when, in its appeal, it published observations, not germane to the point of its appeal, which reflect unfavorably upon the reputations of persons and organizations. (Answers overture 44—1, 2, 4, overture 39, Protest 46a)

—*Adopted*

3. That synod do not publish in the Acts 1970, the material in Agenda 1970, Introduction, p. 337; and II-X, p. 338-362, since the material referred to in Recommendation 2 is found in these pages.

—*Adopted*

4. That synod declare that XII, Agenda 1970, p. 363, where it is requested that synod examine the endorsement which it gives for financial assistance to the CLAC and the AACCS, is not legally before synod.

*Ground:*

The material in XII has not been presented to classis, and is therefore in violation of *Rules for Synodical Procedure* which state that matters legally before synod are "Overtures or communications of individuals or Consistories which have been carried *as far as possible* in the minor assemblies." (*Rules for Synodical Procedure*, V.B.)

—*Adopted*

5. That synod do not accede to overture 44-8 (classis Toronto) and overture 46 (classis Muskegon), in which the request is made that the Stated Clerk be instructed not to print certain materials in the Agenda.

*Ground:*

It is and ought to be the responsibility of the Stated Clerk to compile and publish all material submitted by authorized ecclesiastical bodies, who alone are responsible for their contents. *Rules for Synodical Procedure*, III, C. "2. It shall be his task to compile material for the Agenda. . . ." Deviation from this Rule is dangerous and impracticable. Referred to the Study Committee on the Rules governing the Synodical Interim Committee (cf. Acts 73, II, B, 2 also Art. 171, VII, F.)

6. That synod appoint a committee of five to meet with classis Toronto, the consistory of II Toronto, and others involved in this matter. (Art. 171, VII, F)

*Grounds:*

a. Communication within the II Toronto CRC, and between classis Toronto and the consistory of II Toronto, appears to have broken down.

b. Classis Toronto has requested the appointment of such a committee. (overture 44-3)

c. The consistory of II Toronto has requested the help of synod.

d. A wide range of problems appear to be involved in the entire matter. —*Adopted*

7. That synod mandate the committee to seek to establish harmony in the II Toronto CRC, and between classis Toronto and II Toronto CRC. —*Adopted*

8. That synod refer all materials received on this matter to the committee. —*Adopted*

9. That synod declare that the above recommendations be considered synod's answer to Overture 44-3; Appeal of II Toronto, XI, 3 b, c.

—*Adopted*

#### ARTICLE 146

The Reception Committee, Rev. L. Bazuin presents Dr. Charles F. Pfeiffer, fraternal delegate from the Reformed Presbyterian Church, Evangelical Synod. Dr. Pfeiffer addresses synod and Rev. G. H. Stoutmeyer responds.

#### ARTICLE 147

The advisory committee *Church Order I*, cf. Arts. 45, 100, 144, Rev. J. C. Medendorp reporting, presents:

#### I. DELEGATION OF DEACONS TO MAJOR ASSEMBLIES

##### A. *Materials:*

1. Overture 3
2. Acts of Synod 1967, Supplement 24
3. Handbook For Elders and Deacons by Prof. W. Heyns, pp. 344-353
4. "De Gereformeerde Amerikaan," Dec. 1913, pp. 552-555
5. The Constitution of the Christian Reformed World Relief Committee with revisions adopted by the synod of 1965.

B. *History:* Classis Chatham presented an overture to the synod of 1962 asking the synod "to consider the admittance of deacons to classical and synodical meetings as official delegates and make this a general rule for major assemblies throughout the denomination." (Acts of Synod 1962, overture 32, p. 496) The synod of 1962 rejected this overture on the ground that "insufficient Scripture evidence had been adduced to warrant such a change in the Church Order."

Classis Chatham approached synod again in 1963 with this overture, accompanied by an extensive report as to the necessity of such a study. (Acts of Synod 1963, overture 17, pp. 443-446) The synod convinced as to the validity of their request appointed a study committee to consider the overture and its grounds. This study committee gave its report to the synod of 1966. This synod referred the report to the churches for study, encouraged the churches to send their reactions to the committee and recommitted the matter to the study committee for further consideration in the light of certain questions that had been raised.

The study committee presented its final report to the synod of 1967 which adopted, among others, the following resolutions:

1. It declared that the delegation of deacons to the major assemblies of the church is neither prohibited nor demanded by Scripture and the Reformed Confessions.

2. It declared that synod did not want to move *at the present time* in the direction of delegating deacons to major assemblies.

3. It declared that synod wished to leave the matter to the thought and reflection of the churches in the light of the report of the study committee, the material and recommendations of the advisory committee, and other relevant matters.

#### C. *Observations:*

1. Your committee judges that the intent of classis Hamilton is not to reconsider the decisions of the 1967 synod which must be done in the same session in which the original action was taken, but to consider or study anew the matter of delegating deacons to major assemblies.

2. Your committee judges that the synod of 1967 intended that overtures, as the one before us, would arise when it left the matter to the thought and study of the churches in the light of the report of the study committee.

3. Prof. Wm. Heyns in his *Handbook for Elders and Deacons*, pp. 285-361, in a careful study sets forth the history, the institution and character, the relationship to the consistory, and the duties of the office of deacon. In his conclusion to this study he writes:

“In the meantime a different way of bringing about contact and the possibility of cooperation of the local diaconates had been proposed by Dr. Bavinck. It was that deacons together with ministers and elders should be delegated to the major assemblies, and should have in these assemblies a decisive vote in all matters pertaining to the service of mercy. . . . This plan seems to be the only one that could safely be put in practice.” (pp. 350, 351)

Writing again in the “De Gereformeerde Amerikaan,” 1913 he said:

“There is a distinction in office, but there is also an interrelationship. The Church Order very clearly stipulates that no minister may leave his congregation without permission of the consistory with the deacons. Furthermore, when the number of elders in a small congregation is not very large, deacons may participate in all decisions of the consistory. When matters of great importance are before the consistory deacons must be present. It becomes clear from these provisions in the Church Order that deacons are in principle entitled to rule in God’s House, but always in conjunction with the elders.

If deacons can do this on the local level of the consistory they must possess the authority to do so in major assemblies, but in conjunction with the elders. The Church Order does not go beyond this point: to grant deacons the right to exercise their authority to rule with the elders. This is not overly much, but it is sufficient for us.” (p. 555, Trans. by Rev. L. Mulder)

Your committee observes that this represents a part of our tradition which has not received its due hearing in the study report, pp. 232-255 of the Acts of Synod 1967 and the action of synod on the advice of her advisory committee. (pp. 91-94)

4. The synod of 1967 observed in one of its grounds: “Even on the assumption that deacons ‘may’ be delegated, it has not been demonstrated

that practical considerations make their delegation necessary." This clearly demonstrates that synod was more concerned with the fact that the need for such representation had not been demonstrated than that there was no basis for delegating deacons to major assemblies. Classis Hamilton has reflected on this matter and believes that the need has now arisen.

5. The synod of 1965 when it approved the work of the Constitution of the CRWRC, designated as part of its work in Art. IV: E "To appoint and designate area deacons conferences for the management of special benevolent projects." Such conferences in trying to fulfil the mandate of synod to manage special benevolent projects have run into great problems because of their lack of recognition at major assemblies. This difficulty is discussed in a very candid article that appeared in the publication "Service Indeed" Vol. 2—No. 1, Feb. 1970, written for the deacons of the Christian Reformed Church in Eastern Canada, by Rev. K. Hart.

"It has been suggested that there is a more simple solution. It is this one: Let the Conference make only tentative decisions, to be ratified later on by the six classes. The decisions would then be settled and binding on the churches, and we would be out of trouble.

"Is that so? Is there anyone who can guarantee that the six classes would take the same stand? Without anyone opposing the decisions or changing them? We are wiser than that, are we not? Our experience with church assemblies is that there are always amendments and changes. So many classes so many minds! No, this remedy would be worse than the disease. It would create chaos.

"Moreover, it is an impossible suggestion. A classis cannot recognize a conference as a fabricant of tentative decisions or proposals.

"If we are going to make changes, let it be good ones, in harmony with the system and rules of our church life. Don't make the AODC, by an official decision of classis, what we just want to prevent . . . No monsters please.

"Would our problem in Eastern Canada be solved when our synod would open the way for deacons to be delegated to our major assemblies, to classis and synod? That would indeed be a good step in the right direction."

*D. Recommendation:* Synod accedes to the intent of the overture of classis Hamilton and refers it to a study committee for a reevaluation of the decision of the synod of 1967.

*Grounds:*

1. The synod of 1967 anticipated this when it asked the churches to reflect on the matter and noted that synod did not want to move at the present time in the direction of delegating deacons to major assemblies.

2. No satisfactory answer has been given to the tradition represented by Prof. Wm. Heyns that deacons have the right of delegation to major assemblies.

3. The synod of 1967 did not adequately take into consideration the implications of the constitution of the CRWRC, as adopted by the synod of 1965.

4. Diaconal conferences which take decisions in matters pertaining to the work of mercy have no authority to implement these decisions in the church. (Ground 2 of Classis Hamilton's overture.)

—*Adopted*

(See Art. 171, VII, F.)

## ARTICLE 148

The advisory committee, *Protests and Appeals II*, cf. Arts. 64, 114, 119, Rev. L. Dykstra reporting, presents:

## I. APPEAL OF MRS. MARY RUCH

- A. *Material*: Letter of Mrs. Mary Ruch and supporting documents.  
 B. *Recommendations*:

1. That synod do not enter into the material aspect of the appeal of Mrs. Ruch at this time.

*Ground*:

Since the time of her appeal to synod, Mrs. Ruch has presented the material to the Lodi consistory, and the consistory has begun to deal with the problem. —*Adopted*

2. That synod, through its Stated Clerk, address a communication to Mrs. Ruch, commending her for her concern for the well-being of the Church, and expressing understanding for the unusual aspects of the situation. Synod further have its Stated Clerk explain the way in which her protest can be properly processed through consistory, classis and synod.

*Ground*:

The jurisdictional questions in light of the discontinuance of the Englewood Church are so complex that she should be given advice as to how to proceed. —*Adopted*

3. That synod call the attention of Classis Hackensack to the fact that the minutes of the Englewood consistory should be placed in the hands of the stated clerk of classis.

*Ground*:

These documents have bearing on the material of the request, and the church originally involved is no longer in existence. —*Adopted*

## II. COMMUNICATION RE CLASSIS CHATHAM

A. *Material*: Letter from Mr. Bouwma.

B. *Analysis*: The letter, as worded, is not in the form of a protest or appeal to a decision of a lower assembly, but a request to state the reason why classis Chatham failed to answer Mr. R. Bouwma to his satisfaction.

C. *Recommendation*: That synod address the following communication to Mr. R. Bouwma:

In your letter of May 30, 1970, you ask synod to inform you "why Classis Chatham did not inform you why the consistories of our churches in Sarnia did not reverse the rejection by the two Elders."

Classis Chatham, through committee and correspondence, has attempted to resolve your difficulty.

Since synod cannot judge the motive for the action of the classis, synod is unable to give an answer to the specific question of your letter.

—*Adopted*

## III. RACE COMMISSION

A. *Material*: Agenda Report 22-A, IV. (See Supplement 22-A, IV).

B. *Recommendations*:

1. That synod approve the work of the executive committee of the Board of Home Missions in authorizing the Race Commission to submit

its recommendations to the agencies involved for consideration on their own merit. —*Adopted*

2. That synod favor representation by racial and/or ethnic minority groups on the Board of Publications, and instruct the Board to consider ways of implementation for presentation to the synod of 1971.

*Grounds:*

a. Such representation would promote racial understanding, provide cultural enrichment, and aid in providing accurate presentations in the educational program of the church.

b. As members of various minority groups become a part of the Christian Reformed Church, representation on the Board will become increasingly necessary in order to maintain proper perspective in our total program. —*Adopted*

3. That synod endorse the idea of providing scholarships to our denomination-related colleges for financially needy students from minority groups in the United States and Canada, and refer the matter to the Race Commission for specific proposals for implementation.

*Grounds:*

a. Assistance, such as has been requested by the Black Conference, should be granted to those who are disadvantaged from within our ecclesiastical fellowship.

b. The CEACA (Committee for Educational Assistance to Churches Abroad) is not structured to handle the requests of minority groups within our own countries. —*Adopted*

4. That synod refer the request for a change in Article 52 of the Church Order permitting congregations to sing hymns not in the Psalter Hymnal, to the Liturgical Committee, with the request that this be brought to the synod of 1971 if possible.

*Ground:*

Recognition of different cultural patterns in certain minority groups suggest that flexibility in the choice of hymns should be given serious consideration. —*Adopted*

#### IV. PROPOSED PROGRAM RE RACE PROBLEMS

A. *Material:* Overture 21.

B. *Recommendations:*

1. Synod do not grant that a committee on Racism be created directly responsible to synod.

*Grounds:*

a. This action is unnecessary in view of the fact that the synod of 1968 authorized the Home Mission Board to establish a race committee.

b. This Race Commission does report to synod through the Home Mission Board reports. —*Adopted*

2. Synod take no action on the request that the Lawndale Christian Reformed Church be allowed to present its case directly to synod.

*Grounds:*

a. Lawndale CRC has this privilege as an appellant.

b. No such request has been received from the Lawndale CRC.

—*Adopted*

3. Synod endorse the concerns expressed in the following items and refer these matters to the Race Commission:

a. That a concerted denominational effort be made and maintained to welcome black Christians in our churches, that they be given a voice and that qualified black men are encouraged to enter the ministry of our denomination.

b. That Christian love and brotherhood between all races and ethnic groups be emphasized in all educational programs of our denomination.

c. That our official denominational magazines adopt a continuing policy to promote inter-racial understanding and practicing of tolerance.

d. That all church related and organizational papers (such as Calvinist Contact, The Guide, The Young Calvinist, etc.) be urged to adopt and practice an editorial policy to promote inter-racial understanding and combat prejudice, etc.

e. That all Christian organizations, such as the N.U.C.S., Christian Schools, Christian Labor Associations, Christian Action Foundation, etc., be urged to combat prejudice and discrimination wherever they can, and to promote brotherhood in Christ and unbiased love for one another.

—Adopted

(Protests and Appeals continued in Art. 168).

#### ARTICLE 149

The advisory committee, *Church Order II*, cf. Arts. 46, 88, 110, 127, Rev. B. Huizenga reporting, presents:

##### I. LITURGICAL COMMITTEE

A. *Materials*: Agenda Report 14. (See Supplement 14).

B. *Summary*: Synod of 1964 appointed a Liturgical Committee and gave the committee a broad mandate to review all the liturgical forms, bring them under scrutiny, and (if necessary) revision.

1. A large number of responses to the proposed form for baptism of children were gratefully received. Further reactions should be sent to the recording secretary no later than October 31, 1970.

2. A revised form for the baptism of adults is being prepared for presentation in 1971.

3. The Liturgical Committee presents to the synod of 1970 a Formulary for the Public Profession of Faith together with recommendations.

4. The Liturgical Committee requests a specific mandate with respect to the revision of the Forms for Ordination (or Installation).

##### C. *Recommendations*:

1. That synod grant the privilege of the floor to the chairman and recording secretary of the Liturgical Committee when their report is considered.

—Adopted

2. That synod express appreciation for the continuing work and progress being made.

—Adopted

3. That synod recommit the Formulary for the Profession of Faith to the Liturgical Committee for further study and revision with the mandate to report to the synod of 1971.

##### *Ground*:

There are difficulties in the suggested form. For example:

a. A confession of sin, though present, seems to some as being less prominent than the occasion warrants.

b. Without editing, the form does not lend itself to use when converts from non-covenant homes make Profession of Faith.

c. Some feel that the language in the questions can be edited to strengthen the intent of the professor, the concept of church discipline, and the challenge of Christian witness. —*Adopted*

4. That synod encourage consistories to study the suggested Formulary for the Profession of Faith as printed in the Acts of Synod, 1970, and make recommendations to the Liturgical Committee not later than December 31, 1970.

5. That synod refer the Forms for Ordination (or Installation) to the Liturgical Committee for reformulation as the committee deems necessary.

*Ground:*

It became apparent that what seemed at first to be minor revisions (cf. Acts, 1969, p. 36) would necessitate substantial recasting of whole sections of the forms. —*Adopted*

6. That synod authorize the publication of the report of the Liturgical Committee to the synod of 1968 in suitable booklet form.

*Grounds:*

a. Consistories and members of our churches have made requests for copies of this report and we have not been able to furnish them.

b. For a proper appreciation and evaluation of the forms the extensive background study should be available. —*Defeated*

#### ARTICLE 150

Mr. J. Gritter leads in prayer.

### THURSDAY EVENING, JUNE 18

#### Twenty-third Session

#### ARTICLE 151

Rev. G. VandenBerg leads in opening devotions. He requests synod to sing Psalter no. 462: 1, 3, 5 and leads in prayer.

#### ARTICLE 152

Rev. W. Van Rees takes the place of Rev. I. Apol for classis Grand Rapids East, and Rev. J. Uitvlugt replaces Rev. M. Doornbos for Grand Rapids West. Elder T. Timmer takes the place of Dr. R. S. Wierenga for Grand Rapids South. They rise to express agreement with the Forms of Unity.

The president speaks words of farewell to Dr. B. Rietveld, who leaves for The Netherlands.

#### ARTICLE 153

The advisory committee, *Church Order III*, cf. Arts 101, 108, Rev. A. H. Venema reporting, presents:

#### I. LODGE AND CHURCH MEMBERSHIP

##### A. *Materials:*

1. Overture 13.
2. Appeal 2.
3. Appeal 3.
4. Overture 31.
5. Communications from 3 consistories endorsing overture 13 and one communication urging rejection of the overture.

**B. History:**

Last year's synod received a request from classis Lake Erie to study whether it is possible for a person to hold simultaneous church and lodge membership, contending that our present synodical statements regarding the lodge do not adequately reflect the complex organizational character of today's society and that our present synodical pronouncements severely curtail evangelistic communication with lodge members. (Acts of Synod 1969, p. 505).

In response to this overture, synod of 1969 decided to refer the overture back to classis Lake Erie on the ground that the study requested can be undertaken on the classical level. (Acts of Synod, pp. 74, 75).

Classis Lake Erie now submits a report on this issue, together with 4 recommendations. (See overture 13).

**C. Observations:**

In the overture of classis Lake Erie, we observe that no substantial objections are raised against the historic position of the Christian Reformed Church in respect to the basic incompatibility of church and lodge membership, as is evidenced in the overture:

"Classis does not deny that the religion of the lodge is a false religion."

"There can be no question that the religion upheld by the lodge is antithetical to the Christian faith."

"Classis Lake Erie requests synod to declare that it views the religion of secret societies as anti-Christian. . . ." (recommendation C).

Nonetheless, in spite of classis' agreement with the present position of the church re lodge membership, classis Lake Erie desires more flexibility in the application of this position to those seeking admission into the church, particularly in respect to those who fail to see how lodge membership is inconsistent with faith in Jesus Christ.

Classis Lake Erie requests that the admission of such members be left up to the discretion of the local consistories.

Furthermore, classis Lake Erie, together with the consistories of Willard and Toledo, and classis Zeeland recognize the need of a new statement on lodge membership which can be used by the churches.

**D. Recommendations:**

1. That synod reject the request of classis Lake Erie "to declare the matter of simultaneous membership in secret societies and the Christian Reformed Church be left to the local consistories."

**Grounds:**

a. Classis Lake Erie recognizes that the Christian religion and the religion of the lodge are incompatible.

b. Even though the admission of members into the church is a concern of each local consistory, yet there are certain matters on which the churches must agree to a uniform policy.

—*Adopted*

2. That synod appoint a committee for the purpose of formulating a current statement of the position of the Christian Reformed Church in respect to lodge membership, covering both the reasons for this position and the method of its application in the life of the church, and giving special emphasis to the exclusive claims of Christ upon the total life of a believer. Such a statement shall take into consideration:

- a) corporate responsibility
- b) contemporary conditions
- c) the need of a clear public witness re lodge membership and
- d) the problems incurred in pastoral relationships.

*Grounds:*

a. The statement adopted in 1900 is historically conditioned and not entirely adequate to serve our needs today.

b. An effective, contemporary statement which points out the teachings and practices of the lodge in the light of the Christian faith and which shows the implications of membership in the lodge would be a valuable asset in our evangelism effort. —*Adopted*

(See Art. 171, VII, F).

3. That synod declare this to be an answer to overtures 13 and 31, as well as to appeals 2 and 3. —*Adopted*

## II. MATTERS OF CHURCH INCORPORATION AND GOVERNMENTAL REGULATIONS

### A. *Materials:*

1. Agenda Report 38. (See Supplement 38).
2. Agenda Report 38-A. (See Supplement 38-A).
3. Agenda Report 38-B. (See Supplement 38-B).

### B. *History:*

1. In 1963, synod declared that the following article should be included in the Articles of Incorporation of all Christian Reformed Churches. "In case of any schism in this church, those members of the congregation who remain true to the Creeds and the Church Order of the Christian Reformed Church shall constitute the lawful congregation of this church, and the assets and estate of this church shall be held exclusively by such adherents." (Acts of Synod, 1963, p. 51).

2. In 1967, classis Hamilton overtured synod to make a change in this article. (Acts of Synod, 1967, p. 668). In answer to this overture, synod adopted the following:

a. "That synod appoint a study committee with the following mandate: To study in the light of the decisions of 1963, the matter of ownership and disposition of church property in the event of schism. The study committee shall give serious consideration to the proposal of the overture of classis Hamilton, and if unacceptable, it shall present other possible alternatives.

b. "That this study committee consist of an attorney(s) from Canada and the United States, and a member(s) who are well-versed in Church Polity, and a member of the Canadian committee in correspondence with the government be included." (Acts of Synod, 1967, pp. 58-59).

3. The appointed study committee has now come to synod with three

reports. Report 38 is signed by two members, report 38-A and 38-B each signed by one member.

*C. Analysis:*

When we note the differing reports of the study committee on this matter, it continues to be evident that there are many problem areas. One of the most prominent of these problem areas is the difference in the laws between the various states and provinces pertaining to the disposition of church property. Your committee feels that it is impossible to formulate this particular article of incorporation in such a way that it would be suitable to all areas. It is our conclusion that synod should limit itself to stating basic guidelines which then should be incorporated into the local articles of incorporation of each congregation with the help of legal counsel.

*D. Recommendations:*

1. That synod encourage the churches to revise Article seven of their Articles of Incorporation, so that it conforms as much as legally possible to the following principles: (See Supplement 38-B).

a. "The ownership of the property of a particular church of the Christian Reformed Church is in the congregation of such church and title may be held in any form, corporate or otherwise, consistent with the provisions of civil law of the State or province in which said property is situated. The congregation, with respect to such property, may properly exercise the ownership possessed by property owners in such jurisdiction, and without any right of revision whatsoever by a classis or synod of the Christian Reformed Church, and that classis or synod of the Christian Reformed Church will not undertake to attempt to secure possession of the property of any congregation against its will, whether or not such a congregation remains within or chooses to withdraw from the denomination.

*Grounds:*

"1) The above change is in agreement with articles 6, 8, 9 and 10 of the Articles of Incorporation.

"2) The article is in agreement with the Presbyterian and Reformed principle of Church Polity of the autonomous rights of the local congregation and its appointed trustees to hold title of property for and in behalf of the congregation.

"3) The decision of the U.S. Supreme Court in its final opinion is tantamount to a recognition of the fact that no denomination has the right to say that a church property is dedicated to the denomination to which it belongs." (See Supplement 38-B.)

—*Adopted*

b. In the event of schism within a local congregation which requires a settlement of property, such settlement shall be made according to the scriptural injunction of I Corinthians 6. Every effort shall be made to achieve a just and fair division of property. If help is needed with such negotiations, such help shall be sought first of all from classis and/or synod. If these methods do not succeed, help may be sought from non-ecclesiastical advisors. (See Supplement 38-B.)

—*Adopted*

*1967 Overture of Classis Hamilton*

The overture defined a schism as follows: "A schism is deemed to exist when a dispute has arisen between two or more groups of members of the church with respect to the interpretation and application of the Bible, the official Creeds, and the Church Order of the Christian Reformed Church, which has resulted in:

- a) a decision of synod, (in response to an appeal) followed by
- b) the departure and withdrawal of membership of at least 15 percent or 25 (which ever is the least) of the confessing members of the church, who
- c) cause the incorporation or other establishment in accordance with the laws of jurisdiction under which this church is incorporated as a church which continues in existence and is administered as a church for a period of one year after its incorporation or other establishment." (See Acts of Synod 1967, page 668.)

*Grounds:*

"a) The ruling adopted by the synod of 1963 leaves the decision as to which of the contending parties is true to the Creeds and the Church Order of the Christian Reformed Church to the judgment of the civil magistrates.

"b) When members of the Church of Christ challenge each other before the Courts with respect to the ownership of temporal possessions, the name of Christ is dishonored on their account. (See I Cor. 6:1 ff.)"

Recent court decisions have declared that the Civil Courts cannot make decisions in regard to differences of opinion over doctrine and/or church government. (See Supplement 38-B). —*Adopted*

2. That synod discharge the study committee and thank them for their work. —*Adopted*

## ARTICLE 154

The advisory committee, *Church Order II*, cf. Arts. 46, 88, 110, 127, Rev. B. Huizenga reporting, presents:

## I. STUDY TO IMPROVE METHOD OF CALLING MINISTERS

A. *Material*: Overture 42.

Classis California South overtures synod to appoint a committee to study ways and means for improving the method of calling ministers.

*Grounds:*

1. Our present method, while in harmony with the Church Order, has been formed over many years, and is therefore deeply lodged in a traditionalistic framework.

2. Because of the growth of the church, the diversity of the ministerial ranks, and the growing complexity of the ministerial task, our present method does not serve as satisfactorily as it once did, and not adequately in many places.

3. There is need for available information to assist consistories in making nominations for the office of minister.

4. Our present system does not adequately fill the void left by a long vacant congregation.

5. The faltering growth of our denomination may be resulting partly from certain factors of our present calling system.

6. As more ministers are graduated from our Seminary, and fewer vacancies occur, a restricted exchange of ministers from one congregation to another could result.

7. Since this is a problem common to the churches, synodical action is in order.

8. Several previous overtures to synod with suggestions for improvement in calling, indicates a persistent need for changes but also indicates the need for adequate study before significant improvement can be initiated.

B. *Recommendation*: That synod accede to the request of classis California South to appoint a committee to study ways and means for improving the method of calling ministers. (See Art. 171, VII, F.)

*Grounds*:

1. Several previous overtures to synod with suggestions for improvement indicate a persistent need for such a study.

2. The growth and geographical spread of our church, diversity of talents and ministerial tasks, and variety of situations indicate a need for such a study.

3. Though the present system of calling is in harmony with the Church Order, the church can benefit greatly by a study reflecting the Biblical principles and Rules of Church Order on this matter as applied to our changing times. —*Adopted*

ARTICLE 155

Synod adjourns. Elder T. Whip leads in the closing prayer.

FRIDAY MORNING, JUNE 19

Twenty-fourth Session

ARTICLE 156

Rev. H. Baak is in charge of devotions. He requests the singing of Psalter Hymnal No. 166, reads Ephesians 1:15-23, and leads in prayer.

ARTICLE 157

The first clerk calls the roll. Rev. I. Apol and elder S. De Young have returned as delegates of classis Grand Rapids East.

ARTICLE 158

The minutes are read and approved.

ARTICLE 159

The advisory committee *Foreign Missions*, cf. Arts. 47, 56, 131, 132, Rev. R. Van Harn reporting, presents:

I. ARGENTINA

A. *Material*: Agenda Report 28. (See Supplement 28.)

B. *Recommendations*:

1. Synod approve the request of the Reformed Church of Argentina to

appoint Dr. Sidney Rooy as theological teacher for youth and for students who may be available for theological training at the United Theological Seminary in Buenos Aires.

*Explanation:* Dr. Rooy will be expected to

- a. Participate in teaching a course for qualifying laymen.
- b. Participate in the preparation of and teaching a course for qualifying laymen for teaching tasks in the interior of the country.
- c. Give courses in missiology in the theological seminary.
- d. Make an in-depth study of the mission situation in Argentina.
- e. Maintain contact with the students in the Seminary and give supplementary courses.
- f. Prepare publications and reports concerning publications, and prepare brief commentaries on theological books.

Items 1. c, and 1. e, require work with students at the United Theological Seminary; the other tasks will be performed throughout the Reformed Churches of Argentina.

*Grounds:*

- a. The Reformed Churches of the Netherlands in Argentina are successfully carrying out a similar program through the work of the Rev. Dr. L. Schuurman.
- b. The need for a youth ministry is great throughout the churches.
- c. Dr. Rooy has shown ability and willingness to perform this ministry.
- d. This request is endorsed by the Argentina General Conference.

—*Adopted*

2. Synod approve the request of the Argentina General Conference for a capital grant of \$10,000 to assist the local church to begin a secondary school in Comodoro Rivadavia, with funds to be reallocated from the 1970 Expansion of Facilities budget.

*Grounds:*

- a. The great lack of Christian professionals, teachers, and pastors in the national church requires the presentation of Christian claims and perspectives to the youth of the church in the age when their choice of vocation is made.
- b. The association and companionship of young Christians during the age when life's friendships and marriage partnerships are formed is necessary to break down the pattern of mixed marriages so prevalent in this field.
- c. The solid daily instruction of elemental Bible knowledge, Christian interpretation of the origins and history of the church, especially of Protestantism, and of basic Christian doctrine, is essential to the founding of a solid nucleus of knowledgeable and dedicated Christian homes in the national church.
- d. The unique situation of the Comodoro Rivadavia and Sarmiento churches due to their separation of a thousand miles from any kind of Reformed or Presbyterian church makes highly advisable the formation of such a school.
- e. The financial need is increased by the calling of national pastors in both Comodoro Rivadavia and Sarmiento and the recent purchase of parsonages.

f. The lack of sufficient school facilities in the area forces would-be high school students to be idle for as much as five years and excludes some from entering into training for specialized ministries in the church or community. —Adopted

## II. BRAZIL

A. *Material*: Agenda Report 28. (See Supplement 28.)

B. *Recommendation*: Synod approve the adoption of the northwest part of the State of Sao Paulo of Brazil as our initial field of missionary endeavor.

### *Grounds*:

1. This area has been offered to us by the Presbyterian Church of Brazil.

2. There is very little evangelical witness in this area.

3. Prospects for future growth and developments are very good.

4. This is the recommendation of our missionaries. —Adopted

## III. MEXICO

A. *Material*: Agenda Report 28. (See Supplement 28.)

B. *Background*: The synod of 1968 mandated the Board of Foreign Missions to study the "Five-Year Plan for Support of Mexican Workers" and to report to the synod of 1970 (Acts of Synod, 1968, Article 97, pp. 70, 71). A special study committee was appointed and the following recommendations were adopted by the Board for action by synod.

### *C. Recommendations*:

1. That synod approve the following schedule of decreasing support for a worker in a new field:

a. The first two years—full salary according to the schedule followed by the joint committee.

b. The third year— $\frac{3}{4}$  of full salary.

c. The fourth year— $\frac{2}{3}$  of full salary.

d. The fifth year— $\frac{1}{3}$  of full salary.

e. After five years—all mission salary support will be discontinued.

—Adopted

2. That synod approve the following schedule of decreasing support for a worker in a mission congregation:

a. The first two years— $\frac{1}{2}$  of full salary normally paid by the joint committee.

b. Subsequent years—reduced by 10% annually.

c. After five years—all mission salary support will be discontinued.

—Adopted

3. That synod approve the termination of financial assistance to a worker when a group of believers he serves is organized and united to the Independent Presbyterian Church before the five-year plan expires for that group. —Adopted

4. That synod withhold Student Support Fund assistance to any national worker leaving the employ of the joint committee and serving under a local consistory.

### *Ground for recommendations 1 through 4:*

The recommendations are in harmony with the pursuit of an in-

digenous goal, namely, the encouragement of self-government, self-propagation and self-support. —*Adopted*

5. That synod, through the Board of Foreign Missions, request the Independent Presbyterian Church to consider establishing a fund comparable to the Fund for Needy Churches in the Christian Reformed Church to assist the needy churches of their own denomination. —*Adopted*

6. That synod declare that the five-year plan is applicable only to the Mexico mission and is not to be construed as a policy applicable to other fields. —*Adopted*

7. That synod request the Board of Foreign Missions and the Mexico General Conference to watch carefully the operations of the Five-Year Plan each year, evaluating and testing the effectiveness of the program, and to report its findings to synod in annual progress reports.

*Grounds:*

a. Mission history has underscored the dangers of the mission's employment of large numbers of national workers.

b. The joint committee which employs and supervises the workers is not directly related to the Board of Foreign Missions. —*Adopted*

8. Synod authorize the purchase of the building in Mexico City which is presently being used as a "Mass Communications Center" as recommended by the Mexico General Conference.

*Grounds:*

1. The building is strategically located.

2. The building is adequate for the varied needs of a mission headquarters.

3. It is available at a reasonable price (\$80,000). —*Adopted*

#### ARTICLE 160

The advisory committee, *Educational Matters*, cf. Arts. 24, 28, 37, 39, 78, 84, 89, 92, 125, Rev. I. Apol reporting, presents:

##### I. GRADUATE STUDIES PROGRAM

A. *Material:* Agenda Report 34. (See Supplement 34, Appendix I.)

B. *History:* This program for Graduate Studies has been under consideration since 1950. The discussion on this matter dates back to the 1890's. After years of study the Board of Trustees now presents its report.

C. *Recommendation:* That synod approve the Calvin Graduate Studies Program as outlined in the document Supplement 34, Appendix I. —*Adopted*

##### II. RECRUITMENT OF STUDENTS

A. *Material:* Agenda Report 34-A. (See Supplement 34-A.)

B. *Recommendation:* That synod approve the following statement of Admissions and Recruitment Policy of Calvin College:

"Calvin College is owned and operated by the Christian Reformed Church and was established to educate the youth of the Church for Christian service in our society. Although a major obligation

of the College is to serve the constituency which maintains and supports it, the College wishes to broaden its service and witness:

1. by actively recruiting those evangelical Christian students, not members of the Christian Reformed Church but of similar orientation, who may be attracted by the Christian atmosphere of the College and by its distinctive and excellent academic program orientated in the Reformed Calvinist tradition;
2. by establishing a carefully planned and directed recruitment of evangelical Christian students who are members of the culturally deprived groups in North America;
3. by admitting other students who, when seeking out Calvin College, indicate a sincere interest in appropriating the benefits of the Christian atmosphere and Reformed character of the academic program of Calvin College and who show a genuine and appreciative concern for the aims and purpose of Calvin College as they are stated in the 1969-70 College Bulletin, pp. 6-7."

—*Adopted*

### III. CLASSROOM-ADMINISTRATION-FACULTY CENTER

#### A. *Materials:*

1. Agenda Report 34-A. (See Supplement 34-A.)
2. Art. 88 of the 1969 Acts of Synod, p. 57.

B. *Explanation of Art. 88.* Synod authorized the Board of Trustees to begin construction of this building encompassing an estimated 136,000 square feet at a cost of \$4,000,000, based on the sale of the Franklin campus. The Board of Trustees now requests a change in both of these stipulations.

#### C. *Recommendations:*

1. That synod grant the privilege of the floor to Mr. Henry De Wit, business manager of Calvin College when building matters are considered.

—*Adopted*

2. That synod amend the 1969 synodical authorization to read: encompassing an estimated 170,000 square feet at a cost of \$4,900,000 (includes heating plant addition, site work, furniture and fixtures, and contingencies.)

#### *Grounds:*

Requirements for some of the programs initially scheduled for this building have increased during the design phase and some additional programs have been assigned to this building. Since the CAF unit will probably be the last academic structure to be built by the College for some time all departments and activities not scheduled for existing Knollcrest buildings must be programed for this unit. The continuing rapid increase in construction costs is also a major contributing factor in setting the higher budget.

—*Adopted*

3. That synod waive the sale of the Franklin-campus condition stipulated in the 1969 synodical action.

#### *Grounds:*

a. Financing for the CAF building can be arranged without prior sale of the Franklin Campus. Calvin College has been awarded a

\$1,000,000 grant towards the cost of the CAF building. The administration has also applied for a long-term \$3,000,000 interest-subsidy loan, and prospects for approval are good. The remaining estimated cost of \$900,000 would be financed from the regular capital funds of the College. If it should become necessary to sell the campus on a ten-year contract, the payments on that contract would help repay the long-term loan.

b. Construction costs continue to increase at a rapid rate, at a considerably faster rate than the net 3% that would be paid on the \$3,000,000 loan. Hence, there is no financial advantage in waiting, particularly in view of the fact that the \$1,000,000 grant would be lost if construction is not started within a year.

c. Commitment to a specific time table for the CAF unit will make the Franklin campus more salable. We will no longer have to guess as to when it will be available to a buyer.

d. There is a considerable demand for a variety of agencies to rent space on the Franklin campus. Hence, the buildings would not stand vacant after College operations are moved to Knollcrest if a sale has not been consummated by 1972.

e. It is imperative for administrative efficiency that the entire College community be rejoined on a single campus at the earliest possible date. Authorization to proceed immediately with the CAF project, without condition, will make the final move to Knollcrest possible during the summer of 1972.

—Adopted

#### IV. FIRE STATION SITE

A. *Material*: Agenda Report 34-A. (See Supplement 34-A.)

B. *Recommendation*: That synod authorize the Board of Trustees to sell approximately one acre of land to the city of Grand Rapids as a fire station site, provided the placement of the station will not interfere with future development of our campus and provided that a restriction is placed in the deed to prevent the city from selling the site to any other party or from using it for any other purpose.

—Adopted

#### V. LIBRARY BUILDING AND DORMITORY FINANCING

A. *Material*: Agenda Report 34-A. (See Supplement 34-A.)

B. *Recommendations*:

1. That synod adopt the resolution concerning Library Building Financing:

“PETITION TO THE SYNOD OF THE CHRISTIAN REFORMED CHURCH

Re: Resolution concerning Library Building Financing

“In connection with the loan of \$920,000 which Calvin College and Seminary has received from the Department of Health, Education and Welfare of the United States Government for the financing of the construction of the new Library Building on the Knollcrest Campus, the Board of Trustees of Calvin College and Seminary present for adoption by the Synod the following resolution:

“BE IT AND IT IS HEREBY RESOLVED by the Synod of the Christian Reformed Church that the following action taken by Calvin College and Seminary be ratified and approved:

“1. The Board of Trustees of Calvin College and Seminary previously approved the issuance and sale at par of \$920,000 in Calvin College and Seminary

- Library Building Bonds of 1969, such bonds bearing interest at the rate of 3% per annum, maturing in installments on November 1 of each year in varying amounts commencing with \$24,000 on November 1, 1975 and ending with \$50,000 on November 1, 2000, which Bonds were duly executed, delivered and sold to the Department of Health, Education, and Welfare on Feb. 11, 1970.
- "2. The Board of Trustees of Calvin College and Seminary previously approved signing and recording of a mortgage in the form of a Trust Indenture to be a first mortgage on the new Library Building and the land on which it is located and which immediately surrounds it which Trust Indenture was duly executed, delivered and recorded prior to the sale of the Bonds.
- and it is

"FURTHER RESOLVED that the said Trust Indenture shall be and constitute, as long as any bonds secured thereby are outstanding, a lien on the property therein described superior to any right, title or interest, legal or equitable, of the Christian Reformed Church."

—Adopted

2. That synod adopt the resolution concerning New Dormitory Financing:

**PETITION TO THE SYNOD OF THE CHRISTIAN REFORMED CHURCH**

Re: Resolution Concerning New Dormitory Financing

"In connection with the loan of \$1,210,000 which Calvin College and Seminary has negotiated with the Department of Housing and Urban Development of the United States Government for the financing of the construction of the new dormitory for approximately 242 students with related facilities including a small infirmary/health center on the Knollcrest Campus, the Board of Trustees of Calvin College and Seminary present for adoption by the Synod the following resolution:

"BE IT AND IT IS HEREBY RESOLVED by the Synod of the Christian Reformed Church that the following action to be taken by Calvin College and Seminary be approved:

- "1. The issuance and sale at par of \$1,210,000 in Calvin College and Seminary Housing and Auxiliary Facilities Bonds, Series D, such bonds to bear interest at 3% per annum, to mature in installments on April 1 of each year in varying amounts commencing with \$15,000 on April 1, 1973 and ending with \$50,000 on April 1, 2010 and to be issued on a parity with its outstanding Series A, B, and C Bonds of the same designation.
- "2. The signing and recording of a mortgage in the form of a First Supplemental Indenture, dated as of April 1, 1970 being a supplement to the existing outstanding Trust Indenture dated as of April 1, 1968, to be a first mortgage on the new dormitory being erected on the Knollcrest Campus and the land on which it is located and which immediately surrounds it.

and it is

"FURTHER RESOLVED that when the said First Supplemental Indenture shall have been duly executed by the officers of Calvin College and Seminary as designated by the Board of Trustees thereof, and delivered, it shall be and constitute, as long as any bonds secured thereby are outstanding, a lien on the property therein described superior to any right, title or interest, legal or equitable, of the Christian Reformed Church."

—Adopted

**VI. CALVIN COLLEGE FRANKLIN STREET CAMPUS SALE**

A. *Material:* Agenda Report 41. (See Supplement 41.)

B. *Recommendations:*

1. That synod continue the present committee for the years 1970-71.  
(See Art. 171, VII, F.)
- Adopted

2. That the Campus Sale committee continue negotiations with the Board of Education of Grand Rapids. —*Adopted*

3. That the Campus Sale committee remain alert to other inquiries from prospective purchasers for our Franklin Street campus under the provisions and stipulations laid down by successive synods. —*Adopted*

#### VII. EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

A. *Material*: Agenda Report 2. (See Supplement 2.)

B. *Recommendations*:

1. That synod express its gratitude to the former Sponsorship of Foreign Students Committee for the pioneer work which it did, and express gratitude to God for the number of able men who have received additional training under that committee. —*Adopted*

2. That synod endorse the work done thus far by this committee, and that synod encourage our various denominational agencies to cooperate with this committee where possible. (See Art. 171, VII, E.) —*Adopted*

#### VIII. REPLACEMENT FOR DR. P. Y. DE JONG

A. *Material*: Agenda Report 34-A. (See Supplement 34-A.)

B. *Recommendation*: That synod grant permission to the Faculty of the Seminary and the Board of Trustees to initiate normal procedures for making a nomination to replace Dr. Peter Y. De Jong. —*Adopted*

#### ARTICLE 161

The vice-president reads a letter of Dr. A. Bandstra in which he expresses gratitude for the reappointment as professor and commends himself to the prayerful support of the church.

#### ARTICLE 162

The advisory committee, *Home Missions*, cf. Arts. 35, 48, 55, 93, 98, 109, Rev. G. H. Stoutmeyer reporting, presents:

#### I. FINANCIAL PROBLEMS OF INNER CITY CHILDREN IN CHRISTIAN SCHOOLS

A. *Materials*:

1. Agenda Report 22, X. (See Supplement 22, X.)

2. Acts of Synod 1969, Art. 97, II C. 2, pp. 65-66.

B. *Recommendations*:

1. Synod instruct the Home Mission Board to make immediate payment from current funds to the Westminster Christian School of Miami, Florida, the sum of \$6,000 for the academic year 1969-70 to subsidize the Christian education of Cuban indigent children.

*Grounds*:

a. The synod of 1969 so instructed the Home Mission Board. (cf. Acts 1969, Art. 97, II pp. 65-66)

b. The Miami Christian Reformed Church on the basis of synod's decision has already obligated itself to this amount.

c. Synod recognizes that Christian day school education is supportive in the program of bringing the Gospel in such an inner-city work as Miami or Harlem, etc. —*Adopted*

*Grounds:*

2. Synod request the Christian Reformed World Relief Committee to assume henceforth the support of the Christian education of the Cuban indigent children of the Good Samaritan Christian Reformed Church of Miami.

a. Synod has judged previously that the possibility of correlation exists between CRWRC and the BHM. (cf. Acts 1969, Art. 97, II, 2 b.)

b. This work of benevolence is the domain of the CRWRC. —*Rejected*

3. Synod encourage the National Union of Christian Schools to assist local groups in creatively seeking funds for this educational need and in re-thinking the entire problem of financing Christian education in areas of unusual need within the inner-city.

*Ground:* The need for such leadership exists and the NUCS is the agency best suited to give the necessary assistance. —*Adopted*

4. Synod request the Board of Home Missions to continue assisting parents in providing Christian education for their children in the exceptional circumstances prevailing in Miami in line with the decision of the synod of 1969 (Acts, Art. 97, C, 1, p. 66). —*Adopted*

5. Synod remind the Board of Home Missions that it has not as yet carried out the decision of the synod of 1969 in presenting concrete proposals for alternate methods of funding and administering a program of assistance to parents in providing Christian education for their children in exceptional circumstances prevailing in inner city missions. (Cf. Acts, 1969, Art. 97, C, 2, p. 66.) —*Adopted*

## II. OVERTURE 20—REQUEST SPECIAL TRAINING FOR HOME MISSIONARIES

A. *Material:* Overture 20, classis Quinte.

B. *Recommendations:*

1. Synod request the Home Mission Board to consider the formation of a special research and training program for all home missionaries.

*Ground:* Home Mission service is a specialized ministry which requires a specialized training and education. —*Adopted*

2. Synod declare this to be its answer to overture 20. —*Adopted*

## III. BOARD REQUEST RE THE STUDY OF THE THEOLOGY OF PROFESSION OF FAITH

A. *Material:* Agenda Report 22, VIII, D, 6. (See Supplement 22, VIII, D, 6.)

B. *Recommendation:* Synod reject the request of the Home Mission Board.

*Ground:* The Board has not demonstrated a need for such a study.

—*Adopted*

## ARTICLE 163

The advisory committee, *Church Order II*, cf. Arts. 46, 88, 110, 127, Rev. B. Huizenga reporting, presents the following:

### SYNODICAL DEPUTIES REPORT RE REV. B. T. HAAN

A. *Material:*

The synodical deputies H. Entingh (Minnesota South) P. E. Bakker (Pella), and J. H. Rubingh (Orange City) concurred with the judgment

of the consistory of the Third Christian Reformed Church of Denver that the request of the Rev. B. T. Haan to preach be granted, on the grounds of favorable medical reports.

B. *Recommendation*: Synod approve the work of the synodical deputies.

C. *Orientation*: Acts of Synod, 1968, Art. 112, C. 4 "That synod decide to suspend the provision of Art 18c of the Church Order in this case, in view of the unusual nature of the case, and that, if and when a change of status of the Rev. B. T. Haan is contemplated, synod act directly, through synodical deputies, in cooperation with the consistory of the church where he resides."

D. *Recommendations*:

1. That synod acknowledge that the decision of the synod of 1968 is ambiguous in relation to the question of whether synod itself or the synodical deputies acting in behalf of synod, should take action.

—*Adopted*

2. That synod interpret the decision of 1968 (Art. 112, C. 4) to require that any change in the ministerial status of Rev. B. T. Haan be made by synod itself on the recommendation of the synodical deputies.

*Ground*: The thrust of the action of synod, 1968, was that instead of action by classis Pella, by way of exception to Article 18c of the Church Order, synod itself would act, assisted by the advice of its synodical deputies.

—*Adopted*

3. That in view of the action of the synod of 1968, Art. 112, C. 4 which notes the unusual nature of the case:

a. Synod informs classis Rocky Mountain that it has no objection against Rev. B. T. Haan preaching within the area of classis Rocky Mountain.

b. Synod instruct the synodical deputies to review the matter and report to the synod of 1971.

—*Adopted*

4. That the decisions of synod be forwarded to Rev. B. T. Haan, the Third Christian Reformed Church of Denver, Classis Rocky Mountain, and the three synodical deputies.

—*Adopted*

#### ARTICLE 164

Elder J. Ten Elshof closes the session with prayer.

### FRIDAY AFTERNOON, JUNE 19

#### Twenty-fifth Session

#### ARTICLE 165

Rev. C. Spoor, in charge of devotions, requests the delegates to sing Psalter Hymnal no. 284:1, 2, after which he leads in prayer.

#### ARTICLE 166

The minutes of the morning session are read and approved.

## ARTICLE 167

The advisory committee, *Ecumenical Matters*, cf. Arts. 65, 72, 99, Rev. M. Doornbos reporting, presents:

## I. REPORT OF DELEGATES TO THE REFORMED ECUMENICAL SYNOD OF 1968

A. *Materials*: Agenda Report 25. (See Supplement 25.)

B. *Background*:

A report was submitted to the synod of 1969 but it was acted upon only in part. Synod decided to refer the report back to the delegates "for more specific recommendation" concerning certain sections (Acts of 1969, p. 69).

The report that is before us is the revised report of the delegates and becomes a substitute for the report of 1969.

The delegates to the Reformed Ecumenical Synod of 1963 stated that that synod was characterized by a sense of urgency. The RES of 1968 was marked by tension. And if present trends continue, the RES of 1972 may well be marked by crisis.

C. *Recommendations*:

1. *Ecumenicity*

a. RES decision concerning the World Council of Churches.

That synod ratify the decision of the RES to reaffirm "the advice which previous synods have given to member churches not to join the WCC in the present situation." (See Supplement 25.)

*Ground*: This is in harmony with the decision of synod in 1967 (cf. CRC Acts 1967, pp. 89 ff). —*Adopted*

b. RES resolution concerning the International Council of Christian Churches.

That synod refer this decision concerning ICCS to the Committee on Inter-Church Relations for information. —*Adopted*

c. RES resolutions concerning Our Calling Today.

"1. In a world in which distances mean less and less, correspondence between churches having the same confession and polity and marked by the same fidelity to the maintenance of christian discipline should be made more meaningful than it presently is. In our ecumenical calling our primary responsibility is to hold fast that which we have, and this is to preserve the unity of confession where this still exists amongst Reformed churches.

The unity of the Reformed churches must be seen as our most urgent and most important ecumenical calling. Every possible effort should be made to provide the various Reformed churches throughout the world with the needed information whereby they may know what other churches of the same confession are doing and the problems which each of them faces. This should be done by the frequent exchange of synodical documents and by every other means at our disposal. This will be an important means of expressing the essentially trans-national character of the church of Christ.

"2. Member churches of the RES in a particular region should be strongly encouraged to engage in ecumenical conversation and seek to heal unjustifiable divisions.

"3. The study committee report on 'The Nature of the Church and its Ecumenical Calling' and the resolution, with grounds adopted by this synod, should be sent to the General Secretary of the WCC and he should be requested to arrange for a meeting of representatives of the WCC and the RES to discuss the objections to the WCC which are found within the Reformed family of churches. Similar discussions should be undertaken with other organizations for inter-church cooperation, e.g., the ICCU.

"4. Churches participating in the RES should be encouraged to establish various sorts of contact with other christian churches, beginning with churches Reformed in confession and tradition." (RES Acts 1968, pp. 55-56.)

That synod ratify the four resolutions on "Our calling Today" and refer these resolutions to the Inter-Church Relations Committee for implementation.

(*Note:* In fulfillment of resolution 3 the Interim Committee of RES has scheduled a meeting with representatives of the WCC for August, 1970, at Geneva, Switzerland.) —*Adopted*

d. Resolutions of RES concerning Correspondence of Member-Churches. (See Supplement 25.)

1) That synod refer this matter to the Inter-Church Relations committee for appropriate recommendation to the next synod.

2) That synod inform the RES of 1972 of its action on this proposal. —*Adopted*

## 2. Missions, Evangelism, and World Relief

a. Missions (See Supplement 25).

That synod receive these decisions concerning missions as information and approve the holding of a conference on the unity of the church's task in the world in the week preceding the RES of 1972. —*Adopted*

b. Baptism of Pre-Conversion Polygamist

1) That synod endorse the following decisions concerning the problem of polygamy and the mission field.

"A. That the spiritual welfare of the church must always be sought, and here we respect the judgment of the church concerned and of the individual congregation.

"B. That synod sees no scriptural obstacle to the baptism of those who before conversion were polygamists and have come to repentance, though the biblical norms must continue to be proclaimed, and the polygamist must be earnestly counselled concerning the matter.

"C. That the wives of a polygamist, if converted, may also be admitted to membership in Christ's church.

"D. That he who was a polygamist before conversion should not serve as an office-bearer in the church, as long as he is a polygamist." (RES Acts 1968, pp. 38-39.) —*Adopted*

2) That synod refer these decisions to the Foreign and Home Mission Boards for their guidance. —*Adopted*

c. Proclamation of the Gospel to Israel.

That synod refer the decision concerning the proclamation of the gospel to Israel to the Foreign and Home Mission Boards. —*Adopted*

d. Spiritual Care of Seamen.

That synod refer this decision on the spiritual care of seamen to the Christian Reformed Board of Home Missions. —*Adopted*

e. World Relief.

That synod await further reports on these matters. —*Adopted*

3. *Office in the New Testament*

a. Women and Office. (See Supplement 25.)

That synod appoint a committee "to examine in the light of Scripture the general Reformed practice of excluding women from the various ordained offices in the church."

*Grounds:*

1) The views and practices of member-churches of the RES differ markedly on these matters.

2) The CRC should play a responsible role in the consideration of these issues within the RES.

3) An official stand by our church in the light of recent developments will serve as a directive for our delegates to future RES meetings.

(See Art. 171, VII, F, 19).

—*Adopted*

b. The blessing given by an elder.

That synod refer this matter to the Committee on Ecclesiastical Office and Ordination. (See Art. 171, VII, F, 6).

—*Adopted*

4. *General Matters*

a. Literature for Africa.

That synod take note of this decision regarding literature for Africa and refer the decision of the RES to the Foreign Mission Board for consideration.

—*Adopted*

b. The Fourth Commandment.

That synod take note of the appointment of a committee by the RES to study the fourth commandment in its exegetical, doctrinal, and pastoral aspects.

(*Note:* Since the RES is now in the process of studying the matter, synod does not feel that it is necessary to appoint its own committee to study this matter.)

—*Adopted*

c. Eschatology.

That synod await a further report from the RES on this subject.

—*Adopted*

d. Scripture and Inspiration.

1) That synod takes note of the decision of the RES on Scripture and inspiration, and declares that it has already implemented the request for study by its appointment in 1969 of the Committee on the Nature and Extent of Biblical Authority (Acts 1969, p. 102).

2) That synod send its decisions on these matters, when finally arrived at, to the Gereformeerde Kerken and to the other RES member-churches.

—*Adopted*

e. Promotion of Mutual Trust.

1) That synod endorse the statement that the member-churches of the RES "ought to embrace one another in mutual trust, show sympathy for one another's problems and patience with one another's weaknesses, and, above all, desire to lead and keep one another in the way which the Lord of the church has given us in His Word."

2) That synod designate the Stated Clerk of the CRC as the correspondent whom the General Secretary of the RES should contact in connection with the expansion of the RES News Exchange "to communicate as far as possible the lines of thought underlying the formal decisions" of the synod of the Christian Reformed Church. —*Adopted*

5. *Organization and Finance*

a. That synod congratulate Dr. Paul Schrottenboer on his reappointment as General Secretary of the RES and grant him the privilege of the floor when this report is discussed. —*Adopted*

b. That synod assume its financial obligations to the RES and authorize the payment of the assessment. —*Adopted*

c. That synod instruct its Inter-Church Relations Committee to make appropriate plans for participating in the next meeting of the RES in Australia in 1972. —*Adopted*

d. That synod encourage the Christian Reformed Board of Foreign Missions, the Christian Reformed Board of Home Missions, and the Christian Reformed World Relief Committee to participate in the pre-synodical conference on the unity of the church's task in the world. —*Adopted*

6. *Appreciation to the delegates of the RES of 1968*

That synod express its appreciation to the voting and non-voting delegates to the RES of 1968. —*Adopted*

II. REQUEST FOR FUNDS FOR DELEGATES TO THE PACIFIC CONFERENCE OF THE REFORMED ECUMENICAL SYNOD

A. *Material*: Letter from Dr. Paul G. Schrottenboer, general secretary of the Reformed Ecumenical Synod.

B. *Background*: The Reformed Ecumenical Synod will hold a Pacific Conference in Japan in November of this year. All the RES affiliated churches and missions in Asia and the South Pacific will be invited to send delegates to this conference. However, most of the Asian and South Pacific Churches are very poor and cannot afford to pay the travel expenses of their delegates to this conference. Therefore, the Reformed Ecumenical Synod has authorized its general secretary to solicit funds for this purpose from its more affluent member churches.

C. *Recommendation*: That synod, from its Synodical Expense Fund, pay the travel expenses of two delegates from the Christian Church of Sumba and of one delegate from the Dutch Reformed Church in Ceylon to the Pacific Conference of the RES. (The amount needed is approximately \$2,200.) —*Adopted*

III. STUDY CONCERNING HOMOSEXUAL PROBLEMS

A. *Material*: Overture 23.

**B. Background:** The Council of the Christian Reformed Churches in Canada recently considered the matter of homosexuality in relation to a change of law in Canada. This consideration led them to request synod to appoint a committee to study the problem of homosexuality and to delineate the church's position on this matter.

**C. Recommendations:**

1. That synod appoint a study committee to study the problem of homosexuality and to delineate the church's position on this matter.

*Grounds:*

a. Homosexuality is a growing problem in today's society.

b. The best qualified people in the denomination should be utilized in such a study. (See Art. 171, VII, F.) —*Adopted*

2. That synod declare the above recommendation to be its answer to overture 23. —*Adopted*

ARTICLE 168

The advisory committee, *Protests and Appeals II*, cf. Arts. 64, 114, 119, 148, Rev. L. Dykstra reporting, presents:

I. REPORT OF DELEGATES TO R.E.S. RE RACE RELATIONS

A. *Materials:*

1. Agenda Report 25, I. (See Supplement 25, I.)

2. Communication 1. (See Communication 1.)

3. Overture 33 I, II.

B. *Recommendations:*

1. Synod approve the following recommendations of the delegates:

a. That synod request all congregations of the Christian Reformed Church to test conditions in their churches and in our countries by the norms set forth in the CRC resolutions of 1968 and the RES resolutions of 1968. —*Adopted*

b. That synod recognizing that the real problem in race relations in our churches lies not so much in the area of acceptance of the principles but in that of the application of principles, urge all our congregations and all our members

1) To put forth renewed efforts to live wholly in accord with biblical norms;

2) To reject every form of racial discrimination and racism;

3) To reject every attempt to maintain racial supremacy by military, economic, or any other means;

4) To reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;

5) To pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance. —*Adopted*

2. Synod instruct its Stated Clerk to call these decisions to the special attention of all our consistories. —*Adopted*

3. Synod encourage the holding of regional conferences on race re-

lations and refer this matter to the Race Commission for implementation in consultation with the General Secretary of the RES.

*Grounds:*

a. This is the request of our delegates to the RES and the request of the general secretary of the RES.

b. The calling of such a conference met with favorable response by representatives of our HMB. —*Adopted*

4. Synod request the Race Commission to appoint two members to the joint committee on planning and arrangements for such a conference, and authorize them to make provision that the conference be held.

*Note:* the request of the general secretary of the RES is that synod appoint these two members. Your advisory committee feels that this should be left to the discretion of the Race Commission.) —*Adopted*

5. Synod instruct its RES representatives to the RES of 1968 to report to the RES in 1972 the actions taken with respect to race relations and the result of these actions. —*Adopted*

6. Synod declare that these actions also be its answer to overtures 33 I and 35 II. —*Adopted*

## II. EXPLANATION OF GENESIS 9:25-27

### A. *Material:* Overture 37.

B. *Background:* Classis Hudson expresses concern that this passage has been wrongly used to justify slavery and segregation, as well as more subtle forms of discrimination against the black man. It requests synod to amend the "Declarations on Race" to include a statement which clearly explains the teaching of this passage, and to publicize this statement in the churches.

### C. *Recommendations:*

1. That synod declare, that Genesis 9:25-27 can in no way be appealed to in order to justify withholding from the members of any race or nationality complete equality in all social relationships and institutions. It is unwarranted to extend the Noahic curse to peoples other than those specifically in view, . . . and both the biblical data and the history of peoples are such that it is not now possible to identify the descendants of Ham presently in the world to which the curse might be applied.

*Ground:* Unwarranted appeal to this passage is still occasionally heard in the churches in support of racial discrimination. —*Adopted*

2. That synod instruct the Christian Reformed Publishing House to include this declaration, and the Resolutions on Race Relations of the RES adopted by the 1969 synod, in all new editions of the leaflet titled "Declarations on Race." —*Adopted*

## ARTICLE 169

A letter from Rev. W. P. Brink is read, in which he acknowledges his appointment to the office of denominational Stated Clerk, and asks the prayers of synod in his behalf as he seeks to come to a decision.

## ARTICLE 170

The *Obituary Committee*, Rev. J. Eppinga reporting, presents the following report on departed pastors and professors.

Being occupied with affairs of the present it is so easy to forget the men of the past without whose contributions to the church we could not be here as we are today. All we have and are we owe to Jesus Christ our Lord. But God uses the means and the men of the past on which to build the present and the future. For this faith of our fathers we give great thanks to God. Since the last meeting of the synod of 1969, the Lord has added to the list of our honored dead. Let us remember them with grateful hearts.

Since the synod of 1969, the following workers in God's vineyard have been called from among us to serve in the Church triumphant.

**1. Rev. John M. Byleveld, 1879-1969**

John M. Byleveld was born June 23, 1879, at Wester Emden, Groningen, the Netherlands, and came to Grand Rapids with his parents at the age of nine years. He confessed Christ at the age of eighteen in the Oakdale Park church. Soon after, he enrolled at Calvin College and Seminary and graduated with four others of the class of 1906 of our seminary. Ordained at Edgerton, Minnesota, he served five other churches: Highland, Indiana; New Holland, South Dakota; Prairie City, Iowa; Rotterdam, Kansas; and Oak Harbor, Washington; to complete the thirty-five years of his active ministry.

Due to a heart ailment he retired and lived for another twenty-eight years to reach the age of four score and ten. He spent the last few years in the Christian Rest Home of Grand Rapids. He and his devoted wife, née Gertrude Kuipers, remained childless, and she is his only survivor of close kin. After about a week of severe illness he succumbed to bronchial pneumonia on August 19, 1969.

John Byleveld was a strong preacher with special proficiency in catechism preaching. He served his generation well with no difficulty when it became necessary to preach in the English language and in the Dutch. He especially enjoyed teaching young people with whom he got along well. He was a man of sound judgment and principles, and of solid convictions. He loved the Reformed faith. He considered his service at synod and its boards high privilege. After his retirement he was happy to serve as an elder at the Boston Square church and as teacher of groups of all ages.

**2. Rev. Conrad R. Veenstra, 1898-1969**

Rev. Conrad Veenstra was suddenly called from his earthly labors October 4, 1969 and translated for higher service in the Father's House. He was born March 2, 1898 in Grand Rapids, Michigan. He made profession of faith at the age of nineteen in the Allen Avenue Christian Reformed Church in Muskegon, Michigan. He attended Calvin College and received his Th.B. degree from Calvin Seminary in June, 1930. That same year he married Miss Tena Mulder of Grand Rapids, accepted a call from Waupun, Wisconsin, and was ordained as a minister of the gospel on October 23, 1930. After a lingering illness, the Lord took his wife, while he was serving the church of Grant, Michigan. Subsequently, he married Miss Minnie Kuik of Grand Rapids. To this marriage three children were born: Ann Marie, Kathryn Jean, and Greta Joyce.

During the thirty-five years of his active ministry, Rev. Veenstra served five congregations: Waupun, Wisconsin; Grant, Michigan; Alameda, California; Oskaloosa, Iowa; and Hospers, Iowa. On nine occasions he was delegated to synod and served on denominational boards and committees. He retired in June, 1965.

Rev. Veenstra had one dominant passion, and that was to glorify God in proclaiming the glory of his Word. He developed lifelong habits of study to prepare

himself to preach, to admonish, to instruct, to edify, and to comfort the people of God. He did not hesitate to uphold and to defend the inerrancy of God's Word, whenever he felt that the truth of God's Word was being compromised. He was thorough in catechizing the covenant youth for he felt that this was of paramount importance in strengthening the church of Christ. On the floor of ecclesiastical assemblies, his opinions were respected, appreciated, and sought.

Rev. Veenstra was a man of deep convictions, piety, and Christian character—a prince in the ministerial profession. His manners and speech constantly testified, "I must decrease and the Lord must increase." No one can come to his dying hour with that degree of calmness, of fearlessness, and with a feeling of victoriousness, as brother Veenstra expressed on several occasions, without being fully persuaded of the eternal verities of God's Word.

May the Lord of the harvest raise up men of like devotion, as self-emptying, as self-spending, as courteous and kindly in spirit, as industrious in the work of the gospel, and as faithful in preaching the full counsel of God.

### 3. Dr. John G. Van Dyke, 1893-1969

Rev. John G. Van Dyke was born in Amsterdam on July 15, 1893, and received his early schooling in the Christian schools there. At the age of thirteen he committed himself to Christ and sought to serve him in the gospel ministry. He completed the pre-seminary course at Calvin College, graduating in 1924. In 1927, he obtained the Th.B. degree from Calvin Seminary, and in 1934 one of the first Th.M. degrees given by the Seminary. His doctorate was granted in 1938 by the Pike's Peak Seminary in Colorado Springs, Colorado. He died in Grand Rapids, Michigan, November 10, 1969. He is survived by his wife Catherine, nee De Kraker, three sons, and 11 grandchildren of Holland, Mich.

He was ordained in Bigelow, Minnesota, in 1927. In 1931 he accepted the call to First Grand Haven. In 1940 he began his ministry in the East Leonard Church of Grand Rapids, laboring until 1951. The Board of Home Missions called him to serve the denomination in the Michigan area. In 1954 he was transferred to the Chicago area where he labored until his retirement in 1959. The churches established under his guidance were Palos Heights and Richton Park, both in Illinois. By this time a chronic illness had set in, and since the brother had reached retirement age, honorable emeritation was granted.

Dr. Van Dyke did a good deal of writing, chiefly in the *Missionary Monthly*. He joined the staff of the latter periodical in 1949 and worked with the editor Dr. J. C. De Korne, and in 1951 assumed full duty as editor.

His first love was missions. He was a keen student of missionary principles and practices. His editorials in the *Missionary Monthly* were thought-provoking and refreshing.

With the late Professor Clarence Bouma, Dr. Van Dyke organized a Philosophical Club, especially for ministers in the Reformed churches. During these years the *Calvin Forum* also put in its appearance with Dr. John G. Van Dyke as a member of the editorial staff. His writings in these and other publications show keen insight and depth of perception in matters relating to theology, philosophy, as well as contemporary life.

### 4. Rev. Garret Andre, 1895-1970

Born in Paterson, New Jersey on October 9, 1895, our brother, at the age of eighteen, made public profession of faith at the First Christian Reformed Church. In 1913 he came to Grand Rapids to study for the ministry, graduating from Calvin Seminary in 1923. That same year he was united in marriage to Fannie Vander Mey of New Era, Michigan. She proved to be a great helpmeet for him throughout his ministry, especially in Canada. Their marriage was blessed with four children, though their only daughter, Mae Marie, died in 1935 at the age of nine years. Andre died Feb. 25, 1970 in Grand Rapids from a heart attack.

His first pastorate was in Bemis, South Dakota, after which he served in Vesper, Wisconsin, and finally in the home mission field in Canada from 1948 until his retirement in 1960. During his retirement years he functioned as part time field secretary for the American Bible Society, traveling extensively in behalf of this cause among our churches.

His largest and most effective contribution toward God's Church and Kingdom consisted in his work as a home missionary to Canada. In Canada he organized sixteen Christian Reformed churches, and assisted in the organization of fourteen others. Tirelessly and with great devotion he labored to prevent the Dutch immigrants of Reformed persuasion from scattering all over Canada, gathering them together in new places of worship. This task not only meant bringing God's Word to them, but also often included such activities as locating homes and jobs for the immigrants, informing them about new or nearest places of worship and traveling many thousands of miles in the large provinces of Ontario and Quebec. One Sunday circuit of the Ontario work, for example included conducting services at Kingston at 10 A.M., services at Campbellford at 2 P.M., services at Picton at 8 P.M., which called for 210 miles of auto driving all in one day. In all these activities Mrs. Andre ably and sympathetically assisted her husband.

Garret Andre's ministry characterized itself especially in three ways.

First, he was a faithful minister of Jesus Christ.

Second, he had a friendly disposition, manifesting itself in helpful service to his people.

Thirdly, Andre was a man of strong spiritual convictions, and not afraid to express them. He was fully committed to the Reformed truth of recognizing the Lordship of Jesus Christ in every area of life.

#### 5. J. G. Vanden Bosch, 1875-1970

Professor Jacob G. Vanden Bosch was called to his eternal home in May of 1970, having lived almost 95 years. In 1900 he received an appointment to join the faculty of a school that was to become Calvin College, remaining in this position until his retirement in 1945, and continuing his teaching as professor emeritus until 1951 in the department of English, in which he had served as chairman for so many years. In 1903 he married Jennie Mae Cathcart and to them there was born one daughter Hila. This marriage was interrupted by death in 1918. Three years later Professor Vanden Bosch married Miss Roelena Vermeer of Pella, Iowa. In 1968 daughter Hila and his wife died within a few months of each other.

For many years Professor Vanden Bosch was also privileged to exhort in our churches. His preaching strongly reflected a line from his favorite hymn: "My life is built on nothing less, than Jesus' blood and righteousness." As a teacher he was unforgettable. His love of literature manifested in the classroom was infectious. But he loved his students even more. None knew and remembered by name, more alumni. He was a unique personality, intense, lovable, and devoted to his Lord. His attachment to the Christian Reformed denomination was complete. At the same time he had a breadth of view which exceeded the boundaries of his own denomination; a vision he inherited from his boyhood pastor, Rev. Johannes Groen. Those who knew him will never forget him. Let us all remember his favorite text, I John 1:19 which he requested to be used on the occasion of his funeral service, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

#### 6. Rev. Andrew Baker 1906-1970

Rev. Baker was born on January 15, 1906 at Hartsdale, Indiana, a small town near Munster. At fourteen his family moved to the area of East Saugatuck, Mich., where he made profession of faith in the East Saugatuck church. He continued his education at Holland Christian High School and Calvin College

and Seminary. He graduated from the Seminary in 1934. Since he graduated during the depression years many churches could not afford a minister and Andrew among others served as stated supply at Sunnyside, Washington and later at Randolph, Wisconsin. In the fall of 1939 he received a call from Birnamwood, Wis., and was ordained there on October 24, 1939. He also served churches in Flint, Michigan, East Palmyra, New York, and Middleburg, Iowa. Because of a heart ailment he retired from the active ministry in 1959 and received honorable emeritation at that time. Thereafter the Bakers moved to Hamilton where he remained until his death.

Rev. Baker passed away at Butterworth Hospital in Grand Rapids, Michigan at the age of 64 on April 24 from complications following major surgery. Surviving are his wife, four daughters and one son, four sisters and five brothers, one sister-in-law, and an aged father-in-law, and 11 grandchildren.

Rev. Baker was a man of strong convictions. He loved the Word of God and the Church of Jesus Christ. He was sincerely grateful for the opportunity he had had to serve his Lord in the CRC which he also dearly loved.

7. Rev. John Roorda 1903-1970

Rev. John Roorda was born in Britsum, Friesland on October 24, 1903 in a family of the Gereformeerde kerk. While in the Netherlands he worked in Wolfheze at a psychopathic hospital. In the U.S. he attended Biola, a Bible school in Los Angeles, California. Later he enrolled in Calvin College and Seminary completing his education in 1944.

He married Bertha Bosma in Grand Rapids on August 22, 1932, and they were blessed with five children. He served six congregations: Lacombe, Alberta, Holland, Minnesota, Abbotsford, B.C., Escondido, California and as a home missionary to Vernon, B.C. and Quincy, Washington. He became emeritus in 1968. Although in ill health near the end of his life he still enjoyed preaching. Rev. Roorda was found to be a cooperating colleague and a warm friend. He was a strong supporter of Christian education and the Lacombe Christian School was started during his ministry there. Although he as a student had a touch of the independent he was someone who it was easy to share confidences with.

The Obituary Committee recommends that:

1. Synod express its gratitude to God for the labors performed by these faithful servants.
2. Synod express its sympathy to all the bereaved whose loved ones were removed from their side, and commend them to the gracious comfort of God.
3. Synod instruct that the obituaries of the deceased be recorded in the minutes of this synod and that copies be sent to the bereaved families.
4. Synod now engage in prayer to God expressing praise and thanksgiving for faithful servants now departed and for blessings on their work.

—Adopted

Rev. O. Breen leads in prayer and synod sings Psalter Hymnal no. 469.

ARTICLE 171

The advisory committee, *Appointments*, cf. Arts. 40, 73, 121, Rev. D. Wisse reporting, presents:

I. SYNODICAL DEPUTY

Classis	Delegate	Alternate
Alberta North.....	Rev. J. A. Pereboom.....	Rev. J. W. Postman
Alberta South.....	Rev. H. De Bolster.....	Rev. P. Dekker
British Columbia.....	Rev. J. S. Hielema.....	Rev. J. Van Dyk

Classis	Delegate	Alternate
Cadillac.....	Rev. A. Hannink.....	Rev. A. Poel
California South.....	Rev. H. Sonnema	
Central California.....	Rev. J. Hekman.....	Rev. H. Petroelje
Chatham.....		Rev. K. Hart
Chicago North.....	Rev. W. Witte.....	Rev. C. Abbas
Chicago South.....	Rev. R. Leestma.....	Dr. A. C. De Jong
Columbia.....	Rev. T. Medema.....	Rev. K. R. Slager
Eastern Canada.....	Rev. J. Klomps.....	Rev. P. Mantel
Florida.....	Rev. E. Heerema.....	Rev. D. Wisse
Grand Rapids East.....	Rev. W. Van Rees	
Grand Rapids South.....	Rev. J. Eppinga.....	Rev. J. Hellinga
Grand Rapids West.....	Rev. M. Doornbos.....	Rev. G. Rozenboom
Grandville.....	Rev. J. Medendorp.....	Rev. H. De Wolf
Hackensack.....	Rev. F. De Boer.....	Rev. E. Bradford
Hamilton.....	Dr. L. Praamsma.....	Rev. D. C. Los
Holland.....	Rev. T. Van Kooten.....	Rev. D. Hoitenga
Hudson.....	Dr. G. Stob.....	Rev. R. Wildschut
Huron.....		Rev. H. Numan, Sr.
Illiana.....	Rev. T. Van Eerden.....	Rev. J. Piersma
Kalamazoo.....	Rev. J. Mulder.....	Rev. H. Vander Kam
Lake Erie.....	Rev. S. Draayer.....	Rev. J. Malestein
Minnesota North.....	Rev. W. Van Antwerpen.....	Rev. G. H. Vande Riet
Minnesota South.....	Rev. H. Entingh.....	Rev. T. Heyboer
Muskegon.....	Rev. J. Pott.....	Rev. T. Verseput
Northcentral Iowa.....	Rev. H. Hollander.....	Rev. F. Einfeld
Orange City.....	Rev. J. H. Rubingh.....	Rev. G. Van Den Berg
Pacific Northwest.....	Rev. G. Pars.....	Rev. J. Hofman, Jr.
Pella.....	Rev. P. Bakker.....	Rev. S. Kramer
Quinte.....	Rev. R. W. Popma.....	Rev. J. Nutma
Rocky Mountain.....	Rev. B. E. Visscher.....	Rev. C. O. Buus
Sioux Center.....	Rev. M. Gritters	
Toronto.....	Dr. R. Kooistra.....	Rev. P. Jonker
Wisconsin.....	Rev. H. Exoo.....	Rev. J. Hoeksema
Zeeland.....	Rev. C. Niewenhuis.....	Rev. H. Arnold

—Adopted

## II. CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

Alberta North.....	Rev. C. Vriend.....	Rev. E. Holkeboer
Alberta South.....	Rev. P. Dekker.....	Rev. K. Verhulst
British Columbia.....	Rev. J. Boonstra.....	Rev. J. Hielema
Cadillac.....	Rev. A. Poel.....	Rev. S. Bultman
California South.....	Rev. A. P. Veenstra.....	Rev. J. Howerzyl
Central California.....	Rev. L. Voskuil.....	Rev. C. W. Flietstra
Chatham.....	Rev. J. B. Vos.....	Rev. J. De Jong
Chicago North.....	Rev. G. Vander Hill.....	Rev. A. Walma
Chicago South.....	Rev. J. Bylsma.....	Rev. H. Vellinga
Columbia.....	Rev. R. Posthuma.....	Rev. H. Spaan
Eastern Canada.....	Rev. J. Dykstra.....	Rev. P. Mantel
Florida.....	Rev. A. Rienstra.....	Rev. A. Cammenga
Grand Rapids East.....	Rev. I. Apol.....	Rev. W. Timmer
Grand Rapids South.....	Rev. G. Sheeres.....	Rev. J. Hellinga
Grand Rapids West.....	Dr. R. O. De Groot.....	Rev. J. Uitvlugt
Grandville.....	Rev. H. Erfmeyer.....	Rev. A. Bultman
Hackensack.....	Rev. E. Cooke, Jr.....	Rev. A. Arkema
Hamilton.....	Rev. M. Geleyense.....	Rev. G. Polman
Holland.....	Rev. D. Hoitenga, Sr.....	Rev. J. Gunnink
Hudson.....	Rev. J. White	
Huron.....	Rev. H. W. Kroeze.....	Rev. P. L. Van Katwijk
Illiana.....	Rev. E. Haan.....	Rev. A. J. Vander Griend

Classis	Delegate	Alternate
Kalamazoo.....	Rev. L. Kerkstra.....	Rev. H. Brink
Lake Erie.....	Rev. D. Muir.....	Rev. J. J. Steigenga
Minnesota North.....	Rev. W. Van Antwerpen.....	Rev. G. H. Vande Riet
Minnesota South.....	Rev. W. DuBois.....	Rev. P. Brouwer
Muskegon.....	Rev. N. Meyer	
Northcentral Iowa.....	Rev. J. Elenbaas.....	Rev. J. Entingh
Orange City.....	Rev. W. De Jong.....	Rev. G. VandenBerg
Pacific Northwest.....	Rev. J. Fondse.....	Rev. D. Negen
Pella.....	Rev. G. Stuit.....	Rev. S. Kramer
Quinte.....	Rev. J. Nutma.....	Rev. R. W. Popma
Rocky Mountain.....	Rev. G. Boerfyn	
Sioux Center.....	Rev. M. P. Van Houten	
Toronto.....	Rev. C. Fennema.....	Rev. L. Van Dellen
Wisconsin.....	Rev. J. Hoeksema.....	Rev. G. Hofland
Zeeland.....	Rev. M. Ouwinga.....	Rev. O. De Groot
Delegate-at-large.....		Mr. R. Koning
Delegate-at-large.....	Mr. W. Venema	}.....Mr. A. Stroo
Delegate-at-large.....	Mr. J. S. Vander Heide	
Delegate-at-large.....	Dr. J. Vroon	

—Adopted

### III. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Classis	Delegate	Alternate
Alberta North.....	Mr. H. Konynenbelt.....	Mr. H. De Bree
Alberta South.....	Mr. J. Kreeft.....	Mr. D. Vander Wekken
British Columbia.....	Mr. M. Blok.....	Mr. A. Breedveld
Cadillac.....	Mr. P. Schierbeek.....	Mr. J. Gernaat
California South.....	Mr. H. Wigboldy.....	Mr. B. De Young
Central California.....	Mr. D. Roubos.....	Mr. H. J. Veneman
Chatham.....	Mr. A. Bisschop Jr.....	Mr. W. Kuindersma
Chicago North.....	Mr. C. Taylor.....	Mr. H. Buurma
Chicago South.....	Mr. G. Jousma.....	Mr. F. Iwema
Columbia.....	Mr. J. Braaksma.....	Mr. H. E. Dykema
Eastern Canada.....	Mr. J. Snippe.....	Mr. H. Luimes
Florida.....	Mr. A. Gritter.....	Mr. R. Van Kley
Grand Rapids East.....	Mr. D. Bosscher.....	Mr. P. Brouwers
Grand Rapids South.....	G. Rietberg, D.D.S.....	Mr. J. M. Kuiper Jr.
Grand Rapids West.....	Mr. K. Holtvluwer.....	Mr. P. Reiffer
Grandville.....	Mr. P. Vande Guchte.....	Mr. F. Visser
Hackensack.....	Mr. P. Borduin	
Hamil'on.....	Mr. K. Mantel.....	Mr. P. De Vries
Holland.....	Mr. J. Vander Meulen.....	Mr. K. Beelen
Hudson.....	Mr. A. Malefyt.....	Dr. R. Rosendale
Huron.....	Mr. H. Exel.....	Mr. M. Dijkstra
Illiana.....	Mr. P. Groot.....	Mr. C. Boender
Kalamazoo.....	Mr. J. J. Vander Ploeg.....	Mr. H. Van Hamersveld
Lake Erie.....	Mr. C. J. Vrieland.....	Mr. P. Bouman
Minnesota North.....	Mr. H. Ahrenholz.....	Mr. D. Groen
Minnesota South.....	Mr. H. Schaap.....	Mr. H. Vanden Bosch
Muskegon.....	Mr. R. Vredeveld.....	Mr. L. Van Rees
Northcentral Iowa.....	Mr. C. Henze.....	Mr. H. Eiten
Orange City.....	Mr. D. W. Van Gelder.....	Mr. S. Kroese
Pacific Northwest.....	Mr. H. Franssen.....	Mr. J. Tjoelker
Pella.....	Mr. L. Nugteren.....	Mr. H. Nieuwsma
Quinte.....	Mr. W. Piersma.....	Mr. E. Rhebergen
Rocky Mountain.....	Mr. H. Hubers	
Sioux Center.....	Mr. L. Nyhof.....	Mr. W. Draayer
Toronto.....	Mr. W. Rekker.....	Mr. J. Gehrels
Wisconsin.....	Mr. H. Kastein.....	Mr. C. J. Kuiper
Zeeland.....	Mr. O. Aukerman.....	Mr. R. Kalmink

**Members-at-Large**

Medical.....	A. De Boer, M.D.....	M. Sharda, M.D.
Businessman.....	Mr. T. Prins.....	Mr. P. Kool
Sociologist.....	Mr. P. Van Heest.....	Mr. D. Hoekstra, Ph.D.
Attorney.....	Mr. H. Meyers.....	Mr. D. Vander Ploeg
Accountant.....	Mr. C. Ackerman.....	Mr. P. Timmer
Minister.....	Rev. W. Van Dyk.....	Rev. J. Kok

—Adopted

**IV. BOARD OF HOME MISSIONS**

Classis	Delegate	Alternate
Alberta North.....	Rev. Arie Leegwater.....	Rev. Peter De Bruyn
Alberta South.....	Rev. Ralph Koops.....	Rev. R. Fisher
British Columbia.....	Rev. Jacob Kuntz.....	Rev. D. Pierik
Cadillac.....	Rev. Alfred Hannink.....	Rev. John A. Monsma
California South.....	Rev. Harlan Roelofs.....	Rev. William Bierling
Central California.....	Rev. Earl Marlink.....	Rev. Henry Visscher
Chatham.....	Rev. J. W. Van Weelden.....	Rev. Chris Spoor
Chicago North.....	Rev. Wilmer Witte.....	Rev. John Ebberts
Chicago South.....	Rev. A. M. Mac Leod.....	Rev. Richard Hartwell
Columbia.....	Mr. John Omta.....	Rev. Henry Wildeboer
Eastern Canada.....	Rev. H. Uittenbosch.....	Rev. A. Dreise
Florida.....	Rev. Donald Wisse.....	Rev. Jacob Heerema
Grand Rapids East.....	Rev. Lawrence Veltkamp.....	Rev. W. Stob
Grand Rapids South.....	Rev. L. C. Bossenbroek.....	Rev. M. Jorritsma
Grand Rapids West.....	Rev. Paul Vermaire.....	Rev. M. Toonstra
Grandville.....	Rev. Edward Knott.....	Rev. T. Wevers
Hackensack.....	Rev. Donald Griffioen.....	Rev. A. Van Zanten
Hamilton.....	Rev. R. Praamsma.....	Rev. John Kerssies
Holland.....	Rev. Walter Hofman	
Hudson.....	Rev. L. Tanis.....	Rev. A. Van Someren
Huron.....	Rev. Henry Numan.....	Rev. Henry Lunshof
Illiana.....	Rev. J. Van Ryn.....	Rev. Clyde Van Winkle
Kalamazoo.....	Rev. William Huyser.....	Rev. D. Stravers
Lake Erie.....	Rev. Roger Van Harn.....	Rev. J. Herbert Brink
Minnesota North.....	Rev. Raymond Graves.....	Rev. G. Kramer
Minnesota South.....	Rev. John Witvliet.....	Rev. Peter Brouwer
Muskegon.....	Rev. William Brink.....	Rev. Theodore Verseput
Northcentral Iowa.....	Rev. Frank Einfeld.....	Mr. E. Roelofs
Orange City.....	Rev. Jay De Vries.....	Rev. Robert Tjapkes
Pacific Northwest.....	Rev. John Maas.....	Rev. H. Ouwinga
Pella.....	Rev. Theodore Brouwer.....	Rev. John Dykstra
Quinte.....	Rev. D. N. Habermehl.....	Rev. Evert Gritter
Rocky Mountain.....	Rev. Jack Vander Laan	
Sioux Center.....	Rev. John Botting.....	Rev. Clarence VanEssen
Toronto.....	Dr. R. Kooistra.....	Rev. H. Eshuis
Wisconsin.....	Rev. J. Olthof.....	Rev. R. Uken
Zeeland.....	Rev. Henry Van Wyk.....	Rev. H. G. Arnold

**Members-at-Large**

Area	Delegate	Alternate
Western Canada.....	Mr. M. Kwantes.....	Mr. G. Monsma
Eastern Canada.....	Mr. H. Van Belle.....	Dr. B. Kieseckamp
Southwestern Ontario.....	Mr. H. Nymeyer.....	Mr. L. Batterink
Western U.S.A.....	Mr. J. Vande Beek.....	Dr. W. Den Dulk
Eastern U.S.A.....	Mr. C. Johnson.....	Mr. W. Hommes
Central U.S.A.....	Mr. W. Peterson.....	Mr. E. Berends
	Mr. J. Herman Fles.....	Dr. F. Westendorp
	Mr. J. Spalink.....	Mr. M. Medema
	Mr. J. Simerink.....	Mr. M. Van Dellen
	Mr. P. Van Putten.....	Mr. J. Volkers

—Adopted

## V. BOARD OF TRUSTEES — CALVIN COLLEGE AND SEMINARY

Classis	Delegate	Alternate
Alberta North.....	Rev. W. Dryfhout.....	Rev. C. Vriend
Alberta South.....	Rev. A. Van Geest.....	Rev. H. De Bolster
British Columbia.....	Rev. B. Nederlof.....	Rev. P. Van Edmond
Cadillac.....	Rev. R. Wiebenga.....	Rev. J. Steenwyk
California South.....	Rev. H. Radius.....	Rev. W. Ackerman
Central California.....	Rev. D. Vander Wall.....	Rev. B. Huizenga
Chatham.....		Rev. G. Bouma
Chicago North.....	Rev. G. H. Stoutmeyer.....	Rev. J. T. Ebbers
Chicago South.....	Rev. H. De Mots	
Columbia.....	Rev. R. Kramer	
Eastern Canada.....	Rev. A. Schaafsma.....	Rev. J. Mantel
Florida.....	Rev. E. Heerema.....	Rev. G. Hubers
Grand Rapids East.....	Rev. S. Van Dyken.....	Rev. M. Goote
Grand Rapids South.....	Rev. G. Gritter.....	Rev. J. Hofman
Grand Rapids West.....	Rev. W. Haverkamp.....	Rev. G. Rozenboom
Grandville.....	Rev. L. Hofman.....	Rev. P. Vander Weide
Hackensack.....	Rev. J. Koopmans.....	Rev. A. Van Zanten
Hamilton.....	Rev. H. Mennega.....	Rev. L. Mulder
Holland.....	Rev. T. Van Kooten.....	Rev. R. Holwerda
Hudson.....	Rev. E. Walhout.....	Rev. J. Petersen
Huron.....	Rev. J. C. Derksen.....	Rev. J. W. Van Stempvoort
Illiana.....	Rev. J. Scholten.....	Rev. J. Ribbens
Kalamazoo.....	Rev. H. Vander Kam.....	Rev. H. Bouma
Lake Erie.....	Rev. A. Hoksbergen.....	Rev. G. Dahnke
Minnesota North.....	Rev. A. Stienstra.....	Rev. H. Kwantes
Minnesota South.....	Rev. E. Visser.....	Rev. N. Roorda
Muskegon.....	Rev. W. Gebben.....	Rev. E. Piersma
Northcentral Iowa.....	Rev. M. Stegink.....	Rev. H. Baak
Orange City.....	Rev. J. Rubingh.....	Rev. W. De Vries
Pacific Northwest.....	Rev. H. Petersen.....	Rev. H. Ouwinga
Pella.....	Rev. A. Pontier.....	Rev. P. Bakker
Quinte.....	Rev. A. Vanden Berg.....	Rev. C. Tuyl
Rocky Mountain.....	Rev. B. Visscher.....	Rev. A. Mulder
Sioux Center.....	Rev. J. Engbers	
Toronto.....	Rev. J. Joosse.....	Rev. C. Fennema
Wisconsin.....	Rev. C. Werkema.....	Rev. H. Exoo
Zeeland.....	Rev. A. Verburg.....	Rev. J. Holwerda
Eastern District.....	Mr. J. Last.....	Mr. A. Snope
Central District.....	Dr. H. Triezenberg.....	Mr. A. Bultman
	Mr. H. Elders.....	Mr. J. Van Houten
	Mr. J. Vander Ark.....	Mr. C. De Boer
	Mr. J. Feikens.....	Mr. G. Van Noord
	W. De Young, D.D.S.	
	J. Strikwerda, D.D.S.....	Mr. T. Vanden Berg
	Mr. S. Geelhoed.....	Mr. A. Hoving
Mid-West District.....	Mr. A. Geurkink.....	Mr. C. De Bruyn
Far-West District.....	J. Hoekzema, M.D.....	Mr. A. Paauw

—Adopted

## VI. BOARD OF PUBLICATIONS

Classis	Delegate	Alternate
Alberta North.....		Mr. P. Mos
Alberta South.....	Rev. P. Van Tuinen.....	Rev. H. De Bolster
British Columbia.....	Mr. Syrt Wolters.....	Mr. G. W. J. Ensing
Cadillac.....	Rev. Donald Den Dulk.....	Rev. Fred Van Dyk
California South.....		
Central California.....	Rev. James Versluys.....	Mr. Kuno Maliepaard

Classis	Delegate	Alternate
Chatham.....	Rev. K. Hart.....	Rev. J. B. Vos
Chicago North.....	Mrs. E. Van Reken.....	Mr. G. Mulder
Chicago South.....	Dr. A. C. De Jong.....	Rev. R. M. Hartwell
Columbia.....	Rev. Rodger Buining.....	Rev. Harry H. Boer
Eastern Canada.....	Rev. Dirk J. Hart.....	Mr. R. Klein
Florida.....	Mr. Kenneth Tanis.....	Mr. Roger Sikkenga
Grand Rapids East.....	Rev. C. Boomsma.....	Rev. James Kok
Grand Rapids South.....	Rev. Wm. Buursma.....	Rev. H. Bossenbroek
Grand Rapids West.....	Mr. John Brondsema.....	Mr. Richard Hoekstra
Grandville.....	Rev. John Medendorp.....	Rev. H. VanderWell
Hackensack.....	Mr. Richard Zuidema.....	Mr. Adrian Struyk
Hamil'on.....	Rev. W. Vander Beek.....	Rev. L. Schalkwyk
Holland.....	Mr. Ray Holwerda.....	Mr. Don Zwier
Hudson.....	Dr. Roger Van Heyningen.....	Mr. Sidney Van Til
Huron.....	Rev. Gerard Nonnekes.....	Mr. H. Bouwers
Illiana.....	Rev. A. Hoogstrate.....	Rev. J. Piersma
Kalamazoo.....	Rev. John Mulder.....	Dr. S. Dykstra
Lake Erie.....	Rev. Donald Postema.....	Mrs. Lois Faram
Minnesota North.....	Rev. Simon Viss.....	Rev. J. O. Schuring
Minnesota South.....	Rev. Peter Brouwer.....	Rev. Henry Entingh
Muskegon.....	Rev. T. E. Hofman.....	Rev. John Pott
Northcentral Iowa.....	Rev. E. Blankespoor.....	Rev. M. Keuning
Orange City.....	Mr. George De Vries, Jr.....	Mr. Jack Werkema
Pacific Northwest.....	Rev. Jerome Batts.....	Rev. Wm. Heynen
Pella.....	Rev. H. DeRooy.....	Mr. Ray Klyn
Quinte.....	Rev. J. Westerhof.....	Mr. J. J. Van Herwerden
Rocky Mountain.....	Mr. Paul Hekman.....	Dr. R. Post
Sioux Center.....	Rev. L. VanDrunen, Jr.....	Dr. James Veltkamp
Toronto.....	Dr. H. Hart.....	Mr. Wm. Hart
Wisconsin.....	Mr. C. M. Wondergem, Sr.....	Rev. H. VandenEinde
Zeeland.....	Rev. A. Besteman.....	Rev. Eugene Los

—Adopted

VII. SYNOD IS REQUESTED TO APPROVE THE FOLLOWING APPOINTMENTS:

A. Officers

1. Stated Clerk: Rev. W. P. Brink for a four-year term (term expires 1974.)  
(Approved by 1970 synod)  
Alternate Stated Clerk: Rev. H. Vander Kam—for a four-year term (term expires 1972) (appointed by 1968 synod)

—Approved

2. Synodical treasurer: Mr. L. Ippel—2 year term (term expires 1972)  
Alternate: Mr. Clarence De Vries (term expires 1972)

—Approved

B. Functionaries

1. Transportation Secretary: Mr. A. H. Andriese
2. Arrangements and Reports for Synod: Mr. G. Kamp and Mr. L. Ippel
3. Correspondent to R.E.S. committee on Missions: Rev. H. Evenhouse

—Approved

C. Representatives:

1. American Bible Society: Mr. J. Last; Alt., Mr. A. Petzinger
2. Canadian Bible Society: Rev. J. Joosse; Alt., Rev. M. De Vries
3. World Home Bible League: Rev. J. A. De Kruyter; Alt., Rev. J. Quartel
4. The Evangelical Literature League: (T.E.L.L.) Mr. D. Bosscher; Alt., Mr. W. Schultze
5. Faith, Prayer and Tract League: Mr. P. Doot; Alt., Mr. N. Baylor

6. **Lord's Day Alliance of Canada:** Rev. G. Nonnekes; Alt., Rev. S. Terpstra
7. **Lord's Day Alliance of the U.S.:** Rev. E. Shuart; Alt., Rev. J. Vanden Hoek
8. **General Commission on Chaplains and Armed Forces Personnel:** Prof. H. Dekker and Rev. J. Lont; Alt., Rev. T. Versepunt
9. **National Christian Association:** Rev. E. L. Haan
10. **United Calvinist Youth—**
  - a) **Cadet Corps:** Rev. P. Vermaire; Alt., Rev. T. Versepunt
  - b) **Calvinettes:** Mrs. J. Gunnink; Alt., Mrs. I. Plaisier
  - c) **Y.C. Federation:** Rev. I. Apol; Alt., Mrs. Marlo Koning
11. **Luke Society:** Dr. E. Van Reken, M.D.; Alt., Dr. J. Rienstra, M.D.
12. **League of Christian Reformed Laymen:** Rev. George P. Holwerda
13. **Dordt College:** Rev. J. H. Rubingh
14. **Reformed Bible Institute:** Rev. H. Vander Ark

—*Approved*

**D. Convening Church for 1971 Synod:** Ridgewood, Jenison, Mich.  
 Church in charge of Prayer Service for Synod at Knollcrest Fine Arts  
 Center Auditorium on Calvin College Campus, East Beltline, Grand  
 Rapids, Michigan.

—*Approved*

### E. Standing Committees

1. **Back to God Hour Committee:** Mr. Carl Vander Brug, Rev. L. Bazuin, Rev. D. Negen, Rev. J. Jongsma, Rev. W. Huyser, Rev. R. Slater, Rev. N. Punt, Rev. R. Wildschut, Mr. Robert De Nooyer, Dr. A. Diekema, Mr. E. Tamminga, Mr. C. Schaap, Mr. S. Tigchelaar.
2. **Back to God Tract Committee:** Rev. I. Apol, Rev. E. Los, Rev. G. Postma, Mr. W. Masselink, Mr. W. Willink, Mr. Peter Brink, Mr. W. Timmer, Mr. R. Hoekstra, Mr. M. De Boer, Mr. B. Cheadle.
3. **Chaplain Committee:** Rev. Jim Kok, Rev. G. Meyer, Rev. M. Zylstra, Rev. T. Versepunt, Rev. G. Bouma, Mr. H. Faber, Mr. Jack Holwerda, Mr. H. Van Aniel; and Rev. C. Schoolland as Corr. Secretary.
4. **Church Help Fund Committee:** Rev. W. De Vries, Rev. J. Engbers, Sec., Mr. M. Wiersma, Treas., Rev. J. H. Rubingh, Mr. S. Holtrop, Mr. G. Post, (Alt., I. Woudstra, Alt., Rev. D. Tinklenberg).
5. **Fund for Needy Churches:** Mr. G. Vande Werken, Mr. J. Swierenga, Mr. W. Maatman, Treas., Rev. A. Hoogstrate, Sec., Rev. H. De Mots.
6. **Standing Advisory Budget Committee:** Mr. F. Hollebeek, Mr. L. Vander Ploeg, Mr. J. Jonker, Mr. H. Petersen, Dr. M. De Vries, Mr. W. Van Lopik, Mr. W. Sytsma, and Stated Clerk (ex officio). Alt., Mr. L. Fredricks.
7. **Inter-Church Relations:** Rev. A. Brink, Dr. J. H. Bratt, Dr. J. H. Kromminga, Rev. L. Veltkamp, Stated Clerk (ex officio). Alt., Dr. D. Van Halsema.
8. **Ministers' Pension Committee:** Mr. D. Vander Ploeg, Mr. K. Bergsma, Mr. J. F. Mellema, Rev. J. Van Harmelen, Mr. J. Harkema, Mr. A. Walters.
9. **Bible Translation Committee:** Dr. A. Bandstra (convener) Dr. D. Holwerda, Rev. V. Geurkink, Dr. B. Van Elderen, Dr. M. Woudstra, Dr. S. Woudstra.
10. **Educational Assistance to Churches Abroad Committee:** Dr. E. Rubingh (convener), Rev. R. Recker, Mr. P. Vande Guchte, Rev. D. Vander Brug, Rev. J. Lont, Rev. R. Heynen, Mr. E. Vander Weele.
11. **Historical Committee of the Chr. Ref. Church:** Dr. L. Oostendorp, Dr. S. Van Dyken, Prof. H. Zwaanstra, Prof. H. Ippel.

12. **Sermons for Reading Services:** Rev. J. Jooisse, Rev. H. De Moor, Rev. J. Van Stempvoort, Rev. C. Fennema; At., Rev. W. Van Dyk.
13. **Unordained Emppoyees Pension Fund:** Mr. D. Vander Ploeg, Mr. Lester Ippel, Mr. G. Borst, A. Bielema, W. Venema.
14. **Synodical-Interim Committee:** Dr. L. Praamsma, Rev. F. De Jong, Rev. O. Breen, Stated Clerk (ex officio) secretary.
15. **Incorporation of Synod Committee:** Stated Clerk, pres.; Mr. Berton Sevensma, vice-pres.; Mr. Lawrence Vander Ploeg, secretary; Mr. Lester Ippel, treas.; Mr. Sidney De Young, Mr. Raymond De Jonge, and Mr. Arthur Van Tuinen. (See Art. 108)

—Approved

## F. Study Committees

1. **Sale of Calvin Campus (Franklin Street):** Mr. J. F. Mellema, Mr. J. De Nooyer, Mr. M. Muller, Mr. L. Van Ess, Mr. R. Evenhouse; Advisory members: Dr. W. Spoelhof, Prof. H. De Wit, Mr. S. Youngsma.
2. **Closer Relations with Orthodox Presbyterian Church:** Rev. H. Hoekstra, Rev. S. Cooper, Rev. J. A. Petersen, Rev. R. Opperwall, Mr. P. Damsma.
3. **Contact Committee with Canadian Reformed Churches:** Rev. L. Mulder, Rev. J. B. Vos, Rev. P. M. Jonker, Mr. D. Farenhorst.
4. **Liturgical Committee:** Dr. C. Kromminga, Dr. C. Seerveld, Rev. J. Vriend, Rev. L. Smedes, Rev. J. F. Schuurmann, Rev. A. Hoksbergen, Dr. N. Wolterstorff, Rev. N. Knoppers.
5. **Synodical Appeal Procedure and Judiciary Matters:** Dr. R. J. Danhof (convener), Rev. W. P. Brink and Rev. W. Haverkamp.
6. **Ecclesiastical Office and Ordination:** Dr. J. Primus (convener), Rev. W. P. Brink, Dr. W. De Boer, Dr. A. Hoekema, Dr. J. Kromminga, Dr. Clarence Vos, Dr. L. Vos.
7. **Appeal Cases in Loco:** (N. Blendon, Rusk, classis Zeeland), Rev. J. Hoffman, Rev. W. Van Rees, Rev. N. Veltman, Dr. F. Westendorp, Mr. S. Lambers.
8. **Nature and Extent of Biblical Authority:** Dr. A. Banstra, Rev. J. Groen, Dr. D. Holwerda, Dr. F. Klooster, Dr. G. Spykman, Dr. M. Woudstra, Rev. J. Vos.
9. **Toronto Case "in loco" Committee:** Rev. H. De Mots, Rev. M. Goote, Rev. J. A. Mulder, Rev. B. Nederlof, Rev. A. Schaafsma.
10. **Translation of the Heidelberg Catechism:** Dr. F. Klooster Dr. E. Masselink, Dr. S. Woudstra, Prof. R. F. Wevers, Prof. C. Boersma, Prof. S. Wiersma.
11. **Revision of Forms:** Referred to Liturgical Committee.
12. **Proof Texts of Heidelberg Catechism:** Dr. C. Kromminga, Dr. A. C. De Jong, Dr. W. De Boer, Dr. C. Vos, Rev. Jacob Vos.
13. **Church Order and Administration of Lord's Supper:** Dr. T. Minnema, Rev. A. Hoksbergen, Rev. A. Kuyvenhoven, Rev. H. Arnold, Rev. E. Walhout, and Rev. R. Opperwall.
14. **Investigation of Membership Losses:** Rev. N. Vander Zee, Rev. B. E. Pekelder, Rev. H. Bossenbroek, Mr. F. Baker, Mr. N. Ozinga.
15. **Calvin Centennial Crusade Executive Committee:** Mr. R. Evenhouse, Gen. chairman; Dr. W. Spoelhof and Dr. J. Kromminga, Honorary chairmen; Mr. S. Youngsma, Campaign director; Mr. H. De Wit, Director of office procedure; Dr. W. De Young, Mr. P. J. Hoekenga, Exec. secy.
16. **Update Rules for Synodical Interim Committee and Job Description for Office of Stated Clerk:** Rev. T. Van Kooten, Rev. M. Baarman, Prof. H. Dekker, Rev. H. Bossenbroek, Mr. Harold Soper.
17. **Place of Deacons in Major Assemblies:** Rev. J. Verbrugge, Rev. H. Vanden Einde, Rev. G. Hofland, Mr. James Otten, Mr. John Feddema.

18. **Committee to Study Homosexual Problem:** Rev. R. Heynen, Rev. C. Boomsma,, Dr. Robert Baker, Mr .Hudson Nyenhuis, and Dr. H. Stob.
19. **Women in Ecclesiastical Office:** Dr. R. Kooistra (convener), Rev. D. N. Habermehl, Rev. P. M. Jonker, Rev. L. Mulder, Mr. W. J. Vos, Mrs. B. Malda, Mrs. C. Parlevliet.
20. **Fund for Needy Churches Request:** Rev. J. Van Ryn, Rev. J. Van Harmelen, Rev. A. Hoogstrate, Dr. Russell Poel, Mr. Cornelius Luben.
21. **Lodge and Church Membership:** Rev. R. Opperwall, Rev. R. Wildschut, Rev. N. R. Prins, Rev. J. Koopman, Mr. S. Bangma, Mr. J. Last, Mr. E. Heerema.
22. **Fraternal Delegates to:**
  1. Observer at World Alliance of Reformed Churches Nairobi Kenya, Rev. Harold De Groot, (Alt., Rev. T. Monsma)
  2. Orthodox Presbyterian Church, Portland, Oregon, Rev. H. Spaan.
  3. Reformed Presbyterian Church, Evang. Synod. Seattle, Rev. G. Pars.
23. **Improvement in Method of Calling Ministers:** Rev. L. J. Dykstra, Rev. A. De Jager, Rev. W. Van Peurseem, Mr. George Groen, Mr. A. Paauw.
24. **Overture 14 Classical Examination Revision Request:** Referred to study committee 23, on Improvement in Method of Calling Ministers (see no. 23 above).

—*Approved*

#### ARTICLE 172

Upon motion the officers of synod are authorized to approve the minutes of this session.

#### ARTICLE 173

The president addresses synod as follows:

DEAR BRETHREN:

Eleven days ago we came together in an inspiring worship service at the Bethel Christian Reformed Church. That evening now seems far away; much farther than the calendar indicates. All of us have been so completely absorbed in our work that time and events almost seemed to pass us by. We worked at times almost isolated from the world, so it seemed. And yet, this was not so, for the problems of the world were matters of major concern to this synod. The tensions of our day were really never far away from our mind and conversation. The problems of war and peace; race and poverty; and a world which so desperately needs the Gospel were surely major concerns. And now, ours is the task to implement the decisions and resolutions made. This is a much more difficult task.

Undoubtedly men are shaped and conditioned, in a measure, by the responsibilities they face and the weight of the load they carry. This was true, I believe, of the synod of 1970. In my judgment, we never fell below the expected level; no unkind word was spoken but Christian charity prevailed throughout. There was a moment, however, of which I believe it can be said that synod rose to uncommon heights, and that, when we, in the glare of publicity considered and spoke on the monumental problem of our day, the problem of the races and particularly the relationship between black and white. We were once again at Bethel, somewhat differently than that first evening when we worshipped together and quite otherwise than Jacob, for we could say: Surely the Lord was in this place, *and we knew it.*

This synod bids farewell to one of its trusted and respected servants, Dr. Ralph J. Danhof. We honored him, and now we thank him for his many years of devoted service. Synod will not be quite the same without him.

And now, my thanks to you. Your confidence in placing me in this position for these days and your unfailing charity and cooperation throughout these days have made these ten days a very meaningful experience for me. To my fellow officers, Revs. Marinus Goote, Bastiaan Nederlof and John Mulder, who while performing their own duties, assisted me more than may have been apparent to you, my special thanks; to the committees, reporters, chairmen, and to all the delegates, our thanks.

Let us lay down our work with the prayer of Moses:- May the beauty of the Lord our God be upon us and establish Thou the work of our hands, yea, the work of our hands, establish Thou it.

Henry De Mots

The vice-president responds as follows:

REV. HENRY DE MOTS:

Your fellow officers are indeed thankful for the opportunity we have had to work with you at this synod. This has been another good experience in successful cooperative action in the work of the church.

In behalf of all the delegates we thank you for your good leadership. When we began our sessions we were somewhat tense. However, under your chairmanship we soon were molded into one body in which each delegate calmly and deliberately approached the issues before us. You gave ample opportunity to speak on crucial matters. You ably guided us through varied parliamentary procedures. Your leadership revealed a kindness and firmness deeply appreciated by all of us.

May the Spirit of Christ continue to use you and all of us in the service of the church. It is our prayer that our Lord, the King of the Church, will bless to our church the work we have done.

Marinus Goote

#### ARTICLE 174

Synod adjourns at 4:30 p.m. The president leads in prayer after which synod rises to sing Psalter Hymnal No. 484.

REV. HENRY DE MOTS, President

REV. MARINUS GOOTE, Vice-president

REV. BASTIAAN NEDERLOF, First clerk

REV. JOHN A. MULDER, Second clerk

Attested a true copy:

DR. RALPH J. DANHOF, Stated Clerk

Denominational Building

2850 Kalamazoo Ave., S.E.

Grand Rapids, Michigan 49508

# SUPPLEMENTS

## SUPPLEMENT 1

### DORDT COLLEGE

(Arts. 37, 73, 171)

#### ESTEEMED BRETHREN:

Dordt College began the 1969-'70 academic year with a record enrollment of 870 students. This is the 15th year of the college's operation and as all past years so too this year has been evidence of the blessing of the Lord. Dordt was the only non-state college in Northwest Iowa to show an increase in enrollment.

The Board of Trustees, conscious of the fact that a large number of young people from our Christian Reformed Church attend secular colleges in place of Calvin, Trinity or Dordt, instructed the president to consult with the presidents and deans of Calvin and Trinity to study this matter and also to give attention to problems relating to the financial support of the schools. This consortium of Calvin, Trinity and Dordt has now been formed. We feel this mutual sharing and concern will do much to bring our colleges closer together. Increasing costs for higher education can be expected in the future. We firmly believe God always gives His people enough for their own needs and adequate provision for the needs of His kingdom. At the present time 80% of the costs of operation are met from tuition.

We are pleased to note increasing interest in Christian higher education on the part of Reformed churches other than our own. A significant number of students from these churches now attend Dordt College. These denominations are likewise increasing their support to the college.

The curriculum has been expanded this past year to include astronomy, business administration, and business education. An additional foreign language will be taught as soon as teachers can be secured. Students have been appointed to serve on faculty committees and their significant contributions are appreciated.

A realignment of the districts comprising the supporting constituency of the six classes has been effected and the Board of Trustees (numbering a total of 16) now includes four members elected at large. This makes possible the use of persons with special talent and ability on the board and its committees.

The administration of the school is also being enlarged to keep up with the increasing enrollment and the recommendations of the North-central Association. We are grateful for full accreditation of Dordt College by the association. Also, we can report that the State of Iowa has again certified the teacher education program of the school.

Considerable discussion and interchange of opinions and viewpoints continues to engage faculty and student body. Perhaps no period of Dordt's history has been as stimulating for progressive Christian education and philosophy as these discussions and special lectures.

Our physical plant continues to expand. A third campus dormitory is being completed, a student union is under construction. Because government assistance for classrooms and faculty offices has been curtailed, the pressing need for these facilities will require the exploration of other means to secure them. Planning for essential library expansion will soon be underway.

Dordt College's FM station (KDCR) continues its community and constituency services, reaching a radius of not less than 100 miles. The aggressive and visionary leadership of the manager, Mr. Leonard Van Noord, has done much to secure the reputation of the station's programming. Many expressions of the station's excellence are received from community leaders, even from a distance.

During this past year the Board of Trustees approved the college's participation and membership in a number of consortia and organizations of private colleges in Iowa. We already have received several benefits from this participation and have had several opportunities to serve others as well.

A dedicated and qualified faculty, a praying and supporting constituency, a visionary leadership in board and administration, together with the challenge for today and tomorrow in the Kingdom of God gives us great cause for rejoicing and is often the theme of our praise to God.

We covet your continued interest, concern, and prayerful support.

Respectfully,

Richard R. De Ridder

Synodical representative

SUPPLEMENT 2  
COMMITTEE FOR EDUCATIONAL ASSISTANCE TO  
CHURCHES ABROAD

(Arts. 160, 171)

**ESTEEMED BRETHREN:**

In accordance with the mandate of the synod of 1969 our committee met with the members of the former Sponsorship of Foreign Students Committee on September 18, 1969, for orientation regarding the present status of that committee's work. The scope of the support which had been rendered, the general pattern of yearly receipts and the number of students presently supported, were reviewed. With the return of Mr. Joshua S. Yakobu to Nigeria, there remained only one student receiving support, namely, the Rev. Mr. W. Gauder of Ceylon. This tapering off of the number of students receiving support facilitated the transfer of the work of the committee. Note was taken of the deficit under which the old committee was operating, and the decline in receipts in the last few years was pointed out to the new committee.

In the light of the broadened mandate given to our committee by the synod, it was decided to appoint subcommittees to revise the regulations of procedure of the committee in the light of the broadened mandate, to do preparatory studies on the implementation of providing internships and the rendering of library assistance to educational institutions abroad. These subcommittees have met and rendered helpful reports to our committee. Because of the financial deficit it was agreed that we should move very deliberately in the matter of accepting any additional students.

At the close of February the Rev. and Mrs. W. Gauder left Grand Rapids in order to return to Ceylon. The provision of transport funds for their return trip concluded the responsibilities which we had inherited from the old Sponsorship Committee. The committee is presently weighing the merit of several candidates who have applied for aid.

Here follow the regulations adopted by this committee for the application and the processing of prospective candidates for financial assistance for study or internship.

**A. Eligibility:**

1. Only exceptional candidates will be considered. A specific goal in each case should be envisioned by the Church or the Christian community concerned.

2. Academic training or internships must be approved of and requested by the Church which would benefit from such training.

3. Assistance will be granted only to those individuals who intend to return to serve in their home church or area.

4. Priority will be given to those who are potential personnel to serve as professors or teachers in the Reformed Christian communities abroad, or as key denominational leaders in the areas of missions, education, administration, etc.

5. The standard of demonstrated English proficiency must be ascertained through the avenues of the TOEFL test, interviews, recommendations, past academic records, etc.

6. The awarding of financial assistance will be subject to the applicant's acceptance by the educational institution concerned or supervising organization, agency or church. This assistance will be implemented through the business office of said educational institution, supervising organization, agency or church. A letter of intention of support will be issued when necessary.

*B. Terms of Granting Financial Assistance:*

1. The applicant will provide the committee with a personal history, an indication of his scholastic achievements, and his intentions with this envisioned training.

2. The applicant shall provide ecclesiastical endorsement from the major ecclesiastical assembly of his denomination. This endorsement must be accompanied by the assembly's statement of the share of the cost which they are able to assume.

3. The contribution of the support of the recipient for further study will be reviewed every six months.

4. Normally the financial assistance will not be granted for a period longer than that is necessary for a single degree, a diploma program, or one year of internship, because of the problem of re-integration into the home culture, etc.

5. The recipient shall make semi-annual reports to his home church's major assembly and provide copies to this committee. The reports shall include marks received, work completed and general progress.

6. The geographical area, the institution or agency or church and the type of supervision suggested for training must be acceptable to this committee.

7. The amount of the assistance will be based on demonstrated financial need and the funds available to this committee.

8. The committee must be assured that the candidate is covered in the areas of health and accident insurance from the time of his arrival. (This probably can be worked out by this committee with the institution, agency, or church concerned.)

In regard to the setting up of a program of ecclesiastical internships, the following areas offer possibilities for fruitful service to foreign ecclesiastical personnel:

1. Parish (with emphasis on religious education, evangelism, etc.)
2. Campus
3. Urban Church
4. Communication (the media of all sorts)
5. Institutional (hospital, prison, training schools, etc.)
6. Educational (instructional and administrative)
7. Youth
8. Church Administration
9. Diaconate functions

As for the needs for library assistance to Reformed educational institutions abroad, in response to a questionnaire sent out by our subcommit-

tee to missionaries and others, the speedy response indicated that there was a large area of need for this aid on the part of seminaries, Bible schools, and other educational institutions. We could effectively spend at least five thousand dollars a year in this service. If we could provide a depot to which gifts of used books could be sent, these could be distributed to libraries which would have a need for them, and the balance could be distributed to pastors abroad who often have pathetically meager resources in the way of a library.

In order effectively to administer such envisioned programs there will be a need for inter-agency cooperation to achieve maximum benefit. It can easily be seen that such a ministry would be related to the efforts of our foreign mission board and the overseas effort of the CRWRC.

A second significant need for such an operation is money. We call synod's attention to the large drop in receipts since the year 1964-65. In order to do justice to the scope of the enlarged mandate given to this committee by synod, adequate funds are essential to carry on its ministry. Your committee cannot function significantly with the present meager level of funding. We should like to provide herewith a brief report of the financial situation of your committee in support of this contention.

*Statement of Cash Receipts and Disbursements—March 1, 1969-February 28, 1970*

*Cash Balance March 1, 1969* (\$ 720.48)

*Contributions from Churches and other sources  
for the year* 5,521.13

*Disbursements*

J. W. Suh	\$1,228.14	
W. Gauder	3,301.30	
J. Yakobu	1,117.50	
A. Van Hoff	248.00	
Rev. A. Perera	308.00	
Meeting Expense	50.40	
Postage	46.03	\$6,299.37

*Deficit February 28, 1970* (\$1,498.73)

RECOMMENDATIONS:

1. That synod express its gratitude to the former Sponsorship of Foreign Students Committee for the pioneer work which it did, and express gratitude to God for the number of able men who have received additional training under that committee.

2. That synod endorse the work done thus far by this committee, and that synod encourage our various denominational agencies to cooperate with this committee where possible.

3. That this cause be recommended to the churches for one or more offerings.

Your Committee:

E. Rubingh  
R. Heynen  
J. Lont  
P. Vande Guchte, Treas.  
D. Vander Brug  
E. Vander Weele  
R. Recker, Secretary.

## SUPPLEMENT 3

## THE LORD'S DAY ALLIANCE OF THE UNITED STATES

(Arts. 40, 50, 171)

## ESTEEMED BRETHREN:

The executive director of the Alliance stated in his report to the Board of Managers, "This past year saw perhaps the most serious challenge to the accustomed observance of Sunday as a day of rest which we have ever witnessed in this country. I refer, of course, to the decision by two of the giant retail chains to depart from their traditional pattern of operation and to open on Sunday. This decision will no doubt mean the acceleration of a secular observance of Sunday in which, as far as society is concerned, the Lord's day will be 'just another day.'"

To meet this challenge the Alliance went into action on several fronts.

1. Sent the following letter to the President of the United States.

October 20, 1969

His Excellency, Richard M. Nixon  
The President of the United States  
The White House  
Washington, D.C. 20501

Dear Mr. President:

Americans of every walk of life welcome your effort to get us "on the road to recovery from the disease of runaway prices."

Those who push the market baskets in the supermarkets of our nation and those who are living on fixed and limited incomes are particularly conscious of the price rise in non-durables and especially food commodities. The constant increase in food prices could create serious dietary problems in households throughout the land. It could place a mortgage on the health of the next generation by depriving them of proper nourishment.

Certainly there are many factors that contribute to this condition. However, we would like to call to your attention one factor that is very obvious but which has repeatedly been overlooked by the federal as well as many state governments. The growing practice of many food establishments as well as other merchandising outlets to do business seven days a week has indeed precipitated a part of the price increase. Many businesses, in order to meet the competition have been forced to conduct business seven days a week contrary to their long established policy and practice.

However, the result of all stores being open seven days a week does not mean more sales, for there is only a given amount of business available in every community. It does mean that all of the stores merely redistribute their normal weekly sales over seven days instead of six.

This seven day operation requires either added employees who are paid premium Sunday pay or else the required labor of their regular employees, many times against their religious convictions. The seven day a week operation requires additional costs of services, heat, light, etc., which are eventually paid for by the consumer in price increases.

While industry and other branches of our commercial life have been moving toward a shorter work week general merchandising continues to spread its

operations over more days and hours resulting in higher prices. We have been particularly concerned with the announcement of a large merchandising organization with hundreds of stores all over the nation that they will move to seven days a week business after Thanksgiving. An even larger chain has indicated that it will study their operation with the possibility of following in the same pattern.

Of course, we recognize that the total cost of this spread of business with accompanying price rises is not all recorded on the cash register. School work is being neglected by youth who are drawn into it to say nothing of absences from church and Sunday school whose ministry are so needed today to bolster our sagging morality. The family needs a day for rest and worship which has been invaded by seven day a week business operations.

Other businesses and public services operate successfully six days a week and still others five days a week. Here is a place where the government can bring protection to all of its citizens from required work on their day of worship and at the same time help tighten the lid on the rising cost of living.

May the Lord continue to bless you and give you wisdom.

Respectfully yours,

THE LORD'S DAY ALLIANCE OF THE UNITED STATES

Samuel A. Jeanes, Chairman

State and National Affairs Committee

2. Sent the following letter to all Denominational Officials and State Councils of Churches.

October 23, 1969

*To All Denominational Officials and State Councils of Churches*

Dear Friends,

Following an announcement in the New York Times on October 8th that Sears, Roebuck and Company planned to open 150 of its stores on Sundays during November and December and that J. C. Penney Company with 1,600 stores said, "we will look at the picture once again in the light of the Sears action," the Kiplinger letter of October reported:

*"Note that Sears plans to open on Sundays in some big centers. This will make a lot of controversy, but Sears wants to test the reaction of the buying public, which it thinks will be favorable. Other retailers will have to follow, where state and local laws permit.*

*"Merchants are divided on the question, especially the smalls. Overhead will rise on labor, heat, light, etc. But many can cash in on the extra volume in suburbs and downtown. The development is welcomed by theatres and restaurants . . . more people on the move. It's big stuff!"*

If this trend continues it can seriously effect the lives of many of our people. A survey made several years ago indicated that in a population of about 5 million, approximately 250,000 people were engaged in general retail merchandising. This could conservatively effect the worship habits of a million people because many families are dependent upon the breadwinner for transportation to their Sunday schools and churches. 20% of our population engaged in Sunday retail business could create 20% decreases or more in all of our churches.

We must remember that freedom of worship is no longer a reality if a man cannot worship because of compulsory employment. In some parts of the nation the churches are already seeing the results of Sunday business. If the large merchandising chains decide to move into seven day a week operations, the toll will be even greater. *We believe that our churches must act and act quickly to protect our people from compulsory Sunday work.*

The Lord's Day Alliance of the United States has already taken occasion to

write to the President of the United States who is taking steps to get us back "on the road to recovery from the disease of runaway prices." We have called his attention to the threat of an increase of business seven days a week rather than a decrease. A copy of our letter is enclosed.

We are now in touch with our interdenominational bodies in the ecumenical framework and have asked for their cooperation in this matter.

*In the meantime, we would appreciate it if each church body would take a specific action on this matter. Please use your denominational publications to urge your people to react to both Sears, Roebuck and Company and J. C. Penney Company in this matter of Sunday business.*

We will be very pleased to hear from you. Let us know what action you will take. Advise us if we can be of further help to you.

Sincerely yours,

THE LORD'S DAY ALLIANCE OF THE UNITED STATES

Marian G. Bradwell,  
Executive Director

Samuel A. Jeanes, Chairman  
State and National Affairs Committee

3. Contacted officials of both Sears and J. C. Penney personally.

4. Sought and received the cooperation of Mr. James J. Bliss, president of the National Retail Merchant's Association. He informed us that the organization as such opposes a seven day week, and that he will use the influence of his office to stem the tide. However, the pull is great. In the beginning it was just the discount houses which were open; but now the large shopping centers are putting pressure on all retail stores to remain open seven days a week so that they can have greater profits. If the trend does not stop, he believes we will be in a seven day week economy before long. When more of the large merchants are pressured to be open seven days a week, banks and other service agencies will also have to be open. He says, however that the merchants are governed by public opinion and the church must let them know that they object to the change. We must act before it is too late.

During the year the Alliance added an administrative director to its staff. This has lessened the work load of our executive director and enabled him to contact more denominations. The added expense is straining our resources, but we believe that we soon should see results in increased income and better service to the churches.

During the year several new tracts and posters were printed. They have been well received. The format of the quarterly magazine has been changed as well as its name. It is now known as "*Sunday*" *The Magazine for the Lord's Day*. We believe this is a real improvement and that our new printer will be of much help to us in getting out printed material which is attractive and readable.

Of great encouragement to us is the number of denominations that are now officially related to the work of the Alliance. They now number fourteen. More denominations are becoming aware that we must unite in the cause of maintaining the Lord's Day as a day of worship. This will enable the Alliance to have much wider influence.

The Alliance reached many individuals and organizations by having members represent it at various conventions. Your representative manned a booth at the Congress on Evangelism in September of 1969. This was a wonderful opportunity to speak to many evangelicals and to introduce them to the work of the Alliance. It is regrettable that many evangelicals do not see the threat that the erosion of the proper observance of the Lord's Day is to the church. We had a sign which read "Evangelism's Imperative." It was a good starter for many conversations. Without the day, the church will be quite impotent.

RECOMMENDATIONS:

1. That synod address a communication to the presidents of both Sears, Roebuck and Company and J. C. Penney Company requesting them to keep their stores closed on Sunday and a copy of each letter be sent to Mr. James J. Bliss.
2. That synod again recommend the Alliance as a cause worthy of the moral and financial support of our churches in the United States.

Respectfully submitted,

Rev. H. Hoekstra

Addresses:

Sears, Roebuck & Co.  
925 So. Homan Ave.,  
Chicago, Ill. 60601  
Chm. & Chief Exec. Officer  
Gordon M. Metcalf

J. C. Penney Co.  
1301 Ave. of Americas  
New York, N.Y. 10019  
Pres. Cecil L. Wright

National Retail Merchants  
Association  
100 W. 31st St.,  
New York, N.Y. 10001  
James J. Bliss, Exec. V.P.

SUPPLEMENT 4  
ADMISSION TO THE MINISTRY VIA ARTICLE 7  
OF THE CHURCH ORDER  
(Art. 100)

ESTEEMED BRETHREN:

Five synodical deputies requested the synod of 1969 to clarify the rules which govern the admittance to the ministry of candidates who have not followed the prescribed theological training. Although the synods of 1922 and of 1947 had given certain guidelines for the application of Article 7 (formerly 8) of the Church Order, the synodical deputies indicated that there is much difference in the interpretation of the rules. They urged synod to appoint a committee to solve a series of problems which arise whenever a candidate for admission by Article 7 presents himself. It was also their desire that the committee study the history of Article 7 and propose an "unambiguous statement" which might supercede all previous interpretations of Article 7. (Acts 1969, pp 497-500)

The advisory committee of Synod 1969 proposed that synod should reassert "the force of the decisions of 1922 and 1947 *re* Article 7 of the Church Order." But synod withheld action on this proposal. The second recommendation of the advisory committee found favor with synod, namely

"That synod appoint a committee to study certain aspects of admittance to the ministry of Word and Sacraments in the Christian Reformed Church via Article 7 of the Church Order, such as . . ." and then followed ten questions which had been culled from the overture of the synodical deputies. (Acts 1969, p. 71)

Your committee has studied its mandate and has noted that synod 1969 intended us to have a careful look at the nature and function of Article 7 itself, before attempting an answer to the ten questions. This intention of synod appears to us from the fact that (a) synod withheld action on the first recommendation of the advisory committee, and (b) it introduced the ten questions by the words "such as"; besides (c) any other procedure of dealing with the mandate would be impossible, since already the first two questions regarding the "urgent need" for candidates and the relationship of this need to the exceptional gifts of a candidate, demand a basic understanding of Article 7 itself.

We are now presenting, first a brief survey illustrating how the Article has functioned in the Reformed churches since the 16th century; secondly, a survey of the manner in which Article 7 has functioned in the history of the Christian Reformed Church; thirdly, we present our answers to the questions raised by synod 1969; and finally, we make our proposal. In making our final recommendation we are thinking of the regular ministry in the Christian Reformed Church, without taking into account the situation on its mission fields.

## I

THE HISTORY OF ARTICLE 7 IN REFORMED CHURCHES  
SINCE THE PROTESTANT REFORMATION<sup>1</sup>

Reformed churches insist on a thorough training for their ministers. In fact the early "Synod" of Wesel (1568) mentioned this requirement, in spite of the fact that the only Reformed training schools of Western Europe were located in Geneva and Heidelberg. However, the need for ministers of the Word was greater than the number of those who could avail themselves of a theological training. Some provisions for private instruction had to be made. The synod of Dordrecht (1574) was the first to formulate the graces which a man without academical training should possess,<sup>2</sup> in order to be admitted to the "propositions," the supervised exercises which would lead to the office of the minister of the Word.<sup>3</sup> The year 1574 also marks the close of a period in which there was an emergency situation as far as the need for trained ministers was concerned since from that date on the University of Leyden took care of the ministers' training. Between 1574 and 1618 the admission to the ministry of persons without theological training was no issue in the Reformed Churches.<sup>4</sup> However, when the teachings of the Remonstrants affected the theological training in Leyden, the churches began to obtain pastors who had not received a formal theological education. When this matter was placed before the synod which dealt with the teachings of Remonstrants (Dordrecht 1618-1619), this famous synod added two restrictions of its own to the rules laid down in 1574. First, it stated that the judgment on the talents of the candidate was not left only to classis, but belonged to synod. Secondly, the candidate should not only have the gifts mentioned by the synod of 1574, but he should have these gifts in a very special ("singular") degree.<sup>5</sup> The ruling shows that the synod was

<sup>1</sup> See especially H. Bouwman, *Gereformeerd Kerkrecht*, Part I, pp. 434-439 ("Niet Gestudeerde Personen").

<sup>2</sup> Dordrecht 1574, Article 26. Since this statement is basic to every subsequent article on the admission of candidates without theological training, we quote in full: "Aengaende de propositie, Of men die gheene die neit ghestudeert an hebben, ende nochthans goedt verstandt hebbende begheerich sijn hun tot eenighen Kerckdienst te begheven, toelaten sal te proponeren, Is besloten, dat men die alleen toelaten sal inden welcken alle desen dinghe bevonden worden, Ten eersten, godtsalicheijt ende ootmoedicheijt, Ten tweeden, gave van welspreeckenheyt, Ten derden, goet verstandt ende discretie."

<sup>3</sup> Note that this concerns the admission to private instruction; not (yet) the admission to the office itself.

<sup>4</sup> H. H. Kuyper, who was a well known professor in Church Polity at the Free University, wrote his doctoral dissertation on the training for the ministry in the Reformed Churches (*De Opleiding tot den Dienst des Woords bij de Gereformeerden*, s'Gravenhage, 1891). He notes two instances in which our problem received incidental Synodical attention between 1574 and 1618 (*op. cit.*, pp. 403, 404).

<sup>5</sup> Bouwman, *op. cit.*, p. 435. H. H. Kuyper, *op. cit.*, p. 406 mentions a third restriction, namely that the examination should precede instead of follow the "propositions."

not satisfied with the way in which the admittance of untrained ministers was being handled and that it intended a more careful screening of the applicants.<sup>6</sup>

After the troubles with the Remonstrants had subsided, and when there was again a sufficient number of theologically trained candidates, the rule of "Article 7" no longer operated in the churches.<sup>7</sup>

In the time of the Secession ("Afscheiding"), in 1834, a situation arose similar to the time in which Arminianism disturbed the churches. The synod of 1836 re-opened the way to admit persons with "singular gifts." But when the secessionists had founded their own theological school (1854), the requirements for the admission to the ministry were tightened and in 1879 the synod urged that it was "more than time that the churches guard against the abuse of Article 8."<sup>8</sup>

Another time of need emerged with the "Doleantie" movement (1886) and many entered into the ministry via Article 8. But the synod of 1893 practically closed the door by saying that "the Reformed churches acknowledge no other way to the ministry of the Word than the way of theological studies, except in the very rare cases in which it pleases the Lord to grant the necessary gifts in a different manner."<sup>9</sup>

A survey of the history of Article 7 up to this point leads to two conclusions: The first one is very obvious: What we call "admittance into the ministry via Article 7" has functioned in the churches as an emergency measure in times of great disturbance. (1570: early Reformation; 1618: Arminian Controversy; 1834: Secession; 1886: Doleantie, A. Kuyper c.s.) Synodical deliverances on the topic were made whenever a situation had arisen due to a dire need for ministers. The Synodical rules aimed to restrict the influx of ministers without theological training.

<sup>6</sup> There is a considerable difference of approach and tenor between the deliverance of Dordrecht 1619 (159th session) and our present Article 7 of the Church Order. The difference is most striking if one compares our Article 7, accepted in 1965, with the Latin text of 1619. "Nulli Ludimagistri, opices, alligae qui linguis, artibus et Theologiae operam in Scholis non dederunt, ad ministerium verbi sunt promovendi, nisi de ipsorum singularibus donis, pietate, humilitate, modestia, excellenti ingenio, prudentia, atque etiam eloquentia certam habeamus cognitionem. (Note that the "we" who are to be assured refer to the synod. Our old Article 8, which was a rough paraphrase of Dort, read "unless there is assurance") Quandocunque ignitur tales personae promotionem ad ministerium expetunt, prius a Classe (si Synodo placeat) examinabuntur, et is in examine satisfaciunt, justum aliquod tempus in formandis atque habendis sacris concionibus privatim se exercebunt, ac deinceps cum illis agetur, prout aedificatione maxime conducere videbitur."

<sup>7</sup> This was the *practical* situation in the Netherlands, at least after 1650. Only the synod of Friesland made a *formal* decision not to examine candidates unless they had received a theological training (1657). During the 18th century all classical handbooks omit any ruling on the admission of candidates without the prescribed theological training. (H. H. Kuyper, *op. cit.*, pp. 411-422).

<sup>8</sup> Bouwman, *op. cit.*, p. 436.

<sup>9</sup> The rule of 1893 is also quoted by Van Dellen and Keegstra, *Kerkelijk Handboek ten dienste der Ch. Ger. Kerk in Noord Amerika*, Eerdmans-Sevensma Co., Grand Rapids, 1915, p. 23. See further Bouwman, *op. cit.*, pp. 435, 436.

The second conclusion may shed some light on the ambiguous character of our present Article 7 and it may illumine the cause of our predicament.

Discussions on Article 7 revolve around two poles: Need and exceptional talents. Some say that there must be a *need* before we evaluate the *talents*, others maintain that, if the candidate has the *talents*, he should be admitted regardless of the *need*, because the Spirit of God has already called and qualified. This problem did not exist before the reformation of the 19th century. When earlier synods listed the graces which an untrained candidate should possess, they were not thinking of a second door to the ministry. They were addressing themselves to a practice which had arisen in an emergency situation and their pronouncements, in the direction of tightening the requirements, served to limit the entrance of non-academically trained candidates.

However, the synod of 1893 seems to be responsible for introducing a new element which is now part of Article 7. According to the statement of this synod, (translated and) quoted above, the qualifications for the ministry may be obtained in a "usual" and in an "unusual" fashion. At least, this is the implication of the pronouncement. In "very rare cases" God may endow individuals with abilities which others obtain only after long and arduous training. This line of thought is foreign to the spirit and content of the rules of 1574 and 1619. It seems to us that this understanding of "singular gifts," as a spontaneous endowment which takes the place of "normal" training, must be traced to a report which Dr. A. Kuypers submitted to the "Preliminary Synod of the Reformed Churches in the Netherlands" held at Utrecht in 1889. In this report Dr. Abraham Kuypers explained just what the Synod of Dordrecht (1619) meant by "singular gifts." And his interpretation of singular gifts as an alternative qualification for the ministry, may be recognized in the ruling of the synod of 1893.<sup>10</sup>

Since this time "Article 7" has been regarded not only as a rule which could be evoked when the churches were torn by schism and lacked trained theological candidates, but it was also (in the mind of many) a door for the admission of those who had received from the Spirit what others acquired in the Seminary. Thus Van Dellen and Monsma explain

<sup>10</sup> A. Kuypers's advice may be found in *Acta der Voorl. Synode 1889*, 2de gedeelte, pp. 108ff. It is quoted at length by H. H. Kuypers, *op. cit.*, pp. 406-409. The conclusion that A. Kuypers was responsible for introducing a new element into our Article is ours. The reasoning in Abraham Kuypers's advice may be sensed from the following two sentences of his report: "There is a practical ability which most people acquire only by arduous study and long exercise, but to others, it is given somewhat instinctively." "Thus the one may know how to play the organ after much practice, but the other, equipped with musical sensitivity, may play the same melody, maybe with less finesse, but not infrequently with warmer animation, yet *without* a lengthy study." Such remarks, we believe, paved the way for an understanding of "singular gifts" as a short cut to the ministry. G. Voetius (1588-1676) who cooperated in the formulation of Article 8 by the synod of Dordrecht, had quite a different view of the Article. He was of the opinion that men who possessed such talents in such a measure ought to acquire the necessary erudition even in later life. (See his *Pol. Eccles.* Pars I, Lib. II, p. 884).

the reason for Article 7 first in terms of *need*, then in terms of *talents*. They begin their section by saying: "When times are extraordinary for the Church of God, scarcity of fully prepared ministers is apt to occur." They close their section by stating: "But at the same time the door must ever remain open for such as God graciously qualifies for service without special training."<sup>11</sup>

We have found that before 1893 "Article 7" was *not* a door for "such as God graciously qualifies for (ministerial) service without special training." The "singular gifts" listed in the Article were intended to restrict the entrance of those who lacked the normal qualifications, but who were called to serve the Church in its hour of need.

## II

### ARTICLE 7 IN CHRISTIAN REFORMED CHURCH HISTORY

In 1910 a request was made by classis Holland for synod to clarify the phrase "singular gifts" in Article 8. In answer the classis was referred to Article 21 of the Acts of Synod of Dordrecht 1574 which specified: godliness, humility, gifts of communication, good sense and discretion.<sup>12</sup>

The first man so ordained in the CRC was a one-time building contractor and elder in the Rochester, N.Y. church, Mr. J. S. Balt.<sup>13</sup> He was a regular speaker at the mission chapel sponsored by the church. He was tutored by the Rev. Herman Bel who said that he had a good mind, an exceptional memory and possessed the gifts of public address. Classis Hudson ordained him in 1918 and his first charge was East Palmyra, New York.<sup>14</sup> Rev. H. Bel stated that he had no recollection as to need in the churches at that time. It appears that the latter factor played little or no role in the first exercise of Article 8 in our history.

The second was Mr. Mark Bouma, who for some years served as lay missionary for classis Holland in Tohatchi, New Mexico. The classis under which he worked judged that his ordination would be in the interests of the promotion of Indian mission work. The synod of 1924 accepted the testimony of Classis Pella that he possessed "singular gifts" and since, as elder of the Rehoboth church, he resided within the province of that classis, it was instructed to proceed to his ordination.<sup>15</sup>

The third was Mr. Edgar Smith, lay missionary to Nigeria, who for a number of years had administered the sacraments there under authority of the Sudan United Mission. The executive committee of the Board of Missions, under conviction that the Nigerian work needed an ordained man and "after careful study of the situation and having sought the advice of Prof. Volbeda" recommended to the synod of 1941 that he be

<sup>11</sup> I. Van Dellen and M. Monsma, *The Church Order Commentary* (3rd ed. 1954) pp. 44, 45. The same, *The Revised Church Order Commentary*, 3rd edition, Zondervan 1969, p. 45.

<sup>12</sup> Acts of Synod, 1910, p. 61.

<sup>13</sup> Acts of Synod, 1918, p. 46.

<sup>14</sup> Acts of Synod, 1924, p. 66.

<sup>15</sup> Acts of Synod, 1941, p. 83.

permitted to apply to 9th St. Church and classis Holland for ordination. The synod stated that the case must be regarded as exceptional in character and looking in the direction of a "limited ordination" added: "Since the brother has no desire to become a minister in this country without further preparation, synod asks that classis Holland effect this understanding with him prior to his examination."

The fourth was Mr. J. C. Kobes, for many years a lay missionary of the Ripon Christian Reformed Church stationed at Toadlena, New Mexico. In 1944, convinced that he could serve more acceptably if ordained, he applied for ordination according to Article 8. The synodical delegates reported that "they have no legal objection to classis (Rocky Mountain) pronouncing him eligible to receive a call provided that Mr. J. C. Kobes openly declares to classis that he will consider only calls to the Indian mission field."<sup>16</sup> A protest on this "limited ordination" clause was filed, however, by the Modesto church and in 1945 he was ordained without this reservation.

The fifth was Mr. C. Kuipers, who was appointed by the synod of 1947 as acting missionary at Zuni for a term of two years "with a view to seeking ordination via Article 8 of the Church Order if his work is satisfactory." It was reported to the synod of 1949 by the Board of Missions that such a strategic post ought to be manned by an ordained man, that many calls had been issued but to no avail, and that since Mr. Kuipers had "exceptional gifts," "knows the language sufficiently, . . . understands the ways and thoughts of the natives, and has their confidence" and since he has proved his competence in the trial period, he ought to be ordained. It instructed Mr. Kuipers to go through the prescribed channels and in 1950 classis California and the synodical delegates approved his ordination "Provided that he declare publicly to classis California that he will consider at this time only calls to the Indian field." The synod of 1950 approved of this action but added that "this case must be regarded as an exceptional one."<sup>17</sup>

The fifth was Mr. James Joosse of Sarnia, Ontario, age 35, father of four who had completed only an eighth grade education. In 1956 he was given the "right to exhort" but when he applied for ordination according to Article 7 (formerly article 8) in 1957, synod declared that he should pursue a course of study leading to ordination. This action was protested by classis Chatham in 1957. The protest was not sustained however and in 1958 Calvin College and Seminary was asked to arrange a streamlined course for him that would not exceed four years in length.<sup>18</sup> Mr. Joosse began this course of study but it was soon terminated and in 1960 he was ordained by classis Chatham.

It was synodically judged in 1958<sup>19</sup> that effective work by the native evangelists on the Indian mission field required ordination and in line with that policy, although pursuance of the regular course of study was

<sup>16</sup> Acts of Synod, 1944, p. 97.

<sup>17</sup> Acts of Synod, 1950, p. 54.

<sup>18</sup> Acts of Synod, 1958, p. 48.

<sup>19</sup> Ibid, pp. 87-88.

stated as first preference, Mr. Scott Redhouse was ordained via Article 7 in 1962, Mr. Paul Redhouse in 1963, Mr. Sampson Yazzie in 1965, and Mr. Edward Henry in 1969, all of them by classis Rocky Mountain and in all of which cases the synodical deputies reported that "all of the rules of procedure as stipulated by synodical action for the examination of natives when seeking ordination according to Article 8 have been met."

It is clear from the foregoing survey that, aside from the mission field "emergencies," there were two men, Mr. J. S. Balt in 1918 and Mr. James Joosse in 1960, who were ordained into the "regular ministry via Article 7. In neither of these cases was urgency of need established and the qualification of need, stipulated both in the original form of the article and in its modern version, was to all intents and purposes ignored.

### III

#### SPECIFIC QUESTIONS

Your committee was also asked "to study certain aspects of admittance to the ministry of the Word and sacraments in the Christian Reformed Church via Article 7 of the Church Order . . ." These aspects are, generally, contained in the questions posed in overture 2 to the synod of 1969. We answer these "aspects" or questions as follows:

1 — When does the question of "urgent" need arise in the procedure, prior to consideration of exceptional gifts or following?

We believe that the question of "urgent" need is the most fundamental consideration. This is in keeping with the decision of synod 1947 anent matter as well as with decisions of synod 1618-19. The welfare and need of the church should always be the first concern.

2 — In giving attention to the question of "need" does this refer to denominational need, and/or to the need of the local congregation within classis?

We believe that the "need" refers to the denominational need. Ordination to the office of minister of the Word and sacraments is for the whole denomination. The very fact that synodical deputies are to be present at examinations reveals the denominational concern and involvement.

3 — At what point do the synodical deputies become involved?

We believe that the synodical deputies are to be involved from the very beginning. The synodical deputies are to give advice regarding both the need and the requisite "gifts." They are not mere witnesses at the preliminary interview which the classis has with the applicant according to Article 7.

4 — What is the nature of the examination and of the credentials from the consistory regarding the qualifications of the applicant?

We believe that the credentials from the consistory should be specific and definite regarding the applicant's possession of exceptional gifts. The credentials should give evidence of serious work and consideration on the part of the consistory. The examination, the initial one, should not only seek to ascertain the exceptional gifts of the applicant, but should

also concern itself with the applicant's soundness of doctrine, and his ability to proclaim the Word.

5 — How does a classis determine whether a person shows that he is "singularly gifts as to godliness, humility, spiritual discretion, etc."

We believe that this question is virtually impossible to answer in the abstract. The consistory, which knows the individual applicant personally, must come with an honest appraisal of the applicant's abilities by way of credential. The classis, together with the synodical deputies, must conduct an examination of such thoroughness so that it is completely satisfied on this score.

6 — What credentials should the applicant submit?

We believe that although the decisions of synod 1922 mentions only the credentials of the consistory, more information is both desirable and necessary. A certificate of health should be submitted. Statements should be present concerning the amount of schooling obtained. Character references should also be present.

7 — Is the application made by the individual or by the consistory?

We believe that the initial application should be made by the individual. The call to the ministry can only be determined by the individual involved. Though others may encourage one to seek the ministry, the individual alone, can judge his motivation and personal fitness.

8 — In cases of appeal what is the responsibility of the individual and the classis?

We believe that, seeing it is the individual's application, he has the responsibility of appeal should he be denied entrance into the ministry. A consistory and/or classis may endorse such an appeal, but the individual must be left free to acquiesce in the ruling of classis or synodical deputies.

9 — To consider whether or not candidates according to Article 7 be ordained before synod has approved the work of the synodical deputies.

We believe that no difference should be made between the procedure to be followed concerning candidates according to Article 7 and candidates who have followed the regular course of instruction. The latter are ordained before synod has approved the work of the synodical deputies. Candidates according to Article 7 may also be ordained when they have sustained the final classical examination and have been approved by the synodical deputies.

10 — Apparent conflict between the wording of Article 7 and the decisions of 1922 and 1947 re Article 7.

We do not believe that there is any real conflict between the C.O. Article 7 and the decisions of Synods 1922 and 1947 concerning Article 7. The decision of 1922 is addressed only to the procedure to be followed when there is an applicant according to Article 7. The decision of 1947 addresses itself to the principles to be kept in mind before an applicant according to Article 7 is considered. The Church Order Article 7 addresses itself to both matters. It enumerates the procedural steps which are to be followed and it warns that an applicant according to Article 7 may be received "by way of exception" and "especially when the need is urgent." The decision of the synod of 1947 is stronger when it says: "This article (Article 7) should function only in case of great need."

## IV CONCLUSION

The Reformed churches have always emphasized the need of a thorough theological training for its ministers of the Word and sacraments. "The completion of a satisfactory theological training shall be required for admission to the ministry of the Word." (Article 6a) The respect for both the Scriptures and the Church led the churches to this requirement for the ministry. However, the churches have included an article in their church order since the earliest times permitting the entrance into the ministry of those who had not received the usual training. This practice was permitted only under certain circumstances. The intention was not to make it optional for a man to follow one road to the ministry or another. Theological training was the requirement and only under abnormal circumstances another way was opened.

Exceptional gifts must be present in the case of those who do not follow the normal way into the ministry. Yet, these exceptional gifts are not sufficient reason, *by themselves*, to warrant ordination to the ministry. An individual must possess such exceptional gifts *and* there must be an urgent need. Surely, no one would deny that many have followed the regular course of theological training who also possessed exceptional gifts! One who possesses exceptional gifts should still receive a thorough theological training if at all possible.

The issue of "need" or "urgent need" has given rise to differences of opinion. We believe that the need must be judged in the context of the whole denomination. If the need is judged on a local basis, various factors might obscure the real need as spoken of by the Church Order. The very fact that synodical deputies are to be present at the examinations reveal the denominational character of the need.

Article 7 as we have noted, has been used especially in times such as immediately after the Reformation, after "De Afscheiding" in 1834 and after the "Doleantie" in 1886. There was an urgent need for ministers in those times and *Reformed theological training was unavailable!* This later factor has often been overlooked in determining urgent need. Where theological training is available very unusual circumstances must be present to warrant the use of Article 7 for ordination to the ministry.

### RECOMMENDATION:

That synod declare Article 7 inoperative for the regular ministry in the church while a Reformed theological training is available.

#### *Grounds:*

- a. The emphasis should be placed on a well-trained ministry.
- b. "Urgent need" for other than well-trained ministers is impossible to establish while our own Theological Seminary is available for the training of ministers.
- c. The method of admission to the ministry as outlined in Article 7 would still be available to the church in case of emergency or crisis. It could e.g. operate on a mission field (cf. Acts 1958).

Respectfully submitted  
Dr. John H. Bratt

Rev. Andrew Kuyvenhoven  
Rev. Henry Vander Kam

**SUPPLEMENT 5**  
**CHURCH HELP FUND, INC.**  
 (Arts. 40, 48, 171)

**ESTEEMED BRETHREN:**

The Church Help Fund Committee submits the following report of its work in granting financial assistance to weak and needy churches in their building programs for the year 1969. Meetings were held regularly throughout the year and each request for aid was carefully and prayerfully considered on the basis of the information submitted to us.

The personnel of the committee has undergone some change during the year. Rev. Willard De Vries, ministerial alternate, was elected as president to fill the post vacated by Rev. Peter Vander Weide, who left us to serve another field of labor. The committee is grateful for his many hours of faithful service and able leadership.

Approximately 30 applications for aid were considered from churches ranging in size from 25 families to well over a hundred families. After careful study of these applications and other materials related to them, loans were promised to 27 congregations totalling \$418,500.00. Some of these loans have not yet been called for. Although we were forced to operate with a deficit throughout the year, we were able to pay monies to all churches requesting their loans. This was possible with the assistance and cooperation of the churches, who were asked not to call for loans until the funds were actually needed. Short-term loans have been beneficial because the larger repayments enable us to be of assistance to more congregations. The classes are also urged to investigate more carefully the congregation's ability to carry the financial burden if a loan is granted, as well as encouraging those who are able, to repay at a faster rate.

At present, a total of 292 churches have loans from the Church Help Fund. We are grateful to those congregations who have made advanced repayment of loans. This assists us greatly in maintaining the revolving nature of the fund.

A large number of churches have made inquiry about the possibility of obtaining aid. However, the committee feels that it will not be necessary to ask for quotas for 1971 since the yearly repayments, plus the co-operation of the churches, will enable us to meet the requests anticipated.

The following figures present a brief account of the financial condition of the Church Help Fund, as of December 31, 1969:

**Financial Statement**

Total receipts from repaid loans .....	\$ 225,985.33
New loans paid during 1969 .....	334,000.00
Total loans outstanding .....	2,279,792.22
Balance on hand (cash and savings accounts) .....	68,909.54
Loans promised but not called for .....	186,200.00
Deficit .....	117,290.46

The financial regulations of synod regarding the safety of bank accounts are being followed by the Church Help Fund Committee.

*Matters Requiring Action:*

1. The committee requests that Rev. Willard De Vries, president of the committee, and Mr. Garrett Post, lay-member of the committee, be consulted on matters pertaining to the Church Help Fund and be given the privilege of the floor.

2. We recommend that Rev. J. Engbers, Mr. S. Holtrop, and Mr. G. Post be reappointed to another term on the Church Help Fund Committee.

*Ground:* They have served for a term of three years and are eligible for reappointment.

3. We recommend that M. Wiersma be reappointed to another term on the Church Help Fund Committee.

*Ground:* The committee has experienced a complete change of personnel during the past three years making it essential that his services be retained for the sake of continuity.

4. We recommend that synod appoint a ministerial alternate from the following nomination: Rev. J. Rubingh and Rev. D. Tinklenberg.

*Ground:* At present there is no ministerial alternate since Rev. W. De Vries has filled the vacancy created by the moving of Rev. P. Vander Weide.

Humbly submitted,  
Church Help Fund Committee  
Rev. W. De Vries, president  
Rev. J. Engbers, secretary  
Mr. M. Wiersma, treasurer  
Rev. L. Tamminga  
Mr. S. Holtrop  
Mr. G. Post

Mr. Marion Wiersma, Treasurer  
The CHURCH HELP FUND COMMITTEE  
Christian Reformed Church

Upon your request, an examination was made of the financial reports of the CHURCH HELP FUND of the CHRISTIAN REFORMED CHURCH, as of December 31, 1969, including

- Schedule A Cash Receipts and Disbursements
- Schedule B Analysis — Loans Outstanding
- Schedule C Quotas Paid by Classes
- Schedule D Administrative Expense

The examination was made in accordance with generally accepted auditing standards, and accordingly included tests of the records as were considered necessary in the circumstances, except that notes receivable were not confirmed by direct correspondence (all December 31, 1968 balances having been made public in Acts of Synod - 1969). The accompanying reports are presented subject to the above limitation.

In our opinion, the accompanying statements present fairly the financial condition of the CHURCH HELP FUND of the CHRISTIAN REFORMED CHURCH as of December 31, 1969, and the results of operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Henry J. DeGroot Certified Public Accountant

## THE CHURCH HELP FUND

Schedule A

CASH RECEIPTS AND DISBURSEMENTS

1969

Cash on Hand: December 31, 1968:

General Checking Account	\$ 54,408.79	
Savings, Northwestern State Bank, Orange City, Iowa	28,000.00	
Savings, Security National Bank, Sioux City, Iowa	<u>15,000.00</u>	
Total		\$ 97,408.79

RECEIPTS:

Repayment of Loans (Schedule B)	\$225,985.33	
Interest on Savings Accounts	3,759.73	
U.S. and Canadian Exchange	2,473.23	
Classical Quotas received (Schedule C)	78,457.31	
Miscellaneous, Gifts	<u>603.50</u>	
		<u>311,279.10</u>
		\$408,687.89

DISBURSEMENTS:

New Loans disbursed (Schedule B)	\$334,000.00	
U.S. and Canadian Exchange	3,873.41	
Administration Expense (Schedule D)	1,847.22	
Refund - Quotas	<u>57.72</u>	
		<u>339,778.35</u>

Cash on Hand: December 31, 1969:

General Checking Account	\$ 909.54	
Savings, Northwestern State Bank, Orange City, Iowa	28,000.00	
Savings, Security National Bank, Sioux City, Iowa	20,000.00	
Savings, First National Bank, Sioux Center, Iowa	<u>20,000.00</u>	
Total		<u>\$ 68,909.54</u>

Outstanding Loans to Churches (Schedule B)

\$2,279,792.22

THE CHURCH HELP FUND  
ORANGE CITY, IOWA

## ANALYSIS - LOANS OUTSTANDING Schedule B

CHURCH	BALANCE		REPAY	BALANCE
	12-31-68	NEW LOANS		
1. Abbotsford, B.C.	\$4,337.50		606.25	\$3,731.25
2. Ackley, Iowa	24,000.00		2,000.00	22,000.00
3. Acton, Ont.	7,587.50		718.75	6,868.75
4. Ada, Michigan	4,375.00		500.00	3,875.00
5. Agassiz, B.C.	19,000.00		1,533.33	17,466.67
6. Albuquerque, N.M.-1st Chelwood Community	18,666.67		1,333.33	17,333.34
7. Alliston, Ont.	11,333.34		833.33	10,500.01
8. Alto, Wisconsin	10,000.00		670.00	9,330.00
9. Ann Arbor, Mich.	8,300.00		700.00	7,600.00
10. Arcadia, Cal.	1,400.00		370.00	1,030.00
11. Athens, Ont.	6,250.00		687.50	5,562.50
12. Austinville, Iowa	5,000.00		2,000.00	3,000.00
13. Aylmer, Ont.	1,000.00		375.00	625.00
14. Barrhead-Westlock, Alta.	6,150.00		400.00	5,750.00
15. Barrie, Ont.-1st	5,687.50		937.50	4,750.00
16. Bauer, Michigan	2,000.00		500.00	1,500.00
17. Bejou, Minnesota	925.00		220.00	705.00
18. Belleville, Ont.-Maranatha	8,250.00		750.00	7,500.00
19. Bigelow, Minnesota	2,600.00		325.00	2,275.00
20. Blenheim, Ont.	19,750.00		1,250.00	18,500.00
21. Bloomfield, Ont.-Bethany	6,500.00		500.00	6,000.00
22. Blyth, Ont.	3,750.00		250.00	3,500.00
23. Bowmanville, Ont.- Maranatha		\$20,000.00		20,000.00
24. Bowmanville, Ont.-Rehoboth	4,950.00		600.00	4,350.00
25. Brampton, Ont.-Immanuel	4,000.00		700.00	3,300.00
26. Brandon, Man.	11,757.50		1,206.25	10,551.25
27. Brantford, Ont.	2,656.15		656.25	1,999.90
28. Britt, Iowa	9,325.00		825.00	8,500.00
29. Brockville, Ont.-Bethel	3,000.00		750.00	2,250.00
30. Brooks, Alta.	4,950.00		562.50	4,387.50
31. Brooten, Minnesota	6,150.00		1,650.00	4,500.00
32. Burdett, Alta.	6,750.00		500.00	6,250.00
33. Burlington, Ont.	8,250.00		625.00	7,625.00
34. Burnaby, B.C.	12,200.00		1,400.00	10,800.00
35. Byron Center, Mich.	5,000.00		500.00	4,500.00
36. Cadillac, Mich.	14,000.00		1,000.00	13,000.00
37. Caledonia, Mich.	2,500.00		500.00	2,000.00
38. Calgary, Alta.-Emmanuel	18,550.00	20,000.00	2,000.00	16,550.00
39. Calgary, Alta.-1st	4,800.00		600.00	4,200.00
40. Calgary, Alta.-Maranatha	9,750.00		1,000.00	8,750.00
41. Cedar, Iowa	3,253.25			3,253.25
42. Cedar Falls, Iowa	19,000.00		1,000.00	18,000.00
43. Cedar Springs, Mich.- Pioneer	9,825.00		725.00	9,100.00
44. Charlottetown, P.E.I.	6,000.00		3,000.00	3,000.00
45. Chatham, Ont.-Grace	18,125.00		750.00	17,375.00
46. Chilliwack, B.C.	11,187.50		812.50	10,375.00
47. Chula Vista, Cal.		20,000.00		\$20,000.00
48. Clara City, Minn.	2,550.00		625.00	1,925.00
49. Clarkson, Ont.	4,800.00		656.25	4,143.75
50. Cleveland, Ohio- Maple Heights	5,000.00		500.00	4,500.00
51. Clinton, Ont.	4,618.75			4,618.75
52. Cobourg, Ont.	12,800.00		1,100.00	11,700.00
53. Cochrane, Ont.	5,213.05		1,062.00	4,151.05
54. Collingwood, Ont.	10,250.00	15,000.00	900.00	24,350.00
55. Columbus, Ohio-Olentangy	2,500.00		250.00	2,250.00
56. Comstock Park, Mich.	9,500.00		500.00	9,000.00
57. Conrad, Mont.	10,000.00		500.00	9,500.00

<u>CHURCH</u>	<u>BALANCE</u> <u>12-31-68</u>	<u>NEW LOANS</u>	<u>REPAY</u>	<u>BALANCE</u> <u>12-31-69</u>
58. Cornwall, Ont.-Immanuel	5,437.50		625.00	4,812.50
59. Crown Point, Ind.	12,500.00			12,500.00
60. Cutlerville, Mich.- Cutlerville Hills		10,000.00		10,000.00
61. Cutlerville, Mich.-East	3,500.00			3,500.00
62. Decatur, Mich.	2,514.16		47.00	2,467.16
63. De Motte, Ind.-Bethel		30,000.00		30,000.00
64. Denver, Colo.-Fairview	10,600.00		1,000.00	9,600.00
65. Denver, Colo.-Hillcrest	6,000.00		1,500.00	4,500.00
66. Denver, Colo.-Trinity	5,750.00		250.00	5,500.00
67. Des Moines, Iowa	15,000.00		1,500.00	13,500.00
68. Drayton, Ont.	5,100.00		900.00	4,200.00
69. Dresden, Ont.	4,625.00		625.00	4,000.00
70. Duncan, B.C.	6,993.75		743.75	6,250.00
71. Dundas, Ont.-Calvin	10,000.00		750.00	9,250.00
72. Dunnville, Ont.-Bethel	12,250.00		750.00	11,500.00
73. East Martin, Mich.	8,000.00		1,000.00	7,000.00
74. Edmonton, Alta.-Maranatha	4,812.50		625.00	4,187.50
75. Edmonton, Alta.-Ottewell	11,500.00		750.00	10,750.00
76. Edmonton, Alta.-2nd	3,600.00		600.00	3,000.00
77. Edmonton, Alta.-Trinity		10,000.00		10,000.00
78. Edmonton, Alta.-West End	8,739.07		1,000.00	7,739.07
79. Edson, Alta.	9,265.68		750.00	8,515.68
80. Emo, Ont.	13,105.00		1,500.00	11,605.00
81. Escalon, Cal.	8,625.00		2,000.00	6,625.00
82. Essex, Ont.	6,520.00		820.00	5,700.00
83. Estelline, S.D.	2,950.00		250.00	2,700.00
84. Everett, Wash.-1st		15,000.00		15,000.00
85. Exeter, Ont.	9,250.00		750.00	8,500.00
86. Ferrisburg, Vermont	8,800.00		720.00	8,080.00
87. Flint, Mich.-1st	3,000.00		1,000.00	2,000.00
88. Forest, Ont.	14,687.50		1,000.00	13,687.50
89. Fort Collins, Colo.- Immanuel		10,000.00		10,000.00
90. Fort Lauderdale, Fla.	5,000.00		500.00	4,500.00
91. Fort William, Ont.	3,587.50		750.00	2,837.50
92. Framingham, Mass.	6,500.00		500.00	6,000.00
93. Fredericton, N.B.	3,000.00		1,000.00	2,000.00
94. Fremont, Mich.-Trinity	3,500.00		500.00	3,000.00
95. Fresno, Cal.	10,000.00		1,000.00	9,000.00
96. Fruitland, Ont.	3,825.00		506.25	3,318.75
97. Fruitport, Mich.	7,250.00		750.00	6,500.00
98. Fulton, Ill.-Bethel	14,000.00		1,000.00	13,000.00
99. Galt, Ont.-Maranatha	14,500.00		750.00	13,750.00
100. Gary, Ind.-Beacon Light	6,850.00		750.00	6,100.00
101. Georgetown, Ont.	10,500.00		750.00	9,750.00
102. Goshen, Ind.	7,666.70		1,166.66	6,500.04
103. Grande Prairie- La Glace, Alta.	4,333.34		700.00	3,633.34
104. Grand Rapids, Mich.- Arcadia	8,750.04		916.66	7,833.38
105. Grand Rapids, Mich.- Bristolwood	11,666.67		833.33	10,833.34
106. Grand Rapids, Mich.- Calvary	4,000.00		1,500.00	2,500.00
107. Grand Rapids, Mich.- Cascade	3,750.00		1,000.00	2,750.00
108. Grand Rapids, Mich.-Grace	4,000.00		250.00	3,750.00
109. Grand Rapids, Mich.- Ideal Park	16,000.04		1,333.32	14,666.72
110. Grand Rapids, Mich. - Millbrook	2,650.00		950.00	1,700.00
111. Grand Rapids, Mich.- Princeton	10,500.00		1,500.00	9,000.00
112. Grand Rapids, Mich.- Riverside	5,900.00		700.00	5,200.00

<u>CHURCH</u>	<u>BALANCE</u> <u>12-31-68</u>	<u>NEW LOANS</u>	<u>REPAY</u>	<u>BALANCE</u> <u>12-31-69</u>
113. Grand Rapids, Mich.- Rogers Heights	5,500.00		500.00	5,000.00
114. Grand Rapids, Mich.- 36th St.	3,000.00		500.00	2,500.00
115. Grandville, Mich.-Hanley	2,500.00		500.00	2,000.00
116. Grandville, Mich.-Ivanrest	13,500.00		3,750.00	9,750.00
117. Grandville, Mich.- South Grandville	3,500.00		500.00	3,000.00
118. Granum, Alta.	8,275.00		1,275.00	7,000.00
119. Grimsby, Ont.- Mountainview	11,250.00		750.00	10,500.00
120. Guelph, Ont.	9,005.00		750.00	8,255.00
121. Halifax, N.S.	7,833.34			7,833.34
122. Hamilton, Ont.-Immanuel	11,900.00		775.00	11,125.00
123. Hamilton, Ont.-Mt. Hamilton	5,450.00		600.00	4,850.00
124. Hammond, Ind.	7,425.00		1,225.00	6,200.00
125. Hancock, Minnesota	6,625.00		500.00	6,125.00
126. Haney, B.C.	4,125.00		1,087.50	3,037.50
127. Hartley, Iowa	9,753.06		928.06	8,825.00
128. Hawarden, Iowa	3,500.00		500.00	3,000.00
129. Hayward, California	8,000.00		666.66	7,333.34
130. High River, Alta.	2,300.00		500.00	1,800.00
131. Hoboken, New Jersey	1,000.00		1,000.00	
132. Holland, Iowa	20,000.00		1,333.33	18,666.67
133. Holland, Mich.-Calvary	16,300.00		1,600.00	14,700.00
134. Holland, Mich.-Maranatha	2,000.00			2,000.00
135. Holland, Mich.-Park	15,000.00		2,000.00	13,000.00
136. Holland, Minnesota	6,640.00		650.00	5,990.00
137. Hollandale, Minn.	6,500.00		500.00	6,000.00
138. Holland Center, S.D.	2,716.00		1,171.00	1,545.00
139. Holland Marsh, Ont.	4,688.44		500.00	4,188.44
140. Houston, B.C.	1,000.00		500.00	500.00
141. Hudsonville, Mich.- Messiah	12,000.00		1,500.00	10,500.00
142. Hull, Iowa - Hope	12,750.00	3,000.00	1,000.00	14,750.00
143. Ingersoll, Ont.	9,240.00		750.00	8,490.00
144. Iron Springs, Alta.	1,822.85		911.43	911.42
145. Jackson, Mich.	3,250.00		250.00	3,000.00
146. Jamacia, N.Y.-Queens	10,000.00		500.00	9,500.00
147. Jarvis, Ont.	2,150.00		600.00	1,550.00
148. Jenison, Mich.-Trinity	2,250.00		2,250.00	
149. Kalamazoo, Mich.- Eastern Hills		20,000.00		20,000.00
150. Kalamazoo, Mich.-Faith	17,000.00		1,000.00	16,000.00
151. Kalamazoo, Mich.-Knollwood	15,400.00		1,700.00	13,700.00
152. Kalamazoo, Mich.- Northern Heights	17,000.00		1,000.00	16,000.00
153. Kalamazoo, Mich.- Prairie Edge	7,750.00		750.00	7,000.00
154. Kalamazoo, Mich.- Southern Heights	12,000.00		1,000.00	11,000.00
155. Kalamazoo, Mich.- Westwood	2,500.00		500.00	2,000.00
156. Kentville, N.S.	12,000.00		750.00	11,250.00
157. Kingston, Ont.	3,625.00		625.00	3,000.00
158. Kitchener, Ont.	4,625.00		656.25	3,968.75
159. Lacombe, Alta.-Bethel	8,500.00		750.00	7,750.00
160. Ladner, B.C.	6,925.00		675.00	6,250.00
161. Lake City, Mich.	19,250.00		2,500.00	16,750.00
162. Langley, B.C.	5,197.50		687.50	4,510.00
163. Lansing, Mich.	20,000.00			20,000.00
164. Le Mars, Iowa-Calvin	3,000.00		500.00	2,500.00
165. Lethbridge, Alta.	3,100.00		1,000.00	2,100.00
166. Lindsay, Ont.	10,288.00		862.50	9,425.50
167. Listowel, Ont.	10,500.00		750.00	9,750.00

<u>CHURCH</u>	<u>BALANCE</u> <u>12-31-68</u>	<u>NEW LOANS</u>	<u>REPAY</u>	<u>BALANCE</u> <u>12-31-69</u>
168. London, Ont.	2,987.50		387.50	2,600.00
169. Lowell, Mich.-Calvary		10,000.00		10,000.00
170. Los Angeles, Cal.- Crenshaw	4,500.00		500.00	4,000.00
171. Lucas, Mich.	10,000.00		2,000.00	8,000.00
172. Lucknow, Ont.	28,150.00		1,900.00	26,250.00
173. Marysville, Wash.-Cascade		20,000.00		20,000.00
174. McBain, Mich.	6,000.00		1,000.00	5,000.00
175. McBain, Mich.-Calvin		10,000.00		10,000.00
176. Medicine Hat, Alta.	8,500.00		750.00	7,750.00
177. Miami, Florida	14,000.00		2,000.00	12,000.00
178. Middleville, Mich.	4,666.67		333.33	4,333.34
179. Midland Park, N.J.- Irving Park	4,000.00		500.00	3,500.00
180. Milwaukee, Wis.-1st	2,000.00		350.00	1,650.00
181. Minneapolis, Minn.-Calvary	3,500.00		250.00	3,250.00
182. Momence, Ill.	11,000.00		1,000.00	10,000.00
183. Montreal, Que.	25,500.00		1,500.00	24,000.00
184. Mountain Lake, Minn.	1,134.25		168.25	966.00
185. Mount Vernon, Wash.-1st	4,000.00		1,000.00	3,000.00
186. Muskegon, Mich.-Calvin	9,050.00		2,350.00	6,700.00
187. Muskegon, Mich.-Grace	9,707.08		845.13	8,861.95
188. New Liskeard, Ont.	9,825.00			9,825.00
189. Newmarket, Ont.	11,250.00			11,250.00
190. Newton, N.J.	475.00		375.00	100.00
191. New Westminster, B.C.	5,137.50		600.00	4,537.50
192. Niagara Falls, Ont.- Rehoboth	7,000.00		500.00	6,500.00
193. North Haledon, N.J.	9,100.00		1,628.00	7,472.00
194. Oak Forest, Ill.-Hope	14,700.00		2,300.00	12,400.00
195. Oak Harbor, Wash.	4,333.34		333.33	4,000.01
196. Ogilvie, Minn.	5,400.00		1,000.00	4,400.00
197. Omaha, Neb.-Prairie Lane	18,000.00		750.00	18,000.00
198. Orangeville, Ont.	7,965.00		720.00	7,245.00
199. Orillia, Ont.	11,000.00		750.00	10,250.00
200. Oshawa, Ont.-Hebron	8,812.50		750.00	8,062.50
201. Oshawa, Ont.-Zion	11,500.00		1,500.00	10,000.00
202. Oskaloosa, Ia.-Bethel	3,100.00		550.00	2,550.00
203. Ottawa, Ont.-Calvary	20,000.00		2,850.00	17,150.00
204. Ottawa, Ont.-Calvin	7,000.00		625.00	6,375.00
205. Owen Sound, Ont.	550.00		550.00	
206. Palos Heights, Ill.	5,100.00		700.00	4,400.00
207. Paramus, N.J.	23,250.00		1,583.33	21,666.67
208. Parchment, Mich.	5,500.00		500.00	5,000.00
209. Paterson, N.J.- Madison Ave.	8,500.00		500.00	8,000.00
210. Peers, Alta.	6,859.40		826.14	6,033.26
211. Pembroke, Ont.-Zion	5,750.00			5,750.00
212. Penticton, B.C.	15,866.67		1,133.33	14,733.34
213. Peterborough, Ont.-Cephas	10,050.00		781.48	9,268.52
214. Phoenix, Ariz.- Orangewood	12,000.00		1,000.00	11,000.00
215. Pipestone, Minn.	3,000.00		500.00	2,500.00
216. Plainfield, Mich.	26,400.00		2,008.33	24,391.67
217. Port Alberni, B.C.-1st	2,537.50		381.25	2,156.25
218. Port Arthur, Ont.- Bethlehem	12,750.00		750.00	12,000.00
219. Portland, Mich.	1,000.00		250.00	750.00
220. Randolph, Wis.-2nd	750.00		750.00	
221. Red Deer, Alta.	4,687.60		562.50	4,125.00
222. Redlands, Cal.-Highland Ave. 2nd	4,200.00		675.00	3,525.00
223. Regina, Sask.	11,250.00		750.00	10,500.00
224. Renfrew, Ont.-Hebron	8,750.00		750.00	8,000.00
225. Renville, Minn.-Emden	4,000.00		1,000.00	3,000.00
226. Richmond, B.C.	7,000.00		500.00	6,500.00

<u>CHURCH</u>	<u>BALANCE</u> <u>12-31-68</u>	<u>NEW LOANS</u>	<u>REPAY</u>	<u>BALANCE</u> <u>12-31-69</u>
227. Rock Rapids, Iowa	795.00		795.00	
228. Rocky Mountain House, Alta.	3,937.50		637.50	3,300.00
229. Roseville, Mich.-Immanuel	3,500.00		250.00	3,250.00
230. Sacramento, Cal.		20,000.00		20,000.00
231. Saginaw, Mich.-Community	12,000.00		1,000.00	11,000.00
232. San Diego, Cal.	5,000.00		1,000.00	4,000.00
233. Sarnia, Ont.-Rehoboth	4,750.00		650.00	4,100.00
234. Saskatoon, Sask.-Bethel	8,450.00		750.00	7,700.00
235. Seattle, Wash.-Calvary	7,250.00		750.00	6,500.00
236. Seattle, Wash.-1st	4,150.00		775.00	3,375.00
237. Seattle, Wash.-Lynnwood	30,000.00		2,000.00	28,000.00
238. Sheboygan, Wis.-Calvin	11,833.34		1,083.33	10,750.01
239. Silver Springs, Md.		30,000.00		30,000.00
240. Simcoe, Ont.-Emmanuel	6,750.00		450.00	6,300.00
241. Sioux City, Iowa	7,800.00		900.00	6,900.00
242. Smithers, B.C.	7,820.00		630.00	7,190.00
243. South Bend, Ind.	826.75		175.00	651.75
244. South Holland, Ill.-Peace	4,000.00	15,000.00	500.00	18,500.00
245. Springdale, Ont.	6,000.00		1,000.00	5,000.00
246. St. Catharines, Ont.- Maranatha	3,637.50		637.50	3,000.00
247. St. Thomas, Ont.-1st	7,262.50		762.50	6,500.00
248. Stony Plain, Alta.-Hope		10,000.00		10,000.00
249. Stratford, Ont.	9,000.00		1,250.00	7,750.00
250. Strathroy, Ont.-East	4,237.50			4,237.50
251. Strathroy, Ont.-Westmount	8,000.00		1,000.00	7,000.00
252. Sun Valley, Cal.-Bethel	5,000.00		750.00	4,250.00
253. Surrey, B.C.	11,500.00		750.00	10,750.00
254. Taber, Alta.	8,551.03	10,000.00	1,448.97	17,102.06
255. Telkwa, B.C.	8,741.67		1,400.00	7,341.67
256. Terrace, B.C.	6,750.00		625.00	6,125.00
257. Terra Ceia, N.C.	1,520.00		295.00	1,225.00
258. Toronto, Ont.-1st	2,450.00		450.00	2,000.00
259. Toronto, Ont.-Grace, Scarborough	8,000.00		1,000.00	7,000.00
260. Toronto, Ont.-Rehoboth	2,125.00			2,125.00
261. Toronto, Ont.-Second	9,750.00			9,750.00
262. Toronto, Ont.-Willowdale	4,800.00		800.00	4,000.00
263. Tracy, Iowa	2,150.00		716.00	1,434.00
264. Transcona, Man.	2,750.00			2,750.00
265. Trenton, Ont.-Ebenezer	3,975.00		600.00	3,375.00
266. Troy, Mich.-N. Hills	10,000.00		666.66	9,333.34
267. Truro, N.S.	6,400.00		600.00	5,800.00
268. Tucson, Ariz.-Bethel	18,750.00			18,750.00
269. Tyler, Minn.	135.00			135.00
270. Vancouver, B.C.-Bethel	9,625.00		1,062.50	8,562.50
271. Vauxhall, Alta.	2,900.00		300.00	2,600.00
272. Vernon, B.C.	20,000.00		1,333.33	18,666.67
273. Vesper, Wis.	5,000.00		500.00	4,500.00
274. Victoria, B.C.	7,400.00			7,400.00
275. Vogel Center, Mich.	500.00		500.00	
276. Wallaceburg, Ont.	7,312.50		762.50	6,550.00
277. Waupun, Wis. - Bethel	13,000.00		1,000.00	12,000.00
278. Wayland, Mich.	14,500.00	16,000.00	1,500.00	29,000.00
279. Welland Junction, Ont.	10,750.00		750.00	10,000.00
280. Wellandport, Ont.- Riverside	4,375.00		625.00	3,750.00
281. Wheaton, Ill.	1,500.00		500.00	1,000.00
282. Williamsburg, Ont.	6,250.00		625.00	5,625.00
283. Willmar, Minn.	6,500.00		500.00	6,000.00
284. Winfield, Ill.	17,000.00		2,000.00	15,000.00
285. Winnipeg, Man.-1st	2,075.00		525.00	1,550.00
286. Winnipeg, Man.-Kildonan	12,000.00		1,000.00	11,000.00
287. Winnipeg, Man.-Transcona		20,000.00	250.00	19,750.00
288. Woodstock, Ont.	1,887.50		743.20	1,144.30
289. Wyoming, Ont.	4,737.50		662.50	4,075.00

CHURCH	<u>BALANCE</u>	NEW LOANS	REPAY	<u>BALANCE</u>
	<u>12-31-68</u>			<u>12-31-69</u>
290. York, Ont.	6,400.00		250.00	6,150.00
291. Zeeland, Mich.-Haven	12,000.00		1,500.00	10,500.00
292. Zillah, Wash.	335.00		225.00	110.00
TOTAL	<u>\$2,171,777.55</u>	<u>\$344,000.00</u>	<u>\$225,985.33</u>	<u>\$2,279,792.22</u>

## QUOTA PAID BY CLASSES

Schedule C

<u>Classis</u>	<u>1969</u>
Alberta North	\$1,845.79
Alberta South	1,148.58
British Columbia	1,103.15
Cadillac	962.61
California South	3,527.84
Central California	1,468.53
Chatham	1,067.30
Chicago North	2,207.21
Chicago South	2,403.69
Eastern Canada	586.55
Florida	547.13
Grand Rapids East	5,762.53
Grand Rapids South	3,942.18
Grand Rapids West	2,950.52
Grandville	4,207.09
Hackensack	1,732.47
Hamilton	1,164.57
Holland	4,365.30
Hudson	2,813.48
Huron	839.87
Illiana	3,213.00
Kalamazoo	2,639.11
Lake Erie	1,125.36
Minnesota North	2,187.93
Minnesota South	1,109.66
Muskegon	3,003.45
Northcentral Iowa	1,011.04
Orange City	2,012.48
Pacific Northwest	3,816.26
Pella	2,144.31
Quinte	803.08
Rocky Mountain	1,930.89
Sioux Center	2,429.07
Toronto	629.21
Wisconsin	1,850.00
Zeeland	<u>3,906.07</u>
TOTAL	<u>\$78,457.31</u>

## THE CHURCH HELP FUND

## ADMINISTRATION EXPENSE

Schedule D

Mileage and Meeting Expense		
Rev. P. Vander Weide	\$19.80	
Sam Holtrop	42.00	
Garrett Post	73.20	
Rev. John Engbers	25.44	
Rev. Louis Tamminga	21.00	
Rev. Willard De Vries	15.60	
Lunches	<u>80.21</u>	
Total		\$277.25
Postage and Supplies		139.97
C. Hilger - Auditing Expense		60.00
Annual Report		20.00
Marion Wiersma, Treasurer		1000.00
Rev. John Engbers, Sec'y.		350.00
Total Administration Expense		<u>\$1,847.22</u>

Churches Delinquent as of December 31, 1969

<u>Churches</u>	<u>Amount</u> <u>delinquent</u> <u>12-31-69</u>	<u>Amount</u> <u>paid by</u> <u>3-1-70</u>	<u>Amount of</u> <u>Annual</u> <u>repayments</u>
Burnaby, B.C.	\$ 50.00	\$ 750.00	\$ 750.00
Calgary, Alta.-Maranatha	250.00		750.00
Chatham, Ont.-Grace	375.00		1,500.00
Chilliwack, B.C.	125.00		962.50
Clinton, Ont.	62.50		543.75
Cornwall, Ont.-Immanuel	625.00		625.00
Crown Point, Indiana	1,000.00		1,500.00
Cutlerville, Mich.-East	500.00		500.00
Denver, Colo.-Trinity	250.00	250.00	500.00
Dresden, Ont.	62.50		625.00
Edmonton, Alta.-West End	1,270.32		718.75
Edson, Alta.	15.68		750.00
Forest, Ont.	1,218.75		1,218.75
Fresno, Cal.	1,000.00	1,000.00	1,000.00
Galt, Ont.-Maranatha	2,750.00		750.00
G.R. Mich.-Grace	250.00		250.00
Guelph, Ont.	755.00	750.00	750.00
Halifax, N.S.	583.33		583.33
Hartley, Iowa	500.00		825.00
Ingersoll, Ont.	240.00		750.00
Ladner, B.C.	450.00	200.00	625.00
Lansing, Mich.	1,333.33	1,333.33	1,333.33
Muskegon, Mich.-Grace	4,311.95	217.95	700.00
New Liskeard, Ont.	1,875.00		625.00
New Market, Ont.	750.00	750.00	750.00
North Haledon, N.J.	572.00		1,200.00
Omaha, Nebr.-Prairie Lane	1,000.00	1,000.00	1,000.00
Oshawa, Ont.-Zion	1,500.00	750.00	1,500.00
Pembroke, Ont.-Zion	437.50	287.50	687.50
Stratford, Ont.	250.00		500.00
Strathroy, Ont.-East	637.50	637.50	637.50
Telkwa, B.C.	632.32		708.33
Toronto, Ont.-Grace, Scarb.	1,000.00	1,000.00	1,000.00
Toronto, Ont.-Rehoboth	725.00		262.50
Toronto, Ont.-2nd	1,500.00		750.00
Tucson, Ariz. - Bethel	5,000.00		1,250.00
Victoria, B.C.	525.00	600.00	625.00
Winnipeg, Man.-Kildonan	1,000.00		1,000.00
York, Ont.	1,650.00		750.00
Totals	\$ 37,032.68	\$ 9,526.28	

## SUPPLEMENT 6

## PENSION PLAN FOR UNORDAINED WORKERS

(Arts. 49, 121, 171)

## ESTEEMED BRETHREN:

Your committee appointed by synod to supervise the Unordained Employees Pension Fund submits the following report:

The pension plan covers all qualified unordained employees of the boards of the denomination, employees of eleven churches, three classical mission committees, and the Rehoboth hospital. The Occidental Life Insurance Company of California is the carrier for the life insurance and is being used as the investment medium for the pension plan.

The Relief Fund continues to provide support for seven former employees or widows of former employees. Your committee will periodically re-evaluate the needs of the recipients of this support.

Messrs. David Vander Ploeg and Lester Ippel have completed three years of service on the committee. Your committee recommends that synod re-appoint them for another three-year term.

A financial report for the year 1969 accompanies this report.

Respectfully submitted,  
David Vander Ploeg, chairman  
Al Bielema  
Gerard Borst  
Wilbert Venema  
Lester Ippel, secretary

## PENSION PLAN FOR UNORDAINED WORKERS

## Statement of Receipts, Disbursements, and Balances

January 1, 1969—December 31, 1969

Cash balance, January 1, 1969 .....	\$	6,437.64
<b>Receipts:</b>		
Premiums received .....	\$117,003.84	
Chr. Ref. Board of Home Missions:		
for relief payments to former employees .....	1,839.96	
Occidental Life Insurance Co.:		
Cash value of an employee's contract .....	1,915.66	
Refund due to experience rating .....	11,189.00	
Interest on securities .....	2,080.74	
Securities redeemed .....	24,930.00	158,959.20
		<u>\$165,396.84</u>
<b>Disbursements:</b>		
Premiums on Pension Plan .....	\$ 97,590.93	
Premiums on Life Plan .....	17,075.91	
Refunds of premiums (overpayments) .....	60.19	
Payments from Relief Fund .....	7,503.99	
Payment to employee (cash value of contract) .....	1,915.66	

Securities purchased for investment .....	34,868.75	
Audit of financial records .....	372.00	
Payment in error (due from Calvin College Faculty Pension Plan) .....	342.00	
Miscellaneous expenses .....	41.54	159,770.97
		<hr/>
Cash balance, December 31, 1969 .....		\$ 5,625.87
		<hr/>

\* \* \*

**INVESTMENTS:**

Union Bank Certificate No. 6566 .....	\$ 5,500.00
Fed. Home Loan Bank, 35M, March 25, 1970. 6% ..	34,868.75
	<hr/>
	\$ 40,368.75

\* \* \*

Receipts from employing agencies in excess of premiums paid by committee .....	\$ 989.77
	<hr/>

SUPPLEMENT 7  
GUIDELINES FOR MINISTERS' SALARIES  
(Art. 88)

### Preparation

Prepared by a committee of five business men of the Christian Reformed Church by appointment of the synod of 1968 in response to an overture from classis Chicago South. The mandate of the committee was to recommend minimum salaries for ministers, taking into consideration the effect of increased costs of living for future years, and to present a guideline for all the churches relative to ministers' compensation.

The special committee appointed by the synod consisted of committee chairman, Martin Ozinga, Jr., president of the First National Bank of Evergreen Park, Evergreen Park, Illinois; committee secretary, Richard Schuurman, president of National Heritage Life Insurance Company, Oak Brook, Illinois; Richard Knol, vice-president, Drovers National Bank, Chicago; South Holland, Illinois; Arie Kraayeveld, controller, Colt Industries, Beloit, Delavan, Wisconsin; Klaas Terpstra, manager, Holland Life Insurance Society, Ltd., Hamilton; Ontario, Canada.

### Foreword

This report is designed to help responsible laymen and local church officers to evaluate the responsibility of the congregation to the minister and to provide guidelines for determining the proper compensation for ministers. We must take a realistic approach to the needs, wants, and welfare of the minister in our growing and changing economy. We must follow the guidelines of the Word in respect to the support of the minister and his family. It is necessary to treat the minister as a professional person as well as a dedicated servant of God and the Church.

### How to Begin

"The elders who do good work as leaders should be considered worthy of receiving double pay, especially those who work hard at preaching and teaching. For the Scripture says, 'Do not tie up the mouth of the ox when it is treading out the grain,' and, 'The worker deserves his wages.'" T E V - Good News For Modern Man (I Timothy 5:17, 18)

How many realize that ministers' salaries are not keeping abreast of increases? Recently teachers have been receiving about a 10% increase annually. A National Union of Christian Schools study estimates a 9.4% increase for 1970, while ministers' salaries have been increasing less than 5% a year. Many ministers would be happy to get the average salary of the college graduates in his church, even though the minister has anywhere from three to five more years of academic training to fit him for his position. Yet, the minister seldom feels free to press for an improvement in his financial situation for fear he be tagged "materialistic."

Often heard is, "He has a nice big free parsonage, his time is his own, he has an easy life . . .," which is not so.

The average income has risen more than 60% since 1959-'60. How much has the minister's salary risen? Living costs have gone up some 4% yearly since 1965. In 1969 the increase reached 6.1%<sup>1</sup>. Has his salary gone up to compensate for increased living costs? If his salary have not gone up with that of others, how does he manage to get by—or doesn't he?

The National Council of Churches, in a study, found two thirds of more than 200,000 ministers living in debt. A minister may have made an investment totaling thousands of dollars in his preparation for the ministry yet, after some years in the ministry, may be deeply in debt. The Christian Reformed survey shows that there are ministers who have had to add as much as \$1,000 per year (received from private sources) for several years just to make ends meet. Debts in some cases total several thousands of dollars. Who knows how many ministers' wives work to keep up the semblance of a well cared for ministry, or to pay long-accumulated debts? Who knows how much parents give to help out the young man "who is not in the ministry for the money"? Who knows the minister's dilemma today, but the minister himself who dares not be honest about his financial worries because he will be misunderstood or because the consistory does not, perhaps unintentionally, make it easy for him to talk about it?

Poverty and piety are not synonymous. On the contrary, the Word tells us that the Priests and Levites were very well cared for. They were given the best.<sup>2</sup> God told Aaron, "To the Levites I have given every tithe in Israel for an inheritance, in return for their service which they serve, their service in the tent of meeting."<sup>3</sup> They were also given a place for their houses.<sup>4</sup>

When Jesus sent the twelve disciples on a preaching mission, He told them not to take anything with them because, as He said, "The workman is worthy of his meat." Nevertheless, when we read the letters of Paul it appears that an irresponsible and illiberal attitude toward those who proclaimed the gospel was already present in the early church.

When Paul said, "We worked night and day, that we might not burden any of you, while we preached to you the gospel of God,"<sup>5</sup> he did not mean this to be a guideline for ministers' compensations. "You yourselves know, that these hands ministered to my necessities, and to those who were with me,"<sup>6</sup> were not words to absolve responsibilities toward the ministry. That Paul actually subscribed to the great care and consideration given generously to the Priest and Levite is evident: "Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that

<sup>1</sup> U.S. Labor Depart. Jan., 1970

<sup>2</sup> Numbers 18:12 ff

<sup>3</sup> Numbers 18:21

<sup>4</sup> Ezekiel 45:4

those who proclaim the gospel should get their living by the gospel.”<sup>7</sup> The tone is straightforward, businesslike, almost brusque. When he said, “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching,”<sup>8</sup> he had adequate material compensation in mind.

The minister, as the Letter of Call also indicates, should be free from worldly cares that he may pursue his work with energy and devotion. He should not have to worry unduly about bills if he is in real need. He should not have to go into debt to serve in the ministry. He should be honest and open if he should find himself under financial duress. He has come into the ministry trusting the Christian spirit and the fairness and love of the church. Has the church, in general, been measuring up to this trust?

It has not. A survey of ministers in a score of Protestant denominations in 1968 reveals that their incomes are far below the averages of most other professionals and many craftsmen and laborers, and that an increasing number of ministers are forced to serious thoughts of quitting the ministry to secure more income.

John Calvin said, long ago, on the same subject: “How intolerable is the ingratitude of those who refuse to support their pastors by paying an adequate salary . . . Such is the ingratitude of the world, that very little care is taken about supporting the ministers of the Word: “and Satan by this trick endeavors to deprive the church of instruction by terrifying many, through dread of poverty and hunger, from bearing that burden.” And thinking of young Timothy: “It is a grievous mistake to estimate by the number of years how much is due to a person . . .”<sup>9</sup>

The church, however, is obviously interested in rectifying the wrongs of the past, and this study which it has commissioned is evidence of its good faith.

### The Minister

The ministers to whose cause this report is specifically addressed are those who are officially ordained in the Christian Reformed Church. The gospel ministry has its origin in the apostolic church. The apostles and Paul acquired their ministry directly from Jesus Christ while the Seven (Acts 6:6) and Timothy (I Tim. 4:14; II Tim. 1:6) were admitted to the ministry by a public ceremony which, in Timothy's case, indicated impartation of spiritual power.

The ministry is God's work. The Lord said of Paul, “He is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel.” As a servant of God, the minister works together with God for the salvation of men for whom Christ died. Paul wrote to young Timothy, whom he encouraged to become and to remain a minister in face of problems on every hand, “I give thanks to our Lord

<sup>5</sup> I Thessalonians 2:9

<sup>6</sup> Acts 20:33, 34

<sup>7</sup> I Corinthians 9:13, 14

<sup>8</sup> I Timothy 5:17

<sup>9</sup> Calvin's Commentaries, Pastoral Epistles, I Timothy 5:17, 18 and 4:12

Jesus Christ, who hath enabled me, for that he counted me faithful, putting me into the ministry, and who hath made me powerful . . ." Thousands of dedicated ministers have since said with Paul, "We preach not ourselves: we are ambassadors, agents for Christ, and ourselves servants for Jesus' sake."

Apostles, evangelists, and prophets were bestowed on the church for a limited time only, with exceptions in times of unusual stress, but without ministers there would be no government of the church,<sup>10</sup> no equipping, completing, perfecting of the saints, no edifying and building up of the body of Christ through the ages. We have need of the minister as pastor and teacher as long as we remain in this world, until we reach that age of perfect manhood, that maturity in Christ, of which Paul speaks.

Ministers, working together with God, carry the treasure of the Word in earthen vessels.

### Facing Facts

The only way to reach a fair compensation is to first come to terms with facts.

1. A minister is an educated professional man who must pay for the equipment and continued training necessary to meet the demands of his calling which also includes social and civic responsibilities.

2. A minister is a husband and father who must provide adequately for his family.

3. A minister is an individual who needs time to recreate his working abilities and talents to translate the Word with relevancy to our times.

4. A minister usually begins his ministry with debt accumulated while acquiring an education, library, etc., and which he cannot pay off without an adequate salary.

5. A minister does not have the opportunity to supplement his fixed income by acting in consulting capacities or in other ways as other professionals can. Furthermore, his gratuities are, on the average, minimal, and do not substantially alter his basic financial condition.

6. In addition, common church practices often contribute to the general financial problem the minister has. Examples of these are:

a. The minister is often expected to pay for incidental expenses involved in running the church office.

b. A minister often bears the cost of entertaining which he does for the congregation.

c. A minister provides a car that must be serviceable for church use.

d. A major hardship occurs when a church withholds badly needed salary advances while the church debt is being paid off, or because of the heavy financial burden of a Christian school.

e. Often a minister, out of his woefully inadequate salary, must "pitch in" extra to keep the school going. He is expected to give 10% of his gross income as a tithe. Out of the same gross income he must deduct 6.9% for social security. Besides, he is often first to be called on for additional donations and gifts throughout the year.

<sup>10</sup> Calvin's Commentaries, Ephes. p. 280

When a church permits pressures, instead of diligently keeping promises to provide adequately, has the consistory come to terms with facts?

Because the ministry is still spoken of as a "calling" most men will stick to their task regardless of their financial circumstances. A willingness of dedicated men to live with an unsatisfactory situation is apparent in the data collected by this study. Many have, however, immense problems within their congregation compounded by serious financial anxieties of their own.

### Methods of Comparison - Charts and Statistics

#### U.S. Department of Labor Statistics

In a Spring, 1967, bulletin which summarizes the first attempt by the Department of Labor Statistics to develop budgets at three levels—the generally known moderate budget, and budgets lower and higher than that level—we learn that the total average cost of living in urban areas of the United States came to \$5,915 for the lowest; \$9,076 for the moderate budget; and \$13,050 for the higher budget. Living costs, having risen an aggregate of 12.6% since this study of Three Standards of Living of an urban family of four was begun, should naturally raise these budgets at the close of 1969 by this percentage amount.

#### Summary and Distribution of Budget Costs for 3 Living Standards, by Major Components: Urban United States, Spring 1967

	Costs			Percent distribution		
	Lower standard	Moderate standard	Higher standard	Lower standard	Moderate standard	Higher standard
Total budget .....	\$5,915	\$9,076	\$13,050	100.0	100.0	100.0
Total family consumption	4,862	7,221	9,963	82.2	79.5	76.3
Food .....	1,644	2,105	2,586	27.9	23.2	19.8
Housing .....	1,303	2,230	3,340	22.0	24.6	25.6
Transportation .....	446	872	1,127	7.5	9.6	8.6
Clothing & personal care	700	985	1,446	11.8	10.8	11.1
Medical care .....	474	477	497	8.0	5.3	3.8
Other family consumption	295	552	967	5.0	6.0	7.4
Other costs .....	265	416	730	4.5	4.6	5.6
Gifts and contributions ..	145	250	490	2.5	2.8	3.8
Personal life insurance ....	120	160	240	2.0	1.8	1.8
Occupational expenses .....	50	80	85	0.8	0.9	0.7
Taxes .....	738	1,365	2,272	12.5	15.0	17.4
Social security and disability .....	265	303	303	4.5	3.3	2.3
Personal income .....	473	1,062	1,969	8.0	11.7	15.1

The chart represents actual out-of-pocket costs of the standard of living which a family of four in the United States should have to maintain health and social well-being, the nurture of children, and participation in community activities which are desirable and necessary social goals for all families of the type for which the budgets were constructed.

In our society, however, there is no single set of goals adopted by all families and no one level or pattern of consumption which provides an appropriate base for the evaluation of need. To the moderate budget, presuming a minister should have at least a moderate budget, should

be added sufficient for the financial cost of leadership in all areas of Christian commitment.

In fixing budgets, the qualitative difference in homes which is sometimes accepted as a proxy measure in establishing income group can hardly apply to a minister's budget because he often lives in a high income group housing but operates on a lower income level salary. A minister's budget, if it was set up at all, has generally been bound by current income rather than by current need—let alone a specified level of living.

### American Management Association Statistics

The following statistics are derived from a 1969 study by the American Management Association showing wages in 574 plants in the United States.

All individual functions require an education, some four years in college or university, some more.

The statistics are based on practices of companies with sales of less than \$50,000,000.

Job description	Low of Middle 50%	Median	High of Middle 50%
Production control manager .....	\$10,500	\$11,500	\$12,500
Chief inspector .....	9,800	10,800	12,700
Traffic manager .....	10,200	11,000	12,500
Purchasing agent .....	12,000	13,400	14,100
Cashier .....	10,800	12,400	14,500
Credit manager .....	9,900	10,800	12,300
Supervisor accounting .....	10,900	11,800	13,300
Data processing manager .....	10,800	11,800	13,800
Office manager .....	9,700	10,400	11,400
Personnel manager .....	11,500	14,300	16,400
Medical company doctor .....	16,400	18,700	21,400
Plant maintenance engineer .....	13,100	14,200	15,700
Product development engineer .....	10,300	12,600	14,400
Product development engineer .....	10,800	11,800	14,000
Engineer .....	9,200	11,500	13,300
Company attorney .....	12,200	14,000	16,300
District sales manager .....	12,000	13,000	14,600
Average of above .....	\$11,180	\$12,590	\$14,300

The wages shown are the minimum ranges. The maximum wages were 40% to 50% higher.

### A Comparison With Most Demanding Professions

Considering that all protestant denominations are beginning to struggle with the matter of fair and adequate compensation for the minister, and all available protestant denominational data reflects a common need, a prime criteria to be used to determine a fair and equitable salary may be found in comparison to other professionals.

The following chart shows the earnings in 1959 in what is considered the most demanding professions. Assuming that relationships have not changed significantly, it must be kept in mind that income has risen about 66% since the following data was tabulated.

## \*NUMBER IN 100's

Profession	Total	College: Five Years or more	Median Income	Mean Income
Physicians and Surgeons .....	194	183	\$15,792	\$19,794
Dentists .....	74	61	13,146	16,770
Lawyers and Judges .....	176	163	11,012	16,082
College Presidents and Deans .....	4	4	10,384	11,255
Psychologists .....	7	7	8,179	8,638
College Professors and Instructors .....	116	103	7,773	8,391
Weighted average .....		501	12,424	16,439
Clergymen .....	165	97	4,407	4,461
Clergymen (with 25% added for value of manse) .....			5,509	5,764

\*Salary Guide for Pastors, Monmouth, Ill., UPC, USA p. 14

In another, and more current, United Presbyterian Ministers salary comparison the average starting income for 1967-'68 college graduates is shown as follows:

## Chart for Average Starting Income for 1967-'68 Graduates

Description	AB	MA	BD
Social Sciences (non-technical) .....	\$7,512	\$10,548	
Business accounting .....	7,994		
Physics, Chem., Math. (technical) .....	9,204	11,255	
United Presbyterian Ministers .....			\$7,102

Here again, the minister, with more years of education, is the lowest paid professional person.

### A Comparison With Other Denominations The Reformed Church

The Reformed Church in America, after detailed study, has set forth a minimum salary schedule effective as of January 1, 1967.\* The schedule, which follows, sets forth the minimum salary standards depending on size of church and years of pastoral experience:

No. of Communicant Members	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

\*It must be remembered that these figures are three and a half years old and may have been adjusted since January 1, 1967.

It is emphasized that the salary schedule is an *absolute* minimum salary. In addition to the above minimum salary, the ministers' compensation in the Reformed Church includes free use of a heated parsonage and all utilities; an automobile allowance of \$50 per month or 8¢ per mile whichever is the more equitable arrangement to the mind of the consistory; telephone, except for personal calls; at least 8% contribution to the RCA Fund; RCA Major Medical and Group Life Insurance premiums; provision for four weeks vacation annually.

The Reformed Church in America also provides for ministers' service increase for numbers of years in the ministry. \$500 is added at the intervals of service of 3-5 years, 6-10 years, 11-17 years, and 18 years and up where the lowest minimum totals \$8,000.

### **Other Protestant Denominations**

In a 1969 survey of ministers in 20 Protestant denominations (First survey of its type since 1963) conducted for the National Council of Churches Department of Ministry and published in the All-Church Press, November, 1969, the median income for full-time American ministers in 1968 was \$8,037. Of the denominations, the United Universalist ministers had the highest median income - \$10,412 - and the Church of God had the lowest - \$6,639. Median income in the United Presbyterian - \$9,301; in the Reformed Church in America - \$9,104; Presbyterian - 8,682; American Lutheran - \$8,443; Lutheran Church in America - \$8,425; Lutheran Church-Missouri Synod - \$8,382.

Of the \$8,037 median income, based on a survey of 20 denominations, 74.6% was in cash salary, 17% in housing, 4.9% in utilities, and 1% in fees. It was found that clergy income is highest in New England, second highest in the Far West, lowest in the South. However, variations among Districts are not as great as one might expect, and central city salaries generally average a little more. Outlying churches average \$130 a year less than urban or central city salaries.

The National Council of Churches Department of Ministry survey, done in some detail, found that the minister is subsidizing his church by an average of \$1,018 annually, because of inadequate reimbursement for professional expenses, primarily automobile use.

### **Salary Survey of Christian Reformed Ministers**

One hundred and fifty questionnaires were sent to a sampling of Christian Reformed ministers in the United States in 1968. Fifty-five were sent to Canadian ministers. Out of the 205 that were sent a total of 159 or 76% were returned.

The questions pertained to the area in which they lived, size of congregation, length of years in the ministry, size of family, basic salary, gratuities, car allowance, utilities, manse allowance, home ownership, pension plan, medical and hospital insurance, vacations, allowance for special items such as books, conferences, and salary increments.

Highlights gained from the returned questionnaires follow:

1. Sixty-five percent of the ministers received salaries less than the committee's recommended minimum.
2. Seventy-eight percent of the ministers received less car allowance than needed for the estimated 10,000 miles driven for the church. Thirty ministers received no car allowance at all.
3. Two-thirds of these ministers are paying their own medical and hospital expenses.
4. Out of 104 ministers responding, 81% received \$150 or less in gratuities per year. Fifty received under \$50.

The following chart shows the salary range of the sample surveyed:

	Low	Average	High
Base salary .....	\$5,000	\$6,700	\$9,000

It is to be noted that the base salary does not include an allowance for utilities and housing whereas statistics for other protestant denominations include this.

### Suggestions for Implementation

#### The Consistory

It is the consistory that should make arrangements for the annual review of salary. A congregation's poor financial condition is no reason for ignoring its financial obligations to its minister.

We suggest that it might be advisable for a small and understanding committee to confer annually with the minister concerning his financial support and that a recommendation be brought to the annual congregational meeting. The minister's salary should never be allowed to become a source of irritation or embarrassment at the congregational meeting.

Perhaps the most difficult task involved in the annual review of salary is the considerate evaluation of how well the minister and the consistory are fulfilling their common ministerial obligations.

#### The Minister

If the consistory is to make an evaluation of needs and goals to determine compensation, the minister should also provide certain data. Although the nature of the ministry is such that the realization of goals cannot always be defined or measured it is desirable that a year after setting objectives, the minister make a report for the consistory as accurately as possible.

1. He should supply information about the priorities he would like to adopt, and the actual tasks which consume his time. He cannot assume that the consistory automatically knows how many hours he spends on each kind of activity. Is he putting enough hours into his work? Are they as productive as they could be? What pastoral and teaching responsibilities is he now carrying? How much time is he spending in civic and community activities? Has he been trying to cover too many things? Is he putting enough hours into his sermons? Has the quality of his sermons suffered because he has been trying to be all things to all men? What tasks would he like to select for top priority in the coming year? Why? What are the serious needs of the church? Of the community? Does he have a particular responsibility to the denomination because of his special abilities? Every effort should be made to make the minister and the congregation to feel that the minister is devoting himself with faithfulness to his work. This is important for the congregation and it is important to the minister as well.

After a resume and considerate look as the year is completed, there should be a plan projected for the coming year, as well as a look at the longer term goals of the church.

2. The minister should present his financial needs, feel free to report any unusual expense incurred during the year, and project the special needs that his family may anticipate. He should project his own needs for increasing his capabilities to make his work increasingly effective.

**The Compensation Arrangements**

The salary review committee should also consider the following:

1. The standard of living the minister must maintain in order to do his best work in the congregation.

2. The need to enable him to devote his full time and energy to the work of the church.

3. The committee should not anticipate his receiving gratuities for weddings, funerals, etc. Studies have proven that these gratuities average less than \$100 a year. Fifty-two percent of Christian Reformed ministers responding to the gratuities received less than \$50 a year from the source.

4. The committee should keep in mind that, if the minister is recently ordained, he will have the initial expense of furnishing a home, and may have to immediately begin to repay college debts.

5. The committee should consider that the minister must educate his children, save for emergencies, maintain health and hospital insurance when not paid by the church, and be in a position to purchase a home when he retires. If a home is being purchased by a minister and is being used as a manse, sufficient allowance should be given to him.

6. The committee should take into consideration the cost of living index, inflation, and do a comparison with other professionals. If the community pays other professional men well, the church should pay its minister well.

7. The committee should diligently review the minister's family financial needs as indicated by a conference with him or by his report.\*

\*Exhibit 1 and 2

Every church that merits the full-time service of a professionally trained minister should be prepared to pay an adequate salary to free him from "worldly cares" and to give himself fully to the greatest and most difficult ministry in the world.

The church that merits such service but is unable to pay an adequate salary, may be aided, temporarily, by supplements from denominational sources. If such a church cannot sustain an adequate salary for its minister on its own, it should be merged with another church when possible.

**EXHIBIT 1**

**A Basic Budget Work Sheet for the Personal Use of the Minister:**

	This year 19——	Proposed for Next year 19——
<b>Total family expenses</b>		
Food	\$.....	\$.....
Housing		
(if manse is not provided)	\$.....	\$.....

Transportation (includes car expense)	\$.....	\$.....
Clothing and personal care	\$.....	\$.....
Medical care	\$.....	\$.....
Other family consumption	\$.....	\$.....
<b>Other costs</b>		
Gifts and contributions	\$.....	\$.....
Personal life insurance	\$.....	\$.....
<b>Educational expenses</b>		
Ministers' continuing education	\$.....	\$.....
Children's education	\$.....	\$.....
<b>Taxes</b>		
Social security and disability	\$.....	\$.....
Personal income	\$.....	\$.....
<b>TOTAL</b>	\$.....	\$.....

## EXHIBIT 2

## A Work Sheet for the Church Compensation Committee:

	This year 19__	Proposed for Next year 19__
<b>I. Business costs</b>		
a - Car expense	\$.....	\$.....
b - Other professional travel	\$.....	\$.....
c - Memberships	\$.....	\$.....
d - Hospitality	\$.....	\$.....
e - Continuing education	\$.....	\$.....
f - Office supplies, books, subscriptions	\$.....	\$.....
Total costs	\$.....	\$.....
<b>II. Benefits</b>		
a - Insurance	\$.....	\$.....
b - Social security	\$.....	\$.....
c - Pension contributions	\$.....	\$.....
d - Housing	\$.....	\$.....
e - Utilities	\$.....	\$.....
f - Minister's service increase (\$..... a yr., for ..... yrs)	\$.....	\$.....
Total benefits	\$.....	\$.....
<b>III. Compensation</b>		
a - Cash salary	\$.....	\$.....
Total compensation	\$.....	\$.....

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*Consumer Price Index*, Monthly Labor Review, February, 1969  
*Standards of Living for an Urban Family of Four Persons*, Bulletin no. 1570-5, U.S. Department of Labor Statistics, 1967

A number of pertinent published reports to laymen on ministers' compensation.  
 Christian Reformed Questionnaires - 159, 1968  
 Bible, Revised Standard Version

## Ministers' Salaries Guidelines and Recommendations

### ESTEEMED BRETHREN:

Inasmuch as the synod of 1969 consented to the request of the committee to continue their study for one more year to finish the study of ministers' salaries and to provide material suitable for a brochure, we are presenting to the synod of 1970 our recommendations plus complementary material such as can easily be developed into a booklet for distribution. The committee recommends that synod publish the entire report in booklet form.

What follows is the part of the report that presents recommendations.

### Recommendations of the Committee

All statistics available to the committee graphically point out the severe financial discrimination which is made against those who accept the church's call to its ministry. They show the futility and injustice of reviewing and determining a minister's salary by comparing it only with salaries of other ministers who have similar financial problems. Should a minister, with three years or more of post-college study have to be placed at a lower economic level than most beginners currently going right into industry out of college? United States Bureau of Labor Statistics of basic living costs, and a comparison with other professionals of like amount of training, is the more realistic criteria.

Can a responsible layman be satisfied when he observes that the median for most ministers in the Christian Reformed Church is not much higher than the lower standard for a family of four in urban areas? The Bureau of Labor Statistics does not, of course, include costs of education and kingdom commitments which are a vital part of a minister's budget.

The charts show that the minister starts below his professional counterparts but it is also to be remembered that his chances for salary advancement are less. His salary advancement all too often depends on things beyond his control: how well he is liked, influential members, the size of his church, the limited number of larger available churches to which he may be "promoted," the impossibility of asking to be promoted on the basis of qualifications. Ministers, along with all wage earners, deserve the opportunity for annual increments which normally come with experience.

### General Recommendations

1. The minister's salary should be compared with average incomes of other professionals and the Bureau of Labor Statistics of living costs

(which are updated and made available regularly for various areas in the United States) rather than the average income of his congregation.

2. All consistories should take into consideration the increased cost of living as a basic ingredient in determining the salary increment for the minister.

3. In considering its ability to grant an increase, the consistory should set its minister's salary increase as a primary obligation, ahead of capital expenditures, etc. Meeting its financial responsibilities to its minister should take priority over responsibilities to classis and synod. This is not to be construed, however, as relieving the local congregation of its mission responsibility.

4. The committee concurs in, and wishes to underscore, the position of synod as reported in the brochure of the Fund for Needy Churches, which states: "Synod has also urged the congregations which have no promise of future growth to merge with neighboring congregations wherever possible and feasible."

5. A realistic salary should be in terms of actual costs to feed, clothe, educate, to absorb personal expenses of the minister's salary, and to accumulate enough savings to retire debt occasioned by his education, and to assure him of a roof over his head upon retirement. To set a minimum salary figure below these needs is unrealistic.

#### **Minimum Base Salary Recommendation**

The minimum base salary should be set at \$7,000 with the understanding that this minimum should be revised periodically (annually or biannually) to reflect the increased cost of living. The committee does not mean that the minimum should in any way be construed as the maximum, but that it becomes the base from which to proceed responsibly to a realistic salary on the basis of annual reevaluation of need, increase or decrease in cost of living, and prevailing salary standards.

#### **Other Recommendations**

1. *Housing.* In addition to the base salary the local consistory should provide adequate housing, including utilities and telephone, except for personal calls, for the minister and his family.

2. *Car allowance.* A car allowance should be granted each minister to the extent of 10¢ per mile driven for the church. Such allowance should be adequate for depreciation and operation of the car.

3. *Travel Expense.* Adequate mileage and prompt payment of travel and lodging expenses incurred when out of town on church business should be made immediately available to the minister. This may include speaking engagements and denominational work. The minister has wider obligations than to his local church. He is also a public and denominational figure and consequently may be occasionally asked to accept broader responsibility.

4. *Tools for Continuing Education.* A reasonable allowance should be authorized to purchase new books and periodicals and the cost of attending conferences other than church business which are means to strengthen the ministry and its service to the church. Christian Reformed statistics indicate that ministers consider this very important.

5. *Hospital and Medical Insurance.* The congregation should provide adequate hospital and medical insurance for the minister and his family.

The Christian Reformed survey shows that two-thirds of our ministers are paying their own, whereas the trend in industry today is that the employer pays all hospital and medical expense.

6. *Social Security.* Social Security is now mandatory for the minister as a self-employed person. This amounts to 6.9% of his income up to \$7,800 for 1970, and it is anticipated that it will be 6.9% of \$9,000 in 1971. Consistories should take this into account when setting the minister's salary.

7. *Memberships.* The minister should be given the privilege of an expense account or a reasonable allowance be included in his salary to join service clubs and professional organizations and attend meetings of a civic nature in the interest of the commitment of the church to the community. The church should pay annual dues and other expenses incurred.

8. *Hospitality.* The church often expects its minister to do extensive entertaining on behalf of the church and therefore should reimburse him when such expenses are incurred.

Respectfully submitted,

Martin Ozinga, Jr., chairman  
Richard Schuurman, secretary  
Richard Knol  
Klaas Terpstra  
Arie Kraayeveld

**SUPPLEMENT 8**  
**FAITH, PRAYER AND TRACT LEAGUE**  
 (Arts. 38, 40, 171)

**ESTEEMED BRETHREN:**

Although the emphasis in the Christian world seems to be shifting from evangelism in the narrow sense to a serious effort to solve the social ills of our world, yet the demand for literature continues to grow.

One of the reasons is that in the Western world most people have closed their hearts to public gospel approaches. Similarly, most people will not come out to hear a political speech but receive their information by radio, T.V., and literature. But the private door is open.

And in the developing nations the easiest way to bring the gospel to the exploding populations and to the increasing number who can read is by literature.

So in 1969 these new heights were reached:

23,500,000 tracts sent out  
 16,300,000 tracts sold  
 7,200,000 tracts free  
 2,135,000 printed in Tamil (India)  
 1,000,000 printed in Japanese  
 475,000 printed in Spanish  
 50,000 printed in Amharic (Ethiopia)

Smaller printings were made in the Sinhalese, Portuguese, and Hausa languages.

A new opportunity was opened to us late in 1969 by the request for literature in Indonesia—both for the unsaved and for the young Christian. The sudden great interest in Christianity there has made it impossible for the few pastors to reach all who want to learn. The Rev. Winston Gauder is stopping in Indonesia on his return to Ceylon to investigate for us.

So we ask your continued moral and financial support for this worldwide work, and that you appoint a representative to its board. For personal reasons I ask that I be relieved of my assignment and that another be appointed as the synodical representative to the board of the League. The financial report has been sent to the Standing Advisory Budget Committee.

Respectfully submitted,  
 Henry Buikema,  
 Synodical representative

## FAITH, PRAYER AND TRACT LEAGUE

## Statement of cash receipts and disbursements

Balance on hand, January 1, 1969 .....		\$ 3,829.08
<b>Receipts:</b>		
Sale of tracts .....	\$153,296.41	
Contributions .....	18,446.40	
Membership dues .....	8,394.85	
Total receipts .....		180,137.66
Total receipts plus beginning balance .....		\$183,966.74
<b>Disbursements:</b>		
Printing .....	\$77,016.18	
Wages in gross .....	26,167.32	
Postage .....	24,576.88	
Advertising .....	8,625.06	
Supplies .....	7,884.41	
India Branch expenses .....	5,608.19	
Spain Branch expenses .....	1,520.00	
Other countries .....	1,762.00	
Rent .....	3,355.00	
Artist's fees .....	2,550.55	
Payroll taxes (less amounts withheld) .....	1,853.21	
Financial charges .....	1,008.90	
Pension fund .....	1,008.94	
Board meeting expenses .....	583.50	
Hospital insurance .....	566.31	
Telephone and utilities .....	494.11	
Accounting fees .....	465.00	
General insurance .....	449.02	
Michigan sales tax .....	272.02	
Repairs and replacements .....	289.55	
Miscellaneous expenses .....	1,026.60	
Interest .....	45.00	
Furniture and fixtures .....	1,002.74	
Leasehold improvements .....	2,432.64	
Total disbursements .....		170,643.13
Cash on hand, December 31, 1969 .....		13,323.61
Total disbursements plus cash balance .....		\$183,966.74
Cash in Old Kent Bank & Trust Company checking account .....		13,323.61
Leasehold improvements .....	\$4,469.90	
Less reserve for depreciation .....	868.18	3,601.72
Furniture and fixtures .....	1,566.54	
Less reserve for depreciation .....	233.17	1,333.37
Tracts sold, 1969 .....	16,302,322	
Tracts free, 1969 .....	7,213,947	
Total sent out, 1969 .....	23,516,269	
Tracts printed, 1969 .....	23,406,000	
Previously printed .....	192,074,250	
Total (1922-1969) .....	215,480,250	

**SUPPLEMENT 9**  
**FUND FOR NEEDY CHURCHES**  
 (Arts. 35, 109, 143, 171)

**ESTEEMED BRETHREN:**

The Fund for Needy Churches Committee respectfully submits its report for the year to the synod of 1970.

**I. MEMBERSHIP AND ORGANIZATION**

A. The committee (three laymen and two ministers, cf. Acts, 1958):

President - Mr. George Vande Werken of Westchester, Illinois

Vice-president - Mr. John R. Swierenga of Elmhurst, Illinois

Secretary - Rev. Arthur W. Hoogstrate of Lansing, Illinois

Treasurer - Mr. William Maatman of Chicago Heights, Illinois

Vicar - Rev. Henry De Mots of Chicago, Illinois

B. Committee for the coming year:

Three of the present committee, Mr. George Vande Werken, Rev. Henry De Mots, and Rev. Arthur W. Hoogstrate, have served only one year. Messrs. William Maatman and John Swierenga were elected in 1968 for a three-year term. Since no one has served a three-year term, we are not presenting a nomination this year.

C. Mr. William Maatman. During the course of the year, our treasurer, Mr. William Maatman, was stricken with a severe heart attack. His work as treasurer was taken over by one of our former treasurers, Mr. E. J. Beezhold, who willingly stepped in and assumed the many detailed duties of Mr. Maatman. He served for about three months and was reimbursed \$300 for his services. We are grateful to God that we may report the return to health of brother Maatman, and that he has been given the grace to take up his duties as treasurer once again.

**II. WORK OF THE COMMITTEE**

The FNC committee received, examined, and considered some 145 applicants for the year 1970. The following tabulation will give an approximate idea of the scope of the work:

Assistance granted - 141 churches

Total families in these churches - 5,065

Average size of these churches - 36 families

Special studies - 6

New churches - 8

Became self-supporting - 8

**III. MATTERS REQUIRING SYNODICAL ATTENTION**

A. We request that our secretary and treasurer be consulted on matters pertaining to FNC when considered by either synod or its advisory com-

mittee, and be given the privilege of the floor, and in the event that these men cannot attend, another member of the FNC committee be heard and be given the privilege of the floor.

**B. Recommendations:**

1. We recommend that the minimum salary for ministers serving churches which receive assistance from the FNC be \$6,000 for 1971.

2. We recommend that the per family contribution toward the minister's salary in congregations receiving aid from the FNC in 1971 be not less (and if possible, more than) \$99 in the United States and \$94 in Canada.

3. We recommend that the per family quota for 1971 be \$7.50. This is based on the minimum of \$6,000. For every raise of \$500 in the salary minimum an additional \$1 in the quota is required, plus an additional \$5 per family contribution toward the minister's salary.

4. We recommend that a child allowance of \$250 be granted for every child up to 18 years of age, but excluding those who have completed high school.

5. We recommend that synod change its decision of 1969 regarding mileage allowances to read as follows: "Each church is required to pay, over and above the salary paid, (which must be at least the minimum salary) the sum of \$500 for auto allowance and FNC committee an additional \$350 to each FNC church, to be given to its minister, for auto allowance."

*Ground:* the decision of the 1969 synod is ambiguous.

6. We recommend that synod urge all the congregations to do their utmost to contribute the full amount of the FNC quota in order that all may share in honorably supporting the ministers of our needy churches. "Bear ye one another's burdens . . . As we have opportunity let us do good unto all men, especially unto them who are of the household of faith." Galatians 6:2, 10.

7. We recommend that synod urge the treasurers of the various classes to forward funds to the FNC committee promptly, because our treasurer is often handicapped by delay.

8. We recommend that synod urge the classical home missions committees to deal with a greater degree of responsibility with applications which they process from the churches of their classes. There is evidence that in many cases the endorsement of these classical home missions committees do not evidence careful scrutiny and amounts to little more than a rubber stamp.

9. We recommend that synod declare that no church become a calling church on a denominational or classical level until it has reached a level of 30 families.

*Ground:* A church of 30 families usually can pay one-half of its minister's basic salary, plus a mileage allowance and utilities. In 1970 this figure is \$3,000 plus the mileage and utilities. The FNC pays the other half, plus children's allowances and mileage allowances. During 1969 FNC paid \$4,000 or more to 14 churches which were under 30 families, and during 1970 will pay this amount or more to 30 churches which are

under 30 families. It is obvious that the present trend cannot continue with present funding methods for FNC.

Respectfully submitted,  
Fund for Needy Churches Committee,  
Arthur W. Hoogstrate, Sec'y

March 6, 1970

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, 1970. 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 29090-03-38-66, executed by the United States Fidelity and Guarantee Company of Baltimore, Maryland, providing fidelity bond coverage in the amount of \$25,000 on Mr. William Maatman, treasurer of the Fund for Needy Churches, Inc. The premium for this policy has been paid in advance to provide coverage to February 6, 1972.

In my opinion, the accompanying statements present fairly the fund balance of the Fund for Needy Churches, Inc. on January 31, 1970, 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.

### FUND FOR NEEDY CHURCHES, INC.

#### United States Accounts

#### Statement of Cash Receipts and Disbursements

For the Year Ended January 31, 1970

(In U.S. Dollars)

<b>United States Fund Balance, February 1, 1969</b> .....		<b>\$ 93,580.86</b>
<b>Receipts:</b>		
Quota payments from classical treasurers .....	\$301,367.79	
Interest on savings accounts & treasury bills .....	3,499.41	
Refunds .....	83.91	
Total receipts .....		<u>304,951.11</u>
Total funds to be accounted for .....		<u>\$398,531.97</u>
<b>Disbursements:</b>		
Salary subsidy payments .....	\$168,789.85	
Child allowance payments .....	44,433.86	
Moving .....	7,795.63	
Mileage .....	10,082.76	
Stationery and supplies .....	184.09	
Audit expense .....	100.00	
Honorariums .....	1,500.00	
Committee expenses .....	886.11	
Postage .....	89.00	
Transfers to Canadian account .....	65,000.00	
Total disbursements .....		<u>\$298,861.30</u>
<b>United States Fund Balance, January 31, 1970</b> .....		<b>\$ 99,670.67</b>

**Cash Accounts:**

First National Bank of Evergreen Park .....	\$ 846.23
Tri-City Savings & Loan Association .....	15,000.00
Palos Savings & Loan Association .....	10,000.00
State Bank of Clearing .....	10,000.00
First Federal Savings & Loan of Lansing .....	51.59
	<u>\$ 35,897.82</u>
U.S. Treasury Bills .....	63,772.85
Balance .....	<u>\$ 99,670.67</u>

**FUND FOR NEEDY CHURCHES, INC.**  
**Canadian Account**  
**Statements of Cash Receipts and Disbursements**  
**For the Year Ended January 31, 1970**  
**(In Canadian Dollars)**

Canadian Fund Balance, February 1, 1969 .....	\$ 15,552.62
<b>Receipts:</b>	
Quota payments from classical treasurers .....	\$53,339.40
Gifts .....	55.56
Transfer from United States account (Includes Canadian exchange gain of \$4,834.37) .....	69,834.37
Total receipts .....	<u>123,229.33</u>
Total funds to be accounted for .....	<u>\$138,871.95</u>
<b>Disbursements:</b>	
Salary subsidy payments .....	\$81,648.82
Child allowance payments .....	25,365.85
Moving .....	4,669.34
Mileage .....	4,976.00
Total disbursements .....	<u>116,660.01</u>
Canadian Fund Balance, January 31, 1970 .....	<u>\$ 22,121.94</u>
Cash Account - Canadian Imperial Bank of Commerce .....	<u>\$ 22,121.94</u>

FUND FOR NEEDY CHURCHES, INC.Schedule BSubsidy payments for year ending January 31, 1970

<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	\$3400.00	\$2900.00	\$ 500.00		
Edson	3596.00	2346.00	1250.00		
<u>Grande-Prairie-</u>					
LaGlace	3761.00	2761.00	1000.00		
Peers	3800.00	3800.00			
Stony Plain	1683.00	1433.00	250.00		
<u>Alberta South</u>					
Brooks	2711.73	1275.00	187.50		1249.23
Burdett	4066.67	2750.00	916.67	400.00	
High River	3499.75	3290.25	209.50		
Medicine Hat	283.30	283.30			
Regina	3592.00	3342.00	250.00		
Saskatoon	922.83	922.83			
Taber-Vauxhall	625.00	105.00		520.00	
<u>British Columbia</u>					
Agassiz	4293.92	2482.63	902.79		908.50
Burnaby	3000.00	2000.00	1000.00		
Chilliwack	2733.50	1516.00	937.50	280.00	
Houston	1500.00	1000.00	500.00		
Telkwa	2270.82	933.33	416.83		920.66
Terrace	1000.00	625.00	375.00		
Vernon	4776.06	3775.00	562.50	438.56	
<u>Cadillac</u>					
Atwood	833.33	333.33	500.00		
McBain	2050.00	800.00	1250.00		
<u>California South</u>					
Bellflower, Grace	3360.00	2610.00	750.00		
Chula Vista	3280.00	2000.00	1000.00	280.00	
<u>Central California</u>					
Palo Alto	1869.84	766.84	260.19		842.81
Sacramento	3530.00	2000.00	1250.00	280.00	
<u>Chatham</u>					
Blenheim	2900.00	1550.00	750.00	400.00	200.00
Dresden	2150.00	1650.00	500.00		
Forest	4841.64	4341.64	500.00		
Ingersoll	1387.50	1000.00	187.50	200.00	
Wallaceburg	843.00	343.00	500.00		
<u>Chicago North</u>					
Winfield	3980.00	2700.00	1000.00	280.00	
<u>Chicago South</u>					
Oak Forest, Hope	1160.00	660.00	500.00		
Richton Park	3883.00	2508.00	1375.00		

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
<u>Eastern Canada</u>					
Charlottetown	\$3375.00	\$3000.00	\$ 375.00		
Cornwall	2250.00	2000.00	250.00		
Halifax	4591.44	3950.00	500.00	141.44	
Kemptville	3937.50	3500.00	437.50		
Kentville	770.50		520.50		250.00
Ottawa, East	2250.00	1000.00	1250.00		
Pembroke	1529.66	1120.00	166.66		243.00
Renfrew	2733.17	1615.67	328.10	280.00	509.40
Truro	2800.00	2050.00	750.00		
<u>Florida</u>					
Miami	2306.00	1276.00	750.00	280.00	
Pinellas Park	3690.14	2227.00	85.62		1377.52
<u>Grand Rapids East</u>					
Caledonia	2266.50	924.00	1062.50	280.00	
Grace	3616.04	2537.50	937.50	141.04	
Lowell	1960.00	1668.30	291.70		
Middleville	3350.00	2600.00	750.00		
Portland	2575.20	2500.00		75.20	
<u>Grand Rapids West</u>					
Cedar Springs	3387.70	1662.50	729.10	80.00	916.10
Bristolwood	3360.00	2860.00	500.00		
<u>Hackensack</u>					
Broomall	1162.12	943.08	149.04	70.00	
Englewood	5566.66	4620.00	666.66	280.00	
Franklin Lakes	510.11	171.00			339.11
Monsey	1687.50	1500.00	187.50		
Madison Ave.	2480.00	1700.00	500.00	280.00	
Terra Ceia, N.C.	3472.00	2772.00	500.00	200.00	
<u>Hamilton</u>					
Simcoe	1006.00		750.00	256.00	
York	1882.00	852.00	750.00	280.00	
<u>Holland</u>					
St. Joseph	2650.00	2650.00			
<u>Hudson</u>					
Ferrisburg	2393.76	2374.00		19.76	
Framingham	2760.00	1980.00	500.00	280.00	
Manhattan	500.00	500.00			
North Haledon	1598.00	1188.00	250.00	160.00	
Paramus	5230.00	3700.00	1250.00	280.00	
Silver Springs, Md.	1615.45	367.19	78.13		1170.13
<u>Huron</u>					
Blyth	1050.00	1050.00			
Collingwood	2880.00	2600.00		280.00	
Exeter	2428.00	2428.00			
Galt	875.00		875.00		
Lucknow	1658.00	758.00	750.00		150.00
Orangeville	3710.00	1930.00	1500.00	280.00	
Stratford	2556.00	1931.00	625.00		

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
<u>Illiana</u>					
Crown Point	\$2664.16	\$1733.33	\$ 770.83	\$160.00	
Gary	1000.00	1000.00			
Indianapolis	3012.00	2732.00		280.00	
So. Holland,Peace	2100.00	1600.00	500.00		
<u>Kalamazoo</u>					
Faith	2045.82	1462.49	583.33		
Northern Heights	1558.33	950.00	500.00		108.33
South Bend	6126.75	4284.25	1562.50	280.00	
<u>Lake Erie</u>					
Cleveland	2150.00	1900.00	250.00		
Columbus	3380.00	1600.00	1500.00	280.00	
Flint	1700.00	950.00	750.00		
Inkster	2760.00	1980.00	500.00	280.00	
Jackson	3890.00	2860.00	750.00	280.00	
Roseville	2020.00	1450.00	250.00	320.00	
Saginaw	562.50	500.00	62.50		
Toledo	3323.88	2343.00	562.50		418.38
Troy	3180.00	1400.00	1500.00	280.00	
<u>Minnesota North</u>					
Bejou	1250.00	750.00		500.00	
Brandon	1676.00	460.00	1000.00	216.00	
Brooten	1260.00	1000.00		260.00	
Clara City	3800.00	3050.00	750.00		
Crookston	3414.04	2684.61	291.25		438.18
Emo, Ont.	2321.47	2000.00	321.47		
Hancock	2129.17	1733.33	395.84		
Minneapolis	2446.14	1250.00	935.50	260.64	
Port Arthur,Ont.	807.55	379.17	145.83	44.00	238.55
<u>Minnesota South</u>					
Bemis	2030.00	1000.00	750.00	280.00	
Bigelow	2850.00	2850.00			
Holland Center	3000.00	3000.00			
Mountain Lake	3654.00	3654.00			
<u>Muskegon</u>					
Fruitport	3900.00	2900.00	1000.00		
Grace	2125.95	1330.50	513.00		282.45
Green Ridge	3680.00	2900.00	500.00	280.00	
<u>Northcentral Iowa</u>					
Ackley	3035.38	1937.50	861.00	236.88	
Britt	650.00	650.00			
Cedar Falls	4284.96	3600.00	500.00	184.96	
Iowa Falls	1530.00	1250.00		280.00	
<u>Orange City</u>					
Hartley	4250.00	4000.00	250.00		
Hull, Hope	1612.50	1500.00	112.50		
Le Mars	2700.00	2200.00	500.00		
Omaha	4700.00	3200.00	1500.00		
Sioux City	1744.36	1333.33	166.67	103.12	141.24

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
<u>Pacific Northwest</u>					
Bellingham	\$1211.60	\$ 865.40	\$ 346.20		
Portland, Calvin	2920.00	2420.00	500.00		
Seattle, Calvary	2210.88	2050.00		160.88	
Vancouver	5805.42	3248.00	1340.83		1216.59
Marysville, Wash.	2371.23	1603.50	250.00	128.88	368.85
<u>Pella</u>					
Cedar	350.00	350.00			
Tracy	4150.00	2900.00	1250.00		
<u>Quinte</u>					
Lindsay	1155.00		875.00	280.00	
<u>Rocky Mountain</u>					
Alamosa	1000.00	1000.00			
Albuquerque	3250.00	3000.00	250.00		
Colorado Springs	2012.34	1285.87	481.47	245.00	
Fairview, Denver	1757.50	1290.00	187.50	280.00	
Trinity, Denver	1338.44	682.50	500.00		155.94
Phoenix, Orangewood	1950.00	1450.00	500.00		
Salt Lake City	3017.50	1987.50	750.00	280.00	
Scottsdale	2760.00	1980.00	500.00	280.00	
Tucson, Bethel	3420.00	2860.00		560.00	
<u>Sioux Center</u>					
Lakeview	5006.40	3700.00	1250.00	56.40	
<u>Toronto</u>					
Alliston	2530.00	1250.00	1000.00	280.00	
Orillia	2250.00	1350.00	500.00	400.00	
<u>Wisconsin</u>					
Vesper	<u>2967.50</u>	<u>2500.00</u>	<u>187.50</u>	<u>280.00</u>	
	347,762.11	250,438.67	69,799.71	15,058.76	12,464.97

## SCHEDULE C

## 1969 QUOTA PAYMENTS

Families	Classis	1969 Quota	Payment as of		Percentage of Quota
			Jan. 31, 1970		
1,562	Alberta N.	\$10,153.00	\$6,470.78		63.7%
948	Alberta S.	6,162.00	3,802.91		61.7%
1,759	Brit. Col.	11,433.50	9,415.60		82.4%
640	Cadillac	4,160.00	4,095.00		98.4%
2,343	Calif. S.	15,229.50	15,209.73		100 %
1,010	Cent. Calif.	6,565.00	6,356.82		96.8%
1,953	Chatham	12,694.50	7,786.05		61.4%
1,392	Chicago N.	9,048.00	8,969.50		99.1%
1,679	Chicago S.	10,913.50	10,833.84		99.3%
939	E. Canada	6,103.50	4,248.22		70 %
383	Florida	2,489.50	2,191.58		88 %
3,958	G.R. East	25,727.00	25,498.10		99.1%
2,614	G.R. South	16,991.00	17,054.58		100 %
1,975	G.R. West	12,837.50	12,797.60		99.4%
3,071	Grandville	19,961.50	19,989.17		100 %
1,233	Hackensack	8,014.50	7,307.27		91.2%
2,265	Hamilton	14,722.50	6,826.11		46.4%
3,026	Holland	19,669.00	19,437.61		98.7%
1,965	Hudson	12,772.50	12,007.84		94.1%
1,144	Huron	7,436.00	4,194.92		56.5%
2,139	Illiana	13,903.50	13,923.00		100 %
1,735	Kalamazoo	11,277.50	11,421.20		101 %
1,137	Lake Erie	7,390.50	6,814.92		92.2%
1,641	Minn. North	10,666.50	8,982.81		84.2%
1,113	Minn. South	7,234.50	6,890.09		95.2%
1,924	Muskegon	12,506.00	12,669.10		101 %
733	N.C. Iowa	4,764.50	4,904.27		102 %
1,399	Orange City	9,093.50	8,972.88		96.7%
2,313	Pacific N.W.	15,034.50	14,765.97		98.2%
1,484	Pella	9,646.00	9,599.63		99.7%
1,298	Quinte	8,437.00	3,985.73		47.2%
1,373	Rocky Mt.	8,924.50	8,339.91		93.4%
1,446	Sioux Center	9,399.00	9,353.52		99.5%
1,781	Toronto	11,576.50	4,573.02		39.5%
1,249	Wisconsin	8,118.50	8,039.91		99 %
2,612	Zeeland	16,978.00	16,978.00		100 %
<u>61,236</u>		<u>\$398,034.00</u>	<u>\$354,707.19</u>		<u>89.1%</u>

SUPPLEMENT 10  
CLOSER RELATIONS WITH THE  
ORTHODOX PRESBYTERIAN CHURCH  
(Arts. 65, 171)

ESTEEMED BRETHREN:

Your committee has again sought to fulfill its mandate by means of two day-long meetings with the committee of the Orthodox Presbyterian Church and by several meetings of its own membership. Our mandate and theirs remains the working toward eventual union of the two churches. The synod of 1959 requested its committee "to increase its efforts . . . that the way may be paved for possible eventual union" (Acts of 1959, Art. 76, I, B, 4). Instructions that were intended to subserve the fulfillment of this mandate were given from time to time. One such instruction was given in 1966, when synod asked the committee "to define remaining areas of disagreement between the Orthodox Presbyterian Church and the Christian Reformed Church" and "to suggest ways in which progress might be made towards 'organic union of the two denominations' (Acts of Synod, 1957, p. 103)" Acts of Synod, 1966, p. 40. The synods have regularly directed that we continue efforts to fulfill our general objective of seeking church union.

The mandate to work for union, as framed by the Orthodox Presbyterian Church General Assembly, dates from 1966, when, after participating for several years in our inter-church discussions, that body adopted the recommendation of its committee "that the present committee should work toward the ultimate goal of organic union between the Orthodox Presbyterian Church and the Christian Reformed Church, on a scriptural basis."

For a considerable period of time, the chief areas of disagreement appeared to be in the field of church polity. Many discussions were held pertaining to this subject and some clarification and appreciation of each other's positions on questions of church government developed. The matter was considered of sufficient weight to warrant our synod's request to the Reformed Ecumenical Synod to call a conference to help the member churches in questions of church polity. However, a new issue became prominent about 1967 and has pre-empted most of our agenda since that time. The Orthodox Presbyterian Church committee, in the General Assembly of 1967, received instruction to take up the matter of Theological issues coming to the fore in the Christian Reformed Church "regarding the infallibility of Scripture, the particular atonement, the special creation of man, and ecclesiastical separation from the unbelief in the W.C.C." The committee was to set forth the stand of the O.P.C. in regard to these matters and to "seek for a clearer understanding of the issues as they are being stated within the Christian Reformed Church."

Your committee has sought to cooperate in answering the questions that the O.P.C. delegates have brought to us. Special studies of the issues

mentioned were made by members of our committee and read in a session of the joint committee in September of 1967. These were received with appreciation. At later sessions, church order procedures for bringing charges against office bearers were carefully described. For a while it appeared that the O.P.C. committee was satisfied that our church was proceeding faithfully in dealing with doctrinal statements allegedly contrary to the creeds and in violation of the Form of Subscription.

It seemed, in October of 1969, that both committees had reached a point where we could move forward into a new phase of our conversations on union. Your committee prepared to present at a joint meeting in February of this year a proposal that we ask our respective major assemblies to instruct us to proceed to formulate a "plan of union." However, the O.P.C. committee had sought from the sessions reactions to the course of joint committee discussions. The committee received from the member churches many statements reflecting serious misgivings concerning the theological and ecclesiastical positions being taken by pastors and teachers in the Christian Reformed fold. Now having to address ourselves to a twenty-one page survey of Christian Reformed "unfamiliar Theological utterances," assembled and edited by the O.P.C. committee, your committee finds itself once again being pressed to spend much time clarifying these utterances, in which the O.P.C. brethren claim to see a trend toward liberalism, and helping them understand these utterances in the light of their context. It did not appear in their research the O.P.C. men had given adequate place to the context of some of these statements.

Your committee tries to do its best in meeting these various allegations with an answer. Our task has included the citing of instances where the church does indeed bring disciplinary procedures to bear and also where it desists from such action, because it is deemed unwarranted. But we do not feel that we are under obligation or in a position to handle adequately the many charges. Your committee feels that we will soon come to a point at which further discussions concerning alleged doctrinal error and alleged ecclesiastical inaction will cease to be productive of any profit. We are recommending that this phase of our discussion be continued for no more than one year. If this prolonged phase of our discussions cannot be terminated to the satisfaction of the O.P.C. brethren in that time, we fail to see the wisdom of continuing the conversations on church union. It is becoming evident that the prolongation of this discussion will very soon cease to be fruitful of any good.

We wish to add that our relationship to one another across the interdenominational conference table continues to be cordial and one in which there is an appreciation of the different backgrounds out of which we speak and of the sincerity of one another's concerns. We recognize that their criticisms are not spoken without Christian love. May ours not fail to meet the same divine requirement. Our own synod has declared that churches in correspondence with each other are called to warn one another concerning spiritual dangers and to correct one another in love (Acts of Synod, 1947, Art. 96, II E).

We recommend:

- a) that the committee be continued for another year;
- b) that a time limit of one more year be placed on the discussion of an alleged trend toward liberalism and that if this area of concern remains an impassable road block at that time, the discussions in the interest of union be terminated;
- c) that the committee as presently constituted be retained in this critical phase of our discussions, and
- d) that the privilege of the floor be given to our chairman, Rev. Herman Hoekstra, who will be living in the Grand Rapids area when synod meets.

Respectfully submitted,

Herman Hoekstra  
John A. Petersen, secretary  
Peter Damsma  
Sidney Cooper  
Raymond Opperwall

SUPPLEMENT 11  
THE WORLD HOME BIBLE LEAGUE  
(Arts. 57, 171)

**ESTEEMED BROTHERS:**

During February, 1969, the World Home Bible League moved into its new office building on the busy Calumet Expressway. The building was made possible by outstanding contributions of local businessmen who gave a substantial amount of money for its erection. In the brief time that the World Home Bible League has been on this new location the work has increased to such an extent that already the new building does not seem adequate to meet our needs.

Meanwhile, the ministry of the League has expanded and many new areas have been added. It is possible in such a report as this to only give some of the highlights.

*Operation Handclasp:*

The volunteer program of the World Home Bible League in which more than 40 local churches are participating (many of them Christian Reformed) has had its best year since its existence. During the past 12 months more than five and one-half million Scriptures were produced. Due to the volunteer worker and the processing of the Scriptures in the World Home Bible League plant, Scriptures are purchased today at a more reasonable figure than five years ago. During the past year products of Operation Handclasp were distributed by Christian Reformed missionaries and chaplains in Korea, Vietnam, Philippine Islands, Mexico, Nigeria, Australia, Canada, and throughout the U.S.A. Scriptures produced through Operation Handclasp were also shipped to Nigeria, Hong Kong, India, Ceylon, and European countries.

*Christian Reformed Laymen:*

The League, working together with the League of Christian Reformed Laymen, have supplied some of the largest shipments of Scriptures ever delivered to Mexico. Just recently two truck loads with 50,000 complete Spanish Testaments were delivered to Mexico City. Two days prior to this 72,000 copies of the New Testaments were sent to the Rev. Hans Weerstra in the Yucatan Peninsula. An additional 50,000 Spanish Bibles, already manufactured, are awaiting shipment. Most of these Scriptures will be used in two of the most extensive Bible distribution campaigns ever planned in Mexico's history.

The World Home Bible League, in cooperation with the League of Christian Reformed Laymen, have also supplied 555,000 copies of the Gospel of Mark which were included in the "Thank You" packets for servicemen in Vietnam.

*New Spanish Translation:*

The Christian Reformed Board of Foreign Missions received a request from the World Home Bible League's Director, William A. Ackerman, for the services of Rev. Chester Schemper. He is project coordinator for a new translation of the Spanish Scriptures. The permission was granted and the Rev. Schemper was loaned in this capacity for a period of two years, subject to renewal of an additional three years.

*Bible Studies:*

The Rev. John De Vries has completed his first year of work with the World Home Bible League. He is conducting an experiment in evangelism through the use of Bible correspondence courses. The World Home Bible League recognizes the fact that the church is the legitimate arm of evangelism. It designed a program which enables any church to begin offering Bible correspondence material for the unchurched. The League provides information on methods of setting up such a course and gives suggestions about ways to enroll people. It also provides modern attractive courses written specifically for the un-churched. Nearly 1500 churches have responded and have begun this experiment, among them 400 Christian Reformed churches.

*Scriptures Unlimited:*

On November 1, 1969, the World Home Bible League and the New York Bible Society decided to pool their resources in reaching Latin America with the Word. The new organization formed is called, "Scriptures Unlimited." It has a three fold purpose, (1) the publishing of Wycliffe Bible translation material throughout the world, (2) to supply, during 1970, a minimum of seven and one-half million Scriptures for Latin America, and (3) to work together with Wycliffe Bible Translators in a three-partner venture to produce a vernacular Spanish Scripture, one that even the "man in the street" is able to read.

The World Home Bible League's other programs throughout the United States and Canada, and more than 14 other nations are not included in the Scriptures Unlimited program.

During 1969 the World Home Bible League became the chief publisher for Wycliffe Bible Translators. After the translations are produced by Wycliffe, the League will publish the major part of all translations offered in the United States, Canada, Mexico, Central and South America, Vietnam, the Philippine Islands, New Guinea, etc. This project will cost approximately \$100,000. Both the World Home Bible League and the New York Bible Society will meet this demand through their new organization, Scriptures Unlimited.

The World Home Bible League is deeply grateful to the Christian Reformed Church for its contribution. During 1969 churches sent into the World Home Bible League for Bible distribution \$46,000. Christian Reformed churches throughout the United States and Canada have made extensive use of the World Home Bible League's services. Wayside Chapels have distributed League material. Shipments have been sent

to the Indian mission fields in New Mexico, to the inner-city work, and to city and suburban churches. Overseas chaplains in Korea have distributed Scriptures to our young men, and our missionaries in Japan have been distributing Japanese New Testaments provided by the League. In Nigeria we have very large projects involving more than 100,000 Scriptures. The League has paid for the reprinting of Scripture booklets in Hausa and in Tiv.

The World Home Bible League, a service organization to the Christian Reformed Church, requests the continued moral and financial support of all the churches within our denomination so that we can truly be ambassadors with the message.

Humbly submitted,  
Rev. John A. De Kruyter  
Synodical representative

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SUPPLEMENT 12  
**CONTACT COMMITTEE WITH THE  
CANADIAN REFORMED CHURCHES**  
(Arts. 65, 73, 171)

**ESTEEMED BRETHREN:**

Since the synod meeting of 1969 your committee has not been able to make any progress in their contact with the deputies of the Canadian Reformed Churches.

Shortly after synod 1969 one of their deputies, the Rev. F. Kouwenhoven, passed away, and early in the fall of 1969 another of their deputies moved to the western part of Canada. We have been informed that, before consultations could be carried on, both deputies would have to be replaced by other appointees. Ecclesiastical regulations seem to make it hard on their part to have this accomplished along proper and acceptable channels.

The result has been that until the date of this report no meeting could be arranged. We are hopeful that further consultation will be made possible.

We therefore recommend that synod continue the committee.

Respectfully submitted,

Rev. John C. Verbrugge, chairman

Rev. Peter M. Jonker, secretary

Mr. Dick Farenhorst

Rev. Jacob B. Vos

## SUPPLEMENT 13

## THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS

(Arts. 38, 120, 126, 138, 171)

## ESTEEMED BRETHREN:

Having completed its first year of operation, the Board of Publications of the Christian Reformed Church submits its report to synod for information and action. The board operates under the mandate of synod which authorizes it to supervise the church's consolidated program of education and publication.

## I. ORGANIZATION OF THE BOARD

The membership of the board is composed of one delegate from each classis of the denomination. At the annual meeting held February 24-26, 1970 the roll of delegates was listed as follows:

Classis	Member	Alternate
Alberta North.....	Mr. Stan De Jong.....	Mr. P. Mos
Alberta South.....	Rev. John Vriend.....	Rev. P. Dekker
British Columbia.....	Mr. Syrt Wolters.....	Mr. G. Ensing
Cadillac.....	Rev. Donald Den Dulk.....	Rev. F. Van Dyk
California South.....	Rev. Herman Leestma.....	
Central California.....	Rev. James Versluys.....	Mr. K. Maliepaard
Chatham.....	Rev. Klaas Hart.....	Rev. J. Vos
Chicago North.....	Mrs. E. Van Reken.....	Rev. G. Stoutmeyer
Chicago South.....	Dr. A. C. De Jong.....	Rev. R. Hartwell
Columbia.....	Rev. Rodger Buining.....	Rev. H. Boer
Eastern Canada.....	Rev. Dirk Hart.....	Mr. R. Klein
Florida.....	Mr. Stephen Bellin.....	Mr. K. Tanis
Grand Rapids East.....	Rev. Clarence Boomsma.....	Rev. J. Kok
Grand Rapids South.....	Rev. William Buursma.....	Rev. H. Bossenbroek
Grand Rapids West.....	Mr. John Brondsema.....	Mr. R. Hoekstra
Grandville.....	Rev. John Medendorp.....	
Hackensack.....	Mr. Richard Zuidema.....	Mr. A. Struyk
Hamilton.....	Rev. William Vander Beek.....	Rev. L. Schalkwijk
Holland.....	Mr. Raymond Holwerda.....	Mr. D. Zwier
Hudson.....	Dr. Roger Van Heyningen.....	Mr. S. Van Til
Huron.....	Rev. Gerard Nonnekes.....	Mr. H. Bouwers
Illiana.....	Rev. Arthur Hoogstrate.....	
Kalamazoo.....	Rev. John A. Mulder.....	Dr. S. Dykstra
Lake Erie.....	Rev. Donald Postema.....	Mrs. L. Faram
Minnesota North.....	Rev. Simon Viss.....	Rev. J. Schuring
Minnesota South.....	Rev. Peter Brouwer.....	Rev. H. Entingh
Muskegon.....	Rev. Tymen Hofman.....	Rev. J. Pott
Northcentral Iowa.....	Rev. Edward Blankespoor.....	Rev. M. Keuning
Orange City.....	Mr. George De Vries.....	
Pacific Northwest.....	Rev. Jerome Batts.....	Rev. W. Heynen
Pella.....	Rev. Henry De Rooy.....	
Quinte.....	Rev. Jack Westerhof.....	Mr. J. Van Herwerden
Rocky Mountain.....	Mr. Paul Hekman.....	Mr. R. Post
Sioux Center.....	Rev. Leonard Van Drunen.....	Dr. J. Veltkamp
Toronto.....	Dr. Hendrik Hart.....	Mr. D. L. Witt
Wisconsin.....	Mr. C. M. Wondergem, Sr.....	Rev. J. Hoeksema
Zeeland.....	Rev. Arthur Besteman.....	Rev. E. Los

Note: Mrs. Lois Faram attended the annual meeting in place of Rev. Donald Postema. Neither the delegate or alternate of classis Cadillac was able to attend.

The board elected the following as officers for the current year:

President - Rev. Clarence Boomsma  
 Vice President - Dr. Alexander C. De Jong  
 Secretary - Rev. John A. Mulder  
 Treasurer - Mr. John Brondsema

The officers and five additional members of the board constitute the executive committee. Those elected are:

Rev. William Buursma  
 Rev. Tymen Hofman  
 Mr. Raymond Holwerda  
 Rev. John Medendorp  
 Rev. Jack Westerhof

The executive committee meets on the first Thursday of the month, after the sessions of the Education Committee, Periodicals Committee and Business Committee have been completed, which are scheduled for the same day. The several subcommittees meet as the work-load requires, and in this way the assignment of the board is carried out as expeditiously as possible.

At the organizational meeting of the board it was decided to make all committee appointments for the period of one year, and then to stagger the appointments in such a way that there would be an orderly turnover of membership in the ensuing years. This refers to the members of the committees who are not classically-appointed delegates to the board. Therefore we request synod to approve the following appointments:

#### *Education Committee*

Dr. Gordon Spykman	1970-1973
Dr. Marion Snapper	1970-1971
Mr. Herman Baker	1970-1971
Mr. Bernard Scholten	1970-1972
Mr. Clifford Christians	1970-1972
Dr. Arnold De Graaff	1970-1973
Mr. John Knight	1970-1973
Dr. Gordon Werkema	1970-1971
Mr. Peter Vander Kamp	1970-1973

#### *Periodicals Committee*

Mr. C. M. Wondergem, Jr.	1970-1973
Dr. William Oldenberg	1970-1971
Dr. Andrew Bandstra	1970-1972
Mr. Joseph Daverman	1970-1972

#### *Business Committee*

Mr. John Hekman	1970-1972
Mr. Gordon Quist	1970-1971

As presently constituted, the membership of the several committees is as follows:

#### *Education Committee*

Dr. Gordon Spykman, chairman (educator)  
 Dr. Marion Snapper, vice-chairman (educator)

Rev. Jack Westerhof, secretary (executive committee member)  
 Rev. Tymen Hofman (executive committee member)  
 Rev. John Mulder (executive committee member)  
 Mr. Herman Baker (business committee member)  
 Mr. Bernard Scholten (business committee member)  
 Mr. Clifford Christians (evangelist)  
 Mr. Peter Vander Kamp (evangelist)  
 Dr. Arnold De Graaff (educator)  
 Mr. Marion Vos (educator)  
 Dr. Gordon Werkema (educator)  
 Mr. John Knight (journalist)

Several subcommittees aid the Education Committee in carrying out its mandate. These are appointed by the Education Committee as authorized by synod.

*Catechism Committee*

Dr. Gordon Spykman, chairman  
 Rev. Jack Westerhof, reporter  
 Dr. Arnold De Graaff  
 Dr. Peter Y. De Jong  
 Rev. Milton Doornbos  
 Dr. Anthony Hoekema  
 Rev. Tymen Hofman  
 Mr. Hero Bratt

*Sunday School Committee*

Mr. Marion Vos, chairman  
 Rev. John Mulder, reporter  
 Miss Dorothy Westra  
 Rev. Paul Brink  
 Mr. Frank Deppe  
 Dr. Marion Snapper  
 Rev. William Vander Hoven

*Adult Education Committee*

Mr. John Knight, chairman  
 Mr. Henry Hoeks, reporter  
 Dr. Dennis Hoekstra  
 Dr. Hugh Kooops  
 Mr. Bernard Scholten  
 Dr. Paul Schrottenboer  
 Rev. William Stob

*Spanish Literature Committee*

Dr. Gordon Werkema, chairman and reporter  
 Mr. Gerald Amnan  
 Mr. Herman Baker  
 Rev. Juan Boonstra  
 Rev. Carlos Cortina

*Youth Evangelism Committee*

Mr. Clifford Christians, chairman  
 Mr. Peter Vander Kamp, reporter  
 Mrs. Jacob Huizinga

*Periodicals Committee*

Rev. William Buursma, chairman (executive committee member)  
 Dr. Alexander C. De Jong, vice-chairman (executive committee member)  
 Rev. John Medendorp, secretary (executive committee member)  
 Dr. Andrew Bandstra (theologian)  
 Dr. E. William Oldenberg (journalist)

Mr. Joseph T. Daverman (businessman)  
 Mr. C. M. Wondergem, Jr. (businessman)

*Business Committee*

Mr. Joseph T. Daverman, chairman (periodicals committee member)  
 Mr. Raymond Holwerda, secretary (executive committee member)  
 Mr. John Brondsema, treasurer (executive committee member)  
 Mr. Herman Baker (education committee member)  
 Mr. Bernard Scholten (education committee member)  
 Mr. C. M. Wondergem, Jr. (periodicals committee member)  
 Mr. John Hekman (business specialist)  
 Mr. Gordon Quist (attorney)

II. FINANCIAL REPORT

January 30, 1970

To the Board of Publications of  
 the Christian Reformed Church,  
 Grand Rapids, Michigan.

We examined the balance sheet of the Board of Publications of the Christian Reformed Church, Grand Rapids, Michigan, as of December 31, 1969 and the related statements of income (loss) and contributed capital 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 statements of income (loss) and contributed capital present fairly the financial position of the Board of Publications of the Christian Reformed Church at December 31, 1969, 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.

Pruis, Carter, Hamilton & Dieterman  
 Certified Public Accountants.

**Balance Sheet**  
**Board of Publications of the Christian Reformed Church**  
**Grand Rapids, Michigan**  
**December 31, 1969**

ASSETS			
<b>Current</b>			
Cash .....	\$	163,613	
Accounts receivable .....		76,842	
Inventories .....		141,029	
Prepaid expenses .....		22,377	\$ 403,861
<hr/>			
<b>Other</b>			
Rental property - net .....	\$	7,865	
Inventory - supplies .....		7,561	
Other .....		60	15,486
<hr/>			
<b>Property, plant and equipment (at cost)</b>			
Land, building and improvements (Note A) .....	\$	846,112	
Machinery, office furniture and equipment and automotive .....		407,691	
		<hr/>	
		\$1,253,803	
Less - allowance for depreciation .....		310,362	943,441
		<hr/>	
			<u>\$1,362,788</u>

## LIABILITIES

## Current

Current portion of mortgage payable .....	\$ 40,000		
Accounts payable - trade .....	19,243		
Accrued expenses .....	25,767	\$	85,010

## Long-term

Mortgage payable (Note A) .....			80,000
Deferred income .....			131,730
Reserve for future repairs .....			1,524

## EQUITY

## From operation:

Balance - January 1, 1969 .....	\$ 741,256		
Net income (loss) for year ended December 31, 1969....	( 10,223)		
	\$ 731,033		

## Contributed

Balance - December 31, 1969 .....	333,491	1,064,524	
			\$1,362,788

## Notes to Balance Sheet

**Board of Publications of the Christian Reformed Church  
December 31, 1969**

NOTE A - The land and buildings are subject to a real estate mortgage having an unpaid balance of \$120,000 at December 31, 1969. The mortgage is payable in quarterly installments of \$10,000 plus interest at 5½%. The mortgage was obtained in connection with the denominational building addition completed in 1967. The synod of the Christian Reformed Church has approved a denominational family quota of \$1 for the years 1966 through 1970. For the years 1966 through 1969, \$183,414 has been received from the synodical treasurer.

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 \$8,585 during 1969 included a portion of the past-service cost. The unfunded past-service cost at December 31, 1969 was approximately \$11,300.

## Statement of Contributed Capital

**Board of Publications of the Christian Reformed Church  
December 31, 1969**

## Building

Balance - January 1, 1969 .....		\$97,440		
Less - depreciation on portion of the original building .....		2,609	\$	94,831

## Building addition

Balance - January 1, 1969 .....		\$91,545		
Synodical quota received .....	\$49,500			
Less:				
Depreciation on building addition and improvements .....	\$7,456			
Interest .....	7,609			
Other expenses .....	176	15,241	34,259	125,804

Other		
Excess of assets over liabilities assumed in the merger of the Committee on Education of the Christian Reformed Church as of January 1, 1969 .....	\$118,606	
Less - adjustment of preceding years deferred writers' expense .....	5,750	112,856
		<u>\$333,491</u>

**Statement of Income (Loss)**  
**Board of Publications of the Christian Reformed Church**  
**Year ended December 31, 1969**

Income		
Subscriptions and sales .....		\$828,526
Costs		
Material .....	\$324,285	
Direct labor and artist .....	112,415	
Manufacturing expenses .....	122,677	
Contributors .....	22,929	
Mailing expenses .....	62,294	644,600
		<u>\$183,926</u>
Gross Margin .....		
		\$183,926
General and Administrative		
Direct (clerical - editorial - managerial)		
Indirect (depreciation - insurance - office supplies - postage etc.) .....		203,113
		<u>203,113</u>
Operating income (loss) .....		(\$ 19,187)
Other income - net .....		8,964
		<u>8,964</u>
Net income loss .....		<u>(\$ 10,223)</u>

Currently we are mailing 43,500 copies of *The Banner* to readers in the United States, Canada and around the world. Servicemen are receiving 1,525 of these copies. In addition copies are being sent to the student dormitories of Calvin, Dordt, and Trinity Colleges and the Reformed Bible Institute.

We are mailing 2,840 copies of *De Wachter* biweekly. Approximately 1,550 of these are being sent to Canada.

The "Every Family Plan" has been put into effect. At this time it has been adopted by 51 churches and has resulted in 1,515 new subscriptions to *The Banner*. According to this plan congregations can subscribe for all their families at a special rate and in so doing get the denominational paper into every home.

**III. MATTERS RELATING TO PERIODICALS AND PUBLICATIONS**

*A. The Editors*

1. Since this is the last year in which Rev. John Vander Ploeg will be serving the denomination in his capacity as editor of *The Banner*, the board requests the synod of 1970 to acknowledge the years of service by our editor by means of a testimonial dinner to be given in his honor during the time synod is in session. On September 19, 1970, the Lord

willing, Rev. Vander Ploeg will celebrate the fortieth anniversary of his ordination as a minister of the Gospel in the Christian Reformed Church. The board has instructed the executive committee to prepare a fitting tribute to Rev. Vander Ploeg at that time.

2. Both the editors of our denominational papers have experienced periods of ill health in the past year. Rev. W. Haverkamp found it necessary to take a period of rest for a few months, but since January 1 has been able to take up all his duties again. Rev. J. Vander Ploeg submitted to surgery in February and has experienced an excellent recovery. We are thankful to the Lord for restoring both of them to good health.

3. Dr. L. De Koster has spent the year since his appointment as the next editor of *The Banner* in accepting a great many invitations which have enabled him to become more acquainted with the various sectors of the denomination. The contacts have been highly beneficial in his preparation for the editorship and have given opportunity to a great many people to hear him and get to know him.

#### B. *Restructuring the Editorial Department of The Banner*

In 1964 synod received an overture from classis California South asking for the appointment of a managing editor and an editorial staff for *The Banner*. Synod instructed the Publication Committee to study this matter and advise synod as to the feasibility of such restructuring. Studies and discussions have taken place since that time but nothing definitive has evolved as yet. The board has now instructed the Periodicals Committee to study this matter in consultation with the new editor and report its findings to the next annual meeting of the board.

#### C. *New Index to the Psalter Hymnal*

A proposed revision of the index to the Psalter-Hymnal has been prepared by Dr. Dick L. Van Halsema. The board instructed the executive committee to approve the final form of the index and include it in the next printing of the Psalter Hymnal.

#### D. *Sermons on the Heidelberg Catechism*

A letter advertising the two-volume work of sermons on the Heidelberg Catechism was sent to all pastors and churches soliciting orders in advance of publication. Because of the light response the board faces the problem of the high cost to the denomination of producing this work as planned. Consideration was given of ways to reduce production costs but no satisfactory solution has been found. Therefore the board authorized the executive committee to make further study and make final recommendations to synod in its supplementary report.

### IV. MATTERS RELATING TO EDUCATIONAL MATERIALS

#### A. *Catechism Books*

All catechism materials continue to experience a good sale. The new course, *Never On Your Own* (9th-10th grade Catechism-Compendium studies), was made available last fall. The entire printing of 12,500 copies were sold out before the demand was filled so some churches were unable to use the course. The second study manual in this two-year course

is being prepared by Dr. Snapper and will be available to the churches for the next season.

A new course treating various aspects of the Christian life is in preparation for grade 11. The board has approved the outline and mandated the Education Committee to proceed with publication. The board also endorsed the title and prospectus of a course for grade 12 to be named *Living Members*, which is designed to help the pastor and his catechumens come to grips with those aspects of the Christian doctrine and practice that are especially pertinent to the young adult in professing and living his faith.

### B. *Sunday School Papers*

The Education Committee decided a new format should be used for the Sunday school papers. This consists of a uniform size for all papers and the general use of present-day photos in place of the old religious art. The new format has generated some criticism as well as praise and appreciation. Since we are in an experimental program the Sunday School Committee intends to present several different types of illustration and content, after which the field will be surveyed for reactions to determine what creates the greatest student interest.

The board has decided to change the four-quarter systems so that the Fall Quarter will run from September through November, the Winter Quarter from December through February, the Spring Quarter from March through May, and the Summer Quarter from June through August. This arrangement accommodates the churches that discontinue Sunday school for the summer months as well as those which have Sunday school only during the summer. It also fits in the new fiscal year adopted by the board which runs from September 1 to August 31.

The plan of Sunday school lessons for the coming year contains seven units:

- Unit 1 — The Lord Jesus Christ
- Unit 2 — The Living Christ
- Unit 3 — Living In Christ
- Unit 4 — God's World
- Unit 5 — God and His People
- Unit 6 — God's Justice and Mercy
- Unit 7 — God With Us

The Sunday School Committee has discussed at length the great need for graded materials at all age levels. By graded materials is meant more than a graded treatment of a uniform lesson plan. Graded material should include the careful selection of different scriptural materials to be studied at the several departmental levels. There is good warrant for planning a graded curriculum that is built on the basis of a three-year recurring cycle. This would make possible the production of Sunday school materials without constantly approving heterogeneous plans and continually writing new materials.

Since the planning of a three-year graded curriculum is a work of extensive proportions, and realizing the great urgency of having graded materials at the Junior High and Senior High levels, the Education

Committee has investigated the possibility of using Great Commission Curriculum materials at these two levels. The board, upon recommendation of the Education Committee, requests synod to authorize the use of Great Commission materials for a trial period of one year if satisfactory financial, editorial and production arrangements can be made.

### C. *Toward a Unified Church School Curriculum*

The future direction of the educational program within the Christian Reformed Church has been discussed at length in the sessions of the Education Committee and the board. Concern has been expressed that the ultimate in integration of catechetical instruction and the Sunday school has not been attained by simple consolidation of the education program under one board, committee and staff.

Another area of concern involves the role of the Sunday school in the church—previously stated to be evangelistic—in relation to that which might be called Christian nurture. Here we find an area of obscurity.

A third area that requires attention is the role of the educational program within the church, conducted by the church, in its relation to the educational role of other agencies that carry on educational work within the church community, such as Christian schools, youth organizations, adult organizations, etc.

A work-study conference was held on November 6 and 7 to discuss this matter with the hope that conclusions might be presented for consideration at the annual meeting of the board. Present at the conference were the members of the Education Committee and its subcommittees, the executive committee, representatives of the National Union of Christian Schools, United Calvinist Youth (Young Calvinist, Cadets, Calvinettes), the Men's Federation, and the Board of Home Missions. Two observers were also present: Rev. Arthur Van Eck of the educational staff of the Reformed Church in America, and Rev. Kenneth Smith, educational director of the Reformed Presbyterian Church.

An extremely profitable conference resulted. Lively discussions ensued as basic issues were addressed. A committee had been appointed to draft conclusions and resolutions growing out of the conference. These were presented to the conference and then submitted to the ad hoc committee that had made preparations for the session. On the basis of these conclusions the ad hoc committee drafted the document *Toward A Unified Church School Curriculum*. This paper was then submitted to the Education Committee for its final approval and then sent to the board for consideration. After a lengthy discussion the board resolved to send this document to synod for study and requests approval of this statement for a unified Church School curriculum.

## TOWARD A UNIFIED CHURCH SCHOOL CURRICULUM

### I. REVELATIONAL DIRECTIVES

#### A. *The Word of God*

In responding to the Word of God in our educational ministry, we should recognize that God's revelation comes to us as the inscripturated Word (Bible), the incarnate Word (Jesus Christ), and the Word estab-

lishing order in creation (General Revelation). Through the power of the Spirit we must call all men to respond to this full-orbed Word as it confronts us today in the church and in the world, summoning them to faith and obedience through proclamation, service, and fellowship. Since the Scriptures speak comprehensively to man's heart, the center of his being, and thus to the whole man in his total life situation, we should strive for a truly scripturally-directed church education and in our entire educational enterprise we should seek to elicit a hearty response to the biblical message.

### B. *The Church*

1. The church is the body of Christ-believers, called to declare the mighty acts of God in Jesus Christ (kerygma), to serve God (diakonia—understood as both commandments of the Law), and to live as His reconciling redeeming community in the world (koinonia).

2. The church as institute in administering the Word of God and calling mankind to faith and obedience should equip mankind for work in God's service.

3. The church's educational task, which finds its focus in the administration of God's Word in its life-relatedness today, is to present that Word to all as a message to be believed and obeyed. In all its education the church's instruction should lead to commitment and upbuilding in the Christian faith, in accordance with Christ's mandate to His church.

### C. *Confessions*

1. The institutional church is a confessing community of Christ-believers called to respond to the gospel by a wholehearted commitment to Christ as Savior and Lord and by an effective translation of this commitment into God-centered living and witness in the world.

2. The institutional church is a confessional community of Christ-believers bound together by a common allegiance to the witness of the prophets and apostles.

3. As a confessing and confessional community, the institutional church must teach faith-knowledge in a living, religiously whole, experiential, practical way as a message to be believed, confessed, and obeyed by all men.

### D. *Man*

1. Man, created in the image of God, is a servant of God, a neighbor-brother-guardian to his fellowmen, and a steward of God's creation.

2. In his whole life, in his total selfhood, man is a religiously unified creature, called to faithful, loving, obedient service with all his heart.

3. Man in his threefold office as prophet, priest, and king was vitiated by the fall into sin, whereby his whole life has become religiously mis-directed.

4. The redeeming work of Christ makes man a radically new creature through the Spirit of Christ, who is the pledge of the ongoing and final full restoration of man and the whole creation.

## II. EDUCATIONAL PRINCIPLES

In responding to these revelational directives in a unified educational ministry, the church as institute should:

A. *Focus* the message of God's comprehensive Christocentric Word on the educational enterprise by:

1. *recognizing* Scripture as powerfully active in the teaching-learning process and view the Word itself, in a significant sense, as the educator.

2. *striving* for a more meaningful understanding of the interrelationship of the Scripture with the revelation of God in the creation, including man, God's vice-regent in the world.

3. *honoring* the full claim of the gospel message in its universal address to the basic religious needs of all men in our contemporary pluralistic society.

4. *making thankful use* of those Scripture passages which embody and capture the thrust of Scripture as a whole.

5. *making proper use* of Scripture by:

a. avoiding deriving specific theoretical principles of education from selected Bible texts.

b. avoiding imposing schema, pedagogical or other, that distort the total message of Scripture or the meaning or intent of any of its parts.

c. avoiding moralizing on Bible stories.

B. *Preserve* the integrity of the church, which ought to be governed in all its activities by its biblical identity and geared to the realities of its time and place in history, by:

1. *recognizing* that the essential element in the church's educational program is the administration of God's Word.

2. *calling* all men to perform their service of God and man in a truly biblical sense, and teaching the basic directives and principles for living the life of faith in every sphere of life.

3. *recognizing* that a unified program of Christian nurture is a goal of the Christian church and the Christian community, and accordingly, that such a program would in most cases be broader than the unified educational ministry of the church.

4. *performing* its distinctive educational task as an institution, while responding to present human needs.

5. *respecting* the integrity and identity of other institutions and educational agencies in the Christian community; encouraging them to make their appropriate contributions to a unified program of Christian nurture; and both within the institutional church and in the Christian community continue cooperative efforts at every level to better define and implement the unique and appropriate contributions of all institutions to a unified program of Christian nurture.

6. *setting educational priorities* in view of the eschatological urgencies of the day.

7. *constantly engaging* in basic reevaluation of its pedagogical effectiveness, especially in communicating the gospel to all kinds of people.

C. *Produce* confessionally oriented materials and conduct a confessionally united educational ministry that:

1. *does justice* to the historic creeds of the church.
2. *communicates* the contents of the church confessions as pedagogically meaningful reformulations of the central truths of Scripture for life in today's world.
3. *seeks to lead* all persons of all ages and particularly younger members of the church to a meaningful public profession of faith and to full participation in the life and work of the church.
4. *presses* the full claim of Christ upon men by evoking a positive response to the biblical message and by stimulating God's people unto effective translations of faith-knowledge into kingdom service and Christian witness in the world.
5. while recognizing that only the Holy Spirit can bring men to believe, yet *directs* the learner to believe and instructs him in what he ought to believe and how he ought to practice his belief.

D. *Administer* God's Word so that it speaks comprehensively to man's total life situation by:

1. *taking seriously* the developmental levels of the learner, such as the religio-experiential, the verbal-analytical, and the socio-cultural.
2. *gearing* its ministry to the various life calling roles which differentiate among the persons to whom it ministers.
3. *gearing* its methods to the faith experience of the learner.
4. *calling* for personal involvement and dynamic engagement with each other on the part of both teacher and learner.
5. *respecting* the freedom and responsibility of the learner in answering the call of the gospel.
6. *employing* all means that are pedagogically effective to convey the scriptural directives in the lives of those to whom the church's educational ministry is directed and all approaches and methods which are in keeping with the developmental stages and life situations of the learners.
7. *responding* to the basic needs of persons in their diversified life situations and seeking to lead them to become happy and profitable servants of God.

### III. CURRICULUM GUIDELINES

In response to the Revelational Directives and as an outcome and embodiment of the Educational Principles articulated above, the following basic Curriculum Guidelines are presented:

A. The goal of the educational curriculum of the church, as it administers the Word of God, is to impart to all who come under its nurture a saving knowledge of Jesus Christ and to direct them to the power which He dispenses to His servants through His Spirit for living the life of faith and obedience. In seeking to achieve this basic goal, the educational ministry of the church should strive for:

1. a meaningful profession of faith and full participation in the life and work of the church.

2. a broader expression of Christian discipleship in the service of God and man and in a wholesome and effective witnessing in every area of life, for the promotion of the Kingdom of God.

B. Curriculum materials shall seek to communicate the historical-redemptive message of Scripture in its meaningful interrelationship with the revelation of God in Christ and in creation, and shall be confessionally oriented so as to do justice to the historic creeds of the church in communicating the message of the church's confessions.

C. In order to attain a unified educational ministry in which the church aims to lead people to Christian maturity in the most effective way, a single unified curriculum must be developed which will serve as a core program for the educational task of the church. This single-track curriculum must seek to do justice to the two-track program current in our churches by way of Sunday school and catechism instruction.

D. This core program, in communicating educationally the single comprehensive message of Scripture, shall seek to adapt this message to all kinds of people representing the highly diversified religious commitments confronting us in our contemporary pluralistic society, and accordingly shall seek to do justice to both the catechetical and evangelistic dimensions of gospel teaching as a single educational task, teaching all who come under the influence of the church's educational ministry the Word of God in its life-relatedness as a message to be believed and obeyed.

E. This core program shall address itself to persons of all ages from childhood through adulthood.

F. In overall coverage the curriculum shall include the following elements:

1. The central teachings of Scripture as normative for Christian life.
2. The witness of the creeds as meaningful reformulations of the central teachings of the Bible.
3. The extant testimony of the church, for example, synodical studies and pronouncements on various current issues.
4. The maturing witness of the Christian community in the light of the above and in the light of general revelation.
5. Problems which remain unresolved among Christians and alternatives which confront the church in today's world.

G. In planning and implementing its program the church shall take with utter seriousness the developmental levels of the learners for whom the materials and programs are prepared. It shall take into account all the dimensions of the total persons in their full life-situations. The following factors, for example, shall be taken into consideration:

1. religio-experiential developmental levels.
2. verbal-analytical developmental levels.
3. socio-cultural developmental levels.
4. vocational and institutional roles which differentiate among adults in particular.

H. In taking seriously the developmental levels of the learners, all materials must be carefully graded in aims, selection of materials to be

taught, and method of treatment. To assure that materials communicate well for the age level and developmental level intended all educational materials should be field-tested before publication.

I. Out of respect for the integrity and identity of other institutions and educational agencies in the Christian community, steps should be taken to establish staff liaison and continue cooperative efforts to better define and implement the unique and appropriate contributions of all institutions in developing curricula for a unified program of Christian nurture.

J. Recognizing the crucial importance of the teacher in the church's educational program:

1. regional conferences should be held to explain the new curriculum, its basic principles, objectives, materials, and teaching methods;

2. extensive teacher-training programs should be produced to equip the teacher to use the new curriculum and increase his teaching skills;

3. the teaching materials should include extensive teacher manuals that indicate how the material may be used and how it can be adapted to the unique characteristics of the various fields.

K. To promote leadership within the churches, educational conferences should be planned to equip the ministry of the church to give competent guidance. Pre-seminary requirements should include additional education courses and the seminary should be requested to build courses that include a study of the new curriculum.

Upon the approval of the above Revelational Directives, Educational Principles, and Curriculum Guidelines, the Education Committee and its subcommittees will proceed to plan the curriculum in detail, setting forth at each level the aims and objectives of each unit, materials to be studied, lesson outlines, suggested teaching procedures, and so on, that will seek to do justice to all of the principles stated above.

In the event synod approves the document *Toward A Unified Church School Curriculum*, the board has instructed the Education Committee to give serious consideration as to how such a program of education can be implemented by working on a basic curriculum to present to the next annual meeting of the board. The adoption of a unified curriculum will require extensive revision of much of the educational materials now being produced by the Education Committee and new materials will have to be written. However, the Education Committee is confident that the education program within the church can be improved through this approach.

#### D. *Portable Teacher-training Workshop*

Material for a portable teacher-training workshop entitled *Teaching for Changed Lives* has been completed and is available to the churches. The program consists of five units. A director's kit includes tapes, transparencies for the overhead projector, and printed materials. The workshop is portable in the sense that all the materials and information necessary to conduct the workshop are placed in the hands of a director in the local church. Kits containing worksheets, instructions, and source ma-

terials are provided for the teachers. The director's kit is loaned for this purpose. Twelve kits have been prepared and are in constant demand by the churches. Reaction to the workshop materials has been highly favorable. The charge for the workshop is \$1.50 per teacher.

#### *E. Spanish Educational Materials*

Synod's mandate to the Board of Publications authorizes the Education Committee to produce "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" (Acts, 1968, p. 36, 6a).

In response to an overture from classis Florida addressed to the board at its November, 1968 session, the Education Committee appointed a subcommittee for Spanish educational materials. All our missionaries to Spanish-speaking peoples were surveyed regarding the need for such materials and the priorities regarding the type of material needed.

In order to initiate this work, the Education Committee employed Miss Anne Francken on a part-time basis to begin translating and adapting vacation Bible school materials. Miss Francken is a native of Argentina and is completing her final year of study at Calvin College. Her schooling has been specifically geared to equip her for translation work. She has expressed great interest in continuing in this area of translation and her work has been judged excellent by those who understand Spanish and have read her manuscripts.

The executive committee requested the judgment of both the board of Foreign Missions and the board of Home Missions as to the need for educational materials on their fields involving Spanish-speaking peoples. Both boards stated there is real need for such Reformed educational materials.

The Education Committee requested the board to appoint Miss Francken to a full time position of translating Spanish materials and adduced these grounds:

a) The committee surveyed those Christian Reformed workers who are involved with Spanish-speaking people and was encouraged by the overwhelming response and almost universal expression of need for materials of Reformed interpretation.

b) The need for Spanish educational materials has been demonstrated to be urgent, since the Spanish-speaking world has the highest rate of population growth in the world, the highest rate of church growth in the world, and experiences a high demand for reading materials.

c) Local Spanish-speaking Reformed communities will be unable to produce their own materials for some time.

d) The Christian Reformed Church has growing interests in missions among Spanish-speaking people—foreign missions to Latin America, home missions in areas of heavy Spanish concentration, and the expanding ministry of our denominational radio broadcast.

e) The work of Miss Francken has been demonstrated to be of the highest quality and she is available to us at this time.

The board recognized, however, that, strictly speaking, the publication of Spanish educational materials is not within our present mandate, and that the costs of such a venture require subsidization. Therefore the board brings this matter to the attention of synod, requesting synod's guidance and directive. The executive committee was instructed to further consider the financial involvements and present these with recommendations to synod in a supplementary report.

## V. BUSINESS MATTERS OF THE BOARD

### A. *Possible Expansion of the Denominational Building.*

During the past year the Business Committee has become aware from the occupants of the denominational building that we are pressed for space and can anticipate the need for future expansion. The immediate needs of CRWRC for additional office space were met by remodeling and incorporating space previously used as a cloak room and a storage room into the internal part of the CRWRC office. At the request of the Business Committee of the board projections of their future needs for additional space were submitted by CRWRC and the Board of Home Missions. The Board of Foreign Missions has not yet given its estimate. In the light of the information received the board authorized the executive committee to appoint a long-range planning committee to study the needs and possibilities of expansion and report its findings and recommendations to the board at its next meeting. We call the attention of synod to this action so that synod may be aware of the problem.

### B. *Denominational Building Addition Fund Quota*

The board requests synod to continue the quota for the Denominational Building Addition Fund for 1971 to liquidate the present mortgage and further recommends the quota be continued beyond 1971 to provide for future building needs.

### C. *Sale of a Part of the 28th St. Property*

The board requests the permission of synod to sell a strip of unimproved property fronting on 28th St. if this promises to be to our best interests in the judgment of the board. The Business Manager, Mr. Peter Meeuwssen, is prepared to give the necessary information concerning this matter to synod.

## VI. BOARD REPRESENTATION AT SYNOD

A. The board requests synod to give Dr. Spykman, chairman of the Education Committee, the privilege of the floor when the document *Toward A Unified Church Curriculum* is discussed.

B. The board requests that synod permit the secretary of the board, Rev. John A. Mulder, the president of the Periodicals Committee, Rev. William Buursma, the director of Education, Rev. William Vander Haak, and the Business Manager, Mr. Peter Meeuwssen, to represent the board on all matters pertaining to the Board of Publications of the Christian Reformed Church, Inc.

## SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

1. Approval of the membership of the board. (I)
2. Approval of appointments to the Education Committee, Periodicals Committee, and Business Committee as recommended by the board. (I)
3. Testimonial dinner in honor of Rev. Vander Ploeg. (III, A, 1)
4. Publication of Sermons on the Heidelberg Catechism. (III, D and Supplementary Report)
5. Authorization to use Sunday school materials of the Great Commission Curriculum. (IV, B, last paragraph)
6. Approval of *Toward A Unified Church School Curriculum*. (IV, C)
7. A directive concerning Spanish literature translation. (IV, C)
8. Denominational Building Addition Fund Quota. (V, B)
9. Sale of a parcel of property on 28th St. (V, C)
10. Representation at synod. (VI, A, B)

Respectfully submitted,

John A. Mulder, Secretary,  
Board of Publications of the  
Christian Reformed Church, Inc.

**SUPPLEMENT 13-A**  
**THE BOARD OF PUBLICATIONS**  
 (Arts. 120, 171)

**ESTEEMED BRETHREN:**

In report 13 of the Board of Publications appearing in the printed Agenda attention was called to two matters concerning which further information and recommendations are to be given. These concern the publication of Spanish religious educational materials (IV-E) and the publication of sermons on the Heidelberg Catechism (III-D). A third matter on which the executive committee seeks the advice of synod is the question whether the Christian Reformed Publishing House should stock and advertise for sale to the churches the Revised Standard Version of the Bible.

**I. SPANISH EDUCATIONAL MATERIALS (REPORT 13, IV-E)**

We have received the following transcript from the minutes of the Board of Foreign Missions, February 10-12, 1970:

“ECM 8744. *Reformed Literature and Catechism in the Spanish Language*. The board took note of the concern expressed by missionaries concerning the urgent need of good Reformed literature and catechism materials in the Spanish language. It was decided to bring this concern to the attention of the Christian Reformed Board of Publications and request them for possible assistance in this matter.”

The Board of Home Missions through its staff has also expressed interest in this matter.

The executive committee has not yet been able to draw up an estimated budget for this project, but will have one completed to present to synod when this matter is considered. The business manager, Mr. Peter Meeuwssen, will be prepared to furnish all the necessary information at that time.

**II. SERMONS ON THE HEIDELBERG CATECHISM (Report 13, III-D)**

The board instructed the executive committee to further consider the problems involved in the publication of sermons on the Heidelberg Catechism. The business manager has provided the committee with the following pertinent facts:

A. During the month of April, 1970, we have received the last of the manuscripts and have sent the sum of \$1,625 as payment to ten writers.

B. All the sermons have been edited at a cost of \$475. Thus there is already an expenditure of \$2,100 regardless of what method of production is finally used.

C. The sum of \$1,500 has already been spent for typesetting, proof-reading and composition. The anticipated cost of completing this phase

of the project is an additional \$500 for a total of \$2,000. This expenditure is necessary to produce a quality printed product.

D. Synod has on more than one occasion approved the project as previously presented, and has provided \$5,000 through the 1970 budget of the Synodical Expense Fund.

E. Mimeographing and multilithing processes have been considered, costs evaluated and samples prepared prior to the decision to proceed with typesetting, offset printing and cloth binding. Orders have been solicited and received on a good printed and bound product with permanent qualities. To change the method of production now would mean scrapping \$1,500 and would result in an inferior product, which is not economically feasible at this point.

F. Some modifications could still be considered to produce a somewhat less expensive product such as binding in one volume instead of two, or binding (in either one or two volumes) with the perfect binding process and paperback instead of cloth.

In view of this survey and review of the project the executive committee recommends to synod that the Board of Publications be instructed to proceed with the production of these volumes as originally planned. Mr. Meeuwse is prepared to answer further questions concerning this matter.

### III. THE SALE OF REVISED STANDARD VERSION BIBLES

Since the synod of 1969 has approved the Revised Standard Version as one of the versions acceptable for use in worship services (Acts, Art. 72, 3) the Christian Reformed Publishing House is faced with the question whether it should stock and sell copies to churches as an additional service.

We have handled the American Standard Version since the Revised Standard Version was published because at the time it appeared that Thomas Nelson and Sons, the publishers of the American Standard Version, might discontinue its publication. Arrangements were made with them to publish the American Standard Version with our imprint so that this version would remain available for our churches. The Revised Standard Version, however, is sold on the open market and in handling this version we would be in competition with private firms also handling this product.

However, selling the RSV Bible would be a service to the churches, particularly if we could order sufficient supply to warrant a special binding to match our Psalter Hymnals for use in the pew. But in no other instance have we deliberately entered a competitive field in selling, and whether we should do so as a denominational agency in this single area constitutes a question on which we seek the advice of synod. Our representatives at synod will stand ready to provide any further information needed on this matter.

Respectfully submitted,

Christian Reformed Board of  
Publications

John A. Mulder, Secretary

**SUPPLEMENT 13-B**  
**BOARD OF PUBLICATIONS**  
(Arts. 120, 138, 143, 171)

The following decisions were taken for inclusion in the supplementary report:

**I. RE THE YOUTH EVANGELISM STUDY REPORT**

Agenda, p. 156, VIII

“The Education Committee of the Board of Publications has been regularly informed of the progress of the Youth Evangelism Study report and is vitally interested because of its educational implications.

While cognizant of the strong and rather exclusive evangelistic slant—to be expected in an evangelism committee report—the Education Committee, pending synodical approval, is ready to consider the educational implications as potential guidelines for the production of the educational materials of the church.”

By motion the executive committee decided to withhold judgment on this matter and send the statement of the Education Committee to synod.

**II. RE TRANSLATION OF SPANISH RELIGIOUS MATERIALS**

Agenda, Report 13, E, p. 80.

In the event synod instructs the Board of Publications to proceed with the project of translating religious materials into Spanish for the benefit of the mission task of the denomination, the executive committee informs synod that, in its judgment, a quota of 75¢ per family will be necessary to finance the work for 1971, and requests synod to make these funds available. Our Business Manager and Director of Education are prepared to furnish further information if requested.

Respectfully submitted,

Rev. John A. Mulder,  
Secretary of the Board of Publications

**SUPPLEMENT 14**  
**LITURGICAL COMMITTEE**  
(Arts. 109, 127, 148, 149, 171)

**ESTEEMED BRETHREN:**

The Liturgical Committee has continued to meet and to work during the past year in accordance with the broad mandate given it by the synod of 1964, and reports the following:

**ORGANIZATION OF THE COMMITTEE**

Synod of 1969 appointed Dr. Carl Kromminga convener and instructed the committee to effect its own organization. At its October meeting the committee elected Dr. Carl Kromminga as chairman and Rev. John F. Schuurmann as recording secretary. Rev. John Vriend continues as corresponding secretary.

**FORMS FOR BAPTISM**

The synod of 1969 recommitted the proposed form for baptism of children to our committee with the request to solicit reactions to this proposed form from the churches, and urged the consistories to discuss this proposed form with their congregations and forward their findings to the committee within a year.

Your committee requested its corresponding secretary to write an introduction to the new form for the baptism of children in *The Banner*. Rev. John Vriend wrote three clear and well-reasoned articles, and in them he invited the readers to respond with their comments and criticisms. We are grateful to Rev. John Vander Ploeg, editor of *The Banner* for placing these articles.

We appreciate the large number of responses that we have received from consistories and members of our churches. Further reactions and comments should be sent to the recording secretary no later than October 31, 1970.

The committee is engaged in preparing a modern and up-to-date revision of our present form for the baptism of children. In this connection we wish to remind the churches that the new form is not proposed to replace the old one, but is to be an alternate form.

We have been preparing a revised form for the baptism of adults. However, we deemed it wise to wait with its presentation until 1971.

**FORMULARY FOR THE PUBLIC PROFESSION OF FAITH**

Note: The Church Order of the Christian Reformed Church, Article 59(a), requires that "Members by baptism shall be admitted to the Lord's Supper upon a public profession of Christ according to the Reformed Creeds, with the use of the prescribed form. Before the profession of faith the consistory shall examine them concerning their motives, doctrine and conduct. The names of those who are to be admitted to the

Lord's Supper shall be announced to the congregation for approval at least one Sunday before the public profession."

*Beloved in the Lord:*

*The Preparation*

It is now our privilege to admit to the full life of the Church's fellowship \_\_\_\_\_ who wish to confess with us their faith in Christ as Lord and Savior. That they may confess him freely, to the glory of God and to the encouragement of the whole congregation, let us pray:

Heavenly Father, favor us with the presence and guidance of your Spirit. Help us to reflect your greatness as we welcome into the fellowship of the church those who confess your Name. Grant that through what we do your Church may be made strong in spirit and happy in service. Through Jesus Christ, our Lord, Amen.

*The Vows* (The minister asks the candidates to stand)

\_\_\_\_\_, you were baptized as a child, grew up in a covenant home, and you have been continually confronted with the Christian Gospel. That you may now declare publicly that you accept God's promises made to you in your baptism, we ask you to respond to these questions:

- 1) Do you love the Lord in response to His love for you in Christ, and do you commit yourself to serve Him always and everywhere according to his Word, repenting of sin, and doing justice, loving mercy and walking humbly with your God?
- 2) Do you accept the Bible as the Word of God which reveals Christ and his reconciling love to us, and do you acknowledge that the confessions and proclamation of this church are faithful to this revelation?
- 3) Do you intend to participate faithfully in the life of the church, honor its authority, and share in the tasks of the church as it ministers to the world in the name of Christ?

Answer (individually) : I do, with all my heart.

(Opportunity may be given here for additional self-expression on the part of the confessors.)

(It is also possible by changing the questions into statements for them to be said by the confessor.)

*The Reception*

In the name of our Lord, the great King of the church, and on behalf of the council of this congregation, I welcome you to full participation in the life of the church of Jesus Christ. "Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleas-

ing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

(The congregation stands up to sing an appropriate hymn—No. 72, 281, or 479, for instance—and/or recites the Apostles' Creed.)

*The Prayer.* (The confessors may be asked to remain standing or to kneel.)

Father in heaven, we thank You for continuing the work of grace from generation to generation and for leading \_\_\_\_\_ to confess your Name.

We humbly ask you to complete the good work begun in them. Unite them ever more fully, we pray, to Christ their Lord and Savior, that they may be filled with his all-embracing love. Give them power to resist the false attractions of evil and to demonstrate in all things their faith in our Lord Jesus Christ. Help them, good Shepherd, to know that you will never desert them.

Fill us all with anticipation for the coming of your new world. Help us to serve you with increasing love, joy and confidence, until all creation resounds with the victory of Christ. Amen.

(Where this is desired, the "You" in the prayers may be changed to "Thou.")

#### REVISED FORMS FOR ORDINATION (OR: INSTALLATION)

The synod of 1969 referred the revised Forms for Ordination (or: Installation) to the Liturgical Committee (cf. Acts, 1969, p. 36). However, synod did not clarify its mandate to the Liturgical Committee with reference to these forms. Members of our committee in attendance at synod assumed that we were to review the forms in the light of objections raised to some of the textual references and with a view to incorporating quotations from the Revised Standard Version of the Bible. A sub-committee of our committee investigated the scope of the changes which would then be required in the forms, and it became apparent that what seemed at first to be minor revisions would necessitate substantial recasting of whole sections of the forms. Therefore, we implore synod to give us a specific mandate with respect to the revision of these forms.

#### RECOMMENDATIONS:

1. That synod commend the formulary for public profession of faith to the churches and permit its use in the churches on a trial basis.
2. That synod authorize the publication of the report of the Liturgical Committee to the synod of 1968 in suitable booklet form.

#### *Grounds:*

- a. Consistories and members of our churches have made requests for copies of this report and we have not been able to furnish them.
- b. For a proper appreciation and evaluation of the forms the extensive background study should be available.

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May the king of the church through his Spirit guide you in your deliberations.

Respectfully submitted,

Carl G. Kromminga, chairman

John F. Schuurmann, recording secretary

John Vriend, corresponding secretary

Alvin L. Hoksbergen

Nicholas B. Knoppers

Calvin S. Seerveld

Lewis B. Smedes

Nicholas P. Wolterstorff

SUPPLEMENT 15  
MINISTERS' PENSION FUND  
(Arts. 40, 49, 71, 143, 171)

ESTEEMED BRETHREN:

The synod of 1969 approved the Ministers' Pension Plan proposed by the study committee and appointed the present committee which officially began its work on January 1, 1970, the effective date of the new Plan.

After careful investigation of the relative advantages of utilizing an insurance company, trust company, or retaining a self-administered Plan, the committee decided that a self-administered plan would be most advantageous at the present time. Until such time as the size of the fund permits equity investments, the committee expects to invest in debt obligations which can be handled by the committee itself and volunteers available to the committee who have expertise in this field. After the fund has an opportunity to build up, it is expected that an investment advisor will be retained. This decision does not preclude the use of different available funding media at a later date. The provisions of the Plan are in accordance with study report approved by synod of 1969 and are set forth in detail in the Plan and the summary of the Plan in Appendix A and B.

*A. Activities of Committee*

1. Drafting Plan—The first task was to incorporate the various provisions set forth in the study committee report and approved by the synod of 1969, into a written Retirement Plan. With the help of the actuaries, several drafts were prepared and discussed in detail by the committee. The final draft submitted by the committee for approval of synod is attached to this report as Appendix A.

2. Formulating Interim Rules—In accordance with the authority granted by synod, the committee has also worked on interim rules. Some of these rules are set out hereinafter in this report. The committee sought to leave the former rules intact as much as possible wherever they were applicable. The committee expects to publish the various rules and make them available to the beneficiaries of the plan and other interested persons.

3. Communications—All of the ministers, widows, consistories, and other interested organizations received a copy of a summary of the plan and a letter explaining certain provisions in the plan about which there seemed to be some misunderstanding based upon letters received by the committee. Numerous individual inquiries were received and individually answered.

4. Administrator—The former Ministers' Pension and Relief Administration, in concurrence with the present committee, appointed Mr. Jack W. Stoepker as Administrator to handle the day-to-day operations of the Pension Fund. Mr. Stoepker brings a rich background to his present as-

signment and is prepared to devote such portion of his time as may be required to these duties.

5. Appointment of Custodian—Michigan National Bank of Grand Rapids, Michigan, was appointed as the custodian of the assets of the fund. Purchases and sales of investments will also be made through the custodian so long as the plan continues to be self-administered.

### B. Specific Plan Provisions

1. Moving Expenses—All of the former rules pertaining to moving expenses have been retained. The rules are being re-evaluated and it is anticipated that recommendations may be submitted to a later synod. Former Rule VIII.

2. Quarterly Payments—For those ministers who are subject to the \$750 annual contribution such contributions must be paid by the end of the first month of each calendar quarter. Payments may be made in advance. The solvency of the fund demands that the income of the fund be received on a regular basis throughout the year not just at the end of the year.

3. Continuation of One (1%) Per Cent—Ministers entering the Christian Reformed Church from other denominations had the option, under the former plan, of either contributing the refund received from the former denomination, or paying an extra one (1%) per cent of their salary for a limited period of time. As a matter of fairness and equity, the committee proposes that this rule continue for ministers affected under the former plan. Former Rule V.C. 1 d (2).

4. Supplemental Fund—The Relief Fund continues under the new name of Supplemental Fund. It is intended to provide monies for financial emergencies of ministers and their families. Since the nature and extent of such emergencies cannot be predicted no arbitrary limits have been established. Payments from the fund will be made at the discretion of the committee on the basis of the needs of the beneficiaries who apply.

5. Dependent Children—The former plan provided for certain benefits to dependent children of emeriti ministers and widows. The new plan does not presently provide for any benefits to dependent children; however the committee concluded that synod should decide whether any benefits would be provided for all dependent children; and if so the amount of such benefits. Accordingly the committee has continued the benefits to dependent children through the first half of 1970. The committee recommends that assistance to dependent children be granted on an individual-need basis. In effect they would be treated in the same manner as other beneficiaries of the Supplemental Fund. The committee recognizes that its discretion should be liberally exercised with respect to present beneficiaries who have come to depend upon this income.

### C. Changes in Beneficiaries

1. The following emeritations were made during the past year:

(1) Rev. John Schuurmann by Classis Muskegon, May 23, 1969. Effective September 1, 1969. Reason: Retirement age.

(2) Rev. Evert Tanis by Classis Central California, May 13, 1969. Effective September 1, 1969. Reason: Retirement age.

- (3) Rev. Bernard Kok by Classis Grand Rapids East, September 18, 1969. Effective October 1, 1969. Reason: Retirement age.
- (4) Rev. Louis Bourma by Classis Rocky Mountain, February, 1969. Effective October 1, 1969. Reason: Retirement age.
- (5) Rev. Richard Rienstra by Classis Grand Rapids West, May 20, 1969. Effective October 15, 1969. Reason: Retirement age.
- (6) Rev. Francois Guillaume by Classis Alberta North, October 28, 1969. Effective November 1, 1969. Reason: Ill health.
- (7) Rev. John Geels by Classis Wisconsin, May 13, 1969. Effective November 13, 1969. Reason: Retirement age.
- (8) Rev. Ralph Groeneboer by Classis British Columbia, November 11, 1969. Effective December 15, 1969. Reason: Ill health.
- (9) Rev. Peter F. Dahm by Classis Minnesota South, September 30, 1969. Effective December 31, 1969. Reason: Retirement age.
- (10) Rev. Isaac Jen by Classis Grandville, January 15, 1970. Effective January 1, 1970. Reason: Ill health.
- (11) Rev. Martin Bolt by Classis Grand Rapids West, September 22, 1969. Effective January 1, 1970. Reason: Retirement age.
- (12) Rev. Jacob Van Bruggen by Classis Rocky Mountain, September 16, 1969. Effective January 1, 1970. Reason: Retirement age.
- (13) Rev. Gerrit Rientjes by Classis Hackensack, May 21, 1969. Effective January 1, 1970; Reason: Retirement age.
- (14) Rev. Thomas L. Smith by Classis Pella, January 22, 1970. Effective February 1, 1970. Reason: Ill health.
- (15) Rev. William V. Muller by Classis Hudson, January 27, 1970. Effective May 1, 1970. Reason: Retirement age.
- (16) Rev. Jack Zandstra by Classis Illiana, January 13, 1970. Effective July 1, 1970. Reason: Retirement age.
- (17) Rev. Hiram Vander Klay by Classis Hudson, January 27, 1970. Effective September 1, 1970. Reason: Retirement age.

2. The following beneficiaries died during the year:

- (1) Mrs. G. J. Stuart, 7-10-69
- (2) Rev. Conrad Veenstra, 10-4-69
- (3) Mrs. S. Eldersveld, 10-16-69
- (4) Rev. John G. Van Dyke, 11-11-69
- (5) Mrs. John Walkotten, 1-2-70
- (6) Rev. Garret André, 2-27-70
- (7) Rev. J. Byleveld 8-19-69
- (8) Rev. Andrew Baker, 4-24-70
- (9) Rev. J. Roorda, 6-2-70

At the present time, 130 emeriti ministers and 93 widows are receiving payments from the fund.

D. *Financial Reports*

I. Fund Balances

A. Pension

Michigan National Bank - checking .....	\$ 9,502.86	
Bank of Montreal - checking .....	35.62	
Michigan National Bank - savings .....	4,787.39	
Bank of Montreal - savings .....	3,866.05	\$ 18,191.92

Reserve Liability Investments—		
FNMA Debentures .....	\$ 63,500.00	
Dow Chemical Company		
Commercial Paper .....	50,000.00	
Borg Warner Company		
Commercial Paper .....	10,000.00	
U.S. Plywood Champion Paper		
Commercial Paper .....	100,000.00	
Michigan National Bank CD .....	100,000.00	
U.S. Treasury Bills .....	150,000.00	473,500.00
		<hr/>
		\$491,691.92
		<hr/>
Net worth 1-31-70 .....		\$491,691.92

**B. Relief, or Supplement Fund**

Michigan National Bank - checking .....		\$ 5,064.74
Reserve -		
U.S. Treasury Notes .....	\$ 20,000.00	
FNMA Debentures .....	7,500.00	
Union Bank CD .....	18,000.00	
Michigan National Bank CD .....	7,000.00	52,500.00
		<hr/>
		\$ 57,564.74
		<hr/>
Net worth 1-31-70 .....		\$ 57,564.74

**II. Financial Report, 2-1-69—1-31-70**

**A. Pension**

Income:

Classical quotas .....	\$636,181.17	
Ministerial contributions .....	219,202.76	
Interest .....	18,560.27	
Contributions .....	2,877.30	\$876,821.50

Disbursement:

U.S.A. - Pension, ministers .....	\$418,003.68	
Canada - Pension, ministers .....	11,686.58	
U.S.A. - widows .....	271,706.90	
Canada - widows .....	6,660.80	708,057.96
		<hr/>
Committee meeting expense .....	\$ 983.37	
Clerical office supplies .....	3,353.37	
Committee secretary .....	1,000.00	
Committee treasurer .....	1,000.00	
Administrator .....	1,103.34	
Emeritation moving expenses .....	6,255.08	
Canadian currency exchange discount .....	10,921.23	
Actuarial & audit fees .....	1,995.00	
Participant termination .....	2,530.19	
Miscellaneous .....	20.00	29,161.58
		<hr/>
Fund increase .....		\$139,601.96
Fund balance 1-31-69 .....		352,089.96
		<hr/>
Fund balance 1-31-70 .....		\$491,691.92

**B. Relief, or Supplement Fund**

Income:		
Interest .....	\$ 2,275.00	
Contributions .....	1,371.41	\$ 3,646.41
Disbursements:		
Ministers .....		900.00
Fund increase .....	\$ 2,746.41	
Fund balance 1-31-69 .....		54,818.33
Fund balance 1-31-70 .....	\$ 57,564.74	

**III. 1971 Proposed Budget**

## Income.

Quota, \$17.00 per family .....	\$ 986,000.00
Contributions re ministers not serving organized churches .....	71,250.00
	<u>\$1,057,250.00</u>

## Disbursements:

Pension and disability .....	\$750,000.00
Administration .....	15,000.00
Moving of retirees .....	10,000.00
Canadian money exchange .....	15,000.00
Termination payments .....	4,000.00
	<u>\$794,000.00</u>

1971 required actuarial liability reserve \$288,250.00

1971 anticipated interest ..... 25,000.00 263,250.00 \$1,057,250.00

Alden Walters, treasurer  
Jack W. Stoepker, administrator

*E. Appreciation.* The committee expresses its appreciation to the members of the former Ministers' Pension and Relief Administration for their cooperation in effecting a smooth transition. The committee is also indebted to Mr. Henry J. L. Fortuin, Jr. and Mr. Frank Johnson of Marsh & McLennan for the many hours and invaluable advice which they selflessly contributed to the formulation of the new Plan. We wish to publicly thank them for their assistance.

*F. Recommendations*

1. That Mr. D. Vander Ploeg and Mr. A. Walters be accorded the privilege of the floor, with Mr. J. Stoepker as alternate for either.

2. That synod approve the plan submitted as Appendix A.

3. That synod approve the interim rules as formulated in Section B of this report and in Articles V. C. 1. d (2) and VIII of the rules of the former Ministers' Pension and Relief Administration.

4. That synod authorize the committee:

a. To invest and reinvest in all types of property, real and personal, including, but not limited to, bonds, certificates of indebtedness, mutual fund shares, government securities and obligations, stocks, securities, mortgages, land contracts, leaseholds and such other investments as may be determined by the committee from time to time just as a natural person,

without being limited to the laws of the State of Michigan or any other jurisdiction governing trust investments; and to sell and exchange the same, at such price, and on such terms, at public or private sales as the committee shall from time to time deem advisable.

b. To engage such agents, depositaries, investment advisors or counsellors, actuaries, accountants and attorneys as may be necessary or advisable from time to time.

5. That Mr. J. F. Mellema and Rev. J. Van Harmelen be reappointed for a full three-year term.

*Ground:* These men were appointed by synod of 1969 initially for a one-year term, and their familiarity with the new plan will provide desirable continuity.

6. That synod direct the committee to make payments on behalf of dependent children from the Supplemental Fund on the basis of need.

7. That synod approve a quota of \$17.00.

8. That synod approve the Supplemental Fund of the Ministers' Pension Committee as a cause for one or more offerings.

Mr. D. Vander Ploeg, Chairman

Mr. J. Mellema, Secretary

Mr. A. Walters, Treasurer

Mr. K. Bergsma

Dr. J. Harkema

Rev. G. Klouw

Rev. J. Van Harmelen

Mr. J. Stoecker, Administrator

## APPENDIX A

### Part I

#### RETIREMENT PLAN

#### FOR

#### MINISTERS

#### OF THE

#### CHRISTIAN REFORMED CHURCH

Effective Date — January 1, 1970

### Part II

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## Part 3

## DEFINITIONS

**SYNOD.** The term Synod shall refer to the Christian Reformed Church Synod Trustees, a Michigan ecclesiastical corporation.

**PLAN.** The term Plan shall refer to the program for providing retirement and other related benefits established by the Synod as of the Effective Date and described in this instrument, as amended and constituted from time to time.

**PRIOR PLAN.** The term Prior Plan shall refer to the informal program to provide for the support of retired Ministers which was established by the Synod prior to the Effective Date and terminated as of said date.

**EMPLOYER.** The term Employer means an organized church of the Christian Reformed Church, denominational agency, or other entity employing a Minister which has adopted the Plan and been accepted for coverage by the Synod.

**MINISTER.** The term Minister means any individual who is ordained as a Minister in the Christian Reformed Church.

**ELIGIBLE CLASS.** An individual is in the Eligible Class at any time if:

- (a) he is a Minister, and
- (b) he is a member of the Christian Reformed Church.

**PARTICIPANT.** The term Participant means a Minister who becomes covered under this Plan. An Active Participant is one who is currently receiving Credited Participation.

**NORMAL RETIREMENT DATE.** A Participant's Normal Retirement Date is the later of the first day of the month coinciding with or next following his 65th birthday or the date he becomes covered under this Plan.

**DISABILITY RETIREMENT DATE.** The term Disability Retirement Date means the date a Participant becomes eligible to receive disability benefits under this Plan in accordance with the terms of Part 8.

**RETIREMENT DATE.** With respect to each Participant whose Disability Retirement Date occurs prior to his Normal Retirement Date and to each Participant whose Termination of Active Participation occurs prior to his Normal Retirement Date, the term Retirement Date means such Participant's Normal Retirement Date. With respect to each other Participant, the term Retirement Date means the Effective Date or the first day of the month thereafter when such Participant first meets all of the following conditions:

- (a) he has attained his Normal Retirement Date, and
- (b) he has received the approval of emeritation by a Classis of the Christian Reformed Church.

**CREDITED PARTICIPATION.** The term Credited Participation means a Participant's total months of active participation under this Plan (computed from the date he first becomes covered hereunder) plus, if the Participant was covered under the Prior Plan, his total months of participation under the Prior Plan, as conclusively determined by the Pension Committee in accordance with the applicable terms thereof. A Participant shall be entitled to Credited Participation if he satisfies either of the following conditions:

- (i) He is the Pastor of an organized Church of the Christian Reformed Church,  
or
- (ii) He is in the service of the Christian Reformed Church (other than as a Pastor of an organized Church) and during the period of such service the requisite contributions payable under this Plan are paid on his behalf or by him, as hereinafter provided.

In no event shall the Credited Participation of a Participant covered under the Prior Plan be less than 360 months if such Participant continues as a Participant

during the period from the Effective Date to his Normal Retirement Date, date of death, or Disability Retirement Date, whichever first occurs.

**TERMINATION OF ACTIVE PARTICIPATION.** A Participant's active participation under this Plan shall terminate on the date he ceases to be in the Eligible Class for reasons other than death or retirement (including retirement on account of disability).

**VESTING PERCENTAGE.** A Participant's Vesting Percentage is the percentage of Pension Benefit Payments determined as of the date of his Termination of Active Participation as follows:

Full Years of Participation in the Plan	Percentage
Less than 6 yrs.	0%
6 yrs. but less than 7 yrs.	5%
7 yrs. but less than 8 yrs.	10%
8 yrs. but less than 9 yrs.	15%
9 yrs. but less than 10 yrs.	20%
10 yrs. but less than 11 yrs.	30%
increasing by steps of 1 yr. to 17 yrs or more	increasing by steps of 10% to 100%

**RETIREMENT ANNUITY.** The term Retirement Annuity means a series of income payments that are provided for under this Plan.

**PENSION COMMITTEE.** The term Pension Committee means the individuals acting as the Pension Committee pursuant to the terms of Part 13.

**CURRENCY.** With respect to each Participant (or widow of a deceased Participant) who is classified by the Pension Committee as a United States Participant or widow, as the case may be, the amount of contributions and benefits payable under this Plan are expressed in terms of the currency of the United States of America and, when payable, are payable in such currency. With respect to each Participant (or widow of a deceased Participant) who is classified by the Pension Committee as a Canadian Participant or widow, as the case may be, the amount of contributions and benefits payable under this Plan are expressed in terms of the currency of The Dominion of Canada and, when payable, are payable in such currency.

The Pension Committee may apportion (on the basis of years of Credited Participation) the portion of benefits payable with respect to Ministers who have been classified as a United States Participant and as a Canadian Participant, and may pay the benefits herein provided in accordance with such apportionment in the currency of each Country, or the equivalent thereof.

Part 4  
COVERAGE

**DATE OF COVERAGE.**

1. Each Minister receiving pension payments under the Prior Plan immediately before the Effective Date will become covered under this Plan on the Effective Date, if he is then living.
2. Subject to the provisions of Paragraph 3 below, each other Minister will become covered under this Plan on the Effective Date, if he is then in the Eligible Class, otherwise, on the day thereafter when he is first in the Eligible Class.
3. Each Minister covered under this Plan on or after the Effective Date who was not covered under the Prior Plan shall file with the Pension Committee a written declaration of his intention to be considered a Participant hereunder and shall furnish the Pension Committee with such information regarding his age, family status, and other relevant data as the Pension Committee may reasonably require. If such declaration (and information) is filed more than 90 days following the date the Minister first becomes covered hereunder, the Pension Committee may

defer the date of coverage of such Minister to the first day of the month following the date such declaration (and information) is received, if it shall find that there are no extenuating circumstances which prevented a timely filing.

#### Part 5

#### SCHEDULE OF ANNUITY

**SCHEDULE OF ANNUITY.** 1. The monthly amount of benefit that may be provided a Participant, in accordance with and subject to the further terms of this Plan, is determined from the Schedule of Annuity.

2. The Schedule of Annuity is as follows:

(A) If the Participant becomes covered under this Plan in accordance with the terms of Paragraph 1 of the date of coverage section of Part 4:

1/12th of the annual amount of pension payable to such Participant under the Prior Plan immediately prior to the Effective Date, as determined by the Pension Committee in accordance with the applicable provisions thereof; provided, however, that if an amount computed under B (1) (a) hereof is greater, such amount shall be paid.

(B) In any other case,

(1) If the Participant's Disability Retirement Date has not occurred prior to his Retirement Date:

An amount equal to the greater of the amounts determined in (a) or (b) below, as reduced, if the Participant has less than 360 months of Credited Participation, by multiplying by the ratio that his months of Credited Participation bears to 360.

(a) 1/12th of \$3,000 increased at the rate of 2% per annum compounded annually for the number of full calendar years from the Effective Date to the calendar year in which the determination is made. The 2% increase shall be applicable to retired Participants as well as active Participants.

(b) 1/12th of \$3,620, or as determined by the Synod.

(2) If the Participant's Disability Retirement Date occurred prior to his Retirement Date:

An amount equal to the disability benefit payable to the Participant immediately prior to his Retirement Date but not less than an amount computed in accordance with B (1) above, assuming continued Participation to his normal retirement date.

#### Part 6

#### ELIGIBILITY FOR AND AMOUNT OF PENSION PAYMENTS.

1. Each Participant receiving pension payments under the Prior Plan before the Effective Date will be eligible to receive pension benefit payments under this Plan on the Effective Date, if he is then living, in a monthly amount determined from the Schedule of Annuity.

2. Each other Participant who attains his Retirement Date will become eligible to receive pension benefit payments under this Plan as of his Retirement Date. The monthly amount of such payment shall be determined from the Schedule of Annuity, computed as follows:

(a) If the Participant's Termination of Active Participation occurred prior to his Normal Retirement Date, the amount determined under Paragraph

(B) (1) of the Schedule of Annuity shall be based on the calendar year in which his Termination of Active Participation occurred and the result so obtained shall then be multiplied by the Participant's Vesting Percentage.

(b) If the Participant's Termination of Active Participation has not occurred prior to his Normal Retirement Date, the amount determined under Paragraph (B) (1) of the Schedule of Annuity.

3. Pension benefit payments payable to a Participant in accordance with the terms of this section shall be paid directly from the Synod, commencing on the Participant's Retirement Date and continuing thereafter on at least a quarterly basis. Such payments shall terminate on the first day of the month following the Participant's death.

#### Part 7

#### WIDOW'S BENEFITS

##### ELIGIBILITY FOR AND AMOUNT OF WIDOW'S BENEFITS.

1. Each widow receiving pension payments under the Prior Plan before the Effective Date will be eligible to receive payment of a widow's benefit under this Plan on the Effective Date, if she is then living, in a monthly amount equal to 1/12th of the annual pension payable to her under the Prior Plan immediately before the Effective Date, as determined by the Pension Committee in accordance with the applicable provisions thereof; provided, however, that such amount shall not be less than the amount computed in Paragraph 4 of this Part 7.

2. If a Participant's death occurs prior to his Retirement Date and, as of the date of his death, the Participant was either in the Eligible Class or receiving disability benefits under this Plan, such Participant's widow will become eligible to receive widow's benefits under this Plan provided that she is otherwise eligible in accordance with this Part 7.

3. If a Participant's death occurs on or after his Retirement Date, such Participant's widow will become eligible to receive widow's benefits under this Plan provided that she was married to a Participant prior to his retirement and is otherwise eligible in accordance with this Part 7.

4. Subject to the terms of Paragraph 5 of this section, the monthly amount of widow's benefit payable to a widow eligible to receive such payments in accordance with the terms of Paragraph 2 or Paragraph 3 of this section shall be equal to 80% of the amount to which the Participant would have been entitled determined from the Schedule of Annuity, computed as follows:

- (i) If the deceased Participant was receiving disability benefits under this Plan immediately prior to his date of death, it shall be assumed that the Participant's Disability Retirement Date had not occurred and that he would have continued his participation until his Normal Retirement Date.
- (ii) The computation under Paragraph (B) (1) of the Schedule of Annuity shall be based on the assumption that the deceased Participant continued his Participation to his Normal Retirement Date where the Participant had not attained his Retirement Date prior to the date of his death and was then an Active Participant. If the deceased Participant was not an Active Participant at the time of his death, the computation under Paragraph (B) (1) of the Schedule of Annuity shall be based on his actual Credited Participation.

5. If, at any time during the period that a widow is eligible to receive widow's benefits under this Plan, the widow engages in any occupation or employment and if by virtue of such employment her monthly earnings plus the monthly amount of her widow's benefit payment exceed two and one-half times the monthly amount of her widow's benefit payment, then the amount of such payment shall thereafter be reduced by such excess.

6. During the period that a widow is eligible to receive widow's benefits under the Plan, the widow shall report any and all earnings to the Pension Committee in writing from any sort of employment or gainful pursuit within such reasonable periods as are set by the Pension Committee.

##### PAYMENT OF WIDOW'S BENEFITS.

1. Widow's benefits payable under this Plan shall be paid directly from the Synod commencing on the later of the Effective Date or the first day of the month fol-

lowing the date the widow becomes eligible to receive such benefit hereunder and continuing thereafter on at least a quarterly basis. Such benefits to a widow shall terminate on the earlier of the following dates:

- (a) the first day of the month following the widow's remarriage;
- (b) the first day of the month following the widow's death.

2. In the event, however, that the widow married the Participant after his 55th birthday and less than seven and one-half ( $7\frac{1}{2}$ ) years prior to his death or Retirement Date, whichever first occurs, and if such widow had not previously been married to a Participant, the date determined under Paragraph 1 above may not exceed the longer period determined in (i) and (ii) below:

- (i) a period equal to twice the length of time that the widow was married to the Participant;
- (ii) the date the widow's youngest unmarried dependent child attains age 19.

#### Part 8

### DISABILITY BENEFITS

#### ELIGIBILITY FOR AND AMOUNT OF PAYMENT.

1. Each Participant receiving a disability pension under the Prior Plan before the Effective Date will be eligible to receive disability benefits under this Plan on the Effective Date if he is then living in a monthly amount equal to 1/12th of the annual pension payable to him under the Prior Plan immediately before the Effective Date, as determined by the Pension Committee in accordance with the applicable provisions thereof; provided, however, that if an amount computed under Paragraph 2 (B) (1) of the Schedule of Annuity is greater, such amount shall be paid.

2. Each Participant who becomes disabled (as hereinafter defined) on or after the Effective Date and prior to his Normal Retirement Date will become eligible to receive disability benefits under this Plan, provided that at the time his disability commenced, he was an Active Participant.

3. Subject to the terms of Paragraph 4 of this section, the monthly amount of disability benefits payable to a Participant eligible to receive such payments in accordance with the terms of Paragraph 2 of this section shall be *equal to the excess* of (a) over (b) where

- (a) is the amount determined under Paragraph (B) (1) of the Schedule of Annuity, assuming continued Participation by the disabled Participant to his Normal Retirement Date;
- (b) is equal to 50% of the monthly amount of Social Security disability benefit or, in the case of a Participant who is classified by the Pension Committee as a Canadian Participant, 50% of The Canada Pension Plan disability pension payable to the Participant on his Disability Retirement Date, as determined by the Pension Committee.

4. If, at any time after the Participant's Disability Retirement Date and before his Normal Retirement Date, the Participant engages in any occupation or employment and if by virtue of such employment his monthly earnings exceed the amount of his disability benefit, then the amount of such benefit shall thereafter be reduced by the amount of such excess.

5. On and after the Participant's Disability Retirement Date and prior to his Normal Retirement Date, the Participant shall report any and all earnings to the Pension Committee in writing within such reasonable periods as are set by the Pension Committee when he has earnings from any sort of employment or gainful pursuit.

#### DISABILITY.

1. For the purposes of this Plan, a Participant will be deemed to be disabled as of the date both of the following conditions are satisfied:

- (a) A Classis of the Christian Reformed Church has determined (on the basis of such medical evidence and other relevant data as is deemed necessary or desirable) that due to bodily injury or disease the Participant is unable to engage in any occupation or employment for wage or profit and such disability is expected to be permanent and continuous during the remainder of his life.
  - (b) The federal Social Security Administration has determined that the Participant is entitled to receive disability benefits under Title II of the Social Security Act or, in the case of a Participant who is classified by the Pension Committee as a Canadian Participant, the Minister of National Health and Welfare has determined that such Participant is entitled to receive a disability pension under the applicable provisions of The Canada Pension Plan.
2. Each Participant who is or may become eligible to receive disability benefits under this Plan shall furnish the Pension Committee with such evidence or other relevant data as it may require from time to time to establish his disability and the continuation thereof.

#### **PAYMENT OF DISABILITY BENEFITS.**

1. Disability benefits payable under this Plan shall be paid directly by the Synod commencing on the later of the Effective Date or the first day of the month following the date the Participant becomes eligible to receive such benefits and continuing thereafter on at least a quarterly basis. Such benefits to a Participant shall terminate on the earlier of the following dates:

- (a) the first day of the month following the Participant's death;
- (b) the Participant's Normal Retirement Date.

#### **Part 9**

#### **REFUND TO PARTICIPANT**

##### **REFUND TO PARTICIPANT.**

1. The terms of this section shall apply only to the Termination of Active Participation of a Participant covered under the Prior Plan.
2. As of the date of his Termination of Active Participation, a Participant subject to the terms of this section may elect, by filing written notice thereof with the Pension Committee, to receive a cash refund under this Plan in an amount equal to 25% of the contributions he paid under the Prior Plan. The election of such cash refund shall be in lieu of all rights to any other benefits payable with respect to the Participant's coverage under this Plan.
3. Cash refund payments payable in accordance with the terms of this section shall be paid directly by the Synod.

#### **Part 10**

#### **CONTRIBUTIONS**

##### **CONTRIBUTIONS FROM EMPLOYERS.**

1. As of the Effective Date and as of the first day of each calendar year thereafter, the Synod shall determine, on the basis of such actuarial principles and assumptions as it deems appropriate, the annual amount to be paid by each Employer during such calendar year in order to fund the benefits to be provided under this Plan. The amount so determined shall be communicated to the Pension Committee and to each Employer, and such amount shall thereupon become the requisite contribution payable by an Employer under this Plan during such calendar year.
2. Each contribution payable by an Employer under this Plan shall be sent to its classical treasurer who shall forward such contributions quarterly to the Treasurer of the Pension Committee for transmittal to the Synod.

**CONTRIBUTIONS FROM OTHERS.**

1. As of the Effective Date and as of the first day of each calendar year thereafter, the Pension Committee shall communicate to each Participant who is not in the employ of an Employer which is an organized church as its principal Minister, but is in the Eligible Class, the annual amount of Employer contribution then payable under this Plan to fund the benefits to be provided hereunder. It shall be the responsibility of each such Participant to pay (or cause to be paid on his behalf) an amount equal to the requisite contribution payable under this Plan during such calendar year. Such contribution shall be forwarded to the Treasurer of the Pension Committee for transmittal to the Synod.

2. Gifts, legacies, and bequests received by the Synod which are earmarked for, or at the discretion of the Synod may be applied for, the benefit of Participants shall be deemed to be contributions under this Plan.

**PAYMENT OF CONTRIBUTIONS.**

1. Contributions to the Synod are payable at such place as may be designated by the Pension Committee from time to time; if it fails to designate such a place, then at the office of the Synod.

**Part 11****BENEFITS - GENERAL PROVISIONS****NO DEATH BENEFIT.**

1. Upon the death of a Participant, no benefit will become payable with respect to his coverage under this Plan, except as may be provided in accordance with the terms of Part 7 hereof.

**SMALL RETIREMENT ANNUITY.**

1. If any periodic payments to a Participant or other payee would be less than \$10 monthly, the Synod may make such payments annually.

2. If the Retirement Annuity payments to a Participant would amount to less than \$60 a year, the Synod at its option may at any time pay to the Participant an amount equal to the reserve for such Retirement Annuity determined on the basis of the such mortality table and rate of interest as may be adapted by the Pension Committee. Such payment shall be in full discharge of all liability in respect to the Participant's coverage.

**PROOF OF SURVIVAL.**

1. The Pension Committee may require proof that the recipient of any periodic payments payable under this Plan is living on each and every date on which any such payment falls due. If such proof is not furnished when requested, no payment will be made until such proof shall have been received.

**PROOF OF DEATH.**

1. The Pension Committee may require due proof of death of a Participant or other individual when payment of benefits in respect to the Participant's coverage is contingent upon such death. If such proof is not furnished when requested, no benefits will become payable until such proof shall have been received.

**MISSTATEMENTS.**

1. If the date of birth, sex, and any other fact pertaining to a Participant's coverage has been misstated, the benefits payable with respect to such Participant's coverage under this Plan will be adjusted to that provided on the basis of the correct facts. Overpayments by the Synod will be charged against (to the extent possible) and underpayments will be added to any further payments with respect to the Participant's coverage.

**FACILITY OF PAYMENT.**

1. If in the judgment of the Pension Committee any payee is legally, physically, or mentally incapable of personally receiving and receipting for any payment due him, the Synod may make such payments or any part thereof to any person or

institution who in the opinion of the Pension Committee is then maintaining or has custody of the payee, until claim is made by the duly appointed guardian or other legal representative of the payee. Such payments will constitute a full discharge of the liability under the Plan.

#### **DEFERMENT OF REFUND.**

1. The Synod reserves the right to defer payment of any refund or cash settlement to a Participant for a period not exceeding six (6) months from the date it would otherwise have been payable, but during any such deferred period of thirty (30) days or more the amount payable will bear interest at the rate of interest as may be adopted by the Pension Committee.

#### **ASSIGNMENT.**

1. All payments, benefits, and refunds hereunder to a Participant or other payee are for the support and maintenance of such payee and shall not be assigned, commuted (except as may be provided herein), or anticipated and shall be free from the claims of all creditors to the fullest extent permitted by law.

### **Part 12**

#### **PLAN - GENERAL PROVISIONS**

##### **CHANGE OF PLAN.**

1. Any or all of the terms of this Plan may be changed from time to time or the Plan may be terminated by the Synod.

##### **CONSENT NOT REQUIRED.**

1. Consent of any Participant, widow or other payee hereunder shall not be requisite to any change in this Plan.

### **Part 13**

#### **ADMINISTRATION PROVISIONS**

##### **PENSION COMMITTEE.**

1. The Synod shall appoint a Pension Committee composed of seven (7) members, not more than three of whom may be Ministers. The terms of each member of the Pension Committee shall be three (3) years and no member shall serve for more than two consecutive terms. The Synod may from time to time appoint additional members and/or alternate members to the Pension Committee and may at any time require the resignation of any member.

2. Subject to such limitations as the Synod may impose from time to time, the Pension Committee shall have the following powers and duties:

- (a) to organize itself as a body and to elect from its members such officers as it may deem desirable including specifically but not by way of limitation a Secretary to record the minutes of its meetings and a Treasurer to receive from the Employers and others contributions for the benefits to be provided under this Plan;
- (b) to conclusively construe and interpret the terms and conditions of the Plan and Prior Plan and to make such rules, regulations, and determinations as may be necessary or convenient to carry out the provisions thereof;
- (c) to gather from each Employer, Participant, or other person who may become eligible to receive payment of any benefits hereunder all relevant information as may be required in order to effectuate the provisions of the Plan;
- (d) to apportion (on the basis of years of Credited Participation) the portion of benefits payable with respect to the coverage of a Participant who during his period of Credited Participation has been classified as a United States Participant and a Canadian Participant;
- (e) to furnish each Minister with a written explanation of the terms and conditions of the Plan which are applicable to him, together with an ex-

planation of the rights and duties of such Minister with reference to the benefits available to him under the Plan;

- (f) to take whatever action may be required in order to effect the registration of the Plan under the applicable provisions of the Pension Benefits Act of the Province of Ontario and/or such other Acts of similar import as may be applicable in The Dominion of Canada; and
- (g) to obtain such expert assistance, including investment counsel, as it may deem necessary or desirable, and to incur and pay reasonable expenses necessary for the proper administration of the Plan.

#### ADMINISTRATION.

1. The Participants and any other persons referred to in this Plan shall furnish the Pension Committee with all data, proof of survival, or due proof of death which the Pension Committee may reasonably require.
2. Reports and notices by the Pension Committee shall be given in writing and shall be filed with the Synod.
3. Such reports, notices, data, and determinations shall be conclusive on all persons who may be eligible to receive benefits under this Plan and may be relied on conclusively by the Synod.

#### APPENDIX B

### SUMMARY OF MINISTERS' PENSION PLAN FOR MINISTERS OF THE CHRISTIAN REFORMED CHURCH

**Effective Date:** January 1, 1970.

**Eligibility:** All ordained Ministers of the Christian Reformed Church. Participants shall furnish the committee such relevant information as it may reasonably require.

**Costs:** The denomination as a whole shall bear the pension costs of Ministers serving organized churches through the quota method. Other Ministers (or their employers) must contribute \$750.00 per year to receive a year of Credited Participation.

**Credited Participation:** Each Minister receives Credited Participation for serving an organized church or by paying the required \$750.00 annual contribution. Participation in the former Plan also counts as participation in this Plan and all Participants in the former Plan who continue to participate until retirement, death, or disability shall be deemed to have 30 years of credited service. For purposes of calculating disability or widow's benefits, it will be assumed that the Participant continued to participate from his death or disability until his normal retirement date.

#### **Benefits:**

**MINISTERS** — \$3,620.00 per year, or such amount as may be determined by synod. Under the actuarial formula, the estimated benefit for 1980 is \$3,656.98, and it will increase two (2%) per cent each year thereafter. Ministers with less than 360 months of Credited Participation shall receive a pro-rata reduction.

**WIDOWS** — Eighty (80%) per cent of the Minister's benefit, subject to certain earnings limitation and length of marriage provisions which are similar to the provisions of the prior Plan.

**DISABILITY** — Same benefit as paid to retired Ministers less fifty (50%) per cent of the Social Security disability benefit, or fifty (50%) per cent of the Canada Pension Plan disability benefit received by the disabled Minister.

**Vesting:** Participants who terminate their active participation in the Plan by ceasing to be in the eligible class will receive a percentage of the pension benefit payment (computed at the date of such termination) at their normal retirement date as follows:

Full Years of Participation in Plan	Percentage
Less than 6 yrs.	0%
6 yrs. but less than 7 yrs.	5%
7 yrs. but less than 8 yrs.	10%
8 yrs. but less than 9 yrs.	15%
9 yrs. but less than 10 yrs.	20%
10 yrs. but less than 11 yrs.	30%
increasing by steps of 1 yr. to 17 yrs. or more	increasing by steps of 10% to 100%

In lieu of the vested pension benefit, a Participant under the former Plan who terminates his active participation may elect to receive twenty-five (25%) per cent of his contributions to the former Plan.

**Administration:** Administration of the Plan will be by a synodically appointed committee of seven (7) members, and such agents as the committee may appoint from time to time.

This summary is intended only to highlight the main features of the Plan and reference should be made to the complete Plan in determining specific matters. Copies of the Plan are available from the committee upon request.

**SUPPLEMENT 15-A**  
**MINISTERS' PENSION FUND**  
 (Arts. 49, 71, 143, 171)

**ESTEEMED BRETHREN:**

The following information comprises a Supplemental report to synod of 1970 from the Minister's Pension Fund.

**I. PENSION STATUS CHANGES:**

**A. Deaths**

Rev. John Byleveld 8-19-69—widow benefits in effect.

Rev. Andrew Baker 4-24-70—widow benefits in effect.

**B. Removal**

Mrs. Simon (Dykstra) Blok, widow, remarried—discontinued 3-31-70.

**C. Corrections**

Rev. John Schuurmann—Emeritation approved by 1969 synod.

Rev. Evert Tanis—Emeritation approved by 1969 synod.

Rev. Richard Rienstra—Emeritation approved by 1969 synod.

Rev. John Geels—Emeritation approved by 1969 synod.

Rev. Gerrit Rientjes—Emeritation approved by 1969 synod.

**II. RE THE 1% ASSESSMENT FOR PARTICIPANTS FROM OTHER DENOMINATIONS:**

Article V, C, 1, d, (2) of former plan:

“d. A minister, ordained in another denomination, who is installed as minister in a Christian Reformed church, shall, to obtain membership, make a special contribution to the Fund by whichever of the following methods is applicable, and shall thereafter contribute as provided in the previous paragraphs.

“1) A minister who is granted a refund by his former church of contributions made by him to its pension fund, shall contribute to the Fund that portion of the refund which is for the period since January 1, 1940.

\*“2) A minister who is not granted a refund shall contribute to the Fund four and one half per cent of his salary instead of three and one half per cent, this special rate to apply for a period equal to the number of years since January 1, 1940, that he spent in the ministry outside the Christian Reformed church.”

Agenda 1970 report, B, 3 (page 88)

The Committee, in session 5-8-70, decides to recommend to synod the removal of this rule (contrary to its previously reported recommendation). Such removal would take effect 1-1-70.

*Grounds:*

1. Administrative convenience.
2. Because of the few ministers remaining affected, the dollar amount is minimal.
3. Exclusive quota and set-sum payments replace ministerial percent contribution concern.

Sincerely

Jack W. Stoecker, Administrator  
Ministers' Pension Fund

SUPPLEMENT 16  
NATURE AND EXTENT OF BIBLICAL AUTHORITY  
(Arts. 100, 171)

ESTEEMED BRETHREN:

We the undersigned, as members of your committee on the Nature and Extent of Biblical Authority, are working on the assumption that the mandate given to us by the synod of 1969 covers a two year period. Therefore this brief communication comes to you now in the form of a progress report. We plan to submit a final report to the synod of 1971. During this past year we have met as regularly as time and distance permit. In our work thus far we have concerned ourselves, first of all, with seeking to clarify our mandate in the light of past actions as taken by our synods, the synods of the Gereformeerde Kerken in the Netherlands, and the Reformed Ecumenical Synods. We have also engaged in a number of background studies on the issue at hand in order to set our present study in proper historical perspective. At the same time we are attempting to keep abreast of ongoing developments on this question in our sister churches in the Netherlands and within the larger circle of churches united in the Reformed Ecumenical Synod. We earnestly request your continuing interest and prayers as we proceed with our study and draft our report.

Respectfully submitted,

Committee on the Nature and Extent  
of Biblical Authority

Dr. A. Bandstra, chairman

Rev. J. Groen

Dr. D. Holwerda

Dr. F. Klooster

Rev. J. Vos

Dr. M. Woudstra

Dr. G. Spykman, reporter

SUPPLEMENT 17  
THE BACK TO GOD HOUR  
(Arts. 40, 47, 56, 143, 171)

ESTEEMED BRETHREN:

On balance the incredible Sixties have left mankind with a sense of triumph. The last year of the decade managed to see Americans fulfill a promise they had made to themselves and to the world. They left their footprints on the moon—twice in fact, and those who did lived to tell the tale. A couple of things made the success especially sweet. The impression was given that the Russians had been roundly beaten, and Nixon's whirlwind tour completed even before the space men got out of quarantine fortified that impression in case anyone missed it. The other thing that made the escapades on the lunar surface so utterly satisfying was that they came at the end of a decade of meticulous planning. The moon walk was as much a triumph of planning as it was of sheer technology. The entire affair seemed to declare that, given the proper amount of determination and guts mankind (read America) can do anything it really wants to.

But even while the sweet smell of success hung over the North American continent, there rose the growing conviction that somewhere along the line things had gone quite awry during the Sixties. Nineteen hundred and sixty nine also added substance to that conviction. The decade was marred by the horrible ambiguous war in Vietnam where America's hegemony was confronted by a major challenge. If the mood of the nation *vis a vis* Vietnam had always been hard to pin down, the pendulum seemed weighted more than ever before on the side of cease and desist as pictures of heaps of women and children, allegedly slain in cold blood at My Lai, shocked the nation. What sensitive people had been demanding for months and months began to creep across whole towns and cities: the nation began to question its motivations in Vietnam. And the stage was set for withdrawal and for fadeaway. It will be a long time before we can accurately assess the deep running impact of the war in Vietnam, but there can be no question that it has made millions cynical and it has set the stage for the hopelessness and nihilism that smothers virtue and neutralizes grand ideals.

Thus the brilliance of man's triumph was overshadowed by a new seriousness and quest as man found that inner space had become unbelievably corrupted and stained by man himself, who at the end of the Sixties emerged as the great pollutant of the universe. It was as if the care he exercised to spare himself any corruption from the moon alerted him to the fact that his own environment was already very possibly damaged beyond repair. The Sixties ended in shocked disbelief as we saw that while we were working miracles aloft, we were making the world less habitable. In a year when the Big Board announced billions

in paper losses, the companies designed to clean up our environmental mess registered gains.

Surely the filth that turned the Mississippi and the Rhine to poison was bad and it will need attention. But there is something else that has set sensitive people wondering what is happening. It is the filthiness of man's mind that has now bubbled over onto stage and screen and cascaded down the erotic length of book racks in drug stores. The Sixties ended on a pornographic note. It was the last year of this eventful ten that saw Philip Roth's *Portnoy's Complaint* hit the top of the best seller list.

These random notes on the Sixties just ended are in place here as we begin to report on the year's happenings at The Back to God Hour, for by means of the complex of broadcasts that have come to form The Back to God Hour ministry, our denomination has an opportunity to express its reaction to the world we are living in today. When you dig back through the records, you discover that our fathers conceived of our church's broadcast ministry in very broad terms indeed. The *Acts of Synod 1943* (Art. 54, p. 23) described the purpose of the radio ministry as one designed to bring the light of the Reformed confessions as these relate to the "Church, the Home, the State, and Society." This synodical statement cited the fact that "There are crying needs in various fields of life which cry for the light of Divine revelation as interpreted by our Reformed Standards." On the level of denominational broadcast activity, then, it is necessary to react to the needs and preoccupations of men as these are expressed on a broad national, and even international, scale. While the strongly ethnic characteristics of our denomination fortify a more provincial point of view on the local level, in terms of our broadcast ministry, it is necessary to address our attention to man in the broadest limits of his environment.

In response to this broad interest, our church's broadcast mission has grown throughout the years so that it is today international in scope. And this has occurred because of the growing world awareness of our people and the growing internationalization of culture in general. It can only be considered extraordinarily providential that the close of the Sixties found us celebrating 30 years of broadcast activity that has prepared a base on which to build as we now speak to our entire world. We trust that this report will encourage all of us and furnish the data necessary to assure that we will now advance aggressively into the new decade with our broadcast mission.

## I. BROADCASTING

A. *English Language Broadcasting.* Whereas traditional missions must of necessity think of its work in terms of countries, radio missions conducted on an international scale must think in terms of languages and language groups. In assessing the developments at The Back to God Hour during the last 30 years, one recognizes it as a singular blessing that a number of useful English language program components have been developed. This is not only significant in terms of reaching the North American Continent, but also in terms of the increasing useful-

ness of English as a universal communications tool. While rumblings of a revolt against the use of English can be observed among the French and Spanish speaking peoples, there is also a strong tide running in favor of English becoming the international language. An international institute for intercommunication has been proposed by the publishers of the *Encyclopedia Britannica* which will encourage the use of English on an international scale. The proposed location is Japan, in the hope that English will become the *lingua franca* of Asia. As the booksellers of the world make a big push for this development in the international use of English we may expect that the new decade will see increasing usefulness of this language in the church's mission. The experience of *The Back to God Hour* itself supports the conclusion that English is a useful instrument for reaching most of Europe, the Iron Curtain countries and Russia, India, and various parts of South East Asia. English can already reach the entire world.

### 1. North American Broadcasting

a. *The Back to God Hour Program* — The 25 and 30 minute versions of *The Back to God Hour* continue to be accepted within the industry and offers of station availabilities are frequently received. The current station line-up represents various additions and cancellations caused by a variety of conditions. Stations have been added because of local interest and encouragement. Occasionally, stations that represented exceptional broadcasting values have been added on an experimental basis. Stations are dropped at the advice of local people, or whenever the performance/cost ratio is unacceptable. And then, too, our program is occasionally discontinued because of station decisions over which we have no control.

The arbitrary power of station management remains the greatest single threat to the maintenance of a strong, stable network over a long period of time. In small urban and rural areas, this threat is minimized by the possibility of procuring suitable replacements for stations that drop our program. But management decisions that eliminate the program within the large urban centers can be very disastrous. Generally, the broadcasting picture in these large cities is so tight it is impossible to get an acceptable substitute. We feel particularly vulnerable in the New York City area where WOR carries the broadcast and covers the entire Eastern Seaboard. KOA in Denver, and KHJ in Los Angeles are also powerful single outlets upon which we are extremely dependent.

The inflexibility of station decisions was demonstrated in 1969 in the Hamilton, Ontario area where our use of station CHAM deteriorated throughout the year and finally terminated in December. In spite of concerted efforts of local people, station management refused to reconsider their decision to eliminate the program in favor of secular materials. Here was a case where it was impossible to find a substitute. In fact, it is in Canada where we experience a stiffening of attitudes regarding religious broadcasting. In some instances, local interest and initiative can be sufficiently impressive to make broadcasters cooperate, but not always.

We are, consequently, dependent upon a variety of factors for the maintenance of our North American Back to God Hour network. We would urge the churches to remember this matter in prayer, asking that God will continue to make room for our broadcast. While we are attempting to make adjustments to the broadcast interests in North America by designing new types of programs, we feel that the substantial impact of the regular Back to God Hour continues to be very important. Today ratings are very important, of course, and obviously, a program like The Back to God Hour is not on the top of the ratings charts. This does not alter the fact that in a time of declining morality and diminishing church membership, our regular program fills a very significant need.

We do thank God, therefore, that it has been possible to maintain our basic North American outlets. We presently use 70 NBC stations, 47 Mutual stations, and 18 of the Intermountain Network. We evaluate our network affiliates as a package. Up to now, the discounts available to us make the network purchases advantageous. The Mutual Network, however, has reduced its discount from 37½% to 17%, and we are presently evaluating what this change does to the performance/cost ratio of our Mutual stations. In general, there is a gradual movement into a greater use of spot stations. Already roughly 75% of the total expenditure for North American broadcasting has been allocated for spot contracts. Spot contracts allow for great flexibility and insure that performance/cost ratios will be kept within acceptable limits. In all, then, the North American network lists 313 stations. And many of them are leaders in the industry. So far as we can, we try to insure that they are stations which, in any case, serve our needs efficiently.

It is desirable that whenever possible the program be tied into local churches. Where a single station serves an area in which several of our churches are found, local tie-in involves certain problems. In October, at a meeting with representatives of the Eastern Home Mission Board, ways of tying the broadcast into the church programs on the Eastern Seaboard were discussed. In some cases local groups have contacted stations and have placed the program. Our committee encourages local initiative in program placement and in making arrangements to identify local churches with the broadcast. We solicit any inquiries that would help our office staff make the program as useful as possible for local groups.

The Reformed Presbyterian Church (Evangelical Synod) of Huntsville, Alabama, has asked for permission to sponsor the program over WAAY in that city. This permission was granted. The integrity of our tape is not broken, but an announcement of their worship services follows the program. In addition, the Atlantic Synod of the Presbyterian Church in Canada has passed the following resolution: "We therefore recommend that The Back to God Hour tapes become the official voice of our Synod and that we urge Presbyteries to make full use of this broadcast in their local areas." These are significant advances in ecumenical cooperation and indicate that our program can serve as a bridge with other like-minded people within the Reformed tradition.

b. *Insight*—This program is a 4½ minute program designed to awaken interest in the Gospel of Mark. Each program begins with a reference to a common happening from daily life, continues by relating that happening to the contents of Mark, and concludes with an invitation to the listener to write in for Mark and a booklet designed to help him understand the Bible. A year's programming is now available and we invite inquiries on how it can be placed on local stations. It is a useful instrument for advertising a local church.

The high point in the *Insight* program during 1969 was the distribution it received in connection with National Bible Week. The American Bible Society gave the series national exposure by making it one of the three radio shows it distributed during the Bible reading week. As a result, 174 stations carried the broadcast either during National Bible week or immediately thereafter. Twenty-nine of these stations became regular subscribers. Sixty-one stations now carry the program, in most cases daily.

Past programs are continually being updated for current shipment and plans are being made to concentrate on distributing this program even more widely. It is hoped that contact on the local level will yield considerably more stations. The program is suitable for regular public service release, or a local church, council of churches, or evangelism society could pay to have the program placed and arrange to have an advertisement of a local worship service tied into the broadcast. The program is versatile and it can be adapted to any kind of station format, since no distinguishing music is used.

The success of this venture indicates that more effort must be expended in producing short programs that will meet public service requirements. The value of the current *Insight* time is estimated at well over \$100,000 annually.

c. *RACOM Spots*—The name RACOM, a shortening of *RADio COMMITTEE*, is the label we use in marketing Back to God Hour materials. RACOM Spots are one minute presentations in the contemporary style. During 1969 the Rev. Wilbert M. Van Dyk produced a series of spots for The Back to God Hour. His work in this field was encouraged and pioneered by the Plymouth Heights Christian Reformed Church and was found to be very suitable for nationwide distribution.

At present the spots are available in two forms: a 17-spot tape that presupposes a sponsoring organization or church, and a 12-program public service type disc. Churches that wish to use the 17-spot format can have the tape tailor-made to their needs by telling our office what announcement they want as a tag on the spots. The name of the church will follow each spot if these arrangements are made.

The Home Mission Board is purchasing time for airing the spots in Terre Haute. Up to the present 15 additional stations have been serviced with the spots through our office on a public service basis. One of the arrangements was made by the Orthodox Presbyterian Church in Schenectady, New York. Initial reaction to these materials has been enthusiastic and we expect that the stations carrying them will increase considerably throughout 1970. It is hoped that young people's groups

will become interested and will approach stations with requests for placement. A kit is available that will help them approach the stations.

## 2. *Foreign English Broadcasting*

a. *Radio Today*—The first of October, 1969, was an historic one for our church's radio mission. On that day a daily foreign broadcast ministry was started using the powerful facilities of Trans World Radio on the island of Bonaire. (See Acts of Synod 1969, Art. 86B, p. 55) This seven day a week transmission is built on a dynamic programing concept that leaves room for flexibility and innovation. It utilizes two of our main English language program components, the message of The Back to God Hour program, and a modified version of *Insight*. In addition there is good music, and a brief, but carefully edited news broadcast. The entire program package gives the impression of movement and high interest. The entire half hour is called *Radio Today* and mail is received with the simple address: *Radio Today*, Chicago, Illinois, 60628.

The primary target area for *Radio Today* is India and other adjacent countries. Response has been received, however, from a wide area including, besides India, Indonesia, Malaysia, Ceylon, the Trucial States, Turkey, Norway, Sweden, and various parts of the United States.

b. *The Back to God Hour Program Overseas*—The regular Sunday release of The Back to God Hour is also adapted for overseas use in the same format used in North America. It should be stressed, however, that these programs are subjected to careful screening before overseas release. In general, messages that might be considered to have political implications in any way, or which might be judged overly critical of Canada or the United States, or messages that might appear to be a direct attack on Communism cannot be used in foreign contexts. With the exception of such materials, however, The Back to God Hour produced for North America is used widely throughout the world.

1. *Overseas Missionary Network*—In the providence of God there exists today a network of missionary radio stations around the world. We are proud to be associated with these fine organizations. The following missionary radio stations that specialize in long distance short wave and/or superpower medium wave carry our program: Trans World Radio both in Monte Carlo and Bonaire; ELWA in Monrovia, Liberia; FEBC in Manila; and HCJB in Ecuador. By means of these stations we achieve program penetration into all of Europe and far behind the Iron Curtain, large parts of Africa, South East Asia, New Zealand, and Australia. There are also missionary radio stations that provide more local coverage, much as a commercial station does in the United States. Such stations are: TIFC in San Jose, Costa Rica; and two stations in Korea: HLKX, and HLKP in Pusan and Inchon respectively.

In assessing the effectiveness of these overseas missionary radio stations it would be a mistake to compare them to North American commercial stations that specialize exclusively in religious broadcasts. Such stations cater practically exclusively to an evangelical clientele. Overseas, however, the missionary radio stations develop a broad program offering designed to perform a service to the entire community. Thus, using them

gives exposure to a non-Christian audience as well as to Christians. The short wave transmissions compete with BBC, VOA, Radio Havana, and Radio Hanoi, and the short wave listener, fishing across the dial, is very apt to encounter one of our broadcasts.

2. *Secular Stations Overseas* — In addition to the missionary network several regular secular stations carry the broadcast regularly. In Formosa the broadcast is heard over four outlets of the Police Broadcasting Network. This release, paid for by the Foreign Mission Board, covers four major cities and goes as far as the well known islands of Quemoy and Matsu. In the Philippines a six station network carries both *The Back to God Hour* and *Insight*. This arrangement was made in cooperation with our missionaries in the Philippines. And in Mexico City, *The Back to God Hour* is heard on the only English language station, XEVIP.

Near the end of 1969 we were surprised to receive an offer from the national radio station of Cyprus. This 20 KW facility is heard deep into Turkey, in Egypt, the heel of Italy, and, most importantly, in Israel and Syria. The opportunity was remarkable considering that the station was nationally controlled and considering the extreme unrest and chronic warfare in the area. Before deciding to accept this offer we conferred with the members of the Reformed Presbyterian (Covenanters) mission who have worked on Cyprus for many years. They urged acceptance and indicated that they would consider partial support for this outlet. The contract was signed. Unfortunately, internal conditions in the country postponed the beginning of the broadcast until February 1, 1970. This outlet does give us a significant English language outlet in the Middle East over a station with a long standing reputation in a very large area.

3. *Australian Network* — Through the cooperation of the Reformed Churches of Australia we are able to carry on an important radio ministry on the great island-continent of Australia. Presently 10 of the 73 stations within Australia carry the broadcast. The broadcasting problems in Australia are similar to those in North America which means costs are rising and arbitrary cancellations make it necessary for the Australian Back to God Hour Committee to work hard to find replacement outlets. Because of increased costs during 1969, therefore, the Radio Committee was asked to increase the contribution to the Australian broadcast. This was increased from \$1,000 to \$1,250 a month.

As far as our committee is concerned, our cooperative efforts with the Reformed Churches of Australia represent an outstanding opportunity, for it enables us to conduct a continent wide radio ministry in a large English speaking nation and in many of its major cities at a relatively low cost. In addition, we enjoy the enthusiastic cooperation of a sister church that carefully maintains good relationships with the stations. The Australian operation also represents an excellent adaptation of our broadcast package to the needs of a foreign country. An Australian announcer is used and the finished program put together in Australia. We have been pleased that our Australian brethren are increasing their own activities designed to stimulate greater voluntary giving there. Their reporting is regular and accurate. The relationship between the Radio

Committee and our brethren in Australia is mutually helpful, and, we trust, mutually satisfying. It is a privilege to cooperate with them as they struggle for the advancement of the Reformed faith down under.

c. In evaluating our English foreign broadcasting it is important to remember that foreign radio has a significance quite different from radio in North America. In North America radio is one of many mass communications media available and it reaches people who are generally literate and responsive. Radio overseas however is often the only means people have to keep in touch with the broader world scene and thus it has an extremely significant role in their lives. In addition, foreign radio enables us to penetrate into areas where our church and its representatives would personally be very unwelcome.

In this connection, it is significant that *Pravda* of July 6 complained that there is a resurgence of religion among pensioners which is attributed to foreign influence. The newspaper cited the distressing fact that foreign broadcasting stations "pour oceans of radio waves over the Soviet people with sermons and religious services." (Reported in the *Christian Science Monitor*, Dec. 2, 1969)

B. *The Arabic Broadcast — Saatu-L-Islah*. In March 1969, the Rev. Mr. Bassam Madany, our Arabic language radio minister, visited the Middle East in order to reevaluate some of the latest developments in that area. While there are great advantages in conducting his ministry from Chicago in terms of program production, distribution, and efficiency, it is continually necessary to devise ways of keeping in touch with the rapidly changing religious, political, and economic situation in the countries surrounding the Mediterranean. Rev. Madany remains in continual touch with members of his family who still live in Lebanon, and reads Middle Eastern newspapers. His fact finding trip confirmed several significant observations.

In the part of the world that is the primary target of his broadcasting, the relationship between political ideology, daily conduct, and religious belief is clear and unmistakable. Thus the political climate of this part of the world has direct bearing on the kinds of messages that are presented. While they cannot, in the nature of the case, touch directly upon political issues, they must bring the everlasting gospel of Jesus Christ in a context that assures the listeners that the speaker is entirely aware of the highly charged environment in which those who hear are living.

Rev. Madany reports that the Arabs today are divided between the so-called *progressives*, consisting of Marxists and neo-Marxists, and the *conservatives*. The younger generation generally accepts the Marxist position without criticism. The Marxist orientation provides the driving nationalism of the Arab world with its theoretical base and creates fanatic determination among the Arab peoples to destroy the sovereignty of the state of Israel. This is extremely significant for broadcast mission strategy in this distressed area of the world, for the political ideologies have supplanted Islam as the driving force in this area. According to Madany, this means that the theism that has dominated the Middle East for so long is no longer the intellectual milieu in which Arabic people live. He concludes, therefore, that "perhaps the present Arab generation is

going through one of the most radical changes that has ever taken place since the rise of Islam in the 7th Century.”

When one remembers that the Arabic ministry of The Back to God Hour is one of the major regular Arabic broadcast ministries in the Middle East and when one remembers the extraordinary effectiveness of radio in that part of the world, this ministry of our church assumes great significance indeed. Thus, it is with great gratitude to the Lord that we acknowledge that it has been His providence that has led the Rev. Madany to our church and has raised up a ministry of the Reformed faith in an area in which the Christian voice has long been muted and in many instances silenced completely.

Each week 23 programs penetrate this area over short wave. From Bonaire, Trans World Radio blankets the area each morning at local times ranging from 4:45 am to 8:45 am. ELWA sends out two daily evening transmissions, one aimed at the Middle East, the other at North Africa. During the last year it has also become possible to use the powerful 400 KW transmitter of Trans World Radio in Monte Carlo to reach into North Africa three times a week. While this medium wave operation is considerably more expensive than short wave, response has indicated that these three broadcasts are very effective.

Over the years, Rev. Madany reports certain shifts in the patterns of mail response that, we think, indicate different ways the Lord is using this ministry. Whereas the initial response during the first six or seven years of this 11-year old ministry was mainly from Egypt, and then primarily from Coptic Christians, today the response pattern has shifted to North Africa. This trend became pronounced with the June War in 1967, and today more Muslims write than Eastern Christians. It is also very impressive to notice that the program apparently elicits response from a broad spectrum of people. Among the more than 2000 who responded to this ministry during 1969 there were factory workers, students, and school teachers.

The addition of the Trans World programs in medium wave makes it possible for Rev. Madany to reach Arabic speaking students in Europe. He is extremely conscious of this new presence in his radio audience and, accordingly, has designed two programs a week to interest students especially. They are aired under the title, *Reflections on Contemporary Life*. Today more than 10,000 Arab students study in Europe and a significant number have responded to this ministry, including some who are studying in Russia.

Our denomination may be humbly grateful to the Lord that we have the opportunity to enter such a critical part of our world with 26 programs every week, programs designed to exalt the Lordship of Jesus Christ, do battle with the false faith of Islam and the false ideology of Marxism, and call people who are frustrated and afraid to repentance and faith in Jesus.

C. *Spanish Language Broadcasting*. The Spanish broadcasting activities of The Back to God Hour are directed by the Rev. Juan Boonstra and consist in the production of three programs.

1. *La Hora de la Reforma*— This program is the basic broadcasting unit of the Spanish department. It is produced for release throughout South America and in North American cities where there are major concentrations of Spanish speaking people. Presently 32 stations carry this 15-minute broadcast. We have found that the potential for network expansion for *La Hora de la Reforma* is virtually limitless since South America has the same commercial radio situation as that found within the United States. This means that there are nearly 3000 stations in South America that theoretically could consider broadcasting the program. Presently local coverage is maintained through the use of 17 stations located in large South American metropolitan areas. Several of these stations are outstanding in terms of power and listening audience. The Buenos Aires outlet, LR-3, for example, returned more than 350 letters during the month of December. In addition, broad coverage of South America is achieved through the use of the powerful medium wave facilities of Trans World Radio in Bonaire and use of the short wave transmitters of TWR and HCJB.

In addition to our regular *La Hora de la Reforma* network, the program is carried on a cultural exchange basis on 40 stations throughout Ecuador. This gives us broad coverage, much of it during the week, but on an unscheduled basis. These programs are aired at no cost to us.

2. *La Antorcha Espiritual*— This program is a special adaptation of our basic Spanish language program designed for use in Mexico. Because of nationalism in Mexico, the management of this program is taken care of by a Mexican organization called *La Antorcha*. A Mexican announcer is used and a Mexican mailing address is employed. During 1969 several adjustments in the Mexican station line-up eliminated non-productive outlets so that today 31 stations carry *La Antorcha Espiritual*, and the network is working out very well. This unique arrangement in Mexico also depends upon the continued cooperation of our missionaries there.

3. *Radio 316*— This is a daily half hour presentation built up around our basic Spanish language program. It is presently produced by the Spanish language department of Trans World Radio on Bonaire under the supervision of our office. The program consists of the following elements: music, news, a Spanish translation of the *Insight* program called *Reflection*, the message from *La Hora de la Reforma*, and an invitation to write in. These elements constitute a program package which is designed to sustain listener interest and present them with a substantial gospel program as well. This program was first heard on October 1, 1969. It is directed to South America over the 260 KW short wave transmitter of Trans World Radio and is also broadcast over the 500 KW medium wave transmitter once a week.

D. *French Language Broadcasting*. The French language program, *Programme Radiophonique de L'Eglise Chretienne Reformee*, serves French speaking Quebec. It is produced in our Chicago office by Rev. Madany. There are presently 65 programs in the series and they are being used on a replay basis. Since the repeat will occur at considerably

more than a year interval, it is felt that this procedure can be employed for some time. The Rev. A. R. Kayayan is the speaker for 52 of the programs, Dr. Pierre Marcel, for 13 of them. A French language announcer from a Montreal station does the announcing.

This is a low budget item designed to answer to a particular need. The four Quebec stations that carry the broadcast are enthusiastic. Mail response is relatively light. We feel that this is caused by the extremely rigid religious situation in Quebec. The mail that is received expresses great interest in the presentations. Our Canadian churches also continue to be interested in the broadcast. The program is also released for the French speaking islands of the Caribbean over the facilities of Trans World Radio. It is also beamed to Europe over these facilities.

*E. Indonesian Language Broadcasting.* Our report to synod last year described the background of the Indonesian broadcast venture. The possibility of carrying on a work in Indonesia arose when the Rev. Mr. Junus Atmarumeksa, a graduate of our seminary in June 1968, made himself available for this work. Our report last year describes the relationships that exist between our organization and various elements within the Geredja Kristen Indonesia and it tells of the formation of an Indonesian Radio Committee that supervises the expenditures of the Indonesian operation and it describes the help of the Far East Broadcasting Company.

The Indonesian venture represents a cooperative broadcasting activity, then, involving the following entities: elements of the Geredja Kristen Indonesia, FEBC, and The Back to God Hour Radio Committee. The ecclesiastical bodies provide Rev. Atmarumeksa with salary and housing and exercise spiritual supervision over his work. FEBC cooperates on the technical level. Mr. Basil Costerisan, an American servicing FEBC, has been very helpful in this entire operation.

During the year 1969 various administrative procedures were initiated. A letter explaining and limiting our Radio Committee's involvement in the work was sent to the Indonesian Radio Committee. Furthermore, a regular system of reporting between Rev. Atmarumeksa and our office was set up. In addition, Rev. Atmarumeksa laid the groundwork for a broadcasting operation that is adapted to the Indonesian situation.

Considering the adverse conditions in Indonesia with respect to transportation, communication, and the ordinary business of everyday living, the progress of the Indonesian venture has been exceptionally good. Rev. Atmarumeksa produced and distributed a program called *Rentjana Agung*, the *Majestic Plan*. This went on the air in April and is being broadcast each Wednesday throughout all of Indonesia by FEBC out of Manila. It is also played on two stations in Surabaya, one in Malang, one in Samarang, and one in Solo. Work was also begun on a program called *Variety of Definitions*, a program that explains basic Christian concepts.

Rev. Atmarumeksa reports widespread response to his work. Those who write in are furnished with a correspondence course on the Gospel of John and are given a certificate when they complete the course.

The progress of this Indonesian radio ministry is particularly significant because it appears that the general broadcasting situation in that country is changing for the better. Whereas the radio situation has been dominated by hundreds of amateur radio stations, there is evidence that such stations will gradually be eliminated, at least in the major cities. In Djakarta most of the amateur stations have gone off the air, and 26 stations have been retained to form what appears to be the beginning of a regular commercial network. Should this occur it will be possible for Rev. Atmarumeksa to devote more time to program production rather than to distribution. If the economy and political situation in Indonesia continue to stabilize, and if the radio situation continues to improve, the country could well enter an era in which radio missions will be exceptionally effective.

*F. Portuguese Language Broadcasting.* A daily half hour Portuguese language program called *Radio 7315* is being produced on our behalf by the staff of Trans World Radio for broadcast to Brazil. This is a natural development of increased work in the Spanish language. *Radio 316*, our Spanish language daily program, can be transposed into Portuguese rather easily. Though *Radio 7315* is adapted specifically for Brazil by Brazilian nationals, it is virtually a Portuguese version of our Spanish work. By means of it, our denomination is able to make a beginning in reaching Portuguese speaking people in South America. The program began on October 1 over Trans World Radio. The Radio Committee is investigating the possibility of releasing it over other stations as well.

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Anyone familiar with the past history of The Back to God Hour will be able to recognize from this report of the broadcast operation alone, that the complexity of our denomination's broadcasting enterprise has increased significantly. In concluding this statement describing the broadcasting aspect of the work, we wish to underscore this growth and emphasize what is actually quite obvious. It is this: there is presently a great need for more personnel and need for a gradual upgrading of supervisory capabilities. Near the end of 1969, an associate producer was hired, and he began his work by concentrating on the daily broadcasting from Bonaire. He will also be used in the production of our other English language offerings and will serve in an advisory capacity with respect to the Spanish and Portuguese materials. However, it is now necessary to secure more personnel in the Spanish department. Not only is more personnel necessary in the production of present programs, but there is need for the development of specialized programs that will be tailor-made for the public service possibilities in Latin America. The potential in Spanish is very great, and we have only begun to capitalize on it. Ways will also have to be found to become more deeply involved in the production of Portuguese language materials. While Trans World Radio is performing an acceptable service at this time, fully responsible programing demands that we transfer the production of both *Radio 316* and *Radio 7315* to Chicago as soon as possible.

Increased foreign broadcasting activity is also accompanied by increased necessities for making technical judgments regarding frequencies and times of broadcast. The Back to God Hour will necessarily have to secure the proper technical services that will enable it to continue to make responsible judgments concerning these matters. Fortunately, such services are available, but their cost will put increased burdens on our budget.

The Radio Committee and the staff of The Back to God Hour thank God for the opportunities to be involved in this broadening spectrum of program production and feel that what has been produced thus far is just a beginning when it comes to meeting the remarkable challenge in broadcasting today. Nevertheless, the increased complexity and volume of the present operation has increased the burdens upon our existing organization a great deal, and the denomination must expect to make the adjustments that will allow us to maintain the present programming level and expand it where such expansion is the only responsible course of action.

## II. AUDIENCE CONTACT AND FOLLOW-UP

A. *Personal contact.* One of the great problems in connection with a radio ministry is the establishment of significant contact with the radio audience. In the nature of the case, this can be done only when members of the audience write and identify themselves and describe their needs. A great deal of the radio ministers' time is spent servicing this mail, and a major part of the entire office operation is devoted to this work. In connection with the English language ministries 47,000 pieces of mail were processed during 1969. Near the end of the year response to the Spanish language ministries was running more than 1000 letters a month. The Arabic language ministry received heavy mail response during 1969 considering that most of the letters came from Muslim dominated countries. More than 2000 letters in all brought the Arabic mailing list to near 7000. The mailing lists in the various departments are comprised of a vast body of people who receive our literature regularly. Today, besides the Arabic list with 7000, the Spanish has 13,500, and more than 240,000 pieces of English language literature are sent out every month.

Much of the mail can be handled in a routine way and rather quickly. Some, however, demands more detailed answering, especially when listeners raise spiritual or Biblical questions. Thus, the radio ministers are continually in contact with their radio audience by means of the program of pastoral correspondence they maintain.

In addition to such contact with the audience, the radio ministers try to contact as many as possible personally. Obviously, this can be done only on a limited basis. Dr. Nederhood accepts speaking engagements that provide contact with listeners. Addresses given at the Industrial Management Club in Butler, Pennsylvania; the convention of the Conservative Congregational Churches; the National Association of Religious Broadcasters; the Evangelical Fellowship of Canada; Spring Arbor College; Southeastern chapter of the Christian Medical Association; a Con-

ference on Calvinism in California; the Knox Presbyterian Church, Toronto; and the Associate Reformed Presbyterian Church of Atlanta were among some of the opportunities he had to contact the radio audience. In addition, many speaking opportunities within our own churches strengthened the relationships between our radio minister and the denomination and also provided opportunity to meet listeners who attended the meetings.

During the year Rev. Boonstra, the Spanish language pastor, traveled twice to Mexico. He participated in a week long Institute at Juan Calvino Seminary. These contacts in Mexico enabled him to meet members of our listening audience. Rev. Madany spent some time in the Middle East renewing contact with listeners and reacquainting himself with the general situation to which he ministers constantly.

But the radio ministers can only make a beginning in contacting the vast radio audience. Thus we are thankful that others are involved in ministering further to Back to God Hour listeners. The letters received in response to the English and Spanish language ministries are sent out to follow-up workers and contacts are made wherever possible. Any church that would like information about this regular letter returning service, is invited to write our office for more information. Our foreign missionaries have always shown a great interest in listeners to the foreign broadcast, particularly the Spanish. In La Plata, Argentina, the Rev. Mr. Arend Rumph ministers to a number of people who have come together through *La Hora de la Reforma*. He also reports that many of the sales made through his book stores are to listeners of the broadcast. In Mexico our missionaries have started two preaching stations as a result of the radio work. In Tegucigalpa, Honduras, further work is also being carried on with individuals who were attracted to the work of *La Hora de la Reforma*.

We view these follow-up activities as the beginning of a work that has a very great potential indeed. It is with profound appreciation that we acknowledge the willingness of many to reach the radio audience and conduct further the ministry which the radio contact has begun. We feel that radio is a tool that must be supplemented by further contact whenever possible. It will be necessary to expand and broaden this follow-up ministry as new ways of carrying out the work are explored and developed.

*B. Literature Development.* Because the radio broadcasts provide rather incomplete contact with the audience, there is continual pressure to provide those who write in with suitable literature. In the English language department 2,264,000 *Family Altars* were mailed out, and 480,000 *Radio Pulpits* were distributed in 1969. In addition, approximately 250,000 single radio messages were distributed. During 1969 free copies of Dr. Nederhood's book, *God is Too Much*, were also occasionally offered the radio audience. The discount received from the publisher, Tyndale House, plus anticipated royalties from regular commercial sales, made this possible at virtually no cost to our organization. Those who write into *Insight* received a booklet called, *Four Rules for*

*Bible Reading*, and a copy of *The Right Time*, a modern translation of the Gospel of Mark. During National Bible Week those who wrote in received a complete copy of *Good News for Modern Man*. These New Testaments and Bible portions have been furnished at no cost by the American Bible Society. The English language department also distributed *Previews*, giving advance information on radio messages to churches and to many listeners, and promotion pieces weekly to 170 of our North American stations.

Literature and audience contacts in Australia are handled through the Australian office of The Back to God Hour in Geelong, Victoria.

For Rev. Madany, literature is an exceptionally important tool. Because of the great ideological shifts that are taking place in the Middle East and the search for meaning among many of his listeners, it is necessary to provide his listeners with in-depth studies of the Bible and of Christian doctrine. During 1969 Rev. Madany completed *Reflections on Contemporary Life, II*, and mailed it to the 7000 people on his mailing list. The Arabic language publications of The Back to God Hour now include: *Reflections on Contemporary Life, Vol. I and II*, *The Family Altar, Vol. I-VI* covering one year, *The Lord's Prayer*, *The Witness of Faith* (on the Belgic Confession), *The Biblical Doctrine of the Atonement*, *The Epistle to the Hebrews*, *The Epistle to the Galatians (The Freedom of Faith)*, *The Epistle to the Romans*, and *The Obedience of Faith (Luke)*.

Rev. Madany also supervises the editing and publishing of the French language materials. During 1969 The Back to God Hour added Pierre Ch. Marcel's *La Veille de la Crucifixion* to the existing French titles. This booklet consisted of the messages Dr. Marcel delivered over our weekly broadcast, *Programme Radiophonique de L'Eglise Chretienne Reformee*. In addition to the title by Marcel we now have available in the French language: *La Loi De Dieu Dans Le Monde Moderne; Credo; and Foi, Esperance, Charite*.

The development of Spanish language materials has also advanced during 1969. There are presently 13,500 people on the mailing list serviced from the Chicago office. During the year, 135,000 copies of the radio message booklets, each containing 13 messages were sent out. In addition more than 4000 copies of *Altar Familiar* and more than 4000 *Curso Basico de la Doctrina Cristiana*, a basic course in Christian doctrine, were distributed. The need of developing a broader range of Spanish materials is very pressing, in the light of the kind of response received from the Spanish speaking world. The Evangelical Literature League, besides helping produce the *Family Altar* in Spanish, is very cooperative as we deal with this problem. Rev. Boonstra is also developing suitable literature in the Portuguese, but these will have to be developed from existing materials produced by other organizations.

In Indonesia, Rev. Atmarumeksa provides his listeners with a course of basic Christian doctrine drawn from the Gospel of John. During 1969 he also worked on the publication of the *Family Altar* in Indonesian and this is scheduled for release in 1970.

### III. PERSONNEL AND ADMINISTRATION

The work of the radio ministers is supported by a staff of very conscientious people working at The Back to God Hour offices at 10858 South Michigan Avenue. The ministers have their offices in this building, and here the mail is serviced and shipping is done. The mailing lists are kept here as well. In addition, this building furnishes large areas for storage of supplies and houses an excellent studio facility. Though the building is in a changing neighborhood, there has been no major problem with the location and it is hoped that this property will be able to serve our denomination for years to come. The Midwest warehouse of the Christian Reformed World Relief uses the second floor.

Mr. Donald Dykstra is the office manager and is, in addition, deeply involved in annuities and deferred giving. Professor James De Jonge continues to direct the Calvin College Radio Choir. During 1969 this choir was changed somewhat so that the membership will be more permanent. The choir program will no longer be a part of the college curriculum, but the choir still uses the facilities of the college, and college and seminary students, as well as several alumni, make up the membership. Mr. Harry Elders is the announcer of the broadcast, and Mr. Peter Van Milligan is our chief engineer. Mr. Ralph Rozema works in publicity and promotion matters for our organization.

Besides those who are on our own payroll, there is a host of people who contribute to this work constantly. We are extremely dependent upon the personnel of missionary radio stations around the world. The production staff of Trans World Radio on Bonaire has helped a great deal in getting our daily English, Spanish, and Portuguese language ministries going. We will continue to be dependent upon them for some time to come.

Throughout the year the Radio Committee met three times. This 13-man committee, at least six of which are laymen, at all times receives extensive reports on the various phases of the work two to three weeks before each committee meeting and is able to participate in the activities described above on an in-depth basis. The Finance Committee of the Radio Committee met from time to time throughout the year to approve certain matters for which immediate attention was required.

In Australia, the Home Mission Board of the Reformed Church functions as The Back to God Hour Radio Committee and exercises regular supervision of the station contacts, and the servicing of the mail response. The Rev. Mr. J. W. Deenick is the president of the committee. Mr. A. vander Schoor works for the Home Mission Committee on Back to God matters. He is a very efficient office manager and provides our office with a monthly report of response, mail sent out, and gifts received.

The Indonesian work is supervised by a Radio Committee of the Geredja Christen Indonesia. The interests of our committee are represented by a radio committee set up and approved by our Radio Committee in the United States. This committee is made up of seven men of different backgrounds, representing three synods, and various walks

of life. They oversee the expenditures of the Indonesian venture and report to our staff.

\* \* \* \*

During 1969 The Back to God Hour completed 30 years of broadcasting. The survey presented above indicates that God has crowned this activity of our church with exceptional blessing. The scope of the work at the present time represents a broadcasting operation that is able to function effectively within the broadcasting industry on the North American continent and in foreign contexts as well.

It should be obvious, however, that the rapid expansion of the work that has occurred during the last few years has put great strain on the existing organization. As businessmen know and expect there is always a kind of loose-endedness that accompanies any phase of expansion and development. This is also present in our organization at the present time. Among the areas of problem that will have to be dealt with during the coming months are these: the development of greater skills and capabilities in program production, the development of new procedures for mail handling and servicing, the development of greater capabilities for making technical judgments involved in overseas broadcasting, and the development of greater fund raising methods.

Some of these capabilities can be achieved with the addition of more personnel to our staff, some of them can be achieved with the purchase of new equipment and the revamping of present office procedures, and some of them can be achieved by purchasing specialized services from organizations that provide such services. But the *sine qua non* of any proper adjustment to the present situation is the provision of extra monies for this operation. The Back to God Hour does not accumulate any reserve funds because we do not have a large payroll and capital investments. Those who give to the work can feel that their dollars are being funneled into the radio and literature ministry immediately. At the same time, it is not healthy for an organization to conclude the year, as we did in 1969, with a bank balance that represents less than a month's expenditures. The extremely close relationship between money received and expended and the need to purchase services and hire new personnel make it imperative for our organization to ask the church to review the provision it has made for this radio ministry.

The overall impression with which one is left after reviewing the activities of this organization is that it is a marvelous instrument in the hand of God to bring about conversion and to build up His children in their faith. In the nature of the case, the review now completed has been of the relatively superficial aspects of The Back to God Hour enterprise, those aspects that involve day to day decisions and activities not unlike those connected with any business. But, after all, The Back to God Hour is not an ordinary business operation, but all that has been reported here has been a part of the church's ministry. And a ministry is a very fragile, imperfect, and complex thing. This is true of every ministry. Every minister will testify to his own wonder that God could use him at all in the work of the gospel. And the ministers of The Back to God Hour feel the same way. But with all this, this ministry has been continu-

ally a ministry of the gospel of grace. Each of the ministers is concerned to proclaim the unsearchable riches of God's goodness and to announce the splendid significance of the Lord Jesus Christ for this age.

The Back to God Hour represents a certain plus factor in the ministry of the church. It is the church's ministry as this is joined to one of the most efficient and remarkable tools of mass communication ever devised by man. While our organization has not written off the possibility of television production in some degree, the costliness of television and other factors inherent in its long term use suggests that it will never replace radio as the major mass communications medium available to our church. Every week day, letters are received at the offices on Michigan Avenue that tell of the great effectiveness of gospel broadcasting by means of radio. The large domestic network, the Middle Eastern releases in Arabic, the foreign broadcast in English, the expanding Spanish work, the ministries in Indonesian, French, and Portuguese justifies assuming that our denomination is reaching well over 4 million people around the world on a weekly basis by means of its radio outreach. It is always difficult to make such projections, but there is every evidence that if this one errs it is on the side of conservatism.

When you add to this the millions of pieces of literature that are sent out by the The Back to God Hour, the mind boggles at the vastness of this particular expression of the church's ministry. At the end of the year 1969 The Back to God Hour was broadcasting 240 hours of gospel proclamation each week! And there are certain factors that make this ministry of increasing significance, quite apart from the great numbers reached. They are these: first of all, man is gradually becoming an electronic man—a person who is accustomed to being influenced by electronic media and who is therefore reachable primarily by such media. Second, there are more and more parts of the world that are becoming closed to conventional missions, countries like India, Morocco, and the private sanctuaries of large apartment dwellings where every visitor is considered an intruder. Obviously our dependence upon electronic media for bringing the gospel increases with each passing year.

In thinking about this radio operation it is also significant to remember that our denomination's investment generates a great deal of activity that is carried on at no cost to us. An example of this is the many dollars of radio time that are furnished our church on a public service basis. As we have seen in the report, *Insight* alone has produced more than \$100,000 in free time. This, with the value of the free time for our Back to God Hour broadcast and RACOM Spots, gives us approximately \$150,000 of public service programming annually. In addition, most of the cost of broadcasting overseas represents a power/maintenance cost figure, with the cost of all station personnel carried by various other missionary organizations. Thus we are getting most overseas time at a figure that is much less than the cost would be on a commercial basis. The literature distribution program also generates further distribution that costs us nothing. Radio messages are often printed in magazines in North America and overseas, and the *Family Altar* is translated into other languages and distributed by other organizations.

Thus, it is with a feeling of gratitude that the Radio Committee presents the church with this report of its activities during the past year. But it is also with a sense of near inexpressible urgency. For we feel the effectiveness of the present work and we know that it is just a beginning when we think how God could use it in the years ahead if we are faithful in our broadcasting responsibilities. We have entered the Seventies, and this decade will see the continued expansion of the world population. When we remember that there were just 250 million people in the world when God gave the Great Commission and there are over 3 billion now, and when we remember, too, that during the next thirty years this population figure will probably double, when we remember all of that, it is clear that our church may not assume that our radio ministry must remain on the present plateau. Such an attitude would be nothing less than gross irresponsibility. The Radio Committee therefore summons our church to advance and develop even greater capabilities in the use of radio for the years ahead.

Thus we invite the entire church to give thanks with us as we gratefully acknowledge God's rich blessing upon the radio ministry. We ask you to pray especially for the radio ministers who need a full measure of the Holy Spirit as they bring the gospel to the world. And let us join together as an entire denomination in prayer for those who hear the gospel through this ministry. They are the lost sheep of Jesus' fold. And we know that God is pleased to use this radio ministry to gather them in. Some day we will actually see them in glory. Praise the Lord!

#### IV. MATTERS REQUIRING SYNODICAL ACTION

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

B. The committee requests that the Rev. Bassam Madany be given the privilege of the floor for a brief report on the progress of our denomination's Arabic language radio mission.

##### C. *Nominations:*

Layman—Chicago Area:

Mr. Anthony Diekema — Mr. Russell Poel

Minister—Eastern Area:

Rev. Samuel Ten Brink — Rev. Ralph Wildschut

Minister—Chicago Area:

Rev. Neal Punt — Rev. Alvin Vander Griend

Layman—Michigan Area:

Mr. Robert De Nooyer — Mr. Frank Deppe

D. The Radio Committee requests approval to call another ordained man for the Spanish language radio mission.

1. The production of additional program materials for the daily ministry requires it.

2. Voluminous mail response, some requiring detailed pastoral attention, requires two well qualified in the Spanish department.

3. The great opportunities for expansion in Spanish, caused by the large availabilities of commercial stations and public service possibilities in Latin America cannot be capitalized upon unless another Spanish minister is in our organization.

4. A practical division of labor can be worked out for the Spanish department that will insure that best possible use will be made of both Spanish ministers.

E. The Radio Committee requests authorization to continue the French language ministry (Cf. Acts of Synod 1964, p. 24) on the present scale.

1. The broadcast has achieved an effective place in French speaking Canada that justifies taking it out the experimental category.

2. The program is well received by broadcasters, is being listened to by a significant number, and is a unique and significant part of our church's mission to Canada.

F. The Radio Committee requests authorization to continue its cooperation in the Indonesian broadcasting venture through June 1971.

1. This broadcasting venture has made significant advances, has achieved direction and stability, and shows promise for the future.

2. Changes for the better within the Indonesian scene suggest that this broadcast ministry could be exceptionally strategic in reaching people with the gospel in that country in the future.

3. During 1969 significant methods of communication and supervision have been set up.

G. The Radio Committee requests that the proposed budget for 1971 and the quota of \$13.75 be adopted.

1. The increasing importance of electronic media for reaching modern man and the broadcasting opportunities that are still available require that our denominational broadcasting activities be expanded significantly.

2. Increased broadcasting costs caused by inflation result in a deterioration of general coverage if more money for broadcasting is not allocated from time to time.

3. Additions to the staff demanded by the growing complexity of operation necessitate increased administrative costs.

4. This request for quota increase is accompanied by the assurance that the Back to God Hour is presently developing new ways of stimulating above quota giving.

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

Respectfully submitted,

THE BACK TO GOD HOUR COMMITTEE

Rev. E. Bradford, president

Rev. D. Negen, vice-president

Rev. L. Bazuin, secretary

Mr. M. Ozinga, Jr., treasurer

Mr. P. Heerema

Rev. J. W. Jongσμα

Mr. C. Schaap

Rev. R. Slater

Mr. E. Tamminga

Mr. S. Tigchelaar

Mr. C. Vander Brug

Rev. W. Vander Hoven

Mr. W. Veldkamp

**The Back to God Hour**  
**Financial Report - January 1 through December 31, 1969**

**Receipts:**

Synodical quotas .....	\$ 584,638.25	
Churches .....	72,763.51	
Organizations .....	8,837.11	
Individual gifts .....	230,401.01	
Literature .....	3,429.81	
Foreign .....	59,083.80	
Station sponsorship .....	16,196.69	
Public meetings .....	5,534.66	
Legacies .....	4,936.53	
Funds held in trust .....	933.90	
Other income .....	2,223.06	
CRWRC .....	2,971.50	
<b>Total receipts .....</b>		<b>\$991,949.83</b>

**Disbursements:**

<b>Broadcasting:</b>		
Domestic .....	\$ 541,161.43	
Foreign:		
English .....	51,457.33	
Arabic .....	31,817.58	
Spanish .....	37,045.85	
French .....	11,807.24	
Indonesian .....	3,000.00	
Recording & duplicating .....	22,863.76	
Research & program development .....	3,550.45	
<b>Administration:</b>		
Audit .....	1,335.08	
Bank adjustments .....	117.74	
Christian Reformed Employees Pension Plan .....	3,178.84	
Committee expense .....	3,546.32	
Equipment .....	5,555.97	
Gratuities .....	803.10	
Insurance .....	4,381.41	
Maintenance & repairs .....	6,161.76	
Salaries .....	81,882.08	
Social Security expense .....	2,540.31	
Supplies .....	8,918.99	
Travel .....	4,486.37	
Utilities .....	6,233.90	
Elevator & Scavenger service .....	404.00	
Family Altar .....	82,291.63	
Literature .....	26,524.36	
Ministers' housing .....	7,331.54	
Other expense .....	60.35	
Other printing .....	24,762.82	
Radio choir .....	4,553.43	
Sermons .....	32,095.00	
<b>Total disbursements .....</b>		<b>\$1,009,868.64</b>

Balance - Pullman Bank - December 31, 1968 .....\$46,040.07

Balance - Bank of Montreal - December 31, 1968 .. 7,604.44

**\$53,644.51**

Balance - Pullman Bank - December 31, 1969 .....	\$27,496.74
Balance - Bank of Montreal - December 31, 1969 ..	8,228.96
Disbursements over receipts .....	17,918.81
	<u>\$53,644.51</u>

Martin Ozinga, Jr., treasurer

### The Back to God Hour - Tentative Budget - 1971

<b>Estimated receipts</b>	
Synodical quotas .....	\$ 765,600.00
Churches - Special offerings .....	90,000.00
Organizations .....	15,000.00
Individual gifts .....	460,000.00
Foreign - designated .....	75,000.00
Station sponsorship .....	20,000.00
Other income - Public meetings, etc. ....	15,000.00
	<u>\$1,440,600.00</u>

### Disbursements

<b>Broadcasting:</b>	
Domestic .....	\$ 615,000.00
<b>Foreign:</b>	
English .....	100,000.00
Arabic .....	55,000.00
Spanish .....	120,000.00
French .....	12,000.00
Indonesian .....	5,000.00
Portuguese .....	70,000.00
Recording & duplicating .....	40,000.00
Research & development .....	15,000.00
<b>Administration:</b>	
Audit .....	1,600.00
Christian Reformed Employees Pension Plan ...	4,500.00
Committee expense .....	5,000.00
Equipment .....	10,000.00
Insurance .....	6,000.00
Maintenance & repairs .....	7,500.00
Salaries .....	125,000.00
Social Security expense .....	4,000.00
Supplies .....	10,000.00
Travel .....	7,500.00
Utilities .....	8,000.00
Family Altar .....	88,000.00
Capital improvements .....	3,000.00
Literature .....	25,000.00
Ministers' housing .....	11,000.00
Other printing .....	32,000.00
Professional services .....	20,000.00
Radio choir .....	5,500.00
Sermons .....	35,000.00
	<u>\$1,440,600.00</u>

SUPPLEMENT 17-A  
**THE BACK TO GOD HOUR**  
(Arts. 40, 47, 56, 143, 171)

**ESTEEMED BRETHREN:**

At its meeting on May 5 and 6, 1970, the Radio Committee discussed the possibility of establishing a broadcast service agency. In the light of the many opportunities confronting many agencies and other elements of our denomination for broadcasting the gospel, the committee feels a responsibility to develop capabilities to aid in the production of useful broadcast materials.

Therefore, we request synod to mandate The Back to God Hour to establish a broadcast service agency that will be able to evaluate and assist in the development of broadcasts and programs produced through agencies of the Christian Reformed Church.

1. Broadcasting is a technical activity that demands specialized attention.

2. The cooperation and coordination that will result from the use of such a broadcast service agency will upgrade denominational broadcasting on a broad scale and could result in significant economies.

3. The experience and resources of The Back to God Hour qualify it to function in this capacity.

The Back to God Hour Radio Committee has consulted with the staffs of the Foreign Mission Board and the Home Mission Board concerning this matter and both boards are aware of our interest in the establishment of the above agency.

Respectfully submitted,

The Back to God Hour Committee

Rev. L. Bazuin, secretary

SUPPLEMENT 18  
CANADIAN BIBLE SOCIETY  
(Arts. 40, 57, 171)

**ESTEEMED BRETHREN:**

To report about the work of a Bible Society today means to report about the ambiguity of our time.

While the instituted church is in turmoil and in many aspects in disarray, there is an amazing interest in the Bible.

During the year 1969 one million, one hundred and eighty-five thousand (1,185,000) copies of Scriptures were distributed in Canada; an increase compared with other years, that even baffles and astonishes the people who have been involved in the work of the Bible Society for years. At our last meeting of the Upper Canada District, of which I am a member of the Board of Directors, it was reported that during the same year the income had increased from about \$200,000 the previous years, to an all time high of \$510,000.

An important role in the distribution is played by "Today's English Version." In three and a half years 18 million copies of this version were sold. And it is expected that shortly it will be the all time best seller of any paper-back. It has been called the publishing sensation of the century.

\$8,000,000 is required during the year 1970 for the work of the Bible Society outside Canada. The Canadian Society must provide \$800,000. It has taken upon itself the work in 17 countries in Africa, 11 in Asia, 3 in Europe and 4 in Latin America, and it is also involved in the translation of the Bible for 4 countries.

The largest amount for all these projects has been allotted for the work in Japan, to provide for 2,500,000 Japanese Scripture Portions and 2,500,000 Japanese Scripture Selections. Another large amount has been set aside for the translation of the Francais Courant version (to be the French equivalent of "Today's English Version").

It is our prayer that the Lord may continue to bless this most important work, and that more and more members of our congregations may become involved in helping actively with the spreading of the Word of God in our own country as well as in other countries of the world.

We recommend to you that this cause be retained on the list of causes recommended for financial support.

Humbly submitted,

J. Geuzebroek

SUPPLEMENT 19  
HISTORICAL COMMITTEE OF THE  
CHRISTIAN REFORMED CHURCH

(Arts. 38, 171)

ESTEEMED BRETHREN:

During the past year the Historical Committee of the Christian Reformed Church has undertaken, in a preliminary way, to implement the decisions of the synod of 1969, which define and delimit the official archives of the Christian Reformed Church. At the request of the Historical Committee, the Archivist of the Christian Reformed Church, Dr. Lester De Koster, prepared a statement of general regulations pertaining to the administration, cataloguing, use, security and cost of operating the archival collection. The Historical Committee has approved the regulations submitted by Dr. De Koster and is now supervising their implementation.

Unfortunately the Historical Committee has not had the time to carry out a significant part of the new mandate given it by the synod of 1969. In addition to supervising the official archives of the Christian Reformed Church, the Historical Committee has been asked to "cultivate in the Christian Reformed Church knowledge of, and appreciation for, the church's history." The Committee has discussed how this part of our mandate may best be carried out, but we are not yet prepared to recommend any specific programs.

Another matter of concern to the committee is the appointment of a new denominational archivist. Since Dr. De Koster has accepted an appointment to become the editor of *The Banner*, the Historical Committee is giving thought to the position of Denominational Archivist.

The work of collecting and microfilming the minutes of consistories and classes has progressed to the committee's satisfaction under the able leadership of Mr. E. R. Post. In a recent report Mr. Post indicated that 446 (or approximately 70%) of the churches have agreed to have their minutes microfilmed. The Historical Committee very much appreciates the cooperation these churches have shown in this important project. Unfortunately 121 (or approximately 20%) of the churches have declined to have their minutes microfilmed; and 82 (or approximately 11%) of the churches have not yet responded to our request. Hopefully many of the churches which have not yet favorably responded to our requests will still decide to cooperate with the Historical Committee in this mutually beneficial program.

A statement of expenditures for the past fiscal year was received through the good offices of Mr. Lester Ippel. The Historical Committee, after reviewing the financial statement, was satisfied that the \$10,000 budgeted last year has been responsibly spent. In order to finance the program next year, we are recommending that synod allot another

\$10,000 for this program. Although microfilming costs will probably be less next year because there will be less material to microfilm, the committee expects that the cost of getting and returning minutes will increase. It is noteworthy that the largest number of churches still to have their minutes microfilmed are also the farthest removed from Grand Rapids.

*Recommendation:*

That synod allocate the sum of \$10,000 to be used for cultivating in the Christian Reformed Church knowledge of and appreciation for the church's history and for collecting, preserving, and cataloguing the Christian Reformed Church's historical records.

Respectfully submitted,

Dr. L. Oostendorp, chairman

Dr. H. Ippel

Dr. S. Van Dyken

Prof. H. Zwaanstra, secretary

SUPPLEMENT 20  
SERMONS FOR READING SERVICES  
(Arts. 38, 40, 171)

**ESTEEMED BRETHREN:**

We are privileged to report once again that "Living Word" sermons were sent to a number of churches and individuals another year on a fairly regular basis. This was due, in a large measure, to the persevering work of solicitors Slofstra and Van Stempvoort, faithful preparation of sermons by a number of busy but willing ministers and prompt publication and mailing by the Credo Publishing Company. We hereby express our sincere gratitude for these and other faithful services which made the fulfillment of our task possible.

A few consistories corresponded with your committee, indicating their concern about the brevity of many sermons published and the quality of some. These matters were discussed at length and everything possible will be done to bring about improvement in these areas where necessary. We encourage response from subscribers and other authorized or interested persons.

The number of subscribers, notwithstanding the constructive criticism referred to above, is presently higher than in any previous year of publication. The total number now stands at two hundred and sixty-two, twelve more than in 1969. The following breakdown indicates who the subscribers are: Australian churches - three; Canadian churches - one hundred and sixty-one; New Zealand churches - one; United States churches - eighty-seven; personal subscriptions - ten.

We judged there to be no desire or need to change the series offered in recent years so decided to continue the same for another year. Our publisher informed us that the price too can remain the same so we hope to continue providing Series A, thirty-five English sermons for fourteen dollars and Series B, thirty-five English sermons and ten Dutch sermons for eighteen dollars. We again beg synod to encourage the widest possible use of these sermons for reading services, for distribution among sick and shut-ins, evangelism and any way they can be used profitably.

Finally, we report our progress in arranging ". . . for a series of sermons on the Heidelberg Catechism." Our part of what proved to be an extremely difficult task is almost completed. We believe it is now safe to say that all manuscripts will be in the hands of the denominational Publication Committee by the time synod meets. We pray that the forthcoming volumes may find ready acceptance and prove profitable to the churches.

*Recommendations:*

1. That synod approve the publication of sermons through "The Living Word" for the year of June 1, 1971 through May 31, 1972.

2. That synod urge the churches to use these sermons as widely as possible.

3. That synod continue the Committee on Sermons for Reading Services.

Respectfully submitted,

L. Slofstra

J. Joosse

H. De Moor

J. Van Stempvoort

## SUPPLEMENT 21

THE EVANGELICAL LITERATURE LEAGUE (T.E.L.L.)  
(Arts. 57, 171)

## ESTEEMED BRETHREN:

The Evangelical Literature League has throughout the past year been privileged to continue the distribution of Christian literature in the Spanish language. Letters received in our office provide evidence of both the faithful support that has been received for this ministry but also testimony of how such literature has been used by God in changing lives of specific individuals in Latin America. For all of these blessings we are grateful to God.

During the calendar year 1969 T.E.L.L. sold 26,000 books and distributed over 4,000,000 tracts without charge. A policy of T.E.L.L. continues to be that of translating and distributing books which can be sold at subsidized prices, making it much more possible for a Spanish-speaking person of limited financial means to obtain such literature. Spanish tracts are sent free to those requesting them, and numerous letters have been received expressing appreciation for the literature received and requesting more for distribution.

Grateful for that which has been accomplished to date, the Board of Directors also desires that both our literature and finances are expended in the wisest way possible. The Lord's work should be no exception to the application of good business and marketing practices. It could be relatively simple just to increase one's program in size. However, in this context legitimate questions must be asked—and answered. To more clearly determine the kind of direction that should be pursued, T.E.L.L. has engaged the services of Daystar Communications, Inc. to perform basically a "market study" as well as an evaluation of our literature—from a Christian and missionary perspective, yet with sound business principles. This organization is comprised of Christian businessmen, ministers and missionaries who have had very practical experience in literature production and distribution in Africa. Christian resource persons from the University of Oregon, Fuller Theological Seminary and elsewhere serve as advisors and consultant in such studies. We look forward to an early report from this group of men which should provide some very basic information which should be helpful not only to T.E.L.L. but also to our mission boards and missionaries if they desire.

Personnel changes have also taken place during the past year. Mr. Antonio Rubio who had been serving as Business Manager, left T.E.L.L. to accept a position with a radio ministry in Panama. Mr. Hubert Van Tol, formerly a teacher at Grand Rapids Christian High School, was appointed to succeed Mr. Rubio and now serves as our director. Dr. Wm. Rutgers, since his retirement from the ministry, has effectively presented the cause of T.E.L.L. to churches and classes. With one full-time secretary, Miss Vonda Ten Pas, and other part-time or volunteer assistance,

the daily activities at the office are carried on. We are thankful to God for these dedicated and talented people.

T.E.L.L. is desirous of assisting our denominational agencies and missionaries in whatever way that we can through the Spanish literature program. Arrangements continue with the Back to God Radio Hour whereby T.E.L.L. completely subsidizes the printing of the Spanish Family Altar (*El Altar Familiar*). Contact has continued with missionaries via correspondence or while home on furlough. We want to provide the kind of Spanish literature which they feel is most necessary. We neither intend nor desire to duplicate that which can be purchased from other Christian publishers or bookstores. Rather, we hope to fill at least part of that "gap" which exists in the area of literature which is in harmony with the Reformed position. At the present time the majority of our books are those geared to the Bible student or pastor and were those suggested by our missionaries in Mexico or South America. Future publications will also be selected on the basis of all the best information available to us.

It is gratifying to see what the Lord is able to do—and what opportunities there are in a literature ministry to Spanish-speaking people. T.E.L.L. welcomes your inquiries and invites you to visit its headquarters at 941 Wealthy SE in Grand Rapids. It has again been my privilege to serve as the synodical representative on this board comprised of successful and dedicated Christian business men from various Christian Reformed and Reformed congregations in this area. We will be happy to supply whatever additional information may be desired. (A copy of our Auditor's Financial Report has been submitted to the Standing Advisory Budget Committee for their evaluation and recommendation.) We are thankful for the prayerful and financial support that has come from individuals, societies and congregations during the past year and we humbly request that T.E.L.L. again be approved for the continued support of our churches.

Respectfully submitted,

David W. Bosscher  
Synodical Representative

## SUPPLEMENT 22

## CHRISTIAN REFORMED BOARD OF HOME MISSIONS

(Arts. 35, 48, 93, 98, 109, 114, 119, 143, 162, 171)

ESTEEMED BRETHREN:

## I. INTRODUCTION

As we consider the events of another year of service and look ahead toward the opportunities of a new decade, the Board of Home Missions is moved to express its gratitude for the abundant blessing of the Lord upon the labors performed in the service of the gospel, and confident of the continued favor of the Lord as we advance.

The board is thankful for the privilege of being the servant of synod in another year of progress. In the urban communities of Canada and the United States we have been privileged to confront people with the claims of the gospel of Jesus Christ. People who have no vital association with the church have been instructed in the Word of God and brought into the fellowship of the risen Christ. Young and old, rich and poor, from every ethnic origin, from many cultural backgrounds, people have been brought into the church of Christ. The mission church takes on the characteristics of the New Testament church where the barriers of class and race are torn down, the walls of men are broken and the curtains which separate are pierced, and men become one in Jesus Christ.

Christian Reformed mission churches in new areas have been active in representing the whole council of God in their communities. They have taken the Scriptures and applied it to the cause of Justice and right. They have given battle to the forces of evil. They have held aloft the lamp of truth and ministered to people in high places and to people in lowly station. They have focused the power of the gospel on situations of tension and critical need. They have extended the arm of the church to those who were lonely, oppressed, perplexed, and distressed.

The Lord has added His blessing to the labors which were expended on behalf of His church and His kingdom. The joy of witnessing the baptism of adults is general among your home mission churches. Scores of reaffirmations of faith have signaled the presence of the work of the Holy Spirit in the hearts of the people. We have seen irrefutable evidence that the Lord has and can use the Christian Reformed Church in a mighty mission to rebuild the spiritual wastelands in Canada and the United States.

As executive secretary of the Board of Home Missions, I want to thank the synod for the privilege and the pleasure of serving the church in this capacity for the last 10 years. I was appointed to this post by the synod of 1960. It is now my privilege to report for the board to the synod of 1970. The decade of the 60's has been a season of unbe-

lievable blessing and progress in the mission outreach of the church in our two countries.

In 1960 there were 43 people in the service of the Board of Home Missions. In 1970 there are more than 200. Inner city ministries have grown to seven. Four churches minister to Orientals. Three mission churches are made up of Spanish speaking people. More than twenty persons are engaged in the new challenge of Campus Ministry. Approximately seventy persons are ministering to the needs of the Indians and the program is expanding. Evangelism Conferences are reaching more than 7,000 adults in the church. The Summer Workshop in Ministries Program (S.W.I.M.) which began in 1960 with eleven young people who volunteered to give 6 weeks of their summer vacation to serve a home mission field, has expanded to include more than 500 youths in more than 90 mission churches. Literature ministry is new, unique and potent, reaching out to those who are outside of the church. Other denominations are using our materials too. The servicemen's ministry is expanding. It was a remarkable decade.

The Seventies are upon us, with all their uncertain prospects, their threatenings and their dark foreboding. There will be increased pressure from secularization, cultural change. There will be more adjustments in value systems and in the shape of moral values. There will be an acceleration in the process of the urbanization of modern man, producing more mobility, loneliness, and depersonalization. Society will become increasingly pluralistic and the diversity of culture will tend to tear man apart. The days of the old fashion individualism will be gone. Massive programs will be proposed to forestall social disaster. Minority group tensions are sure to mount. Crime and delinquency will increase. The deterioration of the home will bring about an increase in the abandonment of disciplinary responsibilities to the broader social units, the police and local governments. There will be a significant increase in the "knowledge explosion", an increase in the pervasion of mass communication, the sure movement toward what Allen Schick calls, "The Cybernetic State".

In the face of all this, the church which intends to continue its ministry to modern man will have to seriously examine its skills and its toolbox. We will have to renew our loyalty to the Word of God as the revelation of God and as the answer to the lonely and depersonalized people about us. We will have to recommit ourselves to the status of witnesses to the changeless Christ in a world of rapid and drastic change. The seventies will require of us greater flexibility and resourcefulness. The church will have to learn new lessons of sacrifice and stewardship as the place of Christianity becomes more and more of a rerun of the New Testament Church on crusade.

## II. ADMINISTRATION AND BOARD PERSONNEL,

### A. *Administrative personnel:*

Executive Secretary—Rev. Marvin C. Baarman

Field Secretary—Rev. Nelson Vanderzee

Field Secretary for Indian Missions—Mr. David W. Bosscher

Field Secretary for Urban Ministries—Rev. Duane Vander Brug  
 Minister of Evangelism—Rev. Wesley Smedes  
 Director of Communications—Mr. Cliff Christians  
 Director of Christian Service Corps—Mr. Ellis Deters  
 Treasurer-Business Manager—Mr. Gerard J. Borst  
 Church Relations Secretary—Mr. Stanley Koning  
 Office Manager-Accountant—Mr. Howard G. Meyers

**B. Board Personnel:**

Classis	Delegate	Alternate
Alberta North.....	Rev. A. Leegwater.....	Rev. P. DeBruyn
Alberta South.....	Rev. R. Kooops.....	Mr. D. Timmermans
British Columbia.....	Rev. J. Kuntz.....	Rev. D. Pierik
Cadillac.....	Rev. A. Hannink*.....	Rev. J. Monsma
California South.....	Rev. H. Roelofs.....	Rev. W. Bierling
Central California.....	Rev. E. Marlink.....	Rev. H. Visscher
Chatham.....	Rev. J. VanWeelden*.....	Rev. C. Spoor
Chicago North.....	Rev. J. Witte*.....	Rev. S. VanderJagt
Chicago South.....	Rev. A. MacLeod*.....	Rev. R. Hartwell
Columbia.....	Mr. J. Omta.....	Rev. H. Wildeboer
Eastern Canada.....	Rev. H. Uittenbosch.....	Rev. A. Dreise
Florida.....	Rev. D. Wisse.....	Rev. J. Heerema
Grand Rapids East.....	Rev. L. Veltkamp*.....	Rev. W. Stob
Grand Rapids South.....	Rev. L. Bossenbroek*.....	Rev. M. Jorritsma
Grand Rapids West.....	Rev. P. Vermaire.....	Rev. M. Toonstra
Grandville.....	Rev. E. Knott*.....	Rev. T. Wevers
Hackensack.....	Rev. D. Griffioen.....	Rev. S. Ten Brink
Hamilton.....	Rev. R. Praamsma.....	Rev. J. Kerssies
Holland.....	Rev. W. Hofman*.....	Rev. G. Klouw
Hudson.....	Rev. L. Tanis.....	Rev. A. Van Someren
Huron.....	Rev. H. Numan.....	Rev. H. Lunshof
Illiana.....	Rev. E. Dykema*.....	Rev. J. Van Ryn
Kalamazoo.....	Rev. W. Huyser*.....	Rev. D. Stravers
Lake Erie.....	Rev. R. Van Harn*.....	Rev. J. Brink
Minnesota North.....	Rev. G. Graves.....	Rev. G. Kramer
Minnesota South.....	Rev. J. Witvliet.....	Rev. P. Brouwer
Muskegon.....	Rev. W. Brink*.....	Rev. T. Verseput
Northcentral Iowa.....	Rev. F. Einfeld.....	Mr. E. Roelofs
Orange City.....	Rev. J. De Vries.....	Rev. R. Tjapkes
Pacific Northwest.....	Rev. B. Byma.....	Rev. J. Maas
Pella.....	Rev. T. Brouwer.....	Rev. J. Dykstra
Quinte.....	Rev. D. Habermehl.....	Rev. E. Gritter
Rocky Mountain.....	Rev. J. Vander Laan.....	Rev. D. Houseman
Sioux Center.....	Rev. J. Botting.....	Rev. C. Van Essen
Toronto.....	Dr. R. Kooistra.....	Rev. L. Slofstra
Wisconsin.....	Rev. J. Entingh.....	Rev. J. Olthof
Zeeland.....	Rev. H. Van Wyk.....	Rev. H. G. Arnold

\*indicates members of the Executive Committee

**Members at Large**

Area	Delegate	Alternate
Central U.S.A.....	Mr. J. Van Eerden*	Dr. F. Westendorp
	Mr. J. Simerink*	Mr. M. Van Dellen
	Mr. J. Spalink*	Mr. M. Medema
	Dr. W. Peterson*	Dr. R. Plekker
	Mr. P. Van Putten*	Mr. J. Volkers
S. W. Ontario.....	*	Mr. H. Nymeyer
Canada.....	Mr. M. Kwantes.....	Mr. G. Monsma
W. U.S.A.....	Mr. J. Vande Beek.....	Dr. W. Den Dulk

Classis	Delegate	Alternate
E. Canada.....	Mr. H. VanBelle.....	Dr. B. Kieseekamp
E. U.S.A.....	Mr. C. Johnson.....	Mr. W. Hommes

\*indicates members of the Executive Committee

### C. Officers of the Board of Home Missions

Rev. L. Veltkamp, president	Mr. G. Borst, treasurer
Rev. E. Knott, vice president	Rev. M. Baarman, executive secretary
Mr. J. Van Eerden, assistant treasurer	

### D. Sub-Committees of the Board

- Administration Committee: Revs. E. Knott, L. Veltkamp, Mr. J. Van Eerden
- Evangelism Committee: Revs. E. Dykema, W. Huyser, R. Van Harn, Mr. H. Nymeyer
- Campus Ministry Committee: Rev. E. Dykema, Dr. S. Dykstra, Revs. A. Hoksbergen, W. Huyser, R. Westveer, R. Van Harn
- Finance Committee: Messrs. J. Van Eerden, M. Medema, W. Peterson, J. Simerink, J. Spalink, P. VanPutten, Rev. E. Knott
- Fields Committee: Revs. L. Bossenbroek, A. Hannink, W. Witte
- Urban Ministry Committee: Revs. A. MacLeod, L. Veltkamp, P. Vermaire, Dr. F. Westendorp
- Indian Field Committee: Revs. W. Brink, W. Hofman, H. VanWyk
- Personnel Committee: The Personnel Committee is made up of the administrative staff.
- Jewish Evangelism Committee: (a sub-committee of the Evangelism Committee) Revs. J. Draisma, B. Madany, Mr. A. Huisjen
- Race Commission: (a sub-committee of the Urban Ministry Committee) Rev. E. Bradford, chairman, Dr. D. De Haan, Dr. W. De Vries, Mr. J. Feikens, Mr. P. Ferrings, Rev. B. J. Haan, Dr. H. Holstege, Dr. R. Kooistra, Mr. R. Latta, Rev. Dr. J. Nederhood, Mrs. E. Raines, Dr. H. Rienstra, Rev. L. Verduin, Rev. P. Vermaire, Rev. J. White, Mr. W. Ipema
- Promotion Committee: (a sub-committee of the Finance Committee) Rev. E. Knott, Mr. J. Van Eerden

## II. FIELD DEPARTMENT

### A. Regular Fields

It is with profound gratitude that we note that the number of vacancies in home mission fields is at the lowest level in many years. Many of those who answered the call to serve in the home mission program were candidates. Progress has been made in the orientation of new men called to home mission service. Field visits and closer contact with the missionaries is improving. Fewer fields are being opened because of the lack of resources. The potential for opening fields remains high. The fields which are opened are under constant review in order that programming may be improved and the quality of the operation enhanced.

#### *Departures from the staff*

- Rev. Gerrit Rientjes (Wanamassa, N.J.) - emeritated for health reasons.
- Rev. Richard Wezeman (Orlando, Fla.) - emeritated.
- Mr. Vicente Hernandez (Miami Good Samaritan) - deceased.
- Rev. Jim Kok (Iowa City) - accepted appointment to Pine Rest Chr. Hospital.
- Miss Ann Francken (Miami Good Samaritan) - returned to school.
- Rev. Boelo Boelens (Champaign-Urbana) - accepted call from the Castricum Gereformeerde Kerk in the Netherlands.
- Rev. David Zandstra (Flanders Valley, N.J.) - accepted call to Trinity - Broomall, Pa.
- Miss Carol Boersma (Miami Good Samaritan) - returned to school.

9. Mrs. Elise Feimster (Manhattan) - resigned.
10. Rev. Ralph Groeneboer (Penticton) - emeritated for health reasons.
11. Rev. Roger Timmerman (Fountain Valley, Cal.) - accepted call to West Evergreen.

**2. Transfers**

1. Rev. Hendrik De Bruyn - from Fredericton, N.B., to Windsor, Ont.
2. Rev. Jack Zandstra (Home Missionary on general assignment) transferred from Dayton, Ohio, to Wanamassa, N.J.
3. Rev. Gerrit Boerfyn (Fort Collins, Colo.) - accepted appointment as Home Missionary on general assignment.
4. Rev. Clarence Nyenhuis - from Miami Good Samaritan to Los Angeles-Spanish.
5. Rev. Fred Diemer - from study in Costa Rica to Miami Good Samaritan.
6. Rev. Don Van Gent - from Immanuel-Salt Lake City to Tacoma, Washington.

**3. Additions to Staff**

1. Rev. Oliver Buus to Elim-Tucson.
2. Rev. Duane Vander Brug to position of Field Secretary for Urban Ministries.
3. Rev. Anthonie Vanden Ende to Fredericton, N.B., Canada.
4. Miss Riena Timmer - former long-term volunteer at Tacoma appointed as employee in Tacoma.
5. Rev. Henry Bouma to Tri-Cities, Washington.
6. Rev. William Verwolf to Fairbanks, Alaska.
7. Rev. Jacob Binnema to New Glasgow, N.S., Canada.
8. Mrs. Marilyn Moore to Manhattan as staff secretary.
9. Rev. Calvin Vander Meyden to Flanders Valley, N.J.
10. Rev. Gary Hutt to Ogden, Utah.
11. Rev. John Natelborg to Orlando, Fla.
12. Rev. John Rozeboom to Riverside, Calif.
13. Rev. Peter Borgdorff to Immanuel-Salt Lake City.
14. Rev. Francis Breisch (formerly of Wheaton Orthodox Presbyterian Church) to Corvallis, Oregon.
15. Rev. Earl Holkeboer to Fort Wayne (terminating leave of absence).
16. Rev. Hugh Sprik to Greeley, Colo.
17. Rev. Larry Van Essen to Fort Collins, Colo.
18. Rev. Nelson Gebben to Dayton, Ohio.
19. Dr. Marvin Hoogland to Champaign-Urbana.
20. Rev. R. Tadema to Fountain Valley, Calif. (terminating leave of absence, and service as Air Force Chaplain.)

**4. Fields**

Field	Missionary	Opened	Sunday		
			Families	School	Worship
Akron, Ohio.....	Rev. H. Karsten.....	1963	34	108	106
Anchorage, Alaska.....	Rev. W. Heynen.....	1953	28	150	195
Bakersfield, Calif.....	Rev. J. Versluys.....	1967	15	71	76
Bellevue, Wash.....	Rev. J. Batts.....	1967	25	84	115
Binghamton, N.Y.....	Rev. P. Vermaat.....	1964	18	93	103
Boca Raton, Fla.....	Rev. R. DeVries.....	1963	25	81	98
Boulder, Colo.....	Rev. J. VanderArk.....	1961	23	73	93
Cedar Rapids, Ia.....	Vacant	1969	6	9	25
Champaign, Ill.....	Dr. M. Hoogland.....	1956	14	20	35
Corvallis, Ore.....	Rev. F. Breisch.....	1969	5		
Davenport, Ia.....	Rev. S. Vander Jagt.....	1965	18	32	49
Dayton, Ohio.....	Rev. N. Gebben.....	1961	9	30	38
Denver, Colo.....	Rev. D. Aardsma.....	1968	23	64	94
East Islip, N.Y.....	Rev. A. Arkema.....	1957	14	57	70
East Tucson, Ariz.....	Rev. C. O. Buus.....	1965	19	36	66
El Paso, Tex.....	Rev. N. Knoppers.....	1960	5	25	39

Field	Missionary	Opened	Sunday		
			Families	School	Worship
Fairbanks, Alaska.....	Rev. W. Verwolf.....	1956	6	39	32
Farmington, Mich.....	Rev. J. H. Ellens.....	1968	33	82	80
Flagstaff, Ariz.....	Rev. W. Heersink.....	1968	8	55	33
Flanders Valley, N.J.....	Rev. C. Vander Meyden.....	1965	25	43	73
Fort Collins, Colo.....	Rev. L. VanEssen.....	1963	26	73	79
Fort Wayne, Ind.....	Rev. E. Holkeboer.....	1969	7	22	38
Fountain Valley, Calif.....	Rev. R. Tadema.....	1965	21	73	111
Fresno, Calif.....	Vacant	1963	31	70	120
Grand Forks, Minn.....	Rev. P. Lagerwey.....	1963	16	49	77
Greeley, Colo.....	Rev. H. Sprik.....	1969	14		62
Honolulu, Hawaii.....	Dr. M. Hugen.....	1967	19	81	142
Hayward, Calif.....	Rev. J. Hekman.....	1960	32	108	142
Indian Harbour Beach, Fla.....	Rev. G. Hubers.....	1959	18	55	66
Iowa City, Ia.....	Vacant	1960	35	67	111
Mason City, Ia.....	Vacant	1960	26	52	89
Minneapolis, Minn.....	Re. A. Stienstra.....	1965	49	108	180
Norfolk, Virginia.....	Rev. J. Rickers.....	1962	18	57	65
Ogden, Utah.....	Rev. G. Hutt.....	1958	23	74	81
Orlando, Fla.....	Rev. J. Natelborg.....	1959	24	58	117
Portland, Ore.....	Rev. H. Spaan.....	1965	31	85	125
Quincy, Wash.....	Rev. R. Kramer.....	1963	21	39	86
Riverside, Calif.....	Rev. J. Rozeboom.....	1960	27	81	120
Salem, Ore.....	Rev. R. Posthuma.....	1961	36	84	159
Salt Lake City, Utah.....	Rev. P. Borgdorff.....	1960	19	53	90
South St. Paul, Minn.....	Rev. D. Van Beek.....	1959	25	57	105
South Windsor, Conn.....	Rev. J. Bonnema.....	1962	27	80	100
St. Louis, Missouri.....	Rev. H. De Rooy.....	1965	17	78	81
Syracuse, N.Y.....	Rev. F. Bultman.....	1966	13	58	67
Tacoma, Wash.....	Rev. D. Van Gent.....	1962	58	118	239
Terra Haute, Ind.....	Rev. G. Beerens.....	1960	11	31	41
Tri-Cities, Wash.....	Rev. H. Bouma.....	1969	8	38	49
Visalia, Calif.....	Rev. B. Huizenga.....	1965	43	130	203
Wanamassa, N.J.....	Vacant	1966	15	8	42
Wappingers Falls, N.Y.....	Rev. F. MacLeod.....	1963	22	156	125
Washington, Pa.....	Rev. R. Broekhuizen.....	1963	17	40	70
Webster, N.Y.....	Rev. E. Walhout.....	1965	18	45	62
Yakima, Wash.....	Rev. B. Niemeyer.....	1967	16	85	88
Cochrane, Ont.....	Mr. J. Tensen.....	1950	16	16	32
Fredericton, New Brunswick.....	Rev. A. Vanden Ende.....	1961	15	40	66
New Glasgow, Nova Scotia.....	Rev. J. Binnema.....	1969	17	30	57
Penticton, B.C.....	Vacant	1969	19	23	68
Prince George, B.C.....	Rev. J. Versfelt.....	1957	24	67	85
Windsor, Ontario.....	Rev. H. DeBruyn.....	1966	20	30	58

### 5. Observations

a. The listing of fields (above) gives information regarding families. This figure is the count of families as of December 31, 1969.

b. The home mission churches have Sunday services, plus an outreach into the community which includes one or more of the following: radio broadcast; TV broadcast—as in Anchorage, Alaska; rest home ministry services at jails, prison farms, hospitals; week-day Bible clubs; service organizations, community action committees, block captains organizations and mailing ministry.

c. The morning worship service, average attendance is listed in the

field sketches given above. All fields have community families in attendance who are not yet members. In a few instances our mission churches have more families who are regular visitors than member families.

d. Generally, home mission churches have a high percentage of members who come from unchurched or non-Christian Reformed Church background.

e. Sunday School occupies an important place in each home mission church. Hayward, California, is the smallest church in the classis but it has the largest Sunday School. The same can be said for many home mission churches. In many instances the Christian Reformed Sunday School pupils are outnumbered two or three to one. Contact with these children gains access to homes with a personal message of salvation. Vacation Bible Schools are a common feature of each summer program on the home mission fields. The V.B.S. with its S.W.I.M. team offers the same kind of inroad into the community as does the Sunday School and the youth programs.

## B. Indian Fields

### 1. Departures from the staff

a. Rev. Jacob Van Bruggen (CCTS) - retired after 30 years of service in Indian missions.

b. Mr. John Tso (Church Rock) - requested leave of absence.

c. Rev. David Doyle (Crown Point) - accepted call to Cedar Springs, Mich.

d. Miss Bessie VanBoven (Rehoboth kitchen) - retired after 15 years of service.

e. Mr. Ed Vlietstra (Rehoboth school) - accepted principalship of SLC Christian School.

f. Mr. and Mrs. Clarence Dykema (S.F. Friendship House) - left when position was discontinued.

g. Mr. and Mrs. Lloyd Jurgens (Rehoboth kitchen/laundry) - accepted houseparent position at CCTS.

h. Miss Sharon Visser (Rehoboth kitchen) - left to continue education.

### 2. Deaths

Mr. Ben Henry - veteran Navaja missionary at Naschitti - died Oct. 1969.

### 3. Transfers

a. Mr. Gary Klumpenhower - from SLC to Toadlena

b. Mr. Ivan Mulder - from Brigham City to San Francisco

c. Miss Thelma VanderVen - from Tohatchi to Gallup, assisting Minister of Religious Education

d. Rev. Harry Van Dam - from Albuquerque Valley CRC to CCTS

e. Mr. Howard Begay - from Farmington to Tohatchi

f. Mr. Corwin Brummel - from Teec Nos Pos to Shiprock - Feb. 1970

g. Mr. Jackson Yazzie - from Gallup to Church Rock

### 4. Additions to Staff

a. Mr. Jerry Lineweaver - SLC

b. Rev. Gary DeVelder - Minister of Religious Education

c. Rev. Alvern Gelder - Crown Point

d. Mr. Maurice Mishler - Brigham City

e. Mr. Boyd Garnanez - Shiprock

f. Mr. and Mrs. Marvin Apol - Rehoboth Houseparents

g. Miss Sharon Vis - Rehoboth kitchen

h. Rev. Rolf Veenstra - Rehoboth, stated supply

i. Mr. Julian Baas - Rehoboth Industrial Staff

j. Mr. Jerry Nyhof - Rehoboth Industrial Staff

k. Miss Gloria Fauble - Zuni teacher

l. Mrs. Mary Roedema - Rehoboth teacher

- m. Miss Jeanne Venema, Rehoboth teacher  
 n. Mr. Merle Vander Sluis - Rehoboth teacher  
 o. Rev. Don Klompjen - Zuni (1970)

5. *Fields*

Field	Missionary	Opened	Sunday		
			Families	School	Worship
Albuquerque, N.M.	Vacant	1961	18	39	63
Brigham City, Utah	Rev. E. Boer	1954	11	55	100
	Miss E. Vos				
	Mr. M. Mishler				
Chicago, Ill.	Mr. H. Bielema	1963		44	44
Church Rock, N.M.	Mr. J. Yazzie		29	38	83
	Mr. M. Chavez				
Crown Point, N.M.	Rev. A. Gelder	1913	23	31	37
	Mr. G. Martin				
	Miss L. Benally				
Denver, Col.	Rev. J. Zandstra				
Farmington, N.M.	Rev. S. Yazzie	1921	26	40	75
	Mr. B. Whitehorse				
Fort Wingate, N.M.	Mr. S. Siebersma	1965	8	140	72
Gallup, N.M.	Rev. A. Mulder	1932	37	78	109
	Mr. J. George				
	Rev. G. DeVelder				
Gallup, N.M.	Miss T. VanderVen				
Naschitti, N.M.	Mr. M. Harberts	1924	20	45	110
Phoenix, Ariz.	Rev. H. VanDam				
Red Rock, Ariz.	Rev. P. Redhouse	1953	31	11	31
	Miss L. Harvey				
	Mr. C. Begay				
Rehoboth, N.M.	Vacant	1896	31	100	140
Riverside, Calif.	Miss M. Baker				
Salt Lake City, Utah	Mr. J. Lineweaver				
San Antone, N.M.	Mr. A. Becenti		9	20	20
San Francisco, Calif.	Vacant	1963	15	31	92
	Mr. Ivan Mulder				
Sanostec, N.M.	Mr. F. Curley	1913	7	15	49
Shiprock, N.M.	Rev. A. Koolhaas	1936	36	44	162
	Miss H. Nyhof				
	Mr. B. Garanez				
	Mrs. A. Lewis				
	Mr. C. Brummel				
Teec Nos Pos, Ariz.	Vacant	1936	26	24	58
Toadlena, N.M.	Mr. G. Klumpenhower	1925	23	44	66
Tohatchi, N.M.	Rev. E. Henry	1898	25	43	43
	Mr. H. Begay				
Wanamassa, N.J.	Rev. G. Boerfyn				
White Horse Lake, N.M.	Mr. C. Grey	1966	5	16	47
Window Rock, Ariz.	Rev. S. Redhouse	1966	17	30	57
Zuni, N.M.	Rev. D. Klompjen	1897	9	65	58
	Mr. Rex Chimoni				

6. The Indian Mission program encompasses 7 "off-reservation" locations and 17 on or adjacent to the Indian Reservations in the Southwestern part of the United States. Approximately 80 persons are involved in the total program. About 40 are engaged in "direct" evangelism. The rest are employed in education, maintenance and construction, and other supporting services.

Increasing emphasis is being placed on the involvement of the Indians in the entire program. Training programs for church leadership are un-

derway. Arrangements are being made for greater participation by the Indians in congregational, consistory, and classical functions. The Board of Home Missions has also provided for "educational leave" for Indian Missionaries so that our workers can make progress in acquiring professional status.

**7. Educational Ministry**

a. Teachers, Dormitory personnel, Dining Room:

**Rehoboth:** Mr. Keith Kuipers, Educ. Supt., Eugene Boot, Andrew Brouwer, Paul Hekman, Luella Helland, John Klein, Mary Kuik, Merle Vander Sluis, Mary Beth Roedema, Ella Van Boven, Rena VanderWoude, Jeanne Venema, teachers. Ann Boyd, secretary.

**Dormitories:** Julia Ensink, Dora Hofstra, Gertrude Youngsma, Mr. and Mrs. Marvin Swartz, and Mr. and Mrs. Marvin Apol.

**Dining room, kitchen, laundry:** William Hoekstra, Stewart Barton, Sharon Vis.

**Industrial staff:** Ed. Oppenhuizen, bus. manager; Theodore Tibboel, Julius Den Bleyker, Tullie James, Arthur Bosscher, Edward Berkompas, Julian Baas, Jerald Nyhof. Violet Henry, secretary.

**Zuni:** Educational staff: Mr. Thomas Weeda, principal. Eunice Post, Betty Hendriks, Wanda Van Klompenberg, Barbara Jager, Gloria Fauble, teachers. Industrial staff: Mr. Neil Natewa.

b. Record enrollment this year is 215 students at Rehoboth. A "Parent Advisory Board" made up of Indian parents and white parents has been organized and gives promise of beneficial results.

The Zuni mission school has an enrollment of 135 in grades K-8. The response of the young Zuni Indians is encouraging. A "student center" has been constructed in the basement of the Zuni parsonage.

**8. Industrial Activities**

The industrial staff maintains physical properties in 20 separate locations. This staff is also charged with the construction of new buildings, dormitories, churches, etc. A new church at Sanostee was dedicated on October 11, 1969. A new elementary girls dormitory is completed and the construction of a new boys dormitory has begun. During 1969, 45 volunteers contributed a grand total of more than 4100 hours of work as skilled craftsmen or general laborers. Translated into dollars this means that a contribution of more than \$20,000 was made to the Indian Mission Program.

**9. Rehoboth Hospital**

Rev. Rolf Veenstra is serving as part-time hospital chaplain. Rev. Ralph Heynen of the Pine Rest Christian Hospital Staff gave a series of workshops on Christian witness in a hospital situation. Construction of the Rehoboth Christian Hospital continues on schedule. It is hoped that the new hospital will be ready for occupancy by September of 1970. We commend the Luke Society for its energetic and devoted pursuit of the goal of Christian medical ministry.

**C. Urban Ministries**

**1. Fields**

Field	Missionary	Opened	Families	Sunday School	Worship
Manhattan, N.Y.	Mr. B. Greenfield	1952	45	187	148
Mission Department	Mr. D. Baak				
	Mrs. M. Moore				
Detroit, Mich.	Rev. H. Botts	1964	17	93	96
	Mr. L. Rossien				

Hoboken, N.J.	Rev. E. Lewis	1964	13	20	31
	Mr. R. Borrego				
Los Angeles, Calif.	Rev. V. Vander Zee				
Crenshaw, Los Angeles	Rev. J. Hollebeek	1963	26	157	80
Hyde Park, Chicago,					
Ill.	Rev. P. Han	1962	12	15	80
Queens, N.Y.	Rev. P. Szto	1956	25	65	115
San Francisco, Calif.	Rev. P. Yang	1965	7	48	75
Miami, Fla.	Rev. F. Diemer	1960	26	52	133
	Mr. S. Bellin				
	Mrs. B. Izquierdo				
Los Angeles, Calif.	Rev. C. Nyenhuis	1969	10		

## 2. Servicemen's Ministry

- a. Anchorage, Alaska: Rev. William Heynen
- b. El Paso, Texas: Rev. Nicholas Knoppers
- c. Fairbanks, Alaska: Rev. William Verwolf
- d. Honolulu, Hawaii: Rev. Dr. Melvin Hugen
- e. Norfolk, Virginia: Rev. John C. Rickers, Mr. Ray Klunder
- f. San Diego, California: Mr. and Mrs. Larry Yett
- g. Seoul, Korea: Dr. Edwin Roels
- h. Tacoma, Washington: Rev. Donald Van Gent

There are approximately 3000 Christian Reformed young people in the Armed Forces of the United States and Canada. About 2/3 of these are serving in areas outside the continent. The servicemen are young. Their situation is dangerous and fraught with all kinds of pressures. They are making an adjustment to military life at a time when such adjustments are difficult. The church must reach out its long arms to help them.

## IV. SUMMARY OF STATISTICS

	Indian	Fields U.S.	Canada	Totals
Adult baptism	21	38	0	59
Infant baptism	64	210	17	291
Confession of faith	16	96	3	115
Reaffirmation of faith	7	80	0	87

	Year	Adult Baptism	Infant Baptism	Confession of faith	Reaffirmation of faith
U.S. Fields	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
	1868	31	170	78	62
	1969	38	210	96	80
U.S. Indian	1964	26	52	14	0
	1965	41	83	23	6
	1966	30	114	39	12
	1967	15	84	33	12
	1968	18	88	13	10
	1969	21	64	16	7
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
1968	0	8	5	2
1969	0	17	3	0

## V. FIELD PROJECTION

### A. *Suggested Fields*

Those fields to which attention has been drawn by residents of an area, by consistories, classes, individuals, Back to God Hour 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	Little Rock, Arkansas
Anderson, South Carolina	Longview, California
Boise, Idaho	North Glenn, Denver, Colorado
Boston, Massachusetts	North Sacramento, California
Bridgeport, Connecticut	Port Jervis, New York
Buffalo, New York	Prescott Valley, Arizona
Carona, California	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	Springfield, Missouri
Farmington, New Mexico	Stanbury Park, Utah
Fort Dodge, Kansas	Tampa, Florida
Fort Myers, Florida	Trenton, New Jersey
Fort Smith, Arkansas	Vancouver, B.C., Canada
Houghton, Michigan	Wichita, Kansas
Houston, Texas	Winston Salem, North Carolina
Lincoln, Nebraska	

### 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	Santa Rosa-Petaluma, California
Boise, Idaho	Sault Ste Marie, Michigan
Livermore, California	Utica, New York

### C. *Fields Eligible for Opening*

Jacksonville, Florida
Olympia, Washington

## VI. EVANGELISM DEPARTMENT

### A. *The Christian Service Corps*

1. The Christian Service Corps includes: Summer Workshop in Ministries (S.W.I.M.) (5-6 weeks), Teacher Volunteer Program (6-10 weeks), and Long Term Volunteers (one year). During 1969 the program involved more than 550 persons; 29 teachers, 36 Long Term Volunteers, 500 SWIMers.

2. The Christian Service Corps, seeks to provide opportunity, incentive, experience and training in witnessing for Christ. It seeks to de-

velop the qualities of leadership and opportunities for service. It gives assistance to the ministry of a home missionary and helps the participant to come to a clearer vocational perspective.

3. The volunteers perform many services: Community calling, Teaching, ministry to Senior Citizens, Counseling, Administrative and Secretarial Services.

4. Materials are prepared for the orientation and selection of volunteers: a S.W.I.M. Manual, S.W.I.M. Application forms, revised and amplified, pre-S.W.I.M. Orientation materials, a S.W.I.M. Leader's Manual, and a comprehensive system of S.W.I.M. evaluation.

5. The Board of Home Missions is grateful for the cooperation of the United Calvinist Youth Organization in the areas of recruitment and publicity.

#### B. *Evangelism Materials*

1. New for 1969—six booklets in the "Discipleship Series". More than 125,000 copies distributed in 1969.

2. New for 1969—Four booklets in the "Faith Builder Series" designed to help new Christians.

3. *The Way* has proved to be the most exciting means of reaching the youth, who today are more than one half of the population. The circulation is over 60,000 and growing. It has found wide acceptance in schools, universities, among the military personnel, and in new communities.

4. Witnessing Booklets are being published to assist church members in more effective ways to present Christ to modern man. "Good News for Modern Man" has been revised. "Suggestions for using the Good News Witnessing Aid" has been published to enhance the evangelism effort of the Church. More than 200,000 copies of "Good News for Modern Man" have been distributed.

5. Brochures for distribution in neighborhood calling or mailing have been printed.

6. Suggested book lists are available on the subject of evangelism.

7. A packet of four lessons for use in evangelistic home Bible study have been prepared with the title of "Who Is Jesus?"

8. Pre-Evangelism booklets have been prepared which set forth ten specific ways to build bridges to non-Christians in an effort to convey the gospel to them.

9. One-minute radio spots have been prepared through the cooperation of the Plymouth Heights Christian Reformed Church, its pastor Rev. W. Van Dyk, and the Back to God Hour. These are being used on an experimental basis in such challenging urban areas as, Terra Haute, Indiana; Riverside, California; and Columbus, Ohio.

C. *Personal Witnessing Conferences* have been held in 36 strategic areas of the church. More than 7000 laymen have participated in these conferences. Out of these conferences has come the formation of "grow-groups" which continue to reinvest the blessings of the conferences into action for the Lord.

#### D. *Campus Ministry*

1. *Directly under the Board of Home Missions*

- Rev. Clifford Bajema - Boulder, Colorado and Fort Collins, Colorado, serving the University of Colorado and Colorado State University.  
 Rev. Robert Westenbroek - Madison, Wisconsin, serving the student community at the University of Wisconsin.  
 Rev. Hank Pott - at U.C.L.A., Los Angeles, with Inter-Varsity. Supported fully by the Bethany Bellflower Christian Reformed Church.  
 Rev. Dan Bos - Lafayette, Indiana, Purdue University.  
 Rev. Earl Schipper - Columbus, Ohio, Ohio State University.  
 Rev. John Schuring - Minneapolis, Minnesota, University of Minnesota.  
 Rev. Morris Greidanus - University of Toronto, Toronto, Ontario, and McMaster University, Hamilton, Ontario.

2. *Interns serving the Campus under the Board of Home Missions*

- Mr. Russell Palsrok - Ann Arbor, Michigan  
 Mr. James Osterhouse - Bellingham, Washington  
 Mr. Jason Chen - Ames, Iowa (Inter-Varsity)  
 Mr. Henry Post - Kent, Ohio (Inter-Varsity)

3. *Campus Grants-in-Aid*

- Ames, Iowa - Iowa State University  
 Bellingham, Washington - Washington State  
 Big Rapids, Michigan - Ferris State College  
 Boca Raton, Florida - Florida Atlantic University  
 Boulder, Colorado - University of Colorado  
 Flagstaff, Arizona - Northern Arizona University  
 Fort Collins, Colorado - Colorado State University  
 Iowa City, Iowa - University of Iowa  
 Lansing, Michigan - Michigan State University  
 Madison, Wisconsin - University of Wisconsin  
 Mt. Pleasant, Michigan - Central Michigan University

E. *Internships*

- Mr. Carl Afman - Akron, Ohio  
 Mr. David Baak - New York City (Harlem)  
 Mr. George Cooper - Honolulu, Hawaii  
 Mr. Ronald Vredevelde - Anchorage, Alaska  
 Mr. Karl Westerhof - Lawndale, Chicago, Illinois

F. The Board of Home Missions has approved and assisted a blue-ribbon committee known as, "*Youth Evangelism Study Committee*". The Committee is made up of the following persons: Rev. Paul Brink, Mr. Cliff Christians, Dr. Dennis Hoekstra, Rev. William Huyser, Rev. Hugh Koops, Rev. James Lont, Dr. Donald Opperwall, Rev. Wesley Smedes, Mr. Peter VanderKamp, Rev. William Vander Haak, Rev. Dr. Roderick Youngs.

G. *The Jewish Evangelism Committee* (a sub-committee of the Evangelism Committee) have been engaged in revising the Guidelines for Jewish Evangelism which were reported to the synod of 1969 and referred to the churches for study. The revision will be presented to the synod of 1970.

H. *Other activities of the Evangelism Department* include; a function as the convener of the first national conference of lay missionaries; participant in the National Evangelism Thrust for Canada and the United States; Liaison with Calvin Seminary, the United Calvinist Youth, Youth Evangelism Society of Canada, The Back to God Hour, World Home Bible League, Back to God Tract Committee, Christian Reformed Laymen's League, National Union of Christian Schools, etc.

I. *Grants-In-Aid* (cf. Acts of Synod 1964, Art. 143, II, page 107)

### 1. *Renewal of Previous Requests for Aid*

a. Oak Harbor, Washington .....	\$ 2,500.00
b. Highland, Michigan (Marion) .....	500.00
c. Rapid City, South Dakota .....	2,000.00
d. Paterson, New Jersey, Madison Avenue .....	7,000.00
e. Ames, Iowa .....	3,000.00
f. Big Rapids, Michigan .....	6,000.00
g. Eastern Ontario (Seaway) .....	4,000.00
h. Cadillac Classis (Mt. Pleasant) .....	7,000.00
i. Lansing, Michigan .....	7,000.00
j. Edmonton III, Alberta .....	4,000.00
k. Denver III, Colorado (Sun Valley) .....	7,400.00
l. Zion-Oshawa (Y.E.S.) .....	5,500.00
m. Bellingham, Washington .....	6,500.00
n. Cedar Falls, Iowa .....	7,500.00
o. Paterson, New Jersey Bethel (Northside) .....	10,000.00
p. Vermillion, South Dakota .....	4,000.00
q. Toronto, Ontario .....	7,000.00
r. Washington, D.C. .....	7,000.00
s. Vancouver, B.C. .....	5,000.00
t. Classis Florida, Savannah .....	7,000.00

### 2. *New Requests*

a. Roseland II .....	\$ 6,000.00
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## VII. FINANCE DEPARTMENT

### A. *Land Acquisitions and Building Programs*

#### 1. *Land Acquisitions*

Syracuse, New York  
 Flagstaff, Arizona  
 Fort Wayne, Indiana

#### 2. *Church Building Plans*

Sanostee, New Mexico  
 Crown Point, New Mexico  
 Gallup, New Mexico  
 Tri Cities, Washington  
 Bakersfield, California  
 Farmington, Michigan  
 East Tucson, Arizona

#### 3. *Parsonage Plans*

Dayton, Ohio  
 Sanostee, New Mexico  
 Flanders Valley, New Jersey  
 Los Angeles, California - Spanish  
 New Glasgow, Nova Scotia  
 Fort Wayne, Indiana  
 Greeley, Colorado  
 Visalia, California

### B. *Financial Projections*

Before a church is permitted to undertake a building program, we review in depth their financial capacity to develop such a program as it relates to their present need and program and also their future goals and expected growth. Six such studies were completed during 1969.

### C. *Church Building Programs*

Council and guidance is given to every church, to assist them in every possible way, during the building program. Since most building program committees do not have the experience nor expertise in the program of

constructing church buildings, much time is spent in giving needed guidance during this critical stage of development. This guidance includes selection of the Architect, relations and contacts with the Architect, raising funds for the building program, selection of a contractor and safeguards to be instituted in a working relationship with him, awarding construction contracts, etc. We are in the process of developing a building manual to more adequately fill this need.

#### D. *Financial Concerns in 1969*

We constantly review the needs of Home Missions and the resources we receive to meet these needs. In 1969, we received less than we anticipated in salary support and above quota gifts. We are thankful to report that although we received less than what we had hoped for, we were able to meet the needs of our program for the most part.

We continue to be concerned about the reduced income from salary support and above quota needs and are doing everything possible to stimulate and encourage our people to give, as they have been blessed, to their denominational Home Missions effort. We earnestly covet your prayers and deep concern for this critical need.

#### E. *Accountant's -Office Manager's Report*

##### 1. *Office Secretary Staff*

Two new girls were added during the year, one as a replacement and one in a new position. The esprit de corps of this part of our staff is good. Some new office equipment was obtained to aid in doing a better job.

##### 2. *Ministers hospitalization insurance*

As a service to the denomination, we act as group leader for the Ministers Life and Casualty Union hospitalization plan in effect for ministers in regular pastorates in U.S. congregations. During the year the plan was improved by a majority vote of the participants. The old group had 277 participants, the new group has 364. There were 430 men eligible. To accomplish this change, two mailings were made to each person eligible. Two additional mailings were also made to about half of those eligible, in an attempt to obtain the necessary response to approve the plan. The new plan went into effect on January 1, 1970 with 84 percent participation, well in excess of the 75 percent required by the Company. The size of the group was increased by 30 percent which provides a much broader base on which to spread the risk.

The "Full-time lay missionaries" group is now being solicited to become a sub-group in this plan. This will provide needed insurance for them as a part of a large group.

##### 3. *Accounting System*

We continue our planning and investigating of an automated accounting system. During the year we prepared and processed approximately 9,500 receipts and 6,400 checks. To enable this to be done more efficiently and to provide necessary financial control information, we need a better system than the hand posting system now in use. An automated system would also enable us to efficiently make selected mailings to previous donors (from whom we obtain the best response). Calvin Col-

lege now has computer time available which we can utilize. This was not the situation earlier. With a view toward using Calvin's equipment, we are investigating how this can be done. However, we have not discontinued investigating other solutions or types of equipment. One concrete change made was the implementation of a complete new account number system beginning January 1, 1970. The old system dated back to 1964 and was not adaptable to automated equipment.

#### F. *Church Relations*

##### 1. *Above quota salary support*

A series of mailings was made beginning in September addressed to churches of the denomination who have supported home missionaries in the past, to those who do not currently support home missionaries, and to those who are themselves in some kind of home mission status. Results are still coming in. At this writing 56 have reported; hopefully more than that many in addition will give us positive reports.

A problem that comes up when we are soliciting support from previously non-supporting congregations is the frequently expressed interest in becoming a "calling" church as well as a supporting church. Freedom from the policy of assigning the "calling" function to the church nearest the field gives the Foreign Board a distinct advantage in exciting interest and support in churches where the "calling" mystique is strong.

##### 2. *Special promotions*

As a follow up to last spring's general Armed Forces solicitation, a limited appeal was made to a selected list of approximately 1200 previous donors with quite good results.

Following the traditional schedule, a major mailing of a simple letter of solicitation at the end of the year.

The other half of the year's cycle will include two major mailings; one at Easter to tie in with a Banner back cover and the Easter bulletin offer.

We are planning a mailing featuring a brochure on the Indian field for this season which we will probably address to previous recent donors to Indian causes.

The second major projection will be an all-denominational mailing in behalf of the Armed Forces Fund the week of Memorial Day, reinforced by a presentation on *The Banner* back cover and related article inside.

The *Project of the Month* continues to generate interest and income. Our church relations office, after finishing and mailing the "Hoboken" project, coordinated production of a project on "Japanese Radio" for the Foreign Board and another on "Mercy Projects" for the World Relief Committee. Our next one will focus on relocated Indian children in Chicago. It appears that the normal rate of output will be one project in two months. Only a few Sunday Schools care to undertake projects more often than that. The mailing list is now 400; we should have a promotion on this before the end of the school season to increase this list.

##### 3. *Communication and education*

A page is available to the Board of Home Missions in each issue of *The Banner*. In the absence of anyone at work coordinating copy for *Banner* articles, many issues were missed last summer and it took some

time to get the ball rolling. Prospects for the future look bright. A systematic procedure for acquiring *Banner* articles has been initiated.

#### 4. *Women's Missionary Union Programs*

The fall cycle of tours had to be planned on short notice. Rev. Hans Uittenbosch represented the Seamen's Ministry with memorable success in Grand Rapids and the far west tour. Rev. Henry Pott from UCLA opened the minds and hearts of thousands of our people to the challenge of the campus ministry in Grand Rapids and on the eastern tour. The mid-west tour was segmented, filled by Mr. Jason Chen in part and by Rev. Paul Redhouse for the remainder.

Problems of preparation and carrying out the schedules were amicably worked out with Dr. Eugene Rubingh of the Foreign Board.

#### 5. *Audio-visual Programs*

Although there seems to be a heavy shift in the world of communications at large from print media to more use of electronic film media, this change will probably lag somewhat in our denominational complex. However, our present catalog of promotional filmstrip-tape programs and 16mm sound films is very old and in such disgraceful condition that the Church and School Film Service which handles our productions says that all are so out of date and deteriorated so badly they are ashamed to send them out.

In the planning stage is a film which we hope will come out early enough in 1971 to capitalize on the 75th anniversary of our Indian work. A seminarian and a Calvin graduate working in television are developing a prospectus for this film. For 1972 we plan a sound film in a field of home mission other than Indian.

#### 6. *Calling and/or Supporting Churches*

Abbotsford, B.C.	Dayton - Kettering, Ohio
Akron, Ohio	Dearborn, Michigan
Alameda, California	De Motte, Indiana
Alamosa, Colo.	Denver - Fairview, Colorado
Albuquerque - Chelwood, N.Mex.	Denver - Hillcrest, Colorado
Allendale - I, Michigan	Denver - I, Colorado
Allendale II - Michigan	Denver - II, Colorado
Anaheim, California	Denver - III, Colorado
Anchorage - Trinity, Alaska	Denver - Trinity, Colorado
Ann Arbor, Michigan	Detroit, Michigan
Aylmer, Ontario	Dispatch, Kansas
Bauer, Michigan	Drenthe, Michigan
Bellflower - Bethany, California	Edgerton - Bethel, Minnesota
Beaverdam, Michigan	Edgerton - I, Minnesota
Boca Raton, Florida	Escondido, California
Borculo, Michigan	Essex, Ontario
Bowmanville - Maranatha, Ontario	Everett, Washington
Brandon, Manitoba	Evergreen Park - I, Illinois
Burnaby, British Columbia	Falmouth - Prosper, Michigan
Byron Center - I, Michigan	Fort Collins, Colorado
Chicago - Roseland III, Illinois	Fountain Valley, California
Chicago - Roseland IV, Illinois	Fredericton, N.B.
Cincinnati - Parkview Heights, Ohio	Fremont - II, Michigan
Cleveland - East, Ohio	Fulton - I, Illinois
Columbus - Olentangy, Ohio	Fulton - Bethel, Illinois
Coopersville, Michigan	Gallup, New Mexico
Crookston, Minnesota	Graafschap, Michigan

- Grand Haven - II, Michigan  
 Grand Rapids - Alger Park  
 Grand Rapids - Alpine Avenue  
 Grand Rapids - Beverly  
 Grand Rapids - Brookside  
 Grand Rapids - Burton Heights  
 Grand Rapids - Calvin  
 Grand Rapids - East Paris  
 Grand Rapids - Faith  
 Grand Rapids - Fuller Avenue  
 Grand Rapids - Grandville Avenue  
 Grand Rapids - Kelloogsville  
 Grand Rapids - LaGrave Avenue  
 Grand Rapids - Lee  
 Grand Rapids - Millbrook  
 Grand Rapids - Neland Avenue  
 Grand Rapids - Oakdale  
 Grand Rapids - Plymouth  
 Grand Rapids - Seymour  
 Grand Rapids - Shawnee Park  
 Grand Rapids - Sherman Street  
 Grand Rapids - Thirty-sixth Street  
 Grand Rapids - Westview  
 Grandville - South Grandville  
 Goshen, New York  
 Hamilton, Michigan  
 Hanford, California  
 Highland - II, California  
 Holland - Bethany, Michigan  
 Holland - Central Avenue, Mich.  
 Holland - Fourteenth Street, Mich.  
 Holland - Harderwyk, Michigan  
 Holland - Holland Heights, Mich.  
 Holland - Maple Avenue, Michigan  
 Holland - Maranatha, Michigan  
 Holland - Montello Park, Michigan  
 Holland - Ninth Street, Michigan  
 Holland - Prospect Park, Michigan  
 Holland - Providence, Michigan  
 Honolulu, Hawaii  
 Hudsonville - I, Michigan  
 Hudsonville - Hillcrest, Michigan  
 Hudsonville - Immanuel, Michigan  
 Hudsonville - Messiah, Michigan  
 Hull - I, Iowa  
 Hull - Hope, Iowa  
 Hull, North Dakota  
 Imlay City, Michigan  
 Inkster - Cherry Hill, Michigan  
 Iowa City - Trinity, Iowa  
 Jackson, Michigan  
 Jamaica, New York  
 Jamestown, Michigan  
 Jenison - Baldwin, Michigan  
 Jenison - Ridgewood, Michigan  
 Jenison - Trinity, Michigan  
 Jenison - Twelfth Avenue, Michigan  
 Kalamazoo - Faith, Michigan  
 Kalamazoo - Grace, Michigan  
 Kalamazoo - II, Michigan  
 Kalamazoo - Southern Heights, Mich.  
 Kalamazoo - Westwood, Michigan  
 Kanawha, Iowa  
 Kanawha - Wright, Iowa  
 Kingston, Ontario  
 Lafayette, Indiana  
 Lake Worth, Florida  
 Lansing - Bethel, Illinois  
 Lansing - I, Illinois  
 Leighton, Iowa  
 Le Mars, Iowa  
 Le Mars - Calvin, Iowa  
 Listowel, Ontario  
 Los Angeles - I, California  
 Lucas, Michigan  
 Luctor, Kansas  
 Luverne, Minnesota  
 Lynden - I, Washington  
 Lynden - II, Washington  
 Lynden - III, Washington  
 Madison, Wisconsin  
 Manhattan - Bethel, Montana  
 McBain, Michigan  
 Mason City, Iowa  
 Miami, Florida  
 Midland Park - Irving Park, N.J.  
 Minneapolis - Faith, Minnesota  
 Minneapolis - First, Minnesota  
 Munster, Indiana  
 Muskegon - Allen Avenue, Mich.  
 Muskegon - Bethany, Michigan  
 Muskegon - Calvin, Michigan  
 Muskegon - First, Michigan  
 Newton, Iowa  
 New Westminster, B.C.  
 Niekerk, Michigan  
 Nobleford, Alberta  
 Noordeloos, Michigan  
 Norfolk, Virginia  
 North Blendon, Michigan  
 Oakland, Michigan  
 Oak Park, Illinois  
 Ogden, Utah  
 Orange City - I, Iowa  
 Orange City - II, Iowa  
 Oskaloosa - I, Iowa  
 Overisel, Michigan  
 Palos Heights, Illinois  
 Paterson - I, New Jersey  
 Paterson - II, New Jersey  
 Paterson - IV, New Jersey  
 Pease, Minnesota  
 Pella - Calvary, Iowa  
 Pella - First, Iowa  
 Pella - II, Iowa  
 Peoria, Iowa  
 Phoenix - Orangewood, Arizona  
 Pinellas Park, Florida  
 Platte, South Dakota  
 Prairie City, Iowa  
 Prince George, B.C.  
 Prospect Park, New Jersey  
 Redlands - Bethel, California  
 Rehoboth, New Mexico

Rochester, New York	Visalia, California
Rusk, Michigan	Walnut Creek, California
Salem, Oregon	Cicero - Warren Park, Illinois
Salt Lake City - Immanuel, Utah	Waupun - I, Wisconsin
Smithers, B.C.	Wayne, New Jersey
South Holland - Bethany, Illinois	Webster, New York
South Holland - Cottage Grove, Ill.	Wellsburg - I, Iowa
South Olive, Michigan	West Sayville, New York
South St. Paul - South Grove, Minn.	Wheaton, Illinois
Spring Lake, Michigan	Whitinsville - Fairlawn, Mass.
St. Louis, Missouri	Winnipeg - Transcona, Manitoba
Sully, Iowa	Woden, Iowa
Sumas, Washington	Zeeland - Bethel, Michigan
Sunnyside, Washington	Zeeland - I, Michigan
Tacoma, Washington	Zeeland - Haven, Michigan
Terre Haute, Indiana	Zeeland - North Street, Michigan
Truro, N.S.	Zeeland - III, Michigan
Tucson - Elim, Arizona	Zutphen, Michigan

*G. Financial Report for 1969*

*1. Accountants Report of Examination*

To the Board Members,  
 Christian Reformed Board of Home Missions,  
 Grand Rapids, Michigan.

We have examined the statements of fund balances of the Christian Reformed Board of Home Missions, Grand Rapids, Michigan, as of December 31, 1969, 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 statements of fund balances and statement of changes in fund equity present fairly the financial position of the Christian Reformed Board of Home Missions at December 31, 1969, 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.

*2. Balance Sheet*

**Statement of General Fund Balance  
 December 31, 1969**

		Assets	
<b>Current:</b>			
Operating funds: (Note A)			
Cash .....		\$146,875	
Marketable securities			
(at cost - approximately market) .....	99,974	\$ 246,849	
Designated funds - cash (Note B) .....		501,278	
Prepaid expenses and deposits .....		27,408	\$ 775,535
<b>Real estate and notes receivable</b>			
United States .....		\$3,960,973	
Canada .....		394,085	
Urban fields .....		1,381,582	5,736,640
<b>Real estate and equipment - Indian field</b>			
Land and buildings .....		\$1,761,065	
Furniture and equipment .....		111,749	
Trucks and automobiles .....		75,065	

Less allowance for depreciation .....	\$1,947,879 810,374	1,137,505
<b>Other assets</b>		
Mortgages and contracts receivable .....	\$ 169,070	
Furniture and fixtures - Grand Rapids - Net	9,881	178,961
		<u>\$7,828,641</u>
<b>Liabilities and Fund Equity</b>		
<b>Liabilities</b>		
Mortgages payable .....	\$145,977	
Withheld taxes and other payables .....	10,381	\$ 156,358
<b>Fund Equity</b>		
Balance at end of year .....		7,672,283
		<u>\$7,828,641</u>

NOTE A - By action of the Board of Home Missions, \$235,000 of the operating funds on hand at December 31, 1969 are to be used to provide the necessary funds for the 1970 synodically approved budget.

NOTE B - At December 31, 1969 funds in the amount of \$501,278 were committed and budgeted for additional capital expenditures but not spent at the end of the year.

### 3. Restricted Fund Balances

	December 31, 1969 and 1968			
	Balance December 31, 1968	Additions	Deductions	Balance December 31, 1969
<b>Asset</b>				
Cash (Note C) .....	\$600,869	\$250,733	\$172,775	\$678,827
<b>Fund balances (Note C)</b>				
Missionary training fund .....	\$105,332	\$ 14,513	\$ 170	\$119,675
Indian field expansion fund .....	245,805	137,242	109,494	273,553
Korean service home .....	58,651	3,763		62,414
Spanish missions .....	2,674		2,674	
Cuban and Indian children .....	17,082	604	10,308	7,378
Medical insurance fund .....	20,326	25	14,825	5,526
Jewish missions property .....	93,425	5,968	748	98,645
Rehoboth dormitory furnishings .....	11,206	3,472	14,678	
Indian tuition assistance .....	26,753	1,716		28,469
Fairbanks flood relief .....		50,000		50,000
Hoboken seamen's home .....		7,873	1,000	6,873
Other specified projects .....	17,615	26,631	19,952	24,294
Annuity fund .....	2,000			2,000
	<u>\$600,869</u>	<u>\$251,807</u>	<u>\$173,849</u>	<u>\$678,827</u>

NOTE C - The restricted funds represent amounts received for specific projects, the use of which is restricted either by synod or the donor.

### 4. Statement of changes in fund equity

Year ended December 31, 1969	
Balance - January 1, 1969 .....	\$7,248,943

**Additions**

Quota receipts .....	\$1,882,548	
Salary support .....	278,631	
Above quota gifts .....	251,349	
Indian field revenue .....	39,903	
Other income .....	26,631	
Transfer from restricted funds .....	90,580	
		<hr/>
Total additions .....		2,569,642
		<hr/>
Total available .....		\$9,818,585

**Deductions**

Budgeted expenses:		
General home missions .....	\$ 75,389	
Administration .....	189,581	
Evangelism .....	317,928	
Regular outreach .....	545,550	
Urban fields .....	247,628	
Indian fields .....	702,807	\$2,078,883
Other deduction:		
Depreciation .....		67,419
		<hr/>
Total deductions .....		2,146,302
		<hr/>
Balance - December 31, 1969 .....		\$7,672,283

**5. Real Estate and Notes Receivable**

**Real Estate and Notes Receivable - United States**  
**December 31, 1969**

Calling Churches	Balance
Albuquerque, New Mexico .....	\$ 92,809.38
Anaheim, California .....	28,223.95
Bellingham, Washington .....	50,000.00
Bradenton, Florida .....	13,327.44
Chula Vista, California .....	50,000.00
Colorado Springs, Colorado .....	62,083.27
Columbus, Ohio .....	52,202.45
Des Moines, Iowa .....	2,678.45
Ft. Lauderdale, Florida .....	44,379.25
Franklin Lakes, New Jersey .....	38,250.00
Indianapolis, Indiana .....	37,916.17
Inkster, Michigan .....	42,500.00
Jackson, Michigan .....	41,062.18
Lake Worth, Florida .....	14,538.60
Lakewood City, California .....	39,589.90
LeMars, Iowa .....	2,750.00
Madison, Wisconsin .....	44,751.75
Matteson, Illinois .....	59,343.44
Miami, Florida .....	53,000.00
Milwaukee, Wisconsin .....	9,370.00
Minneapolis, Minnesota - First .....	13,645.56
Minneapolis, Minnesota - Calvary .....	50,000.00
Monsey, New York .....	10,425.00
Palo Alto, California .....	54,211.12
Philadelphia, Pennsylvania .....	65,972.74
Pompton Plains, New Jersey .....	17,500.00
Portland, Oregon .....	51,000.00

Sacramento, California .....	50,000.00
St. Petersburg, Florida .....	64,000.00
Salt Lake City, Utah .....	44,058.41
San Jose, California .....	12,000.00
Scottsdale, Arizona .....	85,609.43
South Bend, Indiana .....	47,736.93
Toledo, Ohio .....	49,960.91
Tucson, Arizona .....	12,743.00
Tyler, Minnesota .....	6,876.44
Walnut Creek, California .....	45,590.96
Wanamassa, New Jersey .....	61,208.39
Washington, D.C. ....	20,560.00
Willmar, Minnesota .....	1,800.00
<b>Total Calling Churches .....</b>	<b>\$1,543,675.12</b>

**Real Estate and Notes Receivable - United States**  
**December 31, 1969**

<b>Regular Fields</b>	<b>Balance</b>
Akron, Ohio .....	\$ 56,000.00
Anchorage, Alaska .....	95,585.01
Bakersfield, California .....	63,200.00
Bellevue, Washington .....	78,500.00
Binghamton, New York .....	60,000.00
Boca Raton, Florida .....	52,000.00
Boulder, California .....	53,163.63
Champaign, Illinois .....	23,284.67
Chester, New Jersey .....	58,400.00
Davenport, Iowa .....	63,728.00
Dayton, Ohio .....	50,000.00
East Grand Forks, North Dakota .....	30,000.00
East Islip, New York .....	51,005.30
East Tucson, Arizona .....	63,192.50
El Paso, Texas .....	50,000.00
Fairbanks, Alaska .....	61,791.38
Farmington, Michigan .....	28,410.36
Flagstaff, Arizona .....	22,500.00
Ft. Wayne, Indiana .....	30,078.85
Fresno, California .....	63,128.59
Garden Grove, California .....	90,000.00
Greeley, Colorado .....	10,000.00
Hartford, Connecticut .....	50,000.00
Hayward, California .....	50,000.00
Indian Harbour Beach, Florida .....	60,893.57
Iowa City, Iowa .....	50,000.00
Mason City, Iowa .....	55,276.00
Minneapolis, Minnesota - Pinewood .....	50,000.00
Norfolk, Virginia .....	57,800.00
Ogden, Utah .....	69,094.76
Orlando, Florida .....	58,154.55
Poughkeepsie, New York .....	50,000.00
Quincy, Washington .....	4,500.00
Riverside, California .....	50,000.00
St. Louis, Missouri .....	66,500.00
Salem, Oregon .....	50,000.00
South Grove, Minnesota .....	51,516.82
South Salt Lake City, Utah .....	50,000.00
Syracuse, New York .....	22,032.76
Tacoma, Washington .....	50,000.00
Terre Haute, Indiana .....	22,361.10
Tri Cities, Washington .....	50,000.00



Los Angeles, California - Chinese .....	59,500.00
Inner City ..	24,200.00
Spanish .....	31,000.00
Miami, Florida - Spanish .....	224,009.17
Norfolk, Virginia .....	36,298.65
Queens, New York - Chinese .....	71,562.83
Salt Lake City, Utah - Indian .....	17,750.00
San Francisco, California - Indian .....	76,095.30
Chinese .....	70,059.20
Friendship House .....	128,250.00
	<u>\$1,381,581.84</u>

#### H. Proposed Budget for 1971

The budget for 1971 is summarized below. A more detailed list of budget requests for 1971 will be submitted to synod's Advisory Budget Committees.

#### 1971 Proposed Budget

##### Estimated receipts

Quota payments .....	\$2,318,500
Salary support .....	310,000
Above quota gifts .....	300,000
Indian field revenue .....	40,000
Real estate repayments .....	80,000
Other income .....	30,000

Total estimated receipts ..... \$3,078,500

##### Budgeted Disbursements

###### Operating:

Administration and promotion .....	\$ 237,100
General Home Missions .....	65,500
Race commission .....	73,000
Evangelism .....	490,000
Regular outreach .....	742,000
Urban fields .....	298,800
Indian fields .....	847,100

Total Operating ..... \$2,753,500

##### Real Estate and Capital:

Regular fields .....	\$220,000
Indian fields .....	100,000
Equipment .....	5,000

Total Real Estate and Capital ..... 325,000

Total Budgeted Disbursements ..... \$3,078,500

## VIII YOUTH EVANGELISM STUDY REPORT

### A. Introduction

Youth evangelism is difficult in our times. For it is correctly said that modern man is turning "not to his prayer book, but to his instrument panel."

Yet precisely in such fearful and exciting times we as a church are coming of age. As we move into the mainstream of North American

life, we are challenged to penetrate deeply into God's world in the last third of the twentieth century.

Many difficulties will become obvious. In spite of them, a program of youth evangelism is mandatory today. It is needed because the Bible demands that the church must always be busy evangelizing and serving the world in Christ's name. It is needed because secularism will completely dominate us in one generation unless we find a way to reach our alienated youth with the Gospel. And it is needed because today's secular world, from which Christians are tempted to withdraw, is still God's world. Precisely into this kind of world God calls us to communicate His claims and promises to all age groups in every circumstance. From awesome tasks and uncharted situations, biblical faith does not retreat.

### B. *Where We Are*

The number of youth in today's world is rapidly increasing. Already those under 25 outnumber their elders in the world's population. There are over 110 million under 25 in North America alone, and 1 billion in the world today.

Moreover, the period described as "adolescence" is expanding. This means the period of time within each individual's life-experience when he sees himself as a youth is growing longer. The improved nutrition of today's economy has quickened puberty, with children now biologically adult at 12 or 13. But as the result of educational demands in a technological society, many an identity remains in flux until the late 20's and early 30's before an individual can settle into more established roles. Walter Thomas suggests that the individual's value-structure remains in flux until the mid-thirties. Today's industry calls for "re-tooling" workers for new employment possibilities every ten years, or so, throughout their productive life. Adolescence is becoming the permanent style of life!

This expansion of adolescence, both in terms of number and in terms of length, has greatly increased the power held by youth. Their economic power is estimated at \$20-25 billion annually in freely disposable cash, money not required for maintenance.

The last United States election, with youth promoting the campaigns of both McCarthy and Kennedy, has shown their power in politics. They set the pace for the new styles of life.

Youth have probably never been more enmeshed in institutional life than they are today. For instance, nearly 40 percent go on to higher education. This participation in institutional life is but one indication of a technological and interdependent society. For youth, however, this participation in social institutions is very ambiguous. The campus revolutions point to this ambiguity; but the ambiguity covers all institutions, political as well as educational, military and economic as well as domestic and ecclesiastical. Says *Time*: "Few organized movements of any description, from the John Birch Society to the A.F.L.-C.I.O. to the Christian church, have the power to turn them on." Often their heroes are the critics of our society: Ralph Nader, Michael Harrington, John Kenneth Galbraith, Stokely Carmichael, William Fulbright, Eldridge Cleaver, and Snoopy.

Often the criticism of society intensifies to complete rejection: the suicide rate in the 18-25 age bracket is rising rapidly. Other youth "drop out" with Timothy Leary, using drugs, if not to withdraw from experience, at least to "heighten" their individual experiences. Others have opted to communities of escape, either to return to nature in rural-life hippy communes, or the enclaves of urban life, Haight-Asbury, Old Town, the Village. But most are absorbed, almost intoxicated, by technology: bright lights, loud sounds, hot-rods, drag-strips. Large numbers, abandoning the recognized institutions, join voluntary, youth-oriented, organizations. Some are active in the new, programmatic left, like S.N.C.C., C.O.R.E., and S.D.S. The altruistic find expression in the Peace Corps, numerous domestic service programs sponsored by federal governments, and church programs like S.W.I.M.

Youth today are more outer than inner directed. They tend very strongly to move in the direction of activism rather than principles. For this reason dogma and tradition have little meaning for them. Youth are strongly influenced by peer opinion and tend to be strongly conformist with the meaningful group and rebellious against parental or traditional mores. The "doing your own thing" kind of approach is not really independence except in terms of the rejected power structure: It is much closer to the truth to note the tremendous need for acceptance among the flower people, and indeed among modern youth in general.

Just because they are so much psychologically dependent, and have no inner resources, the one familiar thing is the sense of lostness and loneliness. Youth today is finding much of its ego identity in terms of the group structure.

Youth today tends strongly toward, indeed is deeply immersed in, a sensate world. Experience, intensity of feeling, experimentation—these are the key words. There is very little concern for the control of emotion or perception; it is all centered in the experience and its intensity. Hence we find the use of bizarre and exotic clothing. The psychological goal is the full experience of human sensation. And so we become involved not in love anymore but the counting of orgasms.

In the attempt to widen the field of experience, not of knowledge, youth has gone to drugs of all varieties, to masochism and sado masochism. Among covenant youth there is a growing unconcern with the immorality of premarital sex. What is important is that you have a "good" experience. We desperately need to explore the resources of Scripture as it speaks to a sensate and therefore self-destructive culture. But we must be concerned to be creative or we won't even be heard over the modern din and preoccupation with one's own feelings.

In keeping with these tendencies, modern youth tend to be preoccupied with the material. Even the way of the hippy does not reject this; it is often just a simplistic materialism. In general there is the feeling that gadgets will solve everything, from television as a babysitter to computers. In fact, people are so entirely occupied that there is no time to introspect or be with one's self. The growth of interest in small groups, in sensitivity and group therapy, is a beginning wedge into this whole psy-

chological complex we have described. These methods may offer a way to reach many youth who would rebel at any traditional approach to their inner person.

Young people today have little concern about long range programs or purposes for themselves or society. They are intensely "today" oriented. It is now or never. So what if there are long range effects of drugs? We want the feeling now. The threat of ever present war, the bomb, overpopulation, make this preoccupation with the now even more acute. Tomorrow may never come in which to experience the whole range of human sensation. What then does it matter if it is illegal or immoral by ancient standards, parental or church? Unless we understand these pressures our evangelism will not speak to the youth of today.

Nor are the pressures outlined here confined to the adolescent or older youth. They filter down and create pressures at all ages reactive to ongoing stimuli. Even kindergarten students at upper middle class private schools develop class groupings according to the style and quality of their clothing!

This is not meant to say that there are not other psychological characteristics or pressure points. These are the most critical, and illustrative of what an evangelistic program must speak to or it will bypass the concerns of today.

The characteristics of today's youth might be summarized as follows:

1. They are growing up in a world largely secular and dominated by a post-Christian ethos.
2. They are more outer than inner directed, more inclined to activism than to introspection or contemplation.
3. They tend to be strongly oriented to physical sensation, and preoccupied with objects and material things.
4. They tend to be "now" oriented, rather than oriented to long range goals.
5. They are biologically mature very early, but kept from solidifying a life style early because of an extended education and training required for a technological society.
6. They have great economic and political power.
7. They outnumber the generation that gave them birth.
8. They are strongly enmeshed in institutional life, but strongly critical of it, and even seeking to escape from it.
9. For the first time in our century as objects of evangelism they are distinguishable as a separate group.

### C. *Where We Ought To Be*

#### 1. *Biblical Revelation and Twentieth Century Man*

How shall we prepare to evangelize a world so alienated, secularized, and sophisticated that it might even be labeled "post-Christian?"

Certainly we must assert unabashedly that the Christian church is concerned with the communication of truth, whose source and norm remain the Bible. To some it appears that such an affirmation is hopelessly old-fashioned and irrelevant to our enlightened society. But this objection has validity only when Biblical truth is misunderstood as a

timeless abstraction rather than the personal, relational, historical-redemptive revelation portrayed in Scripture. Biblical truth is as relevant today as in any other age.

Biblical truth is not only personal; it is also radically *historical*. This is why it comes to us in story form. The drama, tension, and decision-making portrayed in biblical revelation show that the particular history of the day, whether in Bible times or today, is the primary context in which biblical revelation occurs—definitively in the redemptive acts of Jesus Christ, and derivatively to men in every age and circumstance since that time.

Such a view of biblical revelation makes it mandatory that we understand and deal relevantly with twentieth century post-Christian men and their secularized world. God's redemption of men occurs only with total persons in all of their concrete life relationships.

This means that in evangelism today the church must communicate biblical truth with integrity and effectiveness in terms of the specific circumstances of the twentieth century North American, or in whatever other cultural matrix we seek to evangelize. It is not biblical to try to communicate the Christian Gospel to today's people as if they still live in a Christianized rather than a rapidly developing post-Christian society and culture.

But it would be false to believe that an innovative program for such a generation can be easily determined purely by biblical analysis. The Bible is largely a book about adults. As such it provides every little direct material to define what sort of strategy and commitment should be developed when working evangelistically with children and young people.

## 2. *Covenantal Considerations*

The biblical doctrine of the covenant was significantly developed by the Reformed churches within a Christianized society during the sixteenth and seventeenth centuries. The Christian church was the dominant institution everywhere. But today our post-Christian society demands a more dynamic, outward looking and less institutional emphasis.

A biblical approach for our times stresses the tremendous evangelistic dimension of the covenant which has sometimes been neglected. Already in its establishment God promised covenant blessings to "many nations" and to "all the nations of the earth" (Genesis 17:4 and 18). The prophets in the Old Testament worked from the assumption that Israel was the covenantal people of God. But there was always an earnest appeal for repentance and faith in the prophets and the psalms. It was never assumed that all members of the covenant were faithful believers. It is this outward-looking evangelistic dimension of the covenant which is the dominant emphasis in the New Testament church.

The Christian Reformed church has stressed the covenant primarily as it applies to believers and their children. This has created a tremendous emphasis on a complete system of covenantal Christian education in both church and day school. This emphasis has provided us with many blessings. But it also brings with it the danger of isolationism in which the assigning of resources, the establishment of priorities, and the forming and educating of the people of God all lead to a kind of introvertish

and self-serving mentality. Such isolationism does not see clearly the needs of the contemporary, non-Christian world, nor recognize the covenantal demands to be busy in such a world evangelizing, serving, and claiming it in Christ's name.

Such a self-serving use of the covenant, though understandable in the light of historical development, fails to do justice to the evangelistic motif that was always an integral part of the covenant and seems to become the dominant and normative motif in the New Testament. Perhaps the fearful historical changes in our century can make us aware again that as covenant people we are members of the New Testament church and must live accordingly. Then the dreaded secularizing trend of our age can well become an exciting challenge to an obedient and effective covenantal life of evangelism and service in the very midst of the world.

When the evangelistic demand of the covenant prod us to look at the contemporary world as the arena of evangelism, we see that parents are no longer as determinative in their children's lives as they once were. This suggests that while effective covenantal evangelism will continue to work with existing families wherever it can, it will not neglect working evangelistically with children and young people as individuals. The church must so evangelize and serve this generation that these young people become committed, or remain open to the Gospel and the establishment of Christian covenantal homes.

Without effective youth evangelism, the present rate of secularization and alienation can, in this generation, produce a society which is almost completely and aggressively post-Christian. With it a large number of committed covenantal homes can result in which a vital Christian faith is passed on geometrically to covenant children and to children's children.

Thus today's children and young people must be evangelized. But with the disintegration of the family unit, it appears that many of them can be most effectively reached as individuals and in non-traditional ways. Perhaps the more traditional, institutional evangelism of families and adults can no longer be stressed as *the* major way to implement covenantal evangelism.

New forms and methods of evangelism may be needed to reach young people, at least initially, for they have rejected traditional Christian institutions and methods of evangelism. But they are seeking desperately for meaning and commitment. Thus, covenantally oriented evangelism for today should have as a major task new ways of reaching the alienated young who are tomorrow's parents. These God desires as His own so that they may pass on to their children and children's children the promises, blessings, and responsibilities of the covenant.

### 3. Ecclesiology

Just as biblical truth cannot be properly understood except as a dynamic, living entity, so it is with the church as well. Biblical imagery and teaching about the church are broad, fluid, vital, non-technical, and pictorial.

The word-pictures for the church include a list as varied as these: ecclesia, and elect people, a chosen race, men called to be saints, a sanctified congregation, the righteous ones through the work of Christ and

the power of the Spirit, believers, the faithful, servants and slaves, stewards, ministers, witnesses, confessors, ambassadors, soldiers, friends, the people of God, the new exodus, God's vineyard, His flock, branches in the vine Christ, the fig-tree and olive-tree, the sheep who hear the voice of the Good Shepherd, the bride of Christ, the body of Christ, the new humanity, the pillar and ground of the truth.

"These images are often intermingled and used interchangeably, with a cumulative effect. It is therefore unwarranted to derive our entire ecclesiology from a single image. These images must be seen in their variegated totality and unity" (cf. P.S. Minear, *The Interpreter's Dictionary*, pp. 609, 617).

Realizing that the church is broad and dynamic, and that any precise definition just misses the church's essence, it is still imperative to outline one's view of the church. The Scriptural data would explain the church as the body of Christ—believers, called to declare the mighty acts of God in Jesus Christ (kerygma), to serve God (diakonia), and to live as His reconciling, redeeming community in the world (koinonia).

The church is the means that God has chosen to save His world. The church's purpose is to proclaim Christ to the world. The church is the result of God's acts as accomplished in Jesus Christ and His continuing instrument of salvation for mankind. The church exists to share the Gospel with the world. Its reason for existence and lifeblood is mission. Its entire life is participation in God's mission in the world. The church is nothing outside of its living relationship to the Lord of history. The grace and salvation which the church freely receives from Him, it gives in loving response.

Several implications follow which relate to our strategy in reaching the church and unchurched today.

a. The church is called to constant and basic re-evaluation of its effectiveness. Out of love and obedience to its living Lord, the church finds ways to present the Gospel aggressively in all times and circumstances. If modern men are so distant that they cannot hear the Good News, the church must better equip itself to reach them. In obedience to her Head, the church must examine her heritage to determine whether certain emphases which are efficacious in a Christianized world may not need redefinition in order to work effectively in our post-Christian times.

Such re-evaluation must, of course, be done with care; at times it may be painful. But a proper historical perspective on biblical truth and on the Christian church requires it for the sake of evangelizing those who now live without Christ in a secularized world.

b. The eschatological perspective conveys a sense of urgency for the church. It must learn to choose involvements which are the most strategic and in greatest need by the world today. Priorities thus become the paramount consideration in defining the nature of the church's educational program. The route must be chosen which best makes the church live as the reconciling-redeeming community *in the world*.

Eschatology also provides the kind of confidence the church needs to

respond effectively to these priorities. The church can be assured that the Lord will lead and direct, no matter what challenges are faced.

c. The church is a responding, ongoing community. As such it must be free to utilize new educational emphases, methods and insights to aid the people of God to assimilate the mind and style of Christ in the world.

d. Historically, educational programming has tended to focus primarily on the verbal knowledge aspect. However, good educational methodology requires that both knowledge and action must be included. They are both integral dimensions of the Christian faith.

In this regard, evangelism cannot be defined as action and education as knowledge. There is the closest possible inter-relationship. Throughout a Christian's life he is taking in, seeing, hearing and experiencing Christ; while at the same time giving, responding, forming ideas and attitudes relating to Christ's call for mission. Both must occur simultaneously.

e. God has a broad, encompassing mission in Christ for the whole world. This fact does not allow the formal and structural aspects of the church to become ends in themselves. The education program must emphasize this broad, far-reaching mandate of the church. Any dynamic definition of the body of Christ makes the focal point of its educational task those the body is called to serve.

#### 4. *Conversion*

This is not an attempt to survey the range and scope of modern reflection on conversion (five hundred studies have appeared since the turn of the century). It is restricted to various aspects of conversion which apply most directly to programming and materials for non-Christian youth.

a. A genuinely Reformed approach must deal with the restoration of the image of God in the whole man — restoration to the fullness of his being as the image of God. This is true whether we think of him now as an individual, as the nation Israel, or as the church.

The image of God may be said to involve at least three functioning aspects of the human being: his creative intelligence, his capacity to give and receive love, and his freedom to choose rightly. Certainly more is involved in man's likeness to his maker, but these are basic to the whole concept. The very heart of conversion is precisely the restoration of man's original capacity to function.

The phrase, the "whole man," also refers to man in his relationships. No man by himself is complete. Conversion has a profound impact on a person's community, on the human context in which he lives.

b. How does conversion occur and what must be done to bring it about effectively? Of course, the work of the Holy Spirit is prior to and concurrent with human effort. But there are at least three basic processes for which man is responsible in conversion: education along with experience that leads to awareness of need, a growing love as one meets in Christ the answer to human needs, and a decision to leave the ineffective way for a more meaningful life.

These steps do not necessarily follow in a nicely prescribed order. However, there is one feature that characterizes all genuine conversions,

without which changing of life does not happen. That is to say, there must be an awareness of need before action takes place. The person, at each level of development, must be made aware of something missing, or of something desirable he does not have, of potentialities he has not reached, of something wrong with his own action or life style. Even the most complete pagan can make no decision without the previous awareness of need.

Christian conversion has no true effect except in relation to the Christ who made it all possible. As one becomes aware of need and the redemption provided, the Redeemer becomes inescapable.

And as we see what He has done, and the doors of growth He opens, by grace our love grows and becomes an inescapable part of the experience. Love also provides the most potent of all motivations for meaningful change. And so we finally make decisions — partly out of awareness of need, partly out of the hope of a better life, partly out of love and gratitude. And no one can say how much of which. Out of these processes comes a changed life, a new direction, a restoration, a conversion, a new man in Christ.

c. Conversion occurs in various patterns. The way it happens depends on the individual — his background, conditioning, environment, temperament. Sometimes it occurs in a crisis, sometimes after a lengthy conflict with inner motives, sometimes after a feeling of alienation.

The conviction might come gradually, as with Timothy and Jeremiah. Others have a sudden and considerably traumatic experience, as with Paul and the Philippine jailor. And instantaneous conversion, of course, is never without preparation.

And though the entire person is involved, a conversion may be predominantly intellectual (as with C.S. Lewis), volitional (as with Augustine), or emotional (as with John Bunyan).

Jesus' parable of the sower (Matthew 13) is also relevant. As the Gospel is presented some seed falls by the wayside and produces no fruit. For many people the fruit sprang up quickly, but withered after difficulties came. New life was eventually choked in some. The others had a clear and lasting change, because the soil was finally perfect for the seed. These factors would indicate that the appeal of the Gospel should be made often — expecting that the results are not always lasting, not surprised if a conscious decision has to be made again. At one time in a person's life, his soil might be better prepared.

In emphasizing the variety of conscious reactions to the Gospel, the difference between children and adults must be taken seriously. Until the present, children were often considered to be adults in a slightly scaled down form (for example, paintings with children on them in the sixteenth and seventeenth centuries). This was often true also in the realm of religion. An adult experience of conversion, a mature reaction to the claims of Christ, has sometimes been expected of children. Such an expectation violates the fact of variety and the breadth of the Gospel to meet individuals realistically in their situation.

d. Conversion might be defined as a conscious act of the regenerate person in which he turns to God in repentance and faith. The individual

is active. A personal decision must be made regarding the Christian faith. In a basic sense, conversion is a radical, once-for-all revolution in an individual's life.

This fact should not obscure the truth of repeated conversion. Though true conversion, in the strict sense cannot be repeated, it is possible to drift so far away from God that a person must be called to return once again.

Both of the most common words for conversion in the New Testament are used for repeated conversion. *Epistrepheo* is used of Peter in this sense in Luke 22:31-32. His turning back was not his first great confession, but a return after his grievous sin of denying Christ. *Metanoeeo* is used (Revelation 2:5) for repeated conversion of the church at Ephesus which had lost its first love (2:4). Apparently one truly converted can still drift so far away as to require a second turning back.

Since conversion takes place in the conscious life of the person, his conscious life must be continually committed to the Lordship of Christ. An individual can only submit at one time whatever his self-awareness happens to be. As he grows in honesty and introspection and more of the subconscious becomes conscious, there must be further surrendering and additional commitment.

These factors would warn against working for only one time of decision. The atmosphere must be created in which individuals are periodically surrendering and disposed to a radical decision whenever the time is ripest.

e. From research in developmental psychology and learning ability, it appears that verbal mastery of Bible verses, memorization of doctrinal formulations, and learning of Biblical names and dates in a meaningful way is very difficult for children before ages 10 to 12.

It also appears that the pastoral imagery and archaic language of the Bible, along with the Bible's identification with establishmentarianism, makes it difficult to reach today's young people after age 12 with traditional methods of evangelism.

Thus we seem to be in a dilemma. Children and young people must be evangelized. Yet before twelve they have difficulty understanding the Bible and coming to an adult-type conversion. After twelve they are increasingly rejecting the Bible as old-fashioned, outmoded, and meaningless for life in the modern world.

One answer to this dilemma is to be aware of the basic developmental needs of the child and young person at each level of development. Selected biblical stories and motifs can then be chosen and meaningfully related, perhaps topically or thematically, in an enjoyable way to help meet these basic needs at each stage of development. In this way, contact with the Christian faith can produce pleasant, relevant associations, and evangelistic contact can probably be maintained with many children and young people and can create a predisposition for an adult commitment to Christ at the age which young adults in our society are ripe for such commitments.

Perhaps such developmentally determined evangelism could be called Christian commitment at the child's level. Or perhaps some would

prefer to label it pre-evangelism. Others might feel it is legitimate for the church to aid children to achieve successfully each basic developmental task because this is a major way to build the necessary pre-conversion disposition toward adult commitment and conversion. However one wishes to label this approach, it does seem to suggest a broadened perspective on conversion and a flexible program and approach in evangelism.

#### D. *How We Get There*

1. On the basis of this report, it is recommended that synod adopt these "Guidelines and Principles for Youth Evangelism."

a. At the present time in history, youth are distinguishable as a separate group and this distinction must be recognized in our materials and methodology.

b. Scripture contains no exclusive models for youth evangelism; therefore youth evangelism programming must be determined by existing needs in light of the biblical givens.

c. Inherent in the covenant is an outward-looking evangelistic dimension which must be honored.

d. Out of love and obedience to its living Lord, the church is called to constant and basic re-evaluation of its effectiveness in reaching youth.

e. The eschatological perspective provides the church with the necessary confidence for aggressive action in reaching today's youth; and it compels the church to establish priorities, especially an urgent priority on youth.

f. In terms of the biblical data on conversion:

1) Conversion occurs in various patterns, and therefore the church may not insist on one way for this to happen.

2) The restoration of the image of God as fulfilled in Christ is the goal of conversion for man in himself and in his societal relationships.

3) An experience of need resulting from man's sinfulness, is a fundamental ingredient in conversion.

4) Recurrent conversion is a significant biblical truth for educational programming.

5) The basic needs of youth must be met at each level of their development so as to create a disposition for commitment when the time is ripe.

g. The goal of an evangelistic program is to make children and young people aware of God's redeeming love in Jesus Christ, so that they respond in obedience and trust.

2. It is recommended that the Board of Home Missions continue its "Youth Evangelism Study Committee" in order to outline the programmatic and curricular implications, and relate them to the responsibilities of the various agencies involved and of local congregations.

3. It is recommended that the Board of Home Missions invite the Board of Publications, U.C.Y., and N.U.C.S. to participate in a survey of the attitudes of Christian Reformed children and youth and how they correspond with typical youth attitudes in North America.

4. It is recommended that the Board of Home Missions undertake an immediate review with the Chaplain's committee and YCF of our

servicemen's needs, with the objective of detailing a thorough and effective ministry that not only assists and protects them during military duty, but qualifies them to be active witnesses for Christ.

5. The Board of Home Missions requests synod to ask its standing Liturgy Committee to address itself creatively to the relationship of worship to children and youth.

6. The Board of Home Missions requests synod to appoint a study committee with the mandate of defining the theology of profession of faith, and of thoroughly reviewing present procedures and policies, in order to present specific guidelines and recommendations.

#### IX. JEWISH EVANGELISM STUDY REPORT

A. The synod of 1969 "submitted for review and study," Guidelines and Principles for the Mission to the Jews, for presentation to the synod of 1970. (Cf. Acts, 1969, Art. 97, B, 1) After thorough review of the response to the presentation in 1969, The Board of Home Missions recommends the adoption of the following revised Guidelines for Mission to the Jews.

##### B. *Re Jewish Evangelism*

1. The Word of God compels the church to have an urgent concern for mission to the Jews. It is evident from Romans 9-11 that we have a debt and calling to the Jews.

2. The church must recognize that God has not "cast off all the descendants of Israel for all that they have done" (Jeremiah 31:37), but in keeping with the sure word of prophecy (II Peter 1:19) and with a saving purpose, God has consigned all men to disobedience, that he may have mercy upon all (Romans 11:32).

3. The church must recognize that the day of salvation for the Jews is *now*; that the saving of "all Israel" of Romans 11:26 does not await a new epoch in the history of salvation.

4. The church must recognize that the provocation to "jealousy" and "emulation" of Romans 11 stands out as God's provision for pressing the claims of the gospel upon the Jew, and that this provocation does not imply a specific method other than confronting the Jew with a personal and collective witness to the saving grace of God in Christ by Gentiles to whom salvation is come.

5. The world-wide spread of the Christian church and the widespread dispersion of the Jews throughout the Christian communities, should be recognized as a providential setting which makes the church aware of its responsibility to be a living witness to the Jews.

6. The Lord of the church who controls the history of mankind is calling us through the tragic and dramatic events of our modern history to be aware of the urgency of the Jews' continuing need for the gospel.

7. The church must with complete and genuine openness stand ready to receive into its fellowship every Israelite who turns to Christ.

#### X. FINANCIAL PROBLEMS FOR INNER CITY CHILDREN in Christian Schools (cf. Acts of Synod 1969, Art. 97, II C, 2).

A. The Board of Home Missions report to the synod of 1970 that the

mandate given in Art 97, III, a-c, pages 65-66, Acts 1969 was not carried out because synod did not grant the necessary funds.

B. The Board of Home Missions suggests to synod that the solution to the problem should be in *encouraging local initiative* to secure funds for such purposes by means of local booster clubs, the concern of neighboring churches, or the restructuring of local tuition schedules. Local initiative has been successful and profitable in such places as:

1. *Northside-Paterson*: The formation of a foundation of concerned people and the offer of the Bethel Church's Booster Club to absorb the needs of the Northside congregation.

2. *Community-Detroit*: The Board of the local schools where the children attend, offered lower tuition rates thereby transferring the cost of educating inner city children to the entire Christian school society.

3. *Lawndale-Chicago*: Formation of their own Booster Club together with funds from interested individuals to assist needy parents.

4. *Friendship House-San Francisco*: Tuition rates were adjusted by the local school and private gifts have made up the balance needed to meet the cost.

5. *Madison Ave.-Grand Rapids*: Classis Grand Rapids East has granted permission to the Madison Square Church to solicit funds to cover the cost of tuition for the inner city children at Madison Avenue.

C. The Board of Home Missions asks synod to encourage the National Union of Christian Schools to give leadership to local groups in creatively seeking funds for this educational need and in re-thinking the entire problem of financing Christian education in areas of unusual need.

D. The Board of Home Missions calls synod's attention to the fact that in the light of previous alternating responsibility for the extra needs in Miami, the CRWRC should be requested to carry the expense in the coming school year, 1970-71.

E. The BHM wishes to correct an error which inadvertently was included in the 1969 Acts. Board funds were not used in Harlem for Christian education as stated in Art. 97, II, C, 1a.

## XI. REPORT OF THE RACE COMMISSION OF THE BOARD OF HOME MISSIONS REGARDING THE LAWDALE-GARFIELD/TIMOTHY MATTER

### I. *CONTEXT of the sub-committee's work*

#### A. Our Society

1. Revolution
2. Civil rights

#### B. Our Synodical mandate

### II. *MANDATE to the Lawndale-Garfield Timothy sub-committee*

#### A. The Overt issue

#### B. The involvement

1. The Lawndale people
2. Classis Chicago North

#### C. The depth of tragedy

1. Shown in the greater crisis

2. Illustrated by various documents and statements
3. Evidenced failure and suspicion

### III. *CONCLUSION — the continuing crisis*

#### I. *CONTEXT* of the sub-committee's work

##### A. *Our Society*

##### 1. *Revolution*

Sometimes change seems to take place too rapidly. The past decade of American life is testimony to a rate of change in our society which has left most Americans bewildered. A deep uncertainty and at times fear accompanies such rapid change. We seem not only to be uncertain about where we are going, but we are even uncertain about who we are. The rate of change in so many sectors of our life is so fast that "revolution" seems to be the only appropriate word to speak of it.

As we approach the bi-centennial of our national revolution the very word and idea of revolution seems increasingly common and appealing. Even Christian theology and education is capitalizing on this trend as Christians ever more clearly see how incompatible the teachings of Jesus are with a society given to lust, violence, hatred and materialism. But Christian acceptance of, and sometimes even endorsement of, a rhetoric of revolution is always ambiguous at best, and at worst opportunistic. Christ came to establish His kingdom of love and justice and peace, and the rhetoric of revolution lives at best uneasily with these Christian virtues.

##### 2. *Civil Rights*

The one sector of American life where a kind of revolution seems to have occurred during the past decade and a half is that awkwardly referred to as the area of civil rights. We speak commonly of a civil rights revolution. What this means is that in the areas of court decisions and legislation, and more slowly in the consciousness and consciences of people, the Black American has become visible. From a society that once enslaved most black people, to a society that fought a war to assist the black man's rebellion against his own suffering and indignity, and to a society that learned how to ignore and more subtly discriminate against black people, we have come to witness an implosion of domestic, social and personal tragedy during the last fifteen years. How much more comfortable were those days when white America was almost totally ignorant of black America. How much more comfortable were those days when we could think blacks were lazy and happy-go-lucky and child-like. Still more comforting was their apparent deference to and dependence on us. But then we discovered, almost by surprise, that black mothers felt pain and that black fathers suffer too and that they knew frustration and anger just as well as whites. The sequence we have witnessed from boycotts to marches to riots to threats of revolution are moments in the story of how both black and white in America have discovered both the fact of racial prejudice and its effects. The black American has discovered his identity, his pride. He is conscious that white Americans have been trying to "keep him in his place," and that they fear him. His anger is not new, but his freedom to express it is. And

the white American who sees the pain, frustration and rage of the black man can no longer console himself with the bromide that blacks are carefree and happy-go-lucky.

But what then should one think and how then should one act in the midst of so rapidly changing a society?

### B. *Our Synodical Mandate*

In such a society the Christian should hear with striking freshness his Lord saying, "Behold, I make all things new." In a society that had discovered its own racial sin in the tragic events of 1968, the synod of the Christian Reformed Church spoke of the need for an attitude and acts of repentance and healing. The synodical declarations were public, but they were declared to the church, to the body of believers in Christ Jesus. Tragically the anxieties, suspicions and fears found in the larger society were also to be found within the body of the church. Black and white Christians felt increasingly uneasy with each other. Recognizing the urgency of the problem and its complexity, the synod wisely called for denominational attention to be concentrated via a mandate to Board of Home Missions. That mandate called us in Christian faith to healing a world, a nation and a church that were fractured by attitudes and acts that were based on race. To assist it in the shaping of this ministry the Board of Home Missions established a sub-committee. The ministry of the resulting commission (BHM sub-committee) was to the larger society in which the church lived, but more pointedly to the very body of Christ itself.

## II. *MANDATE* to the Lawndale-Garfield/Timothy sub-committee

### A. *The Overt-Issue*

The attention of the commission was drawn to one such instance of anxiety based on racial misunderstanding within the church at its first meeting of testimony in June, 1969. This situation was in the Chicago area where the question of the enrollment of Black covenant children in the Christian schools of Cicero was the overt issue. The Commission hesitantly, because of an uncertainty about its standing and competence, addressed itself to the situation upon approval of the executive committee of Board of Home Missions, subsequently referred to as the Lawndale-Garfield/Timothy situation.

### B. *The Involvement*

The Commission was officially invited to attend the special session of classis Chicago North on July 28, 1969 by the classical committee, and we were also invited to consult with concerned persons in the Lawndale church the evening before classis. The situation at that time had a four-year history since the first requests from Lawndale for enrollment of their children in Cicero Christian schools was turned down during the summer of 1965.

#### 1. *The Lawndale People*

Our first meeting with the Lawndale consistory and the Christian Education Committee revealed to us some of the depth of the problem. They viewed us with some mistrust. We worshiped with them that evening, we prayed with them, and we tried to assure them both of our con-

cern and our experience, but we also saw them look at us as well-meaning outsiders who probably didn't really understand the depth of the problem and who probably really couldn't do anything to help. They understandably questioned our ability to deal with them and the problem. They knew their faith commitment to Christ, and they had come to discover the importance of a truly Christian education for their children.

They knew perfectly well how to enroll, transport and pay for their children in Christian schools. And most of us were white. Although this was never said, it was their feeling that the larger body, classis, not Lawndale, needed the advice and consultation of this Commission. They had already thought through all but the most technical parts of any ideas we had to offer. They needed comfort more than consultation.

### 2. *Classis Chicago North*

Our reception at classis the next day was similar. We were given the privilege of the floor, but our presence and our contributions were at best coolly received. The most common attitude toward the Commission was that our intentions might be honorable, our credentials impressive, yet we did not and could not understand the complexity of the local problem. It was apparent that classis had as little confidence in us as did the Lawndale people.

### C. *The Depth of Tragedy*

But this is precisely our measure of the depth of the tragedy that was keeping black and white Christians from understanding each other.

#### 1. *Shown in the Greater Crisis*

The formal question that was being discussed and argued was the propriety of denying enrollment to Lawndale covenant children in the Cicero Christian schools, but *this question was obviously only a focal point of the greater crisis* written about two years ago in the church periodical. There was suspicion and distrust in all directions. Christian love was in crisis—we left that meeting of classis overwhelmed by the magnitude of the problem, uncertain and disagreeing among ourselves how or on what we should proceed. We were given two positions on the new classical advisory committee appointed to deal with the problem, but we were confused what to do. Should we encourage both the Lawndale community and the school board in their course of debating the issue of enrollments, or should we divert attention away from that question to the broader crisis of *full fellowship between black and white christians*. The former tactic would lead to confrontation and perhaps make a simplification of the question; the latter would make the problem more complex but perhaps lead to conciliation. That question has not yet, though two classical committee and two further meetings of classis, been resolved.

#### 2. *Illustrated by Various Documents*

Illustrative of the development of this problem are the following citations from documents relating to it.

Already in January of 1967 classis Chicago North recognized the dilemma.

They said in part:

It is the conviction of classis that consistency with the faith we all profess requires that such children (from Lawndale) should be admitted. This is the direct implication of the Gospel on which the Christian school is based, the Kingdom it is committed to teaching, and the requirement of our Church Order that we should exercise ourselves diligently to provide a Christian education for our children. This may well entail sacrifice, but this stands at the heart of Christian discipleship. "If any man will come after me, let him deny himself and take up his cross and follow me." As the Christian Reformed statement on Race Relations indicates, the Church should guide her members in these matters both by her teaching and example. We are called to both faith and obedience.

Classis continued by saying that it is not sitting in judgment on the school board, but it called for prayerful struggle to the end that Christian witness and action could be brought to the problems of this world.

Synod of 1968 spoke to the problem in the Chicago area while instructing the entire denomination about one meaning of racism. Synod of 1969 also considered the problem in response to a letter from the Lawndale Council by referring specifically to their '68 statements on race.

Synod declares that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privileges 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. Acts, 1968 Art. 36, IV.

However, when our Commission came into existence the sense of the separation of the black from the white Christians had so deepened that the Lawndale consistory felt compelled to make the following public declaration.

We publicly declare that for us the question of how a black Christian can fulfill his Christian vocation before God in the Christian Reformed Church is an *open* question and cries for an answer before it is too late. Sept. 3, 1969. (cf. attached documents).

In this context of classical, synodical and consistorial statements of escalating desperateness, there also appeared in October, 1969 a response in the form of a booklet (cf. attached documents) issued by the Timothy school board. It is a clear and sharp indicator of the degree of misunderstanding and suspicion that exists between black and white Christians in the area. Even to suggest as the paper does that the black Christians are being manipulated by white leaders (cf. Section 8a) is to testify to complete ignorance of what has been happening to the black man in America for the last fifteen years, and is to insult the black Christian's dignity. The board's position paper is defensive throughout. Perhaps its tone can be explained in part by the self-righteous finger pointing

of the rest of the denomination at this single area of the church. The board and the classis are certainly justified in defending themselves against others whose racism is often as overt and sometimes more subtle. But to insult the commitment, the integrity and the dignity of our black fellow Christians and the entire ministry of the Lawndale CRC as one of "social activism" is an uncharitable attempt to make the black Christians the cause of their own suffering in this situation. Tactical mistakes have undoubtedly been made as this local problem has developed, on both sides, but the antidote to such tactical mistakes is not recrimination and accusation, but the repentant and loving embrace of full Christian fellowship between black and white. They must both love and respect each other.

Scores of other documents are part of the situation and those pursuing the entire picture do well to study them all. This the members of the Race Commission attempted to do. At their October 17, 1969 meeting the Race Commission adopted four statements and sent them to the Urban Fields Committee. They came to the executive committee of the board in October. These represent their prayers and work to that date:

1. We declare that the situation of the Lawndale Garfield communities and especially of their children who must either endure the inconvenience of a long bus ride to a Christian school or suffer in inadequate public schools, is unjust and ought not to be tolerated. Those children and their parents are continually being insulted and injured.

2. We confess that we as a commission have not been able thus far to effect the enrollment of the Lawndale Garfield children in the Timothy Christian Schools in Cicero even though that has been our stated objective.

3. We resolve to continue our work in the area by joining our Lawndale sub-committee to the classical committee appointed to seek pastoral and disciplinary remedies to the sin of racism in that area in a denominational context. Such participation with this classical committee shall not preclude independent initiatives on the part of the full commission.

4. We note that the problem relative to the enrollment of Lawndale Garfield children in the Timothy Christian school has highlighted grave inadequacies in the denomination's effectiveness in dealing with the sin of racism.

### 3. *Evidenced in Failure and Suspicion*

The Race Commission has prayerfully sought to promote understanding and full fellowship, but we seem to have *failed* on both, in fact all, counts. Anxiety has increased rather than decreased, attitudes have polarized, and suspicion both of those who have attempted to reconcile through words and deeds has been deepened. Anyone talking to parties involved quickly senses the tragedy. The whites think the blacks have ulterior motives and/or are being manipulated either by outside white agitators or by Operation Breadbasket, or even the Black Panthers. The blacks in turn suspect that the Mafia may be behind the decisions of the school board and simple old-fashioned racial prejudice behind the decisions of classis. They see it as a crisis in our Christian life style—discipleship. Their fears regarding the white institutional church seem

to have validity. They wonder about the power of the Christian "Good News."

Neither party really believe these suspicions of the other, but a Christian cannot but be appalled that they are being said. "How long, O Lord, how long?"

### III. "Conclusion" — *The Continuing Crisis*

In spite of the difficulty in facing the crisis on the Chicago scene, it and its deeper issues must be faced. It is the conviction of the Race Commission that Chicago is not an isolate incident in spite of its being very visible. The deeper issues Chicago raises must be faced by *all* of the denomination . . . because Chicago cannot go it alone and it, in fact, is not alone. The same crisis is upon us as a denomination: a crisis of Christian love and fellowship. A crisis which calls in question our faithfulness in mission. A crisis which sorts out our evangelism goals. A crisis which puts us directly back to the very gospel that we are preaching—and make essential our hearing it again in all its radical newness.

Synod of 1970 will have the matter on its agenda . . . via individual protest and an appeal from the Lawndale Council. *Very crucial will be the willingness of synod to wrestle with the substance of the issue in a way which does not simply apply a band-aid to one place and crisis, but which speaks to the entire church regarding its own nature as Christ's body and the working life style of that body in our racist world.* This everyone desperately needs to hear. This is key to discipleship, mission, evangelism, fellowship, repentance . . . not simply admission or non-admission to a particular school . . . crucial as that seems to be. But OBEDIENCE TO CHRIST which is just that . . . and in being that, knowing full well the cost, still in joy "Puts the hand to the plow."

Then the question of "How long, O Lord?" is not a matter of words but a prayer of the Christian and his community's lifeblood.

"Come, Lord Jesus!" But please let your coming be more evident to our twisted eyes and in our broken fellowship than it now is.

## XII. MATTERS FOR SYNODICAL ACTION

A. The Board of Home Missions respectfully requests synod to grant the privilege of the floor to the president, the executive secretary, and the treasurer of the board when matters pertaining to Home Missions are discussed.

B. The board urgently requests synod to approve the Armed Forces Fund for one or more offerings from the churches.

C. The board urgently requests synod to place the Board of Home Missions on the list of denominational causes recommended for one or more offerings.

D. The board requests synod to approve the schedule of Grants-in-Aid for evangelism as presented in Section VI, I, of this report.

E. The synod of 1969 (Article 97, pages 64, 65, Acts, 1969) approved participation in "The National Evangelism Thrust." Anent this matter, the Board of Home Missions requests synod to approve participation in the National Evangelism Thrust (both Canada and the United States) in the following manner:

1. By declaring this general goal for the Thrust: "Every congregation and agency of the Christian Reformed Church shall be encouraged to and assisted in the establishing of evangelism as a priority and of specific evangelism goals."

2. By authorizing representation from the Board of Home Missions to the "National Evangelism Thrust" strategy meetings.

3. By authorizing involvement in publicity and programming as the Board of Home Missions approves.

4. By encouraging local selective cooperation with other churches to the extent possible.

F. The board request synod to reappoint the Rev. Nelson Vanderzee, Field Secretary, and the Rev. Wesley Smedes, minister of Evangelism, for four year terms, respectively.

G. The board requests synod to receive and act upon the following nominations for Members-At-Large: (\* designates incumbent)

1. Alternate for Mr. M. Kwantes — Western Canada  
Mr. D. Rover  
Mr. G. Monsma\*
2. Member-At-Large, SW Ontario  
Mr. Enno Ennema  
Mr. H. Nymeyer (\* as alternate)
3. Alternate Member-At-Large, SW Ontario  
Mr. L. Batterink  
Mr. Harry Klomps
4. Member-At-Large, Western USA  
Dr. Roy Gritter  
Mr. J. Vande Beek\*
5. Alternate Member-At-Large, Western USA  
Dr. W. Den Dulk\*  
Mr. M. Tanis
6. Alternate Member-At-Large, Eastern USA  
Mr. W. Hommes\*  
Mr. R. Van Dyke
7. Member-At-Large, Central USA  
Dr. W. Peterson\*  
Mr. D. Pruis
8. Alternate Member-At-Large, Central USA (For Dr. Peterson)  
Mr. E. Berends  
Mr. N. De Graaf
9. Member-At-Large, Central USA (Replacing Mr. J. Van Eerden)  
Mr. Herb Daverman  
Mr. Herman Fles
10. Alternate Member-At-Large, Central USA (for Mr. Van Eerden's position)  
Mr. Harold Soper  
Dr. F. Westendorp\*

11. Alternate Member-At-Large, Central USA (Alternate to Mr. Simerink)  
Mr. L. Hendrickson  
Mr. M. Van Dellen\*

H. The board requests synod to approve the Guidelines and Principles for Youth Evangelism as presented in this report, (VIII, D) and act upon the specific requests contained in section VIII, D. 5 and 6.

I. The board requests synod to approve and act upon the matters contained in its report on Financial Problems of Inner City Children in Christian Schools, section X, A thru E.

J. The board requests synod to adopt the revised guidelines and principles for Jewish evangelism as presented in section IX of this report.

K. The board requests synod to receive as information the special report of the Race Commission regarding the Lawndale-Garfield/Timothy matter.

L. The board requests synod to approve a quota of \$44.50 per family for the year 1971.

For the Board of Home Missions,

M. Baarman, sec'y

## SUPPLEMENT 22-A

## CHRISTIAN REFORMED BOARD OF HOME MISSIONS

(Arts. 93, 98, 114, 119, 148, 171)

I. The Board of Home Missions requests synod *not* to accede to the recommendation of the Fund for Needy Churches Committee (Agenda, Report 9, page 51, B, 9) which states: "We recommend that synod declare that no church become a calling church on a denominational or classical level until it has reached a level of 30 families."

*Grounds:*

A. While this is currently the rule of thumb for the Board of Home Missions and reflects the realistic circumstances of financial responsibility, it should not be made into a rule which binds the emerging churches.

B. There are three criteria for graduation into the calling stage: (1) Spiritual maturity, (2) Program potential, and (3) Finance capability. The measurements in the case of each church varies. A rule creating a definite minimum for "graduation" could in some cases work a severe hardship on emerging churches.

II. The Statement of the Black Conference, made to the Race Commission on April 4, 1970, is presented to synod for information.

*A. Introduction:*

On March 14, 1970, black members of the Christian Reformed Church met at the Lawndale Chr. Ref. Church in Chicago, Illinois. The conference was sponsored by three churches: Lawndale CRC in Chicago, Community CRC in Detroit, and Manhattan CRC in New York City. The cost of the conference was met by the sponsoring churches and the individual conferees, with a small fraction of the cost covered by donations on the part of interested individuals. There was no support desired or accepted from any denominational agency.

"For a long time, it seems, many black members have felt the need for such a conference. As Afro-American Christians we find ourselves in a denomination that is, in many respects, ignorant of our culture, and indifferent toward our needs as victims of historic American racism. Having joined a particular Christian Reformed Church because it was making a serious attempt to teach and live authentic Christianity, we have been all too often disillusioned by the behavior and attitudes we have met when we sought personal fellowship beyond our own particular congregation. Also, we have found much of the denominational literature irrelevant and sometimes even offensive. Furthermore—and this certainly cannot be overlooked—the treatment of the black children of Lawndale on the part of the Timothy School Board and the seeming inability of the church to deal Christianly and decisively with the situation is—in itself—cause enough not only for a black conference but for a denominational 'conferring' perhaps in the form of a special synod.

"The *general aim* and *controlling theme* of the conference was formulated thus: in order that we might be more effective in our ministries to our respective communities, we seek more meaningful participation in the life of the Christian Reformed denomination. While the conference was not called to deal specifically with the Lawndale-Timothy matter, the situation faced by the Lawndale congregation was central in terms of the fundamental questions underlying the conference: What is our situation as black people in this denomination? And what is our future?"

#### B. "Resolutions"

Having at our disposal only one day, we nevertheless were able to hammer out several resolutions. These resolutions will be addressed to specific agencies of the denomination and also to the National Union of Christian Schools as they are pertinent.

"The resolutions follow:

- 1) That the Christian Reformed World Relief Committee (CRWRC) or some other suitable agency be charged to establish a fund to enable congregations to hire community workers of their choosing in time of need.
- 2) That a black person be appointed to the Christian Reformed Board of Publications.
- 3) That twenty full tuition Calvin College scholarships be granted to black students throughout the United States per year.
- 4) That Calvin College be encouraged and assisted in every possible way, in its search for black faculty members.
- 5) That Calvin College be encouraged to develop a fuller offering of studies in black history and literature; and that said studies be integrated into the core curriculum for the A.B. degree.
- 6) That the National Union of Christian Schools be encouraged to advise its member schools to seek black representation on the school boards where black children are in attendance.
- 7) That the NUCS be urged to integrate black history and literature into its curricula.
- 8) That Calvin College be urged to seek—through consultation with black students—to meet the social as well as academic needs of its black students.
- 9) That article fifty-two of the Church Order be changed to permit congregations to sing hymns not included in the Psalter, subject to the discretion of the consistory."

III. The Board of Home Missions submits to synod the following recommendations of the Race Commission as they (i.e. Race Commission) reflect on the resolutions of the Black Conference. The Executive Committee refrains from judgment on these resolutions because of insufficient time for consideration and the question whether such judgment is the proper jurisdiction of the Board of Home Missions. The Executive Committee authorizes the Race Commission to submit its recommendation to the agencies involved for consideration on their own merit, and so informs synod.

"A. Re Black Conference resolution No. 1—that we encourage CRWRC in its study of the advisability of establishing a fund to enable

congregations to hire *community workers* of their choosing in time of need.

B. Re Black Conference resolution No. 2—that we request synod to include racial minority representation on the *Board of Publications*.

C. Re Black Conference resolution No. 3—that we recommend to synod that the mandate of CEACA be broadened to provide *scholarships* for financially needy students of minority groups in the United States and Canada. (Com. for Educational Assis. to Churches Abroad)

D. Re Black Conference resolution No. 4—that the Race Commission be authorized to encourage and assist church related colleges regarding the search for and employment of *racial minority faculty members*.

E. Re Black Conference resolution No. 5—that the Race Commission be authorized to encourage Christian Reformed Church related colleges to include studies in *racial minority history and literature in their core curricula* required for the A.B. degree.

F. Re Black Conference resolution No. 6—that the Race Commission be authorized to encourage the National Union of Christian Schools to advise the societies of its member schools to include one *racial minority member on its school boards* whenever there are racial minority children in attendance; and whenever there is a significant number of racial minority pupils in attendance at a given school, to include a proportionate number of racial minority school board members.

G. Re Black Conference resolution No. 7—that the Race Commission be authorized to request the National Union of Christian Schools to integrate the *history of American racial minorities* in a meaningful way into its curricular materials on American history.

H. Re Black Conference resolution No. 8—that the Race Commission be authorized to urge Christian Reformed Church related colleges to seek—through consultation with racial minority students—to meet the *social as well as academic needs of such students*.

I. Re Black Conference resolution No. 9—that we request synod to change Article 52 of the Church Order to permit congregations to sing *hymns not in the Psalter Hymnal* subject to the discretion of the consistory.”

IV. The Board of Home Missions submits to synod the recommendations of the Race Commission regarding the Lawndale-Garfield/Timothy Christian School situation, for action by synod. (The Executive Committee refrains from judgment on these recommendations because of insufficient time for consideration and the question whether such judgment is the proper jurisdiction of the Board of Home Missions).

“A. That we request synod to declare that the action of classis Chicago North re the Timothy Christian School board members in their formulation of and adherence to school policy is in conflict with the deliverances of synod 1968 and, since this matter has not been resolved in accord with those deliverances, request synod to ‘enter into ecclesiastical disposition of the matter at this time.’ (Confer Acts of Synod 1969, page 94, Article 134, 1, c, 2)

B. That synod authorize the Race Commission to assist black parents of the Lawndale and Garfield congregations in taking whatever legal action is necessary to obtain protection of law as may be necessitated by any enrollment of black covenant children in the Christian school located in Cicero. (Confidence has been expressed that funding is obtainable from private sources.)

C. That synod declare itself ready and willing to offer moral, spiritual, and financial support to the Timothy community should it actually experience any distress in face of a decision to open the doors of its Cicero school to the black covenant children of neighboring communities."

V. The Board of Home Missions informs synod that a "Primer on the Christian and Race Relations" is being prepared and a copy will be available to the delegates at synod.

Marvin C. Baarman

SUPPLEMENT 23  
INTER-CHURCH RELATIONS

(Arts. 65, 72, 99, 171)

**ESTEEMED BRETHREN:**

I. The World Alliance of Reformed Churches and the International Congregational Council are meeting for their first united council in Nairobi, Kenya, August 20-30, 1970. This meeting was called to the attention of synod of 1969 and synod adopted the recommendation of our committee that one of our workers on the Nigerian field be appointed as our official observer (cf. *Acts*, 1969, Art. 76, III, B. 2, p. 52).

Your committee has appointed the Rev. Harold De Groot, and has asked the Rev. Timothy Monsma to serve as his alternate.

II. Synod of 1969 (cf. Art. 76, V. B. 1, p. 53, of *Acts*, 1969) referred the request of our committee regarding inter-church matters back to us for proper formulation.

The problem that gave rise to our request stems from the fact that appointments of committees to deal with specific cases of inter-church relations, or of delegates to inter-church councils have frequently been made without consultation with or consideration of our committee.

Synod of 1966 decided "that it is the responsibility of its Committee on Inter-Church Relations to appoint fraternal delegates to the assemblies of churches with whom we have official relations" (cf. *Acts* 1966, Art. 84, VII, b, p. 61).

In harmony with the spirit of that decision, the Committee on Inter-Church Relations now requests:

A. That appointments of delegates to inter-church councils or of committees on inter-church conversations, made by the Appointments Committee of synod while synod is in session, be made in consultation with the Committee on Inter-Church Relations.

B. That similar appointments in the interim between sessions of synod be made by the Committee on Inter-Church Relations.

*Grounds:*

1. In that way synod gives proper recognition to the competence of its own duly appointed committee.

2. In that way direct and effective contacts are maintained between inter-church relations and the committee appointed for such matters.

III. Synod of 1969 instructed our committee to consider whether any of the changes which have occurred in "*De Gereformeerde Kerken*" (synodical) would warrant a change in our relationship to these churches and to advise the next synod of its findings.

Your committee reports that it has very serious reservations concerning reported developments in our sister-church in the Netherlands, especially with regard to the deviations as a result of the new hermeneutic, which are seemingly condoned.

In the light of the principles governing church relations, adopted in 1944 and reiterated in 1947, our sister-church relationship is thereby in jeopardy.

We recommend that synod address a letter of admonition, in the spirit of a concerned sister-church, to "*De Gereformeerde Kerken*" calling this fact to their attention.

Your committee is working on a formulation of this letter and hopes to have a draft to submit to synod for its approval and for transmission to the synod of "*De Gereformeerde Kerken*" (Synodaal).

Your committee further requests synod's authorization to continue working on this problem with the church in the Netherlands, employing the aid of the committee on biblical authority and such other help as may be available to us, in an on-going consideration of a problem which has many ramifications.

IV. Your committee has taken account of the reports of the observers at the sessions of the World Council of Churches at Upsalla, Sweden. We have also received letters of reactions to these reports from two consistories.

We believe these reports will be of value to us in future judgments on this and other inter-church councils.

We request that synod thank its observers for their informative and helpful report.

Respectfully submitted,

John H. Kromminga, president

Arnold Brink, secretary

John H. Bratt

Lawrence Veltkamp

R. J. Danhof (ex officio)

SUPPLEMENT 23-A  
**INTERCHURCH RELATIONS**  
 (Arts. 65, 72, 99, 171)

**ESTEEMED BRETHREN:**

As a supplement to our report in the printed Agenda (23), we submit the following:

*A. Letter to Gereformeerde Kerken*

We now submit the following letter which we recommend synod send to the synod of *De Gereformeerde Kerken*: (text of letter in appendix to this report).

The intent of this letter is made more obvious from the report to synod of our fraternal delegate to the synod of Sneek-Lunteren, which will be presented to synod directly as Agenda Report 40.

*B. Fraternal Delegations*

1. To attend the 37th General Assembly of the Orthodox Presbyterian Church to be held July 6-10 at Portland, Oregon: the Rev. Howard Spaan.

2. To attend the General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting July 24-29 in Seattle, Washington: the Rev. Garret D. Pars.

3. Since we received a communication from Stated Clerk, Dr. M. De Velder, of the Reformed Church in America that they were appointing no fraternal delegate but would welcome fraternal delegates from other communions, your committee informs synod that we did not appoint a fraternal delegate to the General Synod of the Reformed Church.

*C. National Association of Evangelicals*

Your committee still has the N.A.E. under consideration but is not ready to make a recommendation concerning our affiliation with it as a church. We believe, however, that it is commendable that our various denominational agencies cooperate with the various affiliates of the N.A.E., thus gaining the opportunity to enrich their ministry and that of the affiliates involved.

Sincerely submitted,

John H. Kromminga, president  
 Arnold Brink, secretary  
 John H. Bratt  
 Lawrence Veltkamp  
 Ralph J. Danhof (ex officio)

APPENDIX

*Dear Brethren:*

Greetings in Christ's name. As your sister church we wish to address to you certain questions and comments concerning alleged theological

developments in your communion. In so doing, we are concerned for you, that you may be faithful to the Reformed heritage the Lord has given you. We are concerned for ourselves as well, since our sister-church relationship links our name to yours, and commits us to the free exchange of membership certificates and ministers. And we are concerned for that witness to the world which we share with each other.

We are concerned for the purity of doctrine in our sister communion. In keeping with the agreement we have made with each other it is proper that we should communicate that concern to you. While we recognize that there is some latitude in the interpretation of doctrinal and theological questions, we have a ready point of reference in the Reformed Confessions and in the Formula of Subscription by which we bind ourselves to support and maintain those confessions.

We recognize the fact that the confessions are open to amendment in the light of God's Word. This, we agree, is to be done by way of gravamen and mutual agreement among the churches of a given communion. In this respect, we would simply remind you that when a church makes alterations in one of its creeds, some contact ought to be made with those sister churches which subscribe to the same creeds. While the sister-church relation remains, what you do affects us.

We are more directly concerned with other questions which have not been the subject of gravamen proceedings. We are not in a position either to pass judgment or to render definitive advice on these questions. At this moment we would only ask you, our sister church, to consider seriously and prayerfully whether you are harboring within your ministry views which contradict or call into question basic emphases of the confessions.

These are matters of concern to us not only because they have affected our sister church, but because similar questions are part and parcel of the theological climate in which we ourselves are living. It is particularly important that nothing shall becloud the heart of the matter, that view of Scripture which is the very ground of Reformed theology. We believe without question all things contained in the sacred and canonical writings. This, we have always held together with you, is the spring from which all the points of doctrine in the confessions flow.

We recognize the complexity of the problems which modern theological research deals with in this area. But in view of the clear creedal commitment which both you and we have made, and in view of the far-reaching consequences of deviation on this score, we would seriously lay before you these questions:

Are the *Gereformeerde Kerken* satisfied that theological positions which question the historicity of Adam and the historical reliability of the Gospel accounts are in harmony with the confessions, and compatible with subscription to them? Are the *Gereformeerde Kerken* prepared to take disciplinary action to ensure that the subscription to the creeds does not become a dead letter?

We admonish you in love to deal seriously with this matter. We respectfully request you to respond to our communication, and to indicate to us the steps which are being taken to preserve the purity and unity of

the Reformed community and its witness to the world. Your fraternal delegates to our synods have repeatedly assured us in recent years that it is your concern to discover what it means to be a church in our day. We can only endorse this objective and wish you well in such a search. In fact, we would join you in it, in the hope that we might learn from each other. But if in the process of seeking we should lose the power of the Word of God, we would have done irreparable damage both to ourselves and to the world in which we are to witness to the mighty acts of God.

With Christian greetings,

Sincerely yours,

**SUPPLEMENT 24**  
**CHRISTIAN REFORMED WORLD RELIEF COMMITTEE**  
 (Arts. 55, 73, 171)

**ESTEEMED BRETHREN:****I. INTRODUCTION**

Many of our denominational agencies are of earlier years, commemorating thirty and fifty years of services. The Christian Reformed World Relief Committee can claim no such distinction. This is only CRWRC's eighth report to synod.

As in the past years of its short history, CRWRC can report a measure of growth. We thank the Lord for this and are grateful to our constituency and particularly our deacons for their sustained faithful support. Christian benevolence made new outreaches in both domestic and overseas areas of growth.

**II. ORGANIZATION**

Classical delegates from each classis with backgrounds of diaconal experience in their respective congregations served as our board. They were augmented by six members of varying professional competencies to complete our board. Members living in the central mid-west area also served on the executive committee and special board assignments.

Our board is comprised of:

Classis	Delegate	Alternate
Alberta North.....	H. Konynenbelt.....	H. De Bree
Alberta South.....	J. Kreeft.....	D. Vander Wekken
British Columbia.....	M. Blok.....	A. Breedveld
Cadillac.....	W. Vander Ark.....	E. Meyering
California South.....	H. Wigboldy.....	B. De Young
Central California.....	D. Roubos.....	H. J. Veneman
Chatham.....	A. Bisschop, Jr.....	W. Kuindersma
Chicago North.....	C. Taylor.....	H. Buurma
Chicago South.....	G. Jousma.....	F. Iwema
Columbia.....	J. Braaksma.....	H. E. Dykema
Eastern Canada.....	J. Snippe.....	H. Luimes
Florida.....	A. Gritter.....	
Grand Rapids East.....	D. Bosscher.....	P. Brouwers
Grand Rapids South.....	G. Rietberg, D.D.S.....	J. F. Kuiper, Jr.
Grand Rapids West.....	K. Holtvluwer.....	P. Reiffer
Grandville.....	P. Vande Guchte.....	H. Lankheet
Hackensack.....	P. Borduin.....	
Hamilton.....	P. De Vries.....	K. Mantel
Holland.....	J. Vander Meulen.....	K. Beelen
Hudson.....	R. Rosendale, M.D.....	A. Malefyt
Huron.....	H. Exel.....	M. Dijkstra
Illiana.....	P. Groot.....	C. Boender
Kalamazoo.....	J. J. Vander Ploeg.....	H. Van Hamersveld
Lake Erie.....	H. Danhoff.....	
Minnesota North.....	M. Aeikens.....	H. Ahrenholz
Minnesota South.....	H. Schaap.....	H. Vanden Bosch
Muskegon.....	R. Vredeveld.....	L. Van Rees
Northcentral Iowa.....	C. Henze.....	H. Eiten
Orange City.....	D. W. Van Gelder.....	S. Kroese

Classis	Delegate	Alternate
Pacific Northwest.....	J. Anema.....	
Pella.....	H. Nieuwsma.....	G. Rooy
Quinte.....	W. Piersma.....	E. Rhebergen
Rocky Mountain.....	A. Lenderink.....	
Sioux Center.....	L. Nyhof.....	W. Draayer
Toronto.....	W. Rekker.....	H. Vander Kooy
Wisconsin.....	H. Kastein.....	C. J. Kuiper
Zeeland.....	O. Aukeman.....	R. Kalmink

Members at Large	Delegate	Alternate
Medical.....	A. De Boer, M.D.....	M. Sharda, M.D.
Businessman.....	T. Prins.....	P. Kool
Sociologist.....	P. Van Heest.....	D. Hoekstra, Ph.D.
Attorney.....	H. Meyers.....	D. Vander Ploeg
Accountant.....	C. Ackerman.....	P. Timmer
Minister.....	Rev. W. Van Dyk.....	Rev. J. Kok

Officers of the board are:

- President—John J. Vander Ploeg
- Vice-president—Philip Van Heest
- Secretary—Kenneth Holtvluwer
- Treasurer—Peter Vande Guchte
- Asst. Sec'y-Treas.—David Bosscher

### III. THE SCOPE OF DENOMINATIONAL MERCY IN 1969

Our concerns are for both emergency help and programmed aid. Similarly our neighbors are helped whether they are in our own land or in distant overseas countries.

#### A. *Emergency and Disaster Aid*

Help was provided to meet major needs on two continents suffering from four separate disasters.

1. *Fairbanks, Alaska, flood* loss damages were provided for repairs and rebuilding in the amount of \$50,642.50. Disbursements for this cause in prior years of \$17,774.39 made total outreach for this need, \$68,416.89.

2. *Hurricane Camille* struck the Gulf Coast of our country with devastating force winds followed by tidal waves and torrential rains in August of last year. The damage took place during the summer season and was publicized by conventional news media. The first reaction of many was to view it as just another storm. However, CRWRC's further investigation disclosed that it was the most severe storm in years, taking a toll of 201 lives, 176 missing and \$20,000,000 in property damage. More than 48,000 dwelling units were destroyed or damaged, leaving an estimated 127,550 people homeless. The Red Cross became the established medium of help; CRWRC made prompt shipment of 2,000 new blankets from our clothing center in Chicago. Used clothing was also offered but was not needed by the Red Cross.

Further inquiry to the Red Cross for a project or a phase of work wherein CRWRC could perform meaningful and distinctive assistance through the use of recruited personnel led to the request of the Red Cross for building advisors. This represented a new area of endeavor for us.

The use of building advisors by the Red Cross is a standard and very important aspect of their handling of disaster situations. Their services follow immediately after medical, food, and temporary shelter has been provided. Building advisors furnish essential technical and professional information required in planning for rebuilding, assessment of loss for insurance purposes and a basis for loans and emergency grants by governmental agencies and further Red Cross participation.

When the initial group of three building advisors was requested we immediately solicited support by letter from our diaconates and pastors. Within a week plans were underway for the first two men—both experienced and reputable building contractors—to leave for the Red Cross Disaster Headquarters in Gulfport, Mississippi. Following a brief period of training they set about their work of Christian mercy.

They were well received by the Red Cross officials, building advisors from other parts of the country, and by the hurricane victims. A total of ten volunteers ranging from Iowa to New Jersey responded to the call. In addition to a most creditable performance—as formally recognized by the national director and by personal citations to the individual workers—the CRWRC volunteers found many opportunities to witness to the saving grace of our Lord and Savior. As the board planned the outreach of mercy with the realization that “. . . the sacrifice of Christ was made for the redemption of the whole man, body and soul . . .” (Preamble to CRWRC Constitution) it was felt incumbent that every effort be made in accomplishing this goal.

It was indeed a case where the Lord graciously and abundantly blessed our desires and hopes. More than once the volunteers and the board were reminded that our faltering faith can be strengthened by prayer and work. CRWRC's volunteers distributed more than a hundred Bibles, large numbers of Back to God tracts and Radio Logs. They encountered Christians as well as strangers to the Word as they put in long hours of their Good Samaritan efforts. Several of them were thrilled to tears when they met the Lord's own who were also faithful listeners to our Back to God Hour radio broadcast.

The building advisors volunteered their services. CRWRC underwrote their travel costs and food and room costs during the service. Including the cost of the blankets and miscellaneous supplies for the hurricane victims, our costs were \$16,224.21. True assessment of combined services of the volunteers' approximately forty weeks of service (plus help in other Red Cross and community projects by their wives) would be difficult to establish—but very significant.

### 3. *Japan—Aid for Kobe Reformed Seminary*

While substantially smaller in amount and more distantly located, Christian mercy was extended to our sister denomination at the request of our Japan missionaries and with the endorsement of our Board of Foreign Missions. A sum of \$1,308.88 was given them to supplement their own contributions toward the cost of rebuilding a structural wall at Kobe Seminary.

### 4. *Taiwan*

Monsoon flooding late in the year brought an urgent request from

our missionaries. By means of resources in our Disaster Fund this need was promptly met, thereby enabling our missionaries to give substance to their message, “. . . go in peace, be ye warmed and filled; . . .”

As CRWRC reviews its year of disaster and emergency aid we are thankful for the opportunity of continuing in earlier patterns but also for the added opportunity of working in a larger field of Christian witnessing of deed and message.

Disaster assistance was also greatly facilitated by the implementation of the Disaster Fund Procedure as reported in the 1969 report to synod (Acts of Synod, 1969—pp. 283-4). A word of thanks to our deacons for their ready reply to periodic appeals to maintain our Disaster Fund.

### B. *Programmed Aid*

#### 1. *Introduction*

Programmed aid in Korea and the Cuban refugee work are of some duration and require the major portion of our resources. Additional areas of work first helped on an emergency basis take on the nature of programmed aid. Where such situations prevail conditions are annually evaluated and presented to synod.

#### 2. *Nigeria*

Quite apart from the very recent venture in Nigerian Post War Rehabilitation (see IV—p. 10 ff.), CRWRC has been working increasingly with our missionaries. The initial form of aid was in the nature of funding an amount to insure care for indigent nationals who could not pay even the token amounts required by the hospitals in Takum and Mkar. Benevolence—to be sure! But only a start. In succeeding years a small but tangible measure of “rehabilitation” through job training (printing press operation) and agricultural training through the support of the Christian Rural Advisory Program made a fuller quantitative as well as qualitative manifestation of loving our neighbor.

Mr. Louis Haveman joined our missionaries early in 1969 and has been accorded their generous help and sympathetic understanding in initiating a small but Christian oriented agricultural outreach. Agricultural training is given in conjunction with Bible school training. Mr. Haveman serves as an itinerant instructor. Emphasis is placed on cultivation of small gardens with a variety of foods of high dietetic value, planting of fruit trees, and poultry development in areas served by our mission program.

CRWRC requests synod for continued endorsement of our Nigerian program.

#### *Grounds:*

1. The work is filling a continuing need.
2. The work has the endorsement of Nigerian General Conference and the Board of Foreign Missions.

#### 3. *Mexico*

Benevolence was first extended a few years ago when our missionaries encountered medical needs among their poor families for which there was no ready financial aid. Subsequently help was requested and provided for a water supply in an area served by our missionaries.

More recently the missionaries requested CRWRC personnel for

agricultural aid in areas served by them and by national trained pastors. Projects include clearing of land, fertilizing, providing of seeds, and necessary spraying. Eighty-seven farm households were assisted in this endeavor. The national pastors and the beneficiaries in the Yucatan area are encouraged by this initial effort of Christian help under the direction of Calvin Lubbers of our Graafschap, Michigan, Christian Reformed Church. Prior Peace Corps experience gives him added experience and qualification for this task.

CRWRC requests synod's approval for continued work in Mexico.

*Grounds:*

1. There is an urgent need for both benevolent assistance and rehabilitative outreach.

2. The work has the endorsement of the Mission Conference and the Board of Foreign Missions.

4. *Philippines*

This is another area served by our missionaries that suffers from both spiritual and physical poverty. While they faithfully preached the Word they were painfully impressed with the recurring instances of families unable to meet emergencies caused by medical needs and food shortages. The area is mainly dependent on a single crop—sugar cane—and offers little encouragement to those seeking stable employment for the support of their families.

A request from the missionaries for rehabilitative aid in upgrading the community and agricultural conditions was received. Following reports from field visits by CRWRC and the Board of Foreign Missions, the Board of Foreign Missions formally approved the request for a CRWRC worker. CRWRC has appointed Mr. Fred Schuld of our Blenheim, Ontario, Christian Reformed Church for this position. Plans call for his arrival on the field during June.

CRWRC requests synod's approval for the continuation of the new program in the area of the Philippines served by our missionaries.

*Grounds:*

1. There is a demonstrated need for such an effort.

2. The Mission Conference and the Board of Foreign Missions has endorsed this need.

5. *Korea*

Work in the poverty laden country of Korea was one of CRWRC's initial assignments by the synod of 1962. Work which began as a mobile medical outreach has seen a measure of change in the past seven years. It has experienced a measure of expansion and a measure of planned withdrawal.

The expansion includes entry into the areas of child care and agricultural aid programs. The major effort by our western staff is the development of rehabilitation programs and training of qualified national workers to take over and maintain responsible Christian demonstrations of Christian mercy. Korea continues as CRWRC's largest outreach.

*Staff:*

Sydney Byma, MSW—Social Worker

Robert G. Faber—Agriculturist  
Calvin D. Hekman, MSW—Social Worker  
Date J. Mulder, M.D.—Physician  
Elvinah Spoelstra, MSC-ACSW—Social Worker (on furlough)  
Charles L. Vander Sloot—Field Director

In his annual report to the board, C. L. Vander Sloot emphasizes the priority of training and rehabilitative outreaches over against direct relief. The value of the former are increasingly recognized by Christian leaders, not only in our denomination but also by others in both our country and in the emerging nations. This principle is a corollary to the growing appreciation for indigenous mission outreach.

Accordingly the medical program relies to an increasingly greater degree on a fully trained Korean Christian doctor and her trained aides who are assisted by six trained nurses and nurses aides. Dr. D. J. Mulder of our western staff continues to direct the program as well as perform invaluable service in the care of the children placed in foster homes and those released for formal legal adoption in Korean homes.

The Korean government is taking a greater role in providing assistance. A measure of improved economic conditions makes it possible and desirable to make nominal charges to those who are helped. Experience proves that small payments by the beneficiaries has the practical consequence of making them more appreciative of help and more attentive to the services provided them.

Rural clinics are held in areas where there are evangelical churches. National personnel for CRWRC's program are sought from Christian groups, particularly the General Presbyterian Church (Hapdong). Our medical outreach also includes cooperation with the Korean Christian Medico Evangelical Association which has as its goal providing aid in both their own country and overseas.

Korea's children continue as one of the greatest needs. They are completely helpless and innocent victims of abandonment by parents and, in many cases, unwed mothers. A portion of the annual report of Miss Spoelstra and Mr. Hekman appropriately summarizes their efforts:

"It has been an exciting year at the Christian Adoption Program of Korea and evidence such as the above more graphically illustrates God's activity than do the statistics following in this report. Being active in the Kingdom of God is always exciting, but somehow when that activity can involve children there seems to be an added dimension in our work enabling us to have a very real encounter with joy. We hope that you might be able to read between the lines of the following paragraphs and in the end, rejoice with us at the fantastic activity of God who has turned our insignificant efforts into glorifying activity.

"Though the statistics are cold, they give a fairly accurate accounting of the activity that has taken place this year of our Lord, 1969. Two hundred and twenty-seven were placed into Korean homes by means of the service in adoptions; currently an additional 280 children are being given total care through our service in foster homes; seventy-three clients reached out for our service in relinquishment counselling. This is your service to Koreans in the name of Christ. These are the details."

We are grateful that Mr. Sydney Byma of Kitchener, Ontario, has joined our staff. He brings valuable experience in child care and will be especially appreciated as Miss Spoelstra looks forward to a well deserved furlough.

Our adoptive program was the first licensed in-country adoptive agency in Korea. This signal distinction was duly conferred on our program on April 3, 1969. This is a tribute to our entire staff. Nineteen Christian national staff members assist our western staff in work carried on in Seoul and Taegu.

The agricultural outreach was taken over by Mr. Robert Faber. A total of 1514 families received assistance as follows:

Department	Families Aided	Department	Families Aided
Poultry	48	Warm Bed	56
Swine	405	Fertilizer	91
Oxen	100	Vegetable	94
Goats	47	Sprayer	2
Plastic Hothouse	57	Self Help	614

National aides assist Mr. Faber in carrying on the varied program of providing help to applicants that receive endorsements after an investigation as to their need and their ability to handle a "self help" project. Assistance was given to a total of 1514 farm households during 1969. The work is carried on in an area served by many Presbyterian churches.

Field Director, Mr. Charles L. Vander Sloot, characterizes the year's activities as follows:

"While the work of the Christian Reformed Korean Mission continues to be diaconal in nature, Conference has always been aware of the need to relate our work to the love of Christ. A recent realignment of Korean staff members has enabled us to assign one national employee to this effort on a full time basis. Mr. Pak Sang Jin, who in the past has served the Mission in many capacities (most recently as administrative assistant to Mr. Hubers and myself) has consented to coordinate these efforts. Mr. Pak is a seminary graduate, and served as the pastor of a small rural church for several years in the past. In his current position, Mr. Pak will not be working as an evangelist as such, but will devote his efforts toward maintaining a good working relationship with Christian churches already established in the areas where our mission work is being carried on. We have no desire to establish Christian Reformed Korean Mission chapels, but do think it most desirable that those people with whom we work see us as an arm of the evangelical Christian Church."

CRWRC requests synod's approval of the Korean aid work for another year.

*Grounds:*

1. There is a demonstrated need.
2. Progress in indigenizing the work is evident from recent reports.
3. There is a measure of participation by evangelical churches.
6. *Cuban aid*

This area of Christian concern was also one of CRWRC's first assignments from synod. It is carried on in close cooperation with our Board of Home Missions staff.

CRWRC's Good Samaritan Center's (555 S.W. 22nd Avenue) staff consists of:

James Tuinstra, MSW—Director  
Gertie Van Arragon—Caseworker  
Teofilo Vega, M.D.—Physician  
Omelia Ruano—Medical Technologist  
Sara Menchaca—Receptionist  
Roberto Palma—Resource Aide

This ministry reaches out to many of the 8,000 refugees who pass through Miami each year. While 75% to 80% of each week's arrivals resettle to other areas of the United States to join relatives, approximately thirty families (80 individuals) joined previously resettled relatives in such areas as New Jersey, Western Michigan, and California. This area of resettlement is accomplished mainly through area Spanish speaking pastors and by the resources of their own relatives.

Another area of resettlement of refugees who are first arrivals provide more of a challenge to our diaconates. These are refugees who have no relatives here and are not allowed to remain in Miami more than three or four days without losing U.S. government assistance. Promptness in completing arrangements between our Good Samaritan Center and the church willing to accept sponsorship is important.

Our resettlement activities parallel that of other church groups in the experience that resettlement is most successful in urban areas where other Spanish speaking people are found and where varied job opportunities prevail. Warmer climate is also a natural attraction for many of the refugees. For this reason it may be anticipated that Southern California may be one of the more promising areas for future resettlement. CRWRC is presently developing this program with the area diaconal conference.

Work at the Good Samaritan Center in Miami consists of a medical outreach to refugees suffering from chronic and emotional ailments. Approximately 450 refugees receive varying kinds of medical attention. Laboratory tests provide an essential role in diagnostic work by the doctor. Approximately 5,000 tests were performed in our laboratory during the year. Numerous treatments and injections are also provided regularly. 11,471 prescriptions were given out during the past year.

Miss G. Van Arragon interviews up to 12 new cases each week. Results of the interview analysis with Mr. James Tuinstra, Center Director, may lead to granting of medical assistance, food aid, special or limited financial aid and employment counseling.

Referrals of refugees within the working range of our Good Samaritan Christian Reformed Church are made to Rev. Fred Diemer and his staff. Home visits are carried on by members of both the Good Samaritan Center staff and the Mission staff.

CRWRC requests synod to approve the Cuban Refugee outreach.

*Grounds:*

1. The need for such work continues.
2. Refugees are regularly entering our country from Cuba.

3. The Home Mission Board plans a continuation of their outreach to the community.

#### 7. *Other aid*

Moderate amounts of assistance were again provided for our missionaries in Japan. Christian mercy was also shown to the needy in India and Viet Nam and British West Indies through cooperation with evangelical Christian groups in the area and through other Christian Aid association.

#### 8. *Unusual benevolent aid*

Each year there are occasions when a particular diaconate or area diaconal conference have exhausted congregational and classical resources in meeting special needs.

Instances in 1969 included:

Tuition aid for Cuban refugee families in Miami, Florida .....	\$1,724.00
Calvary Rehabilitation Center of Phoenix, Arizona .....	1,000.00
Diaconal assistance for damage to church structure of the Dutch Reformed Church in Colombo, Ceylon .....	1,000.00
Northside Addicts Rehabilitation Project of Eastern Diaconal Conference .....	1,000.00

### IV. SPECIAL NIGERIAN POST WAR REHABILITATION PROJECT

The recent termination of the Civil War in Nigeria made for a real change in the ability to effectively provide Christian aid to the countless war victims—all too often innocent women and children. Until the cessation of the war (see Nigerian aid above—III—B—2) CRWRC had provided \$34,586.85. In the meantime our missionaries were asked to provide CRWRC with suggestions for a more extensive responsible outreach.

Telegraphic contacts with our missionaries in late January disclosed that various projects of help warranted our consideration. In view of the approaching February meeting, Rev. Harold De Groot who had been assigned by our Nigerian Mission Conference to investigate opportunities for responsible Christian service, suggested various possibilities. The board was impressed with his stirring presentation of the need and the urgent request of the missionaries for help.

Following extensive study the board agreed to undertake the challenging and worthy projects amounting to \$100,000 special aid. Plans were immediately made for sharing the task with our deacons and pastors. Special progress bulletins were mailed to them apprising them of progress. *The Banner* and *De Wachter* alerted the entire denomination and sought their generous support of special offerings to meet the need of homeless, helpless, jobless, and spiritually impoverished victims of the war. There can be no doubt or question that this was a need that the Lord placed before our denomination.

Aid is contemplated as follows:

#### 1. *Operation Dorcas* — \$33,500.00

Because the only way people in Nigeria can secure clothes is by making them, the tailoring profession is a very important one. It is hoped

that this program which is already being carried out will be in time to get clothes on the people's backs before the rainy season in May.

2. *Asaba Project* — \$60,100.00

Because this area changed hands so often in the war it is completely devastated. A hospital for civilians is to be completely rebuilt. Rural health will also be a big part of this project which includes the securing of drugs for rural medical service. We also anticipate sending over one physician, preferably one who has previously served in our medical work in Nigeria.

3. *Bible and Christian Literature Distribution* — \$6,400.00

#### V. CLOTHING CENTERS

The Chicago Clothing Center at:

50 E. 109th Street  
Chicago, Illinois 60628

continues to serve an important role in our program. Mr. Art B. Schaap is beginning his 8th year of service as manager of the Center. Scores of volunteers from ladies' societies assist in mending and classifying the thousands of pounds of used clothing collected and shipped by our diaconates throughout the Mid-West.

During the past year 113,998 lbs. of clothing and various items were shipped. Received at the Center for shipment to CRWRC points around the world were 129,000 lbs. of used clothing, large quantities of medicines and sample drugs from our doctors throughout the denomination, used treadle sewing machines and manufacturing concerns donated plastic baby pants, bibs, and cotton training pants, food supplements and laundry detergents.

Those and other items were in turn shipped to Korean, Cuban Refugee Aid Center in Miami, Viet Nam, Hurricane Camille sufferers through the Red Cross, Philippines and the British West Indies.

Our Clothing Center is located on the second floor of the Back to God Hour Building in Chicago. You are invited to pay the busy center a visit when in Chicago.

#### VI. ADMINISTRATION

The office in the Denominational Building continues as the nerve center of our program. We received much needed support this past fall when Mr. John L. De Groot joined our program as director of Church Relations. He is a native of Minnesota where he both taught and served as principal in our Christian schools. More recently he served three years as assistant dean at Dordt College.

His role in making and maintaining contact with Diaconal Conferences, Diaconates, Classis meetings as well as representing CRWRC in other speaking and writing capacities has already proven worthwhile in our program. He also served effectively as Interim Executive Director during the surgery and convalescence of our Executive Director early this year.

#### VII. FINANCES

The following financial statement prepared by our auditors details the expenses for the year ended December 31, 1969:

**Christian Reformed World Relief Committee**  
**Statements of Fund Balance**  
**December 31, 1969**  
**GENERAL FUND**  
**ASSETS**

<b>Cash:</b>	
Korean imprest fund .....	\$25,000.00
Demand deposits .....	42,573.72
Savings accounts and certificates .....	47,981.48
	<b>\$115,555.20</b>
<b>Marketable securities</b> .....	<b>8,384.98</b>
	<b>\$123,940.18</b>

**FUND EQUITY**

<b>Balance at December 31, 1969:</b>	
General Fund .....	\$ 98,940.18
Disaster Fund .....	25,000.00
	<b>\$123,940.18</b>

**FURNITURE AND EQUIPMENT FUND**  
**ASSETS**

Furniture and equipment—at cost .....	\$ 12,626.61
Less allowance for depreciation .....	2,991.82
	<b>\$ 9,634.79</b>

**FUND EQUITY**

<b>Balance at December 31, 1969</b> .....	<b>\$ 9,634.79</b>
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**Christian Reformed World Relief Committee**  
**Statement of Changes in Fund Equity**  
**Year ended December 31, 1969**

<b>Balance—January 1, 1969:</b>	
General .....	\$ 26,636.12
Flood Relief .....	80,252.82
	<b>\$106,888.94</b>
<b>Receipts:</b>	
Contributions:	
General .....	\$320,181.75
Korean relief .....	159,049.05
Cuban relief .....	3,965.09
Flood disaster .....	34,542.50
Nigeria .....	59,127.07
	<b>\$576,865.46</b>
Freight refunds .....	10,829.95
Other income .....	5,214.48
	<b>164,874.38</b>
<b>Total Receipts</b> .....	<b>592,909.89</b>
<b>Total Available</b> .....	<b>\$699,798.83</b>
<b>Disbursements:</b>	
Program services:	
Korean relief—Seoul office .....	\$218,243.47
Korean relief—Grand Rapids office ..	65,206.73
Cuban relief .....	61,624.48
Clothing processing .....	20,789.57
Emergency relief:	
Unusual benevolent aid .....	\$ 5,012.97
Flood-disaster .....	69,251.59
Nigeria .....	34,586.85

Mexico .....	13,710.74	
Philippines .....	1,818.35	
Japan .....	1,000.00	
India .....	1,600.00	
Viet Nam .....	268.39	127,248.89
<b>Total Program Services .....</b>		<b>\$493,113.14</b>
Supporting services:		
Management and general .....	\$ 51,876.38	
Fund raising .....	30,869.13	
<b>Total Supporting Services .....</b>		<b>82,745.51</b>
<b>Total Disbursements .....</b>		<b>575,858.65</b>
<b>Balance—December 31, 1969:</b>		
General Fund .....	\$ 98,940.18	
Disaster Fund .....	25,000.00	\$123,940.18

In addition to cash received and disbursed for relief programs during the year, the records of the Committee indicate that 98,000 pounds of used clothing with an estimated value of \$98,000.00 was distributed during 1969, as well as \$231,000.00 worth of donated food, medicine, drugs, transportation and new clothing.

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, 1969, and the related statements of change 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, 1969, 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. February 3, 1970.

Den Braber, Helmholtz & Lyzenga  
Certified Public Accounts.

Total receipts exceeded disbursements by a moderate amount for the second year. The General Fund balance at the end of the year was \$90,555, hardly sufficient for two months of our 1970 budgeted expenditure. The balance in the Disaster Fund was \$25,000. CRWRC is vitally dependent on continued and regular support from deacons.

The Lord has not forgotten the work of mercy carried on in his most precious name. CRWRC's appeal was well received by both our diaconates and individuals. Their free-will gifts have made possible another year without quota levies by our denomination.

Last year we requested our deacons to assume a goal of \$7.00 per family for our programmed work of mercy (not including disaster needs). This goal was nearly accomplished—an average amount of \$6.70 was realized.

It was also anticipated that each diaconate would likely find four offerings a year necessary to achieve such a goal. Nearly two-thirds of our

churches held two or more offerings. Per family offerings by classes varied from \$2.43 to a high of \$14.74. One hundred seventy-nine churches held only one offering and it is with disappointment and regret that we report that 51 of our congregations held no offerings for our denominational outreach of our Savior's love to our neighbor.

Furthermore, there is a disparity of amounts collected by congregations. Obviously we rejoice for the wonderful support of the high contributing families and encourage all our congregations to remember our Lord's command to "love our neighbor."

#### VIII. PLANS FOR 1970

At the annual meeting in February the Board approved the following projected expenditure:

Cuban Refugee Aid .....	\$ 87,645	
Korean Aid .....	351,220	
Mexican Aid .....	32,590	
Nigerian Aid .....	29,575	
Philippine Aid .....	30,585	
Unusual Benevolent Aid .....	8,000	
Other Overseas Aid .....	7,800	
Clothing Centers .....	22,005	
General and Administrative .....	109,150	
		\$678,570
Special "Post-War Nigerian Rehabilitation" .....		100,000
		TOTAL .....\$778,570

We look to our deacons to provide the major share of the projected expenditures of \$778,570. We need \$8.00 to \$10.00 per family, depending on congregational resources and conditions. We fully realize that conditions vary in each congregation.

CRWRC gratefully acknowledges the generous support of our deacons and pastors during 1969. It was the 7th year of our history not only, but also the 7th year without quota support. We trust that our denomination will continue to open their hearts and their purses for Christian benevolence.

#### *CRWRC requests synod:*

1. For approval of offerings—denominational benevolence—one or more offerings.
2. To commend the work of mercy to our churches to provide sustained giving that adequate funds for CRWRC's work may be assured.

#### IX. APPOINTMENTS TO BOARD MEMBER-AT-LARGE POSITIONS

Terms of the following expire:

Businessman Delegate—Tunis Prins was appointed to fill a vacancy. He is eligible for a full term.

Sociologist Delegate—Philip Van Heest is presently serving and is eligible for re-election.

CRWRC will provide synod with nominations from which appointments can be made for the above positions.

**X. MATTERS REQUIRING SYNODICAL ACTION:****A. *Representation at synod***

CRWRC requests that its president, John J. Vander Ploeg; ministerial board member, Rev. Wilbert Van Dyk and its executive director, Louis Van Ess, be granted the floor when matters pertaining to our work are discussed.

**B. *Approval for Fields of Work***

1. Nigeria (III-B-2)
2. Mexico (III-B-3)
3. Philippines (III-B-4)
4. Korea (III-B-5)
5. Cuban Refugees (III-B-6)

**C. *Approval of request for Offerings (VIII)*****D. *Appointments to Board from nominees to be submitted. (IX)***

Respectfully submitted,

Louis Van Ess, Executive Director

SUPPLEMENT 25  
REPORT OF THE DELEGATES TO THE  
REFORMED ECUMENICAL SYNOD OF 1968

(Arts. 167, 168, 171)

**ESTEEMED BRETHREN:**

A report was submitted to the synod of 1969 but it was acted upon only in part. Synod decided to refer the report back to the delegates "for more specific recommendation" concerning certain sections (cf. Acts 1969, p. 69). In the light of these circumstances your delegates herewith submit a revised report. It is presented in such a way that it stands on its own as a substitute for the report of 1969.

The delegates to the Reformed Ecumenical Synod of 1963 stated that that synod was "characterized by a sense of urgency." The RES of 1968 was marked by tension. And if present trends continue, the RES of 1972 may well be marked by crisis.

The "sense of urgency" present at the RES of 1963 related mainly to questions of structure and organization. The important changes in the organization and structure of the synod which were approved in 1963 proved to be successful. The good services of a full-time general secretary, the guidance of the Interim Committee which met twice between 1963 and 1968, and the faithful work of the various committees produced a significant and challenging agenda for the RES in 1968. The Agenda for 1968 contained 224 pages in the printed publication plus numerous pages of supplementary materials. And the Acts of 1968 comprise a substantial volume of 368 pages. Furthermore the nature of the issues and the quality of the reports prove that the RES had finally come to its own. The RES has also grown numerically. Today there are thirty-six member churches comprising a total membership of some five million. Southern Africa alone now has nine member-churches—three white and six non-white. The six new member-churches are black churches from Malawi, Rhodesia, and Zambia.

The RES of 1968 faced issues of major significance for its member-churches. The issues of race and ecumenicity were those that gendered the major attention and the most extensive and moving debates. Already before the synod was convened, the press and other news media had helped to create a rather tense atmosphere. However, the maturity of the RES was evident in the fact that serious debate was conducted on a high level and important decisions were taken.

Developments within some of the member-churches, most notably those within the Gereformeerde Kerken in the Netherlands, now threaten to confront the RES with a growing crisis in the years ahead. While the decisions concerning race appear to have worked a healing effect to some extent, the questions concerning ecumenicity have led to increased tension. The decision of the Gereformeerde Kerken subsequent to the 1968 RES to join the World Council of Churches appears

to be effecting the RES in serious ways. Some churches that have been considering membership in the RES now seem inclined to postpone such action. And voices within some of the member-churches of the RES are suggesting a reexamination of their membership. We mention these matters in this interim report in order that synod may do all in its power to maintain and strengthen its ties with the RES. We believe that the RES is worthy of our whole-hearted support. May we all be much in prayer for the Reformed churches throughout the world, and may the King of the Church guide us in promoting a genuinely biblical ecumenicity!

Our report is divided into the following six main sections:

- I. Race Relations
- II. Ecumenicity
- III. Missions, Evangelism, and World Relief
- IV. Office in the New Testament
- V. General Matters
- VI. Organization and Finance

#### I. RACE RELATIONS

The RES 1968 adopted fifteen resolutions on race relations. (RES Acts 1968, pp. 339-341). These were acted upon by synod last year and hence need not be repeated here in their entirety. (CRC Acts 1969, pp. 50-52.) For the sake of clarity in this report it may be helpful to cite the decision of last year:

Synod ratify these resolutions on race relations. Note: Ratification of these resolutions does in no way imply modification of race resolutions adopted by the synod of the Christian Reformed Church in 1968. (Acts 1969, p. 52)

Although synod ratified these fifteen resolutions of the RES, it is in order to call attention to resolutions 14 and 15 for further implementation. These two resolutions read as follows:

14. With a view to the great tensions in the sphere of race relations in the world today, synod strongly urges the member-churches to test conditions in their churches and countries by the norms as set forth in these resolutions, to hold regional conferences in which the afore-mentioned decisions may be put into effect, and to report back to the next synod.

15. Recognizing that the real problem of race relations in member-churches of the RES lies not so much in the area of the acceptance but in that of the application of the above principles, synod urges its member-churches:

- a. To put forth renewed effort to live wholly in accord with biblical norms;
- b. To reject every form of racial discrimination and racism;
- c. To reject every attempt to maintain racial supremacy by military, economic, or any other means;
- d. To reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;

e. To pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance.

(RES Acts 1968, pp. 340-341; CRC Acts 1969, pp. 51-52)

It appears to your delegates, that, although synod has already ratified these resolutions, further action is in order in view of the continuing racial problems in our countries and even within our own churches. Therefore we present the following additional recommendations.

*Recommendations of your delegates:*

1. That synod request all congregations of the Christian Reformed Church to test conditions in their churches and in our countries by the norms set forth in the CRC resolutions of 1968 and the RES resolutions of 1968.

2. That synod, recognizing that the real problem of race relations in our churches lies not so much in the area of acceptance but in that of the application of principles, urge all our congregations and all our members

a. To put forth renewed efforts to live wholly in accord with biblical norms.

b. To reject every form of racial discrimination and racism;

c. To reject every attempt to maintain racial supremacy by military, economic, or any other means;

d. To reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;

e. To pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance.

3. That synod encourage the holding of regional conferences on race relations for further implementation of the CRC resolutions of 1968 and the RES resolutions of 1968.

4. That synod refer the matter of regional conferences on race relations to the synodical Commission on Race for implementation in consultation with the General Secretary of the RES.

5. That synod report to the RES 1972 the actions taken with respect to race relations and the results of these actions.

## II. ECUMENICITY

### A. RES Decision Concerning The World Council of Churches

The relation of the RES and its member-churches to the World Council of Churches has been an issue of major concern throughout the years. The RES of 1963 appointed regional study committees on this subject and the combined committees submitted an extensive report in 1968 (cf. RES Acts 1968, pp. 196-294). The consideration of this report and related matters constituted one of the main issues of the 1968 RES.

In the light of the extensive report of the study committee, the RES 1968 adopted the following resolution:

That synod endorses the recommendation in study committee report 8 on the *Nature of the Church and its Ecumenical Calling* that synod reaffirms the advice which previous synods have given to member-churches *not to join the W.C.C. in the present situation.*

*Grounds:*

## 1. The Nature of the W.C.C.

The W.C.C. claims to represent the given unity in Christ, but this is an illegitimate claim, because the W.C.C. does not unequivocally reject that which is contrary to the Gospel of Jesus Christ, nor does it warn its member churches against the false gospel that has a recognized place in many of these churches; therefore, it does not unitedly and unconditionally acknowledge the authority of Christ, the Head of the Church, as He speaks in the infallible Word.

## 2. Basis of the W.C.C. and its functioning

Although the words of the basis are in themselves a summary of the gospel and include a reference to the Scriptures, this is inadequate as a basis or starting point for an ecumenical movement, because when understood in the light of history and in the context of contemporary theological discussion it is open to various unbiblical interpretations; and in effect the World Council does permit such essentially different interpretations. (RES Acts 1968, pp. 45-47.)

*Recommendation of your delegates:*

That synod ratify the decision of the RES to reaffirm "the advice which previous synods have given to member churches *not to join the WCC in the present situation.*"

*Ground:* This is in harmony with the decision of synod in 1967 (cf. CRC Acts 1967, pp. 89 ff.)

**B. RES Resolution Concerning the International Council of Christian Churches**

Periodically the RES has also considered the relation of itself and its member-churches to the ICC. The RES of 1953 adopted a policy statement with respect to the ICC (Acts 1953, p. 19). The study committee on the "Nature of the Church and its Ecumenical Calling" also contained some advice with respect to this organization. The decision taken was as follows:

Having taken note of Report No. 8, II B, there is no sufficient reason for synod to alter the resolution of the RES 1953; and synod requests its member churches which are members of the I.C.C.C. to make investigations concerning the allegations made against the activities of the I.C.C.C. in Pakistan and the Cameroons and to report on this at the next synod. (RES Acts 1968, p. 57)

*Recommendation of your delegates:*

That synod receive this decision concerning the ICC as information and refer it to the Committee on Inter-Church Relations for information.

**C. RES Resolutions Concerning Our Calling Today**

The study committee on the "Nature of the Church and its Ecumenical Calling" also contained a section devoted to "Our Calling Today." The RES adopted the following four resolutions:

1. In a world in which distances mean less and less, correspondence between churches having the same confession and polity and marked by the same fidelity to the maintenance of christian discipline should be made more meaningful than it presently is. In our ecumenical calling our primary responsibility is to hold fast that which we have, and this is to preserve the unity of confession where this still exists amongst Reformed churches.

The unity of the Reformed churches must be seen as our most urgent and most

important ecumenical calling. Every possible effort should be made to provide the various Reformed churches throughout the world with the needed information whereby they may know what other churches of the same confession are doing and the problems which each of them faces. This should be done by the frequent exchange of synodical documents and by every other means at our disposal. This will be an important means of expressing the essentially trans-national character of the church of Christ.

2. Member churches of the RES in a particular region should be strongly encouraged to engage in ecumenical conversation and seek to heal unjustifiable divisions.

3. The study committee report on "The Nature of the Church and its Ecumenical Calling and the resolution, with grounds adopted by this synod, should be sent to the General Secretary of the WCC and he should be requested to arrange for a meeting of representatives of the WCC and the RES to discuss the objections to the WCC which are found within the Reformed family of churches. Similar discussions should be undertaken with other organizations for inter-church cooperation, e.g., the ICCG.

4. Churches participating in the RES should be encouraged to establish various sorts of contact with other christian churches, beginning with churches Reformed in confession and tradition. (RES Acts 1968, pp. 55-56.)

*Recommendations of your delegates:*

1. That synod ratify the four resolutions on "Our Calling Today."
2. That synod refer resolutions 1, 2, and 4 to the Inter-Church Relations Committee for implementation.
3. That synod take note of the fact that, in fulfillment of resolution 3, the Interim Committee of the RES has scheduled a meeting with representatives of the WCC for August 1970 at Geneva, Switzerland.

*D. Resolutions of RES Concerning Correspondence of Member-Churches*

The Reformed Churches of New Zealand sent the following communication to the RES concerning the question of ways of maintaining fraternal relations with Reformed and Presbyterian churches throughout the world.

For some years the Reformed Churches of New Zealand have sustained fraternal relations with many Reformed and Presbyterian churches throughout the world. It is a source of encouragement to us to enjoy the recognition expressed in this fraternal relationship that we have with you. And, it is in the interest of increasing the meaningfulness of this relationship with you that we are now addressing this communication to you.

It has occurred to us, that with the rise in stature and effectiveness of the Reformed Ecumenical Synod as a forum for Reformed thought and action, the importance of unilateral fraternal relations between churches, far distant from each other, is bound to diminish. We think that this is only natural and that this is also as it should be.

Thus, whereas it was formerly necessary to maintain direct denominational contact with churches in far distant parts of the world, it now seems possible to grant to each other the same recognition as heretofore simply by active participation in the affairs of the Reformed Ecumenical Synod.

Such an arrangement will leave direct fraternal relationships to such churches as have a particular intimacy with each other either by reason of geographical proximity, historical ties, financial assistance, or areas of cooperation e.g., mis-

sions. With the implementation of our scheme we feel that fraternal relations between churches will recover some of their value which over the years tended to be reduced to formal greetings.

We, therefore, propose that there be a realignment of fraternal bonds in such a way that:

1. Direct denominational relations between far distant churches be superseded by Reformed Ecumenical Synod relationships, and,
2. That direct denominational relationships be reserved for churches that have either geographical proximity or other reasons for special intimacy. (RES Acts 1968, pp. 300-301.)

The following decision was taken:

The Reformed Ecumenical Synod recommends to the member-churches to reconsider their system of correspondence in the light of the proposal of the Reformed Church of New Zealand and report their conclusions to the RES Secretariat for distribution to the member-churches. (RES Acts 1968, p. 59.)

*Recommendations of your delegates:*

1. That synod refer this matter to the Inter-Church Relations Committee for appropriate recommendation to next synod.
2. That synod informs the RES 1972 of its action on this proposal.

### III. MISSIONS, EVANGELISM, AND WORLD RELIEF

#### A. *Missions*

The RES 1968 adopted the following ten resolutions concerning various matters related to missions:

1. That the mandate for concerted action in Africa be implemented by the standing committee as soon as possible.
2. That synod request the interim committee to contact the mission agencies of the member-churches and ask them for the assistance it needs to carry out the recommendations accepted by synod concerning missions, evangelism and world relief.
3. That the standing committee on Missions be continued, and that the younger churches be more adequately represented in its membership.
4. That the RES reaffirm the mandate given to the committee on Missions in 1963, as follows:
  - a. gather information on current missionary work, especially that of a Reformed nature,
  - b. ascertain what types of missionary work need to be done,
  - c. ascertain where the various types of missionary work are needed,
  - d. disseminate to the constituent churches the information it obtains,
  - e. assist the constituent churches in solving problems which confront them,
  - f. suggest means by which the constituent churches may assist one another in the propagation of their common faith,
  - g. prepare and publish studies of missionary principles and practices
5. That the RES, through the general secretary, use its good offices as an intermediary between scholarship opportunities and scholarship applicants recommended by their churches for theological training.
6. That the RES refer the matter of a Christian university for Africa to the standing committee on Missions for further study.
7. That the RES refer the entire question (of contacting non-Reformed churches and the establishing of study centers) to the standing committee on Missions for study and implementation.
8. That synod approve the recommendation of the standing committee on

Missions that a conference on the unity of the church's task in the world, to include home missions (evangelistic), foreign missions and diaconal work, be arranged in the week prior to the meeting of the next synod, preferably in 1972, and that the implementation of this be referred to the standing committee on Missions.

9. That synod approve the publication of the Baarn conference addresses as proposed by the standing committee on Missions.

10. That synod express its appreciation for the production of the world survey of Reformed Missions, and charge the standing committee on Missions to print and distribute a second and enlarged edition along with the Agenda of the next RES and that inquiry be made whether a popular edition could be published for wider distribution. (RES Acts 1968, pp. 41-42.)

*Recommendations of your delegates:*

1. That synod receive these decisions concerning missions as information.

2. That synod approve the holding of a conference on the unity of the church's task in the world (cf. No. 8 above) in the week preceding the RES 1972.

*B. Baptism of Pre-Conversion Polygamists*

This question relating to polygamy on the mission field was referred to a study committee by the RES of 1963. The study committee submitted its report to the RES 1968 (Acts 1968, pp. 183-193). One of our Nigerian missionaries, Rev. Peter Iperma, served as a member of this committee.

The RES adopted the following four decisions:

A. That the spiritual welfare of the church must always be sought, and here we respect the judgment of the church concerned and of the individual congregation.

B. That synod sees no scriptural obstacle to the baptism of those who before conversion were polygamists and have come to repentance, though the biblical norms must continue to be proclaimed, and the polygamist must be earnestly counselled concerning the matter.

C. That the wives of a polygamist, if converted, may also be admitted to membership in Christ's church.

D. That he who was a polygamist before conversion should not serve as an office-bearer in the church, as long as he is a polygamist. (RES Acts 1968, pp. 38-39.)

*Recommendations of your delegates:*

1. That synod endorse these decisions concerning the problem of polygamy and the mission field.

2. That synod refer these decisions to the Foreign and Home Mission Boards for guidance.

*C. Proclamation of the Gospel to Israel*

The Christelijke Gereformeerde Kerken in Nederland addressed a letter to the RES calling attention to the importance of preaching the gospel to Israel. The letter requested that ways and means be sought to carry forward the study of the relationship between the church and Israel and the performance of the work of gospel proclamation to Israel. Synod decided as follows:

1. That RES draw the attention of the member churches to the importance of the proclamation of the Gospel to Israel.

2. That the Standing Committee on Missions be asked to consider whether the proclamation of the Gospel among the Jews comes sufficiently to its own in the present mandate and organization of the committee and to submit a report on this matter to the next RES. (RES Acts 1968, p. 28.)

*Recommendation of your delegates:*

That synod receive the decision concerning the proclamation of the gospel to Israel as information and refer the decision to the Home and Foreign Mission Boards.

*D. Spiritual Care of Seamen*

A letter from the deputies of the Gereformeerde Kerken in the Netherlands for the spiritual care of seamen requested that more attention be given to Christian work among seamen. The letter noted that such work has been begun by the churches in North America and South Africa. It was decided:

1. That the RES commend to its member churches the important work of the spiritual care of seamen.

2. That the General Secretary communicate the above decision to all member churches. (Acts 1968, p. 44.)

*Recommendation of your delegates:*

That synod receive this recommendation as information and refer it to the proper denominational agencies.

*E. World Relief*

With respect to matters involving world relief, the RES 1968 decided the following:

1. That the RES secretariat publicize to the churches appeals for relief whenever necessary.

2. That the interim committee of the RES study further the matter of setting up a Reformed agency for world relief and come with recommendations to the next synod. (RES Acts 1968, p. 43.)

*Recommendation of your delegates:*

That synod receive the RES decisions concerning world relief as information and await further report on these matters.

#### IV. OFFICE IN THE NEW TESTAMENT

*A. Women and Office*

The RES of 1963 appointed a study committee on Women and Office with the mandate "to examine in the light of Scripture the general Reformed practice of excluding women from the various ordained offices in the church." This committee reported to the RES in 1968 (cf. Acts 1968, pp. 144-160; cf. also pp. 325-6). There was a sharp difference of opinion within the RES on this subject. The final decision adopted differed significantly from the recommendations of the study committee as well as from that of the advisory committee. (cf. Acts 1968, p. 34). The decision taken was the result of considerable parliamentary activity during the sessions of synod. The second of the decisions listed below was adopted as a substitute motion by a vote of

25 to 22. The result of this close decision on a substitute motion was not conducive to mutual good-will. Shortly after the adjournment of RES synod at Lunteren, the Gereformeerde Kerken did open the door to the ordination of women elders and more recently (Jan. 18, 1970) ordained the first woman to the ministry. This information is submitted here as motivation for the recommendations of your delegates presented below.

The decision of the RES with respect to women and office was the following:

1. That the synod appoint a committee to make a study in depth of the entire question of office in the New Testament, not neglecting the study of the varied ministry of the New Testament church as found in these texts: Ephesians 4:12; Romans 12; I Corinthians 14:12, 23, 26, 31, 39, and that said study be presented to the next synod for consideration.

2. That synod declare that it is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders.

3. That since the RES decided to appoint a committee to make a study in depth of the entire question of office in the New Testament, not neglecting the study of the varied ministry in the New Testament, and since in the report of the study committee on Women and Office presented to the RES 1968, the basic question remained unanswered whether or not there is a basic created natural place and function of the woman subservient to the man, therefore, the RES is of the mind that member churches should be cautious to proceed in the direction of the entrance of women into the diaconal office. Each church must make its own responsible evaluation of its situation and decision. (RES Acts 1968, pp. 35, 37, 39.)

*Recommendations of your delegates:*

That synod appoint a committee "to examine in the light of Scripture the general Reformed practice of excluding women from the various ordained offices in the church."

*Grounds:*

1. The views and practices of member-churches of the RES differ markedly on these matters.

2. The CRC should take a responsible role in the consideration of these issues within the RES.

3. An official stand by our church in the light of recent developments will serve as a directive for our delegates to future RES meetings.

*B. The Blessing Given by an Elder*

The Reformed Churches of Brazil raised the question concerning the legitimacy of an elder giving the blessing (benediction). (Cf. RES Acts 1968, p. 102.) This question raises a problem that appears to be common to many of the smaller churches where reading services are often conducted. However, a question of principle is involved since it relates to the *nature* of the offices and the related questions of the significance of *ordination* and *installation*. Practice must correspond to principle. In the light of this request, the RES decided:

1. That synod instruct the study committee, referred to in Article 63 (i.e. the committee appointed to make "a study in depth of the entire question of office in the New Testament" etc.) to address itself specifically to the nature and es-

sence of ordination and/or installation; and to the question as to what constitutes an office.

2. That this study committee is to derive from this entire study one or more recommendations as to the proper practice which should be followed in our churches, as regards the functions, tasks, duties and/or privileges of the different (kinds of) office bearers, making the necessary allowance for exceptional circumstances.

3. That synod advise its member churches to maintain the present usage, as it prevails in their churches, until such time as synod has been able to consider the report referred to, and can render advice on this, and other, correlated matters. (RES Acts 1968, p. 79.)

*Recommendations of your delegates:*

1. That synod receive the decision concerning "the blessing given by an elder" as information.

2. That synod refer this subject to an appropriate committee for consideration.

## V. GENERAL MATTERS

### A. *Literature for Africa*

The RES 1968 decided:

That synod recognize the crucial importance of providing Reformed literature for Africa, take grateful note of the good work already done along these lines by the Dutch Reformed Church of South Africa and further encourage the denominations which are on the scene to promote the literature work, and in case they need help in the future, to appeal to the RES. (RES Acts 1968, p. 76.)

*Recommendation of your delegates:*

That synod take note of this decision regarding literature for Africa and refer the decision of the RES to the Foreign Mission Board for consideration.

### B. *The Fourth Commandment*

The Reformed Churches of Australia requested the RES to appoint a study committee to study exegetical, doctrinal and pastoral aspects of the Fourth Commandment. The RES responded to this request with the following decision:

That synod appoint a committee to study the fourth commandment in its exegetical, doctrinal, and pastoral aspects in order to provide a basis of agreement among the various Reformed traditions.

*Grounds:*

1. The observance of the Lord's Day is a matter of great importance to Christian churches.

2. The question of the relationship of the fourth commandment to the observance of the Lord's Day has become a matter of concern in many churches.

3. The interpretation of the fourth commandment raises many involved and complex questions, which may well demand the joint attention of the member churches of the RES. (RES Acts 1968, pp. 28-29.)

*Recommendations of your delegates:*

1. That synod approve this decision.

2. That synod consider the advisability of appointing its own committee to study this matter.

*Grounds:* The three grounds adduced in the RES decision also have bearing on the unique situation within the Christian Reformed Church in the United States and Canada.

### C. *Eschatology*

The question of eschatology has been on the agenda of the RES for a considerable time. A report on Eschatology was accepted by the RES in 1963. The 1963 RES asked the Committee on Eschatology to "consider, evaluate and criticize current discussions of eschatology in the light of Scriptural data, and present to the next Reformed Ecumenical Synod a supplementary report on Eschatology and formulate a concise summary of the main affirmations of Reformed Eschatology" (Acts 1963, p. 35). This committee was unable to present a report in fulfillment of that mandate in 1968. Furthermore, the Reformed Churches of Australia took exception to some of the terminology in the Report on Eschatology which was accepted in 1963. Particular objection was raised against the repeated use of the term "natural law" in that report as found on page 77 of the Acts 1963. In the light of these considerations the RES 1968 decided:

1. That synod, recognizing the difficulty of the mandate given to the committee on Eschatology in 1963, continue the committee with the same mandate or such part thereof as the committee is able to cope with.

2. That synod requests the eschatology committee to review the terminology of the second last paragraph on page 77 of the Acts of 1963 and seek to provide a better formulation. Particularly with respect to the "precise summary" requested by the synod of 1963 (Art 75, 22, c) synod requests that this terminology be either corrected or avoided. (RES Acts 1968, p. 75.)

### *Recommendation of your delegates:*

That synod receive this decision regarding eschatology as information and await further action of the RES on this subject.

### D. *Scripture and Inspiration*

The RES of 1958 adopted conclusions on Revelation and Inspiration. In 1963 the Gereformeerde Kerken addressed the RES expressing certain observations concerning the decisions of 1958. Thereupon the RES 1963 requested the Gereformeerde Kerken to propose solutions to the problems referred to in their communication. The Synod of Middelburg (1966) of the Gereformeerde Kerken informed the 1968 RES that it could not comply with this request and strongly urged joint discussion of the problems involved in the interpretation of Scripture (cf. letter in Acts 1968, pp. 307-309). After considering various recommendations with respect to this matter the RES 1968 finally made the following decision:

That the two sentences from the letter of the Gereformeerde Kerken in Nederland to the RES 1963 ["On the other hand, it is the judgment of synod, that the pronouncements of the RES do not make sufficient distinctions in dealing with the nature and extent of the authority of Scripture which follow from its inspiration to be able to satisfy the demands which may be made of a new, elucidative confession of the inspiration and authority of Scripture. In particular, it fails to find in the pronouncement of the RES any connection between the content

and purpose of Scripture as the saving revelation of God in Jesus Christ *and* the consequent and deducible authority of Scripture"] be referred to the churches of the RES, and that they be urgently requested to give earnest and prompt study to the questions so earnestly asked by the Gereformeerde Kerken, and that the churches send their conclusions in these matters to the other member churches as soon as possible, and the general secretary be asked to stimulate studies and conferences on this subject. (RES Acts 1968, p. 74.)

*Recommendations of your delegates:*

1. That synod ratify this decision.
2. That synod declare that it has already implemented the request for study by its appointment in 1969 of the committee on Biblical Authority (Acts 1969, p. 102).
3. That synod send its decisions on these matters, when finally arrived at, to the Gereformeerde Kerken and the other RES member-churches.
4. That synod consider other possible ways to respond to this decision of the RES.

*E. Promotion of Mutual Trust*

In a letter from the Gereformeerde Kerken in Nederland, the synod of Middelburg (1966) made a plea for mutual trust among the member-churches of the RES. The Dutch delegates to the RES 1963 reported to their synod that they had experienced difficulty in making clear to the RES the nature of the problems with which their church was dealing and the manner in which they were being handled. The synod of the Gereformeerde Kerken in its communication underscored the need for mutual trust among the churches of the RES, as well as the need for sympathy for one another's problems and patience with one another's weaknesses. (Cf. the letter in RES Acts 1968, pp. 308-309). In the light of this communication, it was decided:

1. That synod endorse the statement of the Gereformeerde Kerken that the churches of the RES, "supported by what they confess in Art. II of the Statutes as their common foundation, ought to embrace one another in mutual trust, show sympathy for one another's problems and patience with one another's weaknesses, and above all desire to lead and keep one another in the way which the Lord of the church has given us in His Word."

2. That synod authorize the expansion of the RES News Exchange to communicate as far as possible the lines of thought underlying the formal decisions of the member churches, and authorize the General Secretary to this end to seek correspondents in each church who will assist in this endeavor. (RES Acts 1968, p. 78.)

*Recommendations of your delegates:*

1. That synod endorse the statement that the member-churches of the RES "ought to embrace one another in mutual trust, show sympathy for one another's problems and patience with one another's weaknesses, and above all desire to lead and keep one another in the way which the Lord of the church has given us in His Word."

2. That synod designate the stated clerk as correspondent whom the General Secretary of the RES should contact in connection with the expansion of the RES News Exchange "to communicate as far as possible the lines of thought underlying the formal decisions" of the synod of the Christian Reformed Church.

## VI. ORGANIZATION AND FINANCE

The RES 1968 adopted some new rules for procedure and entrusted the Interim Committee to propose a complete review of the Rules and Standing Orders to increase the efficiency of the operation of the synod. These matters will appear on the agenda of the next synod for finalization.

Dr. Paul Schrottenboer, a minister of the Christian Reformed Church, who has served as the first full-time general secretary of the RES, was reappointed for another term extending until the synod of 1972. The synod again urged all member-churches to keep the secretariat informed concerning the revision of Art. 36 of the Belgic Confession.

The RES adopted a budget for the years 1969-1972 amounting to \$26,550 per year. The Christian Reformed Church is assessed 20% of this budget.

The next meeting of the RES is scheduled to be held in Australia in 1972.

### *Recommendations of your delegates:*

1. That synod receive this material as information.
2. That synod assume its financial obligations to the RES and authorize the payment of the assessment.
3. That synod:
  - a. Make appropriate plans to participate in the next meeting of the RES in Australia in 1972,
  - b. Consider matters it may wish to place on the agenda of that assembly, and
  - c. Appoint delegates in due time.
  - d. Participate in the pre-synodical conference on the unity of the church's task in the world.

We pray that synod may receive a rich measure of the Spirit of God in all her deliberations. May God richly bless the RES as it seeks to promote the Reformed faith throughout the world and increasingly stimulate a biblical ecumenicity.

Respectfully submitted,

### *Voting Delegates*

Mr. John Geels

Rev. Henry Vander Kam

Prof. Fred H. Klooster, Reporter

### *Non-voting Delegates*

Prof. John H. Kromminga

Prof. Robert Recker

### *Summary of Recommendations:*

#### I. RACE RELATIONS

1, 2, 3, 4, 5

#### II. ECUMENICITY

A. Concerning World Council of Churches

- B. Concerning International Council of Christian Churches
- C. Concerning Our Calling Today 1, 2, 3
- D. Concerning Correspondence of Member-Churches 1, 2

### III. MISSIONS, EVANGELISM, AND WORLD RELIEF

- A. Missions 1, 2
- B. Baptism of Pre-Conversion Polygamists 1, 2
- C. Proclamation of the Gospel to Israel
- D. Spiritual Care of Seamen
- E. World Relief

### IV. OFFICE IN THE NEW TESTAMENT

- A. Women and Office
- B. The Blessing Given by an Elder 1, 2

### V. GENERAL MATTERS

- A. Literature for Africa
- B. The Fourth Commandment 1, 2
- C. Eschatology
- D. Scripture and Inspiration 1, 2, 3, 4
- E. Promotion of Mutual Trust 1, 2

### VI ORGANIZATION AND FINANCE

- 1, 2, 3, a, b, c, d.

SUPPLEMENT 26  
**CHAPLAIN COMMITTEE**  
 (Arts. 40, 71, 171)

**ESTEEMED BRETHREN:**

We are grateful to report a blessed and fruitful year of service in the field of the Chaplaincy of our denomination, both in the phase of the Military and of the Institutional Chaplaincy. The reports of our chaplains, coming in at regular intervals, give much evidence of the activity and fruit of the Holy Spirit, especially in the combat area of Vietnam.

Your committee meets regularly each month for the purpose of recruitment, endorsement, consultation and administration. However, recruitment for the military chaplaincy has been at a standstill due to the fact that our quotas are more than filled and also due to a program of cutting back of our military strength. On the other hand, the field of the institutional chaplaincy is ever broadening out and recruitment efforts are on the increase.

We keep in rather close touch with all the chaplains through our monthly Newsletter as well as personal correspondence. This holds particularly for the military chaplains and especially those in the combat areas overseas. When feasible, a member of the committee visits their post and superiors for consultation and encouragement. This year we have been enabled, in cooperation with the Y.C. Servicemen's Ministry, to send our Y.C. Director, the Rev. James C. Lont, to Europe for the Berchtesgaden Retreat as well as for visits to the chaplains in Europe. Preparation for this retreat usually occasion an annual brief meeting with the Reformed Church in America Chaplains Commission for fellowship and mutual sharing.

As usual, we have been seeking to work in close contact with the Home Missions Board and the Board of the Young Calvinist Federation. Representatives of each of these boards are usually present, at least part time, at each of our meetings. The Back to God Tract committee continues with its full cooperation, supplying our chaplains with the needed tract materials.

The Rev. G. Bouma of London, Ontario, our Canadian member, is keeping close contact with the Canadian government and their chaplaincy program, and also is investigating possible openings for the placement of institutional chaplains in Canada.

**I. MILITARY CHAPLAINCY**

Christian Reformed ministers on active duty as United States military chaplains as of March 1970 were as follows: (parentheses give the year of entering upon active duty.)

*Air Force*

- Chaplain Harold Bode, Major, USAFR (1962), Wright-Patterson AFB, Ohio.
- Chaplain Ralph W. Bronkema, Major, USAFR (1966), Hamilton AFB, Calif.
- Chaplain Henry Guikema, Major, USAF (1962), Vietnam.
- Chaplain Louis E. Kok, Major, USAF (1962), Bergstrom AFB, Texas.
- Chaplain Arlan D. Menninga, Capt., USAFR (1968), Korea.

*Army*

- Chaplain William Brander, Capt. USAR (1968), Vietnam.  
 Chaplain Jan Friend, Major, USAR (1959), U.S. Army Chaplain School, Fort Wadsworth, N.Y.  
 Chaplain Bruce C. Hemple, LTC USAR (1959), Univ. of Texas School of Religion, Houston, Texas.  
 Chaplain John J. Hoogland, Major USA (1959), Univ. of Wisconsin.  
 Chaplain Herman Keizer Jr., Capt. USAR (1968), Vietnam.  
 Chaplain Marvin Konynenbelt, Major USAR (1965), Berlin, Germany.  
 Chaplain Paul H. Vruwink, Major USAR (1958-60; 1966), Netherlands.

*Navy*

- Chaplain Herbert L. Bergsma, LT, USN (1966), San Francisco Bay Naval Shipyard, Calif.  
 Chaplain Robert Brummel LT, USNR (1966), U.S. Naval Hospital, Portsmouth, Va.  
 Chaplain Peter Mans, LT USNR (1967), Bethesda Naval Hospital, Washington, D.C.  
 Chaplain Albert J. Roon, LCDR USNR (1966) Naval Air Station, Corpus Christi, Texas.  
 Chaplain Raymond Swierenga LCDR USN (1960), U.S. Naval Station, Mayport, Jacksonville, Fla.  
 Chaplain Jerry Zandstra LT USNR (1967), San Diego, Calif.

You will notice that this totals 18 active duty chaplains, a loss of three since the 1969 report. Chaplain Rits Tadema has served his required active duty and has returned to the Home Missions field. Chaplain Harvey Ouwinga, after seven years of active duty has returned to a parish. Chaplain Galen Meyer served three years and has accepted a position as Bible teacher. We are thankful for their faithful services to the men of the armed forces. All remain on Reserve Chaplain status.

Chaplains Mans and Zandstra have returned safe from Vietnam combat duty. At present three of our chaplains are on duty there, William Brander, Henry Guikema, and Herman Keizer. Chaplain Menginga is serving in Korea.

Chaplain Friend, Hemple, and Hoogland have each been honored with a special advanced study program. Our chaplains continue to carry the honor and esteem of the General Commission on Chaplains, their Chiefs, their Command and their men. We may be justly proud of them as representatives of our denomination. We commend them to your special intercession, especially those who are serving in the dangerous combat areas.

The annual *Presbyterian-Reformed Retreat* is scheduled for 4-8 May this year. Chaplain Marvin Konynenbelt is our coordinator, assisted by Chaplain Vruwink. The Rev. Howard G. Hageman of the Reformed Church in America is Retreat Master and the main speaker. Our Rev. J. Lont, together with our chaplains in Europe, will give special leadership to our own young men. Efforts are being made again to solicit the cooperation of all the consistories of our denomination, to encourage and support the servicemen of their own flock. The response of our churches and of our servicemen in Europe has been very favorable.

Recognizing the real need of our military chaplains for contact with other ministers and with one another, our committee last year sponsored a Chaplain's Retreat of a few days at the Reformed Bible Institute im-

mediately after the annual Minister's Institute. This retreat was for all state-side chaplains and their wives. This proved to be very much appreciated and a distinct benefit for all concerned, including such members of the committee as were able to attend part time and participate. A Similar Chaplains' Retreat is planned for this year 4-6 June.

Although our chaplains are assigned to a specific military unit as their "parish," they do what they can for our own servicemen as time and occasion permit. Their own homes, state-side and in Europe, are open to our men and their friends, small retreats are arranged and sponsored, Young Calvinist groups are organized and led where possible and the chaplains work in close conjunction with the Young Calvinist Federation and with the Board of Home Missions. However, this can only be done in "spare time," time taken from their own unit when such is permissible. Our men can best be served by our own chaplains if and when our men seek them out.

The Revs. Harold Dekker and James Lont, our synodically appointed denominational representatives to the General Commission of Chaplains and Ministry to Armed Forces Personnel, continue to give excellent and valued aid and counsel at our committee meetings.

Your committee brings to the attention of synod the fact that one of its members whose term is expiring and who is not eligible for re-election due to the fact that he has served for six years is Rev. C. Schoolland. Rev. Schoolland has served for some time now as secretary of the committee and has done an outstanding job. We would like to continue his services to the Committee and to our Chaplains. For this reason we come to you with the proposal "that synod approve the appointment of Rev. C. M. Schoolland by the Chaplain Committee as part time executive secretary of the Chaplain Committee."

In addition to the active duty military chaplains, 16 of our ministers are serving in Military Reserve Chaplain assignments. These are:

#### *Air Force*

- Rev. G. B. Dokter—Argentina.
- Rev. A. Rienstra—McDill AFB, Fla.
- Rev. R. Tadema—Westminster, Cal.
- Rev. J. Vander Ark—Ent AFB, Colo.
- Rev. D. Wisse—Homestead AFB, Fla.

#### *Army*

- Rev. J. H. Ellens—U.S. Army Chaplain School.
- Rev. D. Oostenink—U.S. Army Chaplain School.
- Rev. H. Ouwinga—Wash. State National Guard.
- Rev. H. Smit—USARJ—Japan.
- Rev. D. Van Halsema—U.S. Army Chaplain School.
- Rev. T. Verseput—Mich. National Guard.

#### *Navy*

- Rev. Derke Bergsma—USNRTC—Ill.
- Rev. P. Boertje—USNRTC—Calif.
- Rev. Galen Meyer—USNRTC—Grand Rapids.
- Rev. E. Shuart—USNRTC—New Jersey.
- Rev. A. Van Andel—USNRTC—Ind.

Five of our ministers are serving our country as part time chaplains in the Civil Air Patrol in the vicinity of their parishes. These are:

- Rev. N. Knoppers (Major) at El Paso, Texas.
- Rev. H. Spaan at Beaverton, Ore.
- Rev. R. Tadema (Major)
- Rev. Carl Toeset (Major) at Kankakee, Ill.
- Rev. S. Vander Jagt at Davenport, Iowa.

We are very grateful for the services all these men render for God and country in these various chaplaincy positions, periodically. The Reserve Military Chaplains are called to active duty service monthly and/or for a short time each year and perform a very valuable spiritual ministry. They are subject to call to active duty should an emergency arise. We are sincerely thankful to their congregations and consistories for making this added service possible.

## II. INSTITUTIONAL CHAPLAINCY

The synod in 1957 authorized THE CHAPLAIN COMMITTEE, "To enlarge the scope of its responsibility so as to include institutional chaplaincies, to the extent of investigating openings and opportunities wherever chaplains are appointed or needed and of recruiting qualified men among our ministers and seminarians." Acts of Synod, 1957, Article 49.

In 1959, synod gave to the Chaplain Committee, "Authority to grant ecclesiastical endorsement to qualified ministerial candidates for chaplaincies in mental and general hospitals—both public and private—and in federal, state, and local prisons, when this is required. . . ." Acts of Synod, 1959, Article 57.

In the past year the Chaplain Committee has taken new steps in trying to fulfill this mandate. The first step was to try to actively recruit men to be trained in chaplaincy. This meant increasing our financial aid so that experienced pastors could be supported for a year while receiving the necessary training. Since most chaplaincy positions now require four quarters of Clinical Pastoral Education and three years, minimum, parish experience, the Chaplain Committee agreed to try to recruit men with parish experience. In summary prerequisites for receiving financial aid are as follows:

- (a) One quarter of Clinical Pastoral Education.
- (b) Three years parish experience or equivalent.
- (c) Necessary personal qualities.
- (d) Endorsement by the Chaplain's Committee.

The committee has also adopted standards for Christian Reformed Chaplains. These are:

- (a) Ordination.
- (b) Three years parish experience or equivalent.
- (c) Four quarters of accredited Clinical Pastoral Education or it's equivalent, and the recommendation of a Chaplain Supervisor.
- (d) Annual endorsement by the Chaplain Committee.

The Chaplain Committee has also adopted in principle the intention to work toward rendering more services to institutional chaplains. In an effort to minister to the morale and needs of the chaplains, the committee hopes to move towards the following types of services: annual

Chaplain's Retreats, uniform pension support, annual visits, information about employment opportunities, assistance in getting in-service training, etc.

The Chaplain Committee hopes to work toward encouraging and assisting men in preparation for institutional chaplaincies and to locate institutions needing such spiritual ministry. It is the hope of the committee, eventually, to place men in institutions throughout the U.S. and Canada as chaplains, supported by denominational funds if necessary (since there are places sorely needing such ministry where no public funds are available). These goals envision a growing denominationally based ministry to the sick and imprisoned. The development of this ministry within our denomination is felt to be urgent for the following reasons:

- (1) Here is a great body of people in crisis situations, many receiving inadequate or no Christian ministry.
- (2) A continued high enrollment in Calvin seminary and a smaller number of vacant churches calls for new fields of ministry to be developed.
- (3) We have approached our limit in military chaplaincies; we nearly have the maximum number of men allotted to our denomination.

*The present roster of ordained, full-time, institutional chaplains is as follows:*

Ted Jansma, Christian Sanatorium, Wyckoff, N.J.  
 Ralph Heynen, Pine Rest Christian Hospital, Grand Rapids, Mich.  
 Frank Kaemingk, Bethesda Hospital, Denver, Colo.  
 Bill Swierenga, Michigan Veterans Facility, Grand Rapids, Mich.  
 Adrian Van Andel, Veterans Administration Hospital, Marion, Ind.  
 Tom Vanden Bosch, Veterans Administration Hospital, Livermore, Calif.  
 Jim Kok, Pine Rest Christian Hospital, Grand Rapids, Mich.  
 Larry Vander Creek, Indianapolis Methodist Hospital, Indianapolis, Ind.  
 Bill Stroo (Chaplain-Internship), Appalachia Regional Hospital, Harlan, Ky.  
 Gord Kieft (Chaplain residency), Institute of Religion, Houston, Texas.  
 Duane Visser, Calvary Rehabilitation Center, Phoenix, Ariz.  
 Ray Hommes (Chaplain-Internship), Pine Rest Christian Hospital, Grand Rapids, Mich.

In order to properly carry out our mandate in this field, our committee requests of synod that the Chaplain Committee be authorized to supplement salaries of institutional chaplains up to F.N.C. minimum level. (The need for this was felt already in 1961 as stated in Agenda Report No. 27, 1961.)

### III. SPIRITUAL AND FINANCIAL SUPPORT

Your committee deeply appreciates the continued support of synod and of the congregations. The contributions and the prayers have always been an essential part of our entire program.

As for financial aid for the future, the expansion of our Institutional Chaplaincy program, the increased services to the Armed Forces Chaplains, and the peculiar position in which our chaplains find themselves in regard to the new Pension Plan adopted by synod, make it imperative that we come to synod with a new proposal regarding financial support. The annual offerings of the churches are no more adequate to meet our program needs. For this reason we present the following for your consideration:

Your committee has been involved in the matter of the Ministers' Pension Plan as it pertains to our military and institutional chaplains. If they wish to participate in the new plan, they must contribute \$750 annually. In most instances they do not have an employing agency which will make this contribution for them, or even a portion of it (except possibly for our church related institutions).

A. Your committee would recommend that synod adopt the following position:

1. That the chaplains and their dependents are never to receive less in benefits than ministers of organized churches.

*Ground:* The chaplains and their dependents are entitled to the same protection, privileges, and benefits as ministers serving in organized congregations.

2. That no chaplain or his dependents may derive duplicate benefits at the expense of the Christian Reformed Church, with the exception of benefits accrued in his own right under the old plan.

B. Your committee would also recommend the following:

1. That the Chaplain Committee, for pension purposes, be named the employing agency of the Christian Reformed ministers in chaplain positions.

2. That the Chaplain Committee be granted permission to negotiate with employing institutions and with the Christian Reformed Pension Committee regarding Christian Reformed chaplains to insure that they will never receive less in benefits than ministers of organized churches.

3. That a quota (the amount to be established by the Minister's Pension Committee and the Standing Advisory Budget Committee, in consultation with the Actuaries) be approved for the Chaplain Committee, which can be deposited with the Ministers' Pension Fund to make it possible for our chaplains to participate in the Ministers' Pension Plan.

4. That synod instruct the Ministers' Pension Committee to draw up a plan to implement the position of synod as stated in 1. and 2. under recommendation A above.

#### 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 that the active duty military chaplains who may be present during synod's sessions be presented to the synod, particularly those who may have just returned from combat duty in Vietnam.

C. *Administration:*

1. We call synod's attention to the recommendations regarding the *Pension Plan* as given in the above report and ask that consideration be given to our requests therein contained, in III, A and B.

2. We request that the Chaplain Committee be authorized to supplement salaries of Institutional Chaplains up to the F.N.C. minimum level on the grounds presented below. (The need for this was felt already in 1961 as stated in Agenda Report No. 27, 1961.)

*Grounds:*

a. It is equitable for synod to apply its minimum salary scale to its institutional chaplains as well as to military chaplains and ministers serving in subsidized churches.

b. This will eliminate a present deterrent to meeting the opportunities in institutional chaplaincies.

D. *Financial Support:* We request that synod recommend that the Chaplain Committee be placed on the approved list for one or more offerings for 1971 for the work of the chaplaincy of the Christian Reformed Church.

*Grounds:* Our responsibility has increased due to the expansion of the Institutional Chaplaincy Program and increased services to the Armed Forces.

*E. Personnel:*

1. *Nominations:* Rev. C. M. Schoolland and Mr. Herman Steenstra have completed two 3-year-terms on the committee and therefore retire. The Chaplain Committee suggests the following nominations to replace them:

a. Rev. Galen Meyer, former military chaplain, now Bible Instructor at South Christian High School, Grand Rapids.

b. Rev. Louis Kerkstra, pastor of the Millwood Christian Reformed Church at Kalamazoo, Mich.

c. Mr. Henry Velzen, Director of the Social Service Department, Pine Rest Christian Hospital.

d. Mr. Nicholas Van Andel, MSW, Creston Chr. Ref. Church, Social worker, Director of Child Haven, Grand Rapids, Mich.

2. We request that synod approve the appointment of the Rev. C. M. Schoolland as part time executive secretary of the Chaplain Committee.

*Grounds:*

1. The work of the committee has developed to the point where none of the regular members has the time available to take care of the correspondence and other details essential to the efficient operation of the committee. Rev. Schoolland, by virtue of the fact that he is retired, has this time.

2. Rev. Schoolland has shown by his past activity in this position that he has the ability and love for this work which engenders confidence in him on the part of the members of the committee and the men that are served by the committee.

**V. FINANCIAL REPORT:**

The treasurers' annual statement and an auditors report are attached to this report.

Respectfully submitted,

**THE CHAPLAIN COMMITTEE**

Theodore Verseput, chairman

Cornelius M. Schoolland, secretary

Harry Faber, treasurer

Gerard Bouna

Jack Holwerda

Jim Kok, Institutional Chaplain Secretary

Herman Steenstra

Martin Zylstra

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, 1969. 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, 1969 and its recorded receipts and disbursements for the year ended December 31, 1969, on a cash basis of accounting consistent with that of the preceding year.

No fidelity bond coverage is carried on the treasurer.

Donald E. Pruis, C.P.A.

**Chaplain Committee  
of the Christian Reformed Church  
Financial Report  
Year ended December 31, 1969**

<b>Balance, January 1, 1969:</b>	Checking Account .....	\$ 1,874.84	
	Savings Account .....	1,790.17	\$ 3,665.01
<b>Receipts:</b>			
	Contributions and Gifts .....	\$12,536.26	
	Interest on Savings Account .....	66.99	12,603.25
	<b>TOTAL AVAILABLE</b> .....		<b>\$16,268.26</b>
<b>Disbursements:</b>			
	Travel and Recruitment .....	\$ 1,147.40	
	Clerical .....	381.28	
	Supplies and Postage .....	714.63	
	Literature .....	237.16	
	Salary Supplement .....	473.00	
	Training Allowances .....	3,665.00	
	Retreats .....	1,750.47	
	General Commission Dues .....	1,740.00	
	Secretary .....	200.00	
	<b>TOTAL DISBURSEMENTS</b> .....		<b>10,308.94</b>
<b>Balance, December 31, 1969:</b>	Checking Account .....	\$ 4,602.16	
	Savings Account .....	1,357.16	\$ 5,959.32

## SUPPLEMENT..27

## COMMITTEE ON BIBLE TRANSLATION

(Arts. 100, 171)

## ESTEEMED BRETHREN:

Last summer the Committee on Bible Translation completed its work on the Revised Standard Version. A final report was submitted to the Standard Bible Committee for its consideration in the proposed revision of the RSV. Since the Standard Bible Committee meets biennially, we have not yet received its reactions to our last recommendations.

In addition, your committee has begun to lay plans for future work. In our judgment there are, in addition to the RSV, two major translations that have received popular and scholarly acclaim. These are the New English Bible and the Jerusalem Bible. It is our intention to examine these together with the special purpose translation known as Today's English Version. With the appearance this year of the Old Testament completing the New English Bible, we believe that interest in this version will increase considerably. Perhaps this version will be of particular interest to our Canadian churches. Consequently, we intend to devote much of our effort initially to an evaluation of the New English Bible.

Since both Profs. M. Woudstra and B. Van Elderen have been overseas for the entire year, the committee has done little more than plan its new assignment. We hope to accomplish more in the coming year.

Respectfully submitted,

Andrew Bändstra, chairman  
David Holwerda, secretary  
Vernon Guerink  
Bastiaan Van Elderen  
Marten Woudstra  
Sierd Woudstra

SUPPLEMENT 28  
**CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS**

(Arts. 47, 56, 131, 132, 143, 159, 171)

**ESTEEMED BRETHREN:**

God was in Christ reconciling the world unto Himself. This is the grand message of the Gospel, and that story must be told to the ends of the earth that men everywhere may come under the brightness of its light. The Christian Reformed Church has been at work also in seeking to fulfil its share in carrying the message of Christ to peoples of many lands, and it is well that we take a moment to consider the figures which suggest the measure of effort and work that has been done. The following brief statistical table covers the period of the past ten years and bears witness to the enlarging scope of work that has been carried forward:

	1960	1969
Number of Missionaries .....	139	(62 of these on 155 Indian field)
Number of Supporting Churches .....	112	219
Total Budget .....	\$1,431,737	\$3,259,100
Synodically Approved by family quota ....	16.50	23.00
Quota Income .....	796,841	1,161,900
Special Missionary Support Income .....	336,467	590,400
Gifts and Offerings .....	218,550	544,400

The year 1970 marks the fiftieth year of our overseas missionary activities. Although our denomination had for many decades carried on mission work among the American Indians it was not until 1920 that the first missionaries of our church left the North American continent to commence a foreign mission ministry. On October 20, 1920 the Rev. and Mrs. Harry Dykstra, the Rev. John De Korne and family and Dr. Lee S. Huizenga and family left our homeland to go to China. They were the pioneers in a very true sense of our Christian Reformed Church foreign mission enterprise. Although our continuance in China was interrupted by the warfare in that country, the work done there was not without significant blessing. Many were brought into fellowship with Christ, congregations were started, and we may well believe that the good work begun in the hearts of many continues even to this day. During that same year (1920) Miss Johanna Veenstra entered into the active program of missionary service in Nigeria. Although she did not work under Christian Reformed Church sponsorship, she nevertheless retained her membership with us and became a mighty spokesman for missions to us. Her courageous and inspired example as well as her effective communications through the written as well the spoken words became the means in the Lord's hand to eventually lead our church to turn to Africa as well as China to carry forward the mission of God.

Thus, the year 1970 will complete half a century of continuous foreign mission work of the Christian Reformed Church. From a very small

beginning of one missionary in Nigeria and three missionaries in China, the foreign mission staff has grown to an army of 155 missionaries serving in eleven countries. Counting wives and children the total number of people serving in foreign missions overseas runs well over the 400 mark.

In addition to the 155 missionaries active at the present time, there are hundreds of others who have served during that half century. Many gave the best years of their lives, others gave almost a full life-time, and a few lie buried in another country. We praise God for the willingness, yes, the eagerness of the many people who responded to pleas for missionaries. We thank God for opening the heart of the church to support such an expanding challenge. The Lord has showered rich blessings upon us, and we look to Him and trust Him to lead us in the future. Although some doors have been closed to the proclamation of the Gospel, many other doors are opening and we are limited only by the capacity of a small denomination such as ours to finance many more missionaries. The manpower is available!

Statistics are not available as to how many have heard the blessed message of redemption through Jesus Christ from the lips of our missionaries, or have seen its effectiveness in their lives. Nor are there statistics to indicate how many have been moved by the Spirit to bow before Him to confess their sins and serve Him as the only true God. But, statistics are, in a sense, unimportant. Our task is to proclaim the Gospel message in obedience to His command to preach the Gospel to every nation, to remain faithful to His Word, and to trust His promises.

## Section One Organization and Personnel

### A. Board

The board met in annual session on February 10-12, 1970, 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. John Bylsma, president; Rev. Gerald Van Oyen, vice-president; Mr. Wilbert J. Venema, 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. Peter Kranenburg.....	
Alberta South.....	Rev. Arie Van Eek.....	
British Columbia.....	Rev. John Boonstra.....	Rev. Jacob S. Hielema
Cadillac.....	Rev. Abel Poel.....	Rev. Stanley Bultman
California South.....	Rev. William Van Peursem.....	Rev. A. P. Veenstra
Central California.....	Rev. Louis Voskuil.....	Rev. C. W. Flietstra
Chatham.....	Rev. Jacob B. Vos.....	Rev. John De Jong
Chicago North.....	Rev. George Vander Hill.....	Rev. Albert Walma
Chicago South.....	Rev. John Bylsma.....	
Columbia.....	Rev. Roger D. Posthuma.....	Rev. Howard Spaan
Eastern Canada.....	Rev. Peter Mantel.....	
Florida.....	Rev. Andrew R. Rienstra.....	Rev. Andrew Cammenga
Grand Rapids East.....	Rev. Isaac Apol.....	Rev. Wesley Timmer

Classis	Member	Alternate
Grand Rapids South.....	Rev. Gerrit Sheeres.....	Rev. John Hellinga
Grand Rapids West.....	Rev. Gerald Van Oyen.....	Rev. John Bergsma
Grandville.....	Rev. Henry N. Erffmeyer.....	Rev. Allen J. Bultman
Hackensack.....	Rev. Edward Cooke, Jr.....	
Hamilton.....	Rev. Martin D. Geleynse.....	Rev. Gerrit H. Polman
Holland.....	Rev. Dewey J. Hoitenga, Sr.....	Rev. Jerrien Gunnink
Hudson.....	Rev. John C. Verbrugge.....	Rev. James White
Huron.....	Rev. Henry W. Kroeze.....	Rev. P. L. Van Katwijk
Illiana.....	Rev. Enno L. Haan.....	Rev. A. J. Vander Griend
Kalamazoo.....	Rev. Louis Kerkstra.....	Rev. Harvey Brink
Lake Eric.....	Rev. H. Dexter Clark.....	
Minnesota North.....	Rev. W. Van Antwerpen.....	Rev. G. H. Vande Riet
Minnesota South.....	Rev. Walter DuBois.....	Rev. Peter Brouwer
Muskegon.....	Rev. C. Vanden Heuvel.....	Rev. Norman Meyer
Northcentral Iowa.....	Rev. John Elenbaas.....	Rev. John Entingh
Orange City.....	Rev. Wilbur L. De Jong.....	Rev. Gerald VandenBerg
Pacific Northwest.....	Rev. John Fondse.....	Rev. Donald Negen
Pella.....	Rev. Andrew Zylstra.....	Rev. Gordon Stuit
Quinte.....	Rev. Jelle Nutma.....	Rev. Repko W. Popma
Rocky Mountain.....	Rev. Gerrit Boerfyn.....	
Sioux Center.....	Rev. M. Paul Van Houten.....	
Toronto.....	Rev. Henry De Moor.....	Rev. Lambert Slofstra
Wisconsin.....	Rev. Fred Handlogten.....	Rev. John Hoeksema
Zeeland.....	Rev. Menko Ouwinga.....	
Member-at-large.....	Mr. J. R. Ebbers.....	Mr. Ray Koning
Member-at-large.....	Mr. Wilbert Venema.....	Mr. Abe Stroo
Member-at-large.....	Mr. Jan S. Vander Heide.....	Mr. Abe Stroo
Member-at-large.....	Dr. John Vroon.....	Mr. Abe Stroo

*Member-at-large.* The first term of Dr. John Vroon closes at this session of synod. He has served for three years with great profit to our board and the missionary cause. He is eligible for reelection for another term. Mr. J. R. Ebbers of Canada has completed a three year term of service as a member-at-large from Canada. We have been very thankful for his presence and participation at our annual board meetings. However, he prefers not to be considered again for another term of service. Our supplemental board report will contain the names to be submitted for election 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 and Nigeria.

*D. Field Personnel*

<b>Argentina</b>		<b>Brazil</b>
Rev. Raymond Brinks		Rev. Willem Dirksen
Rev. W. Thomas De Vries		Rev. Charles Uken
Rev. G. Bernard Dokter		Rev. Simon Wolfert
Miss Cecelia Drenth		
Rev. Robert Jipping		<b>Cuba</b>
Rev. Edward Meyer		Cuba Pastors
Dr. Sidney Rooy		
Rev. Arnold Rumph		<b>Guam</b>
Rev. Louis Wagenveld		Rev. Henry Dykema
		Mr. Calvin Bruxvoort
<b>Australia</b>		Mr. Conrad Douma
Rev. Gerard Van Groningen		
		<b>Japan</b>
		Rev. Henry Bruinooge

Rev. Michiel De Berdt  
 Mr. John De Hoog  
 Dr. Martin Essenburg  
 Rev. Gerrit Koedoot  
 Rev. Dick Kwantes  
 Dr. Harvey Smit  
 Rev. William J. Stob  
 Rev. Richard D. Sytsma  
 Rev. Richard E. Sytsma  
 Rev. John Timmer  
 Rev. Maas Vander Bilt

#### Mexico

Rev. Paul Bergsma  
 Rev. Sidney De Waal  
 Mr. Wim De Wolf  
 Rev. Roger S. Greenway  
 Mr. Abe Marcus  
 Mr. Jacob Medendorp\*  
 Rev. Gerald Nyenhuis  
 Miss Shirley Poll  
 Rev. J. Jerry Pott  
 Rev. J. Lawrence Roberts  
 Mr. Jack Roeda  
 Rev. Robert Ruis  
 Rev. Chester Schemper  
 Rev. John Tuinstra  
 Rev. Gerald F. Van Oyen  
 Mr. Jan Van Ec\*  
 Rev. Hans Weerstra

#### Nigeria

Mr. Le Roy Baas  
 Rev. Ralph Baker  
 Miss Laura Beelen  
 Mr. Albert Bierling  
 Dr. Harry R. Boer  
 Rev. John Boer  
 Mr. Reanard Bouma  
 Mr. Donald Bremer  
 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  
 Mr. Harold De Jong  
 Miss Jessie De Jong  
 Mr. William 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. Harry Faber  
 Mr. Fred Feikema  
 Mr. Allen Plietstra  
 Miss Marjorie Franz  
 Miss Nancy Friend  
 Mr. Leonard Gabrielse

Miss Geraldine Geleynse  
 Dr. Herman Gray  
 Dr. G. Paul Groen  
 Miss Ruth Haarsma  
 Mr. Louis Haveman  
 Dr. Harry Holwerda  
 Miss Angie Hoolsema  
 Rev. Peter Ipema  
 Mr. Charles Jansen  
 Miss Frances Karnemaat  
 Miss Mary Kaldeway  
 Mr. Frank Kass  
 Rev. Harvey Kiekover  
 Dr. Stuart Kingma  
 Miss Bena Kok  
 Miss Margaret Kooiman  
 Mr. Robert Koops  
 Mr. Cornelius Korhorn  
 Miss Janice Koster  
 Mr. Johannes Kotze  
 Mr. James Kuiper  
 Mr. William Lemcke  
 Mr. Bauke Lodewyk  
 Miss Mae Mast  
 Mr. Harry Meyer  
 Rev. Timothy Monsma  
 Miss Rachel Moolman  
 Miss Faith Nobel  
 Mr. Kenneth Oosterhouse  
 Dr. Henry Ottens  
 Mr. Harold Padding  
 Rev. Cornelius Persenaire  
 Dr. Keith Plate  
 Mr. Thomas Posthumus  
 Miss Lois Pothoven  
 Dr. Ray Prins  
 Mr. Alan J. Reberg  
 Miss Christine Roos  
 Miss Ruth Salomons  
 Mr. Herman Scholten  
 Mr. George Schutt  
 Rev. and Mrs. Edgar H. Smith  
 Rev. George Spee  
 Mr. Jacob Sterken  
 Miss Dorothy Sytsma  
 Rev. Gerard Terpstra  
 Miss Jean Van Beek  
 Miss Geraldine Vanden Berg  
 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. and Mrs. Gerrit Van Vugt  
 Miss Ruth Veltkamp  
 Mr. Stanley Vermeer  
 Mr. Thomas Visser  
 Miss Anita Vissia  
 Miss Evelyn Vredevoogd

Mr. Abe Vreeke  
 Mr. John Zuidema  
**Appointees to Nigeria**  
 Dr. John Channer  
 Dr. Martin Reedyk  
 Mr. Engbert Ubels  
**Philippine Islands**  
 Mr. Vicente Apostol  
 Rev. Barry B. Blankers  
 Rev. Dick C. Bouma  
 Mr. Henry De Vries\*\*

**Puerto Rico**  
 Rev. Ronald Sprik  
 Rev. Marvin Vugteveen  
**Taiwan**  
 Rev. William Kosten  
 Rev. Alvin Machiela  
 Rev. Dennis Mulder  
 Rev. Peter Tong  
 Rev. Kenneth Van De Griend  
 Rev. Mike Vander Pol

\* Short term and volunteer workers  
 \*\* Seminary Intern

## CALLING AND/OR SUPPORTING CHURCHES BY CLASSES

**Alberta North**  
 Neerlandia, Alta.  
 Red Deer, Alta.  
**Alberta South**  
 Classis Alberta South  
 Granum, Alta.  
**Cadillac**  
 Aetna, Mich.  
 Cadillac, Mich.  
 Prosper, Falmouth, Mich.  
 Lucas, Mich.  
 Rudyard, Mich. SS  
 Vogel Center, Mich.  
**California South**  
 Bellflower I, Cal.  
 Bellflower III, Cal.  
 Ontario, Cal.  
 Redlands I, Cal.  
 Highland Ave., Redlands, Cal.  
**Central California**  
 Hanford, Cal.  
 Modesto, Cal.  
 Ripon I, Cal.  
 Immanuel, Ripon, Cal.  
**Chatham**  
 Sarnia I, Ont.  
 Sarnia II, Ont.  
 East Strathroy, Ont.  
**Chicago North**  
 Cicero I, Ill.  
 Elmhurst, Ill.  
 Morrison, Ill. SS  
 Oak Lawn I, Ill.  
 Calvin, Oak Lawn, Ill.  
 Kedvale Ave., Oak Lawn, Ill.  
 Oak Park, Ill.  
 Western Springs, Ill.  
 Wheaton, Ill.  
**Chicago South**  
 Roseland I, Ill.  
 Roseland II, Ill.  
 Roseland III, Ill.  
 Evergreen Park, Ill.  
 Park Lane, Evergreen Park, Ill.  
 Palos Heights, Ill.

**Columbia**  
 Bozeman, Mont.  
 Manhattan I, Mont.  
 Bethel, Manhattan, Mont.  
 Sunnyside, Wash.  
**Eastern Canada**  
 Calvin, Ottawa, Ont.  
**Florida**  
 Bradenton, Fla.  
**Grand Rapids East**  
 Caledonia, 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  
 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  
**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 Avenue, Grand Rapids  
 Ideal Park, Grand Rapids  
 Kelloggsville, Grand Rapids  
 LaGrave Avenue, Grand Rapids  
 Moline, Mich.  
 Wayland, Mich.

**Grand Rapids West**

Coopersville, Mich.  
 Alpine Avenue, 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.  
 First, Jenison, Mich.  
 Ridgewood, Jenison, Mich.  
 Trinity, Jenison, Mich.  
 12th Avenue, Jenison, Mich.  
 Beverly, Wyoming, Mich.  
 Calvary, Wyoming, Mich.  
 Lee St., Wyoming, Mich.  
 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**

Maranatha, St. Catharines, Ont.  
 Riverside, Wellandport, 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.  
 Providence, Holland, Mich.  
 Niekerk, Mich.  
 Noordeloos, Mich.  
 South Olive, Mich.

**Hudson**

Midland Park, N.J.  
 Midland Park, N.J. SS  
 Irving Park, Midland Park, N.J.  
 Rochester, N.Y.  
 Pleasant St., Whitinsville, Mass.  
 Calvin, Wyckoff, N.J.

**Illiana**

First, De Motte, Ind.  
 Highland I, Ind.  
 Highland II, Ind.  
 Bethel, Lansing, Ill.  
 Lansing I, Ill.  
 Oak Glen, Lansing, Ill.  
 Munster, Ind.  
 South Holland I, Ill.  
 Bethany, South Holland, Ill.  
 Cottage Grove, South Holland, Ill.  
 Peace, South Holland, Ill.

**Kalamazoo**

Alamo Avenue, Kalamazoo, Mich.  
 Battle Creek, Mich.  
 Kalamazoo I, Mich.  
 Grace, Kalamazoo, Mich.  
 Prairie Edge, Kalamazoo, Mich.  
 Parchment, Mich. SS

**Lake Erie**

Dearborn, Mich. SS  
 East Lansing, Mich.

**Minnesota North**

Brandon, Man.  
 Bunde, Minn.  
 East Grand Forks, Minn. SS  
 Emo, Ont.  
 Pease, Minn.  
 Bethlehem, Port Arthur, Ont.  
 Prinsburg, Minn.  
 Emden, Renville, Minn.  
 Raymond, Minn.

**Minnesota South**

Chandler, Minn.  
 Edgerton I, Minn.  
 Hills, Minn.  
 Holland Center, S.D.  
 Leota, Minn.  
 Volga, S.D.  
 Worthington, Minn.

**Muskegon**

Ferrysburg, Mich.  
 Fremont I, Mich.  
 Fremont I, Mich. SS  
 Fremont II, Mich.  
 Trinity, Fremont, Mich.  
 Trinity, Fremont, Mich. SS  
 Grand Haven I, Mich.  
 Allen Ave., Muskegon, Mich.  
 Bethany, Muskegon, Mich.  
 East Muskegon, Muskegon, Mich.  
 Green Ridge, Muskegon, Mich. SS  
 New Era, Mich.  
 Reeman, Mich.  
 Spring Lake, Mich.  
 Spring Lake, Mich. SS

**Northcentral Iowa**

Kanawha, Iowa  
 Wellsburg I, Iowa  
 Wellsburg II, Iowa SS  
 Woden, Iowa

<b>Orange City</b>	Calvin, Rock Valley, Iowa
Hull I, Iowa	Bethel, Sioux Center, Iowa SS
Ireton, Iowa	<b>Toronto</b>
Orange City I, Iowa	Clarkson, Ont.
Orange City II, Iowa	Toronto I, Ont.
Sheldon, Iowa	<b>Wisconsin</b>
<b>Pacific Northwest</b>	Biramwood, Wis.
Everett, Wash.	Delavan, Wis.
Bethel, Lynden, Wash.	Kenosha, Wis.
Lynden I, Wash.	Milwaukee, Wis.
Lynden III, Wash.	Randolph II, Wis.
<b>Pella</b>	Waupun I, Wis.
Cedar, Iowa	<b>Zealand</b>
Pella I, Iowa	Allendale I, Mich.
Pella II, Iowa	Allendale II, Mich.
Calvary, Pella, Iowa	Borculo, Mich.
Faith, Pella, Iowa	Drenthe, Mich.
Sully, Iowa	Hudsonville I, Mich.
<b>Quinte</b>	Hillcrest, Hudsonville, Mich.
Rehoboth, Bowmanville, Ont.	Immanuel, Hudsonville, Mich.
<b>Rocky Mountain</b>	Jamestown, Mich.
Denver I, Colo.	Oakland, Mich.
Denver II, Colo.	Overisel, Mich.
Trinity, Denver, Colo.	Zeeland I, Mich. SS
Immanuel, Salt Lake City, Utah	Zeeland III, Mich.
<b>Sioux Center</b>	Bethel, Zealand, Mich.
Rock Valley I, Iowa	Zutphen, Mich.

### *E. Representation at synod*

The board respectfully requests that Rev. John Bylsma, the chairman of the board; Mr. Wilbert J. Venema, 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. Promotions*

A sustained program of promotional activity has focused primarily on dissemination of information about various aspects of the work and the raising of funds to support an effective outreach.

The number of churches and other supporting groups participating in special missionary support continues to increase each year. We are grateful for the many congregations throughout the denomination who are willing to accept additional responsibility in supporting one or more foreign missionaries.

Financial gifts from individuals, schools, Sunday schools, various church organizations and church offerings remain as one of the mainstays providing a base of support for the entire foreign mission program. We praise the Lord for faithful giving by so many who are also loyal in their intercession for those on the cutting edge of the church.

Visual aids relating to mission activity on several of the fields continue to be made available to all church organizations that wish to use them.

A mission emphasis week of a special type was held in classis Hamilton, Ontario, Canada. Planned and directed by a local steering committee, assisted by several sub-committees, a program of saturation was employed

to place mission personnel in every church and school and in as many homes as possible within the classis. By necessity, the full schedule demanded much of all who were involved but the cause of foreign missions was intensively promoted.

A fourth annual foreign missions conference of a regional nature was sponsored in New Jersey and held in the Midland Park Christian Reformed Church. Under the able leadership of a local committee, three days of fellowship, prayer, Bible study, and addresses by several foreign missionaries brought new emphasis and deeper insight in the outreach of the Gospel around the world.

Every year missionaries home on furlough continue to travel through the churches telling of their work and of the blessings of God on their labors. Through an expanding literature provisions to the home churches we also seek to cultivate a well informed church membership on missions. The scope of our public meetings and missionary conferences will in this year be enlarged, and we are seeking in many and varied ways to bring our work close to our people.

#### *B. Recruitment and Orientation*

The work of the secretary of Recruitment and Orientation has developed into a ministry of many facets. Foremost among these is the filling of the personnel needs of eight mission fields. The seeking of ordained men and seminary candidates who may catch a vision for overseas service provides a continuing challenge. We are looking for nine ordained men at this time. In addition, internships are requested by three fields, and here we work particularly with the seminary community. Three fields also request long-term volunteers in such areas as film evangelism and bookstore service. Then we continue to look for people whom we may enlist in the many aspects of missionary service—houseparents, teachers, nurses, doctors, mechanics, builders, and literature workers. These needs are urgent but not always easy to fill.

The process of entering missionary service involves many steps in addition to the initial contacts. Are the applicants able to adjust to missionary life? Can they adapt to unfamiliar cultures and face the prospects of sending children far away to school? Do they have linguistic aptitude? And above all, do they have a radiant witness which invites men to the Savior?

To assist in answering such questions the applicants undergo thorough physical and psychological examinations. If these prove satisfactory, they are asked to appear for an interview with the Recruiting Committee, and finally they are requested to meet with the Board or its executive committee.

After the appointment is made, many details remain. Foremost among these is the matter of orientation. A period of study and learning concerning the area of work is undertaken by the appointees. The organizational setup on the field and at home, relationships to the national and home churches, must be discussed. While this orientation to the field is carried on, the appointees are usually engaged in selling their homes and goods, and preparing for life on the field.

In addition to these tasks, there is a stream of people coming to the office for information about the fields and the possibilities of missionary service. Students in many parts of the denomination request counsel on courses to be followed and opportunities for service abroad. Especially the contacts at the seminary are appreciated, and there has been opportunity given for lectures and seminars there to keep the challenge of the overseas fields before the men.

A major part of the assignment at present is that of the missionary tours. Each Spring and Fall, three tours are scheduled, usually in conjunction with the Women's Missionary Unions. Over 125 meetings are arranged in this way, plus appearances of the missionaries in schools and youth meetings. In this way the orientation of the church to the on-going missionary program is emphasized.

Another aspect of orientation recently begun is that of on-the-field study. Four fields will soon begin the initiation of libraries for use of the missionaries to keep them up to date with respect to their fields and the missionary task. The home office library for the use of new and veteran missionaries from all the fields must be kept contemporary. Finally the preparation of mission manuals for the use of new appointees and regular missionaries is a not insignificant task. These repositories of mission policy and advice are designed to help in carrying out the missionary mandate.

New aspects of work lie ahead, for a growing challenge is that of getting out into the denomination for continuing orientation of the church to the missionary task it may perform. This work beckons mightily as the Lord builds His church at home and around the world.

### Section Three Far East

#### *Australia*

Our mission work in Australia began in 1958 when the Rev. Gerard Van Groningen accepted the call to serve a five-year period in Australia in response to the plea of the Reformed Church of Australia to lighten the load of the ministers engaged in evangelistic labor and to aid the immigrant congregations.

Three other men served for five years and returned to the United States at the completion of this period. However, Rev. Van Groningen had begun teaching in the Geelong Reformed Theological College, and at the completion of his term the church made urgent request that he be permitted to continue in this position. He has continued in this position ever since, and his present term will expire at the end of 1970. In a letter from the faculty in 1969 the following thoughts were expressed:

"We feel that the Reformed Theological College has been raised up by the Lord to do a missionary work here in Australia, New Zealand and Southeast Asia. The number of students from the larger churches has been increasing. The aim of these men is to secure a sound Biblical and theological training so that they can bear more effective witness in their respective denominations. A number of our students are contemplating work in missions. We are con-

stantly presenting the challenge of missionary enterprise to the students.

“With opportunities for the witness in these different areas it is only natural that we would like to retain the ministry of Prof. G. Van Groningen in our midst. He knows the work, he has got high academic qualifications including a degree from Melbourne University, he has got a zeal for missions and there has been evidence of the Lord’s blessing upon his ministry.”

In response to this request, the Board of Foreign Missions decided to make the following recommendations to the synod of 1970:

A. To reappoint Rev. Gerard Van Groningen to continue to serve in the Reformed Theological College of Geelong.

*Ground:* The board and faculty of the College at Geelong have repeatedly and urgently requested that Prof. Van Groningen continue to work there.

B. That Prof. Van Groningen continue his work as outlined in his letter dated October 16, 1969, i.e., that his appointment be according to two-year terms, with 20 months in Australia and 4 months in the United States. This plan, plus his continued stay in Australia, is to be subject to review every two years. This would mean that the Board of the College, or Rev. Van Groningen, or our Board could terminate the arrangement at the close of any two-year period.

*Grounds:*

1. This would be essential to the higher education of the children and would enable him to do the necessary research work related to his lecture courses.

2. This plan allows our board to evaluate its relationship to the Australian need periodically.

C. In the event Prof. Van Groningen does not feel free to accept the appointment, the board proceed to appoint another man to replace him.

*Ground:* The continued urgent need of the work there.

D. That the request of the board of the Reformed Theological College of Geelong to establish direct relationship with our board be referred to the executive committee for further study and be acted upon at the 1971 meeting of our board.

### *Guam*

Guam is a small island in the Pacific with an area of about 200 square miles and a population of slightly over 100,000. Less than half of the population are Guamanians and the other part is made up of transients—United States service men and other workers. English is the common language, and the population of Guam is reached by our church services, our radio broadcast, the Christian Bookstore and by personal conversation.

Rev. Henry Dykema and Mr. Calvin Bruxvoort are our two missionaries on Guam. Rev. Dykema will return to the United States during the summer for a three-month furlough, and the board has decided to send a seminary intern to the island for one year to care for the work

during his absence, and also to assist him during the remainder of the year.

In the bookstore and in the church our missionaries minister to many service men. Request has been made to establish a service home for these men so there will be some place where they can relax and also be reached by our missionaries. The board decided to approve remodeling the rear part of the church building so that a place can be provided to be used as a service home. It was decided to delay selling our present property and resettling in another area of Agana where a larger lot can be purchased, in order to make a deeper study into the need of such a home.

### *New Zealand*

For seven years, from 1958 to 1965, our church assisted the Reformed Church of New Zealand in its Reformed witness on that island. In late 1969 a request was received from the synod of the Reformed Church of New Zealand requesting the Board of Foreign Missions to send an evangelist to "establish a Reformed witness and to establish churches in areas where none now exists."

This request was considered by the board and it was decided that at this time we cannot grant the request of the Reformed Church to send men to that area.

### *Philippine Islands*

Our missionaries are situated on the island called Negros Occidental, approximately 200 miles south of Manila, accessible from Manila only by plane or boat. English is quite commonly spoken although the older people do not understand it so well and therefore our missionaries also speak the Tagalog dialect. Although the Gospel is known, it seems very little follow-up work has been done, and our missionaries are almost flooded with requests to begin services in the many small villages. The joyful response of the people is almost unbelievable. Without national help it is impossible to honor all these pleading requests and therefore the board has authorized the establishment of an evangelistic training school. This was begun early in 1970 as an evening school in a rented upstairs room in Bago City. A total of 15 men and women attend these classes.

At the present time services are held at 7:30 each Sunday morning in the carport at the Bouma residence, or in their large living room if the weather is bad. Two services each Sunday are held in Pulupandan and Bago, with young peoples' meetings and Bible study groups meeting during the week. The outlook for the establishment of small congregations in this part of the world is promising indeed.

Rev. and Mrs. Barry Blankers will come home on furlough during the summer of 1970, and a seminary intern has been appointed to assist Rev. Bouma and Mr. Apostol during this time in order that the evangelistic work and the teaching program in the training school may move forward.

*Taiwan*

It was the misfortune of the Taiwanese people to undergo two very severe typhoons within one week in the Fall of 1969, both described as the most severe in twenty years. Through the ever ready arm of the World Relief Committee our missionaries were able to give almost immediate relief by providing food and clothing, especially in the area of our San Chung Chapel, which was badly flooded.

Of special blessing in 1969 was the decision of three seminary graduates of 1969 to accept calls to serve in Taiwan. Rev. Alvin Machiela, Rev. Kenneth Van De Griend and Rev. Dennis Mulder are now busily engaged in their first year of language study. Our missionaries faced the problem of whether the new missionaries should study the Mandarin or Taiwanese language. Although Mandarin is the language of the mainland and most of the people of Taipei, it was felt that if we are to reach the Taiwanese people it was necessary to use their language, and so the three new men study the Taiwanese language. For several years the board has sought men for Taiwan, and we praise God for turning the minds and hearts of three men of the seminary graduating class of 1969 to serve in Taiwan. This increases our total force on Taiwan to six ordained men.

Of a much sadder note was the report received from physicians in 1969 that it would not be advisable for the Rev. Isaac Jen to return to Taiwan, and the recommendation that he apply for medical emeritation. In 1967 Rev. Jen was stricken with infectious hepatitis, and in 1968 he returned to the States for further examination and treatment. He has not responded to treatment as hoped for and therefore it was necessary for him to discontinue active service. The board is deeply grateful for the nine years of service in Taiwan by Rev. and Mrs. Jen. Our prayer is that he may yet regain strength and normal health and be used for much good in the Kingdom. At present a replacement is being sought.

Radio evangelism also offers great opportunities. Radio time is relatively cheap in Taipei, a city of nearly two million people, and at present we have weekly one-half hour broadcast in both the Mandarin and Taiwanese language. The Back to God Hour is also heard in Taiwan, and each morning there is a daily broadcast from two stations, one from 6:00 to 6:15 and the other from 9:00 to 9:15 o'clock. About 1,000 letters were received last year. Our missionaries believe the response would be much greater if requests were made for comments or if small items were offered in response to letters, but our mission force is too small to take on such additional work and to keep up the chapel responsibilities and the teaching load at the Calvin United Theological College. When more well-trained nationals become available and as the mission staff is enlarged it will be possible to develop the radio program.

The Calvin United Theological College is a cooperative venture with the Orthodox Presbyterian Church. It is difficult to enroll a sufficient number of students to make this a flourishing institution, and there is not a full-time professor to give it stability. All teaching is done on a part-time basis. It will take time to develop this institution, and there must also be churches and chapels to which its graduates can be called.

At the present time we have seven churches in the broader Taipei area. Three of these: Taipei, South San Chung and PuHsin have been organized into congregations, and three men who worked as evangelists and studied under the direction of our missionaries were ordained to the ministry. The organization of a denomination did not become a reality in 1969, but it is expected that this will be completed this year. This will be in cooperation with the Orthodox Presbyterian Church and it will be known as the Presbyterian-Reformed Church.

## Section Four

### Japan

The Christian Reformed Japan Mission is entering its 20th year with a broad vision for continued outreach into the dynamic society of Japan. The foundation of our missionaries' work is still the program of establishing congregations and promoting these groups into the denominational fellowship of the Reformed Church in Japan. One congregation, Yokohama, will be organized this year, bringing to nine the number of churches established by the Japan Mission. Dr. Harvey Smit will transfer his work from this congregation to an area near Kamakura and there begin a new work which we trust will also emerge as an organized church.

Eight other church-planting projects are in various stages of development. All of these are located in or near *danchi*, the mass-produced housing areas, mini-towns, arising in the suburbs of Tokyo. Tokiwadaira and Koganehara are directed by Rev. Richard D. Sytsma; Sakatsuki by Rev. Michiel De Berdt, and Hanamigawa by Rev. William Stob. These four places, together with one already organized, form a group of churches on the east side of Tokyo in Chiba Prefecture. The locations have been selected because the *danchi* areas contain thousands of people who, uprooted from their parental and traditional locations, are more easily approachable with the gospel. When these churches are organized in years to come, they will have close relationships with each other. All the mission's groups make payments on the buildings erected with monies from a revolving fund.

Other chapel groups in progress toward organization are Soka in the Matsubara *danchi* north of Tokyo, Nishihara supervised by Rev. Gerrit Koedoot, and Itabashi, to which Rev. John Timmer will return following his furlough. The residential community of Aobadai south of Tokyo is part of an entirely new rail system developed for the convenience of commuting businessmen. Here Rev. Maas Vander Bilt has opened a Christian Center, where not only worship services are held but also fellowship meetings for all age groups. This approach reflects an attempt to overcome the rather uncomplimentary image which the church has in Japan. When these prejudices are bridged, the fellowship of believers in Japan proves itself to be warm and friendly with a vibrant concern for the needs of its members, in spite of the small numbers in the average group.

On the foundation of this successful chapel building program the Japan Mission has begun other outreach projects. The Radio broadcast

"Morning Meditations" continues to receive a steady response by letter and postcard, as well as a more personal contact with listeners through a telephone inquiry period one afternoon each week. Rev. Henry Bruinooge manages the radio project.

A Student Center has been erected in the western suburb of Kunitachi, and here Rev. Gerrit Koedoot has inaugurated a series of meetings aimed at the youth enrolled in neighborhood schools. Because the city is zoned for educational purposes, many private high schools and colleges have been built there. Each quarter eight or nine courses at varied levels of instruction are offered in a format familiar to the students, with the Bible as the basic text for instruction. The Center also affords some recreational opportunity since it is located adjacent to a park, and is now developing a reading room and classical music library. Facilities for films, discussions, seminars, and mass meetings are also built into the Center.

Rev. Maas Vander Bilt is continuing the development of an approach to itinerant evangelism through the use of a gospel team of missionaries and Japanese pastors. The work of the team will be outreach, both in the inner city and neglected rural areas, through public worship, lectures, street meetings. While Japan is being urbanized at an alarming rate, some areas have been neglected and can be reached only with mobile forms of evangelism.

During 1970 Revs. Richard E. Sytsma and Dick Kwantes will make selection of their posts and complete their periods of formal language training. The evident opportunities for church planting and the progress in other forms of outreach provide these men with both a challenge and a choice in the type of work they will pursue. It is hoped that the continued scope of opportunity for Christian witness in Japan will encourage ministers to consider filling the several openings we have in our Japan staff.

The Christian Academy in Japan, school for approximately 450 missionary children, is once again under the leadership of Dr. Martin Essenburg, whose furlough period enabled him to complete his doctoral work at the University of Michigan. The other Christian Reformed appointee at the school is Mr. John De Hoog, now completing the first year of his current term. During the past year Miss Nancy Siebenga, a volunteer from the Manhattan, Montana church, has filled a post in the first grade of the school formerly taught by Mrs. Edward Van Baak.

Rev. and Mrs. Van Baak will not return to Japan as they had planned. The Mission will make reassignment of his work at the Nishihara Chapel, the Student Center, and the gospel team. Family considerations brought about their resignation from the mission after 19 years of service in Japan, including the initial years when the mission was established and the patterns of work formed. The board has reluctantly accepted the resignation of the Van Baaks, but has continued the services of Rev. Van Baak in the office for a period of promotional activity regarding our missions in the Orient with which they have been associated since 1948.

The resurgent energies of the Japanese nation have been well publicized by EXPO '70. Some of the spirit of progress and self-reliance so

evident on the national scene is also apparent in the life of the church. The Reformed Church in Japan has reassessed and rewritten its working relationship with two other missions, but with only minor adjustments the principles and practices of our Japan Mission's cooperation with the Reformed Church in Japan remain workable and profitable to both church and mission. The Reformed Church in Japan is host this year to an area meeting of the Reformed Ecumenical Synod, and some of our missionaries are assisting in arrangements for this gathering.

### Section Five Latin America

Our missionary activities in Latin America involve us in a program of activity in Argentina, Brazil, Cuba, Mexico and Puerto Rico. In every one of these countries the work of the Lord is being carried forward with workers both from our home church as well as by nationals, with the exception of Cuba where we are not able at present to have North American workers.

The fast growing population in Latin America enters in as part of the pressing challenge of these lands, but the evident progress of the cause of Christ during the past several years in Latin America suggests too that the fields are ripe unto harvest and that it is the opportune time for missions. The opposition to the Christian faith as well as resentment, in many instances, to the intrusions of non-nationals enters in as part of difficulties to be encountered. Besides, the unstable government situations in many Latin American countries means that every move to go ahead in these countries does confront us with the liabilities of political and economic uncertainties which may entail unpredictable developments. But the people are there, the doors of opportunity are open, and the welcome to come over and help us is on every hand—so we may well consider the many nations to the south of us as included in our mandate to go and preach the Gospel to all nations. We are in Latin America, as we may believe, having been led there by the Holy Spirit.

#### *Argentina*

The initial work of our church in Argentina was by way of loaning pastors to assist the Dutch colonies which had been established in that country. After the administration of that work was assigned to the attention of the Christian Reformed Board of Foreign Missions the character of the work was altered, and instead of focusing primarily or singly in the task of providing pastors for congregations the challenge of missions to Argentina came to the fore. Our present ministry in Argentina reaches from the central part of the country all the way down (some one thousand miles) to the Province of Chubut. The work being done is related directly to many people of Holland extraction, many of South African extraction, but also to many from Welch and Scotch and other European backgrounds. Argentina is something of a melting pot of the nations with the population for the most part having European blood. But the language is Spanish, and all the work being done there is in that tongue. At present two of our missionaries are directly involved in doing

pastoral work while attending also to missionary activities within the communities in which they live. The others are active in a direct missionary assignment, some with small chapel groups and others with student activities. The work is conducted with a three way relationship in that the Reformed Churches of the Netherlands, the Reformed Church of Argentina and our church work together, the understanding being that we as a church focus attention primarily to the area south of Buenos Aires whereas the churches of Holland focus on the areas north of that city. But there is also much interchange of conversation and effort for united work as, for instance, in the area of literature and radio. The radio ministry of The Back To God Hour in Argentina enters in as a significant witness calling for the attention of some of our workers.

We bring to the attention the following matters for synod's observation and possible judgment:

1. *Theological education.* Request has been made for the full time services of Dr. Sidney Rooy as theological professor to serve primarily as the teacher for youth in religious matters and to serve also as mentor for those young men who may be available for theological training. He is to have available to himself the facilities of the United Theological Seminary at Buenos Aires, and will also, on occasion, offer special lectures or even teach certain classes at the seminary. He will direct his attentions especially to the needs of those students who come from the Reformed Church of Argentina or come forward as prospective ministers from out of our mission groups. The Reformed Churches of the Netherlands have also provided a missionary-professor in the person of Dr. L. Schuurman whose role is very similar to that outlined for Dr. Rooy. We quote from our board minutes of February, 1970: "It was decided to adopt the recommendation of the Visiting Committee to assign to Dr. S. Rooy the responsibility for theological training in Argentina as requested by the Reformed Church in Argentina and endorsed by the Argentina General Conference. Consideration: The following six points were adopted by the synod of the Reformed Churches in Argentina in November 1969. Dr. Rooy will be expected to:

- a. participate in teaching a course for qualifying laymen.
- b. participate in the preparation of and teaching a course for qualifying laymen for teaching tasks in the interior of the country.
- c. give courses in missiology in the Theological Seminary.
- d. make an in depth study of the mission situation in Argentina.
- e. maintain contact with the students in the Seminary and give supplementary courses.
- f. prepare publications and reports concerning publications, and prepare brief commentaries on theological books."

We trust this will have the approval of synod.

2. Every mission field will have problems peculiar to itself. It appears that the churches in Argentina are especially burdened with the need for Christian education of their youth, especially on the secondary level. The congregation in Comodoro Rivadavia has sought to establish a Christian high school. The request has come that the assistance be in terms of a single grant amounting to \$10,000 with the understanding that

the Christian church would from that point on attend to all further costs. The immediate and primary need is for a capital assistance to enable the church to get the project started. Again we quote from our board minutes:

"It was decided to approve the request of the Argentina General Conference for a capital grant of \$10,000 to assist the local church to begin a Secondary School in Comodoro Rivadavia, funds to be reallocated from the 1970 Expansion of Facilities Budget.

*Grounds:*

1. The great lack of Christian professionals, teachers, and pastors in the national church requires the presentation of Christian claims and perspectives to the youth of the church in the age when their choice of vocation is made.

2. The association and companionship of young Christians during the age when life's friendships and marriage partnerships are formed is necessary to break down the pattern of mixed marriages so prevalent in this field.

3. The solid daily instruction of elemental Bible knowledge, Christian interpretation of the origins and history of the church, especially of Protestantism, and of basic Christian doctrine, is essential to the founding of a solid nucleus of knowledgeable and dedicated Christian homes in the national church.

4. The unique situation of the Comodoro Rivadavia and Sarmiento churches due to their separation of a thousand miles from any kind of Reformed or Presbyterian church makes highly advisable the formation of such a school.

5. The financial need is increased by the calling of national pastors in both Comodoro Rivadavia and Sarmiento and the recent purchase of parsonages.

6. The lack of sufficient school facilities in the area forces would-be high school students to be idle for as much as five years and excludes some from entering into training for specialized ministries in the church or community." We request synodical endorsement on this matter.

3. *Publications.* All the missionaries have a vital interest in the printed materials that are available to them. Those in Brazil must have it in the Portuguese language and those in Argentina in the Spanish language. Because of the newness of the work the men in Brazil have not yet come up with any definite proposals with reference to the supply of literature and plans for it. In Argentina our missionaries are related to the Publications Committee of the Reformed Church of Argentina, and through this agency they hope to procure the necessary and proper materials for their work. It is felt that there is great need for literature that will be useful in the direct evangelism program, but there will be the need of providing literature for the student world. The student world looms up as an important segment of the mission field, and through the Publications Committee and through the development of bookstores it is hoped that this need can be met.

A Publication Committee constituted of representatives from the Reformed Churches of the Netherlands, the Reformed Church of Argen-

tina and the Christian Reformed Church has been set up to work for a threefold objective in literature—the church to be strengthened; fellow Christians to be aided; and, the non-Protestant people to be confronted with the Christian message via the printed page. Request was made by this Publication Committee that the Christian Reformed Board of Publications be asked to do what it can to provide materials in Spanish, especially in the area of catechism and Bible class needs.

It was decided by the board to bring this matter to the attention of the Christian Reformed Board of Publications and request their help.

### *Brazil*

During the month of October 1969 a committee of the board visited the missionaries in Brazil with specific mandate to investigate the proposal of opening new work in Brazil, and to have this done in cooperation with the National Presbyterian Church of Brazil. Rev. John Meppelink, chairman of the board's Latin America Committee and the Rev. Henry J. Evenhouse, served as this visiting committee. Meetings were held with all parties concerned, with the Christian Reformed Church missionaries serving in Brazil and with the moderator and mission leaders of the National Presbyterian Church on October 28, 1969 in Sao Paulo. Concerning this meeting the committee reported the following to the board: ". . . meet with four representatives of the National Presbyterian Church: Rev. Boanerges Ribeiro, moderator of the General Assembly of the National Presbyterian Church; Rev. Fuad Miguel, Executive Secretary of the General Assembly, National Presbyterian Church; Rev. Arael Fernando Costa, Stated Clerk of the local Presbytery; Presb. Jose Costa, Executive Secretary of the Inter-Presbytery Council. Rev. Boanerges Ribeiro is spokesman for the Brazilian brethren. Very cordial. Proposes that Aracatuba be our opening center, and that we plan to send sufficient workers in the general territory so that a separate Presbytery may be established." In addition the Visiting Committee Report adds: "Policy as to church and mission in Brazil. Our plans in Brazil call for a close cooperation between ourselves and the National Presbyterian Church in Brazil. We have in consultation with the leadership of that church been able to secure their advice as to a location for our work, and they have also consented to the idea that we operated a mission field of our own so that we can have missionaries of the Christian Reformed Church working in concert together. However, it is expected that we will carry on our work in close consultation with the National Presbyterian Church Mission Committee, and that we will work toward the goal of developing a Presbytery which eventually will become part of the National Presbyterian Church. It is the desire of the National Presbyterian Church of Brazil that we give close attention to the matters of Church Order as is acceptable to them, and that theologically we adhere to the basic teachings of the Scriptures as outlined in the Westminster Confession. There is no doubt that the leadership of the National Presbyterian Church today wants to have a mission program which will be, as to theology and Church Order, clearly Reformed."

The committee provided the board with further details and delineation.

tions of work and patterns of service. The board now recommends the following for synod's consideration and adoption: "It was decided to approve the recommendation to adopt the northwest part of the State of Sao Paulo of Brazil as our initial field of missionary endeavor.

*Grounds:*

1. This area has been offered to us by the Presbyterian Church of Brazil.

2. There is very little evangelical witness in this area.

3. Prospects for future growth and development are very good.

4. This is the recommendation of our missionaries."

This was proposed by the National Presbyterian Church and endorsed by our mission staff in Brazil. We ask for synod's approval.

*Retirement of Rev. and Mrs. William V. Muller.* The board took special notice of the retirement this year of the Rev. and Mrs. William V. Muller. Their long years of faithful and arduous labors in Brazil have been signally blessed of the Lord. Their ministry focused primarily on the work within the Dutch colonies in the State of Parana and comprised a service that may well be considered a multi-missionary ministry. The small colonies were without early pastoral care which gave occasion for the Mullers first going to Brazil in 1934. However, the immigrants to Brazil needed counsel and assistance that related to government and industry, and the Mullers served excellently in these respects. The board took appreciative notice of the life long service of Rev. and Mrs. Muller, and request that synod do so also at its annual dinner when similar acknowledgments are usually given.

*Cuba*

The work of Christ is going on in Cuba even though the government is in many instances hostile to the Christian faith and often intimidates the believers by odious and oppressive decisions. We must continue to think of our brethren in Cuba as "believers under the cross," and pray for them, asking God to preserve and strengthen His church and, if it please Him, to open the doors again to that country for a more extensive ministry. At the present time we do have reports indicating that the several places of worship are in regular use and that special evangelistic meetings are permitted from time to time. There is still an active ministry for Christ in Cuba and we are privileged to have some part in it even though under severe limitations. We covet constant prayers for this land and the church.

*Mexico*

Mexico continues to loom large on our mission scene. The work is varied and in many ways a specialized ministry. A great deal of the direct missionary work that relates to people in a vital and immediate manner is conducted through the students of our mission schools (the Yucatan Bible Institute, the Mexico City Bible Institute and the John Calvin Seminary). But all of this is in turn under the continual and personal attention of our Christian Reformed Church expatriate missionary personnel. From the very inception of the work much use has been

made of Mexican Christians and this has led also to an accent on training for such potential leaders. Our total staff now consists of a total of sixteen workers, (ordained and unordained).

Mexico is a very large country. It has a population of approximately 47,300,000 (1968), and our work is conducted in especially three main areas of the nation—in the larger Mexico City area; in the Yucatan Peninsula; and, in the extreme northwestern area of Mexico, in the state of Baja California of which Tijuana is the chief city. In the last mentioned area the work is essentially that of direct evangelism with Bible classes and chapel. In Mexico City and environs the work is more diversified. The John Calvin Theological Seminary and the Mexico City Bible Institute are the centers of major effort, while the work in literature, Bible distribution, and bookstore operations also demand the labors of our staff. Besides, an extensive evangelism work is regularly under way through the joint efforts of our several workers and their students. In the Yucatan Peninsula the program is diversified in that we have the daily operation of a Bible school at Merida, and a large scale effort in direct evangelism and Bible distribution. There also we use the bookstore as a door of approach to the people.

Two of our missionaries (Rev. Roger S. Greenway and Rev. Sidney De Waal) will this summer enter into a period of special study and be absent from the field for furlough and special leave for one or two years. The Rev. John Tuinstra and the Rev. Paul Bergsma will be concluding their language studies in Costa Rica and be ready to enter into their assignments, Rev. Tuinstra this summer and Rev. Bergsma in January 1971.

*Mass Communications Center.* In the heart of Mexico City we have the use of a three story building which we have designated our "Mass Communications Center." It is the location from which we seek to reach the throngs of people in the heart of the city by having it open for films and slide programs, for special Bible classes and personal counseling. It has adequate space for offices and administrative quarters, and serves as the center for our radio work, literature ministry and Bible distribution. Our Mexico General Conference has asked the board to purchase this building for our permanent use. It is thought to be advisable since it is so strategically located; it is wonderfully adequate for our many and varied needs as a center of operations; it would serve well as a mission headquarters; and, it is available at a price considered very reasonable.

The board is very sympathetic to this request and has given endorsement to it, but decided to have the Finance Committee of the board seek ways and means of gathering the funds by way of special appeal. The cost involved will be \$80,000. We ask synod to give its endorsement on this proposed purchase.

*United Campus for Bible School and Seminary.* The Mexico General Conference has come to the board with request for a single campus on which we can place both the Mexico Bible Institute and the John Calvin Seminary. There are many reasons that would indicate the wisdom of such a single campus and the need for our own property. The board

has deferred final action on this matter to allow for more study of all the implications and budgetary involvements.

We should mention that there are now five bookstores in full operation on our Mexico field, all under the direction of Mr. Jack Roeda. New places for ministry are continuing to appear, and with this there is the continued need for additional chapels. In Mexico we are especially aware of the presence of agencies other than the Board of Foreign Missions since the Back to God Hour, the Laymen's League of the Christian Reformed Church, the World Home Bible League, and the Christian Reformed World Relief Committee have significant work going on in Mexico. All of these have very close association with our work and, in fact, much of their work dovetails with that of our own board so that in many cases it seems really to be one work. The question of interrelations, and ways and means of cooperation, do raise some problems, but the important matter is that there is a mighty witness proceeding from our church into Mexico through various channels, and we should recognize that Mexico has become a major field for missionary effort for our church. At present a strong effort is underway to place Bibles into every home in the Yucatan Peninsula. This program is sponsored by the Laymen's League of the Christian Reformed Church. The radio work of the Rev. Juan Boonstra under the Back to God Hour direction means that the Gospel penetrates into the farthest hamlet and the often inaccessible home. This means that there is also the opening of doors for our missionaries as the radio responses come in. The enlarging ministry of the World Home Bible League has led our board, at the request of the WHBL, to permit the Rev. Chester Schemper to allocate one half of his time to the work of the WHBL in Mexico, especially as it relates to a translation program being carried on jointly by the World Home Bible League and the New York Bible Society. The Christian Reformed World Relief Committee is also in immediate relations with us as they sponsor relief ministry and agricultural assistance in joint effort with our mission staff.

*The Five-Year Plan for Support of Mexican Workers.* Acts of Synod, 1968, page 70.

The five-year plan of support for Mexican workers was first recommended to the synod of 1968. The following decisions were made by the synod:

"1. That synod instruct the Board of Foreign Missions to hold in abeyance the implementation of the "Five Year Plan for Workers Support" for both the New Fields and the Established Mission Congregations as proposed by the Mexico General Conference and endorsed by the Board of Foreign Missions.

*Grounds:*

a. The plan seems to violate principles of indigenous approach to missions.

b. The precedent, if the proposal is carried out in Mexico, could be appealed to by other autonomous indigenous churches for similar support.

2. That synod instruct the Board of Foreign Missions to study in depth this plan and all the implications for the whole mission effort, and report to the synod on or before 1970.

3. In the interim the Board of Foreign Missions is given permission to fund programs now in effect."

In compliance with the decision of synod a special committee was appointed to restudy this matter, and the following report was received by the Board at its meetings held February 10-12, 1970, and the recommendations were adopted:

*Support of Mexican Workers.* MGC 434; ECM 8008, B; 7972, 7628, 7511, 7115, 6942; Acts of Synod 1968. The following special committee was appointed to carry out this study: D. J. Hoitenga, Sr., chairman; J. Gunnink, reporter; W. Venema; A. Poel; H. J. Evenhouse.

The following report of the committee was received as information:

#### I. *Materials*

A. MGC 434; ECM 6942, 7115, 7511

B. Acts of Synod, 1968, Supplement 36, Section V, PP. 460, 461; Art. 97,

III Special Matters A, B, 1, 2, 3.

#### II. *Mandate*

A. Acts of Synod, 1968, Art. 97, III Special Matters B, 2.

"That Synod instruct the Board of Foreign Missions to study in depth this plan and all its implications for the whole mission effort, and to report to synod on or before 1970."

B. ECM 7511

"It was decided to appoint a special study committee to study the mandate of synod regarding the five year plan for worker's support in Mexico. The committee consists of D. J. Hoitenga, Sr., chairman; J. Gunnink, reporter; W. Venema; A. Poel; H. J. Evenhouse."

#### III. *Information*

A. The Five Year Plan is a program of decreasing aid to national evangelists who begin a new field of labor, to encourage self-support by the emerging group and to serve as an incentive to the worker not only to work fruitful areas but to be diligent in his work. It also seeks to aid a few congregations which are small and needy in their evangelistic outreach by helping them pay the pastor's salary. The following schedule of payment is proposed.

##### B. *Proposed plan*

###### 1. *New Fields*

a. The first two years—full salary according to the schedule followed by the Joint Committee

b. The third year—75% of full salary

c. The fourth year— $\frac{2}{3}$  of full salary

d. The fifth year— $\frac{1}{3}$  of full salary

e. After the fifth year—all mission salary discontinued.

###### 2. *Established Mission Congregations*

a. The first two years—one half the salary normally paid by the Joint Committee

b. Subsequent years—reduced by 10% annually

c. After Five Years—all mission support will be discontinued.

#### IV. *History*

##### A. *History Regarding the Employment of National Workers in Mexico*

1. 1958—The synod of 1958 decided to authorize the Board of Home Missions to employ a missionary whose task was to engage in follow-up work of the mi-

grants who returned from the States to Mexico. Rev. J. Pott was called for this work which soon bore fruit in the formation of churches in Mexico. Acts of Synod 1968, pp. 73, 74.

2. 1961—By 1961 the Board of Home Missions reported "Rev. Pott has performed valuable service to the cause by making two trips during the fall and winter of 1961 into Mexico. At present two native Mexicans are employed by the Home Missions Board in follow-up work with the Mexicans who were in the States this past summer for employment."

3. 1962—In the Acts of Synod 1962 (p. 195) the Board of Home Missions reported "This work has been abundantly blessed until today there are four native workers and several 'congregations' in Mexico with the possibility of four more workers soon. In two of the places chapel buildings have been erected or are in the process of building."

4. 1963—It was at the Synod of 1963 that the migrant follow-up work in Mexico plus all other mission work in the country was placed under the Board of Foreign Missions. The transfer was to be effected January 1, 1964. At this point, therefore, the Board of Foreign Missions took over the work begun by the Board of Home Missions in its migrant program together with the various national workers already in the employ of the Board of Home Missions. Since this time the Board of Foreign Missions has continued to employ nationals in the follow-up work of the migrants. But in addition, it has taken on Mexico as a new mission field and in carrying out its mission mandate has employed nationals as evangelists and paid their complete salary. It continues to do so up to the present time.

#### *B. History Regarding the Indigenous Policy on Our Mission Fields*

1. A special study committee appointed by synod has presented a report on the principles of the Indigenous Method in missions. (Supplement 7, Acts of Synod 1952) Synod adopted these principles. (Acts of Synod 1952, Art. 129, p. 64).

2. With regard to self-support the following was stated: "It is not possible to say whether any, or how much, or how little financial support should be given to a younger church. It can, however, be laid down as a basic approach to the question of support that—financial support of the younger churches by the sending churches should be held to the minimum compatible with their spiritual welfare, while their self-support should be the maximum allowed by their economic situation. Meanwhile, the constant and aggressive effort of the sending churches and the younger churches must be to achieve a condition of complete self-support of the latter." Acts of Synod 1952, pp. 198, 199.

3. The Board of Foreign Missions is wholly committed to the principle of an indigenous church. In the case of Mexico it is the development of the Independent Presbyterian Church so that this church can be self-governing, self-propagating, and self-supporting. To accomplish this goal the training of native workers was undertaken through the Bible schools and the Juan Calvino Seminary in Mexico City. Scholarships have been awarded worthy students to aid them in their preparation for leadership in the emerging church. Upon graduation these workers are sent out to various stations to begin new churches. Their work is supervised by a joint committee composed of members of the Christian Reformed Mission and the Independent Presbyterian Church. The task of these workers is evangelism and they are salaried by the Christian Reformed Mission. The Board of Foreign Missions sees no conflict in hiring nationals as evangelists who work with our missionaries to carry out our missionary mandate and the principles of The Indigenous Method. In fact the board has gone on record as encouraging the hiring of assistants (BM 3676) and in the mandate given our missionaries has stated, "Each missionary shall be permitted to hire not more than two competent assistants for evangelistic labors and for teaching inquirers the Bible." The board has carefully distinguished between national pastors and evangelists. "The

assistants shall be for evangelistic labors and they shall not be pastors of national churches." (cf. Field Mandate) Furthermore, with regard to the amount of salary given the board has this rule, "Assistants' salaries are to be paid by the mission on a not higher than national level (which pastors or others doing similar work for the national church receive) and responsibility for support by the mission shall cease if and when an assistant becomes a pastor of a national church." There is, therefore, no violation of principle in hiring national assistants to carry out the task of evangelism. It is the church which emerges which must be indigenous in self-support, self-government, and self-propagation.

#### V. *The Five Year Plan*

A. The question we face now is whether the Five Year Plan as proposed by the Mexico General Conference and adopted by the board is in conflict with the principles enunciated.

1. There are presently 12 assistants or workers in Mexico receiving full salary support from our mission. These assistants are hired by the joint committee and are under their direct supervision. Rather than continue the assistants under full salary until a church organizes the MGC proposes that self-support begin already on the third year after a worker has begun a new field. The emphasis on being indigenous is therefore being built into the emerging church and is an incentive to be self-supporting.

2. This means that by the time a group becomes an established organized church, it is supporting its evangelist completely. It can then have a pastor of its own and because of good stewardship training, maintain him financially. This plan then, far from being contrary to indigenous policy, is rather a means and incentive to being indigenous.

B. The matter of the support proposed to established congregations must now be considered. Although as a matter of record only one such congregation of very small size is involved in this support, we must nevertheless consider such support given from the standpoint of principle. The board has stated its position in the rule, "The assistants shall be for evangelistic labors and they shall not be pastors of national churches." The important thing here is "evangelistic labors." The board should not pay the salary of a national who is a pastor of a congregation. But the situation in the one instance where support is given is this. The church at Peto is a very small congregation, in fact so small that the question has arisen whether this congregation should not revert to mission status. The labors of the pastor are spent for the most part in evangelism. His pastoral labors are few and that portion of his salary is paid by the congregation. Thus the Conference judges that the amount given him are for his work as an evangelist and not as a pastor.

#### VI. *The following decisions were taken:*

A. New Fields. That the Board of Foreign Missions reiterate to synod its position as adopted in ECM 7115, E, 1 regarding the salary support of national workers.

*Ground:* This is in harmony with the principles of the indigenous method.

(ECM 7115, E, 1 reads as follows: "A worker and a new field will be supported as follows:

1. The first two years—full salary according to the schedule followed by the joint committee.
2. The third year—75% of the full salary.
3. The fourth year— $\frac{2}{3}$  support.
4. The fifth year— $\frac{1}{3}$  support.
5. After five years all mission salary discontinued."

B. That mission congregations (unorganized groups of believers—not yet formally organized as part of the Independent Presbyterian Church) be assisted

according to the Five Year Plan as outlined by ECM 7115, E, 2 which reads as follows:

"1. The first two years—one half the salary normally paid by the joint committee.

"2. Subsequent years—reduced by 10% annually.

"3. After Five years—all mission salary support will be discontinued."

C. That financial assistance shall terminate when a group of believers is organized and united to the Independent Presbyterian Church.

D. Any national worker leaving the employ of the joint committee and serving under a local consistory shall not be recipient to the Student Support Fund.

E. Mexico General Conference shall be urged to encourage the Independent Presbyterian Church to establish a fund comparable to the Fund for Needy Churches in the Christian Reformed Church to assist the needy churches of their own denomination.

The Board of Foreign Missions respectfully requests the synod to approve the decisions of the board as recorded under heading VI.

We ask that synod remember the work in Mexico in prayer, and that every encouragement be given to our workers as they press on in that field to make Christ known and to build His church.

#### *Puerto Rico*

Two missionary families are at work for Christ in Puerto Rico as sent out by our church, the Rev. Marvin Vugteveen and his family and the Rev. Ronald Sprik and his family. They have assisting them in their work a Puerto Rican brother, Mr. Carlos Ramos, who joins with them in the visiting, the speaking and the counseling that must be conducted. Each of the missionaries has a residence for dwelling which is also used for much of the religious activities, including the worship services to which people in the community are invited. Since the work is relatively new it is still in its preparatory stage. Much study and effort is going into the matter of legal identification, selection and procurements of sites for work, employment of assistants, and planning as to church-mission relationships.

### Section Six Nigeria

We cannot bring to mind the matters of our Nigerian mission without first giving thought to the great tragedy of civil war which has raged in Nigeria and has just recently come to an end. We must remember Nigeria in our prayers, and we especially ask God to so lead the leadership in the land, the civil as well as the spiritual leadership, that the genuine good of the nation may be enhanced. This is a day of great responsibility for all Christians in Nigeria since the witness for Christ and the treasures of the Word of God must be made manifest and effective if a true peace is to be established. The civil developments must be woven into a context of love and compassion, and the future of the nation as well as the cause for Christ may well hinge on the voice and testimony of the church. At some time during the course of synod's meetings there should be the prayer of thanksgiving to God that peace has returned to Nigeria and the prayer also that the wounds of battle

may be healed and the destiny of the nation made promising by the fruitful witness of the Holy Gospel.

The Lord has once again given us many reasons for thanksgiving because of the great demonstrations of the Holy Spirit's presence. The work of the Lord has been carried forward without serious handicap in all three phases of endeavor: evangelism, education and medicine. We call attention to several matters which will call for the attention if not the decisions of synod.

*The relief Ministry.* Following the war a great appeal has gone out for assistance to enable the nation to meet the heavy demands for food, medical assistance and other help that is essential to this post-war period of national recovery and renewal. It is the firm and good policy of the national government that all such ministry of relief and rehabilitation proceed from the government itself, and that foreign enterprise enter in only as it is ready to assist the national purpose and work through the officially acknowledged nationally established agencies. With this in mind our mission has called upon the Christian Reformed World Relief Committee for help. The response of the CRWRC was immediate, and the Rev. Harold De Groot, a missionary of fifteen years of experience in Nigeria, was loaned to the CRWRC by the Board of Foreign Missions to take on the administrative responsibilities for this phase of Christian ministry. It is hoped that this will be a massive movement for help in which we will work in cooperation with the National Christian Council. More details on this matter will appear in the report of the Christian Reformed World Relief Committee.

*Personnel Matters.* We bring to the attention of synod the fact that Rev. and Mrs. Edgar H. Smith have taken their leave of Nigeria after many years of faithful and fruitful service. Mrs. Smith, the former Nelle Breen, commenced her work in Nigeria in 1930 and the Rev. Smith began his work in 1931. After their marriage in 1934 they carried on as a team of workers who by their trekking, teaching, counseling, preaching and writing have left indelible imprint on the work of the Lord in Nigeria. Although not returning to Nigeria the Rev. Smith is not as yet retired. He is, at the request of the board, working on a manuscript offering the history of the mission in Nigeria, a work which we hope may become available eventually in book form for the instruction and the inspiration of our people and as a testimony of what has been accomplished. Rev. and Mrs. Smith make their residence in Holland, Michigan.

Rev. and Mrs. Gerard Terpstra are also living in this country although officially under board assignment. They have served in Nigeria for 15 years, and even though Rev. Terpstra was afflicted with polio in 1961 and it appeared that his work as a missionary might be over, he nevertheless returned with his family to Nigeria and served out two full terms of work. He is now, however, engaged in a program of preparing English commentaries for the church in Nigeria. The need for this ministry was brought to the attention of the board, and the board approved that Rev. Terpstra serve in this type of work while taking his residence in America. He is presently writing a commentary on John.

Several other workers have returned to the USA not to return to

Nigeria. We mention the following: Mr. and Mrs. Gordon Vander Bie, Mr. and Mrs. Donald Branderhorst, Rev. and Mrs. Harry Vanderaa, Miss Ann Wybenga, Mr. and Mrs. Peter Winkle, Mr. and Mrs. H. Visser. We are thankful for these servants of God and for their work.

*The Medical Program.* We are thankful that the Mkar Hospital might be built and that our people at home responded so well to meet the financial need for this construction. At present the two mission hospitals are in continued service providing help to literally thousands of people every week. The Benue Leprosy Settlement and other smaller but similar centers of work carry on daily in their ministries; medical dispensaries are in operation in several places with national medical attendants largely in charge. It is good to know that the extensive medical ministry on our mission field is always vitally related to the work of the church and mission, and that the effort is constantly made to use the open door of medicine for Christian witness—truly a ministry in which deed and word are joined together with common motive, namely to reveal Christ.

During the early months of this year our entire Nigerian staff was alarmed with the sudden appearance of a deadly virus, [Lassa Fever] a threat which took on epidemic proportions. Some of the medical workers of the Sudan Interior Mission were stricken and taken away by death. A tremendous effort was made at once by the medical experts both in Nigeria and in other lands to combat the disease. We are thankful that we have thus far had none of our staff members afflicted with it. We must mention that Dr. Jeanette Troup, a missionary serving the Sudan Interior Mission, lost her life with Lassa Fever. She had ministered to many of our missionaries through the past years as the doctor on duty at the Bingham Christian Hospital in Jos, and her death was a great loss to our mission as well as to her own.

The medical work is carried on cooperatively with national as well as expatriate staff. As expatriate staff sent out by our church we now have in the medical program six doctors and 19 nurses. Besides there are also seven staff members attached to the hospital as administrators and in related functions.

Very recently Dr. and Mrs. Martin Reedyk and Dr. and Mrs. John Channer have been appointed to join the workers in Nigeria. The Channers have served previously in Nigeria under another board but have now come over to help us in our work. Dr. Stuart Kingma is completing his residency and we are expecting him to return before long to the work where he had previously served for six years.

*The Educational Program.* Education in Nigeria takes on many forms. But there is a pressing call for more education and the opportunities for this ministry as a phase of missions are well nigh unlimited. None of our expatriate staff (non-Nigerian) are teaching in the primary level of education. Only Nigerian personnel function in these schools. Nor are these schools under our mission administration. Two secondary schools are in operation which have direct assistance from our mission: The W. M. Bristow Secondary School in Gboko and the Wukari Combined Secondary School at Takum. Mkar Teachers' College carries on

a specialized program of preparing teachers for the primary schools in the Nigerian community where our mission is serving. These three schools have a total student population of approximately 750. Theological training also goes on daily in many places. On the very simple level we mention the hundreds of Classes for Religious Instruction operating under the care of the local churches and being served by church members who have been given basic spiritual nurturing so that they in turn can nurture others. As an evangelizing force there are those who believe that the C.R.I. classes are the real secret of the great progress of the church in Nigeria. It is indeed a grass roots ministry that reaches people in their own villages and on their own level. Then there is the presence of religious and theological training classes in a few local pastors' training programs; the Veenstra Pre-Seminary training program at Lupwe; the program of training evangelists at Harga; the Vernacular Pastors' Training Program and the seminary level of work at the Theological College of Northern Nigeria. It may well be reason for thanksgiving to God that the accent of our missionary labors in Nigeria revolves so signally around the Word of God, and that the churches in Nigeria and the mission together seek to keep in the foreground of our work the great matter of sowing the Word and establishing the church.

*TCNN.* These initials have become well imbedded in our minds. They stand for the Theological College of Northern Nigeria. This school opened its doors in 1959 and from the very beginning was under the principalship of Dr. Harry R. Boer, who, besides his administrative services also served as professor. This school belongs to the Fellowship of Churches of Northern Nigeria, and seeks to provide pastors for each and all of the churches included in this fellowship. The theological basis of this school has been formulated and expressed in the following declaration:

### "III. DOCTRINAL BASIS

The doctrinal basis of the College shall be

A. The Apostles' Creed

B. The Nicene Creed

C. The following specific beliefs:

1. The unity of the Godhead and the trinity of Persons therein.
2. The incarnation of the Son of God, His atoning blood, His bodily resurrection, His mediatorial intercession and reign, and His personal return.
3. The total depravity of human nature in consequence of the fall.
4. The justification of the sinner by faith in Christ alone.
5. The work of the Holy Spirit in the conversion and sanctification of the sinner.
6. The immortality of the soul, the resurrection of the Christ, with the eternal bliss of the righteous and the eternal punishment of the wicked.
7. The divine inspiration, authority and sufficiency of the Holy Scriptures.
8. The divine institution of the Christian ministry, and the obligation and perpetuity of the sacraments of Baptism and the Lord's Supper."

For many years serious question has been present among us as to whether the TCNN as a "united" theological college might rightly have the support of our church. In 1968 synod endorsed the concept and authorized a full support within the lines prescribed. See Acts of Synod

1968. Last year, however, serious question was raised by one of our missionaries serving in Nigeria concerning the evangelical character of this school. This obviously became an arresting matter that called for immediate inquiry. The board instructed the Nigeria General Conference to appoint a field committee to make the necessary study and to provide our board with report which we might then, after board review, make available to synod.

We are thankful that we can at this time present to synod the findings of the committee and offer the report of the board made subsequent to the field study. The following brethren served on the field committee: Rev. Harold De Groot, chairman; Rev. Harvey Kiekover, recorder, Mr. Peter Bulthuis, general secretary; Rev. John Boer; Mr. Cornelius Korhorn; Rev. Cornelius Persenaire; Rev. George Spee; Rev. Lester Van Essen; Rev. William Van Tol. The full report of the field study committee will be available to synod's advisory committee (or for all members of synod) in separate copy if needed.

The board after careful review of all the material took the following decisions:

A. That the Board of Foreign Missions express appreciation for the report of the Nigerian General Conference Study Committee and approve the work which has been done.

B. That the Board of Foreign Missions concur in the action taken by Nigeria General Conference in Minute 6670 as follows:

"a. NGC requests that the General Secretary recommend to the Board of Governors of TCNN that in presentation of material in printed form, the evangelical position be clearly set forth in opposition to other positions. This would re-enforce the position being presented in the classroom and be useful to the students after leaving TCNN.

"b. NGC notes that none of the charges brought by Rev. T. Monsma have been substantiated. Inasmuch as the charges brought by Rev. T. Monsma concerning non-evangelical teaching at TCNN have caused suspicion and embarrassment amongst the member bodies of TCNN, NKST, EKAS Benue, the TCNN staff, and the Christian Reformed Church, we apologize. We are sorry for having caused unnecessary suspicion and heartache to those concerned. We have been strengthened in the conviction that God will continue to use TCNN to train pastors for His glory.

"c. NGC decides that the finalized report be sent to the following:

Christian Reformed Board of Foreign Missions  
 TCNN Board of Governors  
 Sudan United Missions Field Secretary  
 NKST  
 EKAS Benue  
 Rev. T. Monsma  
 TCNN Principal"

*Field Reorganization.* Our work in Nigeria is conducted in fellowship with two separate and sovereign church bodies. During the past many years as the mission increased in number and influence, and as the church also grew in number and spiritual stature, the interrelationships

often became matters of discussion within the mission as well as with the brethren of the respective church bodies. Effort was made to effect a working administrative plan by which the two church bodies and the mission could work harmoniously together through the means of a field administrative body which was known to us as the Nigerian General Conference. Complicating situations arose in the country and it became necessary to discontinue the regular sessions of the large Nigeria General Conference and in its stead an executive committee was set up to attend to the field administrations and to board correspondence. This executive committee was constituted of nine expatriates. However, the interrelations with the two church bodies were continued through various other field committees which attended to the many and varied functions of the total mission effort, such as medical, educational as well as evangelism. However, a growing concern arose within the hearts and minds of some of our Nigerian brethren that it was really impossible to do justice to the multivarious tasks involving the mission and the two church bodies within the framework of a single contact channel to the home board. This led to an appeal for a division of the field administration. Both the Tiv and the Hausa speaking brethren felt this way about it although not with the same depth of feeling. Discussions have continued on this matter for the past few years with the missionaries coming to the position, and that with board approval, that we seek to operate with one basic mission agency rather than that we divide the field administration with one field office as it were for the Tiv area and another for the East Benue area. In 1968 a board committee met with representatives of both church bodies, and with the initial proposal of the executive committee on the field that we carry on our work with a single mission administration covering the work in both areas, the appeal was made that we permit the work to go forward for the ensuing three years according to the existing arrangement, asking the two churches that they go along with this plan for the ensuing three years, and, that after that period of observation and trial the question of field division would once again be given a careful and thorough reexamination.

The present plan of operations means that we have one field committee constituted of nine members of the Christian Reformed Church mission. This is the contact agency with the home board. For field operations there shall be several committees such as evangelism, medical and educational which shall be constituted of members from all three agencies, the mission and the two churches. At present this plan provides a viable mode of operation. We know that there is continuing dissatisfaction with it on the part of many of our Nigerian brethren and their judgments and feelings will be given full attention. We are working towards further discussions on the field between the mission and the churches so that in 1971 we can more fully know what the further developments should be. We ask that synod for the present express to the two Nigerian church bodies its warmest greetings in Christ with the assurances of love and profound regard. That synod also express its joy in that the burdensome war has come to an end, and give assurance

of prayer for Nigeria that the wounds of warfare may be healed and that the church may prove to be a great blessing for the nation; and also, that the two church bodies consent for the present to the interim method of administration, looking toward 1971 by which time there shall have been further opportunity for mutual consultation and possible decision.

*Linguistics.* The linguistics program in Nigeria is relatively new. For many years Miss Margaret Dykstra sought to strengthen the witness to the Jukun people by preparing simple readers for them in their own language. For this purpose she took courses of specialized training with the Wycliffe Bible Translators, Inc. She also sought to master the Jukun language herself, and thereafter, with the aid of informants, worked to prepare materials for the use of the Jukun people. Her vision for this work was steady, and more recently she has been joined by two others who have given their time and effort to similar ministry. Mr. Robert Koops and Mr. William Evenhouse, after receiving instruction in linguistics, have now entered into the work with Miss Dykstra. Miss Dykstra focuses largely on the Takum Jukun, Mr. Koops on the Kuteb language and Mr. Evenhouse on the Wukari Jukun. It is the hope of our mission that these labors will build on the solid work of the past in the Hausa language which first gave penetration into these tribal groups, and that now, with the employment of the primary languages, the penetration may be even more rewarding. Heretofore much of the preaching and teaching that was conducted in the Hausa language reached many of the people as in a secondary language. An approach is now being tried which will be via the primary language. Since this is a relatively new phase of our work we bring it to your attention knowing that you will be interested, but also so that you may know that the mission is imaginatively going forward with new efforts.

Mentioning the imaginative approach we also mention the work of Mr. and Mrs. William Lemcke in Gboko. This missionary couple are in charge of a youth center in the capital city of the Tiv and are reaching hundreds of young people with the Gospel by way of special youth classes and youth activities.

It must ever be borne in mind that all our work in Nigeria is conducted in close fellowship with the two church bodies which the Lord has established in Nigeria and which are signally being used of God for extending His Kingdom. The Ekklesiya Kristi A Sudan (EKAS) and the Nongo I Kristu Ken Sudan hen Tiv (NKST) are both showing signs of spiritual strength and growth, and the leadership in both churches are keenly aware of their responsible positions as spokesmen for Christ and as leaders for God's people in those critical days of Nigerian history. These are sister churches of the Christian Reformed Church. Both these churches stand on the solid rock which is the word of God, and are one with us in the effort to make Christ known increasingly in their land. We trust synod will give thanks to God for all His blessings on these two sister churches, and pray also that our missionary labors in Nigeria may be conducive to the growth of these churches and be a ministry of service that will truly advance the cause of Jesus Christ.

**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, 1969, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committees of synod.

February 25, 1970

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, 1969 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, 1969**

**Assets**

**Current assets**

Operating Fund .....	\$ 63,444.37
Accounts Receivable .....	31,299.77
Advances to Field .....	507,071.27

Total Current Assets .....	\$ 601,815.41
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**Other Assets**

Notes Receivable .....	\$ 20,777.93
Investments .....	47,902.26
Land Contract Receivable .....	14,920.11
	83,600.30

Reserved assets for special projects .....	526,572.99
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Total assets .....	\$1,211,988.70
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## Liabilities, Reserves and Fund Balance

<b>Current Liabilities</b>	
Accounts Payable .....	\$ 33,807.65
Payroll Taxes Withheld .....	1,358.88
<b>Total Current Liabilities .....</b>	<b>\$ 35,166.53</b>
<b>Fund Reserves</b>	
Approved Projects from Prior Budgets .....	\$253,547.00
Reserve for 1970 Budget Deficit .....	241,455.00
Reserve for Special Projects .....	18,354.91
Reserve for Cuba Mission Funds .....	13,216.08
<b>Total Fund Reserves .....</b>	<b>\$ 526,572.99</b>
<b>Fund Balance .....</b>	<b>650,249.18</b>
<b>Total Liabilities, Reserves and Fund Balance .....</b>	<b>\$1,211,988.70</b>

## Statement of Receipts and Expenditures

## Operating Fund

Year Ended December 31, 1969

<b>Receipts</b>	
Classical Quotas .....	\$1,161,932.11
Missionary Support .....	590,419.15
Gifts and Offerings	
Designated Gifts .....	265,496.50
Non-Designated Gifts .....	75,476.96
General Missions .....	87,886.13
Legacies .....	25,804.73
Above Quota Offerings .....	89,425.70
Second Protestant Reformed Church Receipts .....	211.75
Field Receipts .....	582,153.57
Other Operating Income .....	80,867.80
Interest and Dividends .....	47,390.34
Sale of Assets .....	56,621.03
<b>Total Revenue .....</b>	<b>\$3,063,685.77</b>

Expenditures	Operating Expenditures	Capital Expenditures	Total
Australia .....	\$ 19,680.12	\$	\$ 19,680.12
Cuba .....	19,500.28		19,500.28
Guam .....	26,094.21	3,100.00	29,194.21
Japan .....	278,760.67	131,800.10	410,560.77
Mexico .....	301,812.67	13,673.40	315,486.07
New Zealand .....	1,800.00		1,800.00
Nigeria .....	1,438,208.65	46,414.00	1,484,622.65
Philippine Islands .....	24,603.80		24,603.80
Puerto Rico .....	30,225.40	17,769.44	47,994.84
South America .....	177,052.28	26,506.81	203,559.09
Taiwan .....	81,281.76	1,051.72	82,333.48
Administration .....	86,297.22	565.00	86,862.22
General .....	145,983.26		145,983.26
Promotion .....	59,077.99		59,077.99
<b>Totals .....</b>	<b>\$2,690,378.31</b>	<b>\$240,880.47</b>	<b>2,931,258.78</b>
<b>Excess of Receipts over Expenditures .....</b>			<b>\$ 132,426.99</b>

**Plant Fund**  
**December 31, 1969**

<b>Plant Fund</b>	
Land, Building, Furniture and Equipment .....	\$2,667,834.73
Less: Accumulated Depreciation .....	659,925.43
<b>Plant Fund Balance</b> .....	<u>\$2,007,909.30</u>
<b>Changes in plant fund balance</b>	
Balance - January 1, 1969 .....	\$1,933,412.49
Additions - 1969 Capital Expenditures .....	240,880.47
<b>Total</b> .....	<u>\$2,174,292.96</u>
<b>Deductions</b>	
1969 Depreciation .....	\$128,709.37
Sale of Assets (Net Book Value) .....	37,674.29
	<u>166,383.66</u>
<b>Balance - December 31, 1969</b> .....	<u>\$2,007,909.30</u>

**Annuity Fund**  
**Balance Sheet**  
**December 31, 1969**

<b>Assets</b>	
Cash in Bank .....	\$ 1,028.43
Savings Account .....	33,647.31
U.S. Treasury Bond - Due May 15, 1974 .....	6,000.00
<b>Total Assets</b> .....	<u>\$40,675.74</u>
<b>Liabilities and Fund Balance</b>	
Annuities Payable .....	\$30,000.00
Fund Balance - Beets Memorial .....	6,000.00
Fund Balance .....	4,675.74
<b>Total Liabilities and Fund Balance</b> .....	<u>\$40,675.74</u>

**Statement of Fund Balance**  
**Year ended December 31, 1969**

Fund Balance - January 1, 1969 .....	\$ 4,891.23
<b>Addition</b>	
Interest Earned .....	1,206.01
<b>Total</b> .....	<u>\$ 6,097.24</u>
<b>Deduction</b>	
Annuity Payments .....	1,421.50
<b>Fund Balance - December 31, 1969</b> .....	<u>\$ 4,675.74</u>

**Statement of Revenues and Expenditures**  
**Year Ended December 31, 1969**

<b>Revenues</b>	
Interest Earned .....	\$ 1,206.01
<b>Expenditures</b>	
Annuity Payments .....	1,421.50
<b>Excess expenditures over revenues</b> .....	<u>\$ 215.49</u>

**B. Budget for 1971**

A complete list of budget requests for 1971 will be submitted to officers of synod and to members of its advisory committee when synod meets. A summary of these requests follows:

<b>Budget 1971</b>	
<b>Budget Expenditures</b>	
Administration .....	\$ 104,200
General Expenses .....	165,600
Promotion .....	70,250
<b>Field Operation:</b>	
Salaries .....	\$1,095,400
Field Expenses .....	1,351,726
Missionary Medical Expense .....	41,800
Travel and Freight .....	196,214
Total Field Operation .....	\$2,685,140
<b>Capital Expenditures:</b>	
Guam .....	\$ 3,000
Japan .....	127,400
Mexico .....	35,000
Nigeria .....	18,200
Philippines .....	13,350
Puerto Rico .....	15,000
South America .....	29,500
Taiwan .....	16,500
Total Capital Expenditures .....	\$ 257,950
<b>Field Expansion:</b>	
Guam .....	\$ 20,000
Japan .....	22,850
Mexico .....	55,000
Puerto Rico .....	20,000
South America .....	40,000
Total Field Expansion .....	\$ 157,850
<b>Total Budget Expenditures .....</b>	<b>\$3,440,990</b>
<b>Estimated Income</b>	
Quota Receipts .....	\$1,375,000
Missionary Support .....	650,000
Gifts and Offerings .....	635,000
Field Receipts .....	550,000
Interest, Dividends, Sale of Assets .....	50,000
From Fund Balance .....	180,990
<b>Total amount needed for 1971 budget .....</b>	<b>\$3,440,990</b>

**C. Request for Special Offerings**

We are requesting approval of a \$3,440,990 budget for 1971 and a quota amounting to \$1,375,000 (40% of the total amount needed). The remaining \$2,065,990 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 1971.

D. *Request for Quota*

The board is asking for approval of a quota of \$27.50 per family for 1971.

Humbly submitted,

Board of Foreign Missions,

Rev. H. Evenhouse, Secretary

SUPPLEMENT 28-A  
CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS  
(Arts. 47, 56, 131, 171)

ESTEEMED BRETHREN:

There are a few matters which must be brought to the attention of synod supplemental to what appeared in the printed copy of the 1970 Agenda. We are grateful for the privilege of submitting this material, and trust it will receive the attention of the assembly.

1. *Nominations for Board Membership, Members-at-large:* Agenda Report 28, page 219.

*Grand Rapids Area:* Dr. John Vroon and Mr. Charles Werner

Dr. Vroon has served on our board for three years and is now up for reelection. After serving many years as a missionary he is now in practice in Grand Rapids.

Mr. Werner is a businessman. Owner of Werner Machinery Company in Grand Rapids.

They are both members of the LaGrave Avenue Christian Reformed Church.

*Canadian Area:* Mr. John Wiggers and Mr. A. Masselink

Mr. Wiggers is from Trenton, Ontario. He is a businessman. He is very interested in mission affairs and church matters.

Mr. Masselink is from Edmonton, Alberta. He is a businessman. Served as elder in the church.

2. *Field Organization in Nigeria*

The agenda of the synod of 1969 contained the following report on field organization.

"The board sent a visiting committee to Nigeria in August of 1968. This committee (Dr. R. O. De Groot, the president of the board, and the Rev. H. J. Evenhouse, the executive secretary of the board) made direct contact with all the missionaries present on the field of the Christian Reformed Church, and stopped at almost every mission station now under the care of our missionary personnel. Meetings were held with the leadership of the two churches, that of the Nongo u Kristu Ken Sudan hen Tiv (Church of Christ in Sudan, Tiv speaking) (NKST) and the Ekklesia Kristu A Sudan (Church of Christ in Sudan, Hausa speaking) (EKAS). Besides, the committee met on several occasions with the field executive committee. The basic question calling for resolution was whether the mission in Nigeria should be a divided mission with one mission serving the Tiv area and the other serving in the Hausa speaking area. The executive committee on the field judged that the mission should remain one mission and not divide. The visiting committee concurred, and in its report recommended that the mission carry on as one mission. After due consideration of all factors involved the board at its February meeting took the following decisions with reference to this matter.

- 'A. It was decided to entrust field administration for two years, in view of the present tense Nigeria civil situation, to a streamlined Nigeria General Conference composed of the following members:
- '1. Field secretary appointed by the Board of Foreign Missions.
  - '2. Deputy field secretary appointed by the Board of Foreign Missions.
  - '3. Evangelism secretary elected by the Evangelism Department.
  - '4. Education secretary elected by the Education Department.
  - '5. Medical secretary elected by the Medical Department.
  - '6. Services secretary elected by the Maintenance Department.
  - '7. Conference treasurer.
  - '8. Two members-at-large elected by annual "Spiritual Conference" for two-year term.
- 'B. It was decided to respond to the EKAS and NKST request for reorganization of two separate missions in Nigeria as follows:  
 'We feel strongly for the oneness of the body of Christ, the Church; therefore we are not free to divide our mission into two separate conferences. It is our prayer that the Lord may lead us all to a blessed unity, endeavoring 'to keep the unity of the Spirit in the bond of peace.' Ephesians 4:3.  
 'This is to be conveyed in a communication to EKAS and NKST, and to be included in the mandate of the visiting committee to Nigeria.'

The above decision of the Board of Foreign Missions anent field organization was brought to the attention of the two church bodies in Nigeria (NKST and EKAS). The assembly of EKAS Benue responded with a letter which was intended for the synod which was in session in Grand Rapids, Michigan in June of 1969. However, the letter arrived too late to be submitted to synod at that time. The brethren of EKAS Benue asked that it be submitted to synod at this session. The letter follows:

June 9, 1969

"The Mission Secretary,  
 Home Board  
 U.S.A.

"Sir,

- "Here is what the EKAS/LB has resolved about the division of the Mission.  
 "The Church of Christ in Sudan Lardin Benue has studied the content of the Home Board minutes No. 7991 dated 20th March, 1969 (letter from Secretary). The content of the minutes displeased EKAS Benue on the ground that the Home Board (CRC) has supported the decision taken by the SUMCRC Nigerian branch.  
 "The Church of EKAS has not changed its decision on the problem of dividing the Mission according to its minutes (see minutes No. 1195, 1238; 1397 R.C.C. and also 1440, 1480 and 1523).  
 "The executive of the EKAS and the R.C.C. delegates had a meeting with the CRC (Home) delegates on 28th August, 1968. Minutes No. 1523 (CRC) has clearly shown the stand of the church. We discovered on that day the Home Board delegates were not in agreement with us.  
 "The plan is as follows: 4 EKAS Benue delegates and 4 Mission delegates should form the proposed committee. This decision was withdrawn and they told us that they would go back to the former decision made in the minutes No. 1523 which showed that the Mission alone will form the committee.  
*The church of EKAS Benue rejected this decision.*

"The Church of Christ in Sudan (EKAS/LB) will from now on direct its decision to the Home Board Synod instead of other bodies in the CRC. We do this with the intention of not creating any division between us and the synod. This is the decision of the R.C.C. See minutes No. 147 (Ex.CO. EKAS Benue)."

"Yours in Christ,  
(Signed) Joel J. Wamada.  
EKAS/LB Secretary"

In reviewing the Acts of Synod of 1969 it appears that synod in 1969 did not take definite action on the matter proposed by the board on the matter of field organization. In view of the specific response of the brethren of Nigeria it would seem most necessary that synod express itself on the matter of mission administration in Nigeria. The proposal of the board on this matter was in the Agenda of last year and is repeated again in the quote appearing above.

We ask that synod express itself on this matter.

### 3. *Fraternal delegate from the Tiv Synod*

It will be the privilege of our synod to welcome to its sessions an official representative of the Tiv Synod of Nigeria. A letter from the Tiv Synod indicated that it was the desire of their synod that they have personal representation at our synod so that the matter of theological education in Nigeria might be discussed at our synod with their own spokesman present. The Rev. J. K. Manyam has been sent to visit with us and will be given, we may be sure, the full courtesies extended to fraternal delegates from sister churches.

### 4. *Australia*

Our report on Australia appears in the printed Agenda, page 226. Under Section 3,C it is indicated that the Board of Foreign Missions had agreed to provide another professor for the Geelong Theological College should Prof. Van Groningen decide to leave the position. Since that was written we have received word that Rev. Gerard Van Groningen will not continue his work in Australia after the close of this year. This means that the offer of the board on this matter comes to the fore for particular attention. With reference to this matter the faculty of the Geelong Theological College has written as follows:

2nd June, 1970

"The Christian Reformed Board  
of Foreign Missions,  
Grand Rapids, Michigan U.S.A.

"Dear Brethren,

"At the meetings of the Board of Directors at the College in April this year, we had before us your decision concerning the matters raised by us in connection with the Rev. Prof. G. Van Groningen. At the same time, we were in receipt of a letter from Prof. Van Groningen, informing us of his decision not to accept reappointment as professor of Old Testament at Geelong.

"In the light of this situation, it was decided that we write to you in grateful acknowledgement of your willingness to help us, and also expressing our deep appreciation of the support you have provided in past years in respect of the services of Prof. Van Groningen, which have been invaluable not

only to the College, but also to the Reformed Churches in Australia.

"As you will understand, the question of a replacement is one of urgency for us. With the departure of Prof. Van Groningen, the numerical strength of faculty will be reduced to three. Even with the Old Testament chair occupied, the work load of our professors is excessive. We therefore pray that synod may see fit to approve your decision to help in this matter, so that we may then be able to proceed towards an appointment.

"Meantime we await your further advice as to synod's decision, and send our greetings in the name of Christ."

"ON BEHALF OF THE BOARD,

(Signed) Max H. MacFarlane (Sec.)

### 5. *Area Secretaries*

The plan for office reorganization adopted by the synod of 1969 has not yet been implemented. The plan remains, however, before the mind of the Board of Foreign Missions. A committee of the board has been appointed to prepare nominations for the next session of the board, and the synod of 1971 will be given full report and the proposed nominations for the positions to be established.

### 6. *50th Anniversary*

In view of the fact that this year marks the 50th anniversary of the commencement of overseas mission activities by the Christian Reformed Church, it was decided "to request synod to designate November 22, 1970 as Foreign Missions Sunday to commemorate fifty years of overseas ministry." Approval has already been given by the Board of Publications to have one of the issues of THE BANNER during the month of November given over primarily to foreign missions. We ask synod to approve this request.

### *Summary of Items on which We Request Synodical Action*

1. Approval of board members and alternates, printed Agenda, Report 28, page 218, Section One, B and Supplementary Agenda 28-A.
2. Election of members-at-large, printed Agenda, Report 28, Section One, B, page 219, and Supplementary Agenda 28-A.
3. Representations at synod, printed Agenda, Report 28, page 223, Section One, E.
4. Approval of November 22, 1970 as a day of special remembrance of the commencement of our overseas missionary work. Supplementary Agenda, Report 28-A.
5. Australia. Approve replacement of Prof. Van Groningen for Old Testament chair at Geelong Theological College. Printed Agenda, page 225, Section Three and Supplementary Agenda, Report 28-A.
6. Argentina. Approve Theological Education proposal for Argentina, Printed Agenda, Section 5, 1, page 232.
7. Argentina. Approve grant to Comodoro Rivadavia, Printed Agenda, Section 5, 2, page 233.
8. Brazil. Approval of plan for the opening of new work in Brazil as proposed in the Printed Agenda page 235.
9. Rev. and Mrs. William V. Muller. Ask synod to acknowledge at its annual dinner the life long services of Rev. and Mrs. William V. Muller, Printed Agenda, page 235.

10. Mexico. Approve Mass Communication Center in Mexico City, Printed Agenda, page 236.
11. Mexico. Approve Five-Year Plan for support of Mexico workers, Printed Agenda, page 237.
12. Nigeria. Approve board decision relating to TCNN, Printed Agenda, page 244-245.
13. Nigeria. Approve board decision on field organization. Printed Agenda, page 245-246 and Supplementary Agenda.
14. Financial Matters. Treasurer's Report for 1969. Section A, page 248.
15. Financial Matters. Budget Requests for 1971, Section Seven B, page 251.
16. Financial Matters. Request for Special Offerings in 1971. Section Seven, C, page 251-252.
17. Financial Matters. Request for Quota. Section Seven D, page 252.

Respectfully submitted,

BOARD OF FOREIGN MISSIONS  
Henry J. Evenhouse, executive secretary

## SUPPLEMENT 28-B

## CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

(Arts. 131, 132, 171)

## I. REPORT ON TRAINING OF PASTORS

In separate copy the study report of the Nigeria General Conference is presented to the synod on the matter of Pastor's Training on the Nigerian Mission Field. This report was dealt with by the Board of Foreign Missions at its February 1970 session and after careful review the following recommendation of Nigeria General Conference was adopted:

## A SUPPLEMENTARY FOUR-YEAR CERTIFICATE CLASS

In 1969, Veenstra Junior Seminary admitted two classes with a total of 42 students on the pre-certificate level. This was done because of the urgent need for pastors in the churches we serve, especially NKST. On the basis of past results we estimate that about 30 of the 42 students presently at Veenstra will qualify for entry into TCNN in January, 1971.

From other churches, TCNN expects about 20 students. Since these churches are participating members but send fewer students to TCNN than do the churches served by SUM-CRC, TCNN would not be able to reduce its intake from these churches. This means that the churches we serve would not be able to send all of their qualified students. TCNN's maximum intake in 1971 will be 32. If 18-20 of these come from other churches, only 12-14 of the estimated 30 qualified candidates from our area will be admitted into TCNN.

This plan envisions the establishment of a four-year English certificate level class to teach the 16-18 NKST and EKAS Benue students who are qualified but will not be able to enter TCNN in 1971. This class could be conducted in close cooperation with TCNN. A spirit of unity with the churches of TEKAS would be maintained and at the same time a completely Reformed training would be provided.

This class would be conducted in conjunction with the present vernacular class at Uavande, or with the Veenstra Junior Seminary at Lupwe.

Location is a very important factor in this plan because it may determine whether the churches will cooperate. If this class were held at Uavande, it does not seem likely that EKAS Benue would participate because EKAS Benue does not feel the pressure to train a large number of pastors at the present time. EKAS Benue is satisfied with TCNN. If there is not room for some of her qualified candidates who have graduated from Veenstra Junior Seminary, EKAS Benue would likely use them in evangelistic work until they can enter TCNN rather than train them in a class located in NKST area. Because this class would be composed of NKST and EKAS Benue students presently enrolled in Veenstra Junior

Seminary, it is possible that the NKST would be allowed to remain in Lupwe for this class.

TCNN is now engaged in a Seven-Year Expansion Program. This program should enable TCNN to admit all qualified students in the years following 1971.

Before the end of this class the total theological training program will be evaluated as to the growth and needs of the churches, the nature of theological training being received by the churches candidates, and the cooperation of EKAS Benue and NKST in theological training.

*Costs*—The location of this class will influence the costs. Lupwe and Uavande have been considered. The estimated costs for each of these two sites are given below. If another site were chosen, the costs would depend on the facilities available.

*Costs if located on Lupwe Station:*

a. Capital expenses—If Lupwe were chosen as the site for the class, there would be a class of about 30 in the Veenstra Junior Seminary and about 18 in the Pastors' Training Class. No capital expenditure would be required for classrooms, dormitories, or staff houses. About £300 (US \$840) would be needed for repair of the present married students' compounds. £300 (US \$840) will be needed for an addition to the present library.

b. Operating expenses—In addition to the operating costs of Veenstra Junior Seminary, the operating costs for the Pastors' Training Class would be approximately £700 (US \$1,960). This would include the salary of the Nigerian who would teach the wives of the men in the Pastors Training Class.

c. Staff—Three staff members, two of whom should have theological training, would be required. These three would teach both the Veenstra Junior Seminary and the English certificate class.

*Costs if located at Uavande Station:*

a. Capital expenses—If Uavande were chosen as the site for the class, there would be about 19 in the Vernacular Pastors' Training Class and about 18 in the English Certificate Pastors' Training Class. The classrooms are adequate. About £300 (US \$840) would be needed to remodel and repair some of the dormitories and about £800 (US \$2,240) would be needed to enlarge an SPH into an MCH. £300 (US \$480) will be needed for additions to the present library.

b. Operating expenses—In addition to the operating expenses of the Vernacular Pastors' Training Class, about £500 (US \$1,400) would be required for the English Certificate Class. At present a Nigerian is hired to teach the wives of the men in the Vernacular Pastors' Training Class.

This same man could teach the wives of the men in the English Certificate Class. Therefore, for the two years that both classes would be in existence, no additional teachers would be needed. When the vernacular class is finished, then teacher's salary of about £200 (US \$560) would have to be included in the operating expenses of the English Certificate Class.

c. Staff—Three staff members with theological training would be required. These three would teach both the Vernacular Pastors' Training Class and the English Certificate Class.

### *Effects*

#### *On NKST:*

##### *Advantages—*

1. This plan would make possible theological training for all NKST qualified certificate candidates presently at Veenstra Junior Seminary.
2. This plan would make possible a completely Reformed training for those attending this class.
3. This plan would provide more pastors than the minimum requested by NKST (40 new pastors each 5 years) in their most recent request.
4. This plan would continue to provide for intimate contact between students of NKST and EKAS Benue, both at TCNN and in this class, provided both churches participate, resulting in greater understanding and fellowship between the two churches.
5. This plan would promote the unity of the Church of Jesus Christ in a time when unity is vital to the Church's witness in Nigeria.
6. For those students attending TCNN, this plan would promote the broadening effect of study away from the students' home area in an environment where they learn about the problems and policies of other churches while at the same time receiving instruction in the Reformed faith.

##### *Disadvantages—*

1. This plan would not fulfill the request of NKST for a Reformed Theological College.
2. This plan would be a postponement of a decision concerning the NKST request for a Reformed Theological College.
3. If located at Lupwe, this plan would limit the participation of the NKST students in pastoral and evangelistic work in NKST area while in training.

#### *On EKAS Benue:*

##### *Advantages—*

1. This plan would make possible theological training for all EKAS Benue qualified certificate candidates presently at Veenstra Junior Seminary.
2. If EKAS Benue would participate in this class, this plan would allow for intimate contact between students of NKST and EKAS Benue resulting in greater understanding and fellowship between the two churches.

#### *On TEKAS:*

*Advantage—*This plan would preserve the fellowship and cooperation of TEKAS members in the operation of TCNN.

#### *On TCNN:*

##### *Advantages—*

1. This plan would relieve TCNN of the burden of admitting 50 new certificate men in 1971.

2. It would allow NKST to continue its participation in TCNN which they say is their desire.

3. This plan would allow for a normal and more natural operation, growth, and development of TCNN.

4. This plan meets the expressed desire of the TCNN Board of Governors Executive Committee "that arrangements would be made in the home church area for those students that could not be accommodated at the College" (TCNN Minute 473 - September 2, 1969).

The following board delegates requested that their negative vote be registered: Revs. John Blankespoor, Fred Handlogten, Willard Van Antwerpen, Henry Kroeze, John Meppelink, Enno L. Haan.

Since the NKST has stated that Uavande is unavailable and Lupwe is unacceptable, the board recommends that NGC and NKST find a suitable location where facilities are available and which would utilize present existing staff.

## II. REPORT OF THE TCNN STUDY COMMITTEE

The committee preparing this report was appointed by the Nigeria General Conference. It was submitted to the Board of Foreign Missions for its consideration at the annual session of the board in February 1970. The decision of the board on this matter appears in the printed agenda report, page 244.

The complete study is available to synod in separate copy.

Respectfully submitted,  
Board of Foreign Missions  
Rev. H. J. Evenhouse, Secretary

SUPPLEMENT 29  
THE LUKE SOCIETY, INC.  
(Arts. 73, 98, 171)

**ESTEEMED BRETHREN:**

The Luke Society herewith submits this annual report for your consideration.

*Introduction*

The Luke Society and its work has continued to experience the blessings of God. The Luke Society is an organization within the denomination composed of Christian Reformed physicians and dentists promoting and stimulating missionary medicine.

Our membership has increased from 148 to 165 during the last year, largely due to the efforts of Mr. Leslie S. Larson, Executive Secretary.

*Recruitment*

The Luke Society recognizes the importance of presenting the cause of missions to medical and dental students, interns, and residents throughout the denomination prior to their establishing permanent career commitments.

A Recruitment Committee consisting of Kenneth Betten, M.D., Donald Kuiper, M.D., and William Bouman, M.D. has been appointed to establish communication with this group, keeping them informed of the needs and challenges in mission work and encouraging short term involvement during their training period as externs. During the past year, several medical students have been externs at Rehoboth Christian Hospital under supervision of the staff physicians.

It is hoped that the fruits of this effort will result in stimulating a greater interest in missions and a more serious consideration of a career in missionary medicine.

*Non-Denominational Cooperation*

The Luke Society was able to serve a non-denominational Christian organization [Christian Dental Society] by transferring to them donated dental instruments which we had received from retiring dentists.

*New Programs*

The Luke Society is determined to begin medical and dental missions activity in new areas. We plan to support individuals and groups from the Christian Reformed Church interested in preventive medicine and therapy clinics in the area of drug abuse, alcoholism, and rural poverty.

These programs will be characterized by imaginative use of modern methods of medicine and business. The programs will be modified by the interests and talents of available personnel.

*Rehoboth Christian Hospital*

New Construction: Construction on the new Rehoboth Christian Hospital began in August 1969 and is proceeding ahead of schedule. Dedication is planned for September 1970. The structure at that time will

consist of a diagnostic and treatment center plus a thirty bed general hospital and a shell for ten additional beds. This unit will be completed when funds become available.

**Fund Raising:** The Luke Society is grateful for the response of the denomination to the fund raising campaign. Total cost for equipment and construction amounts to \$1,400,000 for the diagnostic and treatment center as well as the hospital. This does not include completion of a ten-bed shell.

Rapid inflation of the past few years resulted in a cost \$400,000 higher than our original estimate. As a result of the fund drive, gifts, government grants, we have raised \$800,000, of which \$150,000 was given by Christian Reformed Churches and individuals.

We have obtained a mortgage of \$450,000. As of January 31, 1970, \$150,000 of additional funds are needed to complete the financial package.

**Medical Care Load:** Occupancy of hospital beds and outpatient department continues to be high in spite of the new community hospital and the local Public Health Hospital. We attribute this to the excellent medical and nursing care as Christian witness performed by our staff. "There we get more than medical care, we also get your prayers" commented one of the Navajo patients recently.

**Nursing Service:** High quality nursing care under the supervision of Oveta Wilderman, R.N., has become a much appreciated and recognized fact at Rehoboth Christian Hospital.

There are presently ten R.N.'s and four L.P.N.'s plus ancillary medical and housekeeping personnel employed in the Christian medical witness at Rehoboth.

Many of these people are active also outside of the hospital in missionary activities.

**Staff:** Mr. Albion Afman continues to serve as interim hospital administrator.

Dr. Jack Kamps is chief of the medical staff. He is in private practice in Gallup, New Mexico.

Dr. Phil Kamps will leave the staff in July 1970 for residency training at Albuquerque, New Mexico in the field of obstetrics and gynecology. A replacement is being sought.

Dr. Richard Stam is filling a much needed spot as a pediatrician. His presence and competence has added greatly to the ability of the hospital to meet the needs of the community.

**Pharmacy:** The pharmacy was re-opened under the supervision of Mr. Etherton, a local Christian pharmacist.

**Hospital Evangelism:** The work of the hospital chaplain is currently being carried out by Rev. Rolf Veenstra, the interim pastor at Rehoboth Christian Reformed Church. The hospital personnel were treated to a workshop in Christian witnessing by Rev. Ralph Heynen under the auspices of the Board of Home Missions.

There is an active Evangelism Committee seeking means by which the Christian witness to the patients can be enhanced.

*Nigerian Dental Program*

An official offer to equip a second dental clinic in Nigeria has been made by the Luke Society. We are waiting for an official specific request for this help from the Foreign Mission Board and/or the field.

*Synodical Reporter*

The Luke Society Constitution specifies that one member of the Directors of the Luke Society shall be appointed by Synod and serve as Synod's representative on the Board of Directors. The following are nominations to this position for the year 1970-71:

Everett Van Reken, M.D., Oak Park, Illinois

John Rienstra, M.D., Grand Rapids, Michigan

*Luke Society Request*

The Luke Society respectfully requests:

That Dr. Evenhouse and two other Luke Society representatives be granted the privilege of the floor during consideration of Luke Society matters.

That Synod appoint a representative to the Luke Society Board for the year 1970-71.

That the Luke Society remain on the approved list of non-denominational causes recommended for financial support.

*Ground:* In addition to existing programs, the Luke Society is formulating new programs dealing with drug abuse problems, inner-city medical clinics, and rural medical poverty which will require financial assistance.

Respectfully submitted,

Henry J. Evenhouse, M.D., Reporter  
Luke Society, Inc.

Board of Directors

Bert De Groot, M.D.

Roger Hamstra, M.D.

Peter Boelens, Sr., D.D.S.

Robert Plekker, D.D.S.

Gerrit Kemme, M.D.

William Bouman, M.D.

Henry J. Evenhouse, M.D.

February 10, 1970

Board of Directors  
The Luke Society, Inc.  
2090 South Downing  
Denver, Colorado

We have examined the statements of cash receipts and disbursements of the various funds of the Luke Society, Inc. for the year ended December 31, 1969. 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 statements of cash receipts and disbursements present fairly the cash transactions of the various funds of the Luke Society, Inc. for the year ended December 31, 1969.

Van Schooneveld, Shepherd and Harrison  
Certified Public Accountants

The Luke Society, Inc.  
General Fund

## EXHIBIT A

Statement of Cash Receipts and Disbursements  
Year Ended December 31, 1969

	Year Ended December 31, 1969
Cash — January 1, 1969.....	\$ 1,047
<b>Receipts</b>	
Rehoboth Christian Hospital operating fund.....	9,267
Contributions .....	7,063
Membership and dues.....	2,428
Miscellaneous .....	1,989
	<u>20,747</u>
<b>Disbursements</b>	
Rehoboth Christian Hospital operating fund.....	7,977
Wages .....	4,755
Office supplies .....	1,772
Miscellaneous .....	1,367
Telephone .....	1,207
Postage .....	854
Printing .....	575
Executive Secretary's expense account .....	299
Payroll taxes .....	256
Recorder .....	80
Membership and dues .....	34
Legal fees .....	28
	<u>19,204</u>
Cash — December 31, 1969.....	\$ 2,590

The Luke Society, Inc.  
Rehoboth Christian Hospital — Building Fund  
Statement of Cash Receipts and Disbursements  
Year Ended December 31, 1969

## EXHIBIT B

	Year Ended December 31, 1969
Cash — January 1, 1969 .....	\$ 18,685
<b>Receipts</b>	
Contributions .....	128,240
Interest .....	746
Dividends .....	21
	<u>129,007</u>
<b>Disbursements</b>	
Rehoboth Christian Hospital Plant Fund .....	108,050
Fund raising expenses .....	13,101
Services charges .....	238
	<u>121,389</u>
Cash and Investments — December 31, 1969 .....	\$ 26,303
CASH — SAVINGS ACCOUNT .....	\$ 11,973
CASH — CHECKING ACCOUNT .....	12,997
INVESTMENT — STOCK .....	1,333
	<u>\$ 26,303</u>

- 1) During the year 1969, 35 shares of Dresser Industries common stock at a market value of \$1,332.50 were donated to the Rehoboth Christian Hospital Building Fund.

## EXHIBIT C

**The Luke Society, Inc.**  
**Rehoboth Christian Hospital Home Mission Board Grant Fund**  
**Statement of Cash Receipts and Disbursements**  
**Year Ended December 31, 1969**

	Year Ended December 31, 1969
Cash — January 1, 1969 .....	\$ 21,812
<b>Receipts</b>	
Subsidies .....	26,198
Rent .....	16,800
Interest .....	467
	43,465
<b>Disbursements</b>	
Medical service — Mission students and indigent Indians .....	29,982
Rehoboth Christian Hosital — Plant Fund (Note 1) .....	31,000
Service charges .....	135
	61,117
Cash — December 31, 1969 .....	\$ 4,160
Cash — Savings Account .....	\$ 3,859
Cash — Checking Account .....	301
	\$ 4,160

Note 1) The transfer of \$31,000 of money received from the Christian Reformed Board of Home Missions to the Rehoboth Christian Hospital Plant Fund represents rent money paid by the hospital to the board and refunded by the board per agreement.

**SUPPLEMENT 30**  
**PROOF TEXTS FOR THE HEIDELBERG CATECHISM**  
(Art. 171)

**ESTEEMED BRETHREN:**

The Synod of 1968 appointed the undersigned to serve as a committee to study proof texts for the Heidelberg Catechism. This action was taken in conjunction with the decision to appoint a committee to present a new translation of the Catechism. The chairman designated of the proof text committee consulted with one of the members of the translation committee and was advised that the consideration of proof texts should await the initial production of a translation by the committee at work on that project. Consequently, no meeting of the proof text committee was called until the translation committee informed us that substantial progress had been made on the new translation. Unfortunately, the meeting of our proof text committee did not take place due to last minute emergency commitments on the part of our membership. However, we are projecting a meeting before the sessions of the synod of 1970, and we hope to be able to present a progress report to the advisory committee on this matter at this synod.

May the Lord bless synod in all its deliberations and actions.

Respectfully submitted,

W. De Boer  
A. C. De Jong  
C. Kromminga  
C. Vos  
J. Vos

SUPPLEMENT 31  
**BACK TO GOD TRACT COMMITTEE**  
 (Arts. 38, 40, 171)

**ESTEEMED BRETHREN:**

The Back to God Tract Committee submits the following annual report to synod:

**I. PERSONNEL AND ADMINISTRATION**

A. *Personnel*: Rev. Gerald Postma, pres.; Mr. Richard Hoekstra, vice-pres.; Rev. Isaac Apol, sec.; Mr. Bruce Cheadle, treas.; Revs. Gordon Klouw, Eugene Los; Messrs. Gerben Malda, Willis Timmer, and Willard Willink.

Mr. G. Malda has completed his second term of service on the committee and therefore is not eligible for re-election. We hereby recognize his contribution to our committee during the past six years.

B. *Administration*: Our committee is divided into three sub-committees. We meet monthly at the denominational building where our tracts are produced. We acknowledge the valued assistance rendered by Mr. Peter Meeuwssen and his staff in the preparation, storage, cataloguing, and distribution of our tracts.

**II. ACTIVITIES**

A. *Tracts Distributed*: The year 1969 was a good year for our tract ministry. We distributed 1,224,864 tracts, an increase of more than a quarter million over last year. Our service agency distributed free tracts in the amount of 383,685. The following individuals and organizations received them:

SWIM .....	67,135
Wayside Chapels .....	68,375
College and University Students.....	13,421
Chaplains and Service Pastors .....	190,344
Miscellaneous .....	44,410

B. *New Tracts*: The cartoon tracts are comparatively new. We now have 25 cartoon tracts whose sales double that of the more conventional tract. The following new tracts have been produced:

No. 280—We Lost Our Son in Viet Nam
No. 281—Racism: Crisis in Love
No. 282—Host and Guests
No. 283—Like Father, Like Son
No. 284—Hold On
No. 285—Witnessing is Exciting
No. 286—Justification by Faith

C. *Outreach*: Last year we placed 4 consecutive ads in 27 college and university newspapers across our land. More than 200 individual requests for tracts were received resulting in the free distribution of over 10,000 cartoon tracts. 50,000 cartoon tracts were given to the Christian

Reformed Layman's League for distribution in their overseas packets. Several foreign tract publishers have been granted permission to translate our tracts into different languages. We have no way of estimating this outreach.

### III. FINANCES

A. The treasurer's report for the year 1969 is attached to this report.

B. Our committee is a non-profit organization. We express our thanks to our churches and several individuals for their financial support during the past year.

### IV. MATTERS REQUIRING SYNODICAL ACTION

A. The committee requests synod to again recommend this cause to our churches for one or more offerings.

B. Nominations: Four members are to be elected: one from each group: Note: Group IV is a replacement for Mr. Ken Boersma who was unable to serve following his election by last year's synod.

#### *Group I*

Mr. Bruce Cheadle (eligible for re-election)

Mr. Leonard Vanden Bosch

#### *Group II*

Rev. Gordon Klouw (eligible for re-election)

Mr. William Masselink

#### *Group III*

Mr. Peter Brink

Mr. Herb Kramer

#### *Group IV*

Mr. Marvin De Boer

Mr. Stuart Ellens

Respectfully submitted,

Back to God Tract Committee

Isaac J. Apol, Sec'y

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, 1969. 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, 1969, on a basis consistent with that of the preceding year.

Den Braber, Helmholtz & Lyzenga  
Certified Public Accountants

**Back to God Tract Committee**  
**Statement of Cash Receipts and Disbursements**  
**Year ended December 31, 1969**

Balance - January 1, 1969 .....		\$13,757.97
<b>Receipts</b>		
Contributions - churches .....	\$11,774.40	
Contributions - others .....	290.00	
Sales - tracts .....	6,233.00	
Interest .....	438.35	18,735.75
		<u>\$32,493.72</u>
<b>Disbursements</b>		
Printing and engraving .....	\$ 9,507.67	
Clerical and distributions .....	6,450.64	
Postage .....	2,375.87	
Advertising .....	1,579.50	
Art work .....	510.00	
Honoraria .....	500.00	
Meals and mileage .....	493.88	
Tract racks .....	350.00	
Miscellaneous expense .....	251.11	22,018.67
		<u>\$10,475.05</u>
Balance at December 31, 1969 consisted of:		
Michigan National Bank - Demand deposit ....	\$ 647.36	
Old Kent Bank and Trust Co.:		
Savings account .....	4,827.69	
Time certificate .....	5,000.00	
		<u>\$10,475.05</u>

SUPPLEMENT 32  
UNITED CALVINIST YOUTH

(Arts. 57, 138, 143, 171)

**ESTEEMED BRETHREN:**

It has been four years since the three youth divisions of our denomination (Calvinettes, Calvinist Cadets, and Young Calvinist Federation) approved a unification which resulted in the formation of the U.C.Y. (United Calvinist Youth). The purpose of the U.C.Y. is that of "uniting and guiding Christian youth and their organizations to make them more conscious of their responsibilities to their Lord and Savior, and of utilizing and coordinating the powers God has graciously given Christian youth for service in the Kingdom of God."

Since the formation of the U.C.Y. we have realized many benefits, particularly in the area of administration and finance. This past year Mr. Phil Quist was hired as full time business manager of the U.C.Y. It was at our March 1970 board meeting that we adopted the proposed budget of \$386,842. This represents separate divisional budgets as follows: Calvinist Cadets \$115,113; Calvinettes \$65,167; and Young Calvinist Federation (including Y.C.F. servicemen's ministry) \$206,562. Consonant with our ideal to retain the identity and vigor of each division, each division will 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)

There is one other matter which has occupied much of our time during the last two years and that is our need for increased room. Two years ago a denomination-wide drive for funds was held but the results were disappointing. Last year synod approved our request to be placed on a list of causes which would allow us to receive offerings from the churches up to \$125,000. These offerings have been coming in, but too slowly. At this rate it will be ten years before we have our building. And we can't borrow money unless we have collateral or an organization backing us which would promise to pay back the money borrowed. Therefore at this writing we as a U.C.Y. board have requested the Standing Advisory Budget Committee of the Christian Reformed Church for a short-term quota whereby each family would pay \$1.00 per year for three years. This would give us \$150,000 which is approximately what we need. Having such a quota would accomplish the following: 1. It would enable us to borrow money immediately. 2. The base of support for youth program-

ming would be broadened. For the first time the Christian Reformed Church would be supporting youth programming. 3. This quota would stop the erosion of operation money gathered through offerings, i.e. there are five causes listed in the 1969 Acts of Synod as Denominationally Related Youth Causes Recommended for One or More Offerings. Some churches are taking offerings for the building fund only thinking that then their obligation to youth is fulfilled for the year. Thus divisional operation money through offerings is being evaded. 4. The building fund cause recommended for an offering is not generating enough to rely on. To date 73 churches have contributed an average of \$86 per church. If all 645 churches will contribute this amount we will receive \$55,500 per year. However we know that all the churches will not contribute nor will be able to rely on those who do contribute in the future to meet even the average that we have received so far. Whatever the recommendation of the Standing Advisory Budget Committee we urge you to prayerfully and seriously consider how the denomination can assist the U.C.Y. to overcome this pressing need.

### *Calvinette*

We are grateful for the opportunity to report to our synod delegates about the new developments of our Calvinette organization.

After careful research, surveys and consideration of the needs of the girls of the church, we plan to publish a magazine entitled *Touch* beginning in September, 1970. This magazine will include articles of interest to girls ages 9-15 years, as well as Bible study outlines for use in club meetings. We will encourage each girl to subscribe to the magazine. The *Calvinette* will no longer be an insert in the *Young Calvinist* magazine.

Another new development is a Calvinettes counselor's convention in Niagara Falls, Canada. All counselors have received an invitation from the Niagara and Grand River Councils to meet at the same time as the Cadets do for their convention. It will be held July 9, 10, and 11. The purpose of the convention will be to provide opportunity for counselor training. Most of our counselors are volunteer housewives and mothers who feel a real need for guidance in this work. At the present time we have 2,200 counselors working with approximately 10,000 girls in 558 clubs.

Our budget this year is \$65,165. Part of this money is received through magazine subscriptions and merchandise sales. The rest (\$4 per girl) must come through church offerings and gifts. We ask that each church will take note of this and schedule an offering for Calvinettes this year.

With the increased number of non-churched girls we are adapting our program to meet their needs. Additional merit badges are being printed this summer.

Our director, Mrs. Mereness, manifests a variety of abilities as she guides the organization in its business, programming, and counselor training. Her spiritual emphasis gives impetus to each area of her work.

As director and board we find our work rewarding when we consider the large number of girls with whom we are in touch. But even more rewarding is the number of girls we trust are in touch with God, their

fellow Calvinettes, and in touch with their community because of the spiritual and Calvinistic emphasis of the organization.

Mrs. Jerrien Gunnink  
Synodical representative

### *Calvinist Cadet Corps*

As leaders of our denomination we know that you are concerned with the increasing use of drugs among young people, their critical attitude toward the church, and in some areas the lack of interest in the spiritual emphasis. It is most disturbing when we hear reports of 12 and 13 years old young people reporting to governmental agencies of their drug addiction. Therefore we find it exciting to be a part of the youth group of our denomination which is seeking to help our youth to live a creative and healthy Christianity. We believe that through the Cadet program the Lord is helping young boys to live for Jesus, in a growing appreciation of the church, giving expression to their love for God in a variety of ways, and with a growing awareness of our neighbor. We now number 380 clubs, 8,644 cadets (an increase of 10% over 1969) and 2,068 counselors. This means that we have approximately one counselor for every four cadets. These figures include both Canada and the United States. There are also Cadet clubs in Australia and New Zealand. To continue our program we have adopted a budget this year of \$115,113 of which we will receive \$22,000 from the Christian Reformed Laymen's League in support of the Orbiter program.

This has been a year of dramatic changes for cadeting. It began with the Christian Reformed Laymen's League (C.R.L.L.) proposal to the Cadets for a program for children of ages 7 through 9. This proposed program would be a follow through of the CRLC Bible Clubs for children of ages four through six. The proposal was that CRLC would provide the initial financing and the operation of the program would be a joint venture between CRLC and CCC. At the 1969 Congress in Chicago, participation in the Orbiter program was approved. This resulted in Martin Keuning becoming director of the Orbiter program. Cadeting and the Christian Reformed Church owe a great debt of gratitude to Mr. Keuning for his 17 years as director of the Calvinist Cadets.

In September 1969 the Calvinist Cadet Corps welcomed a new director in Mr. Mike McGervey. Mr. McGervey comes from our Lynwood Christian Reformed Church in Washington. Mike is a veteran counselor and was instrumental in the formation of the Cascade Council of the Cadet organization. Already we have seen evidence of Mike's ability and commitment not only to our Lord but also to our youth.

Therefore in view of our new director it was not surprising that at our February 1970 Congress meeting in Grand Rapids, Michigan that a program revision was proposed and approved. This is really an updating of the present program to "reach out" to serve the Christian Reformed denomination in two areas of emphasis: 1. In giving real meaning to "witnessing" by making the recruitment of neighborhood boys by our Cadets an important part of our program. So important, in fact, that they will begin to see that sharing Jesus Christ with others is the real

essence of "Living for Jesus." 2. In helping our Christian brothers in other churches give their boys "A Christian Leadership Training Program for Boys" by having each council survey *all* churches in their area and then offering our program to those who need and desire it; and by welcoming their counselors into the fellowship and programming of our local councils.

There are many other wonderful events and changes that have taken place in cadeting during the year—the success of our second international camporee at Bruno Gulch, Colorado—new format of Crusader (Cadet magazine) and the Clarion (counselor magazine)—anticipation of the First Canadian Convention at Niagara Falls, Ontario in July. We are most thankful for the work that God is doing through the counselors and youth in your churches. We ask that you continue to support them and us with your prayers and your support.

Paul L. Vermaire,  
Synodical representative

### *Young Calvinist Federation*

This is my first report as synodical representative. My first year has been more of a learning experience than anything else. It has been a wholesome experience. When one has passed the thirty year mark, there is an up-dating that is necessary if one is to serve.

The Young Calvinist Federation is represented by a number of tangibles:

—a total of 640 youth groups divided into 48 leagues crossing over state and provincial lines in both countries.

—an efficient office staff working in over-crowded conditions in a building located at 2365 Nelson avenue in southeastern Grand Rapids, Michigan. We not only salute our director, Rev. James Lont and his staff for effective work in spite of these working conditions; we thank the Lord for them. Pray for them.

—the monthly publication of our youth magazine, *The Young Calvinist*; the Servicemen's publications: *Spires*, *Welcome Servicemen*; a new youth Song Book, *Sounds of Youth*; the quarterly Young Calvinist Leader for youth leaders.

—the vast amount of correspondence for maintaining, securing, and broadening our youth work; meetings and conferences to be planned and attended.

—leadership conferences for youth and adults; the annual convention—this year's convention to be held at Knollcrest Campus in Grand Rapids, Michigan on August 21-25, with 2000 youth in attendance.

The Young Calvinist Federation represents something more than the total output listed above. The Federation is something greater than the combined energies of people working together, the arrangement of figures and statistics in proper order, the expenditure of thousands of hours.

The Federation is a movement of our youth. It has been that for 50 years. We pray for its continuance for the years ahead. Of the total

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Christian Reformed Church's membership, 45% of that membership is under 25 years of age. In America alone there are 100 million youth under the age of 25. There are 1,000 million such youth in our world.

It is this movement of youth in the '70's that we are part of. It is this new and ever-expanding and challenging frontier that is the church right now—not the church of tomorrow, but of today. It is this movement that needs and seeks your prayers. Our youth are also seeking your financial help to carry on this movement.

Rev. I. Apol,

Synodical representative

SUPPLEMENT 33  
LEAGUE OF CHRISTIAN REFORMED LAYMEN  
(Arts. 48, 73, 171)

**ESTEEMED BRETHREN:**

The League of Christian Reformed Laymen counts it a privilege to report to the denomination of which it forms a part. This vital organization values the endorsement of synod and the moral support of the people of our churches.

Membership in Laymen's League is open to all who believe in building the church of Christ, in maintaining our Reformed heritage, and in being involved for God in constructive and positive programs that advance Christ's kingdom.

People across the nation and around the world have become aware of the ambitious programs of this organization, programs which are born when this group of committed Christian men gather for their regular 7 A.M. Monday breakfast meeting or their monthly board meetings.

The stated purpose of the League, according to its constitution is:

1. "To work in association with denominational agencies in furthering the church of Christ."

2. "To motivate and activate the laity of the Christian Reformed Church to effectively share Christ with others."

Presently the League of Christian Reformed Laymen is "project oriented." Programs are being sponsored which can involve local groups across the country. Whether or not a given program is adopted by a local group will depend largely upon the enthusiasm and initiative of the laymen in those communities.

The programs of the Laymen's League are attractively described in a pictorial brochure entitled "Christian Reformed *Lay Leadership*." The programs or projects of the League are these:

**I. PROJECT THANKYOU** —bringing "Refreshment For Body and Soul" to our men in Vietnam.

The sending of packets continues. As you know, these packets consist of reusable plastic bags containing the Gospel, a pair of socks, towelettes, presweetened cool-aid, stationery, and a reply post card. Since its beginning Project Thankyou has gone on to raise nearly \$700,000, sending 800,000 packets of concern and personal, individual involvement. Some 7,600 volunteers have spent 80-85,000 hours in the assembly packing of the packets that have been shipped. An estimated \$1,000,000 of radio and television time has been donated. Letters of thanks have been received from some 60,600 persons. Over 20,000 refill requests have been mailed to Vietnam. Dr. Bob Plekker, the president of the board, is the man most closely associated with Project Thankyou. In connection with this project the Christian Reformed Laymen's League recently received the *Freedoms Foundation Award* in the Americana category. In appreci-

ation on March 7, 1970, a multi-station radio marathon was held in Western Michigan involving some ten radio stations, with WOOD in Grand Rapids serving as the base of operations. This project continues to receive the endorsement of political leaders and dignitaries throughout our country.

## II. THE WAY

This monthly publication, written exclusively for the non-Christian, attracting the attention both of those who pick it up to read, and groups interested in reaching neighbors for Christ, is also a part of the Laymen's League's concern. Some 50,000 copies of this unique little magazine are being used each month. The Christian Reformed Board of Home Missions retains the responsibility for the production of *The Way*, while the Laymen's League is in charge of printing and distribution. Mr. Cliff Christians, a member of the board, is the editor of *The Way*. The Laymen's League is working hard to expand the use of this highly effective evangelistic tool.

## III. PROJECT BIBLES FOR MEXICO

This is the Laymen's League's response to the urgent need in Mexico for the Word of God. Conducting radio marathons in much the same manner as Project Thankyou, Project Bibles for Mexico is travelling the country on selected religious broadcast stations. Beginning with Radio Station WJBL of Holland, Michigan, project Bibles for Mexico has now shipped 150,000 Scriptures to that country where some 40 million people have not seen a copy of God's Word. 250,000 New Testaments have been shipped to the Yucatan. This program is headed by Mr. Willis Timmer.

## IV. NATIONAL TELEVISION MINISTRY

The Laymen's League is continuing the production of the local Sunday morning television program "Stories of the King." However, behind the scenes an expanded effort is being put forth to share Christ through television with the youth of North America. Dr. Kenneth Bergsma, former missionary and presently a communications specialist, has come from the staff of Wayne State University in Detroit, Michigan, to direct the League's Audio-Visual programming. The use of a large building on the outskirts of Grand Rapids has been provided, and with the use of donated materials and labor it is rapidly being developed into a production studio. The League hopes to produce video tapes and films which will serve as effective means to reach young television viewers across our country with the Christian message. Dr. Bergsma, with a staff of creative assistants, is working hard to provide viewers with exciting Christian programming. In a world of competition and expert use of communications media it is challenging but "not easy" to produce something that is attractive, effective, distinctively Christian, Reformed, and acceptable to people in television.

## V. ORBITOR CLUBS

In line with reaching the youth of America Mr. Martin Keuning, past director of the Calvinist Cadet Corps, has come to head this new program

for the Laymen's League in cooperation with the Calvinist Cadet Corps. Materials are presently being developed for use by Orbitor Clubs. These clubs are designed to include children of pre-cadet and pre-calvinette age. Fruitful use of television programming can be made in connection with the organization of Orbitor clubs across the country. Using Bible Clubs in connection with Telecasts could prove to be a "double-barreled" thrust in Christian witnessing.

Extensive work is being done to broaden the membership of the League, that more men may become involved in positive programs accomplished in cooperation with denominational agencies. The League through its division called Creative Associates, stands ready to provide advisory service to any Christian Reformed organization in need of promotional assistance.

With such an expansion of activities it became necessary that a number of "full time" people become involved. Needless to say, all the time required of persons devoting full or part time to the programs could not be donated. While the office is still a study in donations of equipment and services, there are those who are paid staff members and helpers. These include such full time people as Mr. Martin Hamstra, national director, Dr. Ken Bergsma, Willis Timmer, Larry Kuipers, (data processing and computer programming), John Douglas, (technical assistant), Martin Keuning, Ron Plekker, (station acquisition), Ken Bonnewa, office manager, M. H. De Vroome, assistant to the office manager, and four secretaries: Mrs. Gertrude Doornbos, Pat Gibson, Barb Herrema, and Nancy Clark. Dr. Bob Plekker serves the League on a part time basis.

The board of the Christian Reformed Laymen's League consists of Dr. Bob Plekker, president, Martin Hamstra, director, Roger Roadvoets, vice-president, Gerrit Diephouse, acting treasurer, Gordon Piersma, secretary, Dr. Glenn Niemeyer, Cliff Christians, Willis Timmer, Richard Vander Zyden, Gerald Stob, Ronald Plekker, Ellis Deters, and Roger Vos.

The enthusiasm of the men of the Laymen's League is unbounded, and their commitment to Christ unquestionable. They love their church and spend themselves in seeking to serve Christ. Such enthusiasm at times strains at controls, but only because excitement mounts to meet new opportunities and step through opening doors. In the words of the League's president, "Everything Laymen's League does MUST be God glorifying and Christ centered, to His honor and glory, not ours."

As synodical representative I recommend that:

1. Synod continue to name a representative for the League.
2. Synod recommend the L.C.R.L. to the church for moral support.

Humbly submitted,

Rev. Leonard J. Hofman

SUPPLEMENT 34  
**BOARD OF TRUSTEES OF CALVIN COLLEGE  
 AND SEMINARY**

(Arts. 21, 24, 28, 37, 78, 84, 89, 92, 171)

**ESTEEMED BRETHREN:**

This report covers the actions of the Board of Trustees of Calvin College and Seminary from June, 1969, to February, 1970. A supplementary report will follow after the May meeting of the board.

**I. INFORMATION**

*A. Board of Trustees*

The board, composed of forty six (thirty seven clergy and nine lay) members, held its winter semi-annual meeting February 2-5, 1970, at the Knollcrest Commons. Officers elected for the current year are:

President—Rev. Arnold Brink  
 First Vice President—Rev. Henry Vander Kam  
 Second Vice President—Mr. John Vander Ark  
 Secretary—Dr. Seymour Van Dyken  
 Assistant Secretary—Dr. Henry Triezenberg  
 Treasurer—Dr. Wesley De Young

The executive committee of the board, meeting monthly, transacted the business required for efficient management of the College and the Seminary, with the presidents serving as advisors. Professor Harold Dekker, Dean of the Seminary Faculty, served as acting president until August, when Dr. John H. Kromminga returned from his sabbatical.

Members of the current executive committee are Rev. Oliver Breen, Rev. Arnold Brink, Rev. Anthony De Jager, Rev. Charles Greenfield, Rev. John C. Scholten, Rev. Henry Vander Kam, Dr. Seymour Van Dyken, Dr. Wesley De Young, Mr. Harry Elders, Dr. James Strikwerda, Dr. Henry Triezenberg, and Mr. John Vander Ark.

*B. The Seminary*

*1. Faculty*

*Personnel:* Two professors returned from sabbaticals abroad this fall, Dr. John H. Kromminga (from Cambridge, England) and Dr. Fred H. Klooster (from Heidelberg, Germany). On sabbatical leaves this year are Dr. Bastiaan Van Elderen and Dr. Marten Woudstra. Dr. Carl Kromminga spent a short time in Mexico, where he taught and lectured at the Seminario Juan Calvino and in the Yucatan Peninsula. Professor John H. Stek, reappointed with permanent tenure last year was inaugurated in the Seminary chapel on March 12. With the appointment of the Rev. Robert Recker as professor of Missions by the synod of 1969, the number of regular faculty members has increased to thirteen.

In the Old Testament Department full-time assistance this year has been given by Dr. Sierd Woudstra. Part-time assistance in other departments has been rendered by Mr. John Braun, Dr. Willis De Boer,

Rev. Harold Ellens, Rev. Ralph Heynen, Dr. David Holwerda, Dr. Theodore Minnema, and Dr. Louis Vos. Mr. Peter De Klerk serves as acting Theological librarian, Mr. Henry Venema as registrar, and Rev. Dirk Lieverdink as graduate assistant in field education.

*Leaves of Absence* have been approved for professors Henry Zwaanstra (1970-71), Henry Stob (1971-72), and Harold Dekker (1970-71).

*Appointments and Reappointments:* A set of rules governing the terms of faculty reappointments has been drafted by a joint faculty-board committee, and following board approval is being presented to synod this year for approval. (See Recommendations under II)

With the authorization of the executive committee, in anticipation of board approval, these rules were put into operation with respect to the reappointments of professors Andrew Bandstra and Peter Y. De Jong. The board, accordingly, at its February meeting granted permanent tenure to Dr. Andrew Bandstra, and postponed action on the matter of the reappointment of Dr. De Jong until the May meeting of the board in order that in the meantime a committee might confer with Dr. De Jong and class visits might be made by board members. The situation at the time of this report is complex, however, due to the resignation of Dr. De Jong and the non-acceptance of the resignation by the executive committee. A committee of board and faculty members continues in an effort to resolve the matter.

*Nomination:* In accord with previous authorization, the board presents in nomination for a new position in the department of Practical Theology, Rev. Ralph Heynen and Rev. Dr. Melvin Hugén. (See Recommendations under II)

*Lectureships:* Three lectureships requested by the faculty were approved by the board: Mr. David Engelhard in Old Testament, Dr. Johannes Verkuyl as guest lecturer in Missions, and Prof. Hugh Koops in Ethics. Subsequently the executive committee received notification from Prof. Koops that an assignment at New Brunswick Seminary necessitated declination of the invitation.

The board decided to continue the *Graduate Assistantship in Education* for the year 1970-71 according to stipulations approved by the board in February, 1969, in order to give the faculty an opportunity to assess the effect of the new professor of Practical Theology on the distribution of responsibilities within the department.

## 2. Curricular Matters

Permission was granted to the faculty to enroll the Seminary in the Association for Clinical Pastoral Education—the recognized standard-setting, certifying, and accrediting agency in the field of clinical pastoral education.

The following new courses approved by the executive committee were ratified by the board:

The Prophecy of Zechariah—Dr. Sierd Woudstra

The Apologetics and Ethics of C. S. Lewis—Dr. Theodore Minnema

The History of Christian Social Thought in the U.S. During the Twentieth Century—Dr. Theodore Minnema

The Organization of the Church for Ministry—Dr. Peter Y. De Jong and Prof. Harold Dekker

Communication in Public Worship—Prof. Harold Dekker and Dr. Carl Kromminga

The Epistle to the Romans in Theological Perspective—Dr. Anthony Hoekema

African Traditional Religion—Dr. Robert Recker

Studies in the History of Church Education—Dr. Peter Y. De Jong  
Perspective and Problems in Church Education—Dr. Peter Y. De Jong

Recent Theologies of Proclamation—Dr. Carl Kromminga

First and Second Samuel—Dr. Marten Woudstra

The Prophecy of Amos—Prof. John Stek

The *Missio Dei* in the Old Testament—Team taught by Old Testament and Practical Departments.

### 3. *Student Affairs*

The president of the Seminary reported a slight decline (158) from the record enrollment of the previous year (166), listing among the contributing factors a "spirit of impatience with structures" which renders serving a particular denomination or studying at our Seminary a matter of indifference, the prevalence of a "desire for non-traditional forms of ministry," the attraction of curricular offerings in other schools, the changing "image of the ministry," and the "polarizations" within the denomination.

In this connection it may be noted that the board approved the Seminary's participation in a pilot program of the National Council of Churches for the recruitment of students for the ministry to the extent of \$200 in order to assess the Seminary in devising improvements in its own recruitment program.

Faculty-student interaction, the president reports, is in a generally healthy state. Faculty-student meetings to review curriculum and problems in the seminary community are held in addition to regular student senate meetings, at which faculty representation is also present.

The seminary choir made a West coast tour in the spring.

### 4. *Centennial Plans*

Approval was given to the faculty's proposal to observe the Centennial of Calvin Theological Seminary during the academic year 1975-76, with appropriate commemorative celebrations being centered on or around March 15, 1976. To implement this, the board approved the following:

a. The board pledged its cooperation in the planning and execution of a Centennial celebration in which the whole Christian Reformed Church may share.

b. The board agreed to make available to professor Henry Zwaanstra all documents in the board archives which may be pertinent to a historical volume on Calvin Seminary.

c. The board empowered its executive committee to pursue this matter in cooperation with the faculties of the College and the Seminary.

## C. The College

### 1. Faculty

The academic year 1969-70, Dr. Spoelhof reports, witnessed a larger number of staff changes than any year previously. Twenty one new full time faculty members were appointed, ten persons who had been on leave returned, and twenty five left the college, among the the following: Professor Bernard Van't Hull, who accepted an appointment to the staff of the University of Michigan; Dr. John Van Bruggen, who retired from teaching; Dr. Lewis B. Smedes, who resigned to accept an offer from Fuller Theological Seminary; Dr. Lester De Koster, who was appointed as editor of *The Banner*; Dr. Roelof Bijkerk; and professor James Czanko. At the time of this report the college staff numbers 160 full time teachers and forty-one part time teachers.

*Leaves of absence* were approved for several staff members for the next year. Sabbaticals were approved for Dr. Dirk Jellema, Professor of History; Dr. Clifton Orlebeke, Professor of Philosophy; and Dr. Steve Van Der Weele, Professor of English. Leaves of absence have also been granted to Professor James De Borst, Mr. Henry Hoeks, Miss Mary Ann Walters, Dr. Roger Griffioen, Dr. Daniel Entingh, and Dr. Theresa Entingh.

At her request, Miss Gertrude Slingerland, assistant professor of English, was granted *retirement* on January 1, 1970, and the board took appropriate recognition of her services to Calvin College and to Christian education at a testimonial dinner on February 4, 1970, conferring upon her the title, Assistant Professor Emerita of English.

Twenty nine members of the college staff were reappointed (See Recommendations under II).

In regard to *faculty extra-mural academic activities and honors* the board adopted the following resolution:

"Whereas it is a matter of substantial and continuing interest to the Board of Trustees that many members of our faculty have again been the recipients of honors and have made important achievements in their individual disciplines during the past academic year, and

"Whereas the president has with pride reported these accomplishments to the board,

"Now therefore the Board of Trustees takes the occasion to take note of the president's report and to congratulate these faculty members on their dedication to the college and its great potential for outreach, and

"It again assures our faculty that it will continue to encourage participation by our faculty in the great opportunities that this college has for outreach and service and in the attainment by them of honors and achievements in their fields of discipline and service."

Grateful note was also made of the following *special awards*:

Dow Chemical Company Award (\$500)

The Du Pont Award (\$12,000)

The N.S.F. Institutional Grant (\$10,090)

The Johnson Wax Award (\$1,000)

The Shell Assist Awards (\$1,500)

The board also took *sympathetic note* of numerous illnesses, accidents, and bereavements in the faculty family.

## 2. Curriculum

Several *new courses* were approved upon recommendation of the faculty:

Biology 2XX Plant Diversity

Chemistry IXX Fundamentals of Chemistry

Biology 2XX Animal Diversity

Geology 2XX—Physical Geology

Geology 2XX—Historical Geology

The board officially encouraged the faculty in planning a *Master of Arts in Teaching* degree program, especially as an integral part of the Graduate Studies Program.

The president noted that *The Interim* remains one of the most popular features of the 4-1-4 curriculum, and that the 1969 *summer session* had the largest enrollment of students since 1961 (548). New programs are being planned for the summer session, among them workshop and institute type courses for preservice and in-service teachers.

The board also took note of a successful and profitable *Colloquium on a Christian Approach to Curriculum* at Calvin, and encouraged such colloquia in the future.

## 3. Student Affairs

Enrollment this year at the college is down slightly (Canadian enrollment has declined each successive year since 1966), due to a number of factors: very late notice of Michigan Tuition Grant awards, reduction of Student Federal Assistance Programs, higher tuition at Calvin, uncertain economic climate, greater sharing of enrollment with other Christian colleges, and more use by our constituency of junior colleges and state universities and colleges. Though enrollment for next year is projected for 3,428 students (150 less), the enrollment five years hence (1974) is projected at 3,815 students, and ten years hence (1979) at 4,080 students.

The problem of enrollment decrease from Christian Reformed homes was one of the factors which has drawn Calvin, Dordt, and Trinity colleges into a *Consortium* of administrative heads of the three institutions. In an attempt to study the problem scientifically a carefully devised questionnaire will be sent to all consistories, asking for the basic data needed to study the problem.

The enrollment decrease has also resulted in an intensified program of recruitment by the Admissions office. Consideration is also being given to seeking students from other evangelical denominations and from minority disadvantaged groups with an evangelical religious orientation. The board has discussed the matter in a preliminary way, with the intention of acting on proposals at the May meeting of the board.

The social concern of Calvin students is channeled in part through a very successful program called *Kindling Intellectual Desire in Students*. No less than 250 student volunteers were attracted to the KIDS program the first semester, under the direction of Mr. David Dekker and his staff.

The religious life of the students is aided by the Religious Council, the Chapel services, and the Knollcrest worship services.

#### 4. *Library Matters*

The board took note of the resignation of Dr. Lester De Koster as director of the Library, and at a testimonial dinner paid tribute to him for eighteen years of effective service to the College and Seminary libraries as director.

The new library is nearing completion, removal of the Franklin segment is being arranged, and dedication of the new facility is anticipated in June.

The growth of the Heritage Hall Collection in quality, size, and use was noted. The collection, one of the finest of its kind among college and seminary libraries, still has a vast, untapped potential, however.

#### 5. *Business and Financial Affairs*

With campus development advancing to the stage of the final phase (notably, only ten years after the initial ground breaking ceremonies at Knollcrest), the prospect of the sale of the Franklin Street campus increases in importance and actuality. The feasibility study of the campus for the State's university Extension Centers, conducted by the Daverman Associates, Inc., will be completed this spring.

Property and finance matters did not consume much time at the February meeting of the board. Attention was confined mainly to reviewing and adopting the auditors' report for 1968-69 and the revised budget for 1969-70, and ratifying actions on finance matters processed by the executive committee since the previous May meeting of the board involving contracts approved for furnishings and authorizations given to the business personnel to file various applications (Title I for \$1,000,000 and Title III for funds under the new interest subsidy program). Various bond resolutions (library HEW bonds and Residence Hall No. 5 HUD bonds) and basic Long Range Planning Committee recommendations were approved.

The Development office's report of gifts received indicates that Calvin's loyal constituency have made this another good year. The various Calvin College investment programs advertised in the *Spark* and *Calvinalia* are another evidence of good will toward the college.

## II. RECOMMENDATIONS FOR SYNODICAL ACTION

### A. *The Seminary*

1. The Board of Trustees presents for synodical approval the following set of rules governing the terms of faculty reappointments drafted by a joint board-faculty committee and approved by the Board of Trustees at the meeting of February, 1970:

#### REAPPOINTMENT

Initial appointments to the seminary staff shall ordinarily be for a three-year period. During this period a close watch shall be kept of the professor's teaching competence.

At the conclusion of his second year of teaching, evaluations shall be solicited as follows:

- 1) A confidential evaluation, by way of questionnaire, by resident students whom he has instructed;
- 2) Confidential and anonymous evaluations by his faculty colleagues, including the seminary president;
- 3) Evaluations by members of the Board of Trustees who have made assigned class visits.

The seminary president shall receive and collate these evaluations, construct a profile on the professor, and present all these materials to the *Committee on Faculty Evaluation* of the Board of Trustees, at whose meetings he shall serve as advisor. The committee shall make recommendations to the February meeting of the Board of Trustees. The professor under consideration, as well as the other faculty members, shall be informed of the committee's recommendations prior to the meeting of the board.

*The first reappointment* shall ordinarily be for a period of two years. During this period the professor shall be counselled regarding the pedagogical weaknesses, if any, which were discovered during the period of initial appointment.

During the first quarter of his second year of teaching under his first reappointment, evaluations similar to those described above shall be solicited and recommendation made to the Board of Trustees regarding his second reappointment.

*The second reappointment* shall ordinarily be for a period of two years. During this period further scrutiny shall be given to his pedagogical competence. At the end of his first year of teaching under the second reappointment, evaluations shall again be solicited as described above. In addition, a questionnaire shall be sent to students who graduated at the end of his third year of teaching.

On the basis of the information received, the seminary president and the board's *Committee on Faculty Evaluation*, following the procedure described above, shall make recommendation to the Board of Trustees concerning his third reappointment.

*The third reappointment* shall ordinarily be made with permanent tenure. Before making such an appointment the Board of Trustees shall conduct a personal interview with the professor.

The Board of Trustees may, upon sufficient reasons, extend the period of temporary appointments beyond the seven-year period described above.

In exceptional cases (e.g., if a man has lectured satisfactorily at Calvin Seminary for two years prior to receiving a regular appointment) the Board of Trustees may, at its discretion, advance the evaluation procedure so as to offer him permanent tenure at the time of his second reappointment.

Reappointments are made by the Board of Trustees and submitted to synod for approval.

2. The Board of Trustees, having given general approval to a proposal to appoint a third man in the department of Old Testament in May, 1969, recommends the appointment and the submission of a nomination to a later synod.

(Remark: In his report to the board the president of the Seminary commented that discussion of the proposed appointment within the department has led to the tentative conclusion that the man to be sought ought to be a specialist in the languages and history of the ancient Near East, since this kind of appointment would best supplement the training specialization of the present professors of Old Testament).

3. The Board of Trustees recommends that Mr. David Engelhard, a recent Calvin Theological Seminary graduate completing his doctoral program at Brandeis University in the area of specialization of languages

and history of the ancient Near East, be offered a one-year terminal appointment as lecturer in Old Testament for the academic year 1970-71.

4. The Board of Trustees recommends that in view of today's more rapid means of communication, the waiting period for candidates' eligibility to receive calls be changed from four weeks to two weeks.

5. The Board of Trustees presents for election as assistant professor in Pastoral Counseling for a three-year term the Rev. Ralph Heynen and the Rev. Dr. Melvin Hugen.

6. The Board of Trustees recommends that Dr. Andrew Bandstra be reappointed as professor of New Testament with permanent tenure.

#### B. *The College*

1. The Board of Trustees recommends the following *new appointments* to the College faculty:

a. Martin Bolt, Ph.D., as assistant professor of Psychology for two years.

b. Paul Henry, Ph.D., as visiting assistant professor in Political Science for two years.

c. William Monsma, Ph.D., as visiting assistant professor of Physics for two years.

d. Pieter Marsman, M.A., instructor in Romance Languages for two years.

e. Donald Smalligan, M.B.A., M.S.W., as assistant professor of Sociology for two years.

f. James Timmer, M.A., as assistant professor of Physical Education for two years.

2. The Board of Trustees recommends the following *reappointments* to the College faculty:

a. Mrs. Helen Bonzelaar, M.A., as assistant professor of Art, for two years.

b. Al D. Bratt, Ph.D., as professor of Biology, permanent tenure.

c. Wallace Bratt, Ph.D., as professor of Germanic Languages, permanent tenure.

d. Herbert J. Brinks, Ph.D., as associate professor of History, for two years.

e. Mrs. Elsa Cortina, D. en Ped., as visiting Lecturer in Romance Languages (Spanish), for two years.

f. Willis De Boer, Th.D., as professor of Religion and Theology, permanent tenure.

g. Peter Y. De Jong, M.A., as visiting instructor in Psychology, for one year.

h. Henry J. Hoeks, M.C.A., as assistant professor of Education, for two years.

i. Mrs. Winifred Holkeboer, M.A., as associate professor of English (she already has tenure).

j. Harmon Hook, Ph.D., as assistant professor of English, for two years.

k. James D. Korf, M.A., as assistant instructor in Speech, for two years.

l. Bernard Kreuzer, M.A., as associate professor of Modern Languages, for two years.

- m. Irvin Kroese, Ph.D., as associate professor of English, for four years.
- n. Sanford Leestma, Ph.D., as assistant professor of Mathematics, for two years.
- o. Ronald Lubbers, M.B.A., as assistant instructor in Economics, for one year.
- p. Richard Mouw, M.A., as assistant professor of Philosophy, for two years.
- q. Delwyn Nykamp, M.A., as instructor in Speech, for two years.
- r. Chris Overvoorde, M.F.A., as assistant professor of Art, for four years.
- s. Kenneth Piers, Ph.D., as assistant professor of Chemistry, for two years.
- t. Rodger Rice, Ph.D., (on leave), as associate professor of Sociology, for four years.
- u. Robert Terborg, Ph.D., as assistant professor of Psychology, for two years.
- v. William Van Doorne, Ph.D., as associate professor of Chemistry, for four years.
- w. Lambert Van Poolen, Ph.D., as assistant professor of Engineering, for two years.
- x. John Van Zytveld, Ph.D., as assistant professor of Physics, for two years.
- y. Johann Westra, M.A., as associate professor of History and Political Science, with permanent tenure.
- z. Jack Wiersma, Ph.D., as associate professor of Education, for four years.
- aa. Donald Wilson, Ph.D., as professor of Sociology, permanent tenure.
- bb. Mrs. Linda Dykstra, M.A., as dean of women with faculty status, for one year.
- cc. John Vandenberg, Ph.D., as vice president of Academic Affairs and Dean of the College, permanent tenure.
- dd. Henry Baron, M.A., as assistant professor of English, for two years.

3. Knollcrest Worship Services. The board recommends the continuance of the Knollcrest worship services under the present arrangement for an additional two years.

*Grounds:*

a. Making provisions for student worship at Knollcrest for the next two years is imperative. Woodlawn Christian Reformed Church and the four sponsoring churches can serve some of the resident students, but certainly not all of them.

b. The present worship services are fulfilling a real spiritual need.

c. Recent changes approved by the four sponsoring consistories appear to have made the ministry to students more successful, but there has been insufficient time to evaluate these changes.

4. The Board of Trustees submits for synodical approval the Calvin Graduate Studies Program, outlined in the document "Objectives of a

Calvin Graduate Studies Program and Guidelines for Establishing Such a Program." (See attached Appendix I)

Respectfully submitted for

The Board of Trustees of  
Calvin College and Seminary,  
Seymour Van Dyken, Secretary

Appendix I

### OBJECTIVES OF A CALVIN GRADUATE STUDIES PROGRAM AND GUIDELINES FOR ESTABLISHING SUCH A PROGRAM

The study which finds its expression in this relatively brief report has a long history of discussion, debate, delay, and diversion; but, withal, the study was driven forward by a dedication to the ideal of Christian higher education. Most of the forgotten and file-stuffing predecessors of this report were much longer, more rhetorical in style, and unrealistic.

Such a prelude might well be an apology, given in anticipation of the one inevitable reader who will ask, "Why did you not include this, or exclude that, or state more precisely or meaningfully this purpose or that?", and to which the truthful answer could be given, "You may be assured that it was in one of the several forerunners of this report."

During all these years of discussion, the committee members realized that graduate studies could come into being only by deliberate development and careful planning in response to a felt need. And even now in this present report, all the details of a fully operational program are not given, and tentative arrangements are still proposed. This report, therefore, does not concentrate on fashioning a structure or an elaborate table of organization. Rather, the report states the objectives and guidelines and presents minimal suggestions as to establishing the structure.

The report proposes two related organization entities. The one is the internal operation of a Graduate Studies Program; the other is the establishment of a Calvin Graduate Studies Association, formed to support the program.

#### A. The Basis of the Calvin Graduate Studies Program and of the Calvin Graduate Studies Association

The basis of the Calvin Graduate Studies Program and of the Association rests upon those principles of Christian scholarship as are embodied in the book, *Christian Liberal Arts Education*, as endorsed by the Board of Trustees of Calvin College and Seminary and by the faculty of Calvin College, the essence of which, understood in context, may be formulated in the following summary statements:

The life of every man is a response to God's Word to mankind in creation and in history. This Word of God to man is focused in Jesus Christ, the Word incarnate, who is authoritatively revealed in the Scriptures of the Old and the New Testaments.

God in His Word calls on every man to obey Him, to serve his fellowmen, and to develop the creation.

The response of a man to the Word of God can be either an accepting or rejecting response. The Christian life, the life of the man who is a follower of Jesus Christ, is an accepting response to God's Word.

God in His Word speaks not to some segment of our lives, but to the entire pattern of our lives. Thus the authentic Christian life is one which in its comprehensive pattern constitutes an accepting response to God's Word.

The life of the Christian finds its context and fulfillment in the community of those who are jointly committed to following Jesus Christ. It is the task of this community as a whole to obey God, serve mankind, and develop the creation. Every Christian is to share in the performance of that comprehensive community task by doing that for which he is best fitted.

The community of Christians is not to withdraw from involvement in the world, but is to carry out its task while living and working in contemporary society.

One dimension of the comprehensive task of developing the potentials of creation is that of engaging in theoretical thought. Thus the community of Christians is called to be involved in scholarship. A program of graduate studies is an instrument whereby the Christian community responds to this calling.

The community of Christian scholars is to practice its scholarship as part of its accepting response to the Word of God. It is to engage in theoretical thought in obedience to God and on behalf of the Christian community, giving intellectual leadership to that community and to the society of all men.

The Scriptures in witnessing to Jesus Christ provide us with a comprehensive perspective on reality. The aim of the community of Christian scholars is to gain a theoretical understanding of reality as seen in that biblical perspective.

#### **B. The Purposes of the Calvin Graduate Studies Program, to Which the Calvin Graduate Studies Association Lends Support**

The purposes of the Calvin Graduate Studies Program shall be:

1. To promote scholarly research by the faculty members and their associates in order, by critical analyses and investigation, to articulate Christian perspectives in the academic disciplines in obedience to the cultural mandate.

2. To offer academically respectable degree programs, especially on the master's level, in response to the needs of the Christian community which we serve most directly.

3. To extend graduate studies eventually into doctoral degree and advanced study programs; that is, we should, as circumstances permit, attempt to achieve programs worthy of the name *university* in various disciplines.

4. These purposes shall serve also to strengthen undergraduate education at Calvin College and Seminary. Specifically, this means:

- a. To strengthen the Christian, scholarly approach to undergraduate studies.

- b. To inspire and excite the members of all the faculties.

- c. To serve and lead the total Christian community in its response to the cultural mandate.

- d. To give effective Christian witness in the broad field of academic learning.

#### **C. Guidelines for Establishing the Calvin Graduate Studies Program**

##### **1. Base for Development**

Most of the strong American graduate schools are built upon a strong undergraduate base. Graduate studies among us should grow out of the existing academic programs of Calvin College and Seminary. Calvin College and Seminary already provides a strong base, such as is necessary to support and nourish a developing graduate studies program and, potentially, a university. The quality of the Calvin Library and the high competence of the Calvin faculties have developed areas of strength and excellence which make the extension into graduate studies natural and feasible. To assure an adequate graduate program we must always insist that the base remain strong.

##### **2. Natural Growth**

Extension into graduate studies should develop naturally and normally, in response to community needs and by utilizing existing department strengths, scholarly resources, library holdings, and administrative offices.

### 3. Independence

Recognizing that the synod of the Christian Reformed Church has, on a number of occasions, expressed a judgment favoring the independence of higher education, the newly established graduate study programs shall be shaped in such a way as to provide ways and means whereby they can eventually achieve the goal of independent sponsorship and control, while maintaining all along the way a meaningful interaction with existing undergraduate programs of instruction and administration.

### 4. Total Community Involvement

To develop this program of graduate studies we shall invite the aid and support of the whole Reformed community in the United States and Canada.

### 5. Enabling Recommendation

The Board of Trustees advises the administration of the College and Seminary to initiate the organization and definition of function of an institute for faculty-level research, and it advises the faculties of the College and Seminary to initiate plans for magisterial programs (professional and theoretical) where they seem appropriate and necessary.

## D. General Organizational Guidelines

### 1. The Organizational Structure

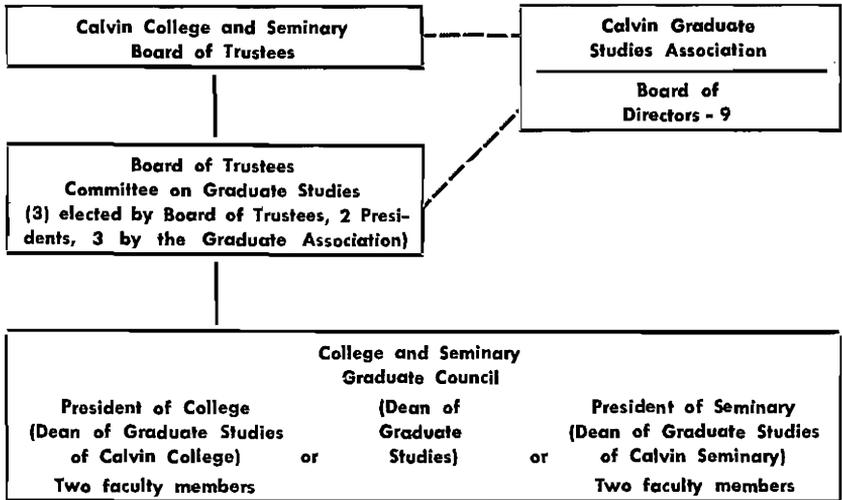
The organizational structure should be as direct and simple as the dictates of the historical situation will allow.

We recommend the formation of a Christian association for the advancement of graduate studies, to be known as the Calvin Graduate Studies Association. This Association shall cooperate with the College and the Seminary in the support and control of graduate studies. The Association shall be formally distinct from the ecclesiastical structure; and, if successful, it can gradually take on increasingly more responsibility for control and support of graduate studies in conjunction with Calvin College and Seminary. The Association, a further definition of which is given below, will place representatives on the Board of Trustees' Committee on Graduate Studies. This Committee on Graduate Studies will, in effect, constitute the principal administrative body of the proposed program.

We recommend that the day-to-day supervision of graduate studies be in the hands of a Graduate Council. We have not come to any definite decision as to whether there should be one Dean of Graduate Studies, or whether there should be a Dean of Graduate Studies for the College and another for the Seminary. Final decision on this and other organizational matters must await further development.

Because graduate-degree and faculty-research programs will arise from and be developed by the existing faculties through their departments and divisions, there will be no need to constitute an independent Graduate Studies Faculty, as such. Those persons engaged in the programs at any given time will be considered to be the Graduate Studies Faculty, should there arise a need for separate identification.

As an initial structure, and to remain in effect during the first ten-year phase, the following chart of organization is proposed:



**2. Finances**

It must be understood that in no way shall the efforts to develop a graduate program diminish the support necessary to maintain and develop a strong baccalaureate college and seminary.

**a. Sources of Operational Support**

- (1) Annual appropriations from the Calvin Graduate Studies Association;
- (2) Tuition from students in the graduate program;
- (3) Gifts and grants designated for the graduate studies program;
- (4) Allocation from Calvin College and Seminary quota, to the extent requested, budgeted and granted.

**b. Sources of Capital Support**

Capital outlays for the graduate studies program shall be financed exclusively through designated gifts from the Calvin Graduate Studies Association.

**c. Financial Records**

The projected annual operating costs of the graduate studies program, including a proper share of administrative, plant, and other overhead costs, and the projected sources of income to support these costs shall be clearly indicated within the total institutional budget by means of separate budget exhibits. The same provisions shall pertain relative to actual costs and income, namely, that these be identified within the annual institutional operating statement.

The purposes for record keeping are these:

- (1) To make certain that the graduate program does not become a drain on the financial resources of the College and Seminary;
- (2) To determine the extent to which graduate student tuition and graduate studies gifts meet actual operating costs, and thus to determine the quota appropriation needed to cover the shortage;
- (3) To assure contributors that gifts to the graduate studies program are used for that purpose. Should such gifts exceed the amount necessary to support the graduate studies program for a given year, the excess will be held in reserve for the graduate program and not be used for undergraduate College or Seminary costs.

**d. Specific Guidelines for Establishing the Calvin Graduate Studies Association**

1. That the Calvin Graduate Studies Association be established in response to the broadest possible appeal for membership and with the broadest possible base of support consistent with the stated purpose of the Calvin Graduate Studies Program.

We envision an Association with an extensive membership—national, international, continental, and even world-wide—consisting of Calvin alumni, Christians from Reformed and evangelical communities, and other people generally sympathetic with the cause of Christian higher education. We suggest that this broad membership appeal be launched with a vigorous campaign of solicitation based on information and publicity designed to set forth clearly the nature and purpose of this program and the initial ten-year plan for implementing it. Once the Association is established, the membership shall be kept informed of all significant developments in the Calvin Graduate Studies Program. Members shall be entitled to vote in person or by proxy for directors of the Association and upon any question or proposition submitted by the board of directors to any annual or special meeting of the Association.

2. That conditions for membership in the Association shall be a general endorsement of the stated Purposes of the Graduate Studies Program (see "B" above) and the payment of annual sustaining dues in a stipulated minimum amount.

We propose that membership dues be kept at a relatively nominal minimum amount in order to encourage the broadest possible base of participation and support. Members, should, however, also be encouraged to make larger contributions.

3. The Association shall support and participate in the Calvin Graduate Studies Program through a board of directors composed of nine persons, to be elected annually for three-year terms on a rotating basis from nominations submitted by the board of directors to the membership of the Association. At least two-thirds of the membership in the board of directors shall be held by persons who are members of the Christian Reformed Church. Legal and effective control of the Association shall be lodged with the board of directors.

Initially, these nine board members shall be elected to staggered terms of office to ensure eventually a regular pattern of annual rotation. This board shall elect its own officers. The board shall conduct all the official business of the Association, reporting on its actions to the regular meetings of the Association. In addition, the board of directors shall make concerted efforts to solicit grants from appropriate endowment agencies and foundations.

4. That, in addition to the more general endorsement of the stated purpose of the Calvin Graduate Studies Program as a condition for membership in the Association, those chosen to stand for nomination on the board of directors shall be expected to express their enthusiastic personal agreement with and commitment to the Basis and to the Purposes of the Association (see "A" and "B" above) and the Biblical Christian faith as interpreted by the evangelical Christian churches in the classic tradition of the Protestant Reformation.

To secure a Reformed Christian perspective in the operations of the Calvin Graduate Studies Program, we recommend this stronger confessional-educational commitment for membership in the board of directors, which is directly responsible for supervising the activities of the Association, than we recommend for sustaining membership in the Association.

5. That the Board of Directors of the Calvin Graduate Studies Association shall appoint from among its members three persons to represent the Association on the Calvin Board of Trustees Committee on Graduate Studies.

This arrangement would integrate the activities of the Association and its board of directors into the accepted organizational structure of the Calvin Graduate Studies Program as indicated in the organizational chart given above.

6. That the initial membership of the board of directors be elected by the Association from a slate of candidates prepared by the Board of Trustees of Calvin College and Seminary, having considered recommendations made by those who express an interest in the Calvin Graduate Studies Association.

**E. General Provisions**

1. We shall present to synod for information a proposed constitution for the Calvin Graduate Studies Association, which formally and legally articulates the spirit and provisions of this study report.

2. It shall be established that, after a ten-year period, the structure, direction, and further extension of the Calvin Graduate Studies Association shall be assessed, evaluated, and subjected to those changes which will meet the demand of the time, provided they are in accord with Sections A, B, and C of this document.

3. That the Calvin Board of Trustees, upon approval of the above recommendations by synod, shall appoint a steering committee to implement these decisions.

We propose that this steering committee set up a meaningful timetable of work and arrange for necessary promotion. We suggest, further, that this steering committee seriously consider the possibility of dramatically highlighting the establishment of the Calvin Graduate Studies Association by means of an appropriate public rally.

**SUPPLEMENT 34-A**  
**BOARD OF TRUSTEES OF CALVIN COLLEGE**  
**AND SEMINARY**

(Arts. 37, 40, 78, 84, 89, 125, 160, 171)

**ESTEEMED BRETHREN:**

This report covers the actions of the Board of Trustees and its executive committee from February 6, 1970 to June 4, 1970.

**I. INFORMATION**

*A. Board of Trustees*

1. The board held its spring semi-annual meeting May 18 through May 22, 1970, at the Knollcrest Commons.

2. The Executive Committee of the board met in special session on February 20, and in regular session on March 12, April 9, May 7, and June 4, 1970. Ministerial members of the executive committee elected at the May meeting of the board are (terms begin in September): Gerard Bouma, Oliver Breen, Wendell Gebben, John Scholten, Seymour Van Dyken, Henry Vander Kam, and Tenis C. Van Kooten.

3. The actions of the executive committee and the board in its plenary session are summarized in this supplementary report.

*B. Seminary*

1. Students

a. The Calvin Theological Seminary Choir performed at a White House Service on Sunday, May 10, 1970.

b. Licensure

Licensure was granted to forty-eight students after interview by the board, and extension of licensure for one year was approved for twelve others.

c. Candidates interviewed by the board and recommended to synod for candidacy in the Christian Reformed Church are listed under II, Recommendations.

A reception was held for all seminary graduates recommended for candidacy on Thursday evening, May 21, 1970.

d. The Commencement of Calvin Theological Seminary was held on Saturday, May 23, 1970, at 1:30 pm. in the Fine Arts Center. Dr. Joel Nederhood, Radio Minister of the Christian Reformed Church, gave the Commencement Address, "The Gospel and the Revolution."

2. *The Faculty*

a. The Peter Y. De Jong Matter

The executive committee and the Board of Trustees devoted much time to a consideration of the resignation of Dr. Peter Y. De Jong, which was precipitated by the action of the Board of Trustees at its meeting in February, 1970, in tabling the matter of his reappointment.

At that time, the Board of Trustees decided to "postpone action on the matter until the May meeting of the board, that in the meantime a committee confer with Dr. Peter Y. De Jong on this matter to assist him to see his problem and our problem with a view to improvement, and that class visits be made by board members." In a letter dated February 6, 1970, to the Board of Trustees, Dr. De Jong notified the board that "upon careful and prayerful consideration, I am convinced that I can no longer serve fruitfully at our Seminary. I trust, therefore, you will acquiesce in my resignation, to be effective at the end of the summer which closes the school fiscal year." On February 20, 1970, the executive committee of the board considered his resignation in a special session and decided that it could not accept the resignation, since this would not be a proper interpretation of the mind of the board. Dr. De Jong was excused, at his written request, from class teaching in the third quarter. A committee appointed by the board met with Dr. De Jong on two occasions and on April 9, 1970, Dr. De Jong met with the executive committee in a lengthy conference in which he reiterated his desire that his resignation be acted upon. Following a faculty letter of April 29, 1970, to Dr. De Jong, outlining teaching possibilities in the Seminary next fall, with an adequate period of reparation, the board sent a cablegram requesting a reply on whether he was minded to withdraw his resignation. In a letter to the board on May 11, 1970, Dr. De Jong reaffirmed his resignation. The board, at its May meeting, thereupon decided the following:

1). The Board of Trustees acknowledges its oversight in failing to provide class visits prior to the consideration of Dr. De Jong's re-appointment.

2). The Board of Trustees declares that it desired to correct this oversight by providing for class visits during the third quarter, but was prevented from doing so by Dr. De Jong's resignation and withdrawal from classroom teaching.

3). The Board of Trustees acquiesces with regret in the resignation of Dr. De Jong, this resignation to be effective August 31, 1970, as requested, and so recommends to synod.

4). The Board of Trustees expresses its gratitude to Dr. De Jong for the services rendered to Calvin Seminary for the past six years and expresses the wish that he may continue to serve the Christian Reformed Church with profit and distinction.

The board further decided that in keeping with the general tenor of the rules for Seminary appointment, to authorize the executive committee to make whatever short-term appointments may be necessitated by further developments in the Dr. Peter Y. De Jong matter.

#### b. Appointments

1). Dr. Dewey Hoytenga was appointed to a one-year lectureship in Ethics (cf. I Recommendations).

2). Dr. Lester De Koster was appointed to provide speech critiques of practice preaching in the "Communication and Public Worship" course.

3). Mr. John Braun was engaged to provide speech critique for Middler sermon tapes.

4). Dr. John Primus was engaged to teach courses in American Church History, to provide in part for the courses normally taught by Prof. Henry Zwaanstra, who will be on leave during the academic year 1970-71.

c. Reappointments

1). The Rev. John F. Schuurmann was reappointed as Assistant Librarian (part-time).

2). The Rev. Dirk Lieverdink was given the graduate assistantship in Field Education for one more year.

d. The following new courses were approved:

1). The "Theology of Pannenburg and Moltmann" (Systematic Theology) by Dr. Fred Klooster.

2). "Nineteenth Century Liberalism" (Church History), by Prof. Henry Zwaanstra.

C. *College*

1. Students

a. The Calvin College Commencement was held at Knollcrest Campus on Saturday, May 23, 1970, at 3:00 o'clock p.m. The Rev. Dr. Bryant M. Kirkland, minister of the Fifth Avenue Presbyterian Church, New York City, delivered the Commencement Address, "A New Pattern for Modern Man." Mr. John Kamp, President of the Calvin College Alumni Association, presented the Distinguished Alumnus Award to Dr. James Wyngaarden.

b. Recruitment

The board adopted the following statement of Admissions and Recruitment Policy of Calvin College:

"Calvin College is owned and operated by the Christian Reformed Church and was established to educate the youth of the church for Christian service in our society. Although a major obligation of the College is to serve the constituency which maintains and supports it, the College wishes to broaden its service and witness:

1). by actively recruiting those evangelical Christian students, not members of the Christian Reformed Church but of similar orientation, who may be attracted by the Christian atmosphere of the College and by its distinctive and excellent academic program orientated in the Reformed, Calvinist tradition;

2). by establishing a carefully planned and directed recruitment of evangelical Christian students who are members of the culturally deprived groups in North America;

3). by admitting other students who, when seeking out Calvin College, indicate a sincere interest in appropriating the benefits of the Christian atmosphere and Reformed character of the academic program of Calvin College and who show a genuine and appreciative concern for the aims and purpose of Calvin College as they are stated in the 1969-70 College Bulletin, pp. 6-7."

## 2. Faculty

a. The following new courses were approved for the academic year 1970-1971:

1). In History

History 2XX—History of France

History 3XX—Social History of the United States

2). In Physics

Physics 1XX—Introductory Physics (fall semester)

Physics 1XX—Introductory Physics (spring semester)

3). In Philosophy

3XX—Marxism, F

3XX—Merleau-Ponty and Social Science, S

4). In Economics

Economics 309—Law in Business

b. New Appointments—see II Recommendations

c. Reappointments, see II Recommendations

d. Retirement

The board acknowledged with great appreciation and gratitude to God the twenty-four years of service by Dr. Bernard Fridsma, Sr., as Professor of Germanic Languages, and the outstanding contributions he has made as a member of the faculty. The board, in granting Dr. Fridsma's request for retirement, conferred upon him the title of Professor Emeritus of Germanic Languages. A testimonial dinner was held in his honor.

e. Anniversaries

The board acknowledged with great appreciation and gratitude to God the twenty-five years of service to Calvin College by both Dr. John Daling and Dr. John Timmerman, who have made many and lasting contributions to Calvin College and to the Christian Reformed Church. Both Dr. Daling and Dr. Timmerman were similarly honored at the testimonial dinner.

f. Leaves of Absence

1). Dr. Nicholas Wolterstorff was granted a one-year leave of absence to take advantage of the National Endowment for the Humanities grant which was awarded him, and to make use of the research facilities at the Wartburg Institute in London for continuing his work on a book dealing with the philosophy of art.

2). The board granted Miss Myrtle Van Laar an extension of her leave of absence for one more year 1970-71.

g. The board took note of the death on Friday, May 15, 1970, of Prof. Jacob Vanden Bosch, who for many years served with admirable distinction in the English Department of the College.

## D. Library Matters

1. The board, having adopted the recommendations made by the Library Committee, with the approval of the College and Seminary faculties, regarding the appointment of a Director of the Library, also approved the recommendations of President William Spoelhof and Presi-

dent John Kromminga that Marvin Monsma, M.Ed., M.A.L.S., be appointed Director of the Library for two years (see under II Recommendations).

2. The Library Dedication Committee has planned the dedication of the Library for Wednesday evening, June 10, 1970, The board extends an invitation to the synod of 1970 to attend (see II Recommendations).

#### E. *Property and Finance*

1. The College has received with gratitude an anonymous gift of \$50,000 for the College Observatory.

2. For budget matters see II Recommendations.

3. The board approved a recommendation that one of the new residence halls be named Jacob and Christine Bolt Residence Hall and the other be named Garret Heyns Residence Hall (see under II Recommendations).

## II. RECOMMENDATIONS

### A. *Seminary*

#### 1. Candidates:

a. Upon recommendation of the Seminary faculty and after interview by the Board of Trustees, the board recommends that synod declare the following as candidates for the ministry in the Christian Reformed Church:

Carl Afman	Max Lise
David Baak	J. James Miedema
Fred Bakker	Maynard Nieboer
John J. Berends, Jr.	Stuart Pastine
Robert D. Boertje	Allen Petroelje
Andrew Cammenga	Henry Post
Jason Chen	Herman D. Praamsma
Leroy Christoffels	Richard Rienstra
Bert De Jong	Joe Reitsma
James De Jong	Curtis Roelofs
Edwin J. Dykstra	Louis Roossien
Winson Elgersma	Herman J. Schutt
Gerald L. Essenburg	Anthon Schweitzer
Hendrik Getkate	Peter Teerling
Sidney Greidanus	James Vander Laan
Ronald W. Hemple	Leonard Vander Zee
Gerry G. Heyboer	Wesley Van Dyk
John Hutt	John Veenstra
Thomas Kaastra	Stanley Verheul
John Koole	Harry Vriend
Ronald Lammers	Robert Walter
Allen Likkel	

#### 2. Appointments:

a. The board requests synod to approve the appointment of Dr. Dewey Hoytenga as guest lecturer in Ethics for the academic year 1970-71.

b. The board recommends that Dr. Lester De Koster be engaged to

provide speech critiques for practice preaching in the "Communication and Public Worship" course.

c. The board recommends that Mr. John Braun be engaged to provide speech critique for Middler sermon tapes.

d. The board recommends that Dr. John Primus, Dr. Seymour Van Dyken, and Dr. Sierd Woudstra be engaged to teach courses in Church History and Preaching.

3. The board recommends that the lectureship in Ethics be terminated at the end of the school year 1970-71, and that authorization be given to submit a nomination in Ethics to the synod of 1971.

#### B. *College*

1. The board recommends approval of the following new appointments to the College faculty:

a. Kenneth Aring, Ph.D., Visiting Assistant Professor of Physics for one year.

b. John Bontekoe, M.A., Visiting Instructor in Germanic Languages for one year.

c. Marvin Monsma, M.Ed., M.A.L.S., Director of the Library for two years.

d. Cynthia Nibbelink, M.A., Visiting Instructor in English for one year.

e. Dean of Students:

1. The Board of Trustees recommends to synod that synod approve the legitimacy of the appointment of a minister to the position of Dean of Students with retention of ministerial status.

2. The board recommends to synod the appointment of the Reverend William Stob as Dean of Students with faculty status for two years.

f. Ronald Vander Kooi, Ph.D., as Associate Professor of Sociology for two years.

g. Marlys Verbrugge, M.A., as Visiting Instructor in English for one year.

h. Wilma Vierzen, M.A., as Visiting Instructor in Germanic Languages for one year.

i. Frederic Walker, Ed.D., as Assistant Professor of Education for two years.

j. Gordon De Blaey, M.A., as Visiting Assistant Professor of Sociology for two years.

k. William A. Sanderson as Visiting Assistant Professor of Psychology for two years.

l. John Hartemink, M.A. (expects Ph.D. in June, 1970) as Assistant Professor of Psychology for two years (without Ph.D., as instructor of Psychology).

2. The board recommends approval of the following reappointments to the College faculty:

a. Peter Y. De Jong, M.A., for an additional year as visiting assistant instructor in Sociology.

b. Marten Vande Guchte (Ph.D., 1969; permanent tenure since 1967), promotion to the rank of Professor of Speech with permanent tenure.

c. Marvin Zuidema (permanent tenure since 1967; most of Ph.D. work completed), promotion to the rank of Associate Professor of Physical Education with permanent tenure.

### C. *Property and Finance*

1. The board recommends that one of the new residence halls be named Jacob and Christine Bolt Residence Hall, and that the other be named Garret Heyns Residence Hall.

2. The board extends an invitation to synod to attend the Dedication Ceremony of the Library, Wednesday, June 10, 1970, at 7:15 p.m.

3. The board recommends the following amendment of the decision of the synod of 1969 regarding the Classroom-Administration-Faculty Center

a. Material: Art. 88 of the 1969 Acts of Synod

"I. Classroom-Administration-Faculty Center

B. The Board of Trustees requests authorization to begin construction of this building encompassing an estimated 136,000 square feet at a cost of \$4,000,000, in the spring of 1970. A provision is that the sale of the Franklin Campus must be assured by then. Another is that financial arrangements can be made for the cost not covered by Campus sale proceeds.

C. Synod authorize the Board of Trustees to proceed with planning and construction.

Note: These building matters are part of the execution of the \$8,500,000 ten-year plan approved by a previous synod."

b. Proposed recommendations to 1970 synod:

1. That the 1969 synodical authorization be amended to read: . . . encompassing an estimated 170,000 square feet at a cost of \$4,900,000 . . . (includes heating plant addition, site work, furniture and fixtures, and contingencies).

#### *Grounds:*

Requirements for some of the programs initially scheduled for this building have increased during the design phase and some additional programs have been assigned to this building. Since the CAF unit will probably be the last academic structure to be built by the College for some time all departments and activities not scheduled for existing Knollcrest buildings must be programmed for this unit. The continuing rapid increase in construction costs is also a major contributing factor in setting the higher budget.

2. That the sale-of-Franklin condition stipulated in the 1969 synodical action be waived.

#### *Grounds:*

(a) Financing for the CAF building can be arranged without prior sale of the Franklin Campus. Calvin College has been awarded a \$1,000,000 grant towards the cost of the CAF building. The administration has also applied for a long-term \$3,000,000 interest-subsidy loan, and prospects for approval are good. The remaining estimated cost of \$500,000 would be financed from the regular capital funds of the College. If it should become necessary to sell the campus on a ten-year

contract, the payments on that contract would help repay the long-term loan.

(b) Construction costs continue to increase at a rapid rate, at a considerably faster rate than the net 3% that would be paid on the \$3,000,000 loan. Hence, there is no financial advantage in waiting, particularly in view of the fact that the \$1,000,000 grant would be lost if construction is not started within a year.

(c) Commitment to a specific time table for the CAF unit will make the Franklin Campus more saleable. We will no longer have to guess as to when it will be available to a buyer.

(d) There is a considerable demand for a variety of agencies to rent space on the Franklin Campus. Hence, the buildings would not stand vacant after the College operations are moved to Knollcrest if a sale has not been consummated by 1972.

(e) It is imperative for administrative efficiency that the entire college community be rejoined on a single campus at the earliest possible date. Authorization to proceed immediately with the CAF project, without condition, will make the final move to Knollcrest possible during the summer of 1972.

4. The board requests synod to concur in the authorization given to the Long-Range Planning Committee, through the Administration, to negotiate with the City of Grand Rapids with respect to the request from the Grand Rapids Fire Department, and that authorization be granted to sell approximately one acre of land to the City as a fire-station site, provided the placement of the station will not interfere with future development of our campus and provided that a restriction is placed in the deed to prevent the City from selling the site to any other party or from using it for any other purpose.

5. The board recommends to synod the adoption of the following resolutions:

a. Resolution concerning Library Building Financing

## PETITION TO THE SYNOD OF THE CHRISTIAN REFORMED CHURCH

Re: Resolution concerning Library Building Financing

In connection with the loan of \$920,000 which Calvin College and Seminary has received from the Department of Health, Education and Welfare of the United States Government for the financing of the construction of the new Library Building on the Knollcrest Campus, the Board of Trustees of Calvin College and Seminary present for adoption by the synod the following resolution:

**BE IT AND IT IS HEREBY RESOLVED** by the Synod of the Christian Reformed Church that the following action taken by Calvin College and Seminary be ratified and approved:

1. The Board of Trustees of Calvin College and Seminary previously approved the issuance and sale at par of \$920,000 in Calvin College

and Seminary Library Building Bonds of 1969, such bonds bearing interest at the rate of 3% per annum, maturing in installments on November 1 of each year in varying amounts commencing with \$24,000 on November 1, 1975, and ending with \$50,000 on November 1, 2000, which Bonds were duly executed, delivered and sold to the Department of Health, Education and Welfare on February 11, 1970.

2. The Board of Trustees of Calvin College and Seminary previously approved the signing and recording of a mortgage in the form of a Trust Indenture to be a first mortgage on the new Library Building and the land on which it is located and which immediately surrounds it which Trust Indenture was duly executed, delivered and recorded prior to the sale of the Bonds.

and it is

FURTHER RESOLVED that the said Trust Indenture shall be and constitute, as long as any bonds secured thereby are outstanding, a lien on the property therein described superior to any right, title or interest, legal or equitable, of the Christian Reformed Church.

b. Resolution Concerning New Dormitory Financing

## PETITION TO THE SYNOD OF THE CHRISTIAN REFORMED CHURCH

Re: Resolution Concerning New Dormitory Financing

In connection with the loan of \$1,210,000 which Calvin College and Seminary has negotiated with the Department of Housing and Urban Development of the United States Government for the financing of the construction of the new dormitory for approximately 242 students with related facilities including a small infirmary/health center on the Knollcrest Campus, the Board of Trustees of Calvin College and Seminary present for adoption by the synod the following resolution:

BE IT AND IT IS HEREBY RESOLVED by the Synod of the Christian Reformed Church that the following action to be taken by Calvin College and Seminary be approved:

1. The issuance and sale at par of \$1,210,000 in Calvin College and Seminary Housing and Auxiliary Facilities Bonds,

Series D, such bonds to bear interest at 3% per annum, to mature in installments on April 1 of each year in varying amounts commencing with \$15,000 on April 1, 1973 and ending with \$50,000 on April 1, 2010 and to be issued on a parity with its outstanding Series A, B, and C Bonds of the same designation.

2. The signing and recording of a mortgage in the form of a First Supplemental Indenture, dated as of April 1, 1970 being a supplement to the existing outstanding Trust Indenture dated as of April 1, 1968, to be a first mortgage on the new dormitory being erected on the Knollcrest Campus and the land on which it is located and which immediately surrounds it.

and it is

FURTHER RESOLVED that when the said First Supplemental Indenture shall have been duly executed by the officers of Calvin College and Seminary as designated by the Board of Trustees thereof, and delivered, it shall be and constitute, as long as any bonds secured thereby are outstanding, a lien on the property therein described superior to any right, title or interest, legal or equitable, of the Christian Reformed Church.

6. The board recommends the approval of the total Revenue Budget as outlined in the Proposed Budget submitted to synod, which includes the increase in Quota and tuition.

7. The board presents the following nominations of lay members for the Board of Trustees:

I. EASTERN DISTRICT

*Regular*

Andrew Snope

\*John Last

\*\**Alternate*

Neil Greidanus

II. CENTRAL DISTRICT

*Regular*

\*Harry Elders

Jay Van Houten

\*\**Alternate*

Arthur Bultman

III. CENTRAL DISTRICT

*Regular*

\*John Vander Ark

Jack Holwerda

\*\**Alternate*

Dr. Clarence De Boer

IV. CENTRAL DISTRICT

*Regular*

Stuart Geelhoed

Arnold Hoving

\*\**Alternate*

William Post

\* Incumbent

\*\* We request that the nominee not elected as regular delegate be added to the Alternate nomination.

8. The executive committee requests synod to grant permission to the Faculty of the Seminary and the Board of Trustees to initiate normal procedures for making a nomination to replace Dr. Peter Y. De Jong, should this be necessary.

9. The board respectfully requests that Dr. Seymour Van Dyken, secretary of the board, be permitted to represent the board on matters relating to the Report of the Board of Calvin College and Seminary.

Respectfully submitted for the

Board of Trustees

Calvin College and Seminary

Seymour Van Dyken, Secretary

## SUPPLEMENT 35

## THE LORD'S DAY ALLIANCE OF CANADA

(Arts. 40, 57, 171)

## ESTEEMED BRETHREN:

In our last report we expressed some dissatisfaction with the present scope of operation of the Lord's Day Alliance as we voiced our hope that "the Alliance soon will be able to promote the observance of Sunday as a day of rest and worship with a greater measure of conviction and enthusiasm from the side of the co-operating churches than has been the case during recent years" (Acts 1969, p. 419).

The difficulty we experience in this Alliance is that it is an organization which was born and rooted in a puritan conviction more than eighty years ago and which promoted an old-testament sabbatarian view of the Lord's Day even including opposition to the sale of alcoholic beverages with meals on Sunday in public places otherwise properly licensed to this end. Now during many years of increasing secularization the entire foundation and the inner core of the organization has decayed and mouldered away. That the entire structure is still standing today is due—economically—to the many legacies the Alliance receives from people who were part of its initial strength and—ideologically (which is far more important)—to the fact that many outside supports were applied, so that the organization now hangs—so to speak—in the scaffoldings of humanitarian considerations. The Alliance does not find the arguments in defense of the Lord's Day in the Word of God and in obedience to this Word, but in the promotion of public welfare. Often the Alliance creates the impression that it is not doing the Lord's bidding, but finds her business in protecting the public against itself.

Our present pessimism, which follows a moderate optimism of last year, is caused—mainly—by a Brief which the Alliance has presented to the Ontario Law Reform Commission on February 1st, 1970. This Commission was given the mandate to take under review laws and other factors affecting the observance of Sunday in Ontario, since in this province too—as in Grand Rapids—some of the larger supermarket chain stores were opening for business on Sunday.

As your representatives we feel that the Alliance—indeed—should meet the government on its terms, so the government will not be held responsible for the maintenance and promotion of the Christian Sunday, including worship. In the area of spending leisure time the government cannot legislate except in matters of public morality. But this does not mean that therefore the Alliance should keep silent about the will of God with regard to the Lord's Day. The government and the nation should know that there is an Alliance which dares to say: "This is what God says, what He told us in His Word . . ." The Alliance loses its own character and strength by approaching matters of Sunday rest only

from the point of view that this or that is in the interest of the public whether they want it and like it or not.

Yet the Brief reflects this approach consistently. A few illustrations will bear this out. The section *Religion in the State* reads:

"You ask for comment on the effect Sunday observance legislation has on the religious life of the community. While it is obvious that the cessation of work on Sunday makes it more possible for people to attend services of public worship than any other rest day system would allow (and this is desirable), we wish to affirm that The Lord's Alliance of Canada has never asked for Sunday observance legislation as a concession to churches. Any request which has been made by our body has been based upon philanthropic grounds. As in the past, so also in the present we waive consideration for the churches if it can be successfully shown that Sunday observance is bad for society. We certainly ask for no sectarian advantage. In this sense we do not ask society or any legislative body to do something for religion. On the other hand, we ask for recognition of the good that pure religion does for society. Religion promotes private integrity and idealism; it cultivates concern for others; it enjoins upon its adherents an attitude of responsibility toward the state; and it makes for lawful behaviour, order and good government. Your Commission is, therefore, well advised to take this matter into account."

The section, entitled *Canadian Sunday Legislation is not Religious, but Humanitarian*, states:

"When the importance of religion to the general welfare is denied or overlooked, prejudice sometimes arises against according any place to religion in public life. We believe that a non-religious or anti-religious outlook is responsible for much prejudice against The Lord's Day Act (Canada). And we affirm that this attitude is decidedly in error because the Act does not deal with religion to any significant degree. We readily agree that passage of the Act was inspired by a spirit which is religious; namely the spirit of compassion and concern for human welfare. But so also has the spread of education been fostered, and services to the poor and the sick have been provided, and hospitals have been established—all because of a humanitarian concern which was rooted in religious thought and feeling . . . Only in respect of the benevolent spirit it embodies can the Lord's Day Act be regarded as religious. While first proposals of its enactment were made by Christian people, it could be that others, for reasons of social concern, joined forces with them."

In its recommendations the Brief rightly opposes the ambiguity of the present enforcement of the Lord's Day Act. For prosecution under the Act the consent of the Attorney General is needed, who in turn stated recently in the Legislature that his consent "depends upon local opinion" (p. 13, Brief). This is unsatisfactory according to the Alliance, but only on the ground that this stipulation makes the enforcement "both inadequate and uncertain" not because it makes man his own sovereign law-giver.

The Brief opposes opening of the larger food stores on Sunday in the following recommendation:

"Since there has been some open expression of official opinion on small food stores selling on Sundays, we offer comment: the so-called need for these

on Sunday is overstated; if open, permission should be limited to those which are small and of the so called convenience type; since these are frequently described as family operations, the owner or operator himself or some member of his immediate family should attend to business on Sunday without depriving any other employee of Sunday rest; consideration could be given to the practice in Nova Scotia whereby Sunday selling is limited to small stores capitalized at not more than \$5,000, and regulated by municipal license; while the latter might not provide a sufficient pattern for Ontario, the effort at regulation deserves study."

At times the Alliance even offers its help to the government in updating the old Act. By way of example we quote:

"Inasmuch as Sunday commercial sports are now legal within this province, the shooting of guns for gain, now prohibited by Section 9 of The Lord's Day Act, might properly be made permissible."

In an apparent attempt to accommodate the Labour Unions in Alliance includes the following recommendation:

"Business should not ordinarily be done or countenanced on Sunday because it is both undesirable and contrary to Section 4 of The Lord's Day Act. We suggest, however, that circumstances affecting the public, or even large numbers of workers, may well warrant the making of a contract on Sunday. Such contracts deserve the explicit support of law."

Even the Christian name of the Act is at stake and must be secularized, when he recommends:

"While it is a matter of minor consequence, The Lord's Day Alliance agrees with some who say that the true nature of our Sunday law might become more apparent and be better appreciated if its name were altered to something like 'The Common Weekly Day of Rest Act.'"

We don't want to go on record as opposing a change in the name of the Act, we simply point out that it seems strange that the Lord's Day Alliance should lead the team in favour of such a change.

Even in its final recommendation the Alliance does not speak audibly for the Lord as she states:

"We submit that Sunday observance is so important to the welfare of individuals, of families, and of society that it merits careful study and deserves positive support."

All this leads us to the conclusion that as a public testimony this Brief presents a poor picture of the churches and organizations for which it is supposed to speak.

We are happy to mention here that the *Christian Trade Unions of Canada* and the *Christian Labour Association of Canada* both have submitted their own briefs to the Ontario Law Reform Commission. Both organizations show concern from a Christian conviction.

The C.T.U.C. spokesmen write:

"As believers and subscribers to the Christian principles for life, we are naturally concerned with Sunday observance in our province, and with any legislation that may come about in this connection.

No doubt many would like to approach the matter of Sunday observance from the Christian's point of view, but there are many reasons favouring Sunday observance even for those who do not accept this point of view."

The C.L.A.C. submission is a rather lengthy one and—in fact—much more than a protest against further desecration of the Lord's Day. As a matter of fact this Brief is actually an attempt to a Christian Social Ethics as it places the Sunday-problems in the perspective of a Christian view of *life, labour and leisure*. The Brief is rather negative in its appreciation of the existing legislation, the Lord's Day act. It says:

"The present *Lord's Day Act* in Canada reflects a rather legalistic attitude and appears to have been enacted under strong influence of Puritan thought. Christians would do wise to distance themselves from the Puritan concept of the Sunday, not because this concept is no longer accepted by society, but because it is rooted in a false interpretation of Scripture."

The main conclusion of the C.L.A.C. Brief reads:

"Let Christians everywhere, in reverent obedience to God's law, remember the day of rest, observe this day, as much as lies within their power, communally (Sunday), and wherever this is impossible due to work duties, reserve another day of the week for a meaningful celebration of their liberation from sin's house of bondage."

This report deserves—undoubtedly—careful study and evaluation. (Copies are obtainable from the C.L.A.C. headquarters: 100 Rexdale Blvd., Rexdale, Onta., Canada)

As your representatives we take the position that it is still meaningful today to support the promotion of Sunday as a day of rest. We admit that the proper explanation of the fourth commandment for the time of the New Testament church is indeed a complex one. (Your reporter wrestled with this problem in the chapter he wrote on the fourth commandment in the booklet *Thy Way is My Way*, edited by Rev. M. DeVries, pp. 44-53). As your representatives in the Lord's Day Alliance we maintain the position that the observance of Sunday as the Lord's Day does not only have a *spiritual* aspect, but also an *ecclesiastical* and a *social* or *civil* one. We (all must) be willing to re-examine our convictions also in this regard, but it seems evident that in order to keep this day as an opportunity for communal worship, we should promote cessation of all usual work as much as possible.

It is our opinion that it would not be wise to leave the Association at this time. We have a voice and we should use it to evaluate within the Alliance the changes in legislation that may be proposed in the near future. Hence we recommend the organization for your usual support in 1971.

From the financial statement it is clear that the support for the Alliance is dwindling just as fast as the secularization of the Lord's Day and its use increases. The receipts during 1969 went down from \$34,553.69 to \$24,330.85. Our retiring general secretary, Rev. A. S. McGrath, still serves the Alliance on a part-time basis since no successor

has been found as yet. Hence the disbursements remained about the same, which means that instead of a surplus of \$6,000—as in 1968, we had a deficit of about \$4,000 for 1969. Yet, there is no reason for panic since the Alliance has sufficient funds in reserve to take care of such a deficit.

The financial report has been forwarded to the Standing Advisory Budget Committee for evaluation and recommendation to Synod.

Humbly submitted,

L. Slofstra

R. Kooistra, reporter

SUPPLEMENT 36  
 AMERICAN BIBLE SOCIETY  
 (Arts. 57, 171)

ESTEEMED BRETHREN:

*Where and what does the American Bible Society do?* All of us know of the ABS but not everyone is totally exposed to the many ways in which the ABS serves the Lord and His church (and also your and my local church, as well as the Christian Reformed Church denomination).

Let us begin this report by quoting part of a letter from the Camille Hurricane area in Mississippi: ". . . thank you for the two shipments of Bibles that arrived in Gulfport this past week-end for the people here! . . . Each week I find that there were more people without homes, or more homes mostly destroyed, than we here had anticipated . . . . In the Presbyterian Faith alone there are more than 700 homes either destroyed or washed out completely, and that is small compared to the rest of the different faiths . . . . The Bible, I have been told, has meant more in so many ways to these people. I have been told many times—and four times today—that the Bible is the greatest thing that has ever hit the south Mississippi area. And it would not be so if it were not for the American Bible Society and the support of so many people behind its work . . . .

"It is so great to know that Protestants and Catholics are both reading exactly the same New Testament—*Good News for Modern Man*. We need thousands more of it . . . . Now we know that we had more damage done here than we realized at first. And to know that we have an organization like the American Bible Society to back us up in the Greatest Story Ever Told, Jesus Christ, leaves us with a feeling that we never had before." (Mr. J. C. Broom, 2106 O'Donnell Boulevard, Gulfport, Mississippi 39501) Surely, to read a letter and testimony like this, exhorts us too!

There is a constant re-emphasis and urgency as the Society addresses itself to the task of making God's Word known to all peoples. Dr. Laton E. Holmgren, General Secretary, re-affirms it in the following words:

"The sole purpose of all Bible Society activity is—and always has been—to provide men, in intelligible and convincing speech, with the record of the 'wonderful works of God.' Basic to all the scholarly pursuits incumbent on the translator of Holy Scriptures, underlying all the technical skills employed by the printer and binder, and warming the heart of every man who shares the finished Book with his friends and neighbors, is an evangelistic zeal which will not allow him to be idle as long as there is one man on earth who has not heard the good news of the Gospel of our Lord Jesus Christ. It is this concern for the redemption of the world—for the whole life of the whole man in the whole world—that permeates the work and the witness of all those concerned with the Bible Society movement."

*The ABS needs our help and we need the help of the ABS.* Again, these warm words merit our moral support as a denomination but more than ever before, our *financial support by the individual church.*

Elder delegate, or minister, has your church given monetary support to the ABS in the last year? The total amount received from our denomination in 1969 was a little better than 1968, a total of \$10,800. That means an *average* of \$16.70 per *congregation!* In the face of rising costs and a 1969 Budget that was not fully met, can it be suggested that consistories examine the record and increase their commitment in this current year?

The Back to God Hour uses ABS programming. At least 35 stations scheduled "Insight" in 1969. These are spot announcements and in this hurried America spot newscasts catch the "hurried ear."

Allow us to quote Mrs. E. Currie when she indicated that "God's Word is Alive and Active." . . . "Someone had given me a helpful leaflet 'Where to Look in the Bible' published by the American Bible Society. Later another ABS leaflet 'How to Study the Bible' came to my aid . . . My life changed completely as I experienced the power of the Word. God began using me to counsel with people who have all sorts of problems. As I have shared God's Word with others, I have discovered that it strengthens the faltering, gives guidance to the perplexed, sustains the sick and convicts the sinner . . . The older women who make up my Sunday School class and whose spiritual growth I have witnessed, the young inmates at two prisons in southern Ohio who are showing fondness for the Bible, the Ohio State University students at my church who have become interested in Scripture distribution on their campus, the bereaved widow to whom I gave a hand-marked New Testament, who later told me that she had read all of the passages and 'their meaning was revealed to me so clearly' these are just a few of my encounters which confirm Jesus' statements, 'The words I have spoken to you are Spirit and Life' (John 6:63 TEV)."

One of the stimulating addresses at the Advisory Council meeting of the ABS was given by Dr. D. Bruce Merrifield, of the Hooker Research Institute, Niagara Falls, New York. The speaker reminded us of the tremendous technological explosion that is occurring before our very eyes. Among the following this was observed—

—90 percent of our total knowledge in the physical and biological sciences has been generated since 1940, and will double again in the next seven years.

—Most of this information is being generated in the U.S. and only about 10 percent in Russia. The significance of these statistics is that the U.S., already has emerged and will more clearly emerge in the next few years as the controlling force in the world with attendant responsibilities for appropriate use of the power that results.

—Because of the tremendous increase in Chinese and Indian population, we can assume that *nine* out of every *ten* deaths will occur in these two countries within the next twenty-five years. Under these conditions: western civilization by the year 2000 could represent a small percentage of the world population.

—He cited that the great problems of uncontrolled population growth are not so much ones of famine, but rather of irrational behaviour patterns that occur as population density increases.

—Because of technological change the adult working force in the U.S. will face many challenges and changes in the foreseeable future, i.e. technological drop-outs. He cited the unparalleled crisis of crime, violence, racial conflict, drug addiction and depersonalization of human relationships is developing rapidly. In fact, all indices of hostility and emotional disturbances are rising, and as the competition for limited opportunities and resources becomes greater, non-productive dissipation of nervous energy and loss of personal effectiveness will become even greater and more apparent.

—The role of the Church in this remarkable period of history is to guide the radical changes which are occurring into a framework of deep concern for human values; and in this process, the Church must identify, support and celebrate the constructive forces of renewal at work in the world.

—No segment of the Church can do this alone.

Under God's guidance and the support of His people the ABS can be used as a channel to make God's Word available to *all* people!

*What does the ABS do for the Church?*

—At least one book of the Holy Scriptures is available in more than 1400 languages.

—This means the Word is available to 97 percent of the world's population.

—The ABS with the United Bible Societies represents unified effort to make possible translation, production, distribution, at minimum cost to the greatest number of people.

—Besides numerous helps available to all who ask, the TEV—*Good News for Modern Man* has been a phenomenal seller. Mind you, these copies have been sold—not just given away—and it competes on the newsstands with other paperbacks. It continues to lead the Best Seller List. Its record distribution of over 18,000,000 copies has outrun the top paperback sellers in the world!

*Now, do we get benefit in return for what is given to the ABS?*  
Let us consider the following:

Previously mentioned was the "Insight" series over radio stations providing valuable information for the Back to God Hour. The Armed Forces represents another recipient of useful ABS services and materials. Each home missionary is aware of the services and publications that are available for his use in trying to reach prospects in a new community; especially *Good News for Modern Man*. Certainly our foreign fields have benefited from the services and capabilities of the ABS, in translations, in workshops, and in distribution.

Let's look at it this way. The Christian Reformed Church contributes roughly \$11,000 to the annual denominational support of the ABS out

of \$1,312,000, a little over .8 percent (not one percent but 8/10ths of one percent). To visualize how this money was used in areas affecting our own particular missionary effort, we could apportion \$3,000 to the Armed Forces; the requests for Bibles and the TEV have been greater than foreseeable. Another \$750 allocated for materials used by the Back to God Hour and about \$1,250 for assistance to the Home Mission program. This leaves \$6,000 for Scripture support on behalf of the Foreign Mission program. Is this a significant amount? If we divide this amount into the fourteen fields of foreign mission work in which the CRC is active, it averages a little more than \$400 *per field*. Surely our missionaries have benefited from ABS service to a much greater degree than what this average amount represents! Fields such as Nigeria and the Philippines benefit even more extensively!

### OVERSEAS MISSIONS OF THE CHRISTIAN REFORMED CHURCH

Country	Total Number of Scriptures Distributed in 1969
1. Japan .....	2,178,440
2. Korea .....	3,655,399
3. The Philippines .....	1,578,276
4. Australia .....	624,594
5. Guam .....approximately	3,200
6. New Zealand .....	264,844
7. Nigeria .....	982,760
8. Taiwan .....	2,399,427
9. Argentina .....	4,469,682
10. Brazil .....	7,486,964
11. Mexico .....	3,046,452
12. Cuba .....	5,000
13. Puerto Rico .....	1,079,903
14. Canada .....	1,185,250
Total .....	28,960,191

Right now new translations or revisions are needed in the Hausa, Ibo and Efik languages of Nigeria and we should underline the need for this. Certainly, "denominations with missions in geographical areas covered might be called upon to underwrite certain projects. Time is of the essence if the Bible Societies are to meet this challenge" (annual ABS report). This is where we can respond. Bibles are a principal instrument in the educational program in Africa, the Emergent Continent. As the representative from Ethiopia to the United Nations says, "When you make available to young men and women in Africa the Holy Bible, you are achieving a double purpose by a single, generous act. First, you enable them to use the Bible in order to overcome the great handicap of illiteracy; thus you bring new life into their lives. Secondly, by giving them the Bible you enable them to gain the spiritual prerequisites for a fuller and healthier life; thus enabling them to serve the high cause of their own betterment and that of their respective communities."

"The Bible is, at one and the same time, a textbook, a history book, a code of life and a book of authoritative reference for all and for every occasion."

Board of Home Missions has this to say:

"The home missionaries are especially grateful for the promotional material sent out by the American Bible Society at the time of Easter. This includes the large promotional posters such as, 'The Word for the World,' the booklets, 'He is Risen,' etc. We have used thousands of these in door to door campaigns and in follow-up programs.

"The 'Good News for Modern Man' is a record-breaker. It has been a unique instrument in dealing with the alienated post-Christian segment of society. The number used out of this office is fantastic.

"The resources of good material, readily available, has been a boon to our mission effort. We are most grateful."

Your attention is directed to the Back to God Hour report appearing in the agenda. Mention is made of the "Insight" program. The report reads:

"The American Bible Society gave the series national exposure by making it one of the three radio shows it distributed during Bible Reading Week. As a result, 174 stations carried the broadcast either during National Bible Week or immediately thereafter.

"Twenty-nine of these stations became regular subscribers. Sixty-one stations now carry the program."

Churches should be alerted about the tremendous possibilities of public service releases over the radio on behalf of the local church on the local radio station.

The Board of Foreign Missions reports:

"We are, as you know, having the benefit of a strong push by the League of Christian Reformed Laymen for distribution in Mexico. Their efforts in behalf of their work in Yucatan has been very effective, and, I understand that the bulk of the Bibles made available comes from the American Bible Society.

"There is also a great deal of use made of the American Bible Society's publication of *Good News for Modern Man*, and the the Spanish edition of this translation, too, is widely used.

"Let me quote from our minutes of last November: 'We recommend purchase of 200,000 American Bible Society New Testaments (Dios Llega Al Hombre) for distribution by the evangelical churches to every home in the Yucatan.'

"Men in our Mexico field especially are signally helped through the continued service of the American Bible Society, and we do well to recognize that our entire denominational effort is strengthened with the presence and services of the American Bible Society."

In conclusion, brethren, the ABS is your organization and it has been allied with the CRC for many, many years. It does its work without fanfare and with the minimum of promotional pressure. This we can ap-

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preciate. At the same time it is committed to making the Word available to every one who can read. Ministers and elders, try to use its tools and services! It is worthy of our prayers and continued support!

John Last  
Synodical Representative  
American Bible Society

## SUPPLEMENT 37

## A NEW TRANSLATION OF THE HEIDELBERG CATECHISM

(Arts. 110, 171)

## ESTEEMED BRETHREN:

The synod of 1968 appointed this committee to prepare a new translation of the Heidelberg Catechism. A brief review of the events leading to this appointment will serve as a context for this initial report.

The synod of 1965 received an overture from classis Hamilton requesting the synod "to study the feasibility of adopting a new translation of the Heidelberg Catechism for educational purposes . . ." Synod referred this overture to the Committee on Education, which made its recommendations to the synod of 1967. In preparing its recommendation the Committee on Education sent a questionnaire "to obtain the judgment of our ministers presently active in catechism teaching" (Acts 1967, p. 156). One of the questions asked was—"Do you consider a new translation of the Heidelberg Catechism to be necessary?" Of the 359 responses to the questionnaire (a return of 58.4%), 201 answered this question in the affirmative and 134 in the negative. Interpreting this response as evidence of "a wide-spread desire for a new translation," the Committee on Education recommended "that a committee be mandated to study existing recent translations and if they cannot be recommended for adoption that a new translation be produced" (Acts 1967, p. 156). Synod of 1967 decided to 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 the possible adoption of a new translation" (Acts 1967, p. 49).

This committee to Study Recent Translations of the Heidelberg Catechism reported to synod in 1968. The committee made a careful study of the 400th anniversary translation as well as of the recent translation by T. F. Torrance. In the light of its study, the committee was unable to recommend the adoption of either of these recent translations and recommended that "a new committee be appointed to prepare a draft of a new translation of the Heidelberg Catechism for submission to synod" (Acts 1968, p. 493). This committee also recommended that synod present a clear mandate as to the type of translation desired since it would be difficult to prepare an accurate translation of the original which would at the same time meet some of the other goals which had been expressed.

The synod of 1968 then decided not to accept one of the existing recent translations of the Heidelberg Catechism and appointed the present committee with the following mandate:

1. That synod appoint a new committee to prepare a draft of a new translation of the Heidelberg Catechism to be submitted to a subsequent 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.
2. That synod instruct the new committee to submit a modern and accurate translation of the Heidelberg Catechism which will serve as the official text of the Heidelberg Catechism and as a guide for catechism preaching.

*Grounds:*

- a. To prepare a translation that can serve for both preaching and for catechetical instruction appears to be impossible. A compromise of either the accuracy of translation or of pedagogical methods will occur.
- b. The production of a Compendium for catechetical instruction can be left to the Committee on Education. (Acts 1968, pp. 24-25).

The present committee has attempted to present a new translation of the Heidelberg Catechism in fulfillment of this mandate. The committee adopted the following "principles of translation" for its own guidance:

1. We take it to be our task, in keeping with the mandate of synod, to prepare a new translation and not only to revise or correct the present translation. And therefore we shall try, as objectively as possible, to understand fully what the original is trying to say, and then, as fully and accurately as possible, to relay that meaning into contemporary English. We believe we ought to make this translation into English wholly modern and idiomatic, yet without being colloquial, dignified without being archaic.

2. We further believe that there is no virtue per se in attempting to transmit into English matters of style, syntax, structure, word order, sentence division etc., which are part of the natural characteristics of the original, but which are less natural when brought over into English. In such matters the demands of good style for contemporary English should be followed.

3. And we believe that it follows from this that the main unit of translation must be, not the individual word or phrase, but the larger unit of thought which so frequently helps determine the meaning of individual words and phrases, viz., the sentence.

4. We recognize that the original language of the Catechism is German, and so we take as our standard and authoritative text the original German. But we shall not hesitate to let early translations, e.g., Latin and Dutch, illuminate, clarify, or give detail to our understanding of the German text.

5. We assume that this is to be, in the full sense, a translation and not a paraphrase, and furthermore that this is to be a translation aimed at no particular goal, e.g., ease of memorization, other than one which can with dignity bear the name of an official translation.

Since two members of the committee were on sabbatical leave during 1968/1969, the other four members worked as a team in preparing an initial translation. This proved to be a slow, demanding, and challenging assignment. This team of four has now reached question 48 of the Catechism. Upon their return from sabbatical leave in Europe, the other two members of the committee served as a committee of review and

revision. Then the entire committee met to revise the translation again. The 25 questions and answers here submitted constitute the preliminary product of this process. The new translation of these 25 questions and answers is submitted to synod as a sample of the type of translation the committee has made in an effort to meet synod's mandate. Although the committee will itself continue to review these samples as it continues its work, the committee would appreciate a judgment from synod as to whether synod wishes the committee to continue its work along these lines. If synod is not satisfied with this type of translation, the committee would profit from synod's judgment.

Therefore the committee recommends:

That synod express its attitude to the sample translation submitted on questions 1 to 25.

Respectfully submitted,

Prof. F. H. Klooster, chairman  
 Dr. S. Woudstra, secretary  
 Prof. C. Boersma  
 Dr. E. Masselink  
 Prof. R. F. Wevers  
 Prof. S. Wiersma

## New Translation of the Heidelberg Catechism

### LORD'S DAY 1

#### 1 Q. WHAT IS YOUR ONLY COMFORT IN LIFE AND IN DEATH?

A. That I am not my own,  
 but belong—  
     body and soul,  
     in life and in death—  
 to my faithful Savior Jesus Christ.

He has fully satisfied for all my sins with his precious blood,  
 and has set me free from the tyranny of the devil.

He also watches over me in such a way  
 that not a hair can fall from my head  
 without the will of my Father in heaven:  
 in fact, all things must work together for my salvation.

Because I belong to Christ,  
 the Holy Spirit assures me of eternal life  
 and makes me whole-heartedly willing and ready  
 from now on to live for him.

#### 2 Q. WHAT MUST YOU KNOW TO LIVE AND DIE IN THE JOY OF THIS COMFORT?

## A. Three things:

First, how great my sin and misery are.

Second, how I am set free from all my sins and misery.

Third, how I am to thank God for such deliverance.

**PART I. MAN'S MISERY****LORD'S DAY 2****3 Q. HOW DO YOU COME TO KNOW YOUR MISERY?**

A. The Law of God tells me.

**4 Q. WHAT DOES GOD'S LAW REQUIRE OF US?**

A. Christ teaches us this in summary in Matt. 22:

“You shall love the Lord your God  
with all your heart,  
and with all your soul,  
and with all your mind.

This is the great and first commandment.

And a second is like it,

You shall love your neighbor  
as yourself.

On these two commandments depend  
all the law and the prophets.” (RSV)

**5 Q. CAN YOU LIVE UP TO ALL THIS PERFECTLY?**

A. No.

I have a natural tendency  
to hate God and my neighbor.

**LORD'S DAY 3****6 Q. HAS GOD THEN CREATED MAN SO WICKED AND PERVERSE?**

A. No.

God created man good and in his own image—  
that is, in true righteousness and holiness,  
so that he might  
truly know his Creator,  
love him with all his heart,  
and live with him in eternal happiness  
for his praise and glory.

**7 Q. WHERE DOES THIS DEPRAVED NATURE OF MAN COME FROM?**

- A. From the fall and disobedience of our first parents,  
Adam and Eve, in Paradise.  
This fall has so poisoned our nature  
that we all are conceived and born with the taint of sin.
- 8 Q. BUT ARE WE SO DEPRAVED—  
TOTALLY UNABLE TO DO ANY GOOD?  
AND DISPOSED TOWARD ALL EVIL?
- A. Yes,  
unless we are born again, by the Holy Spirit.

#### LORD'S DAY 4

- 9 Q. BUT DOESN'T GOD DO MAN AN INJUSTICE  
BY REQUIRING IN HIS LAW  
WHAT MAN IS UNABLE TO DO?
- A. No,  
for God created man with the ability to keep the law.  
Man, however, tempted by the devil,  
in reckless disobedience,  
deprived himself and his descendants of these gifts.
- 10 Q. WILL GOD PERMIT SUCH DISOBEDIENCE AND  
REBELLION TO GO UNPUNISHED?
- A. Certainly not.  
He is terribly angry  
about the sin with which we are born,  
and about the sins which we personally commit.  
He is a just judge and as such  
will punish them both now and in eternity,  
as he has declared:  
"A curse upon any man who does not fulfil this law  
by doing all that it prescribes." (NEB)

- 11 Q. BUT ISN'T GOD ALSO MERCIFUL?

- A. God is certainly merciful,  
but he is also just.  
His justice demands  
that sins committed against his supreme majesty  
be punished with the supreme penalty—  
eternal punishment of body and soul.

#### PART II. MAN'S DELIVERANCE

#### LORD'S DAY 5

- 12 Q. ACCORDING TO GOD'S RIGHTEOUS JUDGMENT,  
WE DESERVE PUNISHMENT,  
BOTH IN THIS WORLD AND FOREVER AFTER:

HOW CAN WE THEN ESCAPE THIS PUNISHMENT  
AND RETURN TO GOD'S FAVOR?

- A. God requires that his justice be satisfied,  
Therefore the claims of his justice  
must be paid in full,  
either by ourselves or by another.

13 Q. CAN WE PAY THIS DEBT OURSELVES?

- A. Certainly not.  
Actually, we increase our guilt every day.

14 Q. CAN ANOTHER CREATURE—ANY AT ALL—  
PAY THIS DEBT FOR US?

- A. No.  
To begin with,  
God will not punish another creature for man's guilt.  
Besides,  
no mere creature can sustain the weight  
of God's eternal wrath against sin  
and so release others from it.

15 Q. WHAT KIND OF MEDIATOR AND DELIVERER, THEN,  
SHOULD WE LOOK FOR?

- A. He must be truly human and truly righteous,  
yet more powerful than all creatures,  
that is, he must also be true God.

LORD'S DAY 6

16 Q. WHY MUST HE BE TRULY HUMAN  
AND TRULY RIGHTEOUS?

- A. God's justice demands it:  
man has sinned,  
man must pay for his sin,  
but a sinner can not pay for others.

17 Q. WHY MUST HE ALSO BE TRUE GOD?

- A. So that,  
by the power of his deity,  
he might sustain the weight of God's wrath in his humanity  
and regain for us  
and restore to us  
righteousness and life.

18 Q. AND WHO IS THIS MEDIATOR  
WHO IS TRUE GOD,  
YET TRULY HUMAN AND TRULY RIGHTEOUS?

A. Our Lord Jesus Christ,  
who was given to us  
to set us completely free  
and to make us righteous before God.

19 Q. HOW DO YOU COME TO KNOW THIS?

A. The holy Gospel tells me.  
God himself began to reveal the Gospel already in Paradise;  
later, he proclaimed it  
by the holy patriarchs and prophets,  
and portrayed it  
by the sacrifices and other ceremonies of the law;  
finally, he fulfilled it  
through his own dear Son.

#### LORD'S DAY 7

20 Q. ARE ALL MEN, THEN,  
SAVED THROUGH CHRIST  
AS THEY ALL WERE LOST THROUGH ADAM?

A. No.  
Only those are saved  
who by true faith  
are grafted into him  
and accept all his benefits.

21 Q. WHAT IS TRUE FAITH?

A. True faith—  
created in me by the Holy Spirit through the Gospel—  
is not only a knowledge and conviction  
that everything that God reveals in his Word is true,  
but also a deep-rooted assurance  
that, not only others, but I too,  
have had my sins forgiven,  
have been made forever right with God,  
and have been granted salvation.  
These are gifts of sheer grace  
earned for me by Christ.

22 Q. WHAT THEN MUST A CHRISTIAN BELIEVE?

A. Everything God promises us in the Gospel.  
That Gospel is summarized for us

in the articles of our Christian faith—  
a faith beyond doubt,  
and confessed throughout the world.

23 Q. WHAT ARE THESE ARTICLES?

- A. I believe in God the Father, Almighty,  
Maker of heaven and earth.  
And in Jesus Christ, his only begotten Son, our Lord etc.

**LORD'S DAY 8**

24 Q. HOW ARE THESE ARTICLES DIVIDED?

- A. Into three parts:  
God the Father and our creation;  
God the Son and our deliverance;  
God the Holy Spirit and our sanctification.

25 Q. SINCE THERE IS BUT ONE GOD,  
WHY DO YOU SPEAK OF THREE:  
FATHER, SON, AND HOLY SPIRIT?

- A. Because in his Word  
God has revealed  
that these three distinct Persons  
are one, true, eternal God.

SUPPLEMENT 38  
MATTERS OF CHURCH INCORPORATION AND  
GOVERNMENTAL REGULATIONS

(Art. 153)

ESTEEMED BRETHREN:

*Introduction*

Embittered disputes over property that usually accompany church schisms, discredit an expressed commitment to the Christian way of life and the implied Christian manner of settling disputes. Our committee is obliged to seek ways and means of providing for the settlement of these property disputes in a genuinely Christian manner. Although the issues are as difficult to define as they are to determine, we offer the following comments:

*Pre-determined provisions are essential*

Pre-determined provisions for settling property rights upon schism are essential to preclude the eventuality of later-to-be-regretted property division decisions made in the emotion-charged heat of the battle. These pre-determined provisions:

- a. should be included in the articles of incorporation of each local church;
- b. should convey a distinctly Christian concern for justice;
- c. should lessen the possibility of having the dispute settled in the civil court;
- d. should discourage emotion-charged protest and emotion-charged decision-making by lowering the "stakes." If the winner gets all and the loser gets nothing, feelings run high.

In our view, the provisions of the incorporation formula of 1963 fail to satisfy criteria (b), (c) and (d). Their very existence meets criterion (a).

*The provisions of the 1963 Synodical Formula are "unjust"*

Under the 1963 provisions, property rights follow a determination of "faithfulness or unfaithfulness" to the Creeds and the Church Order of the Christian Reformed Church. In highly contentious and difficult matters and even in matters where the "unfaithfulness" does not affect the brotherhood in Christ—unless one restricts that brotherhood to the Christian Reformed Church—the "faithful" are given all the assets of the local church. This begs the question: Why should division of local church property be dependent on the "faithfulness" or "unfaithfulness" of a group within the local church, to church creeds, or indeed, to a denominational church order?

This question takes on added importance when one considers the present "state of affairs" in the Christian Reformed denomination. Differences of opinion on matters such as the place of the creeds, their inter-

pretation and, indeed, on the more important matters of what constitutes a reformed world-and-life view, have brought our denomination to the point where contentious issues are shelved in favor of artificial unity. The result is that the denominational umbrella covers at least three distinct and two less-defined "denominations," with all "denominations" claiming adherence to the three forms of *unity* (disunity?) and church order. The point is that within the denomination there already exist vastly differing views on the interpretation of the creeds and the role of church order. Honestly recognizing this disturbing state of affairs and openly discussing them would be the first step towards meaningful unity. Honest and open discussion on divisions that everyone knows exist are discouraged for the reason that, among others, any group judged to be "unfaithful" because of its views, loses all property rights. This fear has led some local congregations to incorporate in such a way that property is held in the name of one member so that it will be protected from the denominational faithful in the event of a synodical decision followed by a schism. (Besides the absence of unity of conviction in the Christian Reformed Church, there are several other denominations which also, at least officially, hold to the same creed, e.g. the Protestant Reformed Church and the Canadian Reformed Churches.)

The usual answer to our question—Why should division of local church property be dependent on the "faithfulness" or "unfaithfulness," of a group within the local church to church creeds, or indeed to a denominational church order?—is that money given to a church is not like investing in a business enterprise. This answer is both superficial and un-Christian. It is indeed time that giving money to a church differs from investing money in a business. But, with respect, it misses the point. *The real issue that ought to be considered is the following: How should the Christian Reformed Church, out of genuine love, Christian sensitivity, and deep concern for justice, meet its onerous responsibilities of ruling charitably and justly in property disputes?* The fact that members do not give money to the church with strings attached increases the responsibility of the office-bearers. In making gifts without strings attached, members presuppose that the office-bearers in the church will act in good faith and not arbitrarily. Authority in the church is not to be taken as license for the making of arbitrary decisions. Authority is responsibility; responsibility, in this case, for acting in good faith without collusion or arbitrariness.

This brings us to consideration of the question: How then ought the office-bearers to exercise their authority in a responsible way during church schisms and property disputes? The following might be helpful:

(a) Their responsibility during the time of dispute is to do everything possible to bring the disputing parties together on the basis of the Biblically-normed criteria for deciding not *who* is right but for deciding *what* is right.

(b) Failure to achieve that unity, as evidenced by a synodical decision followed by a decision of a group to leave the local church and the denomination, requires exercise of authority in a different way. That is, of pleading with those who have decided to withdraw, that they ought

not to do so, and that they ought to accept the decision of synod and remain members of the Christian Reformed Church.

(c) If, however, a group still decides to leave, or is forced to leave, we are convinced that the office bearers ought to provide for a just division of local church property. "Wrong" though the group that "leaves" may be, we are convinced that the office bearers' responsibility is not to *penalize* them for their "leaving." Those who "leave" must be commended to the care and judgment of the Almighty God, with the hope that they will indeed reconsider and return.

It is incumbent upon us to attempt to articulate the principles of justice which lead to the conclusion that the office bearers, in exercising their responsibility as indicative in (c) above, ought to provide that a *group which "leaves" the Christian Reformed Church and meets other pre-determined conditions, should receive a pre-determined share of the local church's assets.* Let us state, once again, that we are not dealing with the question of the rights that church members have, but with the question of determining how the church's office bearers ought to rule *righteously* in determining property disputes. In our view, a Christian conception of justice requires that those "faithful" to the decision of synod ought not to deprive the "unfaithful" of a portion of the local church's net holdings if the latter do not break the communion of saints in Jesus Christ in the sense that their new local church's confessional basis is consonant with the Word of God, as it is confessed in the historic creeds of the Protestant Reformation, particularly in Articles 3-7 of the Belgic Confession.

The decision that they are "unfaithful" to the creeds and the church order of the Christian Reformed Church ought not to be followed by the un-Christian, uncharitable, and arbitrary sentence "and you go into the street penniless."

#### *Local not denominational-wide division of property*

The principle that the group that "leaves" the Christian Reformed Church, but remains within the brotherhood of Christ, ought not to be deprived of a place of worship, would of course limit the division of property to local church property and would not give the group that "leaves" any rights to denominational property. A denomination-wide church split raises new and exceedingly complex considerations. In any event, such does not fall within the ambit of the tasks assigned to this committee.

#### *Disputes ought to be kept out of civil courts*

One of the grounds of the Hamilton overture is that property disputes ought to be kept out of the civil courts. Since this is a conviction that we all share, it is quite obvious that the 1963 formula is entirely inadequate. It does not even answer the question: Who is to decide who remains true to the church? Adding the words "according to the determination of its classis or synod," or such like, would remove this ambiguity. It must be admitted, however, that neither the 1963 formula as amended, nor the provisions suggested in the Hamilton overture, would succeed in keeping all aspects of property disputes out of the civil courts.

This is so because the case law, both in Canada and the United States, clearly indicates that although the courts will not interfere with decisions of church tribunals, with respect to who is, or who is not, faithful to the creeds of the church, *they do reserve the right to embark on an examination of the fairness of the church proceedings, both to determine the good faith of the church authorities (absence of fraud and collusion) and to determine whether the church tribunal has blatantly disregarded its own rules.* Implicit in the line of cases on this point is the concept that the consent of church members to be governed by church authorities does not envision fraudulent, arbitrary or collusive action by those authorities. The case of *Watson vs. Jones* (80 U.S. (13 Wall.) 679 (1871) ) established absolute deference to churches settling their own disputes. A line of cases culminating in the case of *Gonzalez vs. Archbishop* (280 U.S. 1 (1929) ) modifies the *Watson vs. Jones* principle to embody a concept of fairness by church authorities in handling disputes.

Acknowledging that the provisions of the Hamilton overture, or provisions similar thereto, do not offer a guarantee that no aspect of a property dispute will reach the civil courts, it is reasonably certain that under the Hamilton or similar provisions this possibility will be considerably less than under the present provisions because of their attention to pre-determined details. Furthermore, the knowledge that the courts reserve the above-mentioned right will certainly encourage church tribunals to act with fairness in making decisions in property disputes.

It has been suggested that serious technical problems (for instance: what will happen if only a minority is found to be faithful and there is a large mortgage on the building, or if no one wants the building?) might arise under the Hamilton provisions. It must be recognized, however, that these same problems can just as easily arise under the 1963 formula. It should be noted that any amount of money determined to be due to the group that "leaves," could be paid off by the "faithful" assuming a mortgage on the new property obtained by those who "leave," which could be paid off over a long period of time.

#### *The present position encourages emotion-charged disputes*

The winner-takes-all, tough-luck-on-the-loser character of the existing provisions contributes to the already highly emotional character of property disputes. The threat of losing all their rights following a synodical decision tends to encourage parties to exaggerate their position, to make later-to-be-regretted statements, and to intensify their protest beyond what it would have been had the "stakes" not been so high. If disputing parties realize that they will not lose all if their protest is not upheld, they will tend to be more balanced, fair, and calm in the pursuit of their protest. Hopefully, this will lead to their decision that "win" or "lose" they ought to abide by the decision of synod and ought to remain in the Christian Reformed Church.

It has also been suggested that provisions for a sharing of church assets would encourage schisms. This, of course, would be most undesirable. By the same measure, the present provisions stifle honest and forthright discussions among brothers in Christ, and in that way encourage highly emotional disputes and contribute to serious schisms. A vigorous church

must encourage, and not discourage, healthy discussions. A denomination that is willing to let the light of Scripture shine on old stands and new issues will not readily encounter "schism" problems.

### *Recommendations*

Accordingly, we submit that the foregoing be implemented in the recommendations that follow: It should be understood that these recommendations do not exhaust all possibilities. Those who quibble with details should not be tempted to reject our *basic* approach. We recommend:

1. That article 71 of the Acts of Synod, 1963, be amended so that the therein recommended article 7 of the articles of incorporation be amended to contain the following provisions:

7 (a) The property of the local church, real and personal, shall be held subject to the following condition: In the event of a schism, as hereinafter defined, the property of the local church shall be distributed between the groups of confessing members into which the congregation is divided, upon such schism, in accordance with the ratio which the number of confessing members in each group bears to the total number of confessing members in the local church at the date of the schism.

7 (b) For the purposes of these presents, a schism is deemed to exist when a dispute has arisen between two or more groups of confessing members of the local church with respect to the interpretation and application of the Bible, and/or the official creeds and/or the church order of the Christian Reformed Church, which has resulted in:

- (1) a decision of synod, followed by,
- (2) the departure and withdrawal of membership of fifty confessing members from the local church and the denomination who,
- (3) cause the incorporation or other establishment in accordance with the laws of jurisdiction under which this local church is incorporated of a local church affiliated with a new denomination (hereinafter referred to as "the new denomination") which is, according to a decision of an arbitration committee, constituted on a confessional basis consonant with the Word of God as it is confessed in the historic creeds of the Protestant Reformation, particularly in article 3-7 of the Belgic Confession.

(4) the arbitration committee mentioned in 3 above shall be composed of two persons chosen by the synod of the Christian Reformed Church, two persons chosen by the new denomination, and a chairman chosen by the four.

7 (c) For the purposes of these presents, "property of the church" includes all the assets, lands, buildings, tenements, chattels, monies, securities, mortgages, liens, choses in action, rights, claims, demands, actions, contracts of every nature and kind whatsoever, owned or claimed by the church or in which the local church may have any right, title or interest, minus any and all liabilities.

7 (d) The actual distribution of said property should be determined according to the following provisions:

- (1) the largest single group, be it the group that remains with the Christian Reformed Church or not, shall take physical possession of the

property of the local church, unless other mutually acceptable arrangements are concluded by the other (group(s) with the largest group:

(2) the largest group, or other group, taking the buildings, shall within 120 days of receiving notice of the incorporation of the new denomination that meets the pre-determined requirements, distribute the amounts due to the smaller group(s) by, at its option,

(a) either making full cash settlement within the 120-day period; or

(b) making term payments, or assuming payments on a mortgage on the property acquired by the smaller groups. In any event, the first term payment must be made within the 120-day period. Term payments shall, unless otherwise agreed by mutual agreement between the parties, be at least \$100.00 per "leaving" member per year until full payment has been made. In all cases, the payments are to be made to the treasurer of the new denomination, and not to individual church members.

(3) In the event that a member of the new denomination, on whose behalf a local Christian Reformed Church has paid money to the new denomination, leaves that new denomination within seven years of the date of incorporation of the new local church, the new local church shall, within thirty days, return to the local Christian Reformed Church or to the Christian Reformed denomination in the event the local church no longer exists, any and all funds paid on behalf of that member by the local Christian Reformed Church to the new denomination.

Respectfully submitted,

John A. Olthuis

Gerald Vandezande

SUPPLEMENT 38-A  
MATTERS OF INCORPORATION AND  
GOVERNMENTAL REGULATIONS  
(Minority Report)  
(Art. 153)

A. *Material*: Overture 10 (Classis Hamilton) to the Synod of 1967.

B. *Background*: In 1963 synod adopted language recommended for inclusion in the Articles of Incorporation for all Christian Reformed Churches. Classis Hamilton requested a review of that portion which dealt with the distribution of church property in the event of a schism, and proposed a pro-rated distribution of property in such situations rather than a requirement that all of the property be given to the members remaining "true to the creeds and the church order of the Christian Reformed Church." Questions with regard to the legality of synod's language in the various jurisdiction and the propriety of the distribution caused the committee to whom the overture was referred to recommend the appointment of a study committee to:

- (1) Review the matter of ownership and disposition of church property in the event of schism in light of the synodical decision of 1963, and
- (2) Give serious consideration to the pro-rata proposal contained in the overture of classis Hamilton and if such proposal be unacceptable, to present other possible alternatives.

The recommendation was adopted by the synod of 1967 and a committee was appointed to complete the study.

C. *Analysis*: It would appear from information available to the committee that there are no legal obstacles in any of the jurisdictions to the continuation of the present "Synod" language. The U.S. Supreme Court in a recent decision held that the constitutional guarantee of the First Amendment dealing with religious freedom command civil courts to decide church property disputes without resolving underlying controversies over religious doctrine and directed that church structure their relationships involving church property so as not to require the civil courts to resolve ecclesiastical questions. The language objected to is not new language. Similar words have been recommended for inclusion in Articles of Incorporation by Synod since 1926. (See The Polity of the Churches by J. L. Schaver, 6th Edition, Volume 2, pages 243-46.) Many churches with Articles of Incorporation of some vintage will discover that the language is contained in paragraphs which cannot be amended. The issue of the propriety of any distribution of property or other assets must be viewed in the perspective that property is acquired by a church through contribution and sacrifices of many members who dedicate it for use by the church for perpetuation of certain fundamental doctrines of religious faith.

D. *Recommendation*: It is the undersigned's recommendation that Article No. 71 of the Acts of Synod which recommended certain lan-

guage for Articles of Incorporation be amended so that the paragraph containing the words dealing with the subject matter of this study be amended to read as follows:

"We irrevocably appropriate to the maintenance of the above mentioned official Creeds of the Christian Reformed Church and Church Order such real and personal estate as this church now has or may acquire, and declare that to these objects alone it shall be applied. In case of any schism in this church, those confessing members who, *according to the determination of its Classis or Synod*, remain true to the Creeds and the Church Order of the Christian Reformed Church shall constitute the lawful congregation of this church and the assets and estate of this church shall be held and enjoyed exclusively by such adherents. *The herein language may be interpreted by the involved Classis (subject to review by Synod pursuant to the appeal procedures of Church Order) in appropriate circumstance to permit a finding that both factions constitute the "lawful congregation" and accordingly the assets be divided on such pro-rata basis as the involved classis may determine.* (The words of clarification are in italic.)

*Grounds:*

(1) Christ instituted the church among men to carry out His mandate to preach the gospel.

(2) Our church maintains as its official Creeds the Belgic Confession, the Heidelberg Catechism and the Canons of Dordt, and all are based upon the acceptance of the Bible as the infallible Word of God.

(3) A church corporation is formed for the purpose of promoting these doctrines of religious faith and any church property which the corporation acquires is impressed with an implied trust to carry out such purpose. Neither a majority or a minority of the congregation can divert the property to inconsistent use.

(4) To distribute assets to a single individual or groups who reject these doctrines or portions thereof is in violation of the irrevocable trust imposed upon the property and contrary to the intent of the donor.

(5) To maintain the good order of the church and avoid chaos a system of government (polity) must be continued and the present provisions of majority rule by major assemblies over minor bodies must prevail. (This is true even at the risk that the majority decision of "proper interpretation" may with the passage of time and resultant understanding become the minority determination and be deemed to have been in error.)

(6) To provide for a pro-rate distribution of assets in the event of a schism could result in encouragement of such division rather than a deterrent.

(7) Under the provisions of Article 25 (a) of the Church Order christian charity can be exercised by the local congregation to those groups who could be considered as the "faithful minority."

Respectfully submitted,

Alexander Hopp

SUPPLEMENT 38-B  
CHURCH INCORPORATION AND  
GOVERNMENT REGULATIONS  
(Minority Report)  
(Art. 153)

ESTEEMED BRETHREN:

Classis Hamilton overtured the synod of 1967 to change especially article seven of the Articles of Incorporation adopted by the synod of 1963, which reads as follows:

“In event of any schism in this church, those members of the congregation who remain true to the Creeds and the Church Order of the Christian Reformed Church shall constitute the lawful congregation of this church, and the assets and estate of this church shall be held and enjoyed exclusively by such adherents.” See Acts of Synod, 1963, page 51; and Acts of Synod, 1967, pages 58, 59, 668.

The synod of 1967 referred the entire matter to a study committee, and this committee requested an additional year of study because of anticipated decisions to be handed down by the U.S. Supreme Court which could have considerable bearing on the issues under study. (Acts of Synod, 1969, page 173).

*Decisions of the U.S. Supreme Court and of the  
Supreme Court of Georgia*

In the report presented by Mr. John A. Olthuis and Mr. G. Vandezande; and the one signed by Mr. A. Hopp, mention is made of the U.S. Supreme Court decision, *Watson vs. Jones* (1871) (80 U.S., 13 Wall). However, no historical background detail is offered of this Supreme Court decision which has been a precedent for the civil courts in U.S. and also Canada to determine legal ownership of many contested church properties.

The *Watson vs. Jones* case (1870) grew out of certain dissensions caused by the Civil War in the Presbyterian Church of the United States, also known as the Southern Presbyterian Church. The General Assembly of this denomination had, despite the fact that its constitution provided that it was not to intermeddle with civil affairs which concern the commonwealth, nevertheless on numerous occasions expressed support of the government in its struggle with the Confederacy. When the Emancipation Proclamation was issued the Church reacted favorably to it, and opposed slavery. In May, 1865, the Church decided that persons from Southern States who applied for employment as missionaries or ministers would be required to disclose their sentiments on the question of slavery. This policy in September of 1865 led the presbytery of Louisville to promulgate a “declaration and testimony against the erroneous and heretical doctrines and practices which have obtained and been propagated in the Presbyterian Church in the United States.” This

action not only split the synod of Kentucky, but also produced a split in the Walnut St. Presbyterian Church of Louisville. Two groups developed, the larger one favored the General Assembly and the cause of the North, and the smaller group allied itself with the Presbyterian Church of the Confederate States and controlled both the pastor, trustees and elders of the church.

It is not necessary to mention all the details of the civil suits in lower courts; litigation finally reached in 1868 the U.S. Circuit Court of Kentucky. By way of appeal the case was finally argued before the U.S. Supreme Court in 1870, and the *decision of that court became known as the Watson vs. Jones decision of 1871*. The U.S. Supreme Court in the absence of two members, and over the dissent of two other members of the Court, declared that the Northern party on account of its recognition of the General Assembly was entitled to the disputed church property. Of the nine member Supreme Court in 1871, five of its members had been nominated by President Lincoln, two by President Grant, one by President Tyler and one by President Buchanan.

Zollman in his, "*American Church Law*," makes the following observations on the Watson vs. Jones decision of 1871, "The proper place of the decisions of church tribunals in the American Law has been thrown into inextricable confusion by the decision of the United States Supreme Court in Watson vs. Jones. This case unfortunately arose during the reconstruction period, out of a question involving loyalty toward the Union on the part of one of the great church bodies of the country. In deciding it, the sympathies of the members of the court very naturally went out toward the loyal faction of the congregation whose property was in question. Against such sentiment, the merely logical and well-reasoned decision of the court of the border state in whose midst the case had arisen adjudicating this very controversy, with the exception of its latest development, was powerless. In seeking to support its decision that the decrees of church tribunals are conclusive though these tribunals actually have transcended their power, the court was forced not only to disregard well-reasoned English cases in connection with dissenting churches, but was driven to argue that it was too difficult for the courts to examine the question of the jurisdiction of church tribunals and that our theory of religious liberty demands that they should not attempt such a task." (page 323). It should be also remembered that the Watson vs. Jones was a decision by only five of the nine members of the U.S. Supreme Court. The chief justice of the honorable court, Mr. Salmon P. Chase did not sit on the argument of the case and took no part in its decision. Associate justices Clifford and Davis even filed dissenting opinions.

In using the Watson vs. Jones decision the United States Supreme Court in 1969, Justice Brennan stated, "There, as here, the disputes arose out of a controversy over church doctrine. There, as here, the Court was asked to decree the *termination of an implied trust because of the departures from doctrine by the national organization*. The Supreme Court refused pointing out that it was wholly inconsistent with the American concept of the relationship between church and state to permit civil

courts to *determine ecclesiastical questions.*" (italics supplied) (See footnote)

*The Supreme Court Decision of 1969 regarding Implied Trust*

Two congregations withdrew from the Presbyterian Church in the United States because the latter it was alleged had departed from its original doctrines and tenets. In a civil suit the lower court and the Supreme Court of the State of Georgia awarded the church properties to the two dissident congregations and upheld their claim that the denomination had changed its doctrinal position, and that *therefore an implied trust of the local church properties for the benefit of the general church (Presbyterian Church in the U.S.) had terminated.* Upon appeal by the denomination a reversal was obtained from the United States Supreme Court and it was ordered that the Supreme Court of the State of Georgia had no competence to rule or claim competence legally in theological matters. The United States Supreme Court in the words of the opinion drafted by associate Justice Wm. J. Brennan, declared, "This is a church property dispute which arose when *two local churches withdrew from a hierarchical general church organization.* Under Georgia law the right to the property previously used by the two local churches was to turn on a civil court jury decision as to whether the general church abandoned or departed from the tenets of faith and practice it held at the time the local churches affiliated with it. The question presented is whether the restraints of the First Amendment, as applied to the States through the Fourteenth Amendment, permit a civil court to award church property on the basis of the interpretation and significance the civil court assigned to church doctrine." Justice Brennan also added, "It is of course true that the State has a legitimate interest in resolving property disputes, and that the civil court is a proper forum for that resolution. Special problems arise, however, *when these disputes implicate controversies over church doctrine and practice.*" (italics supplied) The U.S. Supreme Court actually declared that the First Amendment disallows any civil court to decide church property disputes on the basis of resolving underlying controversies over religious doctrines. On this basis the U.S. Supreme Court declared that the Supreme Court of Georgia was in conflict with the First Amendment.

*Footnote:* An *Implied trust* is a trust raised or created by implication of law; a trust implied or presumed from circumstances.

An *Expressed trust* is a trust created or declared in expressed terms and usually in writing as distinguished from one inferred by the law from the conduct or dealings of the parties.

The Georgia Supreme Court, in obedience to the decision of the U.S. Supreme Court, again reviewed the case according to the directives of the U.S. Supreme Court decision, and once again awarded the church properties to the two Savannah congregations who had severed their connections with the parent denomination, Presbyterian Church in the United States. *How could the Georgia Supreme Court take this decision?* The U.S. Supreme Court had on the basis of *Watson vs. Jones* case averred that no civil court should examine or enter upon the ecclesiasti-

cal aspects in dispute. The heart of the Supreme Court decision in 1969 was that civil courts may not base a judgment on doctrine and that they lacked competency in such matters. *The Georgia Supreme Court held that the decision of the U.S. Supreme Court applied just as much to the parent denomination as it did to the two congregations who had severed connections.* Hence, the Georgia decision was virtually that if doctrine may not be taken into account to determine a denomination's ownership of its churches, the principle of an implied trust disappears altogether. (italics supplied)

The Presbyterian Church in the U.S. also *appealed the second decision* of the Georgia court, but now the U.S. Supreme Court issued a one line denial and refused to consider again the case and saw no warrant to interfere with the final judgment of the Supreme Court of Georgia who had for the second time awarded the church properties to the two congregations in Savannah. The judgment of the Georgia Supreme Court in its final judgment is, when it was faced with the mandate of the U.S. Supreme Court to settle the case "*without any reference to doctrine whatever,*" promptly ruled that if doctrine cannot be taken into account to help decide a denomination's claim to its churches, then there can be no "*implied trust,*" and no denomination has a right to say that a church property is dedicated to the denomination to which it belongs. The Georgia Supreme Court decision which the U.S. Supreme Court did not desire to interfere with is that a denomination has no claim to local congregational church properties because legal title to the properties is held by the trustees selected by the congregation. (italics supplied)

In an editorial appearing in *The Presbyterian Journal*, Feb. 4, 1970, the principle of "implied trust" is accurately presented as follows: "The Presbytery of Savannah went to court to claim the property for the parent church, on grounds of a recognized legal principle known as 'implied trust.' In short, although the title to the property properly belonged with the congregations, the presbytery claimed that it is "*implied*" in the very connection the churches had with the denomination that their property was '*dedicated*' to the denomination."

"In Savannah, the Superior Court found (through a jury) that the claim of the two congregations was justified. It seemed reasonable to the jury, that if a congregation was associated with a denomination on a particular doctrinal and polity basis, and the denomination changed that basis, the congregations had a right to feel no longer bound."

"The presbytery appealed to the Supreme Court of Georgia. That body unanimously agreed with the jury. The presbytery appealed to the U.S. Supreme Court. That court sent the case back to the Georgia Supreme Court, with instructions to settle the matter *not* on the ground of doctrinal deviation, but strictly on the grounds of laws applying to property. The Georgia Supreme Court, faced with a mandate to settle the case without any references to doctrine whatever, promptly ruled that *if doctrine cannot be taken into account to help decide a denomination's claim to its churches, then there can be no 'implied trust'—no denomination has a right to say 'We are Presbyterians (or Episcopalians, or what have you) and this church property belongs to us because it also is supposed to be Presbyterian.' Such an argument necessarily involves doctrine.* Therefore (said the Georgia Supreme Court) the denomination has no claim to these churches because *legal* title to their property '(neutral principles of law)' is obviously in their hands.

On second hearing (just concluded) the U.S. Supreme Court said, in effect, 'We see no reason to interfere.'

(See also articles in *Christianity Today* issues Feb. 14, 1969, page 42, Feb. 13, 1970, pages 26 ff., 36; *Presbyterian Journal* Feb. 4, pages 4, 5, 8; *Evangelical Press News Service*, Jan. 24, 1970; *The Presbyterian Outlook*, Feb. 2, 1970, page 4).

*Implied Trust Theory in our Articles of Incorporation no longer Valid*

Article seven of our present Articles of Incorporation assumes that the local church properties belong to the denomination of which the local churches are a part. For a hundred years this principle was held (1871) (Watson vs. Jones decision) that though a local congregation through its trustees chosen by the congregation held the title deed of ownership, nevertheless the property was implied to be dedicated to the denomination on the basis of a particular doctrinal and polity basis. That this view is implied in article seven of our present Incorporation Articles is evident when we read, "*in case of any schism in this church (local congregation is meant), those members of the congregation who remain true to the Creeds and the Church Order of the Christian Reformed Church shall constitute the lawful congregation of this church, and the assets and estate of this church shall be held and enjoyed exclusively by such adherents.* (italics supplied)

The article seven as it stands does not say what the content of the Creeds are or have become since their adoption, or the revisions made in the Church Order since its adoption. It simply records that as they may happen to read at the time of a church property dispute or at the time of schism within a church, the majority or the minority of the members of the congregation at that time who agree with the Creeds and the Church Order will be deemed to be the owners of the church property. In some denominations conservative and biblical Creeds were gradually changed into liberal ones and a Church Order once agreed upon was also gradually changed. This is precisely what happened in the day of Professor Gresham Machen and the Presbyterian Church U.S.A. Professor Machen was right in attacking the Auburn Affirmation, but the General Assembly of his church ruled against him in an ecclesiastical highhanded manner. Many ministers were censured in 1935 and also that action was approved by the General Assembly in 1936. Conservatives within the church lost the battle for orthodoxy and conservative Reformed theology was shelved. It is a sad commentary that faithful minorities to the historic Christian and Reformed faith are forced to part company with liberal majorities in the same denomination, and in doing so must then forfeit all claim to church properties for which they saved their hard earned dollars, purchased church properties, and then on the basis of a civil law suit (Watson vs. Jones precedent) are deprived of all rights. Can anyone blame faithful minority groups when they take measures to incorporate in an unrepealable form to retain legal title to their church properties?

Our present Articles of Incorporation attempt to uphold as best as it can the principle of the autonomous rights of the local congregation. Our Presbyterian form of Church Polity occupies a mid-way position between

episcopacy and congregationalism, and in doing this we face certain difficulties regarding the ownership of congregational church property. Some have held that a congregation in becoming affiliated with a denomination under the presbyterian system of church government accepts certain limitations when it enters with other churches to accept and abide by the combined judgment of the affiliated churches met in a classis or synod gathering. It is held that a local church bestows upon a major ecclesiastical assembly a part of its own authority and delegates this to combined churches. *But does this also apply to the church property of a local congregation?* The Articles of Incorporation, especially articles six, nine and ten refer to *the trustees of a local congregation as the persons who hold title to the local church property, and gives them the right to have "power and authority to bargain, sell, convey, mortgage, lease, or release any real estate belonging to said church or held by them as trustees, and to erect churches, parsonages, schoolhouses, and other buildings for the direct and legitimate use of said church, and to alter and repair the same, and to fix the salary of its minister or ministers (if, at any time there be more than one) or anyone in its employ,"* as approved by a quorum vote of the confessing members of a local church at a congregational meeting. No action of a classis or synod is required for the acquisition of a church property. (italics supplied)

A classis and/or synod can become involved in church property matters only through an appeal from a local consistory involved in a dispute concerning ownership of church property when schism divides the congregation and a separation has taken place or is impending, and both parties claim sole right to the church property. *But how can a civil suit settle such a dispute?* To hold the theory of "implied trust" i.e., that one party in the dispute is loyal to the Creeds and Church Order of the denomination and the other party is not, is a position the Supreme Court of the U.S. refused to review. At best even if the civil courts would seek to settle the right of property it would on the basis of the First Amendment have to limit itself to the civil aspects of the decisions of the broadest assembly of which the church property in dispute is contested. The U.S. Supreme Court in the *Watson vs. Jones* clearly stated, "It belongs not to the civil power to enter into or review the proceedings of a spiritual court. The structure of our government has, for the preservation of civil liberty, rescued the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of the civil authority" (p. 730) (italics supplied)

Are we only concerned in *obtaining civil justice when christian brethren dispute the rights of property in an ecclesiastical matter? Is such a dispute ever completely separated from all doctrinal issues?* It is difficult, indeed, to conceive of a split that is not tied up with a doctrinal issue. Past history in our denomination involving civil litigations to obtain disputed church property were all linked up with doctrinal issues which produced two factions within a church. But a civil court cannot consider such doctrinal aspects: "Whether decision of classis of Christian Reformed Church, a corporation under Comp. Laws 1915, 11030 et seq. excluding minister, deacons, and elders from their offices, was

prudent or imprudent, right or wrong, is not a subject of inquiry by Supreme Court, which will not undertake to determine whether such decision was in accordance with canon law of church except in so far as necessary in determining whether classis had jurisdiction. Holwerda vs. Hoeksema (1925) 232 Mich. 648, 206 N.W. 546, 565." Zollmann, *American Church Law*, p. 317. Moreover, christian brethren are interested in *christian justice* and in the exercise of *christian ethics*. (italics supplied)

#### *Moral Judgment of the Court Regarding Church Property Litigation*

A factor oft forgotten in quotations from Watson vs. Jones case is what did the U.S. Supreme court justices think of churches, christian brethren, fighting each other in a civil court to obtain possession of brick and mortar? The closing words of the court judgment expressed a rebuke to the two parties engaged in civil litigation. The court said, "We have held it (final decision) under advisement for a year; not uninfluenced by the hope, that since the civil commotion, which evidently lay at the foundation of the trouble, has passed away, that charity, which is so large an element in the faith of both parties, and which, by one of the apostles of that religion, is said to be the greatest of all the Christian virtues, would have brought about a reconciliation. But we have been disappointed. It is not for us to determine or apportion the moral responsibility which attaches to the parties for this result." (page 735)

The civil court has expressed reaction to church controversies. Zollmann in his, *American Church Law*, says, "It is natural that judges before whom such controversies are brought are not only painfully surprised at the unhallowed bitterness frequently exhibited by parties professing a religion which inculcates peace, humility, and forgiveness, but grievously disappointed at their rejection of the suggestions of friends for terms of reconciliation and their failure to seize with avidity the opportunity so frequently presented to accommodate disputes so dishonoring to the founder of their religion, so disreputable to themselves, and so destructive to the church." (page 253) In addressing himself to the unfortunate consequences of church controversy before the bar of civil justice, Zollmann adds, that in addition to the monetary expense involved, the difficulty of the court and counsel to determine what evidence to admit and what to reject, there is, "what is perhaps worst of all, the respect toward religion on the part of those outside of the churches receives a staggering blow by the wranglings in the courts of those who profess to be the very pillars of the church." (pages 310, 311)

#### *I Corinthians 6 and Civil Suit re Church Properties*

Is not the exercise of christian justice one that must be filled with love to our fellow christians who may honestly differ with us on a doctrinal matter which makes it impossible to worship together under the same roof as members of the same denomination? Did not the apostle Paul discourage going to the civil courts to obtain redress for wrongs existing among christian brethren? The judgment of a civil court in a church property dispute is a restricted limited judgment and can not be classified as an administration of christian justice. The civil courts have im-

posed this limitation in refusing to entertain any religious or doctrinal aspects in a church property dispute. The warning of the apostle Paul in I Corinthians 6 may not necessarily be a precept of universal application, but the civil courts in his time he deemed to be an unworthy place to settle disputes among christian brethren. However, the injunction expressed by the apostle is certainly as far as the spirit of the injunction is concerned good for all times, and the precept should serve us today as a word of caution and restraint in seeking to settle in a civil court an ecclesiastical controversy to obtain complete possession of brick and mortar.

Whereas the United States Supreme Court has refused to interfere with the final decision of the Supreme Court of Georgia in awarding church properties to two congregations who seceded from the Presbyterian Church in the United States on the ground that the "*implied trust*" theory is invalid, Article Seven of our Articles of Incorporation be now changed to read:

I. The ownership of the property of a particular church of the Christian Reformed Church is in the congregation of such church and title may be held in any form, corporate or otherwise, consistent with the provisions of civil law of the State in which said property is situated. The congregation, with respect to such property, may properly exercise such ownership possessed by property owners in such jurisdiction, and without any right of revision whatsoever by a classis or synod of the Christian Reformed Church, and that a classis or synod of the Christian Reformed Church will not undertake to attempt to secure possession of the property of any congregation against its will, whether or not such a congregation remains within or chooses to withdraw from the denomination.

*Grounds:*

1. The above proposed change is in agreement with articles 6, 8, 9, and 10 of the Articles of Incorporation.

2. The proposed article is in agreement with the Presbyterian and Reformed principle of Church Polity of the autonomous rights of the local congregation and its appointed trustees to hold title of property for and in behalf of the congregation.

3. The decision of the U.S. Supreme Court in its final opinion is tantamount to a recognition of the fact that no denomination has the right to say that a church property is dedicated to the denomination to which it belongs.

II. In the event of schism within a local congregation which requires a settlement of property, after all attempts at reconciliation of the parties have failed, should be settled according to the scriptural injunction in I Corinthians 6, and that christian justice be exercised to achieve amicable division of property rights, if necessary with the help of ecclesiastical or non-ecclesiastical advisors.

*Ground:* Schisms are divisions of churches growing out of differences of opinion over doctrine and/or church government, and a civil court has declared that it cannot decide such matters.

Humbly submitted, R. J. Danhof

**SUPPLEMENT 39**  
**IMPLEMENTATION OF INCORPORATION OF SYNOD**  
(Arts. 108, 171)

**ESTEEMED BRETHERN:**

Your committee, appointed by the synod of 1969, to implement the decision approving the Articles of Incorporation of the Christian Reformed Church Synod Trustees, wishes to report the following:

That the Articles of Incorporation were submitted to the State of Michigan and have been accepted and filed and that the Board of Trustees met on October 8, 1969 and elected the following officers:

President, Dr. Ralph J. Danhof; Vice president, Berton Sevensma; Secretary, Lawrence J. Vander Ploeg; Treasurer, Lester J. Ippel.

(See Acts of Synod 1969, pages 41, 423-428.)

Thus, the incorporation process is completed and the Board of Trustees is now fully organized.

We wish to call your attention to the By-Laws of the corporation providing that the number of Trustees of the corporation shall not exceed seven. At the present time there are three Trustees who are such by virtue of their office, namely, the Stated Clerk, Synodical Treasurer and Secretary of the Standing Advisory Budget Committee.

The Board of Trustees now submits the following names to you for approval so that the number of Trustees may be completed, to-wit:

Mr. Berton Sevensma, Mr. Sidney De Young, Mr. Raymond De Jonge and Mr. Arthur Van Tuinen.

The Board of Trustees shall continue to meet from time to time as the business of the corporation requires.

Respectfully submitted,

Ralph J. Danhof  
Berton Sevensma

## SUPPLEMENT 40

REPORT OF FRATERNAL DELEGATE TO  
GEREFORMEERDE KERKEN IN THE NETHERLANDS

(Arts. 99, 171)

## ESTEEMED SYNOD OF THE CHRISTIAN REFORMED CHURCH:

During the years 1969 and 1970 the undersigned attended a number of session of the synod of the Gereformeerde Kerken in Nederland as the appointed fraternal delegate of the Christian Reformed Church. In view of the many questions which have arisen in connection with recent theological trends in our Dutch sister church and also in view of the intrinsic significance of the matters discussed I have thought it advisable to submit a rather extensive report of my findings, in the hope that this report together with other information available may help us to come to a clearer understanding of our relationship to the Gereformeerde Kerken. I am basing my observations both on personal recollections of the sessions attended and on the extensive concept Acts of Synod in which not only the decisions of synod are reported but also the discussions which lead to the adopting of these decisions.

Synod convened at the town of Sneek, Friesland, on May 13th, 1969. Each particular synod had sent two minister and two elder delegates plus one diaconal delegate. In addition the Synod of Niedersachsen in Germany had sent one minister and one elder delegate. This amounted to a total of 67 delegates, about one half of our own synod. The total membership of the Gereformeerde Kerken is above 800,000. For the first time in the church's history the synod decided to spread out its meetings over a number of months, meeting one week each month, from August through March, with the exception of December. This was meant to enable elders who cannot be away from their work for long periods of time to be delegated to synod. Even so the average age of the 27 elders present was 62. The synod held its meeting, after the opening assembly, at the town of Lunteren, where the denomination owns a very suitable meeting and dormitory facility. The two theological faculties of Kampen and of Amsterdam had each delegated three of its members to serve as permanent advisory members. Other professors were present as occasion demanded. All took part in the discussions and spoke extensively, also the emeriti professors. A new feature at this synod was the presence of women elders and women deacons. The first woman delegate at synod was greeted with flowers and applause.

I attended the sessions of September 1 through September 5 and of October 27 through October 31, 1969 and I also was present on April the 28th, 1970. During the sessions attended various weighty matters were either discussed or brought to their conclusion. Among these were the question of admitting women to the office of minister, membership in the World Council of Churches, and what to do with the decisions

of 1942 and following years which led to the suspension and deposition of Professors Schilder and Greydanus and resulted in the organization of the so-called Liberated Reformed Churches. I also heard Dr. Visser 'T Hooft, former secretary of the World Council answer various questions of the synodical delegates and was present when representatives of the so-called "verontrusten" stated their deep concern with the present trends in the Gereformeerde Kerken. Another question which was discussed at length in my presence was the question what to say, if anything, with regard to the means of modern warfare, such as nuclear, bacteriological and chemical weapons, the so-called NBC weapons. At one of the sessions I attended the Rev. C. F. Beyers Naudé, director of the controversial Christian Institute of South Africa which the Gereformeerde Kerken support morally and financially was given the opportunity to address synod concerning the work his institute performs.

Among the communications received from sister churches was a letter from the Orthodox Presbyterian Church in the USA stating that it intends to discontinue its sister relationship with the Gereformeerde Kerken in view of the "serious differences" between the two denominations and that it intends to use henceforth the facilities of the Reformed Ecumenical Synod to fulfil to a certain degree its responsibility toward its brethren for consultation and admonition. Another letter received was from the Reformed Churches in New Zealand expressing that denomination's deep concern with certain recent publications in the Netherlands in which, according to said letter, serious departures from our confessional writings are found. Oral expressions of concern were presented to synod by myself, and by two of the South African brethren who attended some of the March sessions at the invitation of the Dutch Synod. Professor F. J. M. Potgieter of the Nederduits Gereformeerde Kerk in South Africa emphasized both his indebtedness to the Gereformeerde Kerken of the past and his serious concern with recent trends in these churches. He spoke of people who have lost their moorings and have not found the right course. This concerned first of all the view of Holy Scripture. Some still proceed from the reliability of Scripture, but seem to jeopardize the spirit of truth and historicity which he wanted to maintain without abridgement. He stressed the fact that scientific work can only be done in the light of Scripture which in its entirety is the Word of God. The question of origins can never be answered by man, but is a faith *a priori*. Having a binding confession, thus Prof. Potgieter, prevents that one makes light of Scripture's authority. Other topics touched on by Prof. Potgieter were the relationship between the Gereformeerde Kerken and the Dutch Roman Catholics and the WCC. He appreciated the hopeful trends in R.C. church but also spoke of the horizontalism and the liberalism which are found in its midst. With regard to the decision of the Gereformeerde Kerken to join the WCC the speaker observed that the WCC is more than a forum for discussion. It makes decisions which may not agree with what the Gereformeerde Kerken want and which will therefore involve them in an embarrassing situation. His greatest objection against the WCC was that this organization cannot be called a fellowship of faith since its Basis is not

more fully defined. Prof. Potgieter ended by saying that he has full confidence in the men who lead the Gereformeerde Kerken.

Prof. Snyman underscored what his colleague had said and stressed the need for a Reformed ecumenicity.

In my own address to synod which has been printed in both *THE BANNER* (October 24) and *DE WACHTER* (September 30) I sought to express something of the concern which is found among us with respect to our Dutch sister church. I mentioned that the synod of 1969 had authorized a study concerning the nature and extent of Scriptural authority and that in that study certain recent approaches to Scripture by Reformed theologians would have to be evaluated in the light of Bible and confession. I also mentioned the fact that our interchurch committee had been asked to consider whether any of the changes which have occurred in the Gereformeerde Kerken (synodical) would warrant a change in our relationship to these Churches. At another point, during the debate concerning the WCC I was asked by the synod chairman, who had been approached by some of the delegates, to state my opinions concerning this matter. I then developed some of the arguments which had led our church to its negative decision in 1967, adding some further observations of my own.

Thus it may have become clear that warning voices from sister churches have been heard in the Netherlands from time to time. What their concrete effect will be is not easy to ascertain at the present moment.

I shall now attempt to highlight some of the more prominent discussions and decisions which the synod of Sneek-Lunteren has taken thus far. The Acts of Synod published in provisional form till the time of writing this report cover 480 pages mimeographed materials, on legal size paper. This does not include the study reports, overtures, etc. but simply the proposals, amendments, discussions and decisions. A summary of this material is no simple matter.

One of the matters which concerns us directly was the question of how the formula of subscription to which all office bearers including theological professors must subscribe functions in the Gereformeerde Kerken. A great many communications concerning this question had been received. I was present when this matter was discussed. At one time the chairman of the advisory committee reporting on this matter invited me to participate in the discussion of the committee but this invitation was cancelled with regret when one of the advisory members who was present that evening objected to my presence at the meeting.

As part of the debate leading to the decisions re this matter synod heard addresses by members of the "Society of the Concerned." Representatives of this group state, (1) that today's preaching in the Gereformeerde Kerken does not stress sufficiently the matter of sin and grace, conversion and regeneration; (2) that there is a secularization process which assumes ever greater proportions and is applauded by many; (3) that the authority of Scripture is attacked by the heavy emphasis on the human factor of the Bible and by the attempt to stress the unreliability of certain facts, stories, words and actions recorded in the Bible. Adam and Eve are said to be non-historical, the state of rectitude has never

occurred, nor a paradise. There was no historical fall into sin, and the walls of Jericho never fell at Israel's conquest of Palestine. The stories of Elisha are legends, and the story of Jonah not history but a Midrash. The same is being said with respect to the New Testament. There are stories in the N.T. which have something legendary about them. Mary cannot have been a descendant of David. Acts 2 and 4 do not give a historical picture of the first Christian church. At the resurrection the Christian community began to see Jesus as Messiah but it is a question whether he ever viewed himself as such, etc., etc. The new theology, so one of the speakers with deep emotion observed, leads many away from the faithfulness and obedience to the Word of God, it alienates many from the church, from the faith and from the gospel.

As to the formula of subscription, so this same speaker, matters are chaotic. Many place their signature without keeping their promise. It is incomprehensible that those who propagate views which deviate from the confession have never entered a gravamen. We must not equate confessions with Scripture, but the present situation cannot be tolerated. The synod of 1967/68 when setting aside the decisions of Assen 1926 clearly said that there was an historical fall into sin, but nevertheless this decision is ignored and it is said that the fall into sin has not taken place. Other members of the group of the Concerned spoke in a similar vein.

Prof. Dr. Nauta, emeritus professor of Church Polity at the V.U. then spoke, in answer to a request of moderamen. He stated that he had discovered correct features in the plea which had just been presented. He would not want to sign his name to everything which today is written from Gereformeerde side. He too observed thoughts which fill him with doubt. But he warned against generalising. As to the chaos with respect to the formula of subscription he was not aware of this but he was willing to accept this as true on the basis of the information. People should not start pulling at the confession when there are elements which today no longer speak to us. We must do this work jointly. He appealed to the concerned brethren to have a bit more understanding for the situation. All members of the church must think together and seek the way Christ wants to go with his church. He is the Lord, fully and without reservation.

Many other speakers followed. While they expressed agreement with some of what has been said by the Concerned they also called for a greater degree of mutual understanding. Prof. Herman Ridderbos said that what the Concerned were saying caused a resonance in his soul, but he was of the opinion that the Concerned did not do enough to solve the problems which the church presents to its members at the present. Things are more difficult than the Concerned themselves think. As to the functioning of the confession, this is truly a disorderly business and something should be done about it.

During a later phase of the debate one of the younger professors at the Free University, who was present for the time and who had expressed his agreement with the Three Forms of Unity by rising from his seat observed later on in his maiden speech that the confessions no longer express the faith of the church today. The Canons of Dordt are really

unreadable, but things are a bit better with the Heidelberg Catechism. To sign a formula of subscription is a fairly unimportant matter, thus this speaker.

But there were other speakers who said: we have a confession and we want to keep it. It is a witness to our faith. While the form and the diction of the confessions is not contemporary their contents definitely is. If someone says: we must go back to Jesus Christ, the question arises, but who is He? That question must be answered. Prof. H. Ridderbos wondered if it was wise of Prof. Augustijn to publish its latest book on the confessions. He makes things difficult for us. Prof. Augustijn wants to confess not just in communion with the Reformed fathers but also in communion with Roman Catholics and Anabaptists. Thus he takes away the Reformed character of our church. Prof. Ridderbos believed that the confession was a force also for our young people, including the life of politics and society. He observed a difference in understanding of the nature of the church. At this point agreement will have to be reached, otherwise serious things will happen.

To these remarks Professors Augustijn and Kuitert later on replied. The former said that he loved his church but that he wanted to see it as part of the world church. He would want to be tolerated in it as well as accepting Prof. Ridderbos as member. Prof. Kuitert said that the confession comes to us in historical form. The only thing to do is to interpret it. There is no watertight situation. This makes binding to the confession not simple. He wanted to see the confession as point of orientation, as an appeal, as source of inspiration. He wanted to keep the confessions in the past in existence. But there is a limit to their binding force. He wanted to make an attempt at more freedom. He admitted there is something between him and Prof. Ridderbos. He wanted to come to a new course, from confessional to interconfessional binding. We must not get into a confessional ghetto.

These brief excerpts from the debate around this question may serve to give some impression of the thinking found in the bosom of the Gereformeerde Kerken at the present moment. The actual decisions with respect to the question of the formula of subscription were arrived at by means of a complicated process of proposals, counterproposals and amendments. While in some of the earlier phases of the debate the proposal had been made to draw up a new formula of subscription more suited to our modern times than was now the case, the final outcome of the discussion was that synod declared that "the three forms of unity, as agreement of ecclesiastical communion, have binding force in the nature of the case." Synod then went on to declare that it is desirable and necessary to consider the question whether and if so, how the church might come to a new confession in a manner and in a language that are clear for our times. Synod also declared that misgivings (Dutch: *bedenkingen*) concerning a mode of representation or against a way of argumentation in the three forms of unity need not be a hindrance to declare one's complete agreement with them as asked in the Church Order. Synod then decided to appoint a study committee with the mandate 1) to consider whether and to what extent there are still other factors outside of the ones just mentioned which stand in the way of

demanding a complete agreement with the confessions, 2) to investigate to what extent these factors mentioned in (1) must be defined more fully and if so, in which way this should be done, 3) to consider which effect this might eventually have for the text of the formula of subscription, 4) to consider very seriously the question whether, and if so, how, the church might come to a new confession, formulated in a manner and in a language that are clear for our times.

A proposal of one of the minister delegates to consider the possibility of a new confession together with other churches of Reformed confession was rejected with an overwhelming majority. Only six members voted for. Another member proposed that the moderamen carry on conversations with the professors who had been involved in the debate at synod. But he took this proposal back when the president of synod objected to it. The president said that such discussion would be continued under any circumstances, but he deemed a special charge to the moderamen to this effect unnecessary.

Having thus dealt with the more formal aspect of the functioning of the confession, the synod next discussed the many communications which alleged departure from the confession and unfaithfulness to the authority of Scripture. A special point in these objections was also the decision of the Synod of Amsterdam 1967 in which the declarations of Assen concerning the story of paradise, the tree of knowledge and of good and evil, etc. had been withdrawn. The Synod of Amsterdam had referred to certain statements in the confessions concerning the historicity of the fall into sin. The objectors charged that certain writings within the church violated what the 1967 Synod had stated. The synodical advisory committee proposed to lay aside these objections and to do so on the basis of the existing uncertainty concerning the room which the Synod of Amsterdam 1967 had wanted to leave for differences of opinion and also on the basis of the lack of clarity which characterized the objections brought before synod. The committee furthermore proposed to send a pastoral letter to the churches in which a total of ten points would be brought to the attention of the churches. Finally the committee proposed to institute a study committee, or standing committee, for "church and theology," which was to serve the purpose of internal communication within the church and which was to promote mutual understanding and look for ways to remove existing and future causes for concern.

A lengthy but inconclusive debate followed. Some felt that Amsterdam 1967 had indeed wanted to safeguard the historicity of the fall, others argued for a more evangelical attitude re this whole matter of ver-trusting, still others wanted greater communication between the various parties in the discussion. It was observed that the doctrine of original sin is clearly taught in the Canons of Dordt as well as in the Heidelberg Catechism, as well as that of an historical fall. A speaker warned against premature publication of views. It was urged to live close to the Lord in order thus to conquer the problems more easily. To say that Amsterdam 1967 had left room for a variety of opinions had not been demonstrated by the advisory committee, thus it was argued.

The members of the committee said in response that it had been impossible for them to solve all the questions of theology and dogma which

were at stake. Hence their proposal of a permanent committee on church and theology. The committee had also noted that the decision of Amsterdam 1967 re Assen had been interpreted in more than one way. The objectors had not been aware of this before they entered their complaints, thus the committee. The proposed study committee was meant also to look into this particular matter. The committee then submitted a modified proposal. In this proposal it was stated that the accusations brought before synod were unclear in the material adduced as proof. Moreover, there was uncertainty as to the confessional freedom (ruimte) which was left by the Amsterdam declaration re Assen. Hence the proposal of the committee was that synod declare that the accusations could not be considered until advice had been gained from the committee on church and theology to be appointed. As long as this advice had not been obtained, thus the committee, no one in the church should be considered by synod to be in a state of accusation (Art. 171).

The discussion which followed centered among other things on the advisability of sending a pastoral letter to the churches. It was said that more studying would have to be done before such a letter could be sent. Synod finally agreed to send a pastoral letter. But at the end of its November sessions synod adopted a general conclusion of the advisory committee, in which the following elements occurred: (1) it was not possible for synod at this time to make a declaration concerning the many protests and overtures which its committee had been considering; (2) it had become clear in the discussion that uncertainty existed concerning the question which confessional room and which confessional limits had been granted and intended by the Synod of Amsterdam; (3) synod judged that further deliberation among other things about the decision of Amsterdam would be necessary in order to prepare a concrete answer to the objections and to give guidance by means of a pastoral letter; (4) it decided to appoint a committee ad hoc which was to busy itself with the questions connected with the "verontrusting," and which was to continue the discussion with the "verontrusten" if at all possible in order thus to do everything during the sessions of the present synod to remove the present concern and to prevent future concern (Art. 200).

The synod envisaged that the work of this committee ad hoc would be such that an extension of synod beyond the time agreed upon would be necessary and asked the particular synods to grant their agreement for such an extension. According to my information there will be a session of the Synod of Sneek in the fall of the year to consider the matters of the verontrusting further.

In the meantime there were other matters pertaining to the three forms of unity which concerned question and answer 80 of the Heidelberg Catechism as well as certain passages of the Canons of Dordt dealing with the doctrine of rejection.

A request had been made by a classis to look into the text of question and answer 80 and to check this with the intentions of the Roman Catholic Church and to enter into contact with other churches subscribing to the Catechism of Heidelberg. One church asked to declare this part of the Catechism to be not binding, and another requested that answer 80 be declared time-conditioned (Art. 266). Synod stated that the formu-

lation of question and answer 80 in the nature of the case is time-conditioned, and that there are possibly other reasons why objections could be raised against this part of the confession. Synod furthermore called attention to the decision to institute a study committee concerning full agreement with the confession and concerning possible factors which might be a hindrance to such agreement (Art. 161). Synod therefore decided not to grant the request of the letters mentioned but to put these letters into the hands of the above study committee (Art. 284). There is no reference in this decision to the consultation with other churches. As was observed earlier a proposal to involve the other churches in the study committee had been defeated.

For some years there had been a gravamen against certain passages of the Canons of Dordt, brought by an elder in The Hague, Dr. B. J. Brouwer. These passages concern the teaching concerning man's eternal rejection. They are Chapter I, VI; I, XV; I, VIII (rejection of errors) (cf. Art. 288, 374).

The synod decided to declare that the rejection from eternity confessed in the passages in the Canons objected to by Dr. Brouwer is not based on clear data of Holy Scripture. This was adopted with 49 votes for, 11 against, with 5 absentions. Four advisory members were for.

Synod furthermore declared that these passages of the Canons belong to the "factors" which "hinder demanding a full agreement" with the Three Forms of Unity as these will have to be studied by a study committee. Synod then charged this committee to include the objections to the Canons as recognized by synod in its considerations, and it recognized the right, pending the proposals of said study committee, to have and to utter objections of the sort as Dr. Brouwer had presented. This decision was to be made known to all the consistories. Nothing was said in the decision about other Reformed churches subscribing to the Canons.

In its cooperation with certain Protestant churches the synod of Sneek-Luntenen drew the circle more widely than had previously been done. This is clear from three decisions:

1. Synod decided to ask for membership in the World Council of Churches, an organization against which both our own church and most of the churches cooperating in the Reformed Ecumenical Synod continue to have serious objections.

2. Synod decided to amalgamate its mission seminary with a similar mission institute of the Hervormde Kerk.

3. Synod decided to allow local churches freedom (ruimte) to seek unity with other local reformatory churches with the understanding that this unity must truly be a unity in Christ.

It hereby envisaged the holding of joint services, in which also the sacraments could be administered, but it stipulated that the entire congregation should be involved in the cooperation with the other church and that the unity of the congregation be not jeopardized through such joint services. There should also be the necessary agreement with respect to faith in Jesus Christ as He is confessed in the confessional writings in obedience to Scripture and in communion with the Church of all ages. Furthermore, there should be the necessary agreement with respect to the exercise of discipline and supervision in the congregation of Christ.

Concretely this means that the door is now open for joint services with the Hervormde Kerk wherever the above conditions are met, in consultation with the classis concerned. The Hervormde Kerk is thus far the only church which offers a likelihood of this sort of cooperation. Yet this church, while it has congregations which are staunchly orthodox, nevertheless as a denomination tolerates laxity with respect to doctrine and life incompatible with the Reformed confession.

It would seem therefore, that the synod of Sneek-Lunteren, in its decision permitting joint services and exchanges of pulpit disregarded the larger aspects of the total existence of the Hervormde Kerk, raising the question in this observer's mind whether one can thus disregard the factor of corporate responsibility as is here being done. (For final decision cf. Art. 329).

On the other hand, the synod of Sneek-Lunteren decided negatively with respect to the holding of a regional conference of European Reformed Churches as had been requested by the Reformed Ecumenical Synod. The Scottish and the Irish churches which are members of the RES were to be so informed. Initial consultations for the holding of this conference had already been held with these churches (Art. 366, 5).

Much time was consumed on the question of what to say on the issue of modern warfare. The study committee on this question had been faced with profound differences of opinion. These concerned the question of the task of the government and of the evaluation of communism. Hence the study committee had proposed not to make a pronouncement on this issue.

The advisory committee of synod, on the other hand, wanted to have synod state that "warfare with these (i.e. the NBC weapons) in view of the terrible consequences can never serve the cause of righteousness on the earth, because it is sin against God who created this world, it is in conflict with his love in Jesus Christ, who saves this world and it goes against the work of the Holy Spirit who renews this world, and hence it is under all circumstances impermissible."

During the discussion of this point a group of demonstrators representing the pressure group calling it "Synoodkreet" entered the hall where synod met, and arranged themselves on both sides of the hall with placards with inscriptions such as "I believe in the holy spirit of anti-communism," "I believe in the resurrection of scorched bodies." When the demonstrators did not want to leave at the president's bidding the meeting was temporarily suspended. After reconvening the synod expressed its agreement with the first part of the proposals of the advisory committee, namely, that it is deeply impressed with the terrible destructive force of modern means of warfare, especially the so-called NBC weapons, and with the threat the development and possession of these weapons poses for the world and for mankind. But synod rejected with a vote of 34 against 26 the proposal as just cited, even after the last sentence: "and hence it is under all circumstances impermissible" had been deleted by motion (Art. 259).

It should be noted that at least one of the speakers during the lengthy debate which filled several sessions of synod declared himself to be a paci-

fist. The synod was reaching an impasse. It decided to discuss the matter in smaller groups (Art. 276).

In the meantime the Dutch newspapers published a statement issued by the so-called Reformed Consultation on Peace (Gereformeerd Vredesberaad) sharply condemning synod's unwillingness to adopt the resolution which called warfare with NBC weapons a sin. One of the members of this Consultation is Prof. Dr. J. Verkuyl, professor of Missions at the Free University of Amsterdam. Another member is Rev. R. J. van der Veen, once a fraternal delegate of the Gereformeerde Kerken to our synod.

By way of final disposition of this question, synod, after meeting in discussion groups, decided to appoint a committee to reflect on the Biblical givens, on what some military officers have said at synod as well as on what certain professors in Mathematics and Physics at the Free University have communicated. The committee appointed is to prepare a simple guideline for the use of the churches so that they may give further thought to this matter.

With respect to the admission of women to the office of minister synod decided "at this point to open the offices definitely for woman." Since that decision was reached the first woman minister has been examined by a classis and called into the office of minister at the behest of synod.

Another matter which had the attention of synod and which may serve as an indicator of the thinking of some churches within the Gereformeerde Kerken in Nederland was the question of joint services for baptism, communion and public profession of faith between Roman Catholics and Gereformeerden. Synod declared that since there is as yet no officially fixed agreement between the Roman Catholic Church in the Netherlands and the reformatory churches in that country concerning the significance of the sacrament of the table and of the office, and since local churches should not anticipate such consensus by holding joint services as long as synod has not made a pronouncement concerning these matters, the holding of joint baptismal and communion services between the two churches should not be permitted. Neither should young people be permitted to make public profession in a joint service in which all local churches cooperate.

In response to this decision the delegates of Brabant and Limburg entered a declaration into the Acts of Synod expressing their "disappointment" with this decision. They stated that the particular synod of that area had opened the possibility of joint services in connection with the confirmation of a mixed marriage, and in connection with camping services in recreation areas (Art. 322).

Subsequently, synod, in reaction to certain reports in the press, issued the declaration that it had not wanted to call a halt to legitimate local and regional inter-church developments, but that it had requested the churches to wait for the discussion between the Roman Catholic Church and the Gereformeerde Kerken before proceeding with official joint services with Roman Catholics, such in view of the significance of public worship (Art. 379).

A special item of interest was also the debate concerning the decisions of 1942 and following years leading to the deposition of Prof. K. Schilder

and others. There is now a proposal before synod to retract the decisions of 1942 as well as those of 1946 (the so-called substitution formula), to declare as null and void the disciplinary measures of 1944, to openly admit guilt in this respect before God and before the liberated brethren and sisters, to grant posthumous rehabilitation to Professors Schilder and Greydanus and to offer to Prof. H. J. Schilder, a candidate in 1942 who was refused admission on the basis of the doctrinal decisions of 1942, a place in the Gereformeerde Kerken.

Many of the professors who had played a role in the church conflict in the thirties and forties spoke in the debate around this proposal. The only one of them who was prepared to suggest that perhaps synod could have done otherwise at that time was Professor Berkouwer, who presided over the synod that deposed Schilder. Others, such as Professor Polman and Professor Herman Ridderbos, continued to place the blame for the 1944 events with the "liberated." At the end of a lengthy debate the synod decided to return to this matter at a future session to be held in the fall.

The report which is herewith submitted has exceeded customary length. With what has been presented I have sought to give synod some impression of the state of affairs in the Gereformeerde Kerken (synodical). An evaluation of this state of affairs cannot be presented at this time beyond the hints of such an evaluation presented earlier in this report. What can be said on the basis of the facts is that on two of the points mentioned by the Christian Reformed Synod of 1969 as giving possible cause for a reconsidering our relationship to the Gereformeerde Kerken there has been further development in a certain direction. The Gereformeerde Kerken have now definitely decided to ask for membership in the World Council of Churches. They have also made the special offices in the church available for women. The trend also made the special offices in the 1969 Yearbook of our church of a widening gap between the Gereformeerde Kerken and member churches in the R.E.S. (Yearbook 1969, p. 362) has been accelerated.

Not everyone in the Gereformeerde Kerken is happy with the modern trend. Neither should it be thought as if men like Professor Kuitert speak for all the younger generation in that church, as became clear to me from a conversation with a young member of one of the two Reformed theological faculties in the Netherlands. But it is not my intention to separate between some individuals in our sister church and others in that church. As was correctly stated by the Synod of 1969 our rules for church correspondence require that we take heed mutually lest there be deviation from the Reformed principles in doctrine, worship, or discipline (Acts, 1969, p. 53, Art. 76, V). In the light of this admitted and reiterated duty it will be our church's duty to evaluate the Gereformeerde Kerken as a whole, to see if the stand this church takes is consistent with the Reformed Scriptural principles. If for various reasons of distance and difficulty of subject matter this evaluation cannot be made accurately it might be better for us to contemplate other forms of contact than we have practiced thus far. Perhaps our present form of "correspondence" is antiquated. Perhaps it does not allow enough room for extended consultation and admonition.

Even if it were possible for one or more members of our church to be present at all the synodical meetings of the Gereformeerde Kerken there would still be much else in the line of articles in the church press and the daily press, as well as in theological and semi-theological journals that would have to be read and digested before a total evaluation of the church scene in the Netherlands could adequately be made.

During one of my contacts in the Netherlands the suggestion was made that our church might send a fraternal letter of admonition to its Dutch counterpart. Such a letter, if carefully worded and well substantiated, might have some effect, but the question is how much effect it would have. During one of the debates at the Dutch synod a member delegate observed that suggestions and positions communicated from sister churches had thus far made little impact. The facts seem to bear out this observation.

In conclusion I wish to express my sincere thanks to the Christian Reformed Church who through its committee on Interchurch Relations appointed me to represent our church at the synod in the Netherlands.

It is my prayer that the cause of the unity of all true believers may ever remain before us and that no stone be left unturned to affect a greater measure of that unity. At the same time I pray that the truths of the Christian faith which the world in its turmoil badly needs and which have been summarized in the confessions of the Reformation to which our church subscribes may continue to be upheld and propagated for generations to come.

Wishing you the Lord's blessing in all your deliberations,

I am,

Fraternally yours,

Marten H. Woudstra

## SUPPLEMENT 41

## CALVIN COLLEGE CAMPUS SALE

(Arts. 160, 171)

The Calvin Campus Sale Committee which synod appointed to "function with the Board of Trustees in the stipulation and negotiation of terms for the sale of campus" wishes to report that:

1. We have persisted in exploring various possibilities for the sale of the Franklin Street campus. The most promising prospect continues to be the Board of Education of Grand Rapids. This group aspire to make of the Franklin Campus a multi-university continuing education center for the Grand Rapids area.

2. It should be recalled that in our report to the synod of 1969 we indicated that the director of Educational Facilities Planning of the Board of Education had requested the State Budget director in Lansing, Michigan to assign an architectural firm to the task of determining whether or not the Franklin Street campus is suitable for establishment of a multi-university continuing education center for the Grand Rapids area.

3. Subsequent to the foregoing information, the Daverman Associates were commissioned, through a legislative grant, to do an engineering feasibility study for the Board of Education of Grand Rapids. The report of the architects is finished and in the hands of the Board of Education and the directors of the extension services of the four universities, i.e., University of Michigan, Michigan State, Western Michigan and Central Michigan. The architectural study provides for remodeling of the facilities to accommodate the special requirements of the four educational extension centers.

4. With the completion of the feasibility study many of the obstacles which caused delay in reaching a definitive conclusion have been removed. It is possible that a final decision in our negotiations with the Board of Education of Grand Rapids can be made within the ensuing year.

5. The present Campus Sale Committee is constituted of: Mr. J. Franklin Mellema, chairman, Detroit, Michigan; Mr. Jerry De Nooyer, Kalamazoo, Michigan; Mr. Marvin Muller, Grand Rapids, Michigan; Mr. Louis Van Ess, Grand Rapids, Michigan; Mr. Richard Evenhouse, Chicago, Illinois. Advisory members: William Spoelhof, Henry De Wit, and Sydney T. Youngsma of Calvin College.

6. In the light of the above information the Campus Sale Committee recommends:

A. That synod continue the present committee for the years 1970-71.

B. That the Campus Sale Committee continue negotiations with the Board of Education of Grand Rapids.

C. That the Campus Sale Committee remain alert to other inquiries from prospective purchasers for our Franklin Street campus under the provisions and stipulations laid down by successive synods.

Respectively submitted,

Sydney T. Youngsma, secretary

## SUPPLEMENT 42

## REPORT OF STANDING ADVISORY BUDGET COMMITTEE

(Arts. 73, 79, 138, 143, 171)

## ESTEEMED BRETHERN:

1. *Denominational Quotas*

The Standing Advisory Budget Committee has, as directed by synod, studied the quota requests from all the quota participating agencies. This committee is instructed to recommend to synod and its Advisory Committee on Budget Matters, a per family overall denominational quota that, if approved by synod, will provide reasonable quota support for the increasing needs of the denominational agencies while at the same time one that is reasonable when judged in the light of our denominational stewardship and family giving.

Our committee's task was increasingly difficult this year as we received quota requests from the various denominational agencies for 1971 totaling \$143.65, or an increase of \$14.65 (or a 10.6 percent increase) over the 1970 quota. Our committee sympathizes with the agencies requesting these quota increases as we all realize what inflation did to the dollar in 1969 and continues to do with no real slow down to date. We felt, however, that it was impossible for us to recommend an increase in quota by this amount in one year, especially since the 1969 quota represented a 6.3 percent increase over the 1968 quota and the 1970 quota represents a 9.0 percent increase over the 1969 quota. We feel, therefore, that most of the agencies cannot be given the entire amount of the requested increase since, by doing so, it would have to be at the expense of one or more of some other denominational agencies.

In support of our contention that a 10.6 percent increase in the denominational quota is not practical, we analyzed statistics of average annual family income (source: U.S. Department of Commerce, Bureau of the Census, Current Population Reports). We found that average annual family income increased 7.5 percent in 1969. Inflation in 1969 cost the average family approximately 6.0 percent. We decided, therefore, that an increase in the quota at a rate of 10.6 percent as requested by the agencies could work a hardship on many small or low-family-income churches. Furthermore, local or regional church, christian school, or classical programs may have difficulty raising funds when the denominational quotas increase too rapidly. Many states and cities have added and/or increased property and income taxes which further reduce family net income.

After careful analysis and review of budgets and financial statements of the denominational agencies, the Standing Advisory Budget Committee is recommending a per family quota increase of \$8.15 for 1971

(details are given on a subsequent page). While this represents an overall 6.3 percent increase above the 1970 quota, the recommended increases for the individual agencies vary from no increase to a 13.3 percent increase. **IN THIS REGARD, WE REQUEST, AS IN 1968 AND 1969, THAT SYNOD CONSIDER ALL DENOMINATIONAL AGENCY BUDGET REQUESTS BEFORE ACTING ON ANY ONE.** We also request that synod keep these figures and percentages in mind when they consider the reports and requests of committees which could increase quotas over the recommended 6.3 percent level. An example would be Report 9, "Fund for Needy Churches."

Quota support is one very important source of income for most of the denominational agencies. It is not the only source, however; other sources are offerings and gifts for "above quota needs." This source of income should be emphasized as, in recent years, it has not increased in relation to increased personal incomes. The Budget Committee again commends the agencies for their efforts for presenting their needs to the churches and our people. We feel that even more effort can be put forth to increase the amount of total income derived from gifts and offerings. Our people continue to be bombarded today with very effective literature requesting financial support from many *outside organizations*. Our people are giving substantial amounts to these organizations even some which are not doctrinally sound or have no significant financial accountability. Our denominational agencies, by using more effective literature, will channel some of these gifts in their direction. The Budget Committee feels that we cannot place the full responsibility to achieve this end on the personnel of these agencies. We strongly urge the ministerial and elder delegates to remind their classes and congregations of the above-quota needs of our agencies, as well as the list of causes which synod approves for financial support. With greater emphasis given by all to the needs of our denominational agencies, these agencies can increase their gift and offering income which will permit them to better meet their total program demands, and in turn, reduce their dependence on the denominational quota.

## 2. *Special Matters*

The Standing Advisory Budget Committee took action on four matters involving financial considerations, which were not related directly to an analysis of denominational quota support or non-denominational causes recommended for financial support.

*A. Subject:* Article 24, Acts of Synod 1969, "*Denominational Comptroller.*"

*Background:* The synod of 1968 (Acts of Synod 1968, page 90, Art. 118, III-B4) requested the Standing Advisory Budget Committee to study "the feasibility, scope, function and duties of a Denominational Comptroller." The Standing Advisory Budget Committee requested that the synod of 1969 (Acts of Synod 1969, page 13, Art. 24) give an additional year for further study of the matter. This request was granted.

*Recommendation:* Synod adopt resolutions which would:

1. Establish the office of "Denominational Financial Coordinator" to

*knit together* the financial activities of all quota participating agencies under one head. Specific areas of his responsibility to be:

a. Planning for Control. To establish, coordinate and administer an adequate plan for the *financial control* of the denomination.

b. Reporting and Interpreting. To compare performance with plans and standards, and to report and interpret the results of the financial operations to synod and to make recommendation to synod for improvements to the denominational organization set-up.

c. Evaluating and Consulting. To consult with all quota participating agencies on financial policy and/or action.

d. Economic Appraisal. To continuously appraise economic and social forces and government influences, and to interpret their financial effect upon the denomination.

e. Protection of Assets. To assure protection for the assets of the denomination through internal control, internal auditing and assuring proper insurance coverage.

2. Authorize the Standing Advisory Budget Committee, in cooperation with the denominational quota participating agencies, to seek out and retain a qualified person for this position.

3. Instruct the "Denominational Financial Coordinator" to report to the Standing Advisory Budget Committee.

4. Instruct all quota participating agencies to cooperate with the "Denominational Financial Coordinator" in all financial matters.

*Grounds:*

1. The denominational financial structure, as it exists today, does not maximize the use of available funds, and as a result there are areas where cost savings can be made. By having all the agencies cooperate and work together we will make better use of our funds and avoid duplicate, costly financial expenditures.

2. The denomination has reached the size where it has become mandatory to establish a data processing center which would service all the quota participating agencies without being a part of any one of them and thereby possibly create problems between agencies.

3. No "big business" today, and our denomination has become a big business, can exist without a financial head to give guidance and set financial policy. We are a multi-million dollar operation; let it never be said that we did not provide good stewardship for this great amount of money.

4. Eighty-six percent of the consistories responding to the Standing Advisory Budget Committee's questionnaire concerning Supplement 46, Acts of Synod 1968 and Supplement 13, Acts of Synod 1969 indicated agreement with the recommendation to appoint a denominational comptroller or business manager.

B. Subject: Article 66, Acts of Synod 1969, "*Study of the Church Help Fund*"

Background: The synod of 1968 (Acts of Synod 1968, Art. 118, VIIB, pages 91 and 92) requested a joint committee made up of representatives from the Standing Advisory Budget Committee, the Home

Missions Board and the Church Help Fund Board to discuss the operation of the Church Help Fund and how the Church Help Fund and the Home Missions Board might more closely work together.

*Recommendation:* The Standing Advisory Budget Committee studied this matter and recommends the following:

If synod accepts the recommendation of the Standing Advisory Budget Committee to appoint a denominational financial coordinator, that this matter be referred to him.

*Ground:* Unless there is an office in the denomination that can oversee agencies' financial operations and coordinate them, it is impossible to make any agency surrender certain mandates and rights previous synods granted them and to merge these mandates, and the accompanying funds, to another agency even though the two are working in the same financial areas.

In the event synod does not see fit to recommend a denominational financial coordinator, we feel that the two agencies should continue as they now are.

### C. *Subject: Standard Chart of Accounts*

#### *Background:*

The synod of 1967 requested the standing budget to study "standardized reporting of financial information by denominational agencies, including a comparison of the actual receipts and expenditures for the preceding year with the budgets for the preceding year, the current year, and the proposed budget"

*"Ground:* A more uniform reporting of financial information from year to year and among the various agencies would simplify the analysis of budgets and quota requests and make possible realistic comparisons." (Acts of Synod 1967, page 87)

The synod of 1968 adopted the following recommendations of the Standing Advisory Budget Committee:

"1. That synod instruct all denominational agencies to present their proposed budgets each year in a manner similar to the following example: (See Acts of Synod 1968, page 91)

*Ground:* Synod's committees will be better able to review financial data in connection with an agency's financial requests and to make appropriate comparisons over time and between agencies."

"2. That synod give the Standing Advisory Budget Committee until 1969 to report on the feasibility of a Standard Chart of Accounts for all agencies."

*"Ground:* The questions referred to by synod of 1967 are broader than anticipated and more time is necessary to establish standard reports for all agencies." (Acts of Synod 1968, page 91)

Additional discussion was included in the Committee's Report to the 1968 synod in Supplement 45-A (page 510).

#### *Recommendations:*

The Standing Advisory Budget Committee studied this matter and recommends the following:

1. A Standard Chart of Accounts is not necessary for all agencies at the present time.

*Grounds:*

a. A Standard Chart of Accounts is unnecessary in view of alternative methods of review, such as Standard report format presently required; Standard analysis; Questioning; Requests for written information and explanation.

b. A Standard Chart of Accounts is an inappropriate Synodical requirement in view of the principal use of a chart of accounts as an internal management accounting plan.

c. A Standard Chart of Accounts is not feasible for such diverse agencies as college, radio broadcasting, mission boards, relief organizations, and pension fund.

d. A Standard Chart of Accounts is not feasible with present staff limitations for definition and administration.

2. Synod should affirm that the Standing Advisory Budget Committee has the authority to obtain financial information from any denominational agency, upon reasonable notice, in any oral or written format which the Committee considers necessary to fulfill its purpose.

*Grounds:*

a. The Committee needs the authority to pursue its financial investigation in a flexible manner to meet changing and varied circumstances.

b. Synod need not be involved in the changes in mechanics and procedures for obtaining information required by the Standing Advisory Budget Committee.

*D. Subject: Quota Equalization*

*Orientation:* The synod of 1965 acceded to the overture of Classis Hudson to appoint a denomination-wide representative committee of qualified men to engage in a comprehensive study of the whole problem of quotas and quota equalization, with the mandate:

a. To solicit any required data from congregations, classes, and other sources;

b. To consult other denominations regarding their practices and procedures in this field; and

c. To compile and analyze the results of their study and report to the synod of 1967.

*Grounds:*

a. Overtures on this problem were presented to synod in 1949, 1954, and 1962, and will probably increase as our synodical quotas mount. Synod of 1963 declared that "the question of 'quota inequities' is a perennial one, and so long as the present system is in effect the problem will remain." (Acts of Synod 1963, page 407)

b. Sooner or later synod must satisfy our churches that

1. Our present "per family" system is the most equitable, or

2. It must offer alternative formulae for their consideration.

c. Although synod of 1962 did ask the Standing Advisory Budget Committee to study an overture relating to this matter, it received only a *specific* mandate to study a *specific* overture. It was not authorized to make the comprehensive study in depth which the subject warrants.

d. Any solution on the classical level would shift the burden and would only substitute new inequities between classes for the alleged inequities between churches.

The study committee requested and received permission of the synod of 1967 to postpone its report to the synod of 1968. The synod of 1967 authorized funds to gather meaningful information mentioned in the original decision. Dr. William A. Peterson, Professor of Economics, Grand Valley State College, Michigan, was appointed to collect and analyze data for the committee.

A questionnaire was devised and sent to the 629 churches listed in the "1967 Yearbook." The results of this survey were analyzed by Dr. Peterson, and given to the committee in December 1967 in a comprehensive report.

Since the study committee's report (Supplement 46, Acts of Synod 1968) arrived late at the 1968 synod, this report was referred by synod to the consistories for their consideration, and to the study committee and the Standing Advisory Budget Committee for a joint study and evaluation. This joint evaluation culminated in the recommendations contained in Supplement 13 of the Acts of Synod 1969.

The synod of 1969, after discussion of the recommendations in Supplement 13, adopted the following recommendations with respect to the matter of quota equalization:

1. That the Standing Advisory Budget Committee be instructed to solicit actively the reactions of the consistories to
  - a. the conclusions of the study committee as contained in Supplement 46 of the Acts of Synod 1968;
  - b. the recommendations contained in Supplement 13 of the Acts of Synod 1969.

*Ground:* Insufficient information has been received from the consistories.

2. That the committee (Standing Advisory Budget Committee) present a complete report to synod of 1970 with recommendations which take into account the reactions received from the consistories.

3. That the present system of adopting and publishing the average denominational requirements per family be continued until the results of the consistory solicitation have been reported.

4. The synod urge all consistories to respond to the committee's request for reactions.

5. Synod withhold action on Overture 24 until the final committee report is made.

The Standing Advisory Budget Committee, through the use of a questionnaire, did "solicit actively the reactions of the consistories" to the conclusions and recommendations contained in Supplements 46 and 13 and presents the following analysis and recommendations "which take into account the reactions received from the consistories."

*Analysis:* The original mandate to the Quota Equalization Study Committee from the synod of 1965 contained this important statement, "Sooner or later synod must satisfy our churches that 1) our present 'per family' system is the most equitable, or 2) it must offer alternative for-

mulae for their consideration." Supplement 46 of the Acts of Synod 1968 presented the results of an extensive statistical study that attempted to answer the question of the equitability of our present quota system. The study committee concluded that "the construction of a quota formula at this time is not wise. A reasonable formula based on economic considerations does not satisfy the churches that are seeking relief. Neither does it select the churches that have demonstrated by quota shortages that they need relief. The establishment of a formula would not be a proper remedy for the problem that faces the churches with respect to their quota obligations. Neither would it reduce criticism by churches of synodical 'assessments.' Any system of assessing responsibility for meeting denominational budgets is subject to inequities and arbitrariness at some point. Developing a quota formula based on a number of factors may tend to increase arbitrariness rather than decrease it. In the environment of the Christian church it is highly questionable whether good order requires complex formulas for the support of the work of Christ that the churches share as a mutual burden." The responses of the consistories to the Standing Advisory Budget Committee's special questionnaire support the conclusions of the Study Committee and the recommendations of the Standing Advisory Budget Committee.

Although only 85 consistories responded, analysis indicates that this sample is reasonably representative of the total 658 churches in our denomination. The average number of families in a church in our denomination during 1969 was about 95; in our sample it is 97. The percentage of churches with less than 100 families in the denomination during 1959 was 55 percent; in our sample it is 60 percent. Canadian churches represented 24 percent of the total in the denomination in 1969; in our sample they represent 18 percent.

The original mandate of synod, the various overtures to synod over the past years, and the responses of the consistories dealt principally with the question of the equitability of our present quota system. Therefore, our analysis focuses primarily on this matter.

Table I contains the responses of the 85 consistories to the question, "Based on Supplement 46 (Acts of Synod 1968) and 13 (Acts of Synod 1969), do you agree that the present system of reporting the average denominational requirements per family should be continued?"

TABLE 1

Should we continue the present quota system?

Number of Families Per Church	Yes		No	
	Number	Percent	Number	Percent
Less than 41	8	9.4	5	5.9
41-99	33	38.7	5	5.9
100-149	15	17.6	3	3.7
Greater than 149	16	18.8	0	
Totals	72	84.5	13	15.5

Almost 85 percent of the consistories responding indicated agreement with the recommendation to continue our present quota system. If one

considers a small church to have 100 families or less, then 41 of these 51 small churches (or 80.1 percent) indicated agreement with this recommendation.

Since the question of equity has usually been set in the context of small versus large churches, the vast majority of small churches have indicated by their responses that the present quota system is the most equitable method for meeting denominational financial needs. And remembering that, as a percent, more small churches responded to our questionnaire than comprise the denomination, this is convincing evidence.

Further analysis shows that 62 percent of responding churches with less than 41 families favored retention of the present system. Also, 11 of the 15 responding Canadian churches (or 74 percent) indicated agreement with our recommendation.

About 15 of the 85 consistories included several pages of comments with their questionnaire. Generally, those consistories opposed to the present system made a variety of comments about quotas, equity, needs of small mission churches, and even proposed formulae for our consideration.

We remain convinced, however, that any formula would introduce more inequity than presently exists in our quota system. The study committee's report showed that churches of all ages, all sizes (except those with 200 or more families), all family income levels, and all operating cost levels indicated difficulty in paying synodical quotas. A quota system based on a formula including any or all of these factors would not eliminate or reduce the present inequities. Rather greater understanding by all of the differing needs of our churches is required if we are indeed to share one another's burdens.

The consistories were also asked to respond to several additional recommendations in Supplements 46 and 13. Recommendation 2 in Supplement 13 asked that synod instruct all classes to request their churches to pay denominational causes before making gifts to non-quota organizations on the synod-approved accredited list. Sixty-nine of the eighty-five responding consistories (or 81 percent) indicated agreement with this recommendation. Similarly, 76 consistories (or 89 percent) supported Recommendation 3 of Supplement 13 to have church visitors delve into reasons for any church not meeting its denominational payments. The question of a denominational comptroller is treated elsewhere in the Standing Advisory Budget Committee's report.

*Recommendations:*

1. That the present system of adopting and publishing the average denominational requirements per family be continued.

*Grounds:*

- a. The study presented in the report of the Quota Equalization Committee gives no solid support for any change in formula for quota payment which would meet the unique needs of the various churches. (See pages 512-527, Acts of Synod 1968.)

- b. Eighty-five percent of the consistories responding to the Standing

Advisory Budget Committee's questionnaire indicated agreement with this recommendation.

2. That synod instruct all the classes to request their churches to pay denominational causes before making gifts to non-quota organizations on the synod-approved accredited list.

*Grounds:*

a. Our denominational causes should have priority in our giving.

b. Eighty-one percent of the consistories responding to the Standing Advisory Budget Committee's questionnaire indicated agreement with this recommendation.

3. That each classis instruct its church visitors in addition to their regular duties as church visitors to also delve into reasons for any church not meeting its denominational payments. When a classis is convinced that a member church is unable to pay the quotas, the churches within a classis, if possible, through a combined effort be requested to assist a church to meet its denominational obligations.

*Grounds:*

a. Bearing one another's burdens (Gal. 6:2).

b. Eighty-nine percent of the consistories responding to the Standing Advisory Budget Committee's questionnaire indicated agreement with this recommendation.

**QUOTAS AND RECOMMENDED CAUSES FOR 1971**

**I. DENOMINATIONAL CAUSES**

*A. Denominational Quotas*

	1969	1970	Re- quested for 1971	Recom- mended for 1971
1. Back to God Hour.....	\$ 11.00	\$ 11.75	\$ 13.75	\$ 13.25
2. Calvin College and Seminary (*) .....	26.00	28.50	29.40	29.40
3. Fund for Needy Churches .....	6.50	7.50	7.50	6.50
4. Home Missions and Indian Missions .....	36.50	37.50	44.50	42.50
5. Foreign Missions .....	23.00	24.50	27.50	25.50
6. Minister' Pension and Relief Adm. ....	11.00	16.00	17.00	17.00
7. Synodical Expense Fund .....	1.75	2.25	2.00	2.00
8. Committee on Education (merged into Board of Publications) ...				
9. Denominational Bldg. Addition .....	1.00	1.00	1.00	1.00
10. Church Help Fund .....	1.50			
<b>QUOTA .....</b>	<b>\$118.25</b>	<b>\$129.00</b>	<b>\$142.65</b>	<b>\$137.15</b>

(1) (1)

(\*) Allocated on an area basis (varying from \$13.75 to \$37.00).

(1) We have not included in the above figures \$1.00 for United Calvinist Youth which the Standing Advisory Budget Committee has recommended with certain qualifications.

In agreement with the decision of 1962 the synod of 1969 adopted the following regional or area quotas for Calvin College and Seminary:

Area No. 1—comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville ..... \$38.00

Area No. 2—comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon and Zeeland .....	\$35.00
Area No. 3—comprises Classes Chicago North, Chicago South, Illiana, and Wisconsin .....	\$29.50
Area No. 4—comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella and Sioux Center .....	\$14.25
Area No. 5—comprises Classes Hackensack, Hudson and Florida	\$37.50
Area No. 6—comprises Classes Columbia, Pacific Northwest, California South, Central California, and Rocky Mountain .....	\$26.50
Area No. 7—Comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Canada, Hamilton, Huron, Quinte, and Toronto .....	\$14.50

Areas which benefit from a quota reduction should employ the moneys saved to finance their present area colleges (Acts of Synod 1962, pages 54, 104, XXV).

*B. Denominational Causes for One or More Offerings*

1. Armed Forces Fund of the Home Missions Board
2. Back to God Radio for above-quota needs
3. Back to God Tract Committee
4. Board of Foreign Missions for above-quota needs
5. Board of Home Missions for above-quota needs
6. Chaplain Fund
7. Relief Fund of Ministers' Pension and Relief Administration
8. Committee for Educational Assistance to Churches Abroad

*C. Denominational Benevolence Cause for One or More Offerings*  
Christian Reformed World Relief Committee

*D. Denominational Related Youth Causes for One or More Offerings*

1. United Calvinist Youth—for the building fund (up to \$125,000)
2. Calvinettes (division of United Calvinist Youth)
3. Calvinist Cadet Corps (division of United Calvinist Youth)
4. Young Calvinist Federation (division of United Calvinist Youth)
5. Young Calvinist Servicemen's Ministry

**II. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT**

The following non-denominational causes are recommended for financial support and not necessarily for one or more offerings. The number of offerings or the percentage of each offering for these causes is a matter that each consistory should decide.

*A. Benevolent Causes*

1. Bethany Christian Home, Inc.
2. Christian School Employees' Relief Fund (N.U.C.S.) (only when collections are specifically requested)
3. Elim Christian School
4. Goffle Hill Christian Sanatorium Association

5. Pine Rest Christian Hospital Association (includes also Children's Retreat)
- B. Educational Causes**
1. Association for Advancement of Christian Scholarship (subject to synod's continued approval)
  2. Christian Schools Education Foundation (N.U.C.S.)
  3. Dordt College, Inc.
  4. Institute for Christian Art (subject to synod's approval)
  5. National Union of Christian Schools (General Fund)
  6. Reformed Bible Institute
  7. Trinity Christian College
  8. Westminster Theological Seminary
- C. Miscellaneous Causes**
1. ACT—A Contemporary Translation (subject to synod's approval)
  2. American Bible Society (U.S. churches only)
  3. Canadian Bible Society (Canadian churches only)
  4. Christian Labor Association of Canada (Canadian churches only)
  5. Faith, Prayer and Tract League
  6. Gideons
  7. Inter-Varsity Christian Fellowship
  8. Lord's Day Alliance of the U.S. (U.S. churches only)
  9. T.E.L.L. (The Evangelical Literature League)
  10. World Home Bible League (includes Canadian Home Bible League)
- D. Accredited for Moral Support**
- League of Christian Reformed Laymen.

Humbly submitted.

Standing Advisory Budget Committee  
Lawrence J. Vander Ploeg, Secretary

**SUPPLEMENT 43**  
**SYNODICAL EXPENSE FUND**  
**Treasurer's Report**  
 (Arts. 138, 143, 171)

**STATEMENT OF RECEIPTS AND DISBURSEMENTS**  
**JANUARY 1, 1969 - DECEMBER 31, 1969**

BALANCE, JANUARY 1, 1969	\$ 6,233.57
<b>RECEIPTS:</b>	
Quota for Synodical Expenses .....	\$ 88,603.75
Sale of printed materials .....	719.19
Donation for Synodical banquet .....	1,943.86
Repayment, loan R.E.S. ....	2,000.00
Receipts for other organizations:	
Denominational Building Fund .....	\$ 50,763.93
Centennial Memorial Seminary .....	1,281.66      52,045.59
Total Receipts .....	145,312.39
	<u>\$151,545.96</u>

**DISBURSEMENTS:**

Synod meeting expenses .....	\$ 22,554.24
Synodical officers .....	15,028.32
Stated Clerk office expenses, rent and misc. ....	1,250.61
Treasurer's bond and audit .....	501.00
Printing Agenda .....	8,193.53
Printing Acts .....	11,968.59
Printing other materials .....	70.50
Committee expenses (see schedule) .....	16,140.37
Travel expenses:	
Synodical deputies .....	\$ 4,723.18
Delegates to other Synods .....	141.46
Travel insurance .....	467.00      5,331.64
Bank charges and Canadian discount .....	428.16
Total Operating Expenses .....	\$ 81,466.96
Assessment for Reformed Ecumenical Synod .....	5,310.00
Loan to R.E.S. ....	2,000.00
Disbursed to other organizations .....	52,861.06
Total Disbursements .....	141,638.02
BALANCE, DECEMBER 31, 1969 .....	<u>\$ 9,907.94</u>

**SCHEDULE OF SYNODICAL COMMITTEE EXPENSES - 1969**  
 Schedule A

Standing Budget Committee .....	\$ 160.28
Inter Church Relations Committee .....	198.59
Committee to arrange Synodical Meeting .....	100.00
Historical Committee .....	10,119.70
Committee for Educational Assistance to Churches abroad .....	235.05

Sermons for Reading Services .....	10.08
Study Committees:	
Place and Training of Lay Workers in Evangelism .....	100.10
Suggested Revisions for RSV Bible .....	71.42
Denominational Emblem .....	110.23
Christian School Financing .....	257.33
Study of Church Help Fund .....	109.13
Relations with Orthodox Presb. Church .....	53.30
Liturgical Committee .....	1,916.55
Contact with Canadian Reformed Church .....	344.20
Ecclesiastical Office and Ordination .....	23.10
Appeal Case (Classis Zeeland) .....	65.00
Article 7 of Church Order .....	14.00
Nature and Extent of Biblical Authority .....	100.70
New Translation of Heidelberg Catechism .....	49.98
Revision of Forms for Ordination .....	203.23
Incorporation and Government regulations .....	352.50
Guidelines for Ministers' Salaries .....	76.30
Quota Equalization Study .....	75.00
Church Order and Administration of	
Lord's Supper .....	404.35
Investigation of Membership Losses .....	512.26
Incorporation Implementation .....	477.99
<b>TOTAL SYNODICAL COMMITTEE EXPENSES .....</b>	<b>\$ 16,140.37</b>

Humbly Submitted,

Lester Ippel, Synodical treasurer

## SUPPLEMENT 44

REPORTS OF THE SYNODICAL INTERIM COMMITTEE  
AND STATED CLERK

(Arts. 34, 73, 121, 171)

## ESTEEMED BRETHREN:

## A. REPORT OF THE SYNODICAL INTERIM COMMITTEE

1. Rev. R. Recker was elected by the synod of 1969 to the seminary chair of missions, and accepted the appointment. According to the decisions of the synods of 1963 and 1964 professor Recker informed us that he had agreed to have the Oakdale Park Christian Reformed Church, Grand Rapids, serve as his calling church and that he and his family would hold membership in said church. Accordingly your committee made arrangements for the transfer of the ministerial credentials from classis Orange City to classis Grand Rapids East, and that the consistory of Oakdale Park church would exercise supervision of doctrine and life. Hence, all the requirements for the installation of professor Recker stipulated on page 59 of the Acts of 1964 were met.

2. The Christian Reformed World Relief Committee requested the appointment of a board member-at-large, Mr. Tunis Prins, and Mr. Preston Kool as the alternate. Your committee concurred in this request.

3. Shortly after adjournment of the 1969 synod we were confronted with the request of the United Calvinist Youth organization to be permitted to solicit funds through offerings from the churches as soon as possible. A new development in their building plans had occurred and an estate parcel of land was available and the amount needed for the entire building program would be considerably less than the program proposed to the synod of 1968. Your committee gave permission to the United Calvinist Youth organization to solicit funds through an appropriate letter of appeal to the churches. Our decision really meant that instead of waiting until January of 1970 to appeal for funds the appeal would be made in September of 1969.

4. We approved also the following requested appointments for:

a. Rev. G. D. Pars as alternate synodical deputy for classis Pacific Northwest, and Rev. T. Medema as the regular delegate.

b. Rev. Paul Bakker as synodical deputy for classis Pella, and Rev. Siebert Kramer as the alternate.

c. Rev. John Witvliet as a member of the Board of Home Missions for classis Minnesota South, and Rev. Peter Brouwer as the alternate.

d. Rev. Earl Marlink as delegate to the Board of Home Missions for classis Central California, and Rev. Henry Visscher as the alternate.

e. Rev. J. W. Van Weelden as the member of the Board of Home Missions for classis Chatham, and Rev. C. C. Spoor as the alternate.

f. Rev. Peter De Jong as the alternate member of the Board of Trustees for classis Chatham.

g. Rev. W. Gebben as member of the Board of Trustees for classis Muskegon, and Rev. Elton Piersma as the alternate.

h. Rev. John Pott as the synodical deputy for classis Muskegon, and Rev. C. Vanden Heuvel as the alternate.

5. With the organization of classis Columbia the following appointments were approved:

a. Rev. Roger D. Posthuma as member of the Foreign Mission Board, and Rev. H. B. Spaan as the alternate.

b. Mr. John Omta as member of the Home Mission Board, and Rev. H. Wildeboer as the alternate.

c. Rev. R. J. Buining as a member of the Board of Publications, and Rev. Harry H. Boer as the alternate.

d. Rev. Theodore Medema as synodical deputy, and Rev. K. R. Slager as the alternate.

e. Mr. J. Braaksma as member of the Christian Reformed World Relief Committee, and Mr. Harley Dykema as the alternate.

f. Rev. A. J. Veltkamp as member of the Board of Trustees of Calvin College and Seminary, and Rev. Roger D. Kramer as the alternate.

6. We approved the request of classis Grandville and appointed Rev. Henry Erffmeyer as member of the Board of Foreign Missions.

7. The term tenure of the Synodical Interim Committee is on a two-year plan, and Dr. Wm. Rutgers has now completed six years of service and is not eligible for reappointment. Rev. Frank De Jong has now completed the second two-year term and is eligible for another two-year appointment.

Humbly submitted,

Dr. W. H. Rutgers

Rev. F. De Jong

Dr. L. Praamsma

Dr. R. J. Danhof, Secretary and  
member ex officio

#### B. REPORT OF THE STATED CLERK

1. All study and standing committees were informed of appointments and reappointments of membership personnel. All appellants were duly notified soon after adjournment of the 1969 synod of decisions adopted by synod.

2. Dr. B. Rietveld, minister in the Hague, the Netherlands, will be present to represent our sister church, De Gereformeerde Kerken of the Netherlands.

3. Dr. Charles Pfeiffer will represent the Reformed Presbyterian Church, Evangelical Synod.

4. Rev. John J. Mitchell will be present to serve as the fraternal delegate of the Orthodox Presbyterian Church.

5. The report of the committee Inter-Church relations contains the appointments made of ministers who served as fraternal delegates. Upon request of Dr. M. Woudstra, who served as fraternal delegate to the synod

of the Gereformeerde Kerken, his report is distributed to each delegate of our synod.

6. The synod of 1969 passed a number of resolutions concerning Selective Conscientious Objectors (pages 96-99, Acts of Synod, 1969) and among these was assigned to me to prepare in pamphlet form the decisions of 1969 and make these available to all consistories and other interested parties, and also to the President of the United States and every member of the Congress of the United States of America. I carried out this assignment according to the decisions of the 1969 synod.

It may interest you to know the reply received from the office of the Director of Selective Service. In a letter dated October 2, 1969 he said

Dear Mr. Danhof:

Thank you for your letter dated September 24, 1969, with attachment, pertaining to selective conscientious objection.

The Director of Selective Service is an Administrator and he and those under his jurisdiction are obliged to administer the law as written.

The statute clearly requires that conscientious objection must be based on religious training and belief and must be against war in all forms.

Proposals to recognize selective objection, or objection to particular wars, have been considered by study commissions and the Congress, and have been rejected.

Among the less complex reasons on which such proposals have been rejected are: (1) that selective pacifism is essentially a political position and should be advanced through recognized democratic processes; (2) recognition of selective pacifism would open the door to a general theory of selective disobedience of law and destroy the fabric of government; (3) the decision of whether a nation is justified in engaging in a particular war is a foreign policy decision and is properly the responsibility of the government. It should not and cannot be placed upon the individual. If such a proposal was recognized, the right to determine the justness of any particular war would place an intolerable burden on the man in uniform when the war began. As a practical matter his decision could result in disaster to himself, his unit and the Nation.

We trust these comments will be helpful.

For the Director,

FRED M. CROOM

Colonel, CE

Chief, Manpower Division

7. The synod of 1968 adopted overture 20 submitted by classis British Columbia that "the stated clerk make available in booklet form a digest of synodical decisions annually and that such a booklet be published at a nominal cost." This mandate was carried out last year and again for the 1969 synod, but from the response of the churches the expense in publishing such a digest is unwarranted. Apparently the churches are not interested in such a digest any longer. A copy of the 1969 digest is presented to every delegate to determine the contents of a synod digest.

8. My term as stated clerk expires September, 1972, but I have requested my emeritation, and this has been approved both by my calling church, Plymouth Heights, Grand Rapids, and classis Grand Rapids East, to become effective December 15, 1970. The Lord willing I will then have completed all the details pertaining to the publication of decisions, etc., of this synod, and will have finished 26 years of service as stated clerk.

Humbly submitted, R. J. Danhof, Stated Clerk

## SUPPLEMENT 45

ADDRESS OF REV. J. J. MITCHELL  
OF THE ORTHODOX PRESBYTERIAN CHURCH

(Art. 91)

Greetings in the name of our Lord Jesus Christ! Greetings from the Orthodox Presbyterian Church, from your brethren in the one Lord, born of the one Spirit, and confessing with you the one faith delivered to the saints once for all.

Thirty-four years ago on June 11, the Orthodox Presbyterian Church was born in Philadelphia. On page 15 of the minutes of that first General Assembly, I found an item of considerable personal interest to me: the name of my father is enrolled there as a charter minister of that church. On the same page, however, note is taken of a telegram from the Synod of the Christian Reformed Church, inviting this new denomination to send a fraternal delegate to Grand Rapids. Of all the Presbyterian or Reformed churches in the land, only the Christian Reformed was so ready to extend the hand of fellowship to the infant church. Dr. Cornelius Van Til was appointed as that first fraternal delegate.

Yet I know and you know that the exchange of fraternal delegates—not to mention their speeches—may become little more than lip service to an ideal. It allows us to ease our consciences, persuaded that we are properly ecumenical. The nice things I may say about you today will soon be forgotten; you know them already and need not be reminded. The not-so-nice things take a little longer; yet, contrary to the usual way of doing church business, we all seem highly efficient when it comes to forgetting the unpleasant things.

What good is it to have fraternal relations between our churches? Is it only the protocol of interchurch diplomacy? What does it mean for us both to be brother churches when for several years each of us has been sister to the Gereformeerde Kerken in Nederland? (And contrary to some reports, the Orthodox Presbyterian Church has not yet completely broken that relationship.) Perhaps we need a new course in biology or ecclesiology!

Technicalities of sibling relations aside, the Orthodox Presbyterian Church can only be continually thankful to God for its older and bigger brother, the Christian Reformed Church. Sometimes we must appear to you as a noisy nuisance, the loud-brat kid brother. We are a people who come from a very large church and now find ourselves in a very small one. We may shout too much because we feel alone, picked on, squeezed out of the action. Perhaps you can understand something of the comfort it has been to us to be able to say, "There's always the Christian Reformed Church."

The Orthodox Presbyterian Church does thank God for you. A valued older brother you have been to us, one to lean on for strength, one to look to as an example, one to learn from and profit from. How much you have given! There are the Van Tils and Stonehouses, elders with names like De Jong, Den Dulk, Fenenga, Kleinjan, van de Sande, Viss and Westra. Almost every Orthodox Presbyterian congregation has at least one family with a good Dutch name. We're even thankful for the Frisians! Certainly no other Presbyterian denomination in North America has so strong a Holland flavor!

We thank God too for those who have shown us the imperative for Christian schools, for the Johanna Timmers and countless others who have helped us organize such schools and have stayed to teach our children to glorify God in all of creation.

We thank God also for your sacrifices to provide a Christian higher education—a provision we have used and depended upon for many years.

The Orthodox Presbyterian Church thanks God also for the official agencies of Synod that have brought direct benefit to us. The Back-to-God Hour has edified our churches, encouraged our own people and led others to seek Reformed preaching and fellowship with us. Your missionary efforts, particularly in Korea and Taiwan, have been a strength and blessing to our own men in those places. The publications of the Christian Reformed Church have been a dependable supply of Reformed literature and instructional material. Not least, we are greatly helped by the valuable books made available by those private publishing firms, largely supported by the Christian Reformed community.

These are only some of the nice things, true things, we might say about our older brother. On the other hand, there is nothing that makes the kid brother happier than to be able to return the favor, even if only in a small way. A catalog of such reciprocity would sound boastful. But we are truly excited and gratified that our Sunday school publications may be of use to the Christian Reformed Church. Particularly is this so for me, since my ministry for some years has been in writing these materials. Brotherly relations are never closer than when each can say to the other, "You're welcome to what I have if you can use it."

But there is nothing that makes the younger brother more unhappy, more ill at ease, than to find himself at odds with this older brother who has been so staunch a friend. And frankly, it is plain enough from the report of your Committee on Closer Relations with the Orthodox Presbyterian Church that there are serious differences between us. There is, for us, the very real danger that we are looking for a speck in your eye while there is a log in our own. Yet if Christian brotherhood means anything at all it surely demands every effort to remove whatever problems separate us from fuller fellowship. That is the goal of all truly Christian discipline among the brethren in Christ Jesus.

To speak plainly of these things is to stretch brotherly love to the utmost. To fail to speak is to be less than a true brother in Christ. On the one hand, we Orthodox Presbyterians may find ourselves in Moses' place, eager to slay an Egyptian in the heat of his zeal, but failing to wait to learn the Lord's will. On the other hand, it is easy to see ourselves in David's place, disdained by his older brother at the battlefield, yet replying in full confidence, "Is there not a cause?"

The Orthodox Presbyterian Church believes there is a cause, believes that there are Goliaths still abroad in the land, believes that defiance of the armies of the living God is still the extreme in presumption. And very largely, the Orthodox Presbyterian Church feels that some of the trumpets from the ranks of the Christian Reformed Church have uttered an uncertain note, that some of the soldiers have failed to recognize the enemy, that others have played around with Saul's armor though they have the sling and the stones that the Lord has blessed in the past.

David, in the Lord's providence, was right that day; whether Orthodox Presbyterians possess such perfect vision is another question. I can only beg you to consider the problems we think are there. Our Committee to Confer with the Representatives of the Christian Reformed Church drew up a paper displaying the problems they saw and titled it "Unfamiliar Theological Utterances." In this paper, presented to your committee for discussion, examples of such utterances from men within your ranks were cited as examples of what appears to us as a "trend toward liberalism" within the Christian Reformed Church.

Perhaps our committee might better have titled their paper, "All-too-familiar Theological Utterances." For what we hear is strikingly similar to what we heard forty years ago in the old Presbyterian Church. We think we may be seeing history repeating itself, another Reformed church allowing fuzzy teaching here, being too concessive there, failing to insist on full adherence to its subscription vows.

Synod can and has adopted some excellent statements on this doctrine or that; but so did the General Assembly of the Presbyterian Church in the U.S.A. as late as 1923. Such orthodox resolutions may assure the people that all is well; but do they prevent "unfamiliar utterances" from continuing?

To be quite specific, the General Assembly of the Orthodox Presbyterian Church has instructed its committee to carry on the discussions with our Christian Reformed brethren and particularly to focus on those issues where, we believe, responsible men in the Christian Reformed Church have advanced unfortunate and unbiblical views in a public way. The issues singled out for attention are: (1) the infallibility of the Scriptures, including both the authority and the inerrancy of God's written Word; (2) the particular atonement of Christ as it relates to all men individually; (3) the special creation of man, involving the hermeneutics used in Genesis and our view of modern evolutionary theory; and (4) the question of the propriety of a confessional Reformed church even considering membership in the World Council of Churches.

The committee of the Orthodox Presbyterian Church has not passed judgment on the Christian Reformed Church; it has sought to learn how and how effectively these issues have been dealt with as they arose. We have frankly declared that a "stumbling-block to organic union would be created if such views and practices were not adequately checked." In the joint discussions, your representatives have endeavored to show that errors have been dealt with. On the other hand, our representatives have found themselves less than convinced that such dealing has been fully adequate. So cite only one reason for our continued concern about a possible "trend toward liberalism," we would point to the continuing expression in public periodicals of views that deny the infallibility and inerrancy of Holy Scripture. These expressions have come from influential teachers both in church-controlled and society-controlled institutions of learning.

It would be easy for the Christian Reformed Church to dismiss all of this and to assume that Orthodox Presbyterians are ecclesiastical hypochondriacs, imagining cancer where there are only surface scratches. There may be some reason for such an opinion, for our history has undoubtedly made us super-sensitive. Yet I would emphasize one fact at this point: Every single problem seen by Orthodox Presbyterians, every area of concern that we have singled out, has already been seen and focused on by some Christian Reformed office-bearer in one or another of the public periodicals that circulate among you. We have imagined no Goliaths beyond those seen by your own men. We have made no cry of alarm that has not previously been sounded by one of your own captains, and sounded in a public and responsible way.

Brethren, it would be easy for the Orthodox Presbyterian Church to say—and some among us have said it—"Let's break off this brother-relationship before it's too late!" Then we could go home, feeling smug and safe from contamination and self-righteous in our own esteem. That would be totally irresponsible. In your Agenda, page 61, your Committee on Closer Relations with the Orthodox Presbyterian Church recommends "that a time limit of one more year be placed on the discussion of an alleged trend toward liberalism and that if this area of concern remains an impassable road block at that time, the discussions in the interest of union be terminated." I have a great deal of sympathy for the men who made that recommendation. It is difficult indeed to defend oneself from a charge of allowing a certain trend to exist. It is irritating in the extreme when you believe the charge is unjustified. But I could also be happy for such a decision by synod, for it would place the onus of breaking off these discussions on your shoulders and not on ours. It would relieve the Orthodox Presbyterian Church of further responsibility to carry on this painful sort of confrontation. There are some among us who would welcome an end to what they see as a dangerous association with a church that seems to be going soft on theological liberalism.

Brethren in the Lord Jesus Christ, if there is a "trend toward liberalism" in the Christian Reformed Church, if there are "unfamiliar theological utterances" that endanger the confident faith of the saints, if the processes of discipline have not been adequately used to counteract erroneous statements in the past or to prevent their repetition in the present—if even a part of this is true, then the problem is one for the whole church; your committee should be relieved of the burden. At the same time, we must not forget that our Lord has made it painfully clear that alienated brothers are to seek reconciliation, however difficult the process. That is true whether you see yourself as the one maligned, or whether you are the one who causes the disruption. We must be reconciled to our brother, if that is at all possible, or our very worship of God will suffer.

Can it be done? I do not know. Still, your Board of Publications has reached tentative agreement with our Committee on Christian Education for the joint publication of Sunday school materials. If the agreement is ratified, these materials, written and developed by Orthodox Presbyterians, will be printed by the Christian Reformed Publishing House. Both of our churches hold creedally to the same basic doctrines, even though there are differences in our traditions. What happens when those differences arise in connection with these materials? Your board felt obliged by its responsibility to the Christian Reformed Church to insist on the right to make changes when that was deemed necessary. Our committee felt a similar obligation. The right to make such changes was granted by the Orthodox Presbyterian committee to your board; however, our committee reserved the right to reconsider the contract agreement if such changes occurred too frequently. But—and this is the main point—both groups felt that any possible differences should be and could be resolved by seeking to agree upon a common formulation of basic scriptural truth acceptable to both the churches. After all, is this not the way that all differences between brethren should be resolved? Is it not basic scriptural truth that should be the goal of our mutual efforts at reconciliation?

I pray to God that these words of mine will convey to each of you the genuine love and warm gratitude that we feel for the Christian Reformed Church. Still, I know that the sound of love tends to become muted when one speaks critically about and to one's brother. Especially is this so when the brotherly relation is as close as that between the Orthodox Presbyterian and Christian Reformed churches. May our brotherhood not be that of Jacob and Esau who shook hands and went their separate ways. Rather let it be that brotherhood in Christ that allowed Peter and Paul to face their differences and to resolve them in common obedience to God's Word.

"Finally, my brethren, be strong in the Lord, and in the strength of his might . . . . Take the helmet of salvation, and the sword of the Spirit, which is the word of God . . . . Pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith. But the Lord is faithful, who shall establish you, and guard you from the evil one . . . . The grace of our Lord Jesus Christ be with you all" (Ephesians 6:10, 18; 2 Thess. 3:1-3, 18).

Rev. John J. Mitchell  
Fraternal Delegate,  
O. P. C.

## SUPPLEMENT 46

ADDRESS OF DR. B. RIETVELD, FRATERNAL DELEGATE  
OF THE GEREFORMEERDE KERKEN, THE NETHERLANDS

(Art. 59)

*Mr. Chairman and esteemed brethren,*

First I want to thank you for your kind invitation to be present at your synod, and for your Christian hospitality, which I have enjoyed from you all, especially from Mr. and Mrs. Kamp and the people here on the campus of Calvin College, from maids and gardeners and even from the construction workers, from the colleagues in the minister's institute, and from the members of the various congregations in Grand Rapids.

I am very much aware of the ties between you and the people I represent, partly by common descent. (I saw heritage hall in the new library of Calvin College, and I remind you of the many Dutch names among you), mostly however by our shared faith. As a total foreigner I wandered through Washington and New York. My arrival at Grand Rapids had something of a homecoming.

Here is also the place to remember that we live in 1970, 25 years after the liberation of the Netherlands. Indelible is in my mind the memory of the 6th of June 1944, D-day. A baker said to me in the street: "Reverend, they've landed." I sprang up with joy and he said: "ssst . . ." looking furtively around for fear some German or still worse, a Dutch collaborator and traitor might be near. And no less I remember the 5th of May 1945 when the first troops, Canadians, passed my door in a suburb of the Hague. I am very much aware, that I owe my standing before you alive and in health and with freedom to speak to the endeavors of your countries and I remember thankfully and respectfully your dead, who gave their lives for ours.

I represent the Christians in the Netherlands. Particularly I represent the "Gereformeerde Kerken in Nederland."

The last thing is not without difficulty. In the report of your committee on inter-church relations I read the phrase "the relationship is in jeopardy."

Therefore I want to tell you about our situation. Life in the Netherlands is nowadays very much in motion. Whatever you might say about "de gereformeerde kerken," you can't say, that they are sleeping. There is thinking and action.

I quote some Dutch proverbs, which in this situation warn to be prudent in judgment: *Waar gehakt wordt vallen spaanders*, "From chipping come chips." And: *Wie werkt maakt fouten*. "The working man makes mistakes."

First I want to remind you of the history of the last forty years. The third decade of this century brought us a fierce battle in the church on the topic of covenant and baptism, which led to the deep regrettable schism of 1944. The influence of that event has been very strong in all respects. A deep crisis originated from that schism, first with regard to church and leadership.

I remember my own experience in those days, when I was a young minister. It was an experience a sailor must have when the bottom of his ship is splitting, and he finds himself in cold and deep water.

It meant also that I felt myself thrown back on God alone. That was at least a good thing, proceeding from bad.

Two more things especially become critical: first, the intellectual treatment of things. We learned to hate polemics and to mistrust rationalistic reasoning. And

secondly, the church-situation. Could our destiny be to go from schism to schism? Remember that we had formerly lived through the schism of 1926. With regard to possible schisms we became very weary and apprehensive. I ask you to understand that we are waiting till the utmost before we let it come to another schism.

The schism had still another effect. It created the climate for a revaluation and reorientation with regard to almost all important things: the church and her boundaries, the confession of the 16th century and her use in the 20th century, the use of Scripture, the exegesis and hermeneutics in general, theology in general, the morals and the mission of the church in public life.

This last remark leads me to a second important historic development for the Netherlands. We were drawn into world history. Till 1940 our politics were politics of neutrality, or isolation. The second world war made an end to that. The boundaries of our kingdom were broken open and the world problems became our problems. That has especially influenced our youth. Without enough knowledge of things in particular, they ask for Christian action in general in the great issues of our times, race problems, the problem of war and peace, and the problem of help to the countries in rapid development. In this respect there is a very critical stream, not *only* among young people, but surely *mostly* among the young people. (This last year I catechized under *friendly* supervision, but under supervision, of two youngsters, with regard to method and purport.)

Another historical fact, that can throw light upon our situation, is the influence of for us modern currents of thinking.

First there was the influence of religious fanaticism from pentecostal origin, as it came to us in the late fifties. The effect on us was, that we lost some people to pentecostal groups. But more important, we learned to keep at a safe distance from all fanaticism, but perhaps also somewhat from a healthy pietism.

Secondly there was the influence from quite another source: from the modern secularised theology, from theologians as Tillich, van Buren, Cox, Hamilton, Altizer etc. Here it is, that we discover the real frontier of our spiritual struggle.

Herman Ridderbos wrote in *Gereformeerd Weekblad* of 21 November, 1969, that the roots of the crisis we are in lie where this influence is working.

I should like you to read this article, which gives a very good sketch of our spiritual situation, before you make further decisions about the relationship between our churches. In that article Herman Ridderbos shows the difference between the problems of exegesis, hermeneutics etc., about which you have your doubts regarding us, and this modern secularising theology. He says among more, that he doesn't lay awake about the former questions, but that he does about the danger from the last source.

Further on, in the general spiritual struggle in the Netherlands presents itself a noteworthy situation, which I emphatically ask you to weigh in your judgment of our ecumenical stand. In overture 6—from your classis Grandville—about your relations to our churches—I read, that classis Grandville asks synod to request “its sister churches to bear in mind the situation from which we are speaking. On our continent we are daily confronted by the blight of theological modernism . . .”

I understand that remark. Bearing in mind what I said above about the dangerous influence of the modern theologians I named, you will believe that. But I ask your permission to ask the same for our churches, namely to bear in mind the situation from which we are speaking. The church we meet regularly in ecumenical contact in the Netherlands is the Nederlands Hervormde Kerk. In that church we find many theologians, who strongly oppose “the blight of theological modernism.” I mention the professors Lekkerkerker and Roscam Abbing in Groningen, van Ruler, van Ittersen, van der Linden and Jonker in Utrecht, van Niftrik in Amsterdam, Berkhof in Leiden, and last but not least W. Aalders, a protestant teaching protestantism at the Roman Catholic University of Nijmegen.

(In this connection it is interesting to give on some gossip, namely, that the works of Herman Bavinck are being reprinted for the students in Utrecht.)

In the spiritual situation in our own churches three streams can be distinguished.

a) the stream of those, who venture far forward in the modern field of thinking. Their mouthpieces are most young professors. They have disquieted many and it is understandable, that this concernedness has spread over the boundaries abroad. They put intriguing questions and they give with great frankness provisional answers. One of their periodicals is called: *Voorlopig* which (among more, I admit it) also means: provisional.

b) the conservatives, who accentuate the old points, with their periodical *Waarheid en Eenheid* (Truth and Unity).

c) This year a new group has presented itself. M. P. Van Dijk and Vlaardingebroek have taken the initiative to form a middle-group which can be compared with the Confessionele vereniging in the Nederlands Hervormde Kerk, the Reformed confessional counseling. (Gereformeerd confessioneel beraad)

But, there are very many, who don't want to be reckoned with any of these groups, for two reasons. They see, that every group is partly right in what it says, and is partly right to say it. They have, however, a holy fear of a hardening of the positions with all the bad consequences of that. They wish to continue the spiritual dialogue and the spiritual struggle.

Really the situation is this, that everybody in the Netherlands is concerned, about different things and about different accents, and also: the one about the other.

I want to speak about a silent majority (I borrow the expression from your political world), I say, a silent majority, not because they don't speak, neither because they are oppressed, but because they refuse to be organized, and I say a silent *majority*, because she contains the number of the ordinary reformed people, who are hoping and praying for truth and unity. I am a representative of that silent majority and I am sure, that I am as such a true representative of the Gereformeerde Kerken in Nederland.

Our last synod has instituted a committee, that will give, if possible, its report in the fall of this year, and which committee has the task to study the whole matter of the crisis in our churches.

I don't wish to end without reminding you of some good things in our churches.

First my many colleagues and the many consistories who are working with fidelity in preaching, visiting and catechising. Next the great, the miraculous blessing of the Lord by our missionary work, especially in Indonesia. Services of baptism with hundreds, sometimes a thousand persons, receiving baptism, are reported to us. And never in vain we ask the necessary funds from our church-people. Thirdly the steadily increasing work of our home mission. In the fourth place the developing work of our deacons in the field of world-relief. Long before we became members of the WCC they were authorized to use the canals of that organization to make their work efficient.

And last I speak of the accent, in spiritual life, from sheer necessity, but bliss-full on the personal relationship with God, not in quietism, but to the contrary with an open eye for our calling in this world, so overwhelming and so manifold. There is a deepening. Ten years ago our young people asked for playing. Now they are asking for Christian action.

Mr. chairman, esteemed brethren, I tried to give you an impression of our churches. I don't go further into theological and ecclesiological details. Our books and periodicals you can read for yourself. You've read them. I only hope

that you will read them all, and not only the controversial works. Then you will know, that we are in full development. That means a certain kind of danger, I admit it, but there is also hope for the future, and we believe the promise of guidance by the Holy Spirit. We invite you to participate in the dialogue, not in a spirit of antagonism leading to schisms, but in a spirit of brotherly love leading to the truth that makes free.

The term "our correspondence in jeopardy" I understand, but it gives me great care. Far from the Netherlands on another continent I am very much aware of the fact, that all true Christians should stand together in faith, hope and love.

I ask for your understanding, I ask for your patience, your participation in our struggle to maintain the truth we have and to find the truth about problems which have arisen. I ask you for your prayer.

B. Rietveld

# OVERTURES

## Overture 1 — Raise Maximum Loan from Church Help Fund

Classis Hamilton overtures synod to reconsider the maximum amount that can be borrowed from the Church Help Fund and raise the maximum to at least \$30,000 in cases of emergency.

*Grounds:*

- a) Smaller churches can be forced to build a church building when suddenly an area becomes heavily industrialized.
- b) In such a situation a loan of \$20,000 is unrealistic, taking into account the high cost of church building today.

Classis Hamilton,  
N. VanderKwaak, Stated Clerk

## Overture 2 — Appointment of Advisory Committees for Synod

I. Classis Hudson overtures synod to revise its practice in the appointment of its advisory committees by taking steps to provide for the tentative appointment of such committees by April 1 of each year, such tentative appointments to be made subject to approval or revision by the synod when it convenes.

*Grounds:*

- a. While all synodical delegates should be familiar with all Agenda matters, few delegates can be expected to be intensively prepared in all areas. The proposed policy would permit intensive preparation in the area of committee assignment and should make advisory committees able to do better work in less time.
- b. Under present practice the appointments are made under strict pressures of time and with limited knowledge of the background and capabilities of the delegates. The proposed policy would permit a more intensive survey of capabilities by way of questionnaire and more deliberate decisions regarding assignment.
- c. Under present practice a substantial part of the first day of synod is spent on committee appointments. Under the proposed policy this time could be better used in dealing with the issues before the synod.

II. If synod adopts the above policy, then classis Hudson further overtures synod to carry it out in the following way:

- a. Mandate the Stated Clerk of synod to circulate a questionnaire to all delegates and alternates to a forthcoming synod as soon as their names and addresses are known, this questionnaire to seek information on age, occupation, previous experience in the work of ecclesiastical organizations, and areas of special interest in the work of synod.
- b. Mandate the officers of the previous synod to meet sometime during the month of March to make tentative appointments of advisory committees based on the results of the questionnaire.

Classis Hudson,  
R. Opperwall, Stated Clerk

## Overture 3 — Delegation of Deacons to Synod

Classis Hamilton overtures synod to reconsider its decision "that synod do not, at the present time, move in the direction of delegating deacons to major assemblies" (Acts of Synod, 1967).

*Grounds:*

1. Many matters which are distinctively the responsibility of the diaconal office are considered at major assemblies. (Cf. Acts of Synod, 1967, p. 242)
2. Diaconal conferences which take decisions in matters pertaining to the work of mercy have no authority to implement these decisions in the church.

Classis Hamilton,  
N. VanderKwaak, Stated Clerk

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**Overture 4 — Lawndale Consistory and Timothy Christian School**

In answer to the general letter of the consistory of the Lawndale Christian Reformed Church, Chicago, Illinois, dated Sept. 3, 1969, which was addressed to synod, the classes of the denomination and various other denominational agencies, classis Hamilton accepted the following statement in its meeting of January 21, 1970:

“Classis Hamilton, in its meeting on Jan. 21, 1970, having read the statement as adopted by the consistory of the Lawndale C.R.C. on Sept. 5, 1969, expresses its deep concern and sympathy with our brothers and sisters in the Lawndale C.R.C. who are unable to enroll their children in the Timothy Christian School. The action of classis Chicago North in upholding the schoolboard’s decision appears to be in flagrant contradiction to the synodical declaration on race relations. Classis expresses its confidence that the synod of 1970, taking all the facts into consideration, will act in a manner consistent with its previously made declarations regarding race relationships.”

Classis Hamilton,  
N. VanderKwaak, Stated Clerk

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**Overture 5 — Denial of Infant Baptism and Admittance to Lord’s Supper**

Classis Huron overtures synod to make a pronouncement on the question whether the signing of the Form of Subscription permits a church council to admit to the Lord’s Table members who no longer agree with the doctrine of infant baptism.

*Ground:* Since this problem has come up in several churches it is advisable that synod express itself on the matter.

Classis Huron,  
G. Nonnekes, Stated Clerk

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**Overture 6 — Our Sister-Relationship to Gereformeerde Kerken in the Netherlands Questioned**

Classis Grandville sends the following overture to the synod of 1970:

In view of the recent developments in the Gereformeerde Kerken, our sister-church in the Netherlands, particularly the decision to affiliate with the World Council of Churches, contrary to the requested advice of our synod of 1967, classis Grandville overtures the synod of 1970 to seriously examine the advisability of continuing our sister-relationship.

*Grounds:*

1. The obvious lack of consideration of and concern for our strong convictions with respect to this matter, (1) as evidenced by a failure to respond to our communication. (Cf. Acts of Synod 1967, pages 90 and 91)
2. As long as the sister relationship is in force, our pulpits are open to the ministers of this church to propagate their views.

3. This overture is in agreement with and in pursuance of the decision of the synod 1969 in its mandate to the Inter-Church Relation Committee. (2) (Cf. Acts of synod 1969, page 53)

Appendix (1)—“Our Response to the Resolutions of the Gereformeerde Kerken  
A. Synod judges that in view of the grave implications of membership in the WCC, it is not sufficient to state that there is ‘no decisive impediment’ to such membership, but that it is necessary to demonstrate convincingly that one is acting in obedience to Scripture and in line with the Confession.

B. Synod requests the assistance of the Reformed Churches in the Netherlands to make their contribution in working out a positive statement on our ecumenical calling, in the context of our common confession of Articles 27-29 of the Belgic Confession. This Confession demands of us (1) fellowship with all who confess and obey Jesus Christ, and (2) separation from those who reject, deny or pervert the truth of the Gospel.

C. Synod requests its sister churches to bear in mind the situation from which we are speaking. On our Continent we are daily confronted by the blight of theological modernism, and by the fact that evangelical churches—which, for example, supply the largest number of missionaries—are generally opposed to the WCC.

D. Synod reminds the Gereformeerde Kerken that to join the WCC means to give recognition also to churches with a radically different interpretation of the Gospel. One cannot claim to be engaged in a ‘common calling to the glory of the one God, Father, Son and Holy Spirit’ with churches which in fact require the evangelistic endeavours of our local reformed congregations. Therefore, membership in the WCC, even if it were permissible, would be inadvisable.” Acts of Synod, 1967, pages 90 and 91.

(2) “B. Recommendations:

2. Synod instruct the Inter-Church Relations Committee to consider whether any of the changes which have occurred in the Gereformeerde Kerken (Synodical) would warrant a change in our relationship to these churches and to advise the next synod of its findings.

*Ground:* Our rules for church correspondence require that we take heed mutually lest there be diviation from the Reformed principles in doctrine, worship, or discipline.” Acts of Synod, 1969, page 53.

Classis Grandville,  
John L. Meppelink, Stated Clerk

### Overture 7—Delay Action on Guidelines and Principles for Jewish Missions

Classis Zeeland overtures synod of 1970 not to adopt the “Guidelines and Principles for Mission to the Jews” as found in the Acts of Synod, 1969, pp. 63, 64 and which are being presented to the synod of 1970 for adoption.

*Ground:* The detailed exegetical study which was supposed to be available to the churches has not been made available by the Home Mission Board as of January 20, 1970. Thus the churches have not been able to evaluate the proposed “Guidelines” in the light of the detailed exegetical study of Scripture.

Classis Zeeland,  
Elco H. Oostendorp, Stated Clerk

### Overture 8—Change Date of Annual Day of Prayer to Coincide with World Day of Prayer

Classis Columbia overtures synod to declare that henceforth our annual Day of Prayer be designated the same day as the World Day of Prayer.

*Grounds:*

1. Generally these two days of prayer occur within one week of each other.
2. The World Day of Prayer is observed by hundreds of churches and thousands of fellow Christians throughout the world—both in the National Association of Evangelicals and the World Council of Churches.
3. Our annual Day of Prayer will then be a fellowship with other Christians around the world.
4. The Christian Reformed Church will thus be able to benefit from any publicity given the World Day of Prayer.
5. The Christian Reformed Church will be able to give positive leadership in the important matter of prayer in and for our country and the world.

Classis Columbia,  
H. B. Spaan, Stated Clerk

**Overture 9 — Change Date to Call Candidates**

Classis Columbia overtures synod to declare candidates for the ministry eligible for call by our churches one week from the date on which synod declares their eligibility. The Stated Clerk of synod shall mail a list of the candidates to each vacant church within two days of synod's declaration of eligibility.

*Grounds:*

1. This earlier date will give the classes at their fall sessions more opportunity to examine candidates.
2. The churches will be able to receive their (ordained) pastors after the fall sessions of the classes.
3. The candidates should be given calls at the earliest possible date.

Classis Columbia,  
H. B. Spaan, Stated Clerk

**Overture 10 — Request Pension for Widow of Former Immigration Fieldman**

Classis Alberta North respectfully overtures synod to provide Mrs. H. A. Wierenga of Edmonton, widow of Mr. H. A. Wierenga, former fieldman of the Canadian Immigration Committee, with a pension of \$225.00 annually, retroactive to August 1, 1954.

*Grounds:*

a. History — At the recommendation of its advisory committee on Home Missions, the synod of 1948 approved the appointment of Mr. H. A. Wierenga of Neerlandia as fieldman in the Western Provinces of Canada for the Immigration Committee. (Acts of Synod 1948, p. 70, Art. 113)

While performing his duties as fieldman, Mr. Wierenga lost his life in a car accident on July 3, 1954 (Acts of Synod 1955, p. 445), leaving his wife and six children ranging in ages from 1½ to 18 years old, without income. Having served our churches faithfully for a period of six years, he passed away. (Acts of Synod 1954, Art. 51, p. 22, 237)

b. The Christian Reformed Church still has a moral obligation over against the widow of one of its full time employees, since no action was taken in 1954.

c. The synod of 1968 adopted a recommendation of classis Toronto to provide Mr. C. Steenhof, former fieldman for the Canadian Immigration Committee, with a pension and also made provision for his wife should she survive her husband. (Acts of Synod 1968, Art. 118 (ii), p. 89)

d. Calculation of Pension—based on recommendation of study committee approved by synod, 1964, Art. 46 (vi), p. 27; annual salary of Mr. Wierenga was

\$3,750 in 1954. Fifty percent of this salary is \$1,875. Six years of service rendered—  $3/20 \times 1875 = \$281.25$ . Four-fifth of this amount is \$225 for the widow.

e. Mrs. H. A. Wierenga has received financial support ever since the death of her husband through deacons of the local Edmonton churches (Third Edmonton C.R.C. at the moment). Mrs. Wierenga is still in financial need now.

Classis Alberta North,  
A. C. Leegwater, Stated Clerk

### Overture 11 — Request Financial Support for Bible Translation

Classis Hackensack overtures synod to place on the list of causes recommended for financial support the project concerned with the work of translating the Bible under the name *A Contemporary Translation*.

#### Grounds:

1. There is a need for a faithful English translation of the Bible in modern language (not a revision), one that is adequate for liturgical, evangelistic, educational and devotional use and one that is produced by a large group of evangelical scholars throughout the world.

2. In its decision not to accede to our request for financial aid to the new Bible translation, the 1969 synod specifically added the phrase, "at this time," leaving the door open for future reconsideration. Furthermore, the Synodical Advisory Budget Committee advised the resubmission of this request to their committee in 1970.

*Background:* In the 1950's conservative churches showed a vital interest in the possibility of Evangelicals producing a faithful translation of the Scriptures in the common language of the American people. Thus in the middle fifties, the Christian Reformed Church appointed a committee on Bible Translation to investigate such a possibility; and almost simultaneously, the National Association of Evangelicals appointed a similar committee (1957). Out of these two study groups there emerged a consensus among many Evangelicals from many different ecclesiastical backgrounds that evangelical scholars should undertake the preparation of a contemporary English translation of the Bible. Accordingly, in 1965 they set up an independent 15-man committee on Bible Translation, two of whose members were Professors John Stek and Marten Woudstra of Calvin Theological Seminary.

One major obstacle to the realization of the project was the lack of money needed to carry it out. After many different organizations, including publishers and Bible societies, had been acquainted with the needs, the New York Bible Society (founded in 1809) came forward and declared its willingness to try to sponsor the project. They agreed to try to sponsor it by appealing to individuals and organizations for financial assistance for the project, and if necessary by dipping into the funds allotted for their other work, such as the many-faceted, world-wide distribution of the Gospel.

Although there are many modern translations available, there are few like ACT (*A Contemporary Translation*.) Most translations are done by single translators, such as Goodspeed, Moffat, Williams and the New Testament Good News for Modern Man. Or they are revisions of the Tyndale-King James tradition, such as the American Standard Version, Revised Standard Version or the New American Standard Version. Two exceptions are the British publications, the *New English Bible* and the *Catholic Jerusalem Bible*.

ACT, however, is a group translation. The magnitude of its scope can be seen in the fact that over a hundred scholars from all kinds of orthodox churches from all over the world are actively involved. The care used to produce a faithful translation that is up to date is enormous: a fresh translation is screened by a basic team of four, an Intermediate Editorial Committee, (either Old Testament or New

Testament), a broad General Editorial Committee and the overall governing body, the Committee on Bible Translation that was established in 1965. All the way along help is sought from theologians, stylists, laymen, ministers and unchurched. It will take at least six more years to finish it. Thus ACT is a group effort of tremendous proportions.

ACT is also a fresh translation. The Committee on Bible Translation believes that our fast-moving generation is no longer listening to the archaic idioms and sentence structure of 350 years ago, even when some of the vocabulary is updated, as in the Revised Standard Version. The twentieth century American no longer talks the way the RSV is written. So the aim of ACT is a translation that is as plain and natural as the Word of God was when the Holy Spirit inspired Matthew, Paul and James to write for the man in the street two thousand years ago.

Several Christian Reformed men are taking part in the translation, including, Drs. William Hendriksen, Simon Kistemaker, John Timmerman, Sierd Woudstra, Marten Woudstra, and Rev. John Stek. Dr. Edwin Palmer is working full time as the executive secretary.

The total cost for producing the translation will exceed one million dollars. Nevertheless, support will be needed for only approximately six years, since 1976 is the target date for completion.

In 1969 a similar request was made to synod and it was temporarily rejected. But the door was not definitively closed. With an eye to the possibility of renewing the request, the phrase "at this time" was specifically added to the recommendation that synod do not accede to this request. One of the main reasons was that synod felt that the Synodical Advisory Budget Committee lacked sufficient information to make a clear-cut recommendation on this cause. By the time this overture reaches synod, the Synodical Advisory Budget Committee will hopefully have received all the information it needs to make a proper decision.

Classis Hackensack,  
S. Ten Brink, Stated Clerk

## Overture 12 — Request Clarification of Articles 51-55 of the Church Order (Worship Services)

### ESTEEMED BRETHREN:

At the January, 1969 meeting of classis Grand Rapids South, the consistory of the LaGrave Ave. Christian Reformed Church requested that the following action be taken: That classis overture synod for a clarification of the Church Order on the two issues: Must the liturgy for the second worship service on the Lord's Day always contain a Service of the Word; and, must the Service of the Word always consist of a sermon.

At its May, 1969 meeting, classis gave to the LaGrave consistory the following answer:

. . . the articles of the Church Order, as well as their official interpretation in the Guide Rules for church visiting, clearly and explicitly state that the consistory shall see to it that, in the worship services of the congregation, the Word of God be proclaimed in which, through the preaching service, the Holy Scriptures are both explained and applied by those authorized to preach.

In response to this decision, the consistory of the LaGrave Ave. church addressed the following to classis Grand Rapids South at its September, 1969 meeting:

The LaGrave consistory understands the intent of classis in this decision as being that every official worship service, with no exception ever, must contain a monologic sermon.

In view of this decision of classis,

and in view of the wide liturgical variations to be found among the Christian Reformed churches, especially with respect to their evening services,

and in view of the desirability of the classes of our denomination being of one mind in their liturgical policies,

the consistory of the LaGrave Ave. Christian Reformed Church respectfully asks classis to overture synod for clarification and direction on the following questions:

(1) How much autonomy does a local consistory have in conducting and arranging the liturgy of its services?

(2) How are articles 51-55 of the Church Order to be interpreted? How mandatory are they? Do they lay down guidelines, or do they prescribe rules which are never to be broken? And in particular, do they prescribe that in every official worship service there be a sermon, and that this be monologic in character?

In response to this request from the LaGrave consistory, classis at its September, 1969 meeting adopted the following report from its sub-committee assigned to study the matter:

Your committee judges that the LaGrave Ave. consistory, in this overture, comes before classis Grand Rapids South with essentially the same problems and questions which were raised in January, 1969, and again in May, 1969. The point of order is well taken that we have no new material in this overture. We recommend, therefore, that classis should not answer the overture at this time since it has done so in May, 1969, and that it rest in its previous decision.

The consistory of the LaGrave Ave. Church is appreciative of the attention of its classis on the questions we have presented to them. We are attempting in this, and in all other matters, to honor its decisions.

We feel, however, that their decision, not to direct this issue to synod, inadequately appreciates the broad, far-reaching effect that this issue is currently presenting to our denomination. We believe, as we originally proposed to classis, that this matter should be decided by synod rather than an individual classis. In view of the fact that liturgical variations which are being tolerated in one classis are being proscribed in another, it is important that synod give some direction and leadership on these matters.

Accordingly,

in view of the wide liturgical variations to be found among the Christian Reformed churches, especially with respect to their evening services,

and in view of the desirability of the classis of our denomination being of one mind in their liturgical policies,

the consistory of the LaGrave Ave. Christian Reformed Church respectfully overtures synod for clarification and direction on the following questions:

(1) How much autonomy does a local consistory have in conducting and arranging the liturgy of its services?

(2) How are articles 51-55 of the Church Order to be interpreted? How mandatory are they? Do they lay down guidelines, or do they prescribe rules which are never to be broken? And in particular, do they prescribe that in every official worship service there be a sermon, and that this be monologic in character?

Respectfully submitted,  
Consistory of the LaGrave Ave.  
Christian Reformed Church,

J. D. Eppinga, President  
Harold Feringa, Clerk

## Overture 13 — Lodge and Church Membership

### I. Introduction

Classis Lake Erie presented the following overture to synod of 1969.

"Classis Lake Erie respectfully overtures the synod of 1969 to study whether it is possible for a person to hold simultaneous church and lodge membership." Synod adopted the recommendation of the advisory committee "that Synod refer the overture back to classis Lake Erie. *Ground:* The study requested can be undertaken on the classical level." Classis herewith submits the results of its study.

### II. The Problem

The Christian Reformed Church has frequently dealt with, and answered, the question whether it is possible for a person to hold simultaneous church and lodge membership. The synod of 1873 decided, "No members of secret societies, whatever their name may be, will be tolerated in the church." (Acts, 1873, Art. 24) In 1900 synod adopted a lengthy report which was very critical of both the beliefs and the practices of secret societies. That synod also decided that "Every consistory must ask everyone who makes confession of faith whether he or she is a member of any secret society." (Acts, 1900, Art. 84) In 1958 synod reaffirmed the church's position on the question and ordered the report of 1900 to be translated into English and printed in the Supplement to the Acts of 1958. (Acts, 1958, Art. 125) Thus, throughout its history the Christian Reformed Church has maintained that it is not possible for a person to hold simultaneous membership in the church and in the lodge.

Classis Lake Erie believes that the present stand of the church does not adequately meet the needs of the church today in its evangelistic outreach. Home missionaries working within the area of our classis have frequently spoken of difficulties in dealing with members of secret societies in the context of our present stand. In our discussions with a group of Christians in Napoleon, Ohio, who are considering becoming a Christian Reformed congregation, we find our present policy statement quite inadequate in its attempt to show a rationale for our position. We believe others in our denomination have found the same to be true. For example, overture 6-A submitted to synod, 1969 by the Avery Street Church, South Windsor, Conn. supported the overture sent by classis Lake Erie to that synod. Also, the consistory of the Faith Presbyterian Reformed Church of Guam is appealing to synod, 1970 through the Foreign Mission Board to re-examine the present stand on secret societies.

Classis Lake Erie finds our present stand inadequate for the following reasons:

- a. Its original formulation in 1873 was geared toward the discipline of church members and therefore addressed to itself as a church.
- b. Because of the inward direction of the present position as set forth by synod in 1900 it is extremely difficult to use this document in a convincing manner when working with lodge members who are seeking church membership on the basis of their personal faith in Christ.
- c. The stand makes many statements about the lodge which lodge members find hard to believe and claim to be a distortion of the truth. For example, "the lodge is nothing less than a secret conspiracy against and a destructive cancer in state, church, and society."
- d. The present stand does not deal adequately with weakness and inconsistency which are found in everyone, but seems to declare that in this one area all weakness and inconsistency must be overcome before church membership may be permitted. The stand gives virtually no biblical support for this stringent restriction placed on lodge members.
- e. The stand violates a principle of Reformed Church policy in this one area

by depriving a local congregation of the work which we, in all other areas, jealously protect as a work which can be done only by the local consistory.

In speaking of the inadequacy of the present position we recognize the many difficulties there are in dealing with the matter of lodge and church membership. Classis does not deny that the religion of the lodge is a false religion. Neither does it in any way seek to lower the biblical requirements for church membership. What classis does desire is a position which takes into account all the Scriptural data, and which will serve the church in the best possible way in her work of bringing the gospel to the world.

Before elaborating on what we feel are some important considerations in defining what our stand should be, we would like to make a few important observations.

It should be noted that a person who accepts the religion of the lodge as his way of life will usually not seek membership in a church which is rooted in God's Word and has Christ at the center of its ministry. That is, the person who wholly embraces the world and life view as taught by the lodge will have no desire to embrace the teachings of Christianity. There can be no question that the religion upheld by the lodge is antithetical to the Christian faith. The person who makes this his life commitment should see that in so doing he cannot make a commitment to Jesus Christ. A church which is faithful to Christ ought to exclude from its membership those whose way of life is the way of the lodge.

The problem arises, however, in the case of those for whom membership in the lodge does not constitute a religious commitment. For such persons, lodge membership may have a variety of meanings, but it does not constitute their basic faith. It is with these lodge members that our problem arises. When these persons are brought to a saving faith in Jesus Christ, they may fail to see that their lodge membership stands in the way of total commitment to Jesus Christ. Commitment to the lodge and its teaching has never been total for them, and so they may fail to see how such membership is inconsistent with faith in Jesus Christ.

The possibility that lodge membership does not necessarily involve a total commitment is recognized by various writers. For example, Jaroslav Pelikan, a Missouri Synod Lutheran writes:

"It (Freemasonry) continues to employ the symbols, rites, and terms of religion and makes its appeal to some on these grounds, but its principle strength among most of its members seems to come from social and economic advantages and from its many charitable endeavors rather than from its pecifiially religious tenets." *20th Century Supplement, Schaff-Herzog Religious Encyclopedia*, Vol. 1, p. 445

The same thoughts are expressed by Mervyn Jones:

"In today's highly industrialized societies, Freemasonry seems to be becoming more and more like an unofficial "guild" of businessmen—if only because it does require mutual aid and square dealing among its members." *Secret Societies*, edited by Norman MacKenzie, p. 177

This does not in any way mean that we are favorably inclined toward lodge membership. But it does point out the possibility that there may be those for whom lodge membership does not constitute a basic religious commitment. When such persons are brought to a saving knowledge of Jesus Christ the possibility exists that their understanding of lodge membership is such that *at the present time* they do not see an inconsistency between being a member of the lodge and expressing faith in Jesus Christ by membership in the Christian Reformed Church.

This brings us to the question of whether the Christian Reformed Church may exclude such persons from its fellowship. For the answer to this question we first point to the teachings of Scripture, and then will show how the Christian Reformed Church has dealt with parallel situations in the past.

### III. Scripture and the Church

Throughout the Scriptures there is an emphasis on the unity of Christ with His church. The church is His body, a real part of Him. Thus, the church which presents and proclaims Christ to the world is presenting and proclaiming herself as the living witness and representative of Christ. When the church offers the discipline of Christ, she offers her own discipline. When she offers the forgiveness of Christ, she offers her own forgiveness. When she offers the fellowship and love of Christ, she offers her own fellowship and love. Likewise, when Christ receives a person, the church is duty bound to receive that person with a Christ-like embrace.

But, for many, this is where the problem lies. Has Christ really received one who holds membership in the lodge? Is his repentance and faith genuine? Does he not want the world and Christ too? Should he not make a clean break with the world?

The answer is, "Of course, he should." But does this ever happen in a sin-infested world? Is it not true that all of us cling to the world far more than we should? When someone makes what to all appearances is a true and knowledgeable confession of faith, and says it is his heartfelt desire to serve the Lord, may the church refuse membership to such a person? Despite what appears to be an inconsistency and a weakness, may we say "no" to someone to whom we believe Christ has said "yes"?

The Scriptures indicate that the church should move with the love and compassion of Christ. Her attitude should be one of understanding and edification.

We find this call to love and understanding throughout the New Testament. We refer to such passages as these: "As for the man who is weak in faith, welcome him." —Romans 14:1. "To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some." —I Corinthians 9:22. And, "We exhort you, brethren, admonish the idle, encourage the faint-hearted, help the weak, be patient with them all." —I Thessalonians 5:14.

There is evidence that the early church dealt with understanding and patience in a number of "questionable" situations. We cite two examples. Bigamy was apparently practiced and a socially acceptable way of life in the days of the early church. Yet nowhere do we read that the practice of having more than one wife constituted a closed-door policy to church membership. The apostle Paul states that the office bearers of the church should have only one wife. But nowhere does he make monogamy a condition for membership. Rather, the church seems to have relied on the power of the Word and Spirit to bring people to the high ideal of Christian marriage.

Perhaps more to the point is the relationship of the Christian faith to slavery. Slavery was a universally accepted practice during the period of the early church. It is obvious to us in our present day that slavery is incompatible with the Christian faith. Yet, nowhere in the New Testament is giving up slaves made a condition for church membership. Philemon is requested by Paul to receive Onesimus as a brother, but he is not instructed to free him from slavery. Other passages in the New Testament indicate this was the attitude of early Christianity. Again, the church relied on the power of the Word and Spirit to bring people to a fuller realization of the implications of the gospel in regard to slavery.

Thus, without in any way compromising the gospel message the Scripture indicates a pattern of dealing in love and understanding with those who are weak in the faith, and a trust in the power of the Word and Spirit to bring about further growth and Christian maturity.

We believe there is a parallel between these two examples and membership in the lodge. We believe that this Scriptural pattern cannot be ignored in formulating our stand.

#### IV. Membership in the Christian Reformed Church

It is worthy of note that the Christian Reformed Church has followed this biblical attitude in the past in regard to membership policy. We refer specifically to the position of our church in regard to membership in labor unions.

The matter of whether a member of the Christian Reformed Church may be a member of a "neutral" labor union has been before the church many times. At least a dozen synods have dealt with the question in some form or other. In 1904, for example, synod pointed out seven characteristics by which the neutrality of labor unions may be judged. (Acts 1904, Art. 119, pp. 34, 35) In 1943 and 1945 synod dealt extensively with the matter of corporate responsibility and laid down a number of principles to serve as guidelines for the churches. The synod of 1945 also declared the following: "These principles are intended to be applied not only to labor unions, but also to all industrial, business, and professional organizations as well as to any other types of group activity. They should be faithfully expounded from the pulpit, in personal visits, and family-visits, and in the religious press. The question of their application to concretely existing local, State, or national conditions is a matter *for the individual consistory and classis*, and especially for the conscience of each person who becomes involved in it." (Acts 1945, Art. 100, p. 103)

It should be noted that throughout our entire history a synod has never excluded an entire group of people from church membership by virtue of their affiliations outside of the church, except for those who belong to secret societies. Nowhere has it said, for example, "Members of labor unions, whatever their name may be, shall not be tolerated in the churches." Instead, it has wisely laid down guidelines for the churches, and has left their application to the local consistory and classis and to the person involved.

This is as it should be. There are many professional, business, and political groups exerting an influence on our society today. The structure of our world is becoming increasingly complex. The counsel of our previous synods is wise and should be taken seriously. In no way should Christians and the Christian church compromise the faith. Just as the matter of affiliation with other groups becomes a matter for the local consistory and classis and for the individual concerned, we feel that the matter of affiliation with secret societies should be a matter for the local consistory and classis and the individual concerned.

#### V. Recommendations

A. Classis Lake Erie respectfully requests synod to declare that the matter of simultaneous membership in secret societies and the Christian Reformed Church be left to the local consistories.

##### *Grounds:*

1. The local churches are hereby allowed the freedom to function under the guidance of the Word and Spirit as it applies to specific individuals.

2. This decision is consistent with denominational policy on all other matters of affiliation with organizations outside of the church.

B. Classis Lake Erie requests synod to instruct the consistories, when interviewing persons who are seeking membership in the church, to inquire whether they are members of any organizations which require commitments contrary to the Christian faith.

*Ground:* This question is consistent with the nature of the exclusiveness of the Christian faith.

C. Classis Lake Erie requests synod to declare that it views the religion of secret societies as anti-Christian, and that it admonishes those seeking church membership, and church members, who are affiliated with secret societies to dissolve such membership.

D. Classis Lake Erie requests synod to appoint a committee to formulate a new

statement which can be used by the churches in which convincing reasons are given for discouraging membership in secret societies.

*Grounds:*

1. The statement adopted in 1900 is historically conditioned and not entirely adequate to serve our needs today.

For example, excessive attention is paid to the fact that lodges are secret societies. Further, some of the assertions in the report are indefensible, such as, "the lodge is nothing less than a secret conspiracy against and a destructive cancer in state, church, and society," and "because lodges are sinful in principle all kinds of ungodly people prefer to join them: profane persons, drunkards, unbelievers, atheists, Jews, heathen, Socialists, etc. All are the kinds of persons who scarcely feel at home in divinely ordained organizations."

2. An effective, contemporary statement which points out the teaching of the lodge in the light of the Christian faith, and shows the implications of membership in it, would be a valuable asset in our evangelism effort.

3. Other churches have produced material which is effective in articulating the crucial issues and the practical implications involved in simultaneous lodge and church membership.

For example: The Lutheran Church, Missouri Synod,

Classis Lake Erie,  
Sidney Draayer, Stated Clerk

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*Note:* Rev. C. De Haan, Rev. J. Moes, elder T. Dykstra, and elder J. Visser are not in agreement with the above overture and have reserved the right to address synod on this matter.

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## Overture 14 — Request Revision of Classical Examination

Classis British Columbia overtures synod to re-emphasize the purpose and nature of the classical examination, and to revise the examination schedule accordingly.

### I. Observations:

A. The synods of the Reformed Churches in the Netherlands from the earliest times and of the Christian Reformed Church (Wesel, 1568; Acts of Synod, 1961) have shown a great concern to ensure that the candidate-to-be-ordained prove that he feels called to the ministry, is Godfearing, sound in doctrine, and upright in walk; that he possesses the knowledge required as well as the ability to apply it to every aspect of his ministry.

B. Since 1961 the Board of Trustees, in cooperation with the faculty of Calvin Seminary, admits students to candidacy for the ministry on the grounds of academic qualifications, doctrinal soundness, spiritual fitness, and personality (Acts, 1961, pp. 54-56; 125-128).

C. It has remained the task of classis to admit the candidate to ordination, after an examination in which not the scholarly aspect, but the practical aspect is stressed (Acts, 1961, translation report 1920). The task of classis is to investigate whether the candidate is qualified practically as well as intellectually; (Acts, 1961, pp. 128-133, (Acts, 1947, p. 99); in virtue of his personal commitment to Christ and his adherence to the Reformed doctrine, and by reason of his ability to bring the knowledge he has gained of the Bible, the Creeds, Dogmatic Theology, Ethics, the Church, and Practical Theology, to bear on the various duties of the ministry (same report of 1920).

D. A number of criticisms have been expressed at various times, by the delegates to classis, the examiners, as well as the candidates about the way in which the examinations tend to be conducted. Among them stand out:

1. That the examination tends to be either too academic or too much in the

style of a glorified confession class, with too great an emphasis on textbook knowledge at the expense of the practical application.

2. That consequently the delegates from the churches have difficulty evaluating the fitness of the candidate in terms of the avowed purpose of the examination.

3. That the present order (arrangement) of the subjects with its implied priorities should be improved by re-arranging the subjects and by re-adjusting the time schedule of the examination.

4. That the examination takes too long; it places a considerable strain on the candidate(s), while the interest of the delegates is bound to flag, especially when the examination suffers from lack of relevance in term of criticisms 1 and 2.

## II. Recommendations:

A. That synod re-emphasize the purpose of the classical examination and advise or require the classes to remind the delegates as well as the examiners of this purpose, before every classis meeting where an examination will take place. (This could be done on the agenda.)

B. That synod declare the need for an approach in keeping with the purpose of the examination and designed to help achieve this purpose by adopting the following examination schedule:

### *Proposed Examination Schedule*

1. A specimen sermon on a text assigned by classis, to be orally presented, followed by a discussion between sermon critics and candidate(s). (The report to classis and recommend to continue the examination yes or no.)

2. Introduction of the candidate, covering personal history, relationship to God, motives for seeking the ministry, etc. (no time limit).

3. Knowledge of Exegesis of the Scriptures, 20 minutes each for O.T. and N.T.

4. Doctrinal Standards, Dogmatics, and Polemics, one hour.

5. Ethics, 20 minutes.

6. Church History, especially of the Christian Reformed Church; to include an evaluation of its place and mandate in the world today; 20 minutes.

7. Practica, Church Polity, and the Pastorate, 15 minutes.

### *Grounds:*

1. There is considerable dissatisfaction with the way in which examinations are *actually* conducted, in spite of the fact that synod and the classes have *formally* recognized its practical nature (compare Observations A. B. C.).

2. These recommendations can provide the answer to the criticisms listed under Observation D, and help to eliminate the disadvantages they bring into focus.

3. Though much will depend on the examiners and their personal approach, the recommendations taken together, if re-iterated before the examination takes place, will be a fitting reminder of the purpose and the nature of the examination, both to the examiners and the delegates.

## III. Rationale:

(The points 1, 2, 3, etc. corresponding to the points of the proposed examination schedule.)

1. The examination should properly start with the sermon. It affords the candidate the opportunity to prove his proficiency in his most important work, that of the Ministry of the Word. The way he acquits himself of the task of preaching is indicative of his ability to explain and apply the Word of God and the doctrines of the Church to the members of the Church, as well as to "those outside." At the same time it gives evidence of other qualities, such as the gift of communicating with people.

2. The introduction of the candidate to the delegates should follow next, covering his personal history, his commitment to Christ, and his sense of calling. The Seminary faculty has known the candidate for years, so it is reasonable to

demand that the delegates have at least some familiarity with the person of the candidate before the examination continues.

3. Next should come the subject of the Knowledge and Exegesis of the Scriptures, the rule of faith and life, the foundation of the Church and its ministry, and the proper object of theology. The candidate should prove his ability to explain and apply the Word of God.

4. After the Scriptures have received their rightful place, the knowledge of and loyalty to the doctrine of the Church should be tested, particularly as it is formulated in the Standards, and expounded in the discipline of Dogmatics, with special attention paid to the controversy with those who depart from the Reformed truth (this again requires a special effort on behalf of the examiner to make this part of the examination not academic but practical).

5. The next subject, which is closely related to the previous one and follows wholly from it, is Ethics: the discipline which deals with Christian living. The candidate has to demonstrate his knowledge of the Biblical ethical principles that should guide the believers at all times; should show his awareness of the challenge offered by contemporary trends of thought, as well as give evidence of his grasp of the problems posed by the christian life in the world today.

6. Speaking about the christian in the world, we naturally pass on to the subject of the church, particularly the Christian Reformed Church. This time the candidate is questioned not about the doctrine of the church, but about its historical manifestation and its present place and mandate in the world that needs to be saved and renewed.

7. Finally, moving on to Church Polity and the Pastorate, the candidate should be tested as to his knowledge of and loyalty to the practical application of the principles, rules, and regulations according to which the Christian Reformed Church is governed. Secondly, he should show his ability to fulfill the pastoral duties required of him: all that is involved in pastoral care and supervision, teaching, counseling, and communicating with the individual.

Classis British Columbia,  
C. Bishop, Stated Clerk

### Overture 15—Proposed Form for Appointment of Advisory Committees for Synod

Classis Grand Rapids West overtures synod to prepare a form which can be used by the *Program Committee* in the appointment of advisory committees. This form shall be filled out by the stated clerk of each classis in consultation with the delegates elected to synod. These completed forms shall be in the hands of the Stated Clerk of Synod by March 10. The form shall contain the following questions:

#### I. For the Minister Delegates:

- a. To which previous synod(s) were you delegated, if any?
- b. At such synod(s), on which committee(s) did you serve?
- c. Of what denominational boards, standing committees, or study committees are you a member?
- d. Of what classical and local committees are you a member?
- e. What other data do you wish to submit that will aid in being assigned to a committee?
- f. If you have first and second preferences for committee assignments, state such preferences with reasons.

#### II. For the Elder Delegates:

- a. through f. the same.
- g. What is your present occupation?

h. What have been your previous occupations, if any?

*Ground:* This procedure will make it possible for the *Program Committee* to more intelligently place the delegates of synod on the advisory committees where they can serve most effectively.

Classis Grand Rapids West  
M. G. Zylstra, Stated Clerk

### Overture 16 — Loose Leaf Copies and Binder of Agenda Material

Classis Grand Rapids West overtures synod to explore the possibility of providing its delegates with loose leaf copies and binder of the Agenda in addition to the printed bound copies now distributed before each assembly.

*Grounds:*

1. The delegate can make his materials for study more easily accessible to himself.

2. Supplementary materials distributed at synod can easily be entered under the appropriate subject in the loose leaf binder.

Classis Grand Rapids West  
M. G. Zylstra, Stated Clerk

### Overture 17 — Proposed Changes in Synodical Procedure

The consistory of Alpine Avenue, Grand Rapids, Michigan, overtures synod to make the following changes in its operation:

1. The officers of the previous synod shall meet at a convenient date between March 15 and 25 and shall make tentative appointments of all committees and chairmen of same for the next synod.

2. An early action of synod, after officers are chosen, shall be the approval or alteration of these appointments. Dissatisfaction with an assignment can be made by letter to the Stated Clerk or on the floor of synod either for the assignment of the delegate himself or the assignment of any other delegate.

3. Synod shall prepare a form to be filled out by the stated clerk of each classis in consultation with the delegates elected to synod. These completed forms shall be in the hands of the Stated Clerk of synod by March 10 to be used by the officers of the previous synod in making the assignments. This form shall ask the following questions:

**For the minister delegates:**

- a. To which previous synod(s) were you delegated, if any?
- b. At such synod(s), on which committee(s) did you serve?
- c. Of what denominational boards, standing committees, or study committees are you a member?
- d. Of what classical and local committees are you a member?
- e. What other data do you wish to submit that will aid in being assigned to a committee?
- f. If you have first and second preferences for committee assignment, state such preferences with reasons.

**For elder delegates:**

- a. through f. the same as for minister delegates.
  - g. What is your present occupation?
  - h. What have been your previous occupations, if any?
4. The Stated Clerk of synod shall:
- a. serve the officers with advice.
  - b. inform all delegates of assignments.

- c. suggest to chairmen and delegates sources of background.
- d. provide committee members with copies of background materials that are not readily available in previous Acts of synod.
- e. assist the tentatively appointed chairmen in communicating instructions and materials to the committee members.

**Grounds:**

1. The present plan of making committee appointments the first day of synod causes delegates to come unprepared for their task. The scope of the operations of our denomination is so great that no delegate is expert in every area.
2. The present plan wastes much of the first day of synod.
3. The present large appointments committee is unwieldy. Often the one delegate from each classis is not aware of the past experiences and present capabilities of his fellow delegates.
4. The officers of the previous synod are not likely to be delegates to the next synod and can be objective in their decisions.
5. Minor changes (such as those required by removal from committee of the four men chosen to be officers) can be made by the officers of the new synod.

Consistory of Alpine Avenue Christian  
Reformed Church, Grand Rapids  
John H. Bergsma, President  
John S. Bronsema, Clerk

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### Overture 18 — Amend Part of Classical Examination for Ordination

Classis Toronto, overtures synod to amend its *Regulations for classical examination for ordination* (Acts of Synod, 1961, Art. 83, III., C., h., page 56) by deleting the first part of the sentence, "The sermon critics shall discuss the sermon with the candidate prior to the examination in the other branches." Specifically that part with precedes the word "prior." That synod place the rest of that sentence, "prior to the examination in other branches," in the preceding sentence so that it reads, "The sermon is to be presented orally before classis, *prior to the examination in the other branches*, the length of this presentation to be left to the discretion of classis."

**Grounds:**

1. Such a regulation, no matter how advisable its intention may be, does not pertain to the classical examination proper.
2. In most cases this rule is neglected at present. Observance of this rule would delay the continuation of the examination for quite some time.
3. Observance of this rule might, in case the sermon critics have negative feelings about the sermon, make the candidate feel ill at ease just at the time that he faces most of the examination yet. It is like informing an examinee during the examination that he has failed his most important subject.
4. During the proceedings of the examination the candidate—in case he would object to the criticism of the sermon critics,—would be in a very disadvantageous position to defend the structure and content of his sermon.

Classis Toronto,  
Harry Van Dyken, stated clerk

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### Overture 19 — Request to Evaluate Home Mission Fields

Classis Quinte respectfully overtures synod to instruct the board of Home Missions to evaluate or to re-evaluate its fields with a view to the results obtained; and to authorize the board to close down such fields which do not warrant further

investment of funds that the membership of the denomination has offered for the work of missions.

*Grounds:*

1. It would be good stewardship of money and talent to employ our home missionaries in the field where the possibilities offer the greatest potential.

2. Unproductive and ineffective fields reflect unfairly upon the work of the Home Mission board.

3. We may not use money that is offered to the Lord for the purpose of missions in any other way.

Classis Quinte,

A. Vanden Berg, Stated Clerk

### **Overture 20 — Request Special Training for Home Missionaries**

Classis Quinte respectfully overtures synod to consider the formation of a Research and Training Program for home missionaries.

*Grounds:*

1. Home mission service is a specialized ministry which requires a specialized training and education.

2. Our home missionaries will be better equipped for their ministry through such a program.

Classis Quinte,

A. Vanden Berg, Stated Clerk

### **Overture 21 — Proposed Program re Racism**

Classis Quinte respectfully overtures synod to deal decisively with Racism as practiced in our denomination; to support the Lawndale Christian Reformed Church; and to promote an extensive program throughout our denomination; and thus to adopt the following recommendations:

1. That a committee on Racism be created directly responsible to synod.

2. That the Lawndale Christian Reformed Church will be allowed to present its cause directly to synod.

3. That a concerted denominational effort be made and maintained to welcome black Christians in our churches, that they be given a voice and that qualified black men are encouraged to enter the ministry of our denomination.

4. That Christian love and brotherhood between all races and ethnic groups be emphasized in all educational programs of our denomination.

5. That our official denominational magazines adopt a continuing policy to promote inter-racial understanding and practicing tolerance.

6. That all church related and organizational papers (such as *Calvinist Contact*, *The Guide*, *The Young Calvinist*, etc.) be urged to adopt and practice an editorial policy to promote inter-racial understanding and combat prejudice, etc.

7. That all Christian organizations, such as the N.U.C.S., Christian Schools, Christian Labor Associations, Christian Action Foundation, etc. be urged to combat prejudice and discrimination wherever they can, and to promote brotherhood in Christ and unbiased love for one another.

Classis Quinte,

A. Vanden Berg, Stated Clerk

### **Overture 22 — Request Contact with Free Christian Reformed Church**

The Council of the Christian Reformed Churches in Canada adopted in its meeting of April 28-30, 1970 the recommendation of its Inter-Church Relations Committee, to initiate contact with the Free Christian Reformed Church the

committee recommends that the Council of the Christian Reformed Churches in Canada requests the synod of the Christian Reformed Church to mandate the council to take up contact with the Free Christian Reformed Church.

*Grounds:*

- a. We share the same confessional basis and church polity.
- b. Except for the two churches in the USA that denomination is limited to Canada.

For the Council of the Christian  
Reformed Churches in Canada,  
J. Van Harmelen, Stated Clerk

### Overture 23 — Request re Homosexual Problem

The Council of the Christian Reformed Churches in Canada adopted in its meeting of April 28-30, 1970 the recommendation of its advisory committee on "Contact with the Government: re: Homosexual Acts."

1. That council approve the position and action of the Committee for Contact with the Canadian Government in the matter of legislative changes relating to homosexual acts.

*Grounds:*

a. It is not the task of the Government to legislate private morality (See Art. 36 of the Belgic Confession).

b. The new provisions change the conditions under which the sinful act of homosexuality is deemed to be punishable by law. They do not express approval of the act of homosexuality itself.

2. That council requests the synod to appoint a study committee to prepare a report in which

a. the attitude of the Christian Reformed Church toward its homosexual members is critically examined

b. proposals as to what our position re a) should be, are submitted

c. proposals for setting up counselling and rehabilitative services for homosexuals, possibly in cooperation with other Christian groups.

*Grounds:*

1. we do have homosexual members in our churches.

2. there are different attitudes toward these members.

3. we ought to develop a genuinely Christian and rehabilitative attitude toward these members.

For the Council of the Christian  
Reformed Churches in Canada,  
J. Van Harmelen, Stated Clerk

### Overture 24 — Requests Implementation of Canadian Congress on Evangelism

The Council of the Christian Reformed Churches in Canada adopted in its meeting of April 28-30, 1970 the recommendation of its advisory committee on the Canadian Congress on Evangelism, to be held in Ottawa, August 24-28, 1970.

That council implement the original initiative of the Synodical Interim Committee with respect to participation by council in the Canadian Congress on Evangelism by appointing additional delegates and making financial arrangements.

For the Council of the Christian  
Reformed Churches in Canada,  
J. Van Harmelen, Stated Clerk

### Overture 25— Pension for Mr. C. Steenhof

The Council of the Christian Reformed Churches in Canada adopted the recommendations of its advisory committee re the pension of Mr. C. Steenhof, former fieldman of the Toronto district.

A. *Material*: Overture from classis Toronto.

B. *Recommendations*:

1. That council accede to the overture of classis Toronto and implement the decision of synod 1968 (Acts of Synod 1968, p. 89, Article 118, II) under protest, to grant Mr. C. Steenhof a pension in the amount set by synod.

*Grounds*:

a. As stated in Council's Agreement of Cooperation (cf. Acts of Council 1968, p. 18) under Authority and Jurisdiction: "... subject to ... the decisions of the synod of the Christian Reformed Church."

b. Council does not wish to place Mr. C. Steenhof in an unfortunate position between council and synod in this matter.

2. That provision be made for this pension in the budget of council.

3. That this constitutes the answer of council to classis Toronto and to synod (Acts of Synod, 1969).

For the Council of the Christian  
Reformed Churches in Canada,  
J. Van Harmelen, Stated Clerk

### Overture 26— Financial Decisions of Synod and Council Responsibility

The Council of the Christian Reformed Churches in Canada adopted in its meeting of April 28-30, 1970, the recommendation of its advisory committee on Rules and Finances:

1. That council overtures synod

That synod do not initiate action which will involve the Council of the Christian Reformed Churches in Canada in financial obligations without first giving council a voice in such decision.

2. That council pleads with synod concerning present financial responsibilities placed upon the council through the pensions of fieldmen. Council has decided to implement the decision of 1969 synod to grant Mr. C. Steenhof a pension under protest.

Council did not have a meaningful voice in this decision, and it creates a burden which may multiply.

There is already presently another request to the 1970 synod.

If synod honors this request, and creates financial obligations, council urges synod to assume responsibility for it.

For the Council of the Christian  
Reformed Churches in Canada,  
J. Van Harmelen, Stated Clerk

### Overture 27— Request to Increase Grant-in-Aid to Highland Church

The Highland Christian Reformed Church overtures synod to grant its request of \$1,500 under the Grant-in-Aid Program of the Board of Home Missions for the work in Marion, Michigan in the year 1971 instead of the \$500 being recommended by the board.

*Grounds:*

1. This is the amount previously endorsed by classis Cadillac.
2. There has been a considerable increase (36%) in the cost of carrying on the work in Marion without a corresponding increase in the income of the people of the area enabling them to meet the higher cost.
3. \$1,500 was the amount of aid granted in 1968 when the last worker left the field. No board of Home Misison's funds have been used in Marion since then. Granting \$1,500 is merely reinstating the aid at the level at which it was terminated.

Classis Cadillac, meeting on May 20, 1970 in the Prosper Christian Reformed Church, endorsed this overture (see Minutes of classis Cadillac, May 20, 1970, Art. 26, c).

Alfred Hannink, Stated Clerk

### Overture 28 — Postpone Election to Chair in Practical Theology

Classis Grandville overtures the 1970 synod to postpone election from the Pastoral Counseling nomination (page 277, Agenda for Synod, 1970) and refer this matter back to the Board of Trustees for further nomination to a professorship.

*Grounds:*

1. Rev. R. Heynen is close to retirement and would not be able to make a substantial contribution to the seminary as an associate professor.
2. There seems to be evidence on the basis of past experience that Dr. M. Hugen is not completely effective in the teaching situation.
3. In view of Dr. P. De Jong's resignation, it would seem wise to review the personnel needs of the practical theology department before further appointments are made.

Classis Grandville,

John L. Meppelink, Stated Clerk

### Overture 29 — Postpone Appointment to Department of Practical Theology

Classis Grand Rapids West overtures the synod of 1970 to postpone the appointment for the new position of Pastoral Counseling in the Department of Practical Theology, and to refer the matter to the Board of Trustees for further study and nomination.

*Grounds:*

1. The classis was informed that one nominee previously had a temporary lectureship at the Seminary and according to student reaction did not prove strongly effective.
2. One nominee, while highly regarded in this field, is so close to emeritation age that this possible appointment will hardly do justice to this new position in the Seminary.

Classis Grand Rapids West,

Martin Zylstra, Stated Clerk

### Overture 30 — Question Procedure in Seminary Indefinite Tenure Appointments

Classis Chicago South respectfully overtures synod to investigate the procedure recently employed by the Board of Trustees of Calvin College and Seminary regarding the matter of granting indefinite tenure to two Calvin Seminary profes-

sors, notably Drs. A. Bandstra and P. Y. De Jong. Questions which are of concern to classis are:

1. The use of evaluating procedures by the executive committee which had been approved by neither the board nor the synod.
2. The use of questionnaires sent out to current students and graduates of three years ago, asking for their evaluations without requiring their signatures.
3. The neglect of adequate supervision by both the board and the administration in visiting the classes of professors eligible for consideration of indefinite tenure.

Classis Chicago South,

Richard M. Hartwell, Stated Clerk

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### Overture 31 — Request Synod to Reject Classis Lake Erie's Overture (No. 13)

Classis Zeeland overtures synod of 1970 to reject the overture of Classis Lake Erie re "Lodge and Church Membership."

*Ground:* The Printed Appeal No. 2 of the consistory of Willard, Ohio, adequately answers the argumentation of the above mentioned overture both from Scripture and our present denominational policy.

Classis further overtures synod to adopt the recommendations A (with its grounds) and B of the Willard, Ohio consistory (Printed Appeal No. 2, Agenda 1970, page 366). Instead of recommendation C of the Willard appeal classis overtures synod to adopt point IV of the appeal of the Toledo Community Christian Reformed Church (Appeal No. 3, Agenda 1970, page 370).

Classis Zeeland,

Elco H. Oostendorp, Stated Clerk

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### Overture 32 — Request Reprimand for Rule Infraction re Reappointment of Seminary Professors

Classis Zeeland, having taken note of the fact that the executive committee of the Board of Trustees of Calvin College and Seminary operated with a new set of rules for the reappointment of Seminary professors (Agenda 1970, pages 271 and 275-276) prior to the approval of these rules by synod, respectfully overtures synod to reprimand the Board of Trustees of Calvin College and Seminary for this infraction of a basic rule of ecclesiastical polity and urge it to careful observance of correct procedure in the future.

Classis Zeeland,

Elco H. Oostendorp, Stated Clerk

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### Overture 33 — Communications and Requests on Racial Matters

1. Classis Hackensack, in session May 20, 1970 at the Franklin Lakes Christian Reformed Church, Franklin Lakes, New Jersey, having received and examined a communication from the Lawndale Christian Education Committee and Lawndale Council and having been duly impressed with the seriousness of the situation and its implications for the entire Christian Reformed Church, addresses the following communications to the synod of 1970:

I. Classis Hackensack, fully aware of the failures within its own constituency, overtures synod to admonish the churches to engage in intense self-examination so that the pervasive sin of racism may be identified, confessed, repented of in appropriate ways, and uprooted.

*Grounds:*

- a. People in our denomination have not been consistently free from the wrong

of racially-discriminatory practice in areas such as those of housing and employment and openly justify themselves in doing so.

b. Congregations in our denomination have not been consistently free from the wrong of withdrawing from active involvement in ministry to members of minority groups out of expressed fear of disadvantage to the institution and/or its members.

c. The Christian Reformed Church can speak to the Lawndale-Timothy issue only in the spirit of passages such as Matthew 7:1-5 and Galatians 6:1.

II. Classis Hackensack overtures synod to declare itself ready and willing to offer total support—moral, spiritual, and financial—to the Timothy Board should it actually experience physical distress in the face of a courageous decision to open its doors to the black children of neighboring communities.

*Grounds:*

a. The denomination must be as ready to offer denominational support and assistance to those who choose to do the costly right, as it is ready to admonish and discipline those who do the easy wrong.

b. To see each other as brothers and sisters and to promise to help each other to the fullest extent in order to freely exercise our Christian discipleship constitutes an expression of the solidarity of the church of Jesus Christ called for by passages such as I Corinthians 12:14-26 and Galatians 6:2.

III. Classis Hackensack overtures synod to declare the present policy of the Timothy school board to be in conflict with the 1968 deliverances of synod and to enter into ecclesiastical disposition of the matter.

*Grounds:*

a. Synod of 1969, (Art. 134, I, C, 1 and 2) has already alluded to the 1968 deliverances as being applicable in this case and since no disposition of the matter has taken place at the lower assemblies, synod must now act to be true to itself.

b. The Lawndale-Timothy dispute should not be construed as being simply a local matter in that the Lawndale church has publicly declared that it's an open question whether black Christians can fulfill their Christian vocation before God in the Christian Reformed denomination.

c. The cry of distress has reached the ears of the entire denomination and all its resources must now be employed to bring a healing disposition of the matter.

d. While evidences of racism are never acceptable and must always be quickly, deliberately, and thoroughly identified and ground out, time is fast running out in our particular society and day so that delaying tactics must be set aside and immediate action taken.

2. Classis Hackensack, in session May 20, 1970, at the Franklin Lakes Christian Reformed Church, Franklin Lakes, New Jersey, overtures the synod of 1970 to receive for consideration the Resolutions of the Conference of Black Churches, and to consider calling a forum on race relations, whose participants will be composed mainly of Christian Reformed Church members who are members of minority groups.

Classis Hackensack,  
Samuel Ten Brink, Stated Clerk

### **Overture 34 — Youth Evangelism Report, Agenda Page 156 ff.**

*Dear brother:*

Regarding the attached overture for synod of 1970 I have been instructed to forward to you the following action by our classis:

"1. That classis Holland forward the overture to synod of 1970 for the advice and help of synod or her committee.

"2. That classis Holland adopt and forward the following communication to synod 1970 in addition:

"Classis Holland having taken note of the overture offered her by the Niekerk Christian Reformed Church consistory, and dealing with the *Youth Evangelism Study*' report of the C.R.B.H.M., hereby informs synod that classis has given some consideration to this overture, but that, because it had not the time to give it the study it undoubtedly deserves, classis is not ready either to accept or reject the overture.

"At the same time, in view of certain statements found in the agenda report, which classis judges to be ambiguous and, even more, apparent evidence of certain radical tendencies in thinking and expression, the classis respectfully cautions synod against immediate adoption of the board's recommendations and, furthermore, requests that synod consider referring the report to the Church at large, from which opinions and reactions can be solicited."

Classis Holland,  
In session, May 21, 1970,  
Walter Hofman, Stated Clerk

Classis Holland in session May 21, 1970

**ESTEEMED BRETHREN:**

The consistory of the Niekerk Christian Reformed Church requests classis to send the following overture to the 1970 synod in response to the *Youth Evangelism Study* report and the recommendations based thereon (Agenda, p. 156ff).

**ESTEEMED BRETHREN:**

Classis Holland has serious objections to some of the aspects of the *Youth Evangelism Study* Report and the recommendations based thereon (Agenda, p. 156ff).

The study committee argues on the one hand for less use of the traditional covenantal approach (if not almost a complete discarding thereof); for less use of traditional methods in evangelism, for less emphasis on the church as institute, and for less use of the Bible. On the other hand it advocates a new approach and the use of non-traditional methods. However, it must be noted that the extent to which this must be done and the materials and methods to be used are not given. The recommendations based on this report, and to be interpreted in the light of it, are very vague. While they do not clearly state it, they are opening the way for a radically different approach to and method of evangelism.

In view of the fact that some among us have supported the "underground church movement," have advocated the use of dialogue, drama and films (including some with non-Biblical material) instead of the sermon in worship services, the intent of the recommendations should be clearly and unambiguously set forth.

*Classis Holland overtures synod to:*

1. Reject recommendations 1b, 2 and 5.

*Grounds:*

a. These recommendations are based on and must be interpreted in the light of the report, especially the following statements, which are ambiguous in their meaning and intent.

- Page 160, paragraphs 4 and 5
- Page 161, paragraphs 4 and 5
- Page 165, paragraphs 5, 6, 7 and 8

b. This would open the way to a radically different approach to and method of youth evangelism. That could include, on the one hand, a turning away from the covenantal approach, the depreciation of the church as institute, the use of the Bible as the primary book of instruction; and on the other hand, the use of drama, dialogue and films in place of the sermon in worship services. (It may be

objected that the committee does not specifically mention these things. However, it certainly could include them.)

2. To reject all of recommendation 1, f.

*Ground:* There is much to be desired in this statement on "the biblical data on conversion." Notice especially the absence of an emphasis upon sin and guilt, as well as the call to repentance. This is also absent in their report. There is only an undefined reference to "need."

3. To reject recommendation 1, g.

*Ground:* This is an inadequate definition of the goal of an evangelistic program for children and young people. Notice especially that there is no mention of the necessity of bringing them to a conviction of sin and guilt and to repentance. Nor is there direct reference to faith in Jesus Christ, but only to an awareness of "God's redeeming love in Jesus Christ."

4. To appoint a Youth Evangelism Study Committee to succeed the present one.

*Ground:* It is the prerogative of synod, not of the Board of Home Missions, to select the personnel of such a committee.

Respectfully submitted,  
 Consistory of the Niekerk  
 Christian Reformed Church  
 Rev. John G. Kruis, president  
 Mr. Gerald Den Bleyker, clerk

### Overture 35 — Requests Regarding Appeal of Lawndale Consistory

I. Classis Hudson urgently requests synod to heed the appeal of the Lawndale consistory (Agenda of Synod 1970, p. 370-371) and sustain their protest.

II. In view of the appeal of the Lawndale consistory and the overture of classis Hamilton (Agenda of Synod 1970, p. 321), classis Hudson urgently requests that the synod of the Christian Reformed Church address itself to critical questions concerning our relations and ministry to black people in our society. Though the precipitating circumstance is local, developments have spread its influence throughout the denomination and have involved the entire Christian Reformed community in some basic considerations of attitudes and practices in race relations. Not only is there need on the basis of general considerations for an urgent address to the church's conscience in this area, but also in particular because of questions now raised concerning:

- a. The genuineness, effectiveness, and even possibility of our church's ministry to the black people in American society,
- b. The matter of our commitment as a church to dedicated urban and inner-city ministries, and
- c. The question now seriously set before the whole church concerning the meaning and requirements of sacrifice in the Christian life.

Classis Hudson,  
 R. Opperwall, Stated Clerk

### Overture 36 — Request Regarding Black Conference Resolutions

Classis Hudson requests synod to give full consideration to the resolutions which came out of a Black Conference held in Lawndale on March 14, 1970, which are as follows:

1. That the Christian Reformed World Relief Committee (CRWRC) or some other suitable agency be charged to establish a fund to enable congregations to hire community workers of their choosing in time of need.

2. That a black person be appointed to the Christian Reformed Board of Publications.
3. That twenty full tuition Calvin College scholarships be granted to black students throughout the United States per year.
4. That Calvin College be encouraged and assisted in every possible way, in its search for black faculty members.
5. That Calvin College be encouraged to develop a fuller offering of studies in black history and literature; and that said studies be integrated into the core curriculum for the B.A. degree.
6. That the National Union of Christian Schools be encouraged to advise its member schools to seek black representation on the school boards where black children are in attendance.
7. That the NUCS be urged to integrate black history and literature into its curricula.
8. That Calvin College be urged to seek—through consultation with black students—to meet the social as well as academic needs of its black students.
9. That article fifty-two of the Church Order be changed to permit congregations to sing hymns not included in the Psalter, subject to the discretion of the consistory.

Classis Hudson,

R. Opperwall, Stated Clerk

### Overture 37 — Teaching Contained in Genesis 9:25-27

Classis Hudson overtures synod to:

A. Make a statement which clearly explains the teaching of Genesis 9:25-27.

*Grounds:*

1. The fact of the writing and the publication of the letter from Rev. John E. Brink in "Voices," *The Banner*, February 27, 1970, has made explicit a false doctrine that has been and is being taught within the Christian Reformed Church. We quote: "*Also, as descendants of Japheth, if, instead of continuing to occupy positions of supremacy as ordained by God (cf. Gen. 9:27), we eventually find ourselves crawling as slaves at the feet of the descendants of Ham, for example, then we shall, no doubt, have to admit that we had proven ourselves more wicked than smart. After all, it is always numbers of human beings, especially in war time, that make for power. Obviously the colored people, particularly, do not share this so-called smartness. Indeed our preservation, as a church and as white, seems already to be in jeopardy.*" (Emphasis ours)

2. Although the "Declarations on Race" of synods 1959 and 1968 implies the correct interpretation of this passage, nowhere is it explicitly stated what Genesis 9:25-27 says in regards to the sin of racism, thus allowing for misrepresentation and erroneous usage of this particular passage by members of the Christian Reformed Church.

3. It has been demonstrated repeatedly that Genesis 9:25-27 has been wrongly used to justify both slavery and segregation, as well as more subtle forms of discrimination against the Black man.

B. That synod amend the "Declarations on Race" of synods 1959 and 1968 to include the above mentioned statement, and that each member of the Christian Reformed Church be informed of that statement.

C. That, because of the crucial and fundamental significance of this issue, synod take immediate action.

*Grounds:*

1. The erroneous interpretation of Genesis 9:25-27 is the basic argument, however many forms it takes, that is being used today, even in the Christian Reformed Church, to justify segregation and discrimination against the Black man, as it

was in the early 19th century where it arose to justify the institution of slavery.

2. The issue is of crucial, immediate significance, because unless and until this fundamental doctrinal foundation for this non-Biblical, non-Christian stand is combated by a positive affirmation of what God does say to us in this passage, the "Declarations on Race" (which does affirm that "It is the duty of the Church to avoid even a semblance of an attitude which can engender estrangement, and to make every effort to improve the already strained relations") remains ineffective, calling only for the removal of symptoms and not calling for individual and corporate removal of the cause of the sin of racism itself.

Classis Hudson,  
R. Opperwall, Stated Clerk

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### Overture 38—Request Rejection of F.N.C. Proposal re Number of Families to Become a Calling Church

Classis Alberta North overtures synod 1970 *not to adopt recommendation no. 9* on p. 51 of the 1970 Agenda (in regard to the calling status of churches under 30 families), but to *refer it back to our FNC Committee* for more thorough and considerate study.

*Grounds:*

1. Many smaller churches would have to remain under the Board of Home Missions at a higher cost to our denomination.
2. The present FNC report to synod presents evidence of giving consideration only to the financial aspect.
3. The FNC recommendation as stated seems not to be in accord with our Church Order, Art. 38, since it is not limited to only those churches *under 30 families* which are receiving assistance from FNC.

Classis Alberta North,  
A. C. Leegwater, Stated Clerk

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### Overture 39—Protest Publication of Second Toronto Appeal

Classis Alberta North respectfully overtures synod 1970 protesting the publication of the Second Toronto Christian Reformed Church protest as printed in the 1970 Agenda, p. 336 ff.

*Ground:* The unwarranted publicity of individuals involved violates the Christian grace of love—enjoined in I Corinthians 13:7, "love covereth (beareth) all things"—and in Church Order Art. 78b, "responsibility of the believer to watch over (and admonish) one another in love."

Classis Alberta North,  
A. C. Leegwater, Stated Clerk

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### Overture 40—Consistory of Hessel Park re Dr. M. Hoogland's Credentials

The consistory of the Hessel Park Christian Reformed Church, Champaign, Illinois, overtures synod to carefully investigate whether the delay in the transfer of Dr. M. P. Hoogland's credentials from classis Northcentral Iowa to classis Chicago South is in violation of proper procedures in such matters.

*Grounds:*

1. The Christian Reformed Board of Home Missions, and thus the Hessel Park Church, was given assurance that Dr. Hoogland was released by the Kanawha consistory to serve at Hessel Park. An impartial body, like synod, is needed to determine whether sufficiently extra-ordinary circumstances arose after this release in order to justify this breach of promise.

2. The Hessel Park Church has already had to delay the installation of its pastor-elect for nearly ten months, and be completely without his services for the two and one half months during which he was placed under suspension by the admitted error of classis Northcentral Iowa. Any additional unnecessary delay will seriously jeopardize the continuation of our ministry here in Champaign.

3. During the ten months the Hessel Park council, which has held the membership papers of Dr. Hoogland and his family, has never been conferred with in the disciplinary action that was finally initiated. This appears to violate the rights of this church according to Article 92a of the Church Order.

4. The only charges against Dr. Hoogland that we have been informed of are ones which do not allege that his teaching is contrary to our Reformed Confessions of Faith but only attack his disposition and his manner of speaking.

Respectfully submitted,  
 Consistory of the Hessel Park  
 Christian Reformed Church  
 Joseph Hamilton, vice-president  
 E. J. Kuipers, clerk

### Overture 41 — Reject Part of Proposed Pension Rule

The consistory of the Clarkson Christian Reformed Church overtures classis Toronto to send the following overture to synod:

Classis Toronto overtures synod to reject the proposed Specific Plan Provision B. 3 (page 88, Agenda synod 1970) of the Ministers' Pension Plan: "Ministers entering the Christian Reformed Church from other denominations had the option, under the former plan, of either contributing the refund received from the former denomination, or paying an extra one (one per cent of their salary) for a limited period of time. As a matter of fairness and equity, the committee proposes that this rule continue for ministers under the former plan who were affected. Former Rule V.C. 1d (2)."

#### *Grounds:*

1. Synod 1969 has decided: No contributions will be required from ministers serving organized churches. (Acts 1969, page 453 5.)

2. The amount involved is small so that there is no need for the fund to require this contribution.

3. The fairness and equity of this proposed rule is highly debatable.

#### *Background:*

In 1956 synod decided to increase the contribution to the fund by 1% for those ministers who entered the Christian Reformed Church from an other denomination. The higher contribution would be paid over as many years as the ministers had served the former denomination, limiting the years to those served after 1940. For those ministers that entered from the Gereformeerde Kerken in Nederland there was no alternative in paying the refund to the Pension Fund since no refund was paid by said churches.

The number of ministers involved was about 39. Since synod's decision in 1956 was not retro-active, 20 ministers were not required to pay the extra 1%. The fairness and equity of this decision is highly debatable. Of the remaining 19, 14 ministers have served the years in which they had to pay the extra 1%. Only 5 ministers are still required to pay the extra amount, and the years over which they have to pay are limited (1973, 1974, 1975, 1976. 1976 will be the last year of payment). Since these are ministers who have served the Churches in the Netherlands and here for a long time and have paid the extra 1% over a long period of time, it seems to be fair to maintain the decision of synod that no contributions will be required from ministers serving an organized church.

Classis Toronto,  
 Rev. S. Terpstra, Alt. Stated Clerk

### Overture 42 — Propose Study to Improve Method of Calling Ministers

Classis California South overtures synod to appoint a committee to study ways and means for improving the method of calling ministers.

*Grounds:*

1. Our present method, while in harmony with the Church Order, has been formed over many years, and is therefore deeply lodged in a traditionalistic framework.
2. Because of the growth of the Church, the diversity of the ministerial ranks, and the growing complexity of the ministerial task, our present method does not serve as satisfactory as it once did, and not adequately in many places.
3. There is need for available information to assist consistories in making nominations for the office of minister.
4. Our present system does not adequately fill the void left by a long vacant congregation.
5. The faltering growth of our denomination may be resulting partly from certain factors of our present calling system.
6. As more ministers are graduated from our Seminary, and fewer vacancies occur, a restricted exchange of ministers from one congregation to another could result.
7. Since this is a problem common to the churches, synodical action is in order.
8. Several previous overtures to synod with suggestions for improvement in calling, indicates a persistent need for changes but also indicates the need for adequate study before significant improvement can be initiated.

Classis California South,  
Herman Leestma, Stated Clerk

### Overture 43 — Requests Unified Church School Curriculum, and Youth Evangelism Reports Be Referred to Churches for Study

The consistory of the Second Christian Reformed Church of Wellsburg, Iowa respectfully overtures synod that the reports in the Agenda for 1970 entitled "*Toward a Unified Church School Curriculum*" (page 74ff) and the "*Youth Evangelism Study Report*," (page 156ff) be committed to the churches for reflection and reaction before synod adopts them.

*Grounds:*

1. The revelational directives, by using many expressions common to new theologies, seem to contain different approaches to Scripture and the nature of the church which should be considered carefully before they receive the endorsement of synod.
2. The recommendations supposedly based on these revelational directives are so far-reaching that the churches need more time to evaluate them.

Consistory of  
Second Christian Reformed Church,  
Wellsburg, Iowa  
John Elenbaas, president  
Harm C. Meyer, clerk

### Overture 44 — Request of Classis Toronto Re: Appeal of Consistory Second Toronto

1. Classis Toronto overtures synod to deal only with those materials in the Agenda that are directly applicable to the actual protest and appeal.

*Ground:* Most of the materials presented in the Agenda specifically items II-X, XI, III (b) and (c), and XII are extraneous to the point of contention viz. the legality of certain acts of classis.

2. Classis overtures synod to declare that items II-X, XI, 3 (b) and (c), and XII are not only inapplicable to the protest and appeal and therefore illegally before synod, but also presents such a matter as to attack unnecessarily the honor and the reputation of members of the CRC and of certain Christian organizations.

*Ground:* Allegations and opinions have been made public in an improper prejudicial and unwarranted manner, before the persons and organizations involved had in any way been notified or heard; while the evidence is presented in a manner that makes it extremely difficult for the readers of these allegations and opinions to judge as to their truth, as well as impossible for the parties involved to evaluate the nature of the evidence.

3. Classis requests synod to appoint a committee with the mandate to investigate "in loco" the problem of the II Toronto Christian Reformed Church, and assist classis Toronto and the II Toronto Christian Reformed Church in an attempt to restore the brotherly relationships.

*Ground:* The Name of the Lord is in jeopardy within classis Toronto.

4. Classis urges the consistory of II Toronto Christian Reformed Church to make public apology to the denomination for the unethical procedures referred to in the grounds under previous overtures, these procedures being contrary to the ninth commandment, Matthew 18 and Lord's Day XLII of the Heidelberg Catechism.

*Ground:* Public redress helps in restoring the dishonored name and reputation of those wronged.

5. Should synod for any reason decide to deal with the materials presented in items II-X, XI, 3 (b) and (c) and XII, it is the opinion of classis Toronto that then the parties involved should be given an opportunity to be heard by synod.

*Ground:* If synod wishes to deal with the materials in II-X, XI, 3 (b) and (c) and XII it should at least be aware of the likelihood that these materials as presented are unacceptable and give itself an opportunity to be informed as to the truth of the allegations and charges.

6. Classis Toronto overtures synod to refrain from publishing items II-X, XI 3 (b) and (c) and XII in the Acts of Synod, 1970, and to note in the proper place why this deletion was made.

*Ground:* Further publication of these materials will increasingly aggravate the distress which is already great and widely spread.

7. Classis Toronto overtures synod to publish in the Acts of Synod, 1970 all the supplementary evidence, also that submitted by the other parties involved, in the event that synod is bound to publish the entire appeal in the Acts.

*Ground:* This will make it possible for the readers to obtain a clear picture and will treat all parties with equity.

8. Classis Toronto overtures synod to instruct its stated clerk that appeals of this nature are not to be printed in the Agenda of synod; (in case of doubt, the stated clerk should contact the synodical committee for advice).

*Ground:* Although we do not deny the right of any church to appeal decisions of classis, we object to the personal attacks in this appeal.

Classis Toronto,

Rev. Simon Terpstra  
Alternate Stated Clerk

### Overture 45—Request Severance of Sister-Church Relationship

In connection with the report of the synodical committee for Inter-Church Relations found on pp. 178-179 of the Agenda for synod 1970, the consistory of the Neerlandia Christian Reformed Church presents the following overture to synod.

As of June, 1970, the relationship between the Christian Reformed Church

and the Gereformeerde Kerken (Synodaal) of the Netherlands shall be altered, until such a time that the differences between the two denominations be resolved. The present relationship, which provides:

1. That our pulpits are open to each other's ministers,
2. That our ministers are eligible for calls from each other's churches,
3. That we accept each other's church membership certificates,

shall be altered to the status where we will limit our relationship to correspondence, contacts through synodical committees, sending fraternal delegates to the major assemblies, until such a time that through said channels our differences can be resolved.

*Grounds:*

1. Though the work of the Inter-Church Relations Committee gives evidence of wisdom, tact, love, and patience in regard to our sister church in the Netherlands, it is not conclusive enough in the context of the spiritual well-being of the congregations of our denomination. The report states:

"Your committee reports that it has very serious reservations concerning reported developments in our sister church in the Netherlands, especially with regard to the deviations as a result of the new hermeneutics, which is seemingly condoned.

"In the light of the principles governing church relations, adopted in 1944 and reiterated in 1947, our sister church relationship is thereby in jeopardy.

"We recommend that synod address a letter of admonition, in the spirit of a concerned sister church, to 'De Gereformeerde Kerken' calling this fact to their attention."

This serves as ground, not only to send a letter of admonition, but also that our pulpits should not be open to ministers of our sister church, since the deviations referred to are not conducive to the spiritual welfare of our people.

2. In the light of the following articles of the principles for inter-church relations, adopted in 1944, the present relationship can no longer be maintained because changes have taken place.

". . . the spiritual unity of all the true churches of Christ should come to expression, as much as is physically possible, in ecclesiastical *unity and uniformity on the score of doctrine, polity, and liturgy.*

". . . But they can be associated, if not ecclesiastically consolidated, *provided they are in agreement in respect to doctrine, polity, and liturgy.*" (emphasis added)

That changes have taken place is evident from:

- a. The report of the committee on Inter-Church Relations as quoted above.
- b. The application of the Gereformeerde Kerken for membership in the World Council of Churches, as reported in *The Banner*, Dec. 5, 1969, which is contrary to our decision re WCC made in 1967 and to the letter which our synod addressed to the Gereformeerde Kerken at that time.

Consistory of Neerlandia Chr. Ref. Church  
Peter Van Drunen, President  
C. Nanninga, Clerk

## Overture 46 — Protest and Overture re Publication of Second Toronto Appeal

Classis passed the following protest and overture to be presented to synod.

As to the protest: Classis Muskegon hereby protests the inclusion in the published Agenda of Synod for 1970, of the Protest and Appeal of the Second Christian Reformed Church of Toronto, Canada.

*Ground:* The Protest and Appeal of the Second Chr. Ref. Church of Toronto

deals with a conflict in a local congregational situation which involves the names and actions of individual persons, which are matters that ought to be dealt with in a confidential manner. The publication of the aforesaid protest and appeal does grave damage to the good name of brothers in the faith.

The overture: Classis Muskegon overtures synod that in the future all matters of protest and appeal which contain material of a personal nature which ought to be dealt with in confidence shall be distributed only to synodical delegates and their alternates and designated as "restricted" or "confidential" material.

*Ground:* This will ensure that those who must be informed on the items on the Agenda will have all matters of protest and appeal; while on the other hand the good name and reputation of all persons concerned will be protected from public dishonor.

Classis Muskegon,

Walter Tolsma, Stated Clerk

# PROTESTS and/or APPEALS

## 1. — Second Christian Reformed Church of Toronto Versus Classis Toronto

Synod of the Christian Reformed Church  
In Session June, 1970  
Grand Rapids, Michigan

### ESTEEMED BRETHREN:

1. The appeal of the II Christian Reformed Church of Toronto is constrained to protest the action and appeal the decision taken by classis Toronto of the Christian Reformed Church at its 40th session held on September 11, 1969, in Newmarket Christian Reformed Church.

The actions of classis are as follows:

Minutes, Article 38

"2. Appeal of the Christian Labour Association of Canada regarding the action of the consistory of the II Christian Reformed Church of Toronto. (Ref. File 14) Chairman rules that the communication shall be read to classis in order to decide on whether it is properly before classis."

Recommendation of committee is adopted.

"The following request to have their negative vote recorded and reserve the right of protest: Rev. H. Van Dyken, Rev. J. Byker, Elder L. Simonse, Rev. J. De Pater, Elder G. Van Dam, Rev. S. Terpstra and Elder E. Rutters.

Rev. Van Dyken asks to have this protest inserted in the minutes:

"I wish to have my negative vote recorded to the above motion on the grounds that it is openly and clearly contrary to the rules of classis for protests and appeals. (Rules IV., E.)

"I also protest the ruling of the chair that the appeal containing certain allegations against a consistory was read to classis before it was decided that it was properly before classis and before the consistory had opportunity to prepare a reply." w/s Harry Van Dyken (Ref. File 14)

"For the communication of the consistory of II Toronto given to the committee for classis Ref. File 14."

"Classis allows the executive and the committee on overtures 10 minutes to formulate advice to classis regarding the course of action to be taken."

"Executive and committee on overtures return and recommend: That the consistory of the II Christian Reformed Church of Toronto be advised to answer the questions mentioned in the letter read to classis.

*Ground:* Communication has to be restored between brothers in the same house."

"3. Protest of Mr. and Mrs. E. Vander Kloet against action of the consistory of the II Christian Reformed Church of Toronto (Ref. File 14)

Committee recommends that classis declare this protest to be legally before classis."  
—Adopted.

The following request to have their negative vote recorded and reserve the right of protest: Elder G. Van Daalen, Rev. J. De Pater, Rev. J. Byker, Elder L. Simonse, Rev. S. Terpstra and Elder E. Rutter."

"The correspondence relative to this protest is read by the reporter."

"The committee recommends that classis urge the consistory of the II Christian Reformed Church of Toronto to deal with Mr. and Mrs. Vander Kloet in a

more pastoral way than is evident from the correspondence, and that classis urge brother and sister Vander Kloet to deal with the consistory in Christian love.”

—Adopted

“4. The protest of Mr. D. Zuidema against action of the consistory of the II Christian Reformed Church of Toronto. Ref. File 14

The committee recommends that classis declare that the communication is not legally before classis.

*Ground:* Communication between the consistory and the appellant is still going on.”

We protest these actions of classis on the following grounds:

*Ground I*

These appeals are not properly before classis.

Article IV. E of the Rules and Procedures of Classis Toronto states about matters legally before classis: “Protests and Appeals pertaining to a consistory of Classis, shall be Acceptable, provided the Consistory concerned has received a complete copy of such a protest or appeal in sufficient time before the meeting of Classis to allow for a reply. The Classis shall decide on the legality of all protests and appeals before considering them.”

*Explanation:*

a. Two of the protests were not received by the consistory until Monday, September 8, 1969 and the session of classis was held on Thursday, September 11, 1969. The consistory did not have sufficient time to prepare an answer and informed classis in writing of the same. In spite of the pleading for sufficient time, classis proceeded to deal with the protests by declaring them “Properly before Classis.” Classis further made decisions without hearing the consistory.

b. One protest, that of the Christian Labour Association of Canada, was declared “properly before classis” in spite of the fact that classis had been informed in writing that the protest had not been received by the consistory. It was not received by the consistory until after classis Toronto had met.

c. In the case of one of the protests, mentioned under a., the protest of Mr. D. Zuidema, (Article 38:4, Classical minutes) the ground given for declaring the communication “not legally” before classis is that “Communication between the consistory and the appellant is still going on.” The consistory protests this ground because it had no time to answer the protest of Mr. Zuidema.

*Ground II*

In the case of each protest the consistory pleaded with classis to be able to make a full report and informed classis in writing, to be given time until next classis to be held January 15, 1970, when the consistory might also be heard. No doubt synod will be able to judge the irregularity of this whole procedure by examining the minutes. (Supplement Art. 38:2, 3, 4,)

*Ground III*

The consistory further protests the action of the chairman, Rev. L. Slofstra, in ordering the protests (Supplement 42 E and 43) read in order to determine the legality rather than judging them on the basis of proper procedure.

**XI. Requests**

The consistory of II Toronto Christian Reformed Church requests synod to:

1. Sustain the consistory of II Toronto in its protest against the action of classis Toronto and declare that classis erred in declaring the protest of CLAC, September 8, 1969 and of Mr. and Mrs. E. Vander Kloet, September 2, 1969, legally before classis and in dealing with them contrary to classis' own printed rules.
2. To declare that the president wrongly decided that the protests should be

read over protest from the floor, before they were declared legally before classis and before the consistory had opportunity to respond to the protest.

3. Deal with II Toronto's appeal from the decision of classis Toronto:

a. By declaring the decisions of classis nul and void. Ground: Classis did not give opportunity to the consistory to present its material relative to the protest.

b. By declaring that there is no ground for the protests of the C.L.A.C. and brother Vander Kloet and that the consistory of II Toronto should consider itself cleared of all charges dealing with these issues.

c. By declaring that the consistory of II Toronto owes no explanation of its actions to non-ecclesiastical organizations.

## XII. *Other Requests*

The consistory of II Toronto Christian Reformed Church requests synod to:

1. Examine on the basis of the information in this appeal:

a. The endorsement synod gives for financial assistance to the C.L.A.C.

b. The endorsement synod gives for financial assistance to A.A.C.S.

Would it not be for the welfare of the church as a whole and is it not a grave inconsistency for these organizations to receive endorsement when they have been the source of so much agony in one of the churches?

2. State clearly that the consistory of II Toronto be allowed to do its work unhindered by members who feel compelled to represent one point of view. Should synod not see its way clear to sustain the consistory, the consistory feels that it is impossible to work fruitfully in the congregation.

Humbly submitted,

The Consistory II Toronto Christian  
Reformed Church

Rev. John J. Byker, President

Mr. S. Venema, Corresponding Clerk

## 2. — Consistory of Willard, Ohio, vs. Classis Lake Erie re Lodge Question

### ESTEEMED BRETHREN:

The consistory of the Willard Christian Reformed Church appeals to the synod of 1970 regarding the overture of classis Lake Erie re the Church/Lodge membership question. We protest against those parts of the study report and overture of classis which would require of synod to alter its official stand on the Church/Lodge membership question by declaring "that the matter of simultaneous membership in secret societies and the Christian Reformed Church be left to the local consistories." (See number 13 under Overtures)

### I. General observations

A. We observe at the outset that the report of the study committee of classis leading up to the overture adopted by classis and forwarded to synod is viewed by classis as a *study* of the Church/Lodge membership question. It is our judgment that this study report falls far short of being a thorough study of the matter under question. It is our humble opinion that we might expect such a thorough study to be made concerning this important matter if a change in our official position on membership in secret societies is to be recommended. Article 29 of our Church Order says, "The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."

B. We observe furthermore that classis does make some commendable statements, such as, "There can be no question that the religion upheld by the Lodge is antithetical to the Christian faith. The person who makes this his life commitment should see that in so doing he cannot make a commitment to Jesus Christ. A Church which is faithful to Christ ought to exclude from its membership those whose way of life is the way of the Lodge." After reading these statements we would expect classis to be wholeheartedly in agreement with our present stand. However, this is not the case, for classis wants the matter of receiving or not receiving lodge members placed in the hands of the local consistories, so that they may determine whether or not a lodge member should be received into the fellowship of the Church. Classis is convinced that some lodge members, without renouncing the oaths they have taken, may be committed to Christ rather than to the false religion of the lodge, and that should the local consistory judge them so committed to Christ and not to the religion of the lodge they must be accepted into the Church. It is right here that one must ask, "Can a person who has taken an oath binding him to a false religion and to an institution that is basically a religious institution antithetical to the Christian Church be now judged as committed to Christ without renouncing that former oath in the presence of the authorities of the lodge?" It is at this point that the weakness of the classical report appears.

## II. Specific criticisms

A. The report does not give evidence that there was made an in-depth study of the nature, structure, and demands of the lodge upon its members.

B. There is no recognition of the knowledge of the religion of the lodge which an applicant must have before making his "confession of faith in God" together with the taking of his oath in the lodge.

C. There is no consideration of the binding nature of the oath. It is assumed by classis that it is possible for a man to take an oath and yet not be committed to that which is sworn to in the oath. Is an oath by its very nature binding? Or isn't it? And is it still viewed by those who are in the lodge as binding as long as it is not renounced? These questions are not considered in the report. It speaks of that which the lodge member disavows as he stands before the consistory, but not of that which he avows by his unrenounced oath in the lodge. Thus classis does not view the lodge member as one living in a sin that excludes from membership in the Church, but speaks, instead, of "inconsistency" and "weakness."

D. Though the report recognizes the religion of the lodge as antithetical to the Christian faith, it fails to recognize the lodge as an essentially religious institution. The latter is claimed by lodge leaders with whom we have had conversations concerning the lodge. This is also claimed in written statements by lodge leaders. For example, Albert G. Mackey, "On the contrary I contend without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and the good." (*Encyclopedia of Freemasonry*, McClure Publishing Co., Philadelphia, 1917, p. 727.) "Masonry may rightfully claim to be called a religious institution." (*Ibid.*, p. 728.) We believe this basic nature of the lodge, not recognized in the study report of classis, is very pertinent to the Church/Lodge question.

E. The report and overtture does not give evidence that due consideration was given to the principles governing corporate responsibility as set forth by the synod of 1945. What responsibility does the lodge member have by virtue of his oath for the religious teachings and practices of the lodge?

### III. Classis' endeavor to follow art. 29

#### A. Appeal to Scripture is twofold

##### 1. The appeal stated

Classis argues that the Scriptures lay emphasis on the unity of Christ with His Church. Since the Church is Christ's witness and representative on earth "when Christ receives a person, the Church is duty bound to receive that person with a Christ-like embrace." But when does Christ receive a person? Here the answer is implied in the question "When someone makes what to all appearances is a true and knowledgeable confession of faith, and says it is heartfelt desire to serve the Lord, may the Church refuse membership to such a person?" Classis then concludes that his remaining a member of the lodge appears to be an "inconsistency" and a "weakness." It is in this judgment, that it is only an inconsistency and weakness, the appeal is made to Scripture:

a. Weakness—The passages which admonish the church to receive the weak: Romans 14:1; I Corinthians 9:12; I Thessalonians 5:14.

b. Inconsistency—The examples of the early church receiving bigamists and slaveowners into the church.

##### 2. Our criticism of the above appeal to Scripture.

a. The appeal to Scripture rests on the assumption that lodge membership and church membership is an inconsistency and weakness, not a public sin that bars from membership. Not having given attention to the binding nature of the oath which was taken relative to the religion of the lodge and not having viewed the basically religious nature of the lodge, it is easy to see how Classis appeals only to passages that speak of weakness or inconsistency.

b. We are told in the report, "What Classis does desire is a position which takes into account all the Scriptural data." Are we to assume the quotations by classis are all the light Scripture sheds on the problem? We trust not. Note: 1). Acts 15:20, "but that we write unto them, that they abstain from the pollutions of idols . . ." 2). "Whosoever would be a friend of the world maketh himself an enemy of God," James 4:4b. 3). "And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come ye out from them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you," I Corinthians 6:15-17. 4). "and have no fellowship with the unfruitful works of darkness, but rather reprove them;" Ephesians 5:11.

c. It is our judgment that even the passages used by classis concerning the weak are not applicable to the problem at hand. These weak of whom Paul writes were Christians who had come out of paganism and now would not even eat meats which were bought in the market place, lest possibly they would eat meat that had been sacrificed to idols. These wanted to stay as far away from idolatry as possible. This is a far cry from the lodge member who still wants to belong to a religious institution that is antithetical to the Christian faith.

d. In re the argument that slaveowners and bigamists were accepted into the early Church we reply:

1). The early Church did accept the bigamist and slaveowners, but in the course of time, under the guidance of the Holy Spirit, the Church has made progress so that today the Church as we know it would forbid either of these practices.

2). Let it also be noted, however, that the early Church took a strong stand *against* idolatry and associated practices by forbidding such in the lives of its members. (Acts 15:28, 29). It is not a sign of spiritual progress but of retro-

gression, if our Church would now permit idolatry in the form of lodge membership.

**B. Appeal to denominational policy on all other matters of affiliation with organizations outside of the Church.**

1. The argument of classis Lake Erie is that it is the policy of our denomination to let the question of membership in unions, etc. up to the judgment of the local consistories. Synod gives the principles to guide the consistories but does not herself apply these by excluding an entire group from membership by synodical decree. This is a consistory matter. Synod is acting as she should.

**2. Our criticism.**

a. Classis makes the mistake of speaking comparably of the lodge and the union. It should be noted that the union is not a basically religious institution. This is clear from the decisions that synod has made concerning union membership. Synod speaks of the possibility of a so-called neutral union championing sin in its activities, but does not speak of the union either having a false religion or being a non-Christian religious institution. We conclude that this distinction should be remembered when synod acting as she did in excluding lodge members who belong to an institution that champions a false religion, claiming this religion as the very heart of its existence. She speaks out concerning the lodge and she would speak the same way concerning those who would want to retain membership in any other antithetical religious organization.

b. It is evident from the Jerusalem Council that there can be a blanket rule made by a synod concerning the matter of idolatry.

**IV. Recommendations:**

A. We appeal to synod to reject the first (A) recommendation of classis Lake Erie.

*Grounds:*

1. Classis has not proved from Scripture that synod has acted unscripturally in excluding lodge members from membership in the Christian Reformed Church. In fact the very Scripture passages quoted by classis tend to fortify the position of synod.

2. Classis has not proved the present synodical policy in re lodge members seeking membership in our churches inconsistent with synodical policy in regard to membership in other organizations.

3. Classis has not disproved the arguments set forth by the synod of 1900. A few questionable statements are referred to but the body of that report is not dealt with.

4. The local autonomy of the church or, if you will, the freedom to function under the guidance of the Word and Spirit as it applies to specific individuals is not abrogated by the denominational stand re the question under discussion. The spiritual welfare of all churches is served by this stand.

B. As to recommendations B and C of classis Lake Erie we feel much of that which is requested is already the stand of the church and would only be redundant.

C. We request that, should synod deem it necessary to appoint a committee to reformulate the statement of our stand, special attention be given to the need of the lodge member seeking membership in our church and that this formulation be in full agreement with our present stand.

Consistory of Willard Chr. Ref. Church

G. De Haan, Pres.  
B. Van Zoest, Clerk

### 3. — Consistory of Toledo, Ohio, vs. Classis Lake Erie re Church/Lodge Question

#### ESTEEMED BRETHERN:

The consistory of the Toledo Community Christian Reformed Church of Lambertville, Michigan, wishes to inform synod that the consistory, and its two delegates registered, at the January session of Classis Lake Erie, their unanimous rejection of the report of the classical study committee on Church/Lodge membership with its recommendations. We opposed the overture of classis Lake Erie to synod re Church/Lodge membership for reasons given below. (See number 13 under Overtures)

Seeing the report of the study committee was adopted and forwarded to synod, we feel we must request synod for the division of the question, and that the following action be taken with regard to the overture of classis Lake Erie:

#### *Grounds for division of the question:*

Some parts are far more drastic than others. Recommendation A, for instance, asks far more than the body of the report and the remaining recommendations. The body of the report suggests that a very select few lodge members might be considered for church membership and that consistories should be the ones to decide whether these few qualify. Recommendation A however clearly allows consistories to decide about all lodge members and denies the right of the churches together to prescribe any kind of standard. Such widely differing thoughts should be considered separately.

- I. *We request that synod refuse to go in the general direction proposed in the body of the report and specifically withhold action on Recommendation A.*

#### *Grounds:*

A. The proposal is contrary to these parts of the Church Order:

1. Art. 29 says, "The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."

a. Classis has cited no specific article of the Church Order to which the decision on the lodge is contrary.

b. The decision of 1873 was that "No members of secret societies . . . will be tolerated in the churches." Classis calls this decision into question but has not proved it to be contrary to Scripture.

c. The decision of 1900 says that "membership of the lodge is sin, not merely a secret sin but a public sin, not just a momentary sin but a constant living in sin. It is therefore a gross sin for everyone, but especially for a member of the church." Classis denies this for some yet has not proved that this decision is contrary to the Word of God, nor has it shown how membership for some can be considered only "weakness" and not censurable sin.

d. Synod of 1945 adopted five points on corporate responsibility of which point d. said, "It is possible, moreover, that one neither engages actively in the sinful acts of his associates (1), nor promotes them or consents to them in any manner (2), nor even fails to reprove them (3), and yet involves himself in co-responsibility for these evil practices; namely if one remains a member of such organizations which refuse to mend their evil ways when the latter have been exposed and reprov'd." The committee of classis deliberately ignored this decision of synod even after it was pointed out to them and has not attempted to prove it contrary to the Word of God.

e. The decision of 1900 (sec. IV) expressed no doubt that "churches which are united in one bond of communion should follow one policy." What that synod condemned as "Independientism," classis now proposes but gives no Biblical

reference to prove synod in error. (Not to mention the practical question how to prevent chaos in our mobile society when memberships are transferred.)

2. The proposal is contrary to the Church Order, Art. 31, which says, "A request for a revision of a decision . . . shall be honored only if sufficient and new grounds for reconsideration are presented."

a. Classis mentions only a "more complex society" but does not spell out what is so new now that was not considered by earlier synods nor given clearly sufficient reason for reconsideration.

3. Precedent has been set in that synods, when asked to rule on questions of doctrine or church order, have refused to deal with these in the abstract but insisted that a specific concrete case only be taken up (see Van Dellen and Monsma, *The Revised Church Order Commentary*, Pages 131-2.)

a. The proposed exception for a certain kind of lodge member suggested in the report seems impossible to spell out in understandable terms without having a specific case.

B. We request withholding action because the following aspects of classis' report and recommendation A if adopted would be contrary to the Word of God. It is contrary to Scripture to suggest:

1. That one policy need not be adhered to by all; for see that to be of one mind, to all walk by the same rule is:

a. commanded: I Cor. 1:10; II Cor. 13:11; Rom. 12:16; I Pet. 3:8; Phil. 3:15-16.

b. prayed for: Rom. 15:5-6.

c. approved by example given: Acts 4:32

d. promised a reward: Gal. 6:16

e. the opposite impossible: Amos 3:3.

2. That *synods* cannot set standards for the churches: for see

a. the example of the synod of Jerusalem: Acts 15 (false worship particularly).

b. all the commands to be subject to higher authority: Rom. 13; Titus 3:1; I Peter 5:5; Heb. 13:17.

c. the apostolic commands to exercise discipline: I Cor. 5:2, 5, 7; Matt. 18; Titus 3:10; II John 10.

3. That standards for regulating associations between Christians and unrepentant sinners is not within the sphere of higher powers to set:

a. Paul for the church in I Cor. 5:9-13 does not make it a rule that Christians have "no company with" idolators at all. But he does make it a rule that Christians exclude them from the fellowship, that is, from any kind of brotherhood relationship—even to the point of not eating with them. Also II Tim. 3:5; II Thess. 3:6, 14.

b. Paul again for the church, in Eph. 5:7 and 11 says, "be not partakers with them," and "have no fellowship with the unfruitful works of darkness . . . the things which are done by them in secret. . . ." Also I Cor. 10:20.

c. Paul in I Cor. 10:14-33 establishes the principle for the church by which to make judgments, namely: connections "in the shambles" are not to be forbidden but perhaps even encouraged; however, when the activity involves a person in a joint statement of belief or a joint act of worship (here "communion," "participation in," "partaking of" the acts of non-Christians in their religious dimension involves the person in all that the activity represents, just as much as eating of the Table of the Lord involves one in all that the Table represents) this provokes the Lord to jealousy. See the numerous references in the Old Testament; II John 11.

d. John, when he says in I John 5:21 "to guard one's self from all manner of fellowship with heathen worship," (Thayers translation) likewise has in mind the organizational, bound-by-contract, brotherhood-establishing kind of relation-

ship with non-Christian religious practice. From this the church must protect itself.

e. Moses sets the standard for the whole Old Testament church in Deut. 13:6ff. The whole church is responsible for executing the sentence. When Israel failed in this they were driven from their land by a jealous God.

4. To suggest the independentistic, existentialistic, anarchistic idea that each person may, while remaining associated with a group, interpret for himself the rules, principles and practice of the group; or that he can divest himself of responsibility for the rules and principles of the group; for

a. In the church no man liveth to himself or dies to himself: Rom. 14:7. To be joined to a harlot is to defile the Body of Christ: I Cor. 6:15ff. See points 3, a and c above.

b. To suggest that one can make light of his oath; for see

a. Zech. 8:16-17, ". . . and love no false oath, for all these things I hate, saith Jehovah." and Zech. 5:3-4, "The curse . . . shall enter into the house of him that sweareth falsely by My Name," he "shall be cut off." See also Lev. 19:12, 42; Zeph. 1:5; Mal. 3:5; Matt. 5:33-37; Eph. 5:5-6, 11.

b. Covenant breakers are condemned: Rom. 1:31.

c. Even the wording of recommendation A is faulty, since it does not specify whether the question of membership should be left up to the church consistory or the lodge consistory. (Many lodges have consistories specifically so called.)

II. *We request that synod adopt recommendation B of the report of classis but only after revising it to read:*

That synod instruct the consistories, when interviewing persons who are seeking membership in the church to inquire whether they are members of any organizations which require commitments contrary to the Christian faith; and to inform those who are that membership in good standing in the church will be granted them as soon as their membership in the opposing organization is dropped.

*Grounds for revising the recommendation of classis:*

In the wording of classis there is no indication as to what must be done with the results of the inquiry. In the light of the next recommendation it is like a "Dead-end" sign at the wrong end of a dead-end street.

*Grounds for adopting the recommendation as amended:*

a. This is a matter which may properly be before the assembly since it does not change the present stand but only adds details.

b. The decision of 1900, reaffirmed in 1957-8, deals primarily with those who are already members of the church but does not give as specific instructions on how consistories should deal with prospective members.

c. This recommendation broadens the decision of 1900 by including anti-Christian organizations in addition to secret societies.

III. *We request that synod adopt recommendation C but only after revising it to read:*

That synod declare that it views the religion of secret societies as anti-Christian, and that it considers membership of any kind in such societies as rendering the member jointly responsible for and therefore guilty of the sins of Anti-Christ and idolatry. Synod therefore instructs consistories to admonish church members and all others who are affiliated with such societies to repent of this sin and discontinue such affiliation.

*Grounds for revising the recommendation of classis:*

a. The revision has consistories rather than synod doing the admonishing which is the proper course.

b. The revision says something not only about the lodge but (as the report of classis rightly makes a point of) also something about the individual member,

making the decision of 1945 re corporate responsibility apply specifically in the case of *membership* in the lodge.

*Grounds* for adopting the recommendation as revised:

a. The declaration, based on information available from the lodge itself, is in harmony with such Bible passages as I Cor. 5, I Cor. 10 and Acts 15 which teach that Christians are to *apêchesthai* (keep off, lit., to hold ones self separate from) that which is done in sacrifice to idols, because such involvement with false religion constitutes communion with demons.

b. The recommendation as amended takes an approach more positive than that which has been taken before in that it enlarges the mission mandate to consistories to include not only those coming to us for church membership but also reaching out to all members of secret societies to bring them to repentance, resting on the promise that the Spirit will lead into all truth.

c. This is in keeping with the Form of Subscription where office-bearers declare that they "are disposed to refute and contradict" "all errors that militate against" the teachings of the Word of God.

IV. *We request that synod adopt recommendation D after revising it to read:*

That synod appoint a committee to formulate a new statement which can be used by the churches in which convincing reasons are given for withholding membership in good standing in the church from those who are members of anti-Christian organizations.

*Grounds* for revising the recommendation of classis:

If, as synod has declared in 1900, such membership is sin, then consistories must do more than just "discourage."

*Grounds* for adopting the recommendation as revised:

a. The grounds given by classis make the matter worthy of consideration.

b. Art. 31, C.O. indicates this can be a matter for synod to take care of.

c. This is a matter which concerns the churches in common as well as one that could not be finished to the satisfaction of all in the minor assembly and therefore, according to Art 28b is the concern of synod.

Humbly submitted,

The consistory of the Toledo Community  
Christian Reformed Church,  
Rev. John M. Moes, pres.  
Ralph Wheaton, clerk

#### 4. — Consistory of Lawndale, Chicago, vs. classis Chicago North

##### ESTEEMED BRETHERN:

The following protest was brought to classis Chicago North, meeting in session January 21, 1970 at Trinity Christian College in Palos Heights, Illinois:

The board of directors of Timothy Christian schools has continued to deny black covenant children admission into the Timothy Christian grade schools located in Cicero, Illinois. Repeatedly the Lawndale consistory has come to classis Chicago North requesting help with the resulting problem which we have in meeting articles 41 and 71 of the Church Order. This problem has in no way abated and the Lawndale consistory has informed classis and synod of our inability to answer meaningfully the question on our classical credentials which pertains to this matter. (See Acts of Synod, 1969, article 134, pp. 93, 94.)

The Lawndale consistory believes that the stance of classis Chicago North with regard to this matter is in conflict with the deliverance of synod 1968 (Acts 1968, art. 36, IV, pp. 18-19) and in conflict with the deliverance of synod 1969 (Acts 1969, art. 134, pp. 93, 94), specifically the following:

"That synod declare that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privileges in the Church or in related organizations, such as Christian colleges or 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."

We, therefore, hereby lodge formal protest against classis Chicago North, charging that classis has pursued a course of action and assumed a position which is in conflict with the deliverance of synod quoted above.

*Grounds:*

A. At a special meeting of classis Chicago North to deal with this problem, classis refused to take action on a motion to declare to be sinful the policy of the Timothy board which denies admission to black covenant children. (See Minutes of classis Chicago North, July 28, 1969, art. 14.) Classis failed to take this action even though synod had already said that its 1968 deliverance on race did indeed apply to this situation. (Acts 1969, art. 134, p. 93.)

B. At this same special meeting of classis, classis formed a new committee to study the problem but refused to give that committee the mandate to carry out its work in the light of the synodical deliverance on race of 1968. (See Minutes of classis Chicago North, July 28, 1969, art. 13a.)

C. At the meeting of classis on September 17, 1969 classis defeated the motion to call the policy of the Timothy board sinful. (See Minutes of classis Chicago North, September 17, 1969, art. 26e.)

D. In the face of the four-year history and the urgency of this problem, including the fact that synod 1969 had stated that its pronouncements on race of 1968 applied to this situation), and in the face of an urgent letter from the Lawndale consistory, classis Chicago North in its September 1969 session saw fit only to appoint still another committee to study the matter, failing even to give this committee a time deadline for carrying out its mandate. (See Minutes of classis Chicago North, September 17, 1969, art. 27, a and b.)

E. Even though the Lawndale consistory has informed classis and synod that this situation makes it impossible for us to fill out our classical credentials meaningfully, and even though we have indeed presented highly irregular credentials (See Minutes of classis September 17, 1969, art. 26a), classis has failed to take any action at all with regard to these credentials.

We hereby call upon classis to bring its position into harmony with the deliverances of synod 1968 and 1969 which pertain to this matter by:

1) confessing that classis Chicago North, by its own lack of spiritual discipline regarding this matter, has:

- a) led ministers to "give an uncertain sound" in their preaching;
- b) had the effect of sanctioning the neglect by elders of meaningful mutual censure in this matter, and consequently,
- c) had the effect of sanctioning the neglect by elders of their responsibilities for admonition and discipline in the congregations;

2) affirming the deliverance of synod quoted above in this document and found in Acts 1968, art. 36, IV, and in Acts 1969, art. 134.

We respectfully inform classis that if it fails to bring its position into harmony with the position of synod, the Lawndale consistory will appeal to synod.

Done in consistory,

December 9, 1969,

Joseph E. Ritchie, vice-pres.

Luther Benton, clerk

Classis Chicago North defeated a motion to sustain this protest. (Minutes of classis Chicago North, January 21, 1970, art. 15.)

The consistory of the Lawndale Christian Reformed Church appeals to synod to require classis Chicago North to bring its policy and position into harmony with the deliverances of synod and to begin to implement these deliverances.

Done in consistory,  
March 14, 1970,

Joseph E. Ritchie, vice-pres.  
Luther Benton, clerk

### 5. — Maranatha Christian Reformed Church, Toronto, vs. Classis Toronto

#### ESTEEMED BRETHREN:

The consistory of the Maranatha Christian Reformed Church, in its session December 3, 1969, decided to appeal to synod, 1970 to review the decision of classis Toronto, in which it was decided that a protest against the consistory of the II Christian Reformed Church of Toronto was legally before classis. (Ref. Minutes of Classis, Fortieth session, September 11, 1969, Article 38, 3.)

#### *Grounds:*

1. The II Christian Reformed Church stated at classis that a copy of the above-mentioned protest was received by the consistory three days before the classical session, thus not allowing the consistory sufficient time to prepare a proper answer to the protest.

2. The decision of classis is contrary to its own ruling (Ref. Classical Rules, IV., E.)

Done in consistory December 30, 1969.

For the consistory,

Harry Van Dyken, President  
Norman Friend, Clerk

# COMMUNICATIONS

## 1—Request of the Reformed Ecumenical Synod Secretary for Regional Conference on Race Matters

To the Synod of the  
Christian Reformed Church  
Dr. Ralph J. Danhof, Stated Clerk  
2850 Kalamazoo Avenue S.E.  
Grand Rapids, Michigan 49508

### ESTEEMED BRETHREN:

The Reformed Ecumenical Synod, Amsterdam, 1968, adopted a series of resolutions on race and referred them to the churches for study and implementation (Acts and Reports 1968, pp. 339, 340). Included in the resolutions was the following resolution:

"14. With a view to the great tensions in the sphere of race relations in the world today, synod strongly urges the member-churches to test conditions in their churches and countries by the norms as set forth in these resolutions, to hold regional conferences in which the afore-mentioned decisions may be put into effect, and to report back to the next synod."

Since the holding of the 1968 assembly, several RES churches have been occupied with race relations matters and have given attention to the resolutions mentioned above. Recently, the Reformed Churches in the Netherlands held a frank and penetrating discussion on race with delegates from three RES churches in South Africa and the Christian Institute of Southern Africa. The RES churches in Southern Africa (3 white and 6 non-white) on their part have made plans to meet in conference in May 1971 to consider race relations, especially the RES resolutions of 1968. Race relations will undoubtedly occupy much attention at the coming Christian Reformed synod.

The Christian Reformed synod of 1969 ratified the 1968 resolution on race, including number 14 concerning a conference on race. The 1968 delegates of the Christian Reformed Church to the 1968 RES have now recommended to their synod (1970) that it encourage the holding of regional conferences on race relations and that it refer this matter to its committee on race for implementation in consultation with the General Secretary of the RES.

Recently I met with the Revs. Marvin Baarman and Wesley Smedes of the Christian Reformed Board of Home Missions, who are involved in the work of the CRC committee on race, and discussed with them the merits and implementation of the proposal concerning a regional conference on race. I suggested that the RES churches in the United States meet jointly in conference and consider race relations in the context of North American race problems, against the background of the RES biblical principles on race. The suggestion met with favorable response.

I am therefore proposing that each of the four United States churches of the RES appoint two members to a joint committee, of which the RES General Secretary will be the convener, to plan for and to arrange such a conference. It should perhaps be agreed, inasmuch as there is urgency in considering the issue of race, that the conference be held not later than late 1970 or early 1971.

A similarly constructed conference—on church order and church union—was held in December 1967 in Glenside, Pennsylvania without a great outlay of money and was generally acclaimed as beneficial in its effects.

I would suggest that if your synod agrees to appoint the two members to the joint committee on planning and arrangements, it also authorize them to make provision that the conference be held.

We believe that the conference on race, with the blessing of God, can have a truly healing effect upon the churches and society in the present racial conflict.

Awaiting your favorable reply and the names of your members on the joint committee, I remain,

Sincerely yours,  
Paul G. Schrotenboer  
General Secretary

Other RES member churches in the United States:

Associate Reformed Presbyterian Church

Rev. A. M. Rogers

508 Boulevarde, Anderson, South Carolina 29623

Orthodox Presbyterian Church

Rev. John J. Mitchell

7401 Old York rd., Philadelphia, Pa. 19126

Reformed Presbyterian Church of North America (Covenanter)

Rev. Bruce C. Stewart

5139 Argus dr., Los Angeles, Calif. 90041

## 2—Request of Tiv Synod Re Seminary

April 22, 1970

Dr. R. J. Danhof

Christian Reformed Church Synod

2850 Kalamazoo Avenue S.E.

Grand Rapids, Michigan 49508

Dear Brothers in Christ:

The synod of the Nongo u Kristu ken Sudan hen Tiv sends our greetings in the name of Christ. We wish to express our gratitude for your help in the many things you have done for us.

However there is something about which we wish to speak to you; that is the Reformed Seminary for N.K.S.T. With your help the Tiv Church is hoping to begin the Reformed Seminary in the near future. We did not ask just for the opening of a Certificate Class for four years, but we asked for a full-fledged Reformed Seminary. As the Home Board reported to us that it wants to begin only one certificate class in Tiv land or Lupwe, we cannot agree with this plan at all. In fact we will not send anyone to such a class if it is opened. This class is not the answer to our request. (See Board Minute 8781)

Because of our disagreement with the plan of the Home Board, we desire to meet the Synod of the Christian Reformed Church face to face. For that reason we are sending two fraternal delegates to meet with your synod which meets in June, 1970. The names of the men are Pastor J. K. Manyam, chairman of synod; and Pastor J. E. I. Sai.

We have heard that there is a Reformed Seminary in Mexico which is supported by the Christian Reformed Church, and that there are plans to help establish a Reformed Seminary in South America, therefore we also have faith and courage to ask you for our Reformed Seminary. We do not want others to talk for us on this, but we will speak to you ourselves. "A son is not afraid to speak

to his father." We fully appreciate your gifts of love to us and your help which you have given us. Therefore, brethren, agree to our urgent desire for a Reformed Seminary. Please give us an inheritance to remember.

As you willingly helped us on many material things as a Secondary School, Mkar Hospital, Teacher's College, and many others, how is it that the Home Board does not see its way clear to give us such an important spiritual gift, a Reformed Seminary?

We send you our greetings. May the Lord help you in your meetings.

Yours in Christ,

J. Manyam, Chairman of NKST

D. Tija, Secretary of NKST

## 2-A—Request Aid for a Reformed Seminary—The Church of Christ in the Sudan among the Tiv

Greetings in the name of our Lord Jesus Christ from the NKST to the Christian Reformed Church Synod and to the entire Reformed Churches of the United States of America. It gives me much pleasure to be here with you.

May the synod regard the standing of the Tiv Church before her as that of a child standing before his or her parent and bringing many requests.

The Church of Christ in the Sudan among the Tiv, the NKST, has brought before the synod of the Christian Reformed Church an important request. This is the request: It is to assist the Reformed Church in Nigeria to have a Reformed Seminary. The NKST is serious about this request for a Reformed Seminary. Why? Because although the desire to leave the church to remain in the hands of Nigerian ministers is good, to do this without a Reformed Seminary is less good. Certainly the NKST did not demand a Reformed Seminary without thinking or foolishly.

It is because of the many problems she is facing. We cannot jump into any unity of the church that started in Nigeria without knowing who we are or where we came from. Let me put this clearly. Without a thorough or Biblical teaching of the Reformed Church in Nigeria, the Tiv Church will not be able to mix with any other denomination for it would be dangerous.

The Tiv church in Nigeria which is requesting a Reformed Seminary is composed as follows: It consists of 43 congregations. There are 39 ministers. There are also 18,000 communicants and the Sunday attendance is approximately 200,000. The church is growing very rapidly for the Spirit of God is working in her even though she is financially poor. The Reformed Church as a whole in Nigeria is doing a very wonderful work.

There are  $1\frac{3}{4}$  million people living in Tiv division. The Benue Plateau State has a population of 4 million. There are 18,000 who are full members of the Tiv Church apart from Roman Catholic mission, the CMS mission, Christ Apostolic Church, etc. The people in Tiv division who are not communicant members of the Reformed Church among the Tiv number approximately 1,732,000.

We still need the help of the Christian Reformed Church and the assistance we need is this: two missionaries to begin the seminary for a period of 4 years; for the building, the Tiv Church is looking for approximately 25,000 pounds.

The Tiv Church has completed her discussion on the matter of a Reformed Seminary. They are determined to have a Reformed Seminary in Nigeria. The synod of the Christian Reformed Church should bear in mind that the Church of Christ in the Sudan among the Tiv is a free church. It is an independent church and yet she can appeal for aid when it is necessary. We come before the CRC synod not to seek a consensus or any permission or indication concerning

the Reformed Seminary. Our request is only for assistance. May God help us in this. We are now happy with the tremendous help from the CRC given to us at Mkar Hospital, Benue Bible Institute, Teachers College of Mkar, Bristow Secondary School, the TCNN students, and a wonderful help in the matter of the study of Pastor S. Yakobo, D. Anakaa, Mr. I. Achineku, plus many other helps. We bow down with thanks before the CRC through Jesus Christ our Lord.

If you can stretch out your strong hand to encourage medical work, educational work, etc., in Nigeria, can't you do the same to encourage the Tiv Church to have a Reformed Seminary in Nigeria?

May the Lord be with the synod of the CRC. Amen.

By authority of the Tiv Synod, Mkar,  
Nigeria, April 22, 1970.

By the fraternal delegate of the Tiv Synod  
to the Synod of the Christian Reformed  
Church, Grand Rapids, Michigan, USA,  
Pastor J. K. Manyam, President of the  
Tiv Synod.

### 3—Request Re “The Bananer” Publication

#### ESTEEMED BRETHREN:

We, the consistory of the Pine Creek Christian Reformed Church, of Holland, Michigan, find ourselves duty bound for the sake of Christ and His Church to make a request of you.

We have before us a recent publication from certain Calvin College students which has been entitled “The Bananer.” Because of its vile slander against respected and reliable Christian writers, because of its total disrespect for God given authority, and because of its debasing sacrilege of God and His Word, we request that punitive measures be taken. In view of the vindication of our covenant God, His infallible Word, and the Church purchased by His blood, we feel that permanent expulsion of the students responsible for this publication is not too severe a penalty.

The consistory of the Pine Creek  
Christian Reformed Church of  
Holland, Michigan.

Sincerely yours,

Marvin Gritter, vice-president

## QUOTAS AND RECOMMENDED CAUSES APPROVED FOR 1971

### I. DENOMINATIONAL CAUSES

A. Denominational Quotas	Per Family for 1971
1. Back to God Radio Hour .....	\$ 13.25
2. Board of Publication (For Spanish Literature) ....	.75
3. Calvin College and Seminary .....	29.40*
4. Denominational Building Addition .....	1.00
5. Foreign Missions .....	25.50
6. Fund for Needy Churches .....	7.50
7. Home Missions .....	40.50
8. Ministers' Pension Fund .....	17.00
9. Synodical Expense Fund .....	2.00
10. United Calvinist Youth .....	1.00
	\$137.90

\* In agreement with the decision of the synod of 1962, the following regional or area quotas for Calvin College and Seminary are approved.

Area No. 1—comprises classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville .....	\$38.00
Area No. 2—comprises classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland .....	35.00
Area No. 3—comprises classes Chicago North, Chicago South, Illinois, and Wisconsin .....	29.50
Area No. 4—comprises classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella, and Sioux Center .....	14.25
Area No. 5—comprises classes Hackensack, Hudson, and Florida	37.50
Area No. 6—comprises classes Columbia, Pacific Northwest, California South, Central California, Rocky Mountain ..	26.50
Area No. 7—comprises classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Canada, Hamilton, Huron, Quinte, and Toronto .....	14.50

*Areas which benefit from a quota reduction should employ the monies saved to finance their present area colleges. (Acts of Synod, 1962, pages 54, 104, XXV)*

### B. Denominational Causes—For One or More Offerings

1. Armed Forces Fund of the Home Missions Board
2. Back to God Radio for above quota needs
3. Back to God Tract Committee
4. Board of Foreign Missions for above quota needs
5. Board of Home Missions for above quota needs
6. Chaplain Fund
7. Educational Assistance to churches abroad (formerly known as Sponsorship of Foreign Students)
8. Supplemental Fund (former Ministers Relief Fund)

**C. Denominational Benevolence Causes—For One or More Offerings**  
Christian Reformed World Relief Committee

**D. Denominational Related Youth Causes—One or More Offerings**

1. Calvinettes (division of United Calvinist Youth)
2. Calvinist Cadet Corps (division of United Calvinist Youth)
3. Young Calvinist Federation (division of United Calvinist Youth)
4. Young Calvinist Servicemen's ministry

**II. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT**

The following non-denominational causes are recommended for financial support and not necessarily for one or more offerings. The number of offerings or the percentage of each offering for these causes is a matter that each consistory should decide.

**A. Benevolent Causes**

1. Bethany Christian Home, Inc.
2. Bethesda Hospital
3. Elim Christian School
4. Christian Sanatorium Association (Goffle Hill)
5. Pine Rest Christian Hospital Association (includes Children's Retreat)
6. Calvary Rehabilitation Center

**B. Educational Causes**

1. Association for Advancement of Christian Scholarship
2. Christian Schools Education Foundation (NUCS)
3. Dordt College, Inc.
4. National Union of Christian Schools (General Fund)
5. Reformed Bible Institute
6. Trinity Christian College
7. Westminster Theological Seminary

**C. Miscellaneous Causes**

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (Canadian churches only)
3. Christian Labour Assoc. of Canada (Canadian churches only)
4. Faith, Prayer and Tract League
5. Gideons
6. Inter-Varsity Christian Fellowship
7. Lord's Day Alliance of the U.S. (U.S. churches only)
8. Luke Society, Inc.
9. T.E.L.L. (The Evangelical Literature League)
10. World Home Bible League (includes also Canadian Home Bible League)

**D. Moral Support**

1. League of Christian Reformed Laymen.
2. Christian School Employees Relief Fund (N.U.C.S.)

R. J. Danhof, Stated Clerk

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## SUGGESTIONS FOR PREPARING YOUR WILL

Competent legal advice is essential in order that your intention may be accomplished with accuracy. Your attorney will assist you in effecting saving against taxes and other costs. He will want to know the proper designations and titles of the proper beneficiaries of your estate.

For the information of you and your attorney in drawing wills the following are given as suitable forms for bequests to various causes:

I give, devise and bequeath the sum of ..... Dollars (\$ )  
(or a certain percentage of the estate) (or a certain described property) to (and here follows the full official name of the local church, denominational board, or institution) to be applied to the uses and (or to be held in trust and the income to be used) for the purposes of said (local church, denominational board, or institution).

— or —

All the rest, residue and remainder of my estate, both real and personal, or whatsoever kind, or wherever located, I give, devise and bequeath to (here follows the full official name of the local church, denominational board, incorporated committee, or institution).

Correct legal titles of various causes:

### Names of Denominational Agencies

1. Calvin College and Seminary of the Christian Reformed Church
2. Christian Reformed Board of Foreign Missions
3. Christian Reformed Board of Home Missions
4. Christian Reformed Resettlement Service Committee
5. Christian Reformed World Relief Committee of the Christian Reformed Church
6. Church Help Committee, Inc., of the Christian Reformed Church
7. Educational Assistance to Churches Abroad Committee of the Christian Reformed Church
8. Immigration Committee for Canada of the Christian Reformed Church
9. Ministers' Pension Committee of the Christian Reformed Church
10. The Back-to-God Hour of the Christian Reformed Church, Inc.
11. The Back to God Tract Committee of the Christian Reformed church
12. The Board of Publications of the Christian Reformed Church
13. The Chaplain Committee of the Christian Reformed Church