agenda for synod
1971 - Christian Reformed Church
The special prayer service for the Synod of 1971 will be held on Monday evening, June 7, 1971 at 8:00 p.m. in the Fine Arts Auditorium on the Knollcrest Campus of Calvin College, located two blocks north of Burton Street, southeast on the East Belt Line, Grand Rapids, Michigan. The convening church for synod is The Ridgewood Christian Reformed Church of Jenison, Michigan. The pastor of this congregation, the Rev. Leonard J. Hofman, will be in charge of the prayer service.

The synod will begin its sessions Tuesday morning, June 8, at 9:00 a.m. in the Fine Arts Center. The pastor of the convening church will serve as president pro-tem until the Synod of 1971 is duly constituted and its four officers have been elected.

Our congregations are requested to remember the synodical assembly in intercessory prayers in their worship on Sunday, June 6. Let us pray that God may bless his church and use our denomination for his honor and a blessing to all men.

P. P. Brink
Stated Clerk
2850 Kalamazoo Ave., S.E.
Grand Rapids, Mich. 49508

DELEGATES, PLEASE NOTE THE FOLLOWING ITEMS

1. Delegates who travel by automobile are reminded of the decision of the Synod of 1962, that travelling together of one or more delegates will effect considerable savings to the church. (See pages 11, 513, Acts of 1961, and page 102, Acts of 1962.)

2. Plane travel is the most economical for delegates, since expenses for lodging and meals are not incurred.

3. Bring with you your copy of the Agenda for the 1971 synod and other supplementary materials that have been sent to you.
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**DELEGATES**

**Classis Columbia**

- **Ministers**
  - Rev. T. Medema
  - Rev. B. J. Niemeyer

- **Elders**
  - Mr. H. E. Dykema
  - Mr. L. Smith

**Classis Eastern Canada**

- **Ministers**
  - Rev. D. Hart
  - Rev. J. Klomps

- **Elders**
  - Mr. M. Joldersma
  - Mr. W. Welmers

**Classis Florida**

- **Ministers**
  - Rev. E. Heerema
  - Rev. G. Hubers

- **Elders**
  - Mr. F. Fisher
  - Mr. A. Vroan

**Classis Grand Rapids East**

- **Ministers**
  - Rev. W. Van Dyk
  - Rev. J. R. Kok

- **Elders**
  - Dr. Louis Vos
  - Mr. E. R. Post

**Classis Grand Rapids South**

- **Ministers**
  - Rev. A. Brink
  - Rev. G. Gritter

- **Elders**
  - Mr. L. Van Ess
  - Mr. G. B. Jager

**Classis Grand Rapids West**

- **Ministers**
  - Rev. J. Uitvlugt
  - Rev. J. Bergsma

- **Elders**
  - Mr. G. Van Dyken
  - Mr. J. Tuit

**Classis Grandville**

- **Ministers**
  - Rev. E. Knott
  - Rev. H. Vanderwell

- **Elders**
  - Mr. C. VanderKam
  - Mr. W. Timmer

**Classis Hackensack**

- **Ministers**
  - Rev. E. Bradford
  - Rev. E. Cooke

- **Elders**
  - Mr. P. Damsma
  - Mr. R. Zuidema

**Classis Hamilton**

- **Ministers**
  - Dr. L. Praamsma
  - Rev. J. J. Hoytema

- **Elders**
  - Mr. A. R. J. Bakker
  - Mr. H. Douma

**ALTERNATES**

**Classis Columbia**

- **Ministers**
  - Rev. H. Leestma
  - Rev. H. B. Spaan

- **Elders**
  - Mr. L. Regnerus
  - Mr. D. Newhouse

**Classis Eastern Canada**

- **Ministers**
  - Rev. A. Dreise
  - Rev. F. Diemer

- **Elders**
  - Mr. W. Hollemans
  - Mr. D. Ondersma

**Classis Florida**

- **Ministers**
  - Rev. A. Rienstra
  - Rev. F. Diemer

- **Elders**
  - Mr. W. Hollemans
  - Mr. D. Ondersma

**Classis Grand Rapids East**

- **Ministers**
  - Rev. J. A. De Kruyter
  - Rev. J. Guichelaar

- **Elders**
  - Mr. P. J. Zondervan
  - Mr. T. Ribbens

**Classis Grand Rapids South**

- **Ministers**
  - Rev. H. Bossenbrouck
  - Rev. T. Yff

- **Elders**
  - Mr. G. Knoll
  - Mr. R. Otte

**Classis Grand Rapids West**

- **Ministers**
  - Rev. O. Duistermaris
  - Rev. M. Groenendyk

- **Elders**
  - Mr. H. Driesenga
  - Mr. W. Peterson

**Classis Grandville**

- **Ministers**
  - Rev. H. Erffmeyer
  - Rev. A. Bultman

- **Elders**
  - Mr. F. Ritsema
  - Mr. B. Diekema

**Classis Hackensack**

- **Ministers**
  - Rev. A. Van Zanten
  - Rev. J. Koopmans

- **Elders**
  - Mr. G. Smith
  - Mr. J. Slager

**Classis Hamilton**

- **Ministers**
  - Rev. M. Geleynse
  - Rev. J. Kerssies

- **Elders**
  - Mr. G. Otten
  - Mr. Kelder
DELEGATES

Classis Holland
Ministers ........ Rev. F. Van Houten
Rev. C. Steenstra
Elders............. Mr. H. Bratt
Mr. R. Pothoven

Classis Hudson
Ministers ........ Rev. J. Petersen
Rev. J. B. White
Elders............. Mr. G. Dykstra
Mr. P. Wattez

Classis Huron
Ministers ........ Rev. H. Lunshof
Rev. J. Van Stempvoort
Elders............. Mr. A. Boertjes
Mr. P. Meyer

Classis Illiana
Ministers ........ Rev. J. Ribbens
Rev. J. Van Ryn
Elders............. Mr. R. Knol
Mr. J. G. Porter

Classis Kalamazoo
Ministers ........ Rev. C. Greenfield
Rev. G. Vanderlip
Elders............. Mr. M. Langeland
Mr. M. Hoekstra

Classis Lake Erie
Ministers ........ Rev. J. Malestein
Rev. W. Lenten
Elders............. Mr. K. Kaminga
Mr. T. De Vos

Classis Minnesota North
Ministers ........ Rev. J. O. Schuring
Rev. D. J. Van Beek
Elders............. Mr. R. Dornbush
Mr. A. Geurkink

Classis Minnesota South
Ministers ........ Rev. T. Heyboer
Rev. P. W. Brouwer
Elders............. Mr. G. Christians
Mr. P. Mast

Classis Muskegon
Ministers ........ Rev. T. Hofman
Rev. W. Gebben
Elders............. Mr. C. Vriesman
Mr. E. Walcott

ALTERNATES

Classis Holland
Ministers ........ Rev. E. Tamminga
Rev. J. Leugs
Elders............. Mr. M. Jonker
Mr. C. Pott

Classis Hudson
Ministers ........ Rev. A. Beukema
Rev. P. L. Van Katwyk
Elders............. Mr. J. Lise
Mr. B. Haverkamp

Classis Huron
Ministers ........ Rev. A. Vander Griend
Rev. C. Van Winkle
Elder ........... Mr. A. Vander Wall

Classis Illiana
Ministers ........ Rev. D. Stravers
Rev. H. Vander Kam
Elders............. Mr. A. Wykstra
Mr. P. Bushhouse

Classis Kalamazoo
Ministers ........ Rev. S. Draayer
Rev. D. Muir
Elders............. Mr. H. Schreuder
Mr. J. Koopman

Classis Lake Erie
Ministers ........ Rev. A. G. Van Eek
Rev. H. J. Kwantes
Elders............. Dr. J. Vanden Berge
Mr. C. Bolt

Classis Minnesota North
Ministers ........ Rev. B. Den Herder
Rev. H. Entingh
Elders............. Mr. H. Vande Voort
Mr. G. Van Duyn

Classis Muskegon
Ministers ........ Rev. E. Piersma
Rev. M. Beelen
Elders............. Mr. G. Deur
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**DELEGATES**
REPORTS of BOARDS and STANDING COMMITTEES

REPORT 1

THE BACK TO GOD HOUR

Esteemed Brethren:

The Radio Committee supervises the production and distribution of many programs in varying formats. (Table 1) The programs reflect the conviction that the preached Word of God is powerful. It can change people, it can also change the course of human history. The programs also grow out of the experience of the grand usefulness of the Reformed faith. The thoroughgoing biblical character of the Reformed tradition, its century long interest in learning and culture, and its universal appeal insure the broad acceptability of broadcasts produced with this orientation.

English Language Programming

The paid use of regular commercial stations for the 30-minute and 25-minute versions of The Back to God Hour continues. However, this policy has been subject to scrutiny during 1970. At present, current evaluation of the coverage and penetration indicates that we are receiving a good return on money expended. Unfortunately, religious broadcasting patterns imposed on us by general industry practices severely limit the range of possibilities for change. It has been nearly impossible to purchase weekday time for our programs, for example. In general, broadcasters continue to prefer half-hour programs in their Sunday slots, though they admit that this is not the best approach. Half hour programs simplify their station operation, though, and they like that. So we continue to use the present possibilities to as full advantage as possible.

At the same time, the committee is developing new directions designed to supplement the regular English Sunday offerings. The daily broadcast over Bonaire (Table 1, No. 5) is a magazine format, including news and music. The Insight broadcast is a beginning, too, in weekday programming. (Table 1, No. 6) It is designed for public service airing or
sponsorship. The spot announcements also represent the beginning of new directions. (Table 1, No. 7)

During 1971 the Radio Committee will be studying far reaching plans to revamp the English programs. The plans call for further supplementing the regular English program with a regular 15-minute straight talk program, designed for weekday presentation, along with problem oriented program series, generally five minutes in length. It is hoped that development of a variety of offerings will enable us to make a greater use of radio.

Television. In connection with the study now being made by the committee, investigations into the adaptation of some of the new English language materials in television will be considered. For example, the Radio Committee is already releasing television spot announcements. In general, any kind of regular television presentation that would be parallel to our regular Back to God Hour seems out of the question because of production costs. However, the production of minute spots and feature materials is within the realm of possibility. In this connection, the committee is viewing the new developments in CATV and video cartridges to see if there are possibilities here.

While it is necessary to subject present policy to continual scrutiny with a view to making most efficient use of the media, it should be emphasized that the present ministry is reaching many with the message of God's Word. Nearly two billion people live in areas where our broadcasts can be heard. (Figure 1) Many of them are English speaking. Furthermore, letter response indicates that God is using the messages to change people and help them live in obedience to Him. The response is actually nearly overwhelming in terms of the evidence it supplies for the working of God's Spirit through the radio messages. All this is part of God's grand promise that his Word would not return void.

The extent of the foreign English language ministries is indicated by Table 2 (the log). We call attention to the Radio Today program package which is drawing increasing response from the target area, India, as well as from countries along the way.

Arabic Language Broadcasting,

The Rev. Mr. Bassam Madany, Arabic Language Pastor

Figure 2 indicates the steady growth in the Arabic language ministry. The Arabic network was fortified significantly by the addition near the end of 1970 of Radio CBC—the Cyprus Broadcasting Company. This marks the first time a regular commercial outlet has been used for Arabic. This station penetrates Turkey, Syria, Israel, Lebanon, Egypt, and other countries. It is a station of long standing usefulness in the area and many habitually listen to it. Using the station involves special production procedures, such as the furnishing of English language synopses of the messages. Initial response has been strong.

Figure 3 shows the way the Arabic ministry is supported by literature. Today more than 9,000 are on the mailing list.
The response from every country of the Arabic block and from Arabic speaking people in Europe and South America underscores the importance of this language as one of the great international languages. The significance of this element of Back to God Hour ministries was highlighted during 1970 by the conflict in the Middle East. Even more significant than this conflict has been the appearance for the first time of a criticism of Islam written in the Arabic language. This signals the deep erosion of this great religious force and shows how the deepest tenets of this faith are now being questioned. Our denomination is highly privileged to communicate the gospel of Christ to this part of the world.

**Spanish Language Ministries**

**The Rev. Mr. Juan Boonstra, Spanish Language Pastor**

Table 3 shows the extent of the Spanish broadcast ministry. The basic program format is a 15-minute version used with special modifications in Mexico. Gradually, however, greater diversity in Spanish programming is occurring. Already a five-minute program called *Reflexion* is heard in Argentina and Colombia, and we are now developing spot announcements for Mexico and Argentina. *Radio 316* (Table 1, No. 13) is a daily Spanish language production using a magazine format. It incorporates program components produced by Rev. Boonstra and is put together in Bonaire.

Figure 4 indicates the steady growth in Spanish language programming. This growing broadcast ministry has been supported by the literature distribution indicated in Figure 5. Those who write in are added to the mailing list which now numbers more than 22,000. The broadcast penetration followed by the literature distribution combines to make a substantial ministry that can contribute significantly to the development of Christian thought in Latin America. Our program remains on the air in Chile, but the establishment of a Communist government there emphasizes the character of political ferment in that part of the world. We are thankful that we may continue to bring the Reformed faith there.

During 1970, Rev. Boonstra spent 52 days in South America, reacquainting himself with the situation in his target areas and making many contacts with stations and listeners. During this trip he was present at a service in La Plata, Argentina, where 11 radio listeners made confession of faith. Rev. Arnold Rumph of the Foreign Mission Board had followed up these radio contacts and the formation of this church resulted.

**Portuguese Broadcasting.** Part of the Bonaire Project, the Portuguese language ministry has developed during 1970 into a major element in Back to God Hour mission outreach. (Table 1, No. 16) Near the end of the year acceptable combinations of time and transmission were found and effective penetration into Brazil resulted. In addition, Rev. William Muller, a long time missionary in Brazil, was able to set up workable mail handling and production procedures for us. Thus, synod's approval of a Portuguese language ministry in 1963 has finally resulted in what
appears will be a major radio penetration of the country which has the largest population in South America.

Other Foreign Broadcast Ministries. In addition to the major components of our broadcast ministry: English, Arabic, Spanish, and Portuguese, Back to God Hour ministries include work in French and Indonesian. (Table 1, Nos. 17, 18) The French language broadcasts are now heard primarily in Quebec, but it is felt that it is now time to broaden this coverage to include Western Europe. The Indonesian work continues, though somewhat hampered by difficulties endemic to the Indonesian environment. Both of these ministries are relatively low budget matters and, in the judgment of your committee, should be continued.

Literature Ministry. Table 4 indicates the broad scope of the literature outreach of Back to God Hour ministries. Domestic literature mailings are made only to people who specifically request the material and ask to be retained on the mailing list. While these materials are supplied free, there is evidence that they generate sufficient monies to pay for this distribution, plus some additional. However, ways are being investigated that will enable those who benefit from the literature ministry in the United States and Canada to participate more fully in support of Back to God Hour ministries. Foreign literature is provided to all those who request materials and who, as a consequence, are on our mailing list. We feel that literature has an especially important function overseas and we continue to work at the development of specific items geared to help people who otherwise have little or no opportunity for any in depth study of the Word of God and of the scope of Christian responsibility.

This report indicates that there is steady growth in Back to God Hour ministries. The increasing scope of the foreign ministries is especially significant. (Figures 6 and 7) Those of us who work with it continually rejoice at what God is accomplishing with this distribution of his Word preached, both through the spoken messages and the support literature. We solicit the prayers of the church for our radio ministers, the Revs. Joel H. Nederhood, Bassam M. Madany, and Juan S. Boonstra, and for all who work with them in the production of programs and literature. As we confront a world of expanding populations, it is clear that we must use the mass communications media more than ever before. By means of them we can participate significantly in God's great opposition of the mighty forces of secularization and revolution that now convulse our world.

Matters Requiring Synodical Attention

I. The Radio Committee requests that Dr. J. Nederhood and either the President, Rev. D. Negen, or the Secretary, Rev. L. Bazuin, be given the privilege of the floor when Back to God Hour matters are discussed.

II. Nominations:
Layman—Chicago Area:
Mr. James Recker — Mr. Roger Triemstra
Minister—Midwest Area:
   Rev. Andrew Cammenga — Rev. Richard Venema

Minister—Eastern Canada Area:
   Dr. Sidney Greidanus — Rev. William Vander Beek

III. The Radio Committee requests authorization to continue its cooperation in the Indonesian broadcasting venture through June 1972.

IV. The Radio Committee requests that the proposed budget for 1972 (see page 23) and the quota of $14.25 be adopted.

V. 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 RADIO COMMITTEE

Rev. D. Negen, president
Rev. N. Punt, vice-president
Rev. L. Bazuin, secretary
Dr. A. Diekema, treasurer
Mr. R. J. De Nooyer
Rev. J. W. Jongisma
Mr. C. Schaap
Rev. R. Slater
Mr. E. Tamminga
Mr. S. Tigchelaar
Mr. C. Vander Brug
Mr. W. Veldkamp
Rev. R. Wildschut
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<tr>
<th>Program</th>
<th>Language</th>
<th>Length in Min</th>
<th>Format</th>
<th>Freq'cy</th>
<th>Coverage</th>
<th>Cost Basis</th>
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<th>Total Hrs. Broadcasting</th>
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<td>E</td>
<td>30</td>
<td>a</td>
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<td>5. Radio Today</td>
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<td>c</td>
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<td>d</td>
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<td>15</td>
<td>a</td>
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<td>15</td>
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<td>d</td>
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<td>Chretienne Reformee</td>
<td>F</td>
<td>15</td>
<td>a</td>
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<td>Quebec &amp; W. Indies</td>
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<td>18. Majestic Plans**</td>
<td>I</td>
<td>5 &amp; 15</td>
<td>N.A.</td>
<td>N.A.</td>
<td>Indonesia</td>
<td>N.A.</td>
<td>N.A.</td>
<td>N.A.</td>
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**CODE:**

- E — English
- A — Arabic
- S — Spanish
- F — French
- I — Indonesian
- a — Music/Sermon Format
- b — Magazine Format—News-Music-Message
- c — Talk Only
- d — Spot Announcements
- N.A. — Not Applicable

*Produced and Financed in Cooperation with The Reformed Church in Australia

**Produced and Financed in cooperation with Geredja Kristen Indonesia and Indonesian Broadcasting Foundation
## TABLE II

### THE BACK TO GOD HOUR STATION LOG

<table>
<thead>
<tr>
<th>City</th>
<th>Station</th>
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BEP22—Taipei, Formosa
BEP24—Changhua, Formosa
BEP26—Hsin Chu, Formosa
HLKK—Inchon, Korea
HLKP—Pusan, Korea

THE PHILIPPINES
DYRH—Bacolod City
DYRM—Dumaguete
DYRS—San Carlos
DYRP—Pauay
DYRO—Roxas
DZAS—Manila (Wed.)
FEBE—Manila
FEBA—Vitorio, Seychelles

AUSTRALIA
Radio 7EX Launceston
Radio 3UL Warragul
Radio 2BH Broken Hill, NSW
Radio 2KR Sydney, NSW
Radio 4KQ Brisbane, QLD.
Radio 7AD Devonport, Tas.
Radio 3XY Melbourne, Vic.
Radio 6TZ Bunbury, W.A.
Radio 6PR Perth, W.A.
Radio 7HO Hobart (Friday)

ARABIC
Bonaire, Netherlands Antilles—TWR
Daily to N. Africa & M. East
at 0445 GMT on 25 Meter Band

Nicosia, Cyprus—CBO
Sunday at 2100 GMT—602 KHz

Monrovia, Liberia—ELWA
Daily to N. Africa at 1630 GMT on 19 Meter Band
Daily to N. Africa at 2115 GMT on 19 Meter Band

Monte-Carlo, Monaco—TWR on 205 Meters (MW)
Wednesday, Thursday and Friday
to North Africa and Middle East at 2200 GMT

Monte-Carlo, Monaco—TWR on 25 Meters (SW)
Friday and Sunday to Middle East at 1800 GMT

IN CANADA
CHRD—Drummondville, Que. 10:15 p.m. 1480 KHz
CKLM—Montreal, Que. 6:45 a.m. 1570 KHz
CKCV—Quebec City, Que. 8:10 a.m. 1320 KHz
CHCN—Three Rivers, Que. 7:45 a.m. 550 KHz

IN THE WEST INDIES
TWR—Bonaire, Netherlands Antilles
5:00 p.m. EST 800 KHz
European Beam—2200 GMT 25 Meter Band

TABLE III
SPANISH LOG

SPANISH
LU 3 ... Azul, Argentina
SR 3 ... Buenos Aires, Argentina
LU 4 C ... Rivadavia, Argentina
CB 89 ... Santiago, Chile
HZAX ... Barranquilla, Colombia
HJBP ... Pamplona, Colombia
TFPC ... San Jose, Costa Rica
HZ ... San Domingo, Rep. Dominicana
HICK ... San Domingo, Rep. Dominicana
YSHQ ... San Salvador, El Salvador
HCJB ... Quito, Ecuador
TGAX ... Guatemala, Guatemala
TGNA ... Guatemala, Guatemala
HRCG ... Tegucigalpa, Honduras
TWR ... Bonaire, Antillas H.
HOXO ... Panama, Panama
OA3S ... Huanta, Peru
OA3K8 ... Lima, Peru
OA3NB ... Trujillo, Peru
WCGB ... Ponce, Puerto Rico
WAPA ... San Juan, Puerto Rico
WFID-FM ... San Juan, Puerto Rico
KOEL ... Belmont, Calif., USA
KCOL ... Ceres, Calif., USA
KCAL ... Redlands, Calif., USA
WGBA ... Miami, Fla., USA
WKFB-FM ... Lansing, Ill., USA
WADO ... New York, USA
KGBT ... Harlingen, Tex., USA
KREW ... Sunnyside, Wash., USA
CX 16 ... Montevideo, Uruguay

Mexico
XYBZ ... Aguaclatilente, Aca
XESS ... Ensenada, B. Calif.
XESU ... Mexicalt, B. Calif.
XSM ... Tijuana, B. Calif.
XETH ... Cd. del Carmen, Camp.
XEBA ... Campeche, Camp.
XEBG ... Comitan, Chis.
XEFH ... Villahermoso, Tab.
XEX ... Saltillo, Coah.
XEX ... Torreon, Coah.
XEX ... Mexico, D.F.
XEX ... Mexico, D.F.
XEX ... Mexico, D.F.
XEX ... Mexico, D.F.
XEX ... Acapulco, Gro.
XEX ... Acapulco, Gro.
XEX ... Zizuatanejo, Gro.
XEX ... Acambaro, Gro.
XEX ... Leon, Gro.
XEX ... Cd. Guanajuato, Jal.
XEX ... Guadalajara, Jal.
XEC ... Toluca, Mexico
XESOL ... Cd. Hidalgo, Mich.
XECO ... Cuernavaca, Mor.
XEC ... Monterey, N. Leon
XEC ... Oaxaca, Oax.
XEX ... San Luis Potosi, S. L. P.
XECO ... Tampico, Tamp.
XEX ... Veracruz, Ver.
XEX ... Merida, Yuc.
XEBR ... Merida, Yuc.
XEEJ ... Fresnillo, Zac.
**Table IV—Literature Follow-up**

**English** (1970 Distribution)
- The Family Altar—Daily Devotions—2,400,000
- The Radio Pulpit—Sermon Reprints—688,000
- The Compendium with Study Notes—280
- The Holy Triangle—Paperback book on Marriage—4,500
- God is Too Much—Paperback book on The Apostles’ Creed—1,500
- Gospel of Mark and Four Rules for Bible Reading—1,975

**Arabic** (See Fig. 3)
- The Atonement—A Doctrinal Booklet
- Reflections—Three Volumes of Sermon Reprints
- Obedience of Faith—Sermon Reprints
- The Witness of Faith—Sermon Reprints
- The Lord’s Prayer—Sermon Reprints
- The Family Altar—Six Volumes of Daily Devotional Material
- Commentary on Hebrews
- Commentary on Galatians
- Commentary on Romans

**Spanish** (See Fig. 5)
- Message Reprints—Thirteen per Volume Printed Quarterly
- Two series of Devotionals—Each series covers 12 months
- Basic Christian Doctrine Booklet
- Supplementary Literature in Cooperation with TELL
- Bible Correspondence Course

**Indian**
- Parivar Jyothi (Daily Devotional Booklet in Hindi)
- Graha Jyothi (Daily Devotional Booklet in Malayalam)
- Chhungtin Entu (Daily Devotional Booklet in Lushai)
- Christian Insung Maicham (Daily Devotional Booklet in Kuki)

**Indonesian**
- Pelita — Daily Devotional Booklet

---

*Produced in cooperation with The All-India Prayer Fellowship*
### The Back to God Hour


#### Receipts:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Synodical Quotas</td>
<td>$612,131.80</td>
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<tr>
<td>Churches</td>
<td>$104,098.15</td>
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<tr>
<td>Organizations</td>
<td>$7,392.12</td>
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<td>Individual Gifts</td>
<td>$195,814.60</td>
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<tr>
<td>Literature</td>
<td>$5,256.77</td>
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<tr>
<td>Foreign</td>
<td>$140,827.90</td>
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<td>Station Sponsorship</td>
<td>$10,043.63</td>
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<tr>
<td>Public Meetings</td>
<td>$4,300.42</td>
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<tr>
<td>Legacies</td>
<td>$22,596.60</td>
</tr>
<tr>
<td>Funds Held in Trust</td>
<td>$1,713.88</td>
</tr>
<tr>
<td>Other Income</td>
<td>$1,888.30</td>
</tr>
<tr>
<td>CRWRC</td>
<td>$2,982.00</td>
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</table>

**Total Receipts** $1,109,046.17

#### Disbursements:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Broadcasting:</td>
<td></td>
</tr>
<tr>
<td>Domestic</td>
<td>$548,149.28</td>
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<tr>
<td>Foreign</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>$56,661.92</td>
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<tr>
<td>Project Bonaire</td>
<td>$90,707.58</td>
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<td>Arabic</td>
<td>$37,726.25</td>
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<tr>
<td>Spanish</td>
<td>$45,939.60</td>
</tr>
<tr>
<td>French</td>
<td>$14,358.06</td>
</tr>
<tr>
<td>Indonesian</td>
<td>$2,085.00</td>
</tr>
<tr>
<td>Recording &amp; Duplicating</td>
<td>$24,144.38</td>
</tr>
<tr>
<td>Research &amp; Program Development</td>
<td>$3,956.80</td>
</tr>
<tr>
<td>Administration:</td>
<td></td>
</tr>
<tr>
<td>Audit</td>
<td>$1,711.00</td>
</tr>
<tr>
<td>Bank Adjustments</td>
<td>$183.30</td>
</tr>
<tr>
<td>Christian Reformed Employees Pension Plan</td>
<td>$3,138.18</td>
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<tr>
<td>Committee Expense</td>
<td>$5,037.55</td>
</tr>
<tr>
<td>Data Processing &amp; Payroll Service</td>
<td>$1,099.91</td>
</tr>
<tr>
<td>Equipment</td>
<td>$3,921.24</td>
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<td>Gratuities</td>
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<td>Insurance</td>
<td>$4,549.25</td>
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<tr>
<td>Legal</td>
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<tr>
<td>Maintenance &amp; Repairs</td>
<td>$5,645.94</td>
</tr>
<tr>
<td>Ministers' Pension Fund</td>
<td>$2,250.00</td>
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<tr>
<td>Salaries</td>
<td>$102,180.64</td>
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<tr>
<td>Social Security Expense</td>
<td>$3,146.65</td>
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<tr>
<td>Supplies</td>
<td>$11,440.90</td>
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<td>Travel</td>
<td>$6,481.25</td>
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<tr>
<td>Utilities</td>
<td>$6,741.59</td>
</tr>
<tr>
<td>Elevator and Scavenger Service</td>
<td>$420.00</td>
</tr>
<tr>
<td>Family Altar</td>
<td>$81,988.54</td>
</tr>
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</table>

**Summary:**

- Total Receipts: $1,109,046.17
- Total Disbursements: $1,105,277.41 (not including Family Altar)
<table>
<thead>
<tr>
<th>Item</th>
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<tbody>
<tr>
<td>Interest</td>
<td>$937.50</td>
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<tr>
<td>Capital Improvements</td>
<td>$2,852.63</td>
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<tr>
<td>Literature</td>
<td>$29,234.45</td>
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<tr>
<td>Ministers' Housing</td>
<td>$7,108.34</td>
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<tr>
<td>Music Production</td>
<td>$7,343.80</td>
</tr>
<tr>
<td>Other Expense</td>
<td>$90.86</td>
</tr>
<tr>
<td>Other Printing</td>
<td>$24,769.44</td>
</tr>
<tr>
<td>Professional Services</td>
<td>$5,715.50</td>
</tr>
<tr>
<td>Sermons</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL DISBURSEMENTS</strong></td>
<td><strong>$1,180,570.53</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance - Pullman Bank - December 31, 1969</td>
<td>$27,496.74</td>
</tr>
<tr>
<td>Balance - Bank of Montreal - Dec. 31, 1969</td>
<td>$8,228.96</td>
</tr>
<tr>
<td></td>
<td>$35,725.70</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance - Pullman Bank - December 31, 1970</td>
<td>$7,084.11</td>
</tr>
<tr>
<td>Disbursements over Receipts</td>
<td>$71,524.36</td>
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<tr>
<td>Bank Loan</td>
<td>$50,000.00</td>
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<tr>
<td></td>
<td>$35,725.70</td>
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</table>

Dr. Anthony Diekema, Treasurer
### Estimated Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Synodical Quotas</td>
<td>$800,550.00</td>
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<tr>
<td>Churches - Special Offerings</td>
<td>$105,000.00</td>
</tr>
<tr>
<td>Organizations</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Individual Gifts</td>
<td>$243,450.00</td>
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<tr>
<td>Foreign - Designated</td>
<td>$200,000.00</td>
</tr>
<tr>
<td>Station Sponsorship</td>
<td>$15,000.00</td>
</tr>
<tr>
<td>Other Income - Public meetings, etc.</td>
<td>$15,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,389,000.00</strong></td>
</tr>
</tbody>
</table>

### Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Broadcasting:</td>
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</tr>
<tr>
<td>Domestic</td>
<td>$578,000.00</td>
</tr>
<tr>
<td>Foreign:</td>
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</tr>
<tr>
<td>English</td>
<td>$70,000.00</td>
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<tr>
<td>Arabic</td>
<td>$60,000.00</td>
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<tr>
<td>Spanish</td>
<td>$120,000.00</td>
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<tr>
<td>French</td>
<td>$20,000.00</td>
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<tr>
<td>Indonesian</td>
<td>$5,000.00</td>
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<tr>
<td>Portuguese</td>
<td>$70,000.00</td>
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<tr>
<td>Recording &amp; Duplicating</td>
<td>$40,000.00</td>
</tr>
<tr>
<td>Research &amp; Development</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Administration:</td>
<td></td>
</tr>
<tr>
<td>Audit</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Christian Reformed Employees Pension Plan</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Committee Expense</td>
<td>$5,500.00</td>
</tr>
<tr>
<td>Data Processing &amp; Payroll Service</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Equipment</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Insurance</td>
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<tr>
<td>Maintenance &amp; Repairs</td>
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<td>Ministers' Pension Fund</td>
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<tr>
<td>Salaries</td>
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<td>Social Security Expense</td>
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<tr>
<td>Travel</td>
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</tr>
<tr>
<td>Utilities</td>
<td>$8,000.00</td>
</tr>
<tr>
<td>Family Altar</td>
<td>$88,000.00</td>
</tr>
<tr>
<td>Capital Improvements</td>
<td>$3,500.00</td>
</tr>
<tr>
<td>Literature</td>
<td>$35,000.00</td>
</tr>
<tr>
<td>Ministers' Housing</td>
<td>$11,000.00</td>
</tr>
<tr>
<td>Music Production</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Other Printing</td>
<td>$30,000.00</td>
</tr>
<tr>
<td>Professional Services</td>
<td>$15,000.00</td>
</tr>
<tr>
<td>Sermons</td>
<td>$40,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,389,000.00</strong></td>
</tr>
</tbody>
</table>
Fig. 1 BROADCAST COVERAGE & WORLD POPULATION

<table>
<thead>
<tr>
<th>Year</th>
<th>Broadcast Coverage (Black)</th>
<th>World Population (Gray)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1940</td>
<td>15,000,000</td>
<td>2,295,000,000</td>
</tr>
<tr>
<td>1950</td>
<td>121,000,000</td>
<td>2,517,000,000</td>
</tr>
<tr>
<td>1960</td>
<td></td>
<td>293,000,000</td>
</tr>
<tr>
<td>1970</td>
<td></td>
<td>3,005,000,000</td>
</tr>
</tbody>
</table>
FIG. 2 ARABIC WEEKLY BROADCAST TIME

STARTING WITH 1/4 HOUR WEEKLY PROGRAM ON ELWA IN MONROVIA PROGRAMS ARE NOW HEARD 7 1/2 HOURS WEEKLY FROM FOUR STATIONS

1958 1960 65 70

FIG. 3 ARABIC LITERATURE DISTRIBUTION – 1960-70

THOUSANDS OF COPIES PRINTED

BOOKLETS OF RADIO MESSAGES 64,000
FAMILY ALTARS – 2 MONTHS IN EACH 60,000
COMMENTS ON HEBREWS – GALATIAN ROMANS 34,000
DOCTRINAL BOOKLET – THE ATONEMENT 8,000

1960-70 1960-70 1960-70 1960-70
FIG. 4  SPANISH WEEKLY BROADCAST TIME

STARTING WITH 1/4 HOUR
WEEKLY PROGRAM ON
TIFC — COSTA RICA
PROGRAMS ARE NOW HEARD
20 1/2 HOURS WEEKLY
FROM 70 STATIONS

FIG. 5  SPANISH LITERATURE DISTRIBUTION — 1965-70

THOUSANDS OF COPIES PRINTED

<table>
<thead>
<tr>
<th></th>
<th>1965-70</th>
<th>1965-70</th>
<th>1965-70</th>
<th>1965-70</th>
</tr>
</thead>
<tbody>
<tr>
<td>SERMON BOOKLETS</td>
<td>195,000</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>13 MESSAGES IN EACH</td>
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<tr>
<td>DOCTRINAL BOOKLETS</td>
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<tr>
<td>ANNUAL FAMILY AL-TAPS</td>
<td></td>
<td>60,000</td>
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<td></td>
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<tr>
<td>12 MONTHS IN EACH</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BIBLE CORRESPONDENCE COURSES</td>
<td>27,000</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1965·70
ANNUAL TOTALS

1956— $ 1,382
1957— 7,838
1950— 12,000
1955— 40,000
1966— 44,000
1967— 80,000
1968— 123,000
1969— 134,000
1970— 247,000
Fig. 7
OVERSEAS MAIL RESPONSE – 1961-70
REPORT 2

CHURCH HELP FUND, INC.

Esteemed Brethren:

The Church Help Committee herewith presents a report of its work in granting assistance to weak and needy churches in their building programs during the year 1970. Regular meetings were scheduled and held throughout the year. Due to rising interest and construction costs a large number of inquiries regarding loans from our fund were processed. Each request for aid was carefully and prayerfully considered in light of the information presented to us.

During the year approximately 21 applications for aid were considered. These requests included refinancing of existing loans, renovating of present facilities, as well as the construction of new church buildings and parsonages. After a careful review of the information submitted, loans were promised to 17 congregations totaling $281,400.00. Although we were once again forced to operate with a deficit throughout the year, we were able to pay monies to all churches requesting their loans. This was made possible with the cooperation of the churches in not calling for their loans until actually needed. Some of the loans approved have not yet been called for. Due to rising construction costs many churches have been forced to delay or postpone their building programs. The committee is grateful to those churches who have made payments greater than required. This permits us to be of assistance to other churches who are in need of funds. Short-term loans have also enabled us to use the larger repayments to benefit churches who have requested aid. We regret that some churches were unable to meet their obligations which in turn endangers the revolving nature of our fund.

We have also made some changes in our application form in an attempt to obtain a more meaningful evaluation from the classes before they approve the requests submitted to them. We request that the classes review applications more carefully as to 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. In some instances classes have endorsed requests to our fund by churches that are obviously not weak and needy.

The personnel of the committee has undergone only one change during the year. Rev. John Rubingh was elected to fill the vacancy created by the moving of Rev. Louis Tamminga to another field of labor. The committee is grateful to the Rev. Mr. Tamminga for his faithful service and counsel.

At present, a total of 284 churches have loans from the Church Help Fund. Your committee would urge those churches that have been
blessed with substantial growth to re-evaluate their repayment schedule and to increase the repayment of their loans where this is possible. We are grateful to those who have done this.

A substantial number of churches have made inquiry about the possibility of obtaining aid. However, the committee feels that the yearly repayment, plus the cooperation 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, 1970:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total receipts from repaid loans</td>
<td>$272,319.56</td>
</tr>
<tr>
<td>New loans paid during 1970</td>
<td>281,400.00</td>
</tr>
<tr>
<td>Total loans outstanding</td>
<td>2,288,872.66</td>
</tr>
<tr>
<td>Balance on hand (cash and savings accounts)</td>
<td>83,942.86</td>
</tr>
<tr>
<td>Loans promised but not called for</td>
<td>134,000.00</td>
</tr>
<tr>
<td>Deficit</td>
<td>50,057.14</td>
</tr>
</tbody>
</table>

The financial regulations of synod regarding the safety of bank accounts are being followed by the Church Help Committee.

In matters pertaining to the Church Help Fund you are asked to contact the treasurer, Mr. Marion Wiersma, or the secretary, Rev. John Engbers.

Humbly submitted,
Church Help Fund Committee,

Rev. W. De Vries, Pres.
Rev. J. Engbers, Sec'y
Mr. M. Wiersma, Treas.
Rev. J. Rubingh
Mr. S. Holtrop
Mr. G. Post

February 20, 1971

The examination was made in accordance with generally accepted auditing standards, and accordingly including tests of the records as were considered necessary in the circumstances, except that notes receivable were not confirmed by direct correspondence (balances are published annually in the Acts of Synod for verification by individual churches). 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, 1970, and the results of operations for the year then ended, in conformity with generally accepted auditing principles applied on a basis consistent with that of the preceding year.

Henry J. DeGroot
Certified Public Accountant
THE CHURCH HELP FUND  
CASH RECEIPTS AND DISBURSEMENTS - 1970

Schedule A

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: $20,000.00
Total: $68,909.54

Receipts:
- Repayment of loans (schedule B): $272,319.56
- Interest on savings accounts: $2,611.69
- U.S. Canadian Exchange: $1,964.69
- Classical quotas received (schedule C): $23,983.15
- Miscellaneous Gifts: $164.66
Total: $300,982.84

Disbursements:
- New loans disbursed (schedule B): $281,400.00
- U.S. Canadian exchange: $2,281.59
- Administrative expense (schedule D): $2,267.93
Total: $285,949.52

Cash on hand December 31, 1970:
- General checking account: $60,942.86
- Savings, Northwestern State Bank, Orange City, Iowa: $23,000.00
Total: $83,942.86

Outstanding loans to churches (schedule B): $2,288,872.66
### ANALYSIS - LOANS OUTSTANDING

<table>
<thead>
<tr>
<th>No.</th>
<th>Church</th>
<th>Balance 12-31-69</th>
<th>New Loans</th>
<th>Repay</th>
<th>Balance 12-31-70</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Abbotsford, B.C. - 1st</td>
<td>$3,713.25</td>
<td>$30,000.00</td>
<td>$606.25</td>
<td>$3,125.00</td>
</tr>
<tr>
<td>2</td>
<td>Abbotsford, B.C. - 2nd</td>
<td>$22,000.00</td>
<td>$1,000.00</td>
<td></td>
<td>$21,000.00</td>
</tr>
<tr>
<td>3</td>
<td>Ackley, Iowa</td>
<td>$6,688.75</td>
<td>$718.75</td>
<td></td>
<td>$5,950.00</td>
</tr>
<tr>
<td>4</td>
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## REPORTS OF BOARDS AND STANDING COMMITTEES

### THE CHURCH HELP FUND

**ORANGE CITY, IOWA**

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#### ANALYSIS - LOANS OUTSTANDING

**Schedule B**

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### Reports of Boards and Standing Committees

#### Orange City, Iowa

**Analysis - Loans Outstanding**

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### THE CHURCH HELP FUND
#### ORANGE CITY, IOWA

#### ANALYSIS - LOANS OUTSTANDING

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**TOTALS**

$2,279,792.22

$281,400.00

$272,319.56

$2,288,872.66
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</tr>
<tr>
<td>Edmonton, Alta. - West End</td>
<td>989.07</td>
</tr>
<tr>
<td>Forest, Ont.</td>
<td>1,437.50</td>
</tr>
<tr>
<td>Galt, Ont. - Maranatha</td>
<td>3,500.00</td>
</tr>
<tr>
<td>Grand Rapids, Mich. - Grace</td>
<td>500.00</td>
</tr>
<tr>
<td>Guelph, Ont.</td>
<td>755.00</td>
</tr>
<tr>
<td>Halifax, Nova Scotia</td>
<td>916.66</td>
</tr>
<tr>
<td>Lansing, Michigan</td>
<td>1,333.33</td>
</tr>
<tr>
<td>Miami, Florida</td>
<td>500.00</td>
</tr>
<tr>
<td>Muskegon, Mich. - Grace</td>
<td>3,963.95</td>
</tr>
<tr>
<td>Newmarket, Ont.</td>
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</tr>
<tr>
<td>Oshawa, Ont. - Hebron</td>
<td>687.50</td>
</tr>
<tr>
<td>Ottawa, Ont. - Calvary</td>
<td>524.99</td>
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<tr>
<td>Pembroke, Ont. - Zion</td>
<td>250.00</td>
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<tr>
<td>Renfrew, Ont. - Hebron</td>
<td>250.00</td>
</tr>
<tr>
<td>Simcoe, Ont. - Emmanuel</td>
<td>450.00</td>
</tr>
<tr>
<td>Stratford, Ont.</td>
<td>250.00</td>
</tr>
<tr>
<td>Telkwa, B.C.</td>
<td>840.65</td>
</tr>
<tr>
<td>Toronto, Ont. - Rehoboth</td>
<td>987.50</td>
</tr>
<tr>
<td>Toronto, Ont. - 2nd</td>
<td>2,250.00</td>
</tr>
<tr>
<td>Tucson, Ariz. - Bethel</td>
<td>6,250.60</td>
</tr>
<tr>
<td>Victoria, B.C.</td>
<td>525.00</td>
</tr>
<tr>
<td>Wayland, Michigan</td>
<td>600.00</td>
</tr>
<tr>
<td>Winnipeg, Man. - Kildonan</td>
<td>1,000.00</td>
</tr>
</tbody>
</table>
REPORT 3

REPORT OF THE COMMITTEE ON THE PENSION PLAN FOR UNORDAINED WORKERS IN THE CHRISTIAN REFORMED CHURCH

Esteemed Brethren:

Your committee appointed by synod to supervise the Unordained Employees Pension Fund submits the following report:

The pension plan continues to operate satisfactorily, covering employees of the denominational boards, Rehoboth Hospital, the Christian Reformed Laymen's League, three classical home missions committees, and nine churches.

The committee has adopted the following changes in the life insurance benefit schedule to make it more adequate to the needs of all employees:

a. The summary of benefits adopted effective September 1, 1967, will be used to determine the insurance benefits for unmarried employees only.

b. A revised summary of benefits for "Heads of Household"

<table>
<thead>
<tr>
<th>EARNINGS</th>
<th>Up to 51</th>
<th>51 to 56</th>
<th>56 to 65</th>
</tr>
</thead>
<tbody>
<tr>
<td>Up to $5,000</td>
<td>$12,000</td>
<td>$8,000</td>
<td>$4,000</td>
</tr>
<tr>
<td>$5,000 to $6,000</td>
<td>15,000</td>
<td>10,000</td>
<td>6,000</td>
</tr>
<tr>
<td>$6,000 to $8,000</td>
<td>20,000</td>
<td>12,000</td>
<td>8,000</td>
</tr>
<tr>
<td>$8,000 to $10,000</td>
<td>25,000</td>
<td>15,000</td>
<td>10,000</td>
</tr>
<tr>
<td>$10,000 to $12,000</td>
<td>30,000</td>
<td>18,000</td>
<td>12,000</td>
</tr>
<tr>
<td>$12,000 or over</td>
<td>35,000</td>
<td>20,000</td>
<td>14,000</td>
</tr>
</tbody>
</table>

(Definition of "Head of Household", same as I.R.S.)

c. Additional insurance will be available at the employee's option with the additional premium to be paid by him.

The cost of the above changes in benefits will not exceed the cost guidelines approved by synod.

The relief fund remains solvent and continues to provide needed support for former employees who receive no pension or whose pension is inadequate. One former employee of the Home Missions Board has been added as a recipient of the relief fund payment as of December 1, 1970, making a total of eight people receiving such payments. Your committee continues to reevaluate the needs of these people.

Mr. Wilbert Venema was appointed by the Synod of 1968 and will be completing three years of service. The committee heartily recommends his reappointment for another three-year term.

Respectfully submitted,

David Vander Ploeg, Chairman
Al Bielema
Gerard Borst
Wilbert Venema
Lester Ippel, Secretary
ESTEEMED BRETHREN:

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" reports that:

1. The sale of the Franklin Street campus to the Grand Rapids Board of Education for use as a multi-university continuing education center has not materialized. Despite the considerable investment made by the State of Michigan in feasibility studies, the prospects for follow-through appear very dim at this time.

2. The Grand Rapids Library Board has also withdrawn its long-standing interest to purchase a portion of the Franklin campus.

3. Various factors have affected our negotiations with individual prospects, including the prospects mentioned above. However, there is one recurring theme that seems to have become an over riding factor, namely, "the changing (or changed) character of the neighborhood." Looking at the problem realistically, this has become our principal sales hurdle.

4. We have addressed a sales brochure to all real estate agents in Western Michigan, offering to pay a 7% commission fee for the sale of part or all of the campus that results from their efforts. At this writing a few inquiries are beginning to trickle in.

5. A possible partial solution to our problem, which we have been working on internally, is the conversion of two buildings (the Science Building and the Commons) into a Senior Citizen Housing development. The college administration has been working through the Greater Grand Rapids Housing Corporation and has retained the services of an architectural firm to do a feasibility analysis of this potential. The realization of this potential would require the establishment of a nonprofit sponsoring group to own the project, financed under FHA Section 236. The sponsoring group would purchase the two buildings involved at a negotiated price, enabling the college to get an actual cash pay-out as soon as the conversion process begins.

6. Calvin College is renting portions of the Franklin campus to various tenants: to the Grand Rapids Board of Education, to Catholic Central High School, to Junior College Adult Education services, to a private elementary school, and is presently negotiating with the Kent County Juvenile Court for renting two floors of the Franklin dormitory. We hope that one or a combination of these tenants will eventually make an offer to purchase the facilities.

7. The price that was established by the Campus Sale Committee several years ago is unrealistic in terms of today's market and neighbor-
hood circumstances. We have adopted a new approach, namely, that we will listen to any proposition from any prospect. If we are successful in nurturing a few of these into bona fide offers, we will recommend to the Board of Trustees that the best offer or combination of offers be accepted.

8. We lament the death of Mr. Richard Evenhouse who was called from this life on September 9, 1970. Mr. Evenhouse was one of the men appointed by synod to function as a member of the Campus Sale Committee.

9. 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; and advisory members: William Spoelhof, Henry De Wit, and Sydney T. Youngsma of Calvin College.

10. In the light of the above information the Campus Sale Committee recommends:

   A. That synod appoint a member to the Campus Sale Committee to replace Mr. Richard Evenhouse.
   
   B. That synod continue the present committee for another year.
   
   C. That the Campus Sale Committee continue to use every means it deems advisable to find prospects for the purchase of the Franklin campus.
   
   D. That the Campus Sale Committee in consultation with the Executive Committee of the Board of Trustees of Calvin College and Seminary invest the funds it judges appropriate to study the feasibility of suggested use of the Franklin site.

Respectfully submitted,

Campus Sale Committee,

J. Franklin Mellema
J. De Nooyer
M. Muller
L. Van Ess
W. Spoelhof
H. De Wit
S. Youngsma
REPORT 5

MINISTERS’ PENSION COMMITTEE

Esteemed Brethren:

The new Ministers' Pension Plan has now been in operation for just over one year. 1970 was a transitional year and the usual problems encountered in any significant change arose and were dealt with by the committee. A conscious effort was made to develop policy on a case-by-case basis which could be consistently applied in similar situations arising in the future.

One such instance was the adoption of a rule that each organized congregation was entitled to only one minister for its quota payments. $750 would have to be paid to obtain the benefits of the plan for all additional ministers for the following reasons:

(a) Financial—One of the assumptions of the new plan was that not more than one minister would serve each organized church. Another underlying principle is that each family in the denomination pays the same amount through quota towards the pensions of all Christian Reformed ministers regardless of whether they are members of a small church or a large church. Permitting a church to utilize more than one minister without additional cost would cut in half the Minister's Pension Fund quota per minister for each family in such church and therefore slightly raise the quota for all other churches.

(b) Ability to pay—Churches with multiple ministers are generally larger congregations, which have greater financial capacity than smaller congregations, so the payment generally will not be burdensome.

(c) Administrative ease—Many administrative problems would arise necessitating a judgment in every individual situation. Most cases fall in the gray area, so lines would have to be drawn between shades of gray.

Some of the affected congregations have questioned this rule, and we understand there may be an overture concerning it. The committee recognizes that an argument can be made that the quota payment should cover all ministers employed by a congregation, but believes the considerations mentioned above are more convincing.

Much work was also done to develop efficient administrative procedures. All of the records on the participants have been brought up to date, with adjustments made for overpayments or underpayments in past years. The information required to update the actuarial data was supplied to the consulting actuaries who developed a new study based upon the plan as adopted.

The 1970 Synod directed the committee to make payments to dependent children on the basis of need from the Supplement Fund. This mandate has been carried out and the needs of the various dependent children were carefully evaluated by the committee.
The principal source of funds for the new plan is quota payments, and the committee has devoted much time and effort to communicating with the churches about the need for timely payments of the quota in full. Pensions involve long-term commitments, so the alternative of cutting back a program is not available to this committee. Unless all of the churches take their quota responsibility seriously, the benefits promised to be paid in the future cannot be met. We are gratified to note that many of the churches did pay their full quotas and recognize that the pension fund cannot make year-to-year adjustments. A special word of appreciation is due to our classical treasurers who gave us excellent cooperation in promptly transmitting funds received from the supporting churches. We look forward to continued support throughout the denomination.

At the end of 1970, the participants and beneficiaries of the fund were as follows:

Active Participants—Quota supported ............................................. 583
Active Participants—Annual Participant Payments ................................ 206
Inactive Participants (Ministers temporarily withdrawn from the Fund) ............................................. 23

Total .................................................................................. 812

Beneficiaries—Ministers ......................................................... 129
Disability ................................................................................ 8
Widows .............................................................................. 92
Supplemental Fund ................................................................. 12

The following persons were emeritated during the past year:
Rev. William Van Peursem—Classis California South; reason: age; June 7, 1970
Rev. John Vander Ploeg—Classis Grand Rapids South; reason: age; September 1, 1970
Rev. Ellsworth C. Dykstra—Classis Zeeland; reason: health and age; October 1, 1970
Rev. Richard R. Veldman—Classis Chicago South; reason: age; November 11, 1970
Dr. R. J. Danhof—Classis Grand Rapids East; reason: age; December 15, 1970
Rev. Gareth S. Kok—Classis California South; reason: age; January 1, 1971
Rev. Henry Numan, Sr.—Classis Huron; reason: age; January 1, 1971

The following beneficiaries and participants died during the year:
Mrs. C. Maring, June 3, 1970
Rev. John Roorda, June 3, 1970
Mrs. Gertrude Van Deelen, June 7, 1970
Mrs. Gertrude Byleveld, November 10, 1970
Rev. John Gritter, December 19, 1970
Rev. and Mrs. Roy Boeskool, January 4, 1971
Rev. Henry Verduin, February 16, 1971
Your committee has been in contact with the Chaplain's Committee, and it appears at the time of this writing that a mutually satisfactory solution can be reached. All of the details have not yet been worked out, but it is anticipated that they will be by the time synod meets.

Financial reports:

**Balance Sheet**
*January 31, 1971*

<table>
<thead>
<tr>
<th>Assets</th>
<th>Pension Fund</th>
<th>Supplemental Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bank Account</td>
<td>$96,753</td>
<td></td>
</tr>
<tr>
<td>Investments</td>
<td>741,844</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$838,597</strong></td>
<td><strong>$50,225</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Liabilities</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Termination payments due</td>
<td>$1,850</td>
<td></td>
</tr>
<tr>
<td>Fund Balances (See Note)</td>
<td>836,747</td>
<td>50,225</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>838,597</strong></td>
<td><strong>$50,225</strong></td>
</tr>
</tbody>
</table>

Note: The Pension Fund Balance at January 31, 1971 of $836,747 compares with an actuarial requirement at January 1, 1970 in excess of $16,000,000.

**Statement of Cash Receipts and Disbursements**
*For the Year Ended January 31, 1971*

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Pension Fund</th>
<th>Supplemental Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quotas</td>
<td>$939,135</td>
<td></td>
</tr>
<tr>
<td>Participant Payments</td>
<td>133,137</td>
<td></td>
</tr>
<tr>
<td>Interest</td>
<td>26,620</td>
<td>816</td>
</tr>
<tr>
<td>Contributions</td>
<td>2,500</td>
<td>2,938</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,101,392</strong></td>
<td>$3,754</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Disbursements</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pensions and disability payments</td>
<td>$730,775</td>
<td></td>
</tr>
<tr>
<td>Special assistance payments</td>
<td></td>
<td>11,094</td>
</tr>
<tr>
<td>Emeriti Moving Expense</td>
<td>3,754</td>
<td></td>
</tr>
<tr>
<td>Termination payments</td>
<td>1,901</td>
<td></td>
</tr>
<tr>
<td>Canadian exchange discount</td>
<td>6,553</td>
<td></td>
</tr>
<tr>
<td>Administration</td>
<td>13,354</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$756,337</strong></td>
<td>$11,094</td>
</tr>
</tbody>
</table>

| FUND INCREASE (DECREASE)        | $345,055     | $(7,340)          |
| FUND BALANCES, JANUARY 31, 1970 | 491,692      | 57,565            |
| FUND BALANCES, JANUARY 31, 1971 | $836,747     | $50,225           |
Proposed Budget — Pension Fund
Year Ending January 31, 1973

Income
Quota (62,000 families, less 2% @ $22.00) .................................... $1,336,000
Participant Payments (195 @ $950) ................................................. 185,000
Interest .................................................................................................. 30,000
Total Income ................................................................................ $1,551,000

Expense
Estimated actuarial cost of pensions and
disability benefits (Note) ......................................................... $1,520,000
Emeriti Moving Expense ............................................................... 5,000
Termination payments ................................................................. 2,000
Canadian exchange discount ..................................................... 5,000
Administration .............................................................................. 17,000
Church relations ............................................................................. 2,000
Total Expense .............................................................................. $1,551,000

Note: Approximately $775,000 of pension and disability benefits are expected to be paid in the year ending January 31, 1973. The balance of the $1,520,000, or $745,000, will be added to the Pension Fund Balance to cover future payments of benefits already earned by the participants.

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 Dr. J. Harkema and Mr. A. Walters be reappointed for a full three-year term.

   Ground: These men were appointed by Synod of 1969 initially for a two-year term, and their familiarity with the new plan would provide desirable continuity.
3. That synod approve a quota of $22.
4. That synod approve an increase in the annual participant payment to $950 per year.
5. That synod approve the Supplemental Fund of the Ministers' Pension Committee as a cause for one or more offerings.

Ministers' Pension Committee,
David Vander Ploeg, Chairman
Alden Walters
J. F. Mellema
J. Harkema
K. Bergsma
Rev. J. Van Harmelen
Rev. G. Klouw
J. Stoepker, Administrator
REPORT 6

SERMONS FOR READING SERVICES

Esteemed Brethren:

For the fifteenth consecutive year the Living Word sermons have again been published and distributed to churches and individuals. This has been possible through the efforts of our sermon solicitors and the cooperation of many of our American and Canadian ministers, together with the publisher and staff of the Credo Publishing Company of Toronto. We take this opportunity to thank all who have had a part in this important work, especially those many ministers in widely scattered places who were willing to give of their time to write a sermon for the Living Word. There were disappointments and frustrations sometimes, but the overall response was good.

The following statistical information can be submitted for the past year:

American churches .................. 79 English only subscriptions
                                      1 English and Dutch
                                      ___
                                      80

Canadian churches .................. 67 English only subscriptions
                                      88 English and Dutch
                                      ___
                                      155

Australia ............................... 1 English only subscription

Individuals ............................ 8 English only subscriptions
                                      3 English and Dutch
                                      ___
                                      11

The above statistics show a total of 247 subscriptions (155 English only and 92 English and Dutch). This compares to a total of 261 subscriptions the previous year (162 English only and 99 English and Dutch)—a decline of 14 subscriptions this past year.

At the February, 1971, meeting of the committee the following changes were decided upon:

Series "A" (English and Dutch): 40 English sermons and five Dutch (from 35 English and 10 Dutch).

Series "B" (English only): 40 English sermons (from 35).
Series "B" will now cost $16 instead of $14. Series "A" will continue to cost $18. We trust that the above changes and increase will meet with the approval of synod.

Sermons for special services will again be provided. Among these there will be a Labor Day sermon and two preparatory sermons.

Rev. W. Van Dyk has replaced Rev. H. De Moor as a member of the committee. Rev. J. Joosse and Rev. J. W. Van Stempvoort have expressed their desire to retire from the committee (both by reason of distance from Toronto). In place of these retiring members, the committee recommends that Rev. F. Guillaume and Dr. S. Greidanus be appointed as members of the committee, with Dr. R. Kooistra as alternate.

It was reported to the committee that the book of sermons on the Heidelberg Catechism has now been completed.

Recommendations:

1. That synod approve the publication of the *Living Word* sermons series from June 1, 1972 through May 31, 1973.

2. That synod appoint Rev. F. Guillaume and Dr. S. Greidanus to the committee, with Dr. R. Kooistra as alternate.

3. That synod recommend the use of the *Living Word* sermons to the churches.

4. That synod continue the Committee on Sermons for Reading Services.

Respectfully submitted,

C. Fennema
W. Van Dyk
J. Joosse
J. W. Van Stempvoort
REPORT 7

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

Esteemed Brethren:

During the past year your committee has been continuing to lay groundwork for the implementation of its synodical mandate in the area of student scholarships, internship assistance and library assistance to institutions of Reformed churches abroad. The latter two areas of service are still in an exploratory stage; although some significant inquiries are now being considered. We are preparing guidelines and booklists and will shortly make an appeal to our people for donations of certain desired books.

A gratifying response to our promotional efforts has enabled your committee to erase the deficit under which it had labored up to this time. We are now in a position to undertake the support of men who may make positive contributions to the developing Reformed churches overseas.

With our new regulations we find that we are proceeding cautiously in approving any of the various candidates now seeking scholarship assistance. We have encouraged Mr. John Lin of Taiwan in his preparations for entrance into Calvin Seminary next fall and have provided some financial support. His intent is to prepare himself for service in the ministry in Taiwan, and he is very highly regarded by our Taiwan mission staff.

We have carried on correspondence with several prospective candidates (in Korea, Taiwan, Ceylon, Indonesia, Nigeria, and India) and with their respective churches. Of this number we have approved two candidates as we seek to remain faithful to our synedical guidelines. The Rev. L. C. De Kretser of the Reformed Church in Ceylon has been admitted into Calvin Seminary for a program of study leading to the B.D. degree. His program of study will begin as soon as he and his family can travel to the United States. The Rev. Mr. De Kretser is professor of Old Testament in the Reformed Seminary of Ceylon and is seeking further study to better equip him for his important task. As a committee we have now committed ourselves to pay for the travel expense of the Rev. De Kretser and for his support for the two years during which he will be attending our seminary. There are several other candidates whom the committee is presently considering.

At our meeting of March 9, the committee made commitments which will deplete the balance which has been built up in the fund of this committee. Any assistance which we may render in the way of library books will require significant amounts of money.
The activity of our committee has now been published to sister churches abroad, and we can expect the coming year to see a wider unfolding of the work of this committee. A brochure describing the work and the needs of this committee has been prepared.

Here follows a report of the financial progress of our committee during the past year. We are particularly grateful for a generous gift from a family of one of our churches.

**STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS**

March 1, 1970 — February 28, 1971

Cash Balance, March 1, 1970 ................................................................. ($1,498.72)

Contributions from:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Reformed Churches</td>
<td>$6,865.41</td>
</tr>
<tr>
<td>Personal Gifts</td>
<td>$1,000.00</td>
</tr>
</tbody>
</table>

**TOTAL CONTRIBUTIONS** .......................................................... $7,865.41

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational expenses of John Lin</td>
<td>$564.00</td>
</tr>
<tr>
<td>Promotion and meeting expense</td>
<td>$124.15</td>
</tr>
</tbody>
</table>

**TOTAL DISBURSEMENTS** ........................................................ $(688.15)

Balance, February 28, 1971 ...................................................... $5,678.54

**Recommendations:**

1. That synod approve the work done by this committee.
2. That this cause be recommended to the churches for one or more offerings.

Your committee,

E. Rubingh, Chairman  
R. Heynen  
J. Lont  
P. Vande Guchte, Treasurer  
D. Vander Brug  
E. Vander Weele  
R. Recker, Secretary
REPORT 8

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Esteemed Brethren:

I. INTRODUCTION

CRWRC is happy to share with you a review of the past year’s occasions for Christian service and a projection of our hopes and expectations for continued service in the Lord’s kingdom.

In many ways reporting on the activities of a benevolent or diaconal outreach is easier than planning. Each year of service—we have now completed eight—provides added necessary valuable experience for our board, administrative staff and field personnel. We pray for continued progress in our dedication to our Lord and for increased effectiveness in our efforts.

II. ORGANIZATION

The board of CRWRC is comprised of a deacon or recent deacon from each classis, recommended by the area diaconal conference. These classical delegates are augmented by six members-at-large representing various professional competencies. The full board met in annual session in Grand Rapids on February 16, 17 and 18.

The executive committee, consisting of the midwestern classes and the members-at-large met bi-monthly during the year.

Board membership is as follows:

<table>
<thead>
<tr>
<th>Classis</th>
<th>Delegate</th>
<th>Alternate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alberta North</td>
<td>H. Konynenbelt</td>
<td>H. De Bree</td>
</tr>
<tr>
<td>Alberta South</td>
<td>J. Kreeft</td>
<td>D. Vander Wekken</td>
</tr>
<tr>
<td>British Columbia</td>
<td>M. Blok</td>
<td>A. Breedveld</td>
</tr>
<tr>
<td>Cadillac</td>
<td>P. Schierbeek</td>
<td>J. Gernaat</td>
</tr>
<tr>
<td>California South</td>
<td>H. Wigboldy</td>
<td>B. De Young</td>
</tr>
<tr>
<td>Central California</td>
<td>D. Roubos</td>
<td>H. J. Vaneman</td>
</tr>
<tr>
<td>Chatham</td>
<td>A. Bisschop Jr</td>
<td>W. Kuijndersma</td>
</tr>
<tr>
<td>Chicago North</td>
<td>C. Taylor</td>
<td>H. Buurma</td>
</tr>
<tr>
<td>Chicago South</td>
<td>G. Jousma</td>
<td>F. Iwema</td>
</tr>
<tr>
<td>Columbia</td>
<td>J. Braaksma</td>
<td>H. E. Dykema</td>
</tr>
<tr>
<td>Eastern Canada</td>
<td>J. Snippe</td>
<td>H. Luimes</td>
</tr>
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<td>Florida</td>
<td>A. Gritter</td>
<td>R. Van Kley</td>
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<td>Grand Rapids East</td>
<td>D. Bosscher</td>
<td>P. Brouwers</td>
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<td>Grand Rapids West</td>
<td>K. Holtvluwer</td>
<td>P. Reiffer</td>
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<td>Grandville</td>
<td>P. Vande Guchte</td>
<td>F. Visser</td>
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<td>Hackensack</td>
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<td>Hamilton</td>
<td>K. Mantel</td>
<td>P. De Vries</td>
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<td>Holland</td>
<td>J. Vander Meulen</td>
<td>K. Beelen</td>
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<td>Hudson</td>
<td>A. Malefyt</td>
<td>Dr. R. Rosendale</td>
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<td>Huron</td>
<td>H. Exel</td>
<td>M. Dijkstra</td>
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<tr>
<td>Illiana</td>
<td>P. Groot</td>
<td>C. Boender</td>
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</tbody>
</table>


III. THE OUTREACH OF MERCY IN 1970:

CRWRC's concerns range from domestic to overseas—from planned programs to emergency requests. 1970 was no exception.

A. Emergency and Disaster Aid

When does CRWRC step into a disaster situation and how extensively is aid provided? Participation is a matter of many factors—some of which are specifically covered in our constitution; others must be assessed on the basis of a study of available information.

Today's instantaneous and sometimes selective presentation of news, while it may provide prompt reporting, frequently stimulates well meaning people into hasty action. Similarly other newsworthy happenings often pre-empt or usurp continued informative reporting of the consequences of a disaster.

It is with the consequences of a disaster that CRWRC is primarily concerned. Frequently these are slow in being defined and lengthy in duration. CRWRC is therefore to make decisions not only as to which disaster but also how soon, what kind of aid, and for how long. A review of various responses to needs in 1970 gives an insight into our approach.

1. Nigerian Civil War Rehabilitation

This has proven to have been the largest single disaster outreach undertaken by CRWRC in its eight year history. The response was our de-
nomination’s answer to a cry that had been going on for some two years in varying degrees of intensity as a portion of eastern Nigeria sought to free itself or secede from the parent country. Reliable information was difficult to come by during the hostilities. Moderate assistance of approximately $15,000 was given as our missionaries saw their way clear toward ministering aid in various forms.

In February of 1970 our board conferred with Rev. Harold De Groot of the Christian Reformed Nigeria General Conference on plans for a major rehabilitative effort. A comprehensive outreach for the civil war victims was outlined. Rehabilitation through job training, restoration of medical facilities, agricultural aid, Bible and Christian literature distribution were included. Deacons were apprised of the plans and the program was implemented.

One of our veteran medical doctors, Dr. E. Stehouwer, returned to the field for three months to provide urgently needed medical support. Other members of the mission staff as well as Louis Haveman, CRWRC’s agriculturist, provided help as an expression of our Christian compassion. The outreach was made possible by diaconal offerings of $90,110.

2. Peru

A serious earthquake in a mountainous area of Peru drew attention from sympathizers around the world. The major portion of U.S. aid was coordinated by the International Red Cross. CRWRC provided a trailer load of clothing from the Chicago Clothing Center and 1,250 new blankets.

3. Corpus Christi, Texas

CRWRC provided the services of an experienced social worker, Miss Carol Boersma, from our Cuban refugee aid program in Miami, Florida. Her knowledge of the Spanish made her especially qualified to assist the Mexican migrant workers made homeless by the hurricane.

4. Pakistan Cyclone

The November storm and tidal wave took a toll of thousands of lives and property. Villages were literally wiped out. Distance, cultural differences and political divergencies in a country where Christians are outnumbered 300 to 1 made it difficult to effect a fully identifiable outreach. We were directed to an evangelical American Baptist group and an overseas Lutheran group that gave assurances of responsible approach.

Together the outreaches to Peru, Pakistan, and Corpus Christi amounted to less than $15,000 in direct cash. (Clothing and blankets are conservatively valued at an additional $42,000.)

CRWRC stands ready to provide immediate and massive aid to people and areas served by other denominational outreaches. Other emergencies will be met as the Lord in his providence opens avenues of service to us. In both cases CRWRC’s $25,000 Standing Disaster Fund will be used. In those instances requiring substantial sums, our deacons will be asked to respond with a special disaster offering. In cases of lesser demands we will continue to apprise our diaconates of action taken and request replenishment of our Disaster Fund by a modest gift from benevolent funds.
1970 has been a year of varied disasters. By participating in various ways we are gaining experience to be more prompt and effective in meeting disasters that will need attention in the months and years ahead.

B. Programmed Aid

This more formal outreach of CRWRC has taken on added fields since the Synod of 1963 assigned Korea and Cuban Refugee work as concerns of CRWRC. Both of these fields continue as major concerns today and are constantly being studied and evaluated. Added fields have been opened to serve the needy and other possibilities—both domestic and overseas—are being studied.

1. Korea

The past year has been marked by an increase in the role of National Christian workers. Our western staff is encouraged by the way in which many Nationals are seeking formal training to qualify for positions of leadership and administration. Our western staff consists of:

- Sydney Byma, MSW—Social Worker
- Robert G. Faber—Agriculturist
- Calvin D. Hekman, MSW—Social Worker
- Date J. Mulder, M.D.—Physician
- Elvina Spoelstra, MSW—Social Worker
- Charles Vander Sloot—Field Director

a. Medical Outreach

During the year Dr. Mulder served several slum clinics in Seoul and nearby village clinics. Contacts were also developed and maintained with city hospitals for the care of the critically ill. He also supervises several child care clinics.

Cooperative health or “insurance” arrangements have been successfully worked out in four villages for more than 1,100 villagers. Cost of such arrangements is on a sharing basis between the participants and CRWRC. During 1970 the participants contributed 63%. Present plans call for Korean administration of the plan.

The Korean Christian Medical Evangelical Association (KCMEA) has instituted a regular schedule of clinics patterned after those set up by our doctors. Dr. H. C. Lee, a Christian national doctor, completed her third year of service in the program. Our staff is encouraged by the efforts and progress of these and other national Christian doctors and nurses in continuing the program. Plans are that Dr. Mulder will leave the field for a study furlough and hopefully be assigned to another field of work by CRWRC. Necessary medical support of the Christian Adoption Program of Korea—CAPOK—will be provided through services of local hospitals and medical personnel.

b. Agricultural Work

The problem of migration from rural to city areas is an almost universal phenomena. In those countries which already have a scarcity of food production the problem is far more serious. Korea like so many Asian countries is faced with such a problem. CRWRC’s approach has always been aimed at increasing both farm output and the farmer’s family in-
come. Assistance through “self-help loans” make possible the construction of greenhouses, purchase of livestock and poultry, and aid in setting up small businesses. These efforts are carried on by the agriculturist and a small staff of national workers including an evangelist who investigates requests for assistance and makes many follow up calls.

Recently the Korean government has become aware of the need for keeping their people on the farms and has instituted many programs similar to CRWRC’s outreach. This emphasis by the government enhances the respectability of the programs by our staff and serves to condition the nationals for greater involvement and takeover. The staff is presently seeking qualified and responsible Christian personnel to take over the program. It is conservatively estimated that their outreach assisted up to 7,000 people in the area served.

c. Child Care

This area of concern continues to fill a real need. Our western staff is augmented by both national supervisory and staff workers. The largest outreach is in Seoul where several thousand babies and young children are abandoned each year. They are provided for through adoption into Korean homes and care in foster homes. During the year the 1,000th child was placed for adoption in a Korean home. This is truly a milestone for which to be thankful.

Offices have been opened in Taegu and Inchon where national workers supervise a staff of their colleagues. CRWRC staff members provide training and advice in area of case work, family studies, relinquishment counselling and other areas. Considerable progress has been made by the national workers in the selection and supervision of foster care homes.

Improving economic conditions are accompanied by an excessively high cost of living rate. Inflation is estimated to be from 15-20% each year. This necessitates increasingly larger allocations for salary for national workers, hospital care, and foster home services. In spite of these conditions CRWRC is effecting net reductions in our financial involvement. This is made possible by modest program curtailment and increased local involvement.

CRWRC requests synod’s approval of the Korean Aid Program for another year.

Grounds:
1. There is a continued need.
2. Efforts toward increasing involvement by national Christian groups warrant continued financial aid and personnel by CRWRC.

2. Mexico

The initial benevolence outreach to Mexico came a number of years ago in the form of requests for assistance to families and individuals who were in need of costly medical care. Since then our missionaries have requested an agriculturist and community development aide. Further forms of aid are being investigated and studied.

Mr. Calvin J. Lubbers serves as CRWRC’s Agriculturist in the Yucatan Peninsula. Several villages receive the benefits of agricultural assistance
in the form of self help loans and agricultural instruction in clearing land and fertilizing and planting of proper crops. An irrigation system is planned for one of the villages and should provide substantial help to the participants.

Areas of further investigation by the Board of Foreign Missions and CRWRC include medical aid and literacy programs.

CRWRC requests synod's approval for another year of work in Mexico.

Grounds:
1. The work fills an urgent need,
2. It has the endorsement of the Mexico General Conference and the Board of Foreign Missions.

3. Nigeria

Like many countries in Africa it is a nation rich in agricultural potential. Unfortunately agricultural practices have remained unchanged for centuries with the result that farming is not productive nor does it produce foods that are dietetically desirable.

Louis J. Haveman joined our missionaries at the request of N.G.C. and the B.F.M. He makes visits to selected villages for instruction in the planting of varied crops and fruits and the use of fertilizers and insecticides. National aides in numerous villages oversee programs between his visits. Such a program has the endorsement of the missionaries. A measure of reluctance by the nationals has given way to their approval of such an approach. Their initial desire was to have a formal agricultural school which they later conceded would be both costly and of limited usefulness. Present plans call for moderate expansion through the employment of full time national helpers.

CRWRC requests synod for approval of another year of work in Nigeria.

Grounds:
1. There is a continued need for such an outreach.
2. It has the endorsement of the Nigeria General Conference and the B.F.M.

4. Philippines

Work was also initiated in this country at the request of our missionary personnel and B.F.M. Mr. Fred Schuld undertook his assignment during 1970. He has instituted a beginning of self help in poultry programs and job training. This work is carried on in villages served by our missionaries. It is anticipated that benefits will accrue to the individual participants and also the church community. Help on a community basis is most urgent in a country where unemployment averages 25% and at seasonal highs of 75%.

Our missionaries have requested an additional CRWRC staff person. Additional program opportunities are being studied by Mr. Schuld and the missionaries.
**CRWRC requests synod** for approval of another year for the Philippine program.

**Grounds:**
1. The need is very urgent.
2. The Philippine General Conference and Board of Foreign Missions have requested a continuation and expansion of the program.

5. **Cuban Refugee Aid**

Ministering to the needs of the Cuban Refugees has both an overseas and local aspect to it. The need arises from refugees—more than 400,000 who have fled their country since 1961 and entered the United States. Of this amount nearly 270,000 have been resettled to other parts of the United States with the help of church groups and service clubs. At the present time, 180 refugees arrive daily in Miami. Seventy-five percent of these leave within three or four days to join relatives who have been previously resettled in various parts of the U.S. This influx is expected to continue for at least another year—barring any unforeseen developments in relations between U.S. and Cuba.

The significant arrival of such a number of refugees assures a demand on the Good Samaritan Medical Center staff:

- Carol Boersma, MSW—Social Worker
- Sara Menchaca—Receptionist
- Omelia Ruano—Medical Technologist
- James Tuinstra, MSW—Social Worker and Director
- Geertje Turk—Case Worker
- Dr. T. Vega—Physician

The Center located at 555 S.W. 22nd Avenue in Miami provides medical care five mornings each week. Countless numbers of diagnostic tests are provided to assist the doctor in his diagnosis of 18-20 patients each morning. Our social workers make referrals to city, county and state agencies for special needs. In each case, however, words of Christian comfort are provided by the staff. Many referrals are made to the mission staff of the Spanish speaking Good Samaritan Christian Reformed Church which counts among its members many who experienced a “cup of cold water” in the Saviour’s name by one of CRWRC Center’s staff.

Resettlement of the refugees provides meaningful and rehabilitative help. During the year 30 families—113 individuals—were resettled to New Jersey, Michigan, Illinois and California. The Los Angeles Deacons Conference requested CRWRC to assist them in resettling refugees by providing a full time Resettlement Aide to help families going to that area. CRWRC responded by sending Mr. Donald L. Kuiper in September, 1970. The Los Angeles area has a number of churches that can serve as sponsors for the families and has a climate which is comparable to that of their native country. A spiritual ministry is provided through the Spanish speaking church in Anaheim.
CRWRC requests approval for a continuation of its Cuban Refugee outreach for another year.

**Grounds:**

1. The work continues to fill a real need.
2. The program allows for an expression of Christian mercy by individual diaconates through resettlement opportunities.

**IV. Material Aid Facilities**

The collection and shipment of material goods play a strategic role in our benevolent outreach. Diaconates are requested to maintain a supply of clothing through regular clothing drives. Clothing is sent by Mid-West deacons to our Chicago Center:

The Chicago Clothing Center  
50 E. 109th Street  
Chicago, Illinois 60628

Mr. Art B. Schaap serves as manager and utilizes many hours of volunteer work by ladies and young people from our Chicago area churches in sorting, mending and preparing clothing for baling. Our facilities are on the second floor of the Back to God Hour Building. Donations of drugs and other supplies are also maintained and readied for shipment as needs arise.

Clothing gathered by our Eastern area deacons is sent for processing to:

Brethren Service Center  
New Windsor, Maryland

Western area groups send clothing to:

Brethren Service Center  
Modesto, California

**V. Diaconal Involvement**

CRWRC and deacons have mutual concerns. These concerns frequently meet by way of diaconal conference activities. An example of this is cited above in the request of the Los Angeles Deacons Conference to provide staff support for their Cuban Resettlement work. CRWRC has also provided financial aid in the form of "seed money" to diaconal conferences in their efforts to undertake or to support community benevolent programs.

**A. Grand Rapids Deacons Conference**

In December of 1970 the executive committee of the Grand Rapids Deacons Conference approached CRWRC with a request to provide salary support for a special deacon to "... present to the local diaconates the needs of the city, the conditions and causes of poverty (urban), along with helpful insights and suggested strategies for involving the diaconates in alleviating these conditions and dealing with these causes to prevent poverty." The Grand Rapids deacons were primarily concerned with the needs of the black people.
The Board of CRWRC viewed this as a pilot project in a most truly critical area of urban need. Experience has taught us repeatedly that the prospects of successfully developing and implementing a program depends greatly on the extent to which the feeling of need is present. It was decided to promise up to 50% of the salary support for such a special deacon.

B. Deacons Manual

Another means of stimulating diaconal involvement in a level beyond that of their congregational work was provided through the Deacons Manual. Included were sections on the following:

- Conference and Community Needs
- Refugee Resettlement
- Disaster Aid
- Clothing Collection
- Appendix—Constitution of CRWRC and a Model for Diaconal Conferences

C. Diaconal Conference Seminars

CRWRC participated in two Diaconal Conference Seminar meetings. The first was a meeting of the Orange City and Sioux Center Conferences at Hull, Iowa on the afternoon and evening of January 28. The second was held on the morning and afternoon of January 30, 1971 in Midland Park, New Jersey, for the deacons of Classes Hackensack and Hudson.

These meetings were longer than the conventional evening meetings for a deacons' conference. Opportunity was provided for study groups on various matters of diaconal responsibility and involvement in needs outside of their normal congregational concerns. These provided a measure of information and stimulation for an expanded diaconal concern. The presence of several of the area pastors was an encouragement to the deacons in the study of their task for the 70's. We hope that other areas will hold similar meetings.

D. Involvement in Inner City Crisis Needs

The role of diaconal involvement in inner city situations was called to our attention by the Board of Home Missions. At its annual meeting it was decided to approve the concept of CRWRC's providing leadership to local diaconates and conferences in developing plans for action at times of local crises. Details for such leadership will be developed in cooperation with the Board of Home Missions and its Race Commission.

VI. Administration

Offices in the Denominational Building serve as our Center for contacts not only with our world wide outreach but also with our diaconates and constituents. Mr. Richard Baukema was appointed as Coordinator of Business and Promotional Affairs in June of 1970. His responsibilities include preparing and maintaining a variety of printed and visual materials for use by church groups in learning to know more about our
growing program. We encourage our diaconates, church groups and constituents to avail themselves of these services.

VII. Finances

The audited report for the year ending December 31, 1970 is submitted herewith:

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, 1970 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 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, 1970, 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

Christian Reformed World Relief Committee
Statement of Fund Balance
December 31, 1970

GENERAL FUND

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<tr>
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<td>(Market value $6,490.00)</td>
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<td>$123,315.71</td>
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FUND EQUITY

Balance at December 31, 1970:

| General Fund                | $98,315.71 |
| Disaster Fund               | 25,000.00  |
|                             | $123,315.71|

FURNITURE AND EQUIPMENT FUND

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<td>depreciation</td>
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</table>
### FUND EQUITY

**Balance at December 31, 1970** $8,437.57

**Christian Reformed World Relief Committee**

**Statement of Changes in Fund Equity**

**Year ended December 31, 1970**

#### Balance, January 1, 1970:

- **General** $98,940.18
- **Disaster Fund** $25,000.00

**Total Available** $810,652.34

#### Receipts:

**Contributions:**
- **General** $378,485.22
- **Clothing centers** $4,422.29
- **Korean relief** $134,462.72
- **Cuban relief** $4,288.74
- **Nigeria** $20,612.88
- **Mexico** $11,241.85
- **Philippines** $1,321.27
- **Viet Nam** $132.96

**Disasters** $120,464.52

**Total Receipts** $686,712.16

**Freight refunds** $6,924.30

**Other income** $4,355.41

**Total Available** $810,652.34

#### Disbursements:

**Program services:**
- **Korean relief—Seoul office** $259,288.84
- **Korean relief—Grand Rapids office** $62,594.40
- **Cuban relief** $69,753.80
- **Clothing processing** $19,568.27
- **Nigeria** $12,817.81
- **Mexico** $30,277.90
- **Philippines** $21,983.27

**Emergency relief:**
- **Unusual benevolent aid** $1,572.00
- **India** $1,600.00
- **Japan** $5,633.00
- **Disasters** $105,497.84

**Total Program Services** $590,587.13

**Supporting services:**
- **Management and general** $54,340.31
- **Fund raising** $42,409.19

**Total Supporting Services** $96,749.50

**Total Disbursements** $687,336.63

#### Balance, December 31, 1970:

- **General Fund** $98,315.71
- **Disaster Fund** $25,000.00

**Total Available** $123,315.71
In addition to cash received and disbursed for relief programs during the year, the records of the committee indicate that 117,168 pounds of used clothing with an estimated value of $175,752.00 was distributed during 1970, as well as $278,000.00 worth of donated food, medicine, drugs, transportation and new clothing.

The year 1970 represents a year of both increased revenue and expenditures over the year 1969. Receipts increased by 16% while expenditures were greater by 19%. CRWRC continues to operate exclusively on the basis of voluntary gifts through diaconal offerings and gifts by our constituents.

The nature of disaster and programmed benevolence is diaconal. It is therefore, natural that we should look to our deacons as the first line of support. During the past year their support amounted to $8.51 per family. Their loyalty and willingness to support programs of mercy beyond their congregational needs is commended and encouraged.

It is readily understood that the giving by each congregation is not uniform. To achieve this average some gave substantially more—others gave less. We are somewhat concerned by the fact that 58 congregations gave nothing toward our denominational outreach of mercy. Another 166 churches gave very small amounts per family, holding only a single offering during the year. CRWRC regrets that more than one-third of our churches content themselves with such minimal participation.

VIII. Benevolent Outreach for 1971

The following projection of program needs for the present year is submitted:

- General Fund ........................................ $ 73,080
- Promotion ........................................... 44,100
- Clothing Centers .................................. 21,530
- Korea .................................................. 307,395
- Cuban Aid (Miami) .......................... 68,845
- Cuban Aid (L.A.) ................................. 10,000
- Nigeria .............................................. 26,525
- Mexico ................................................ 55,405
- Philippines ....................................... 46,530
- Domestic Outreach and Other Aid .......... 29,800 $683,210

To achieve our needs for 1971 we will need an average of $10.00 per family through free will offerings. It is our sincere hope that all of our churches respond generously in the support of this denominational outreach of Christian mercy.

*We request synod to:*

1. Continue CRWRC as the Denominational Benevolent Cause for one or more offerings.
2. Commend the work of mercy to our churches to provide sustained giving funds to maintain our denominational outreach of benevolence.

IX. APPOINTMENTS TO BOARDMEMBERS-AT-LARGE POSITIONS:

Terms of the following expire:
Accountant Delegate—Clare Ackerman
Minister Delegate—Rev. Wilbert Van Dyk

They are 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 Boardmember, 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 of Fields of Work

1. Korea (III-B-1)
2. Mexico (III-B-2)
3. Nigeria (III-B-3)
4. Philippines (III-B-4)
5. Cuban Refugees (III-B-5)

C. Approval of Offerings (VIII)

D. Appointment to Board from nominees to be submitted (IX).

Respectfully submitted,

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE
Louis Van Ess, Executive Director
REPORT 9

THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS

Esteemed Brethren:

The Christian Reformed Board of Publications submits the following report to synod for its consideration. Some items are presented as information while others require synodical action.

The board operates under the mandate of synod which authorizes it to supervise and implement the church's program of religious education and publication. It has now completed its second year of operation since synod consolidated the work of the former Education, Sunday School and Publications Committees under one denominational board. During this period the board and its various committees have been able to carry on the multiple tasks assigned by synod harmoniously and, we trust, effectively.

I. Organization of the Board

The membership of the board is composed of one delegate from each classis of the denomination. The annual meeting of the board was held on Feb. 23 and 24, at which all classes were represented except Classis Alberta North. The classical delegates and their alternates are:

<table>
<thead>
<tr>
<th>Classis</th>
<th>Member</th>
<th>Alternate</th>
</tr>
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<tbody>
<tr>
<td>Alberta North</td>
<td>Rev. John Vriend</td>
<td>Mr. P. Mos</td>
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<tr>
<td>South</td>
<td>Rev. Peter Van Tuinen</td>
<td>Rev. H. De Bolster*</td>
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<tr>
<td>British Columbia</td>
<td>Mr. Syrt Wolters</td>
<td>Mr. G. W. J. Ensing</td>
</tr>
<tr>
<td>Cadillaco</td>
<td>Rev. Fred J. Van Dyk</td>
<td>Rev. S. Bultman</td>
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<tr>
<td>California South</td>
<td>Rev. Clarence Nyenhuis</td>
<td>Rev. R. Evenhuis</td>
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<tr>
<td>Central California</td>
<td>Rev. James Versluys</td>
<td>Mr. K. Maliepaard</td>
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<tr>
<td>Chatham</td>
<td>Rev. Klaas Hart</td>
<td>Rev. J. B. Vos</td>
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<tr>
<td>Chicago North</td>
<td>Mrs. E. Van Reken</td>
<td>Mr. G. Mulder</td>
</tr>
<tr>
<td>South</td>
<td>Dr. Alexander C. De Jong</td>
<td>Rev. R. Hartwell</td>
</tr>
<tr>
<td>Columbia</td>
<td>Rev. Harry H. Boer</td>
<td>Rev. F. Breisch</td>
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<tr>
<td>Eastern Canada</td>
<td>Rev. Dirk J. Hart</td>
<td>Mr. R. J. Klein</td>
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<tr>
<td>Florida</td>
<td>Mr. Kenneth Tanis</td>
<td>Mr. R. Sikkenga</td>
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<tr>
<td>Grand Rapids East</td>
<td>Rev. Clarence Boomstra</td>
<td>Rev. J. Kok</td>
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<td>Mr. John Bronsena</td>
<td>Mr. R. Hoeskstra</td>
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<td>Grand Rapids South</td>
<td>Rev. William Buursma</td>
<td>Rev. H. Bossenbroek</td>
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<td>Mr. A. Struyk</td>
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<td>Holland</td>
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<td>Hudson</td>
<td>Dr. Roger Van Heyningen</td>
<td>Mr. A. Frielin</td>
</tr>
<tr>
<td>Huron</td>
<td>Rev. Gerard Nonnekes</td>
<td>Mr. H. Bouwers</td>
</tr>
<tr>
<td>Iliana</td>
<td>Rev. John Piersma</td>
<td></td>
</tr>
<tr>
<td>Kalamazoo</td>
<td>Rev. John A. Mulder</td>
<td>Dr. S. Dykstra</td>
</tr>
<tr>
<td>Lake Erie</td>
<td>Rev. Donald Postema</td>
<td>Mrs. L. Faram</td>
</tr>
<tr>
<td>Minnesota North</td>
<td>Rev. Simon Viss</td>
<td>Rev. J. C. Schuring</td>
</tr>
<tr>
<td>South</td>
<td>Rev. Peter Brouwer</td>
<td>Rev. H. Entingh</td>
</tr>
<tr>
<td>Muskegon</td>
<td>Rev. Tymen E. Hofman</td>
<td>Rev. J. A. Pott</td>
</tr>
</tbody>
</table>
Classis Northcentral Iowa....Rev. Maynard Keuning....... 
Classis Orange City............Mr. George De Vries Jr...........Mr. J. Werkema 
Classis Pacific Northwest....Rev. Jerome Batts............Rev. W. Heynen 
Classis Pella....................Rev. Henry De Rooy........Mr. R. Klyn 
Classis Quinte....................Rev. Jack WesterhoL........Mr. J. J. Herwerden 
Classis Rocky Mountain .......Dr. Richard Post...............Rev. G. De Velder 
Classis Sioux Center....Rev. Leonard Van Drunen.Dr. J. Veltkamp 
Classis Toronto...............Dr. Hendrik Hart.............Mr. W. Hart 
Classis Wisconsin...............Mr. C. M. Wondergem Sr.Rev. H. Vanden Einde* 
Classis Zeeland............Rev. Arthur Besteman........Rev. E. Haan 

*Indicates alternates attending the annual meeting in place of the regular delegates.

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 board members constitute the executive committee. The Board appointed the following to serve:

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 the Business Committee have been completed. These are usually 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.

Three committees, each having its own subcommittees, carry on the work of the board. They are the Education Committee, Periodicals Committee and Business Committee.

The Education Committee consists of the following members:

Dr. Gordon J. Spykman, Chairman (1970-73)
Dr. J. Marion Snapper, Vice-chairman (1970-71)
Rev. Jack Westerhof, Secretary (Executive Committee member)
Rev. Tymen Hofman (Executive Committee member)
Rev. John A. Mulder (Executive Committee member)
Mr. Herman Baker (Business Committee representative) 1970-71
Mr. Bernard Scholten (Business Committee representative) 1970-72
Dr. Arnold H. De Graaff (1970-73)
Rev. Earl Schipper (1970-72)
Mr. Marion Vos (1970-72)
Dr. Gordon Werkema (1970-71)
Mr. Peter Vander Kamp (1970-73)

In the course of the past year, Mr. John Knight requested to be relieved of his assignment to the Education Committee due to a lack of time. This request was honored. No substitution is proposed since the committee had thirteen members by special arrangement of the board. The committee now consists of the specified twelve members.
Since the terms of appointment for Dr. Snapper, Mr. Baker, and Dr. Werkema expire this year, the Education Committee respectfully requests their reappointment for a term of three years.

The following standing subcommittees serve the Education Committee:

**Catechism Committee**
- Dr. Gordon Spykman, Chairman
- Rev. Jack Westerhof, Secretary
- Mr. Hero Bratt
- Dr. Arnold De Graaff
- Rev. Milton Doornbos
- Dr. Anthony Hoekema
- Rev. Tymen Hofman

**Sunday School Committee**
- Mr. Marion Vos, Chairman
- Rev. John Mulder, Secretary
- Rev. John Bergsma
- Rev. Paul Brink
- Mr. Frank Deppe
- Mr. Marion Snapper
- Miss Dorothy Westra

**Adult Education Committee**
- Mr. John Knight, Chairman
- Dr. Louis Vos, Secretary
- Rev. Marvin Doornbos
- Mr. James P. Hoekenga
- Dr. Dennis Hoekstra
- Rev. Galen Meyer
- Rev. Earl Schipper
- Dr. Paul Schrotenboer
- Rev. Jacob Uitvlugt

**Youth Evangelism Materials Committee**
- Mr. Peter Vander Kamp, Chairman
- Miss Jo Last, Secretary
- Miss Johanna Boomsma
- Mr. Barry Foster
- Mrs. Jacob Huizinga
- Dr. Donald Oppewal
- Rev. Earl Schipper

**Spanish Educational Materials Committee**
- Dr. Gordon Werkema, Chairman
- Mr. Gerald Anman
- Mr. Herman Baker
- Rev. Juan S. Boonstra
- Rev. Carlos Cortina

**Personnel Committee**
- Mr. Marion Vos, Chairman
- Dr. J. Marion Snapper
- Dr. Gordon J. Spykman

Members of the subcommittees are appointed by the Education Committee at the first meeting following the annual meeting of the board. The subcommittees meet as frequently as the work load in each area requires. The recommendations of each subcommittee are submitted to the Education Committee for consideration and approval.

The Periodicals Committee has the following membership:

- 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)

This committee meets monthly to take care of all matters pertaining to the denominational periodicals and makes its report to the executive committee.

The Business Committee meets monthly to consider and act on the reports and requests of the Educational Committee and Periodicals Com-
mittee representatives, the subcommittees' reports, the manager's reports, and all matters relating to the business functions of The Board of Publications that require our attention.

Committee members are:

Mr. Joseph T. Daverman, chairman and Periodical Committee representative (1970-1972)
Mr. John Hekman, Vice-chairman, member-at-large (1970-1971)
Mr. Raymond Holwerda, Secretary, Executive Committee representative
Mr. John Brondsema, Treasurer, Executive Committee representative
Mr. Herman Baker, Education Committee representative (1970-1971)
Mr. Bernard Scholten, Education Committee representative (1970-1972)
Mr. Casey Wondergem, Jr., Periodicals Committee representative (1970-1973)
Mr. Gordon Quist, member-at-large (1970-1972)

Advertising Committee
Mr. John Hekman, Chairman
Mr. Casey Wondergem, Jr.

Building and Grounds Committee
Mr. Joseph T. Daverman, Chairman
Mr. Raymond Holwerda

Finance Committee
Mr. Gordon Quist, Chairman
Mr. John Brondsema
Mr. Joseph T. Daverman
Mr. Bernard Scholten

Personnel Committee
Mr. Raymond Holwerda, Chairman
Mr. Joseph T. Daverman
Mr. Gordon Quist
Mr. Peter Meeuwsen is ex-officio member of all committees

These committees meet prior to and present written reports to the Business Committee monthly meetings.

The board requests synodical approval of its membership according to the rules adopted for this purpose.

The board requests synod to reappoint the following for terms of three years:

As members of the Education Committee: Mr. Herman Baker, Dr. Marion Snapper, Dr. Gordon Werkema
As member of the Periodicals Committee: Dr. E. William Oldenberg
As member of the Business Committee: Mr. John Hekman

II. Financial Report

To the Board of Publications of the Christian Reformed Church, Grand Rapids, Michigan

October 6, 1970

We examined the balance sheet of the Board of Publications of the Christian Reformed Church, Grand Rapids, Michigan, as of August 31, 1970 and the related statements of income and contributed capital for the eight-month period 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 and contributed capital present fairly the financial position of the Board of Publications of the Christian Reformed Church at August 31, 1970 and the results of its operations for the eight-month period 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
August 31, 1970

<table>
<thead>
<tr>
<th>ASSETS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Current</strong></td>
<td></td>
</tr>
<tr>
<td>Cash</td>
<td>$23,552</td>
</tr>
<tr>
<td>Investments and Certificates of Deposit</td>
<td>133,000</td>
</tr>
<tr>
<td>Accounts receivable</td>
<td>122,167</td>
</tr>
<tr>
<td>Inventories</td>
<td>109,110</td>
</tr>
<tr>
<td>Prepaid expenses</td>
<td>16,707 $404,536</td>
</tr>
<tr>
<td><strong>Other</strong></td>
<td></td>
</tr>
<tr>
<td>Rental property - net</td>
<td>$7,582</td>
</tr>
<tr>
<td>Inventory - supplies</td>
<td>8,660 16,242</td>
</tr>
<tr>
<td><strong>Property, plant and equipment (at cost)</strong></td>
<td></td>
</tr>
<tr>
<td>Land, building and improvements (Note A)</td>
<td>$846,112</td>
</tr>
<tr>
<td>Machinery, office furniture and equipment and automotive</td>
<td>405,613</td>
</tr>
<tr>
<td><strong>Less-allowance for depreciation</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>399,962 911,763</td>
</tr>
<tr>
<td><strong>LIABILITIES</strong></td>
<td>$1,332,541</td>
</tr>
<tr>
<td><strong>Current</strong></td>
<td></td>
</tr>
<tr>
<td>Current portion of mortgage payable</td>
<td>$40,000</td>
</tr>
<tr>
<td>Accounts payable - trade</td>
<td>10,186</td>
</tr>
<tr>
<td>Accrued expenses</td>
<td>7,466 57,652</td>
</tr>
<tr>
<td><strong>Long-term</strong></td>
<td></td>
</tr>
<tr>
<td>Mortgage payable (Note A)</td>
<td>50,000</td>
</tr>
<tr>
<td>Deferred income</td>
<td>123,265</td>
</tr>
<tr>
<td>Reserve for future repairs</td>
<td>1,863</td>
</tr>
<tr>
<td><strong>EQUITY</strong></td>
<td></td>
</tr>
<tr>
<td>From operations</td>
<td></td>
</tr>
<tr>
<td>Balance - January 1, 1970</td>
<td>$731,033</td>
</tr>
<tr>
<td>Net income for the eight-month period ended August 31, 1970</td>
<td>8,295</td>
</tr>
<tr>
<td>Adjustment</td>
<td>1,149</td>
</tr>
<tr>
<td><strong>Contributed</strong></td>
<td></td>
</tr>
<tr>
<td>Balance - August 31, 1970</td>
<td>339,284 1,099,761</td>
</tr>
<tr>
<td></td>
<td>$1,332,541</td>
</tr>
</tbody>
</table>
Notes to Balance Sheet
Board of Publications of the Christian Reformed Church
August 31, 1970

NOTE A — The land and buildings are subject to a real estate mortgage having an unpaid balance of $90,000 at August 31, 1970. The mortgage is payable in quarterly installments of $10,000 plus interest at 5 1/2%. The mortgage was obtained in connection with the denomination 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 1971. From 1966 through August 31, 1970, $220,079 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 $5,721 during the eight-month period ended August 31, 1970 included a portion of the past-service cost. The unfunded past-service cost at August 31, 1970 was approximately $8,068.

STATEMENT OF CONTRIBUTED CAPITAL
Board of Publications of the Christian Reformed Church
August 31, 1970

<table>
<thead>
<tr>
<th>Building</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance - January 1, 1970</td>
<td>$94,831</td>
</tr>
<tr>
<td>Less - depreciation on portion of</td>
<td></td>
</tr>
<tr>
<td>the original building</td>
<td>1,739</td>
</tr>
<tr>
<td></td>
<td>$93,092</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Building addition</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance - January 1, 1970</td>
<td>$125,804</td>
</tr>
<tr>
<td>Synodical quotas received</td>
<td>$36,665</td>
</tr>
<tr>
<td>Less:</td>
<td></td>
</tr>
<tr>
<td>Depreciation on building additions and</td>
<td>$4,970</td>
</tr>
<tr>
<td>improvements</td>
<td></td>
</tr>
<tr>
<td>Interest</td>
<td>3,854</td>
</tr>
<tr>
<td>Other expenses</td>
<td>351</td>
</tr>
<tr>
<td></td>
<td>9,175</td>
</tr>
<tr>
<td></td>
<td>27,490</td>
</tr>
<tr>
<td></td>
<td>153,294</td>
</tr>
</tbody>
</table>

| Other                                         |       |
| Excess of assets over liabilities assumed in  |       |
| the merger of the Committee on Education     |       |
| of the Christian Reformed Church as of       |       |
| January 1, 1970                              |       |
| Synodical quota received                      |       |
|                                               | 42    |
|                                               | 112,898|
|                                               | $359,284|

STATEMENT OF INCOME
Board of Publications of the Christian Reformed Church
Eight-Month period ended August 31, 1970

<table>
<thead>
<tr>
<th>Income</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Subscriptions and sales</td>
<td>$605,674</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Costs</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Material</td>
<td>$250,529</td>
</tr>
<tr>
<td>Direct labor and artist</td>
<td>69,722</td>
</tr>
<tr>
<td>Manufacturing expenses</td>
<td>74,150</td>
</tr>
<tr>
<td>Writers</td>
<td>8,935</td>
</tr>
<tr>
<td>Mailing expenses</td>
<td>43,774</td>
</tr>
<tr>
<td>Space Cost</td>
<td>1,514</td>
</tr>
<tr>
<td></td>
<td>448,624</td>
</tr>
<tr>
<td></td>
<td>$157,050</td>
</tr>
</tbody>
</table>

|                                               |       |
|                                               |       |
General and Administrative
Direct (clerical-editorial-managerial)
Indirect (depreciation-insurance-office supplies-postage, etc.) .............................................................. $147,672

Operating income .............................................................. $ 9,378
Other income ................................................................. 1,083

Net income .............................................................................. $ 8,295

Currently we are mailing approximately 45,000 copies of *The Banner* each week to readers in the United States, Canada, and around the world. We are sending copies to servicemen and complimentary copies are furnished to the student dormitories of Calvin, Dordt, and Trinity Colleges and the Reformed Bible Institute during the academic year.

We are mailing 2,600 copies of *De Wachter* bi-weekly. Approximately one-half of these are sent to Canada.

The Every-Family Plan was first offered to our churches in the fall of 1969. There are now 85 churches participating in this plan. We have gained 1,800 new subscribers through this plan. The number of homes receiving *The Banner* through the Every-Family Plan is 5,430. A few congregations used the plan for one year only to introduce *The Banner* to their members.

A Banner promotion committee has been appointed. Plans are developing to put forth a concerted effort to increase the circulation of *The Banner*.

III. MATTERS RELATING TO PERIODICALS AND PUBLICATIONS

A. *De Wachter*

Rev. William Haverkamp continues to serve as the editor of our Holland language denominational paper, and is making an outstanding contribution through its pages. The board highly appreciates the work he is doing. However, it is time that the board and synod face the problem that subscriptions to *De Wachter* continue to decline at the rate of 260 per year, with the present circulation of about 2,600. For a number of years *De Wachter* has been operated at a deficit which is annually increasing. Therefore the board recommends that synod authorize the board to make preparations to phase out the production of *De Wachter* so that it's publication will terminate at the time when Rev. Haverkamp's term expires.

B. *The Banner*

Since the meeting of the Synod of 1970, the Rev. John Vander Ploeg has retired as Editor of *The Banner* and Dr. Lester De Koster has assumed his responsibilities.

On Tuesday evening, September 22, 1970, in the Calvin Christian Reformed Church in Grand Rapids, Michigan, Dr. De Koster was commissioned to his new task in an impressive ceremony. At this service, Dr. A. C. De Jong expressed the gratitude and appreciation of the entire denomination to Rev. Vander Ploeg for his years of hard work and
loyal dedication to Christ and to the church. Rev. Vander Ploeg responded with humility, giving thanks for the blessings he had enjoyed and challenged the church to remain true to the infallible Word of God.

Rev. Clarence Boomsma, president of the board, commissioned Dr. De Koster, challenging him with the words of Rev. John Y. Baun, who wrote in the first issue of The Banner, "We propose in the fear of God, and with humble dependence upon the divine blessing, to commence publication of a religious periodical . . . designed to establish, confirm, and build up the heritage of the Lord in the most precious, fundamental truths of the gospel, to show what fruit these truths bear in those who receive them in love, and what a truly godly experience is, as distinguished from the merely common operations of the Spirit in many who have a name to live and are dead." At the end of this commission, Dr. De Koster arose and took vows adapted from those used for the ordination of theological professors. In his inaugural address, Dr. De Koster stated his purpose as editor. He told his audience that as "God wills" he would strive for unity within our church, try to develop a vision of what the church can be with God's blessing, and show concretely what the talents and the goals of the church are. Dr. Henry J. Stob closed this impressive service with prayer after which an informal coffee was held in the basement of the church.

On Wednesday evening, September 30, 1970, a testimonial dinner was given for Rev. and Mrs. John Vander Ploeg as a tribute to the forty years of faithful service which they had given to the church. Letters of appreciation from his former churches were presented to him. The board also presented him with a beautifully crafted office chair. The Rev. Charles Greenfield, a close friend of the Vander Ploegs, reminisced about the years of his ministry. Dr. Ralph Danhof made fitting remarks. The children of the editor were in attendance at the dinner.

We are extremely happy to report that Dr. De Koster has entered upon his work with energy and dedication. From the letters received at the office we can report that his editorials and The Banner in general have been received with great enthusiasm.

The Banner is now a member of the Associated Church Press as well as the Evangelical Press Association. We believe that membership in the above-mentioned organization will offer many benefits to us for the production of a better paper.

A photo contest is being conducted through The Banner. Three prizes (1st prize—$50; 2nd prize—$40; 3rd prize—$30) will be awarded in the following categories: (a) human interest; (b) scenic; (c) still life; (d) symbolic and religious themes. A grand prize of $100.00 will be awarded to the photo judged to be the best of all entries by a panel of judges. The contest ends October 18, 1971.

An effort to promote subscriptions to The Banner is being planned. A sufficient number of free copies of the May issue of The Banner will be sent to our churches with the exception of the 80 churches on the Every-Family Plan so that they may be distributed to each family at the door following church services. Our churches will be contacted requesting a bulletin announcement the week prior and also on the same Sun-
day on which *The Banner* is distributed, the minister's endorsement will be solicited. *The Banners* handed out will contain a form inviting church members to subscribe to *The Banner* and suggesting that those who are already subscribers be urged to offer their extra copies to an interested friend or neighbor. Other promotion methods of *The Banner* are: wedding gift subscriptions, servicemen's special rate, Christmas gift plan, special rates for subscriptions to institutions, the Every-Family Plan, and free copies of *The Banner* to college dormitories.

C. *The Yearbook*

The 1971 Yearbook has again been published. Several changes have been made in this year's adition which we hope will make it more usable to our constituency.

1. The unorganized as well as the organized churches will appear on the classical maps.

2. The names of the faculty of Calvin Seminary will still be listed but the names and functions of the administrative offices only will be listed for the colleges of Calvin, Dordt, and Trinity.

3. The name and address of the Secretary of the Deacons' Conference will be included.

4. A duplicate copy of the questionnaire has been sent so that one may be retained by the churches for further reference.

D. *Reprint of the Psalter Hymnal*

The reprinting of the Psalter Hymnal is almost completed. The different features in this edition will include a revised topical index and a new spiral binding that will be of value to organists, choir directors, and ministers because the book will have a natural tendency to lie flat.

IV. MATTERS PERTAINING TO THE EDUCATION STAFF AND MATERIALS

A. *Catechism Courses*

The course for eleventh grade students on the Christian life is being field-tested in thirty representative churches. Since it was impossible for some writers to meet their deadlines, the course was sent out in segments. Some of the delay was encountered when it became necessary to find substitute writers. It was a handicap for the churches to receive the course piece-meal since the material could not be studied in the order in which the course was planned. This was particularly true of the first unit since this unit set the keynote for the course. Analysis forms are now being returned for half of the course. As these are analyzed, the material will be reworked where weaknesses are evident. The material should be in final printed form by summer.

The following substitute writers were appointed: Units I and VI—Dr. Willis P. De Boer; Unit III—Rev. Jack Westerhof.

Unit I has been completed and is being prepared for mailing to the field-test churches. Unit V has not yet been completed by the author.

Eight lessons have been completed by Rev. Tymen Hofman on the twelfth grade course dealing with living church membership. The course plan was recently mailed to board members for reaction. Some helpful
suggestions have been received. The Catechism Committee is continuing to study this plan reviewing and discussing lesson contents prior to Rev. Hofman's writing. Some partial released time from his regular pastoral duties has been secured for Rev. Hofman. We hope to have this course sufficiently developed for field-testing in the fall of this year. Board members will recall that this course consists basically of a teacher's manual, although plans are being made for providing some student materials to orient them to the class discussion.

B. Sunday School Matters

For some time the Sunday School Committee has been aware of the fact that one of our basic weaknesses in Sunday school material has been the uniform lesson plan by which the biblical material studied in grade twelve is the same as that used in grade one. This leads to studies that are unrelated to the life needs of a large segment of the students and has resulted in repetition of biblical stories with fundamentally historical, factual emphasis. The seriousness of this problem is compounded by the omission of vast segments of the Bible so vital and necessary for Christian faith and life.

To realize graded materials for Junior High and Senior High students, the board and synod concurred in the proposal to use materials produced by Great Commission Publications for these departments.

In a further attempt to improve Sunday school teaching the committee proposes graded material for grades one through six, producing two-year cycles for each of three departments (Primary: grades one and two; Intermediate: grades three and four; Junior: grades five and six). To implement this proposal the Education Committee presents three graded lesson plans to be implemented beginning in September of this year. It is planned that the present type of take-home paper be continued and that a separate teacher's quarterly be produced for each of the three departments. These quarterlies together with the teacher quarterlies of the Great Commission Publications will replace the present Sunday School Key.

Regarding the lesson plan for the Primary Department (grades 1 and 2), it is proposed that, where possible, the illustrative materials for these lessons be drawn from Scripture itself, but that other sources, such as stories from the mission fields, stories from Christian life, and stories from history and science, may also be used to illustrate and apply the scriptural truths to be taught in the lessons.

In the past, lesson plans were greatly influenced by the two major holidays in the church—Christmas and Good Friday-Easter. In the interest of teaching a consistent program, the Education Committee authorized the Sunday School Committee to develop programs in which the inherent principle of sequence is no longer compromised by religious holidays. Consideration is being given to publishing supplementary materials for holiday observances.

A survey of adult Sunday school classes was conducted to determine the type of materials being used (a great majority use our Bible Studies), the type of adult attending (church, unchurched, age, etc) and the kind
of material desired. It was evident from the survey that two kinds of material are in demand: biblical studies (sections of Scripture) and topics dealing with scriptural teaching on life-related problems and situations. The material presently being produced is basically the study of sections of Scripture; however, it also includes topics on Christian life. Future plans will be guided by the survey results.

Satisfactory arrangements have been made with Great Commission Publications for the one-year trial period of the use of their Junior High and Senior High Sunday school quarterlies. The material has been carefully reviewed. Reactions and some suggested changes have been forwarded to the original publishers.

The following statement of editorial policy was approved:

“Overall editorial responsibility shall rest ultimately with the Committee on Christian Education of the Orthodox Presbyterian Church. This responsibility shall be exercised only in full consultation with the Board of Publications of the Christian Reformed Church. In instances where the respective standards of the Orthodox Presbyterian Church and of the Christian Reformed Church might otherwise suggest a difference of emphasis or foundation it shall be normal policy to agree upon a common formulation that expresses basic scriptural truth acceptable to both communions. In the event that mutual agreement on a common formulation becomes impossible of achievement on a given point, the Board of Publications of the Christian Reformed Church reserves the right to publish that formulation it deems mandatory for its own use. Should such circumstances occur with any frequency, however, the Committee on Christian Education of the Orthodox Presbyterian Church in turn reserve the right to initiate a review of the terms of agreement on editorial policy and, if it deems it necessary, to terminate the agreement giving adequate notice before dissolution of the contract.”

For use within the Christian Reformed Churches, the committee has decided to replace the use of the King James Version with the Revised Standard Version where such substitution is technically feasible.

Strong demand for materials to help upgrade the teaching in the church results in constant usage of the portable teacher-training workshop, "Teaching for Changed Lives." Our twelve sets have been solidly booked for at least four months in advance. In response to a request from the Midwest Sunday School Association, the Education Committee appointed Drs. M. Snapper and J. De Beer as a committee to advise us regarding subjects for additional training workshops.

Guidelines for Primary Sunday School Lesson Plan
(Grades 1 and 2)

The student at ages six and seven is naturally curious as he begins to appreciate the world around him. He wants to know. The inquiring nature of his mind seeks not so much information as understanding. He is intrigued by mysteries and would like to know more about the things he cannot fully understand.
The curiosity for the Christian child leads him to ask many questions about God—practical questions. The church should provide some answers. A curriculum plan for this age level should have a unit in which some answers are given to the basic question, "Who is God?"

The inquiring mind of the primary student gives him a new interest in the world around him. This affords a wonderful opportunity to increase his appreciation for the universe and to lead him to praise the Creator.

In his rapidly expanding world, the primary student is seeking his own identity. As self-realization develops he wants to know more about the human being and specifically more about himself. As the wonder that is inspired by the realization of who he is and what he is comes to awareness, he gains a new appreciation for himself and the capacities God has given him.

The years of six and seven are the years of growing trust. Whereas in earlier years trust in those whom he loved was expressed in an unquestioned manner, he was frequently reluctant to evidence trust in strangers. As his need for trust develops and expands he must find real reasons for his confidence. It is at this age that a significant relationship with God can begin to develop, although it should remain on the child's level.

One of the problems of maturing is learning how to get along with others. The child learns home relationships very early in life. At the primary level new meaning can be given to these relationships by those outside the home, particularly by teachers. As the student establishes new relationships in leaving home to go to school, principles guiding such relationships should be instilled.

In all the concerns listed above there is a Christian dimension that the growing Christian should discover. The church has a responsibility to direct the child to this discovery in teaching the Word of God. This should be done early in the child's life—as early as possible.

The Lesson Plan that follows is built upon the foregoing principles. In teaching the basic truth from the Scriptures, every effort will be made to illustrate the truth by means of a concrete story from Scripture. Where this is not possible, stories from the mission fields, stories from Christian life, and stories from history and science will be used to illustrate and apply the scriptural truths to be taught in the lessons.

Each unit and each lesson in each unit will be treated in a direct, personal way so that the Bible will speak directly to the student and the student's concerns. The writers of materials are to be instructed to avoid all scholastic emphasis in treating the material as well as avoiding moralisms.

The aim in the first unit, "Who Is God?" is to bring to the child an understanding that God is a real (personal) being with whom he can have a warm personal relationship of trust and confidence, while at the same time showing him in ways appropriate to his level of development, something of the immeasurable greatness of God—his love, power, wisdom, goodness, holiness, etc.

Unit II, "God's Great World," is intended to open the eyes of the child to the wonders of creation and inspire him to praise the Creator.
This unit will be followed by one in which the pupil will be given some understanding of man—the crown of God's creation and the role of man in the world.

The student's search for self-realization and an understanding of himself will be treated in Unit IV, "Who Am I?" In the light of Scripture and appropriate to the student's level of comprehension, the student will be taught to appreciate the wonder of his being and how he is uniquely equipped to serve his God.

The Spring Quarter—Unit title "My God and I"—will deal with the personal relationship between the child and his God in the simplicity of childlike faith.

The unit, "People Around Me," will deal with the child's interpersonal relationship. At this early stage in life the main relationship is still with the parents and this relationship is crucially important. The child should know what God intends by this relationship and should appreciate the role parents play in his development. Other simple, yet significant relationships conclude this quarter.

The lesson titles given are not intended to be final formulations. They are worded in a descriptive manner. Stories listed under titles are suggestions. The committee plans to further detail the plan before submitting it to writers. Details will include the points to be covered in each lesson, Scriptural sources, and the emphasis that is expected in the treatment of the material.

Primary Lesson Plan—Year 1
(Grades 1 and 2)

FALL QUARTER

Unit Title: I. Who is God?
1. God Can't Be Seen, But He Is Real
   —Exodus 33, 34; Moses sees the glory of God which is reflected on his face.
2. God Is Our Heavenly Father
   —Matthew 7:7-13; We ask Him for what we need.
3. God Has No Beginning Nor End
   —Moses at the Burning Bush
4. God Is Love, He Loves His Creatures
   —Lilies and Birds
5. God Cares for Us
   —Elijah and the Ravens
6. God Hates Sin and Evil
   —Destruction of Sodom
7. God Is the Only True God
   —Elijah on Mount Carmel
8. God Is True to His Promises
   —Covenant Promise to Abraham

Unit Title: II. God's Great World
9. God Made All Things
   —Genesis 1:1-25
10. God's Wonderful Earth
    —Psalm 65
11. God's Big Heavens
    —Psalm 19
12. God's Living Creatures
   —Adam Naming the Animals
13. God's Beautiful Plants
   —Paradise

WINTER QUARTER

Unit Title: III. What Is Man?
1. God Made Man Like Himself
   —Genesis 1:26-31
2. Man Was Made to be a Friend of God
   —Abram
3. God and Man (Incarnation)
   —Birth of Jesus
4. Man Was Made to Rule the World
   —Psalm 8
5. Man Was Made to Praise God
   —Psalm 147

Unit Title: IV. Who Am I?
6. The Real Me
   —Genesis 2:7
7. My Body Is Wonderfully Made
   —Psalm 139; I Corinthians 6:19; 12:12-26
8. I Have a Mind, I Can Know
   —Proverbs 23:12; Psalm 139:23
9. I Have a Heart, I Can Love
   —David and Jonathan
10. I Have Eyes that Can See
    —Jesus Heals the Blind Man
11. I Have a Voice that Can Speak and Sing
    —Psalm 81:1; 95:1; 19:14; James 3
12. I Have Hands that Can Work
    —Ephesians 6:5-9; Colossians 3:23, 24

SPRING QUARTER

Unit Title: V. My God and I
1. I Believe In God
   —Hebrews 11
2. I Love God
   —Summary of the Law
3. Sometimes I Disobey God
   —Adam and Eve's Disobedience
4. God Forgives Me Because Jesus Died for Me
   —Crucifixion
5. God Makes Me Happy
   —Easter Message
6. I Will Praise God
   —Psalm 100
7. I Want to Live for God
   —The Apostle Paul
8. I Trust God
   —Call of Abraham
9. I Pray to God for Things I Need
   —Give us this day...
10. I Ask God to Forgive Me
    —Forgive us our debts...
11. I Am Thankful to God
    —Noah's Offering
12. I Want to Tell Others About God
   —Slave Girl and Naaman
13. Some Day God Will Take Me to be with Him
   —The many mansions

SUMMER QUARTER

Unit Title: VI. People Around Me

1. I Live in a Family
   —Adam and Eve’s Family
2. My Parents
   —Fifth Commandment
3. I Love My Parents
4. I Want to Obey My Parents
   —Ephesians 6:1-4
5. Sometimes I Deceive My Parents
   —Jacob Deceives Isaac
6. I Ask My Parents to Forgive Me
   —The Prodigal Son
7. I Trust My Parents
   —Isaac and Abraham
8. My Parents Teach Me
   —II Timothy 3:15
9. Brothers and Sisters
   —Joseph and his brothers
10. Friends
    —David and Jonathan
11. My Teachers
    —Ephesians 4:11 ff
12. My Neighbors
    —The Good Samaritan
13. Those Who Are Impossible
    —Love Your Enemies, Matthew 5:43-48

GUIDELINES FOR INTERMEDIATE SUNDAY SCHOOL LESSON PLAN

(Grades 3 and 4)

The child of eight and nine thinks in a literal way but is beginning to be able to grasp the abstract and the figurative. In seeking to teach the general and the abstract, the concrete and specific should be used to illustrate.

During this age the student is experiencing a growing sense of relationship to God. He seeks a well-developed personal relationship with God, but there are still many things he does not understand.

It is valid to say that the intermediate student’s greatest need is to be guided in his search for a closer relationship with God. He needs to know more about God.

In seeking to direct the student’s quest for a better understanding and relationship with God, the knowledge of God that is available for the Christian should be taught to the intermediate student by means of specific events. Events should be selected from the Scriptures that clearly reveal God by means of his actions in history. At this age the student likes stories that show God’s power. The vividness of his imagination enables him to live into the experiences of biblical characters in their encounter with God.
In grades three and four interest in geographical and historical backgrounds begins to develop. The child likes books of travel and far-away places. This interest can be used to teach historical facts, Bible backgrounds, and customs.

The lesson plan presented for this department is a series of events from the Old Testament to be followed in the second year by events recorded in the New Testament.

The events selected are chosen because they reveal something significant about God from his actions. The events are placed in the chronological order of the Scriptures. The episodes selected are not to be dealt with primarily from a historical perspective. In other words, this is not a course in Bible History. This is a course in which God’s actions are studied as they took place in the lives and times of Old Testament people.

To make the knowledge of God, as developed in this course, relevant to the student, each event should be considered from the point of view of the reactions of the persons involved in the event and made applicable to today by a discussion of the reaction God has a right to expect from us in the light of the event studied.

This revelation-response treatment should avoid all scholastic, abstract-theological development of the knowledge of God. It should treat the knowledge of God in a practical, life-related manner so that the knowledge becomes faith-knowledge and inspires trust, loyalty, dedication, and obedience.

Lesson Plans for the Intermediate Department

FALL QUARTER

Unit I Period of Beginnings
1. God’s Wonderful Creation—Genesis 1; Psalm 19:1-6
3. The Test of Obedience—Genesis 3
5. The Rainbow—Genesis 6:8-19

Unit II Period of the Patriarchs
7. The Call of Abram—Genesis 12
8. Lot’s Choice—Genesis 13
9. God’s Covenant with Abraham—Genesis 17
10. Destruction of Sodom—Genesis 18, 19
11. The Test of Abraham’s Obedience—Genesis 22
12. Joseph and His Brothers—Genesis 37

WINTER QUARTER
1. Joseph in Prison—Genesis 39
2. Joseph Becomes the King’s Governor—Genesis 41

Unit III Building A Nation
4. God Commissions Moses—Exodus 3
5. God Overcomes Obstinate Pharaoh—Exodus 7-11
6. The Passover Instituted—Exodus 12
8. The Golden Calf—Exodus 32:1-20
9. The Tabernacle—Exodus 35-40
10. Wandering in the Wilderness—The people crave meat—Numbers 11
11. Scouting the New Land—Numbers 13, 14
12. Water from the Rock—Numbers 20

SPRING QUARTER

Unit IV The Promised Land
1. Conquest of Jericho—Joshua 6
2. Gideon's Great Victory—Judges 7
3. Samuel Hears the Voice of God—I Samuel 3
4. Israel's Sinful Desire for a King—I Samuel 8
5. "To Obey Is Better Than Sacrifice"—I Samuel 15
6. A Shepherd Boy is Anointed King—I Samuel 16:1-13
7. David and Goliath—I Samuel 17
8. The Rise and Fall of Solomon—I Kings 3, 11
9. A Temple for God—I Kings 6, 7
10. A Divided Nation—I Kings 12
11. God Cares for Elijah—I Kings 16
12. Elijah on Mt. Carmel—I Kings 18
13. The Still Small Voice—I Kings 19

SUMMER QUARTER

1. Naaman's Healing—II Kings 5
2. God Delivers Samaria in Response to Elisha's Prayer—II Kings 5-7
3. Joash Repairs the House of the Lord—II Kings 12
4. Israel Conquered and Exiled to Assyria—II Kings 18:1-12
5. Sennacherib's Army Destroyed as God Delivers Jerusalem—II Kings 18, 19
6. Judah Reforms Too Late—II Kings 23
7. Judah Deported to Babylon—II Kings 24, 25
8. Daniel Interprets Nebuchadnezzar's Dream—Daniel 2
9. God Delivers Three Men from the Fiery Furnace—Daniel 3
10. God Reveals the Doom of Babylon—Daniel 4
11. Daniel in the Lion's Den—Daniel 6
12. Jeremiah's Ministry to Exiles—Jeremiah 30-33
13. Return from Captivity—Nehemiah

GUIDELINES FOR THE JUNIOR SUNDAY SCHOOL LESSON PLAN
(Grades 5 and 6)

The junior student is capable of deep religious feelings. His emotions and loyalties can be stirred easily. For this reason the teaching of spiritual truths should be made highly personal.

At this age the Christian youth wants to be a very moral person. His standards are high. He is quick to recognize wrong and right—the former more quickly than the latter. He needs guidance in making ethical decisions and recognizes the authority of God, Christ, and the Bible.

He can understand doctrinal truths and abstract concepts when they are explained to him by means of concrete situations. Being curious by nature, he is eager to understand.

He struggles for a better understanding of God and some of the mysteries of Christian faith. He wants to know the way in which God influences life, what God demands, etc. He asks questions about life and
death. He is concerned about the existence of evil, tragedy, and sin and wonders why they should be permitted to exist.

The student of ten and eleven is interested in the lives and experiences of Bible characters and can readily imagine himself in their position. Stories about Bible characters can be used to teach a better understanding of God and to build a basis for moral judgments.

Generally, he appreciates his salvation and readily assumes that he is right with God. Discrepancies between profession and practice do not bother him. While acts of sin are real to him, he readily accepts forgiveness. This affords opportunity to build a wholesome faith.

Lesson Plan for Junior Department
(Grades 5 and 6)

FALL QUARTER

Unit Title: God Reveals Himself
1. The Revelation of God in Nature
2. God's Special Revelation: The Bible
3. How the Bible Came to Be
4. The Holy Spirit and the Bible
5. The Authority of the Bible
6. A Library of Books (Kinds of writing)
7. How God Preserved the Bible
8. The Bible: A Guide for Life
9. A Book of Beginnings
10. Records of a Chosen People (Period of the Patriarchs)
11. History of a Special Nation
12. A Book of Law
13. Words of Wisdom (Wisdom literature)

WINTER QUARTER

1. The Poetry of the Bible
2. Men of Vision (The Prophets)

Unit Title: God Reveals Himself in Christ
3. Emmanuel, God With Us (Christmas)
4. Seeing God in Christ
5. Christ Reveals God's Power Over Physical Suffering (the Paralytic)
6. Christ Reveals God's Power Over the Forces of Nature (Stilling the Storm)
7. Christ Reveals God's Power Over Death (Raising of Lazarus)
8. Christ Teaches that God Provides ("Be not anxious")
10. Christ Teaches God's Forgiving Love (Prodigal Son)
11. Christ Identifies God's Kingdom
12. Christ Describes God's Kingdom (Kingdom Parables)
13. Christ Teaches Human Accountability to God (Talents)

SPRING QUARTER

Unit Title: The Holy Spirit in Your Life (Fruit of the Spirit)
1. A New Life—John 3
2. Love Required (Summary of the Law)
3. Love Demonstrated—1 Corinthians 13
4. Joy Because of Forgiven Sins—Psalm 51
5. Joy in Spite of Difficulties
7. Peace that is Real
8. Christian Patience
9. Genuine Kindness
10. The Meaning of Goodness
11. Faithful to God and Man
12. Christian Gentleness
13. Exercising Self-control

SUMMER QUARTER
Unit Title: Youthful Relationships

Related to God
1. Adopted by God
2. God is My Father
3. In God's Family

Related to Christ
4. Jesus My Savior
5. Lord of My Life
6. Love's Obedience
7. A Reason for Living

Related to Others
8. The Authority of Parents
9. Honoring Our Parents
10. Living With Brothers and Sisters
11. You and Your Friends
12. On Being Mistreated
13. Respect for All Authority

The board presents these guidelines and lesson plans to synod as information.

C. Adult Study Materials

The Adult Education Committee has been moving forward this year. The discussion resource kit on Christian family living (approved by the board at its last meeting) should have its first unit on husband-wife relationships available for field-testing this fall.

The discussion guide materials will be published in booklet form. The material was obtained by taping several sessions of free discussion, guided by the staff, by a selected panel consisting of Rev. Ralph Heynen, Mr. Henry Velzen, Rev. Jacob Eppinga, Mrs. Thea Van Halsema, Mr. Peter Y. De Jong, Jr., and Dr. Robert Baker. Five subjects will be treated: love, communication, authority, sex, and finances. A serious effort is being made to study these subjects from the biblical perspective.

Responding to a request from the Board of Home Missions asking us to produce the adult study materials for the Evangelism Thrust Program in the year '73, the Education Committee with the concurrence of the Executive Committee decided to cooperate in this project. The Evangelism Department of the Board of Home Missions is producing a book on the nature and mission of the church in the world today. A conference was held in September in which several position papers were presented and thoroughly discussed. Our Director and Drs. P. Schrotenboer and D. Hoekstra from the Adult Committee attended the conference.
The discussion was taped, and these tapes have been presented as resource material to our writers in this program.

The following proposals were adopted for this project:

1. The study material will be structured around seven topics, following the proposed pattern of the book planned at the Colorado conference.
2. Each unit will provide material adequate for two discussion sessions, for a total of fourteen sessions.
3. Each unit will consist of approximately six printed pages of presentation material (statements of principles, problems, guidelines, and scriptural directives) and as many pages of discussion material.
4. The input or presentation material will provide orientation to the subject under discussion.
5. The discussion material will consist of guided Bible study, discussion questions, research projects, special studies of local situations, etc.
6. Presentation and discussion materials will be arranged so as to meet the demands of pedagogical effectiveness.
7. The discussion setting will be geared to a one-hour session.
8. In addition to this printed material, multi-media kits will be produced to supplement the material and to provide assistance to the discussion leader.
9. The suggested discussion groups will consist of not more than twenty adults of all ages.
10. Apart from the study material, materials will be planned by the Evangelism Department for a mass orientation and a mass follow-up session.
11. The seven suggested titles and writers are:
   The Servant Attitude of the Church—Andrew Kuyvenhoven
   The Church’s Involvement in the World—Eugene Rubingh
   The Church as Community—Lewis Smedes
   The Church in Assembly—Roger Van Harn
   Forms of Communication—Anthony Hoekema
   Structures for the Church—Daniel Bos
   The Church’s Message—Paul Schrottenboer

Conscious of the great need for adult educational and discussion materials in the church and the persistent requests from adult groups for materials that can be recommended for study, the Adult Education Committee recommends the publishing of a brief syllabus directing adult groups to existing materials that can be used (such as Facing the Issues by Krutza and DiCicco). It is evident that some guidance is highly necessary in this area.

The Adult Education Committee is addressing itself to drafting an overall plan for adult education that can be incorporated in the Unified Church-School program. The need for leadership training material to accompany adult education courses was stressed. Series of courses will be planned including biblical and doctrinal studies, Christian life studies, and studies on the church. Units will be available on an elective basis. These courses are being planned for a series of six to nine lessons in each elective unit, permitting sessions on a weekly, bi-weekly, or monthly basis.
D. Youth Evangelism Materials

There are four courses of vacation Bible school materials that are produced particularly for the evangelistic work of the church in a summer school session.

The material in each course consists of a director's manual, teachers' manuals, student workbooks, student craft kits, and supplemental materials for promotion, teaching, and the operation of the school.

The course that is available this year is *We Meet Jesus*. It covers some highlights of the life of Christ.

Members of the Youth Evangelism Committee have continued to participate in the study conducted by the Evangelism Department of the Board of Home Missions. The report submitted to synod last year was referred to the churches for study. Reactions have been solicited and are being received. In the light of these responses some possible revisions may be made.

At present the Youth Evangelism Committee is reviewing materials published by other agencies to see if it is necessary to produce materials for such groups as Bible Clubs, or whether existing materials can be recommended. Preliminary studies indicate that most of the material is quite disappointing.

E. Spanish Educational Materials

Miss Ann Francken has been doing excellent work in translating and adapting vacation Bible school materials. Three courses are to be produced at three departmental levels. The material includes teachers' manuals and student workbooks, the latter including craft projects for the students.

Miss Francken has completed the translation of all the VBS materials and is presently supervising and participating in the printing of these publications.

All the translated works have been read by a native Cuban and a native of Mexico to assure that the material is acceptable in the geographical areas where it is to be used.

To make the publications more acceptable in foreign countries the imprint will include La Antorcha de Mexico, A.C., Puente de Alvarado No. 14, Mexico 1, D.F. and Junta de Publicaciones De las Iglesias Reformadas, Bernardo de Irigoyen 650-54, Buenos Aires, Argentina. The copyright and all rights to the material will be held by our Board of Publications. The agencies listed will participate in the promotion and sale of the materials.

The Spanish Educational Materials Committee has mandated staff to draft proposals for the production of Spanish Sunday school materials. Continued proddings from the field indicate a great need for more Spanish educational materials of this type.

F. Unified Church-School Curriculum

Since synod approved the document "Toward a Unified Church-School Curriculum" as a working paper, the Education Committee has continued work towards further defining curriculum guidelines. To accomplish this an ad hoc committee of five was appointed to supervise
The committee is composed of Dr. M. Snapper, chairman; Dr. G. Spykman, Rev. William P. Brink, Mr. Arnold Snoeyink, and Miss Katie Gunnink. This committee has been holding regular bi-weekly meetings.

To supplement staff personnel the Executive Committee authorized the employment of Mr. John Brondsema on a part-time basis. He has been giving ten hours a week to the work. He has worked with staff and the committee in helping to advance curriculum planning.

The Curriculum Planning Committee in seeking to address the material to the needs and concerns of the student is aware that there is no clearly defined picture of the Christian Reformed youth, particularly the high school student and the young adult. The committee feels the need of an accurate analysis of youth and believes that this can be obtained only by an extensive attitudinal survey and analysis of the spiritual maturity of the student. The board has made an appropriation not to exceed $5,000 and authorization to conduct such a survey.

Several denominations have shown great interest in the new curriculum. Representatives from the Reformed Church in America and the Reformed Presbyterian Church were present at the first work-study conference held in November, 1969, at which a new curriculum was discussed. They have been informed about subsequent developments. In response to a communication from the Committee on Christian Education of the Orthodox Presbyterian Church, an invitation was extended to them to participate in planning the new curriculum. A similar invitation was extended to the Reformed Church and the two branches of the Reformed Presbyterian Church. An initial conference was held on February 11 to discuss the matter of cooperation.

At this meeting the “Resolutions for the Establishment of a Reformed Education Advisory Fellowship” were drawn up for approval by the several groups represented. The Board of Publications adopted the resolutions, which read as follows:

“WHEREAS no one church possesses adequate human and financial resources to produce curriculum materials that can effectively speak to an increasingly sophisticated and secular society; and

“WHEREAS good stewardship of our resources demands that we capitalize on the overwhelmingly large measure of Biblical and confessional agreement among the participating churches; and

“WHEREAS past similar cooperative ventures among some of the participating churches have produced significant results and provided a channel for greater understanding, appreciation, and undergirding of our common ministry; therefore,

“BE IT RESOLVED that a Reformed Educational Advisory Fellowship be formed

“(1) to pool our joint resources in the interest of speedy and flexible response to fast changing needs;

“(2) to foster mutual communication, consultation, and cooperation in the educational ministry of the church by such means as sharing cur-
riculum blueprints and time-tables in order to meet needs as yet un-
touched;
"(3) to provide services in the area of teacher-training;
"(4) to begin to develop specialized educational programs to assist
the church in its ministries in such areas as the family, the campus, and
minority groups;
"(5) and to propose specific guidelines by which cooperation in all
these areas may be achieved."

The board wishes to present the resolutions to synod as information.
We are awaiting the responses of the other groups that participated in
the conference.

G. Retirement of Rev. John H. Schaal as Sunday School Editor

Rev. John H. Schaal has served as editor of the Sunday school papers
for more than 25 years. After the consolidation of the several commit­
tees in the field of education under the new Board of Publications, Rev.
Schaal was appointed for a term of two years as part-time editor to
provide continuity in the Sunday school program. Now the Education
Committee has made arrangements with Rev. Schaal that, in view of
the plan to secure a full-time theological editor on the Education staff,
and in consideration of the fact that Rev. Schaal is approaching retire­
ment age, his term of service will terminate on December 31, 1971. In
view of his many years of dedicated service to the cause of the Sunday
school and his work as editor of the Sunday school papers, the board
requests synod to plan some appropriate recognition during its sessions.

H. Reappointment of the Director of Education

The two-year appointment of Rev. Vander Haak as Director of Edu­
cation expires this year. Therefore the board recommends to synod that
Rev. Vander Haak be reappointed for a term of four years.

Grounds:
1. He has served under a two-year appointment and a four-year ap­
pointment is in keeping with church polity.
2. He has demonstrated competency in the position, continuity of
leadership is of great value in long range planning, and he has unique
experience as a leader and coordinator in the wide range of educational
challenges facing the church.

I. Appointments to the Editorial Staff

The Synod of 1969 approved the structure of the Editorial Staff of
the Education Committee which provides for the appointment of three
editors with the following titles: Editor—Theological Type, Editor—
Pedagogical Type, Editor—Journalistic Type. Since that time the Edu­
cation Committee has been screening candidates for these positions and
presented several for interview to the board.

The board now requests synod to appoint for terms of two years, sub­
ject to reappointment according to the rules of synod, the following:
1. As Editor—Theological type: Rev. Andrew Kuyvenhoven
2. As Editor—Pedagogical type: Mr. Robert Rozema
The representatives of the board at synod will be ready to supply further information concerning the nominees if requested.

At her request and with the concurrence of all committees concerned, Miss Gertrude Haan has been released from appointment as Editor—Journalistic type to work as assistant to Dr. De Koster. It has been arranged that she will continue to do editorial work on the Sunday school materials until a replacement has been found. For this purpose the board interviewed Miss Sandra Vander Zicht, a senior at Calvin College, and appointed her as editorial assistant for one year to do the journalistic work for the staff. The board hopes to present a nominee for the position of Editor—Journalistic type to synod next year.

V. Business Matters of the Board

A. Sale of Parcel of Property on 28th St.

Synod last year authorized the Board of Publications to sell a strip of unimproved property fronting on 28th street, if in the judgment of the board 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.

Negotiations are under way to complete the sale of 3.87 acres to Meijer’s Company, Inc., for the sum of $75,000. This involves selling a strip along the south boundary of the property 756.3 by 95 feet, and a parcel along the east boundary 207.3 by 485.38 feet. All of this is unimproved property and is not essential for further development of our facilities at this site. If more information is desired, Mr. Peter Meeuwsen, Business Manager, stands ready to serve synod on this score.

B. The Morris Report

Several months ago the Executive Committee engaged the Morris Business Engineering Services to survey and analyze the procedures in the business office and plant. A number of recommendations have been made which are now being considered by the Business Committee. Eventual recommendations will be made to the Executive Committee and the board. The most far-reaching recommendation made involves the productions of our papers. It reads, “We strongly recommend that the Board of Publications phase out all press and bindery operations, farming out the work to commercial printing firms through competitive bids on a yearly contract for regularly published periodicals and magazines and on a job basis for all other publication jobs.” The board adopted the motion “that the Executive Committee, in consultation with the Business Committee, be empowered to exercise its judgment both in making the study and possible implementation of the recommendations of the Morris report to the extent deemed best for the interests of the Board of Publications and the denomination.” This matter is brought to the attention of synod as information.
G. Long Range Planning Committee

Last year synod was alerted to the fact that requests were coming from the several boards having offices in the denominational building for added office space. In order that a thorough study of present needs as well as a projection of future requirements might be made, the board authorized the appointment of a Long Range Planning Committee. The members are:

Mr. Joseph T. Daverman, Chairman
Mr. Raymond Holwerda, Secretary
Mr. Konrad Marcus
Mr. Raymond Van Kuiken
Mr. Arie Vander Male

One advisory member from each agency in the denominational building will serve on the committee.

D. Quota Requests

1. The board requests synod to continue the quota for the Denominational Building Addition Fund of $1 per family for 1972, to provide funds for the liquidation of the present mortgage and provide for future building needs.

2. The board requests synod to continue the quota of 75¢ per family for the production of Spanish religious literature for 1972.

VI. Board Representation at Synod

The board requests that synod permit the president of the board, Rev. Clarence Boomsma, and the secretary, Rev. John A. Mulder, to represent the board in all matters pertaining to the board coming before synod; the Director of Education, Rev. William Vander Haak, in matters relating to education, and the Business Manager, Mr. Peter Meeuwsen, in matters of business.

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 the Business Committee as recommended by the board (I)
3. Phasing out of the publication of De Wachter as recommended by the board (III, A)
4. Recognition of Rev. Schaal’s 25th anniversary and retirement as editor of Sunday school materials. (IV, G)
5. Reappointment of Rev. W. Vander Haak as Director of Education (IV, H)
6. Appointment of Rev. A. Kuyvenhoven as Editor—Theological type (IV, I)
7. Appointment of Mr. Robert Rozema as Editor—Pedagogical type (IV, I)
8. Continuation of the Denominational Building Fund Addition Quota for 1972 (V, D)
9. Continuation of the quota for the production of Spanish literature for 1972 (V, D)
10. Representation at synod (VI)

Respectfully submitted, John A. Mulder, Secretary
Board of Publications of the Christian Reformed Church, Inc.
REPORT 10

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

Foreign missions remains in the forefront of kingdom activities. This is as it should be. The directives given to the disciples, and thereby to the church by our Lord, make it clear that all the world was within his purview, that his goals for ingathering included men and women of every race and tribe and tongue. The outpouring of his Spirit on Pentecost was the stirring implementation of his plans, and our work today in foreign missions remains part of that vast enterprise of which Christ is the head and we, as his church, the servants.

We praise God for the past year of favor and opportunity. We can be sure that there has been blessing on the work by simply recalling the divine assurance that God’s Word would not return void but accomplish that to which he sent it. The faithful labors of our many missionaries serving in ten different areas of the world has been used of Christ to enlarge his kingdom. Many thousands upon thousands have come under the direct influence of the Word as our missionaries, through word and act, gave witness concerning Christ and his saving grace. We know that many have come to the faith, and churches have been organized.

We are pleased to bring before synod the affairs and concerns of foreign missions so that this significant phase of our denominational life may receive due attention at synod, and that the plans and needs for this work may be acted upon. We give God thanks for having spared the lives of all of our foreign mission personnel. The support of our work throughout the denomination was also very encouraging. The one difficulty that probably rose most frequently to intercept our planning was that of procuring visas for new appointees being called for Nigeria. We do not know just what lies behind the continuing delay in visa procurement, but we are continuing to call missionaries for Nigeria and seeking to establish a sound understanding with the Nigerian government on the matter of Nigerianization. This means that we are keeping in view the objective of making use of Nigerian personnel wherever possible, and of training Nigerian people for the responsible services in all the many phases of our work.

Section One
Organization and Personnel

A. Board

The board met in annual session on February 9-11, 1971, 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. Isaac Apol, vice-president; Mr. Wilbert J. Venema, treasurer; Rev. Louis Kerkstra, 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.

<table>
<thead>
<tr>
<th>Classis</th>
<th>Member</th>
<th>Alternate</th>
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<tbody>
<tr>
<td>Alberta North</td>
<td>Rev. Cornelius Vriend</td>
<td>Rev. Edgar O. Holkeboer</td>
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<tr>
<td>Alberta South</td>
<td>Rev. Peter Dekker</td>
<td>Rev. Gerald Hogeterp</td>
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<tr>
<td>British Columbia</td>
<td>Rev. John Boonstra</td>
<td>Rev. Lambert Slofostra</td>
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<td>Cadillac</td>
<td>Rev. Abel Poel</td>
<td>Rev. Stanley Builman</td>
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<td>California South</td>
<td>Rev. A. Paul Veenstra</td>
<td>Rev. James Howerzyl</td>
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<td>Central California</td>
<td>Rev. Louis Voskuil</td>
<td>Rev. C. W. Flietsstra</td>
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<td>Chatham</td>
<td>Rev. Jacob B. Vos</td>
<td>Rev. John De Jong</td>
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<tr>
<td>Chicago North</td>
<td>Rev. George Vander Hill</td>
<td>Rev. Albert Walma</td>
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<tr>
<td>Chicago South</td>
<td>Rev. John Bylsma</td>
<td>Rev. Henry Vellinga</td>
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<tr>
<td>Columbia</td>
<td>Rev. Roger D. Posthuma</td>
<td>Rev. Howard Spaan</td>
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<td>Eastern Canada</td>
<td>Rev. Hilbert Vander Plaat</td>
<td>Rev. Peter Mantel</td>
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<td>Florida</td>
<td>Rev. Andrew Cannenga</td>
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<tr>
<td>Grand Rapids East</td>
<td>Rev. Isaac Apol</td>
<td>Rev. Wesley Timmer</td>
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<tr>
<td>Grand Rapids West</td>
<td>Dr. Renze O. De Groot</td>
<td>Rev. Jacob Uitvlugt</td>
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<tr>
<td>Hackensack</td>
<td>Rev. Edward G. Cooke, Jr.</td>
<td>Rev. Alan A. Arkema</td>
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<td>Hamilton</td>
<td>Rev. Martin D. Geleyse</td>
<td>Rev. Gerrit A. Polman</td>
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<td>Holland</td>
<td>Rev. Jerrien Gunnink</td>
<td>Rev. Fred Van Houten</td>
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<td>Hudson</td>
<td>Rev. James White</td>
<td>Rev. Richard De Ridder</td>
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<tr>
<td>Illiana</td>
<td>Rev. A. J. Vendor Griend</td>
<td>Rev. Carl Toeset</td>
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<td>Kalamazoo</td>
<td>Rev. Louis Kerkstra</td>
<td>Rev. Harvey Brink</td>
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<td>Lake Erie</td>
<td>Rev. David Muir</td>
<td>Rev. John Steigenga</td>
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<tr>
<td>Minnesota North</td>
<td>Rev. Garrett Vande Riet</td>
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<tr>
<td>Minnesota South</td>
<td>Rev. Walter DuBois</td>
<td>Rev. Peter Brouwer</td>
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<td>Muskegon</td>
<td>Rev. Norman Meyer</td>
<td>Rev. John Morren</td>
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<tr>
<td>Northcentral Iowa</td>
<td>Rev. John Elenbaas</td>
<td>Rev. John Entingh</td>
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<tr>
<td>Orange City</td>
<td>Rev. Wilbur De Jong</td>
<td>Rev. G. W. Vanden Berg</td>
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<tr>
<td>Pacific Northwest</td>
<td>Rev. John Fondse</td>
<td>Rev. Donald Negen</td>
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<td>Pella</td>
<td>Rev. Gordon Stuit</td>
<td>Rev. Siebert Kramer</td>
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<td>Quinte</td>
<td>Rev. Jelle Nutma</td>
<td>Rev. Repko W. Popma</td>
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<tr>
<td>Rocky Mountain</td>
<td>Rev. Gerrit B. Boerfyn</td>
<td>Rev. Isaac Meuzelaar</td>
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<tr>
<td>Sioux Center</td>
<td>Rev. M. Paul Van Houten</td>
<td>Rev. Gerald Oosterveen</td>
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<tr>
<td>Toronto</td>
<td>Rev. Charles T. Fennema</td>
<td>Rev. L. W. Van Dellen</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>Rev. John A. Hoeksema</td>
<td>Rev. Peter Vis</td>
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<tr>
<td>Member-at-large (Canada)</td>
<td>Mr. John Wiggers</td>
<td>Mr. Ray Koning</td>
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<tr>
<td>Member-at-large</td>
<td>Mr. Wilbert J. Venema</td>
<td>Mr. Abe Stroo</td>
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<tr>
<td>Member-at-large</td>
<td>Mr. Jan S. Vander Heide</td>
<td>Mr. Abe Stroo</td>
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<tr>
<td>Member-at-large</td>
<td>Dr. John Vroon</td>
<td>Mr. Abe Stroo</td>
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Member-at-large. The first term of Mr. Wilbert J. Venema 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 re-election for another term. We are pleased to offer the name also of Mr. Charles Werner as the second nominee for the consideration of synod
to this position. Mr. Werner is an experienced business man of the Grand Rapids area.

Further proposals with reference to membership at large will be given in our supplementary agenda.

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

Argentina
Rev. Raymond Brinks
Rev. W. Thomas De Vries
Rev. G. Bernard Dokter
Miss Cecelia Drenth
Rev. John Hutt
Rev. Robert Jipping
Dr. Sidney Rooy
Rev. Arnold Rumph
Rev. Louis Wagenfeld

Australia
Missionary on call

Brazil
Rev. Willem Dirksen
Rev. Charles Uken
Rev. Simon Wolfert

Cuba
Cuba Pastors

Guam
Rev. Henry Dykema
Mr. Conrad Douma
Miss Ann Koning*
Mr. Kenneth Schepel**

Japan
Rev. Henry Bruinooge
Rev. Michael De Berdt
Mr. John De Hoog
Dr. Martin Essenburg
Rev. Ronald Hempel
Rev. Raymond Hommes
Rev. Gerrit Koedoot
Rev. Dick Kwantes
Mr. Thomas Pettinga**
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
Mr. Bert Block*
Mr. Clarence De Boer*
Rev. Sidney De Waal

Mr. Wim De Wolf
Rev. John Groen
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 Ee
Rev. Hans Weerstra

Nigeria
Mr. Le Roy Baas
Rev. Ralph Baker
Miss Laura Beezen
Mr. Albert Biering
Dr. Harry R. Boer
Rev. John Boer
Mr. Reanard Bouma
Mr. Donald Bremer
Mr. Norman Brouwer
Mr. Raymond Browneye
Mr. Gordon Buys
Dr. John Channer
Miss Nancy Chapel
Mr. Ralph Cok
Mr. Harold De Jong
Mr. William De Jong
Miss Neva De Vries
Mr. and Mrs. Richard De Vries
Mr. David Dykgraaf
Miss Margaret Dykstra
Mr. Aldrich J. Evenhouse
Mr. William Evenhouse
Mr. Harry Faber
Mr. Fred Feikema
Mr. Allen Flietstra
Miss Marjorie Franz
Miss Nancy Friend
Mr. Leonard Gabrielse
Miss Geraldine Geleyne
Dr. Herman Gray
Dr. G. Paul Groen  
Mr. Louis Haveman  
Dr. Harry Holwerda  
Miss Angie Hoolsema  
Rev. Peter Iepema  
Mr. Charles Jansen  
Miss Francis Karnemaat  
Miss Mary Kaldeway  
Mr. Frank Kass  
Rev. Harvey Kiekover  
Dr. Stuart Kingma  
Miss Rena Kok  
Miss Margaret Kooiman  
Mr. Robert Koops  
Mr. Cornelius Korhorn  
Miss Janice Koster  
Mr. Johannes Kotze  
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  
Dr. Martin Reedyk  
Dr. Robert Renzema*  
Miss Christine Roos  
Miss Joanne Salomons*  
Miss Ruth Salomons  
Mr. George Schutt  
Rev. and Mrs. Edgar H. Smith  
Rev. George Spee  
Miss Dorothy Suitsma  
Rev. Gerard Terpstra  
Mr. and Mrs. Engbert Ubels  
Miss Jean Van Beek  
Miss Geraldine Vanden Berg  
Miss Julie Vander Laan  
Miss Ruth Vander Meulen  
Mr. Dick Vander Steen  
Miss Frances Vander Zwaag  
Rev. Lester Van Essen  
Miss Gertrude Van Halsma  
Mr. Avert Vannette  
Miss Martina Van Staaldruinen  
Rev. William Van Tol  
Miss Ruth Veltkamp  
Mr. Stanley Vermeer  
Mr. Thomas Visser  
Miss Anita Vissia  
Miss Evelyn Vredevoogd  
Mr. Abe Vreeke  
Appointees to Nigeria  
Mr. Paul Mellema  
Mr. Dick Seinen  
Miss Marina Verdun  
Mr. Nolan Vander Ark  
Mr. Daniel Achteyes  
Mr. Ronald Moll  
Mr. Ronald Zoet  
Mr. Fred W. De Jong  
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 Machiele  
Rev. Dennis Mulder  
Rev. Peter Tong  
Rev. Kenneth Van De Griend  
Rev. Mike Vander Pol  
* Short term and volunteer workers  
** Seminary Interns

**CALLING AND/OR SUPPORTING CHURCHES BY CLASSES**

**Alberta North**  
Neerlandia, Alta.  
Red Deer, Alta.  

**Alberta South**  
Classis Alberta South  
Granum, Alta.  
Bethel, Saskatoon, Sask.  

**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.  
Moorpark, San Jose, Cal.  

**Chatham**  
Sarnia I, Ont.
Sarnia II, Ont.
East, Strathroy, Ont.

Chicago North
Cicero I, Ill.
Elmhurst, Ill.
Morrison, Ill. SS
Oak Park, Ill.
Western Springs, Ill.
Wheaton, Ill.

Chicago South
Archer Ave., Chicago, Ill.
Roseland I, Chicago, Ill.
Roseland II, Chicago, Ill.
Roseland III, Chicago, Ill.
Evergreen Park I, Ill.
Park Lane, Evergreen Park, Ill.
Oak Lawn I, Ill.
Calvin, Oak Lawn, Ill.
Kedvale Ave., Oak Lawn, Ill.
Palo 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
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
Calvary, Lowell, Mich. SS

Grand Rapids South
Cutlerville I, Mich.
Covenant, Cutlerville, Mich.
Cutlerville Hills, 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.
Eastmanville, Mich.
Alpine Avenue, Grand Rapids
Arcadia, Grand Rapids
Beckwith Hills, Grand Rapids
East Leonard, Grand Rapids
Highland Hills, Grand Rapids
Riverside, Grand Rapids
West Leonard, Grand Rapids
Westview, Grand Rapids
Grant, Mich.
Lamont, Mich.
Plainfield, Mich.

Grandville
Byron Center I, Mich.
Hanley, Grandville, Mich.
Hope, Grandville, Mich.
South, Grandville, Mich.
Baldwin St., Jenison, Mich.
First, Jenison, Mich.
Ridgewood, Jenison, Mich.
Trinity, Jenison, Mich.
12th Avenue, Jenison, Mich.
Lee St., Wyoming, Mich.

Hackensack
Richfield, Clifton, N.J.
Lodi, N.J.
Newton, N.J.
Bethel, Paterson, N.J. SS
Pompton Plains, N.J. SS

Hamilton
Dundas, Ont.
Maranatha, St. Catharines, Ont.
Emmanuel, Simcoe, Ont.
Riverside, Wellandport, Ont.

Holland
East Saugatuck, Mich.
Graafschap, Mich.
Hamilton, 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.
West Olive, Mich.

Hudson
Midland Park, N.J.
Midland Park, N.J. SS
Irving Park, Midland Park, N.J.
Paterson IV, 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
Battle Creek, Mich.
Alamo Avenue, Kalamazoo, Mich.
Comstock, Kalamazoo, Mich.
Kalamazoo I, Mich.
Grace, Kalamazoo, Mich.
Kalamazoo III, Mich.
Prairie Edge, Kalamazoo, Mich.
Parchment, Mich. SS

Lake Erie
Parkview Heights, Cincinnati, Ohio
Maple Heights, Cleveland, Ohio
Dearborn, Mich. SS
East Lansing, Mich.

Minnesota North
Brandon, Man.
Bund, Minn.
East Grand Forks, Minn. SS
Emo, Ont.
Pease, Minn.
Prinsburg, Minn.
Emden, Renville, Minn.
Raymond, Minn.
Bethlehem, Thunder Bay, Ont.
Kildonan, Winnipeg, Man.

Minnesota South
Chandler, Minn.
Edgerton I, Minn.
Hills, Minn.
Holland Center, S.D.
Leota, Minn.
Pipestone, 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.
Bethany, Muskegon, Mich.
Calvin, 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
Wellburg I, Iowa
Wellburg II, Iowa SS
Woden, Iowa

Orange City
Hull, I, Iowa
Ireton, Iowa
Orange City I, Iowa
Orange City II, Iowa
Sheldon, Iowa

Pacific Northwest
Trinity, Anchorage, Alaska
Everett, Wash.
Bethel, Lynden, Wash.
Lynden I, Wash.
Lynden III, Wash.
Sumas, Wash.
Tacoma, Wash.

Pella
Cedar, Iowa
Trinity, Iowa City, Iowa
Pella, I, Iowa
Pella II, Iowa
Calvary, Pella, Iowa
Faith, Pella, Iowa
Sully, Iowa

Quinte
Rehoboth, Bowmanville, Ont.

Rocky Mountain
Denver I, Colo.
Denver II, Colo.
Trinity, Denver, Colo.
Rehoboth, New Mexico
Immanuel, Salt Lake City, Utah

Sioux Center
Doon, Iowa
Rock Valley I, Iowa
Calvin, Rock Valley, Iowa
Bethel, Sioux, Center Iowa SS

Toronto
Grace, Scarborough, Ont.
**Wisconsin**
- Birnamwood, Wis.
- Delavan, Wis.
- Kenosha, Wis.
- Milwaukee, Wis.
- Randolph II, Wis.
- Waupun I, Wis.

**Zeeland**
- Borculo, Mich.

**Drenthe, Mich.**
- Messiah, Hudsonville, Mich.
- Jamestown, Mich.
- Oakland, Mich.
- Overisel, Mich.
- Zeeland I, Mich. SS
- Bethel, Zeeland, Mich.
- Zutphen, Mich.

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**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**

**Area Secretaries**

The question as to area secretaries serving in the administrative offices of the Board of Foreign Missions was taken up by the Synod of 1969. The report on this appears on pages 398-401, Acts of Synod 1969. The decision of synod at that time appears on page 32 and 33 of that copy. The pertinent decision reads as follows:

“That synod decide that the area secretary(s) be appointed by the CRBFM with approval of synod for an initial term of two years. Upon completion of this term he shall be eligible for reappointment for additional four year terms. Further, that synod instruct the CRBFM to incorporate this decision in the Mission Order.—Adopted”

Our report of 1970 indicated that the board was not ready to implement the matter of area secretaries at that time. Now, however, the board felt it necessary to establish the new positions and appoint men to serve in these positions. It was decided to appoint two area secretaries, one for Nigeria and one for the Far East, leaving the proposed area secretariaship for Latin America to remain for the present in the care of the executive secretary of the board. Grounds for the decision are as follows:

“1. Synod has approved this organizational plan, see Acts of Synod 1969, Article 47, II, C, 4, 5.

2. The present size and scope of the two respective fields warrant this organizational change.”

The board thereupon decided to appoint the Rev. Dr. Eugene Rubingh as area secretary for Nigeria and the Rev. Edward Van Baak as area secretary for the Far East. The grounds for the above are as follows: “Both men are well qualified for the respective responsibilities.”

It may be added that Dr. Rubingh has served in Nigeria for nine years as a missionary of our church and has for the past two years been
serving as secretary of recruitment and orientation in the Board office. The Rev. Van Baak has served for twenty years in Japan as a missionary of our church and has for the past year served in our mission office in promotional work.

With reference to the position of recruitment and orientation, established by the Synod of 1966 and occupied by the Dr. E. Rubingh by synodical appointment as of June 1969, it was decided that: the work of the Secretary for Recruitment and Orientation temporarily will be distributed among the Area Secretaries, details to be worked out by the Officers Committee.

Grounds:

1. The task at this time is of such a nature that it can be handled by the Area Secretaries.
2. Budgetary considerations necessitate this action.

Recruitment

The work of the recruitment secretary has been an active one during the past year. Twenty-four calls have been issued to ordained men and candidates. We have been calling especially for four fields. Five ordained men have been appointed, in addition to eight medical, four teachers, and three seminary interns (the interns for one year terms). During this period sixty psychological examinations have been authorized for either missionary candidates or volunteers. It should be observed that the response of many of our laymembers has been most heartening. It is evident that the favorable responses from the ordained brethren has not been as encouraging. Orientation for new appointees has been under the direction of Dr. Rubingh and involved also much in the matter of reading assignments with reference to the field to be served, and information-conversations with members of the office staff and missionaries home on furlough.

Section Three
Far East

Australia

Rev. and Mrs. George Van Groningen and family have left Australia to return to serve in the homeland. They spent 13 years in Australia, first with Rev. Van Groningen serving in a missionary-pastor relationship and later as professor of Old Testament at the Geelong Theological College. The Lord has richly blessed their labors in Australia. The position vacated by Rev. Van Groningen is to be supplied by an appointee from the Christian Reformed Church. We continue our fellowship in service with our brethren in Australia of the Reformed Church by assisting in underwriting the support of some of the students attending the theological college and by supplying a professor as a replacement for Prof. Van Groningen. Efforts to secure this replacement are now being undertaken.
Guam

Guam is an American Island more than 5,000 miles from the U.S. mainland. It lies 3,000 miles west of Honolulu, and thus is an area assigned to the Foreign Mission Board. About half the people on the island are Guamanians, and part of the Micronesian peoples who live in the Marianas chain of islands.

There are some 30,000 Guamanians who are a challenge to foreign mission efforts: their culture and language are still rooted in their distant past. But the establishment of American-styled schools and English-language education is fast changing the new generation. The result is a situation resembling the changes in the life of the American Indian on the mainland.

There are also upward of 30,000 American mainland personnel on Guam: teachers, military, and government employees. Their stay is usually brief; few remain more than two years. Their interest in the island, the employment, the church, and the life of the area is usually intense, because of the small island's isolation from neighbors and other concerns. The number of people on Guam is expected to grow as American military withdrawals from Japan, Korea, and Indochina continue.

Hence the ministry on Guam to military personnel has been stressed by the church there, and by the missionary-pastor, Rev. Henry Dykema. A "Hospitality House" has been renovated, facilities for overnight guests have been completed, and emphasis will be given to this ministry.

Seminary intern Ken Schepel has been working on Guam for the 1970-71 school year, providing the relief necessary for the Dykema family furlough on the mainland. The Faith Presbyterian Reformed Church is the focus of the pastoral ministry of Rev. Dykema and Mr. Schepel.

Adjacent to the church on Guam is the Faith Bookstore, whose business has shown continued increase. The former manager, Mr. Calvin Bruxvoort, has returned to the United States upon completion of his term of work, and left behind an excellent accomplishment. His work has been ably continued by Mr. Conrad Douma, who with his wife manages the business and missionary affairs of this work. Miss Ann Koning is completing her first year as assistant in the Faith bookstore, and will continue her work in that capacity for at least another year.

Philippine Islands

The missionary staff in the Philippines has continued their work on the island of Negros with an expanded staff. Conference has been pleased to receive the help and cooperation of Mr. Fred Schuld, an agriculturalist provided by the Christian Reformed World Relief Committee. An exceptionally profitable solution was also found for the problem of replacement of staff during furlough periods in the United States. In the absence of Rev. Barry Blankers family for their furlough, Calvin Seminary intern Mr. Henry De Vries has spent a full year in the work of Conference. This year has been rewarding both for him
and for Conference, and will very likely result in his return to the work in the Philippines on a regular basis.

The evangelism in the areas of missionary residence and outreach has been intensified, and the additional efforts have been blessed by the Spirit. A full year of meetings on Tuesday and Thursday nights in the fledgling institute of Theology has given bright hope for the training of national workers. A church building was completed in Bago City and specific plans were drawn up for the group’s repayment of the construction costs. A Filipino has been added to the staff of the church in Bacolod. Land for a meeting place was purchased in Pulupandan, thus envisioning added stability in the work conducted by Mr. and Mrs. V. Apostol.

Several opportunities for extending the areas of Conference’s work have been considered. A Youth Center is proposed in barrio Villa-monte. Contacts in the Manila area have been investigated, and further research is being done on the possibilities of an arm of the mission being established in the capital city.

Taiwan

The Taiwan Mission has for this past year been helped by the addition of the Revs. Machiela, Mulder, and Van De Griend, who while still in language studies, are taking responsibilities within the mission’s work. Each of them is preaching in the chapels and conducting Bible studies. This has enabled them also to begin making their recommendations for their future work, which will be done in the Taiwanese language, and therefore possibly well outside of the area of Taipei, where heretofore our staff has been busily at work.

With the return of Rev. Vander Pol and his family to Taiwan, the Rev. Peter Tong family had a furlough in the United States, to be followed by the Kosten family. The presence of six families in the mission has permitted a greater degree of continuity in the work during furlough periods.

The churches with which our mission is concerned have now formed a denomination and are now united in organization as well as in purpose. This places new areas of responsibility on the national workers, pastors, and elders. And it provides an opportunity for our men to seek new areas and avenues of outreach. The southern Taiwan city of Kaoshiung has been proposed for a new post, after study and report by Rev. Mulder. Purchase of land has been approved, and it is possible that a missionary will be assigned to this area within the year. Other areas are also being sought.

A year of relative stability both in weather and in political events has been of particular benefit in this troubled area of the world, so sensitive to the balance of power and respect between nations of east and west.

Section Four

Japan

The past year has been one of steady growth for the Japan Mission, and the growth has been in areas in which there has been previous
planning. The work in Japan has been blessed by attention to the objectives of evangelism and church planting, and the two activities complement each other. The initial efforts of evangelism have resulted in the organization of eight Christian groups, and their transferral to the Eastern (Tokyo area) Presbytery of the Reformed Church in Japan. In 1971 two more congregations expect to be organized: the church in Yokohama, and the church in Soka.

There are eleven other areas where evangelistic activities continue. Two of these, Suwa and Kofu, the mission’s original rural posts, continue under the direction of the Presbytery. The other nine are located in or near the apartment complexes which have become a part of the Tokyo scene.

Hanamigawa—Rev. William J. Stob
Takashimadaira—Rev. John Timmer
Koganehara—Rev. Richard D. Sytsma
Tokiwadaira—Rev. Richard D. Sytsma
Aobadai—Rev. Maas Vander Bilt
Chishirodal—Rev. Michael De Berdt
West Kamakura—Dr. Harvey Smit
Nishihara—Rev. Dick Kwantes
Kawagoe—Rev. Richard D. Sytsma

Four new posts have been approved in the past year, with a view to the future of the mission’s expansion. It may be a number of months until these posts are occupied by our missionaries, but in some cases preliminary surveys are being made. In Inage and Kohokudal, Revs. De Berdt and Sytsma anticipate future work and have selected sites for that work. In Misono and in Machida City, Kwantes and Vander Bilt are seeking sites for their future work. Thus while the Christian groups being served by these men are in the last year or two before organization, the missionaries are already planning their next activities.

Two chapels were built this year, in West Kamakura and in Takashimadaira. The churches make repayments on these chapels from the Mission’s loan fund both before and after organization. This year the first church to organize, Egota, completed payments on its building.

New missionary arrivals on the field are currently in the first stages of their language work. Rev. and Mrs. Ray Hommes and Rev. and Mrs. Ron Hempel arrived in 1970. Another arrival in Japan is Calvin Seminarian intern Tom Pettinga, who has been assigned duties at the Kunitachi Christian Student Center and works among the university students in that area.

Evangelistic work continues in four other areas, in addition to those which would normally be expected to eventuate into a congregation of believers. One is the student evangelism of Rev. R. E. Sytsma in conjunction with Inter-Varsity; another is the Kunitachi Student Center managed by Rev. Gerrit Koedoot. A third is the Asa no Kotoba radio broadcast under the direction of Rev. Henry Bruinooge. Responses have averaged 46 per day in the past year, and expansion of the outreach was made through the offer of the Orthodox Presbyterian Mission to sponsor the broadcast in Fukushima, a prefectural capital
north of Tokyo. A correspondence course written by a minister of the
Reformed Church in Japan is being offered through the radio broad­
cast. A fourth effort in evangelism envisages an itinerant team work­
ing in under-staffed areas and with weaker churches.

The Japan Mission also supplies two men to the staff of the school
for missionaries' children called Christian Academy in Japan. Dr. 
Martin Essenburg is the headmaster, and Mr. John De Hoog serves as
 guidance counsellor and science teacher.

The Board of Foreign Missions has also made grateful acknowledg­
ment of 25 years of church life granted to theEastern Presbytery of
the Reformed Church in Japan. This body began before our Japan 
Mission arrived in Japan and served as guide and helper of the mis­
sionaries who arrived 20 years ago. The Presbytery has grown in size
and maturity and provides a context of rich and profitable fellowship
for our missionaries in Japan.

Section Five

Latin America

The work of foreign missions reaching out into Latin America com­
prises all that which is conducted through our missionaries serving in
Mexico, Argentina, Brazil, Puerto Rico and in Cuba. The last men­
tioned is not open to any expatriate personnel but is, nevertheless, ac­
tive, and counted as an area of our great concern and responsibility.
We have a total of 33 serving in these several areas.

Besides, we have the recommendation to this synod that work be
opened in Honduras and we are considering the invitation to come
to Bolivia for missionary service. The last mentioned is under study
and will not come before synod for any decision at this time.

Argentina

A small book, written by Dr. J. A. C. Rullmann of the Netherlands,
tells in a most striking manner the development of the church of Re­
formed missions in Argentina. Unfortunately the language barrier
closes the book to many of our people since it is written in the Holland
language. But the title of the book is worthy of comment as it does in
a striking manner suggest what missions in Argentina is all about. The
title is "Een Welgezlag de Mislukking." Translated that might read:
"A Misfortune that Turned out Well." The thrust of the book is that
the work of the church and the work of missions as taking its rise with
the Holland immigrants who first came to Argentina in the closing
decade of the last century were conducted in patterns so unpromising
and often so unwise that it is nothing short of amazing that there has
arisen after all a church and mission program that has promise for the
future. It is with this confidence too that our missionaries look ahead.
The work being done is in many ways a three-organizational effort.
The Reformed churches of the Netherlands are, as we are, associated
with the Reformed Church in Argentina in the missionary outreach.
In cooperation with the RCA we carry on work in several areas where
there is a resident constituency of the RCA but where our workers seek
to penetrate the non-church community. Our newest effort is that of religious and theological training as conducted by Dr. Sidney Rooy in Buenos Aires. He is heading a diversified educational program which it is hoped will serve the youth of the church and be geared also to assist in the training of young men for the ministry. This program was approved at the synod of last year, and it is yet too early at this juncture to give an assessment of its effectiveness. Dr. Rooy's program is, however, full, and the expectation is that the religious-theological role occupied by him will be a very constructive one in behalf of both the church and mission.

Rev. Edward Meyer who served for 12 years as a missionary to Argentina has withdrawn from the work to enter into a pastorate in the homeland. His work has been much appreciated and is now being followed up by Rev. Robert Jipping who is a newcomer to Argentina. Sometime during this coming year we expect to have Rev. and Mrs. John Hutt also join the mission family in Argentina. They are presently at the language school in Costa Rica.

Brazil

Three missionary families serve in Brazil. Rev. Charles Uken and family will be home on furlough this summer after having completed one full term in Brazil. Following the furlough he will join his colleagues, Rev. Simon Wolfert and Rev. Willem Dirksen in the area of missionary service which was approved by last year's synod. This work has been opened up by the Revs. Wolfert and Dirksen with the city of Aracatuba as their center of operation. The doors of opportunity are wide open and exceed their ability to do justice to it all. In the light of the opportunity and the request of those serving in Brazil the board has authorized the calling of two additional ordained men to join the staff in Brazil. Efforts are being made to fill these vacancies.

Plans of cooperation with the National Presbyterian Church have been proposed as outlined in our report to synod of last year. The specific agreement of policy was not spelled out at that time although the area of work and general plan was accepted. The statement of agreement of cooperation as submitted to our board and slightly amended reads as follows:

"1. That the Presbyterian Orthodoxy as summarized in the Westminster Confession not be harmed.

"2. That the missionaries sent by the Christian Reformed Church have their evangelistic territories in regions defined by the Executive Committee of the General Assembly, and in consultation with the Christian Reformed Board of Foreign Missions.

"3. That the constitution of the Presbyterian Church of Brazil be the Book of Order utilized in the missionary regions. (Presbyterian Handbook, S.W.)

"4. That the decisions of the General Assembly of the Presbyterian Church of Brazil be adhered to in the missionary regions.

"5. That the properties acquired for worship services or Christian education be acquired in the name of the Presbyterian Church of Brazil."
The Executive Committee of the board has approved of this statement of cooperation and we trust it will meet with the endorsement of synod. It is substantially as already endorsed by the Executive Committee of the General Assembly of the National Presbyterian Church of Brazil.

Cuba

No correspondence was received directly from Cuba during the year 1970. All information was received indirectly from those who had left the island. We have been informed that during 1970 several Bible Schools and Seminaries were allowed to reopen, and five or six young men from our mission area are in attendance. Government vigilance has also been relaxed to the extent that many public meetings may be held without prior permission from the government. Children’s rallies were sponsored by many congregations in various localities.

During 1970 a missionary from another denomination in Canada was granted a thirty-one day visa to visit Cuba. He had hoped to teach in the West Indies Mission Seminary but such privilege was not granted. He was allowed, however, to sit in classes with the students and thus carry on discussions.

From the information gathered it is evident that the Lord is blessing the Church in Cuba in the midst of hardship and trial. Members are active and are not afraid of persecution. At the present time it seems the only assistance possible from this end is that we as a church and as individuals remember in ceaseless prayer every pastor and believer in Cuba.

Honduras

For the past several years we have received overtures from a Reformed Presbyterian Church group in the city of Tegucigalpa, Honduras, asking that we assist them in their congregational and missionary needs. The appeal was directed especially to our brethren in Mexico since they were in position to be of immediate aid, being able to speak and preach in the Spanish language. The Rev. J. Jerry Pott served for several months to assist the congregation in Tegucigalpa, and the Rev. Delgado of Mexico City has also served as an interim pastor for the church body for at least one year.

The board received report from the Rev. Pott and from Rev. Delgado urging that a program of missions be given favorable consideration by our board for Honduras with the congregation of Tegucigalpa as the center of the operation. The board sent its own committee to investigate and to evaluate the proposal. The result of the foregoing reporting and inquiry is that the board decided to recommend to synod the opening of work in Honduras.

“A. It was decided to ask synod to approve the opening of work in Honduras as a new mission field for the Christian Reformed Church.

“Grounds:

1. The opportunity given to us by the pleas and invitation of the church in Tegucigalpa that now calls itself the Christian Reformed Church.
2. The challenge presented by a large area where there is no Re­
formed witness, outside the small Tegucigalpa congregation.

"B. That two missionaries be called for the work in Honduras, and
that at least one of them be an ordained man.

"C. That the board make necessary arrangements for the field to be
manned after April of 1971 when Rev. Delgado's term of service is
completed.

"D. That the board refer the necessary financial arrangements to the
Finance Committee and the necessary recruitment and personnel to
the Recruiting and Personnel Committee."

Mexico

Our work in Mexico has risen to take a prominent place in the
mission thinking and interests of our people. The proximity of it to our
home church communities and the considerable travel of our people
to Mexico have probably accounted much for this strengthened interest.
But the signal blessing of the Lord on the work has also given assurance
in the hearts of all involved that this is a work of opportunity and that
the day of harvest is here. Our work in Mexico is really diversified, al­
though all the various spheres of work are related directly to an overt
evangelism effort. We have the John Calvin Seminary serving the In­
dependent Presbyterian Church, two Bible school institutes (one in
Mexico City and one in the Yucatan), an active participation with
the Back to God Hour as to radio, a vital link with the World Home
Bible League in the matter of Bible distribution, bookstores in six cities,
an active film ministry under the leadership of two mission volunteers
and a significant evangelism program whereby the missionaries all join
directly in a program of witnessing with the seminary and the Bible
institute students.

We probably ought to call attention especially to the procurement
of a Mass Communications Center in the heart of Mexico City. This
building has been purchased and it is being used to serve as a center
for a widely diversified center of communications. An auditorium in
the building gives opportunity for the daily showing of films for evan­
elism, offices are occupied for all directly related to our missionary
goals, and presently the center is also the office headquarters for the
Evangelism in Depth Program which is being conducted throughout
Mexico as a united effort to penetrate all of the nation with a direct
personal Gospel confrontation. This program in Mexico is very
similar to the New Life For All program underway in Nigeria.

The synod of last year gave approval to the Five Year Plan for the
support of national pastors. Instructions were given by synod that we
provide an annual report on the development of this plan. It is too early
at this point to provide such a report since there is but an eight month
span between the time of synod and the sessions of our board. How­
ever, this instruction will not be forgotten and, if possible, some report
will be given in our supplementary report.

It should be mentioned that Rev. Roger S. Greenway has withdrawn
from our work in Mexico to enter into an advanced study program.
His work was highly appreciated and we are pleased to know that his
study concerns will keep him directly in touch with and concerned with the work within the Latin America area. During the past year study leave has been given to Rev. Hans Weerstra and Rev. Sidney De Waal who are seeking to prepare themselves further for their future work in Mexico. Both of these brethren will be continuing under the board during their study terms and will be returning to serve under the Board of Foreign Missions.

*Baja California, Mexico*

The work in Baja California is more than one thousand miles away from the center of our work in Mexico City. The classis of California South has given the Board of Foreign Missions the assistance of a three man committee to serve as local counsellors for the work being conducted there by our board. The missionary in residence is the Rev. Robert Ruis. His work has been very encouraging as he labors especially in Tijuana and Tecate. Upon the request of the missionary himself and with the full endorsement of the classis' committee that assistance be provided for Rev. Ruis, the board has decided to approve increase of staff at Baja California; and efforts are now underway to fulfil this need.

*Puerto Rico*

The Revs. Marvin Vugteveen and Ronald Sprik continue as our missionaries in Puerto Rico. The Vugteveen family has settled in Bayamon and the Sprik family has concentrated their work in Carolina, both adjacent to the capital city of San Juan. Mr. Carlos Ramos, their first assistant, attended Calvin Seminary the first semester of the 1970-71 school year and has now returned to Puerto Rico. He will continue with Rev. Sprik and it is expected that soon he will take over the work in Carolina while Rev. Sprik begins a new work at another post.

A national assistant has been employed by Rev. Vugteveen to assist in the work of neighborhood calling, preaching, teaching and counseling. Several people are receiving special instruction preparatory to profession of their faith. Attendance at the services is increasing and the work with young people is a challenging aspect of their work.

*Section Six*

*Nigeria*

Nigeria remains the largest missionary engagement of our board. The work is diversified in that our missionaries are involved in education, medicine, evangelism, and literature missions. The return of peace to the land has meant that there was a vast program of rebuilding and rehabilitation to face, and our mission has lent assistance in this. Through the services of medical staff and with the generous cooperation of the Christian Reformed World Relief Committee much has been done in the area of post war assistance. But the regular work of missions has continued with full strength and much blessing. We
can again give special thanks to the Lord for the progress of the Gospel in Nigeria as both the national churches with which we have fellowship and with whom we are directly involved in work, have continued to grow in numbers and influence. During 1970 six new missionary families have been added to our staff: houseparents for Hillcrest, builder, mechanic, two doctors and a dentist. There has been distinct progress in the area of literature and linguistics: a new Tiv hymn book has been prepared with an order for 50,000 already on hand; over fifty Nigerian booksellers are active as distributors of Christian literature; and linguistics labors are going on with force in the Wapan, Jukun and Kuteb languages.

The educational labors are many. The primary level education is entirely in the hands of the Nigerian church. Our mission however, is directly related to two high schools (secondary level), and one teachers' training college. The Tiv church has recently opened the Uavande Girls' Secondary School, and we are assisting in staffing this school. The Hillcrest School (primary and secondary) at Jos is operated by a board representing several evangelical missions, and we have at present 65 children attending that school and are providing seven staff members. A total of 27 of our Nigerian personnel are engaged in teaching either in the Hillcrest or one of the other schools. The theological education program of our mission is widespread: Bible schools at Serti, Wukari, Lupwe, Baissa and Harga. Preseminary training is provided at the Veenstra Junior Seminary; Tiv Vernacular training is being provided at Uavanda; and we have two professors under assignment serving at the Theological College of Northern Nigeria. In connection with education it should be mentioned that the Nigerianization program is accelerating. Elementary schools are now all under Nigerian administration and staffing, and the secondary schools have 50 percent staffing by Nigerians.

Medical work continues to be an important phase of our witness for Christ in Nigeria. We have two fullfledged hospitals: the Takum Christian Hospital and the Mkar Christian Hospital. Takum Christian Hospital has 24 staff members, both expatriate and Nigerian. Mkar staff numbers 50, also both expatriate and Nigerian. Besides the hospitals there are several dispensaries. With the full outreach via medicine hundreds of thousands of people are treated annually. There is a continuing ministry to those afflicted with Hansen's disease. The Benue Leprosy Settlement is the largest center while in Baissa there is also a leprosy settlement. Through all of this medical work the goodness of the Lord is made known and the opportunity to bring the message is not lost but actively followed up.

Aviation plays an important role in Nigeria. In 1970 our two pilots made 2,013 flights with our two planes even though in the earlier part of the year flying was severely restricted because of the war conditions. The flying log tells us that in 1970 there were 5,090 passengers and that the planes flew a total of 248,710 miles. The pilots are Mr. Raymond Browneye and Mr. Gordon Buys.
Visa Problems

During the past many months we have been unable to secure visas for Nigeria as during former years. The Nigerian government is much concerned about Nigerianization and insists that all missionary personnel be only such as are needed to fulfill a function that cannot be supplied by a Nigerian person, and the government also wants all expatriates serving in Nigeria to be thoroughly committed to the ideal of working for the full Nigerianization of our program as rapidly as possible. This means that administration and operation should be in the hands of Nigerians as much as possible and that efforts be made to train personnel for the opening positions. This is fully in line with the board policy of indigenous missions, and we have sought to be true to this objective. Board representatives have been in direct contact with officials of the Nigerian government both in Washington, D.C., and in Lagos, Nigeria. The problem is not one of hostility toward our mission or toward the missionary cause, for which we are very thankful. The concern is essentially that of developing a solid national strength within the Christian communities as well as elsewhere throughout the nation. We ask that synod offer special prayers to God for an open door to Nigeria for the continuance of our missionary witness there.

New Tiv Seminary

The Tiv Church (NKST) has opened a seminary of its own and has named it the Reformed Theological College of Nigeria (RTCN). The synod of NKST asked our mission to provide two members to serve as members of the governing board, to provide teaching staff and to authorize the provision of gifts for building and operation.

This matter was thoroughly analyzed and considered by the Executive Committee of our Nigeria mission.

The entire issue was on the board’s agenda in February and it was given extensive and full attention. The board had before it the following report of the Executive Committee of our Nigerian mission on the request of NKST:

"NGC 7009. REFORMED THEOLOGICAL COLLEGE OF NIGERIA—NGC POSITION.

"A. After reviewing the history of the mission's, the home board’s and the CRC synod's position on a separate seminary, NGC has come to the conclusion that it cannot in good conscience support this proposed seminary, the Reformed Theological College of Nigeria, and recommends to the home board to continue to uphold the CRC synodical decision of 1970 which refuses monetary assistance to construct the new buildings and staff assistance to begin the new seminary.

"The following considerations have led us to take this position:

1. The study committee is convinced that there is no need for the proposed seminary at the present time because special training in Reformed theology is given to the students of NKST at TCNN and the Certificate Class offered in the Mission-Church area would have been entirely Reformed and adequate for pastor training needs. This is evi-
dent from the fact that NKST is filling two of its 14 positions at TCNN in 1971 and is accepting only 18 students at the proposed RTCN.

"2. The proposed RTCN is not the Reformed seminary envisioned in the CRC Acts of Synod, 1959, p. 47, art. 115, no. 5:
'Synod instructs the CR 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.'

"The RTCN was proposed and conceived unilaterally, excluding any official consultation with NKST's sister Reformed Church, the EKAS Lardin Benue. By implication the Synod of 1959 called for a single Reformed Theological Seminary for the two Nigerian Reformed Churches rather than a NKST seminary formed outside of the Reformed fellowship.

"3. The NGC and home board had earlier committed themselves to TCNN and declared it worthy of their full support in their attempt to meet the needs of the Nigerian Churches for theological training. (HBM 7138, part II). Honoring this commitment, the CRC has already invested £9,600 (U.S. $26,880) in the accelerated TCNN expansion program, largely done to accommodate the NKST student constituency which is the largest in the school. This accelerated participation in the expansion program was done in accordance with the stated intention of NKST as expressed by its chairman in TCNN Board Minute No. 497, Nov. 1969:

"Reformed Seminary. The chairman of NKST reported that in 1971 they expect to have a large number of students seeking places at TCNN and that they are requesting TCNN to take as many of these students as possible. He further reported that at the present time there is no firm plan for a Reformed Seminary and that we can expect NKST to continue its cooperation with TCNN. Therefore, as a result of this report we, the board, expect that there will be no direct effect or change in the TCNN Seven Year Plan.'

"NGC desires cooperation with the churches with respect to the training of its pastors and sincerely hopes that we can communicate and come to agreement in the future.

"B. Because of the above position, NGC replies to the NKST letter of November 14, 1970, that it cannot agree to send two representatives to the RTCN Board of Governors."

The negative vote of Mr. Harry Meyer was recorded.

Before the board was also the Acts of Synod 1970, page 73, Art. 132, II, B, which reads as follows:

"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.

"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: (See page 74 of Acts of Synod 1970, for letter to NKST) —Adopted"

With reference to the above materials the board took the following decision which we now present to synod for its endorsement:

"ECM 9529.

A. In view of the decision of the Synod of 1970 (see above) and in view of the decision of NGC (see above), it was decided that we do not at this time grant support by way of monetary and staff assistance, and membership on the Board of Governors of RTCN founded by the NKST Synod.

"B. It was decided to seek to reopen negotiations with NKST with reference to the Supplementary Four Year Certificate Class approved by the Synod of 1970 with a view to establishing a Reformed Theological Seminary for both NKST and EKAS churches.

"C. If and when these negotiations can be successfully initiated consultations shall then be further continued with all other bodies involved in the training of Reformed pastors in Nigeria.

"D. With a sincere longing that this matter of a Reformed Seminary in Nigeria be resolved, we ask for the prayers of NKST, EKAS, NGC and the Christian Reformed denomination."

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, 1970, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committees of synod.
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, 1970 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 auditing procedures as we considered possible in each circumstance.

Respectfully submitted,
Dwight D. Ferris  
Certified Public Accountant

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Christian Reformed Board of Foreign Missions  

**BALANCE SHEET**  
**OPERATING FUND**  
December 31, 1970

**ASSETS**

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<th>Description</th>
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<td><strong>Total Assets</strong></td>
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**LIABILITIES, RESERVES AND FUND BALANCE**

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<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Current Liabilities</td>
<td></td>
</tr>
<tr>
<td>Accounts Payable</td>
<td>$70,504.32</td>
</tr>
<tr>
<td>Payroll Taxes Withheld</td>
<td>1,443.01</td>
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<tr>
<td><strong>Total Current Liabilities</strong></td>
<td><strong>$71,947.33</strong></td>
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<tr>
<td>Fund Reserves</td>
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<tr>
<td>Approved Projects from Prior Budgets</td>
<td>$366,150.00</td>
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<tr>
<td>Reserve for 1971 Budget Deficit</td>
<td>182,990.00</td>
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<tr>
<td>Reserve for Special Projects</td>
<td>5,350.99</td>
</tr>
<tr>
<td>Reserve for Cuba Mission Funds</td>
<td>10,916.08</td>
</tr>
<tr>
<td><strong>Total Fund Reserves</strong></td>
<td></td>
</tr>
</tbody>
</table>
REPORTS OF BOARDS AND STANDING COMMITTEES

Total Fund Reserves ....................................... $ 565,406.85
Fund Balance ................................................................. 367,600.24

Total Liabilities, Reserves and Fund Balance .... $1,004,954.42

Christian Reformed Board of Foreign Missions

STATEMENT OF RECEIPTS AND EXPENDITURES
OPERATING FUND
Year Ended December 31, 1970

Receipts
Classical Quotas ......................................................... $1,233,727.67
Missionary Support .......................................................... 614,524.88

Gifts and Offerings
Designated Gifts .............................................................. 222,630.80
Non Designated Gifts ....................................................... 69,558.77
General Missions ............................................................. 69,562.01
Johanna Veenstra Living Memorial .................................... 26,610.79
Legacies ........................................................................... 29,872.24
Above Quota Offerings ...................................................... 92,939.00
Second Protestant Reformed Church Receipts ................. 211.75
Field Receipts ................................................................. 646,644.16
Other Operating Income .................................................... 86,872.21
Interest and Dividends ....................................................... 52,106.80
Sale of Assets .................................................................. 36,158.83

Total Receipts .................................................................. $3,181,419.91

Expenditures
Australia ................................................................. $ 23,117.91
Argentina ................................................................. 150,375.82
Brazil ................................................................. 39,087.95
Cuba ................................................................. 51,005.05
Guam ................................................................. 285,219.55
Japan ................................................................. 346,776.08
Mexico ................................................................. 100,938.11
New Zealand ............................................................... 1,000.00
Nigeria ................................................................. 1,557,599.47
Philippine Islands .......................................................... 30,191.22
Puerto Rico ............................................................... 30,212.02
Taiwan ................................................................. 89,559.12
Administration .............................................................. 92,731.29
General ................................................................. 175,211.27
Promotion ................................................................. 64,627.85

Total Expenditures ........................................................ $2,936,714.60

Capital Expenditures
Land, Building, Furniture and Equipment ............... $2,926,317.07
Less: Accumulated Depreciation .................................. 776,757.92

Plant Fund Balance ....................................................... $2,149,559.15
Changes in Plant Fund Balance

Balance - January 1, 1970 ......................................... $2,007,909.30
Additions - 1970 Capital Expenditures ........................ 326,323.89

Total ................................................................. $2,334,233.19

Deductions
1970 Depreciation .................................................. $141,765.62
Transfer of Taiwan Unexpended Chapel Funds to Held Funds 20,000.00
Sale of Assets (Net Book Value) ................................ 22,908.42 184,674.04

Balance - December 31, 1970 ...................................... $2,149,559.15

Christian Reformed Board of Foreign Missions

ANNUITY FUND
BALANCE SHEET
December 31, 1970

ASSETS

Cash in Bank ...................................................................... $ 1,358.77
Saving Account ................................................................ 36,382.77
U.S. Treasury Bond - 4 1/2% (Due May 15, 1977) ........ 6,000.00
Total Assets .................................................................... $43,741.54

LIABILITIES AND FUND BALANCE

Annuities Payable .......................................................... $33,000.00
Fund Balance - Beets Memorial ..................................... 6,000.00
Fund Balance ............................................................... 4,741.54
Total Liabilities and Fund Balance ................................ $43,741.54

STATEMENT OF FUND BALANCE
Year Ended December 31, 1970

Fund Balance - January 1, 1970 .................................... $ 4,675.74
Addition
Interest Earned .......................................................... 1,735.46
Total ............................................................................... $ 6,411.20
Deduction
Annuity Payments ....................................................... 1,669.66
Fund Balance - December 31, 1970 ................................ $ 4,741.54

STATEMENT OF REVENUES AND EXPENDITURES
Year Ended December 31, 1970

Revenues
Interest Earned .......................................................... $ 1,735.46
Expenditures
Annuity Payments ....................................................... 1,669.66
Excess of Revenues Over Expenditures ......................... $ 65.80
B. Budget for 1972

A complete list of budget requests for 1972 will be submitted to officers of synod and to members of its advisory committee when synod meets. A summary of these requests follows:

### BUDGET 1972

#### Budget Expenditures

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration</td>
<td>$120,500</td>
</tr>
<tr>
<td>General Expenses</td>
<td>180,300</td>
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<tr>
<td>Promotion</td>
<td>67,000</td>
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<tr>
<td><strong>Field Operation:</strong></td>
<td><strong>$3,043,100</strong></td>
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<tr>
<td>Salaries</td>
<td>$1,190,871</td>
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<tr>
<td>Field Expenses</td>
<td>1,592,635</td>
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<tr>
<td>Missionary Medical Expenses</td>
<td>46,400</td>
</tr>
<tr>
<td>Travel and Freight</td>
<td>213,194</td>
</tr>
<tr>
<td><strong>Total Field Operation</strong></td>
<td><strong>$3,043,100</strong></td>
</tr>
<tr>
<td><strong>Capital Expenditures:</strong></td>
<td><strong>$144,100</strong></td>
</tr>
<tr>
<td>Guam</td>
<td>$3,000</td>
</tr>
<tr>
<td>Japan</td>
<td>60,900</td>
</tr>
<tr>
<td>Mexico</td>
<td>15,000</td>
</tr>
<tr>
<td>Nigeria</td>
<td>22,400</td>
</tr>
<tr>
<td>Philippines</td>
<td>1,300</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>4,000</td>
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<tr>
<td>South America</td>
<td>31,500</td>
</tr>
<tr>
<td>Taiwan</td>
<td>6,000</td>
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<tr>
<td><strong>Total Capital Expenditures</strong></td>
<td><strong>$144,100</strong></td>
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<tr>
<td><strong>Field Expansion</strong></td>
<td><strong>$102,500</strong></td>
</tr>
<tr>
<td>Honduras</td>
<td>$50,000</td>
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<tr>
<td>Mexico</td>
<td>12,500</td>
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<tr>
<td>Philippines</td>
<td>20,000</td>
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<tr>
<td>Taiwan</td>
<td>20,000</td>
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<tr>
<td><strong>Total Field Expansion</strong></td>
<td><strong>$102,500</strong></td>
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<tr>
<td><strong>Total Budget Expenditures</strong></td>
<td><strong>$3,657,500</strong></td>
</tr>
</tbody>
</table>

#### Estimated Income

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Quota Receipts</td>
<td>$1,425,000</td>
</tr>
<tr>
<td>Missionary Support</td>
<td>675,000</td>
</tr>
<tr>
<td>Gifts and Offerings</td>
<td>650,000</td>
</tr>
<tr>
<td>Field Receipts</td>
<td>775,000</td>
</tr>
<tr>
<td>Interest, Dividends, Sale of Assets</td>
<td>50,000</td>
</tr>
<tr>
<td>From Fund Balance</td>
<td>82,500</td>
</tr>
<tr>
<td><strong>Total Amount Needed for 1972 Budget</strong></td>
<td><strong>$3,657,500</strong></td>
</tr>
</tbody>
</table>

C. Request for Special Offerings

We are requesting approval of a $3,657,500 budget for 1972 and a quota amounting to $1,425,000 (39% of the total amount needed). The remaining $2,232,500 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 1972.

D. Request for Quota

The board is asking for approval of a quota of $28.50 per family for 1972 as a minimum amount needed from quota to meet the budget outlined above.

In addition, the board is asking for approval of synod for an additional quota of $1.50 per family for 1972 for further development ("B" priority) as may be recommended by Area Committees throughout the year.

Therefore, the total quota the board is asking approval for is $30.00 per family for 1972.

Respectfully submitted,

Board of Foreign Missions

Henry J. Evenhouse, executive secretary
REPORT 11

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

Esteemed Brethren:

I. Introduction

A. The North American Scene:

Canada and the United States are quiet in these early days of 1971. It is an uncomfortable quietness. Sober fear, weariness, boredom, and apathy has taken over the national spirits. Fear and frustration has taken over the barricades. The militants are pausing for re-examination. The kidnapping of Canadian officials, the Tate murder trial, the My Lai massacre trial, a select violence such as the murder of nuns, policemen, and old ladies walking home from the corner store, only drip like acid on the corporate ulcer and cause us to grimace in pain.

The black community moves about uncertainly like those whose hope is gone. They are victims of benign neglect. Young people still pursue evasive dreams. They still seek for something to believe in. Old people retreat into sheltered homes and apartment buildings, too tired to do anything but remember the days that used to be.

We have withdrawn a step or two from anarchy and violence, only to be besieged by the cold fog of despair. Once we said that America was the best country. Once we said that America was the worst country. Now we are sure that it is neither, and we don't know what to do. President Kingman Brewster of Yale describes the American mood as "an eerie tranquility." There is, of course, no guarantee that this tranquility will not suddenly erupt into violence again. All the frustration and injustices are there to ignite the fuse, but for this moment in 1971, we have a "grace period."

What will we do with this period of relative calm at the beginning of this new decade? Every characteristic of Canada and the United States in this first year of the seventies is an invitation for the Gospel of Jesus Christ. The young need enduring goals, the old need the reassurance of comfort and peace, the abused minorities need to know the Lord, "the Righteous Judge," and need to know that there is a day of his appearing. The people in both lands need to hear the voice of the Lord speaking clearly about justice, law and the Savior.

B. The Christian Response:

What has this to do with synod and the Board of Home Missions? Everything!

At that point where God's command and man's response come together in the doing of the work of mission, the presence of God is overwhelming. Being an agent of God in God's work in God's world is
strangely exciting and at the same time frightening. To find yourself used of the Lord in the performance of a divine mission is an awesome thing. The work which your Board of Home Missions has been doing for synod during this past year (and previous years) is precisely that—an awesome thing. We have seen scores of people reformed in the power and image of Christ come forward and take their place beside us. We have seen lives transformed by the power of the Spirit. We have been used by the Lord in the transformation of certain segments of society.

God has blessed our mission, but he has also blessed our church. It is a church with a stubborn loyalty to the Scriptures. It is a church which has a biblically trained laity. It is a church which has an army of young people who are uniquely equipped to represent the heritage of the Christian faith. It is a church which has a remarkable loyalty and cohesiveness.

It is doubtful whether there was ever a group of people better equipped to speak to these times. In short, you were brought to North America for such a time as this. Our precious heritage was not given to us to be locked in a vault. It was given to be proclaimed from the housetops, and conveyed by Spirit-filled people to other people who have never heard the good news. The opportunities are endless, but so is the power and the resources of God.

If we, the people of the Christian Reformed Church, believe that there is a future for our children in Canada and the United States, then we will have to translate our conviction into action and carry the power of the Gospel into every corner of our troubled society before it is too late. The next ten years will determine whether the nation of Canada or the United States is to survive. So far, 1971 is quiet—while young and old search for new answers. You have the answers. Tell it out!

Your Board of Home Missions is deeply grateful for the blessings of God during this past year. We are profoundly grateful for the faithful support of the people of the church, especially those who gave from the little they had. These formed the bulk of the support for the program of home missions, and they are thrice blessed. We earnestly entreat you to pray for and support this outreach of the Gospel to the millions who have never heard the Words of Life—here in our own countries.

II. Administration and Board Personnel:

A. Administration Personnel:

Executive Secretary—Rev. Marvin C. Baarman
Field Secretary—Rev. Nelson Vanderzee
Field Secretary for Indian Missions—Mr. David Bosscher
Field Secretary for Urban Missions—Rev. Duane E. VanderBrug
Minister of Evangelism—Rev. Wesley Smedes
Director of Communications—Rev. Earl J. Schipper
Director of Christian Service Corps—Mr. Ellis Deters
Treasurer-Business Manager—Mr. Gerard J. Borst
Church Relations Secretary—Mr. Stanley E. Koning
Office Manager-Accountant—Mr. Howard G. Meyers
Home Missionary on General Assignment—Rev. Gerrit Boerfyn
B. Board Personnel:

<table>
<thead>
<tr>
<th>Classis</th>
<th>Delegate</th>
<th>Alternate</th>
</tr>
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<tbody>
<tr>
<td>Alberta North</td>
<td>Rev. P. De Bruyne</td>
<td>Rev. S. Ringnalda</td>
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<td>Alberta South</td>
<td>Rev. R. Koops</td>
<td>Rev. R. Fisher</td>
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<td>British Columbia</td>
<td>Rev. J. Kunz</td>
<td>Rev. J. Zantingh</td>
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<tr>
<td>Cadillac</td>
<td>Rev. J. Monsma*</td>
<td>Rev. F. Netz</td>
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<tr>
<td>California South</td>
<td>Rev. H. Roelofs</td>
<td>Rev. W. Bierling</td>
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<td>Central California</td>
<td>Rev. E. Marlink</td>
<td>Rev. H. Visscher</td>
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<tr>
<td>Chatham</td>
<td>Rev. J. Van Weelden*</td>
<td>Rev. C. Spoer</td>
</tr>
<tr>
<td>Chicago North</td>
<td>Rev. W. Witte*</td>
<td>Rev. J. Ebbers</td>
</tr>
<tr>
<td>Chicago South</td>
<td>Rev. A. MacLeod*</td>
<td>Rev. R. Hartwell</td>
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<tr>
<td>Columbia</td>
<td>Mr. J. Omta</td>
<td>Rev. J. E. Jeffers</td>
</tr>
<tr>
<td>Eastern Canada</td>
<td>Rev. H. Uittenbosch</td>
<td>Rev. A. Dreise</td>
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<tr>
<td>Florida</td>
<td>Rev. A. Rienstra</td>
<td>Mr. R. Boerema</td>
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<tr>
<td>Grand Rapids East</td>
<td>Rev. L. Veltkamp*</td>
<td>Rev. M. Doornbos</td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>Rev. L. Bossenbroek*</td>
<td>Rev. M. Jorritsma</td>
</tr>
<tr>
<td>Grand Rapids West</td>
<td>Rev. P. Vermaire*</td>
<td>Rev. M. Toonstra</td>
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<tr>
<td>Grandville</td>
<td>Rev. E. Knott*</td>
<td>Rev. T. Wevers</td>
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<tr>
<td>Hackensack</td>
<td>Rev. D. Griffioen</td>
<td>Rev. S. Ten Brink</td>
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<tr>
<td>Hamilton</td>
<td>Rev. R. Praansma</td>
<td>Rev. J. Kerssies</td>
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<tr>
<td>Holland</td>
<td>Rev. W. Hofman*</td>
<td>Rev. C. Stienstra</td>
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<tr>
<td>Hudson</td>
<td>Rev. L. Tanis</td>
<td>Rev. B. Van Someren</td>
</tr>
<tr>
<td>Huron</td>
<td>Rev. H. Numan</td>
<td>Rev. H. Lunshof</td>
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<tr>
<td>Illinois</td>
<td>Rev. J. Van Ryn*</td>
<td>Rev. D. Stravers</td>
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<tr>
<td>Kalamazoo</td>
<td>Rev. W. Huysen*</td>
<td>Rev. D. Stravers</td>
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<tr>
<td>Lake Erie</td>
<td>Rev. J. Brink*</td>
<td>Rev. R. Peterson</td>
</tr>
<tr>
<td>Minnesota North</td>
<td>Rev. R. Graves</td>
<td>Rev. G. Kramer</td>
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<tr>
<td>Minnesota South</td>
<td>Rev. J. Witvliet</td>
<td>Rev. P. Brouwer</td>
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<tr>
<td>Muskegon</td>
<td>Rev. T. Verseput*</td>
<td>Mr. H. Poel</td>
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<tr>
<td>Northcentral Iowa</td>
<td>Rev. F. Einfield</td>
<td>Mr. E. Roelofs</td>
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<tr>
<td>Orange City</td>
<td>Rev. K. Visl</td>
<td>Rev. J. Pruim</td>
</tr>
<tr>
<td>Pacific Northwest</td>
<td>Rev. J. Maas</td>
<td>Rev. H. Owininga</td>
</tr>
<tr>
<td>Pella</td>
<td>Rev. T. Brouwer</td>
<td>Rev. J. Dykstra</td>
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<tr>
<td>Quinte</td>
<td>Rev. D. Habermehl</td>
<td>Rev. E. Gitter</td>
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<td>Rocky Mountain</td>
<td>Rev. J. Vander Laan</td>
<td>Dr. J. Kamps</td>
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<tr>
<td>Sioux Center</td>
<td>Rev. J. Botting</td>
<td>Rev. C. Van Essen</td>
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<tr>
<td>Toronto</td>
<td>Dr. R. Kooistra</td>
<td>Rev. L. Siegfried</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>Rev. J. Oltorf</td>
<td>Rev. R. Uken</td>
</tr>
<tr>
<td>Zeeland</td>
<td>Rev. H. Van Wyk*</td>
<td>Rev. E. Los</td>
</tr>
</tbody>
</table>

* indicates members of the Executive Committee.

Members at Large:

| Central U.S.A.          | Mr. H. Fles*           | Dr. F. Westendorp    |
|                        | Dr. W. Peterson*       | Mr. R. Berends       |
|                        | Mr. J. Simerink*       | Mr. M. Van Dellen    |
|                        | Mr. J. Spalik*         | Mr. M. Medema        |
|                        | Mr. P. Van Putten*     | Mr. J. Volkers       |

| Eastern U.S.A.          | Mr. C. Johnson         | Mr. W. Hommes        |
|                        | Mr. J. Vande Beek      | Dr. W. Den Dulk      |
|                        | Mr. H. Nymeyer*        | Mr. L. Batterink     |
|                        | Mr. H. Van Belle       | Dr. B. Kieskamp      |
|                        | Mr. M. Kwantes         | Mr. G. Monsma        |

* indicates members of the Executive Committee.

C. Officers of the Board of Home Missions:

Rev. L. Veltkamp, president
Rev. E. Knott, vice president
Mr. P. Van Putten, assistant treasurer
Mr. G. Borst, treasurer
Rev. M. Baarman, executive secretary
D. Sub-committees of the Board:
Administration Committee: Revs. E. Knott, L. Veltkamp, Mr. P. Van Putten
Evangelism Committee: Revs. W. Huyser, J. Van Ryn, J. Van Weelden
Campus Ministry Committee (sub-committee of the Evangelism Committee):
  Rev. W. Huyser, Dr. S. Dykstra, Rev. A. Hoksergen, Rev. R. Westveer.
Finance Committee: Mr. P. Van Putten, Rev. E. Knott, Dr. W. Peterson, Mr.
  J. Simerink, Mr. J. Spalink, Mr. H. Fles
Fields Committee: Revs. L. Bossenbroek, J. Monsma, W. Witte
Indian Fields Committee: Revs. W. Hofman, H. Van Wyk, T. Verseput
Jewish Committee (sub-committee of the Evangelism Committee): Rev. J.
  Draisma, Rev. B. Madany, Mr. A. Huisjen
Personnel Committee: The Personnel Committee is made up of the Administra-
  tive Staff
Race Commission: (sub-committee of the Urban Fields Committee) Rev. E.
  Bradford, Chm., Dr. W. De Vries, Dr. D. De Haan, Honorable J. Feikens,
  Dr. P. Feringa, Rev. B. J. Haan, Dr. H. Holstege, Dr. R. Kooistra, Mr. R.
  Latta, Rev. Dr. J. Nederhood, Dr. H. Rienstra, Mrs. E. Raines, Rev. L.
  Verduin, Rev. P. Vermaire, Rev. J. White, Mr. W. Ipema
Urban Fields Committee: Rev. A. MacLeod, Rev. P. Vermaire, Rev. L. Velt-
  kamp, Dr. F. Westendorp
Promotion Committee: (sub-committee of the Finance Committee) Rev. E. Knott,
  Mr. J. Van Eerden

III. Fields Department

A. Regular Fields

With gratitude to God we note the progress in the development of
fields under the supervision of the board. While the population is be-
coming increasingly transient, the ministry has been blessed and God
has added daily those whom he has called. Two new fields were added
in 1970, Olympia, Washington, and Jacksonville, Florida. As usual,
these fields were selected from a list of potential fields. Vacancies are at
a new low. At this writing there are just three vacancies.

1. Departures from the staff:
  Rev. K. Bakker (Mason City, Iowa) left the denomination
  Rev. J. Batts (Bellevue, Washington) to Lynden, Washington
  Mr. S. Bellin (Miami, Good Samaritan) to Trinity College
  Rev. R. De Vries (Boca Raton, Florida) to Big Rapids, Michigan
  Dr. M. Hugen (Honolulu, Hawaii) to Calvin Seminary
  Dr. E. Roels (Seoul, Korea) to Trinity College
  Rev. A. Stienstra (New Brighton, Minnesota) to C.P.E. study
  Rev. R. Timmerman (Fountain Valley, California) to Evergreen Park, Illinois
  Rev. D. Visser (Fresno, California) to Calvary Rehabilitation Center
  Rev. J. Zandstra (Missionary on General Assignment) emeritus

2. Transfers:
  Rev. B. Huizenga, from Visalia, California, to Olympia, Washington
  Miss R. Timmer from Tacoma, Washington to East Grand Forks, Minnesota
  Rev. J. Verfelt from Prince George, B.C., to Penticton, B.C.

3. Additions to the Staff:
  Rev. E. Dykema to Cedar Rapids, Iowa
  Rev. A. Helder to Iowa City, Iowa
  Dr. M. Hoogland to Champaign-Urbana, Illinois
  Rev. G. Kramer to New Brighton, Minnesota
  Rev. F. Risema to Bellevue, Washington
  Rev. W. Stroo to Mason City, Iowa
  Rev. R. Tjapkes to Boca Raton, Florida
4. Fields:

<table>
<thead>
<tr>
<th>Field</th>
<th>Opened</th>
<th>Families School Worship</th>
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<tbody>
<tr>
<td>Akron, Ohio—Rev. H. Karsten</td>
<td>1963</td>
<td>35 97 112</td>
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<tr>
<td>Anchorage, Alaska—Rev. W. Heynen</td>
<td>1953</td>
<td>33 140 180</td>
</tr>
<tr>
<td>Bakersfield, Cal.—Rev. J. Versluys</td>
<td>1967</td>
<td>17 84 86</td>
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<td>Bellevue, Wash.—Rev. F. Rietema</td>
<td>1967</td>
<td>22 84 40</td>
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<td>Binghamton, N.Y.—Rev. P. Vermaat</td>
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<td>33 55 106</td>
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<td>Boca Raton, Fla.—Rev. R. Tjapkes</td>
<td>1963</td>
<td>20 81 32</td>
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<tr>
<td>Boulder, Colo.—Rev. J. Vander Ark</td>
<td>1961</td>
<td>30 60 96</td>
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<tr>
<td>Cedar Rapids, Ia.—Rev. E. Dykema</td>
<td>1969</td>
<td>14 45 53</td>
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<td>Champaign, Ill.—Dr. M. Hoogland</td>
<td>1956</td>
<td>12 9 40</td>
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<td>Corvallis, Ore.—Rev. F. Breisch</td>
<td>1961</td>
<td>10 38 62</td>
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<td>Davenport, Ia.—Rev. S. Vander Jagt</td>
<td>1965</td>
<td>20 38 56</td>
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<tr>
<td>Dayton, Ohio—Rev. N. Gabben</td>
<td>1961</td>
<td>10 33 35</td>
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<td>Denver, Colo.—Rev. D. Aardsma</td>
<td>1968</td>
<td>28 78 160</td>
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<td>East Islip, N.Y.—Rev. A. Arkema</td>
<td>1957</td>
<td>13 69 64</td>
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<td>East Grand Forks, Minn.—Rev. P. Lagerway</td>
<td>1963</td>
<td>20 43 55</td>
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<tr>
<td>East Tucson, Ariz.—Rev. O. Buus</td>
<td>1965</td>
<td>22 38 78</td>
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<td>El Paso, Tex.—Rev. N. Knoppers</td>
<td>1960</td>
<td>6 25 37</td>
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<tr>
<td>Fairbanks, Alaska—Rev. W. Verwolf</td>
<td>1956</td>
<td>6 40 30</td>
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<td>Farmington, Mich.—Rev. H. Ellens</td>
<td>1968</td>
<td>35 50 140</td>
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<tr>
<td>Flagstaff, Ariz.—Rev. W. Heersink</td>
<td>1968</td>
<td>9 55 29</td>
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<td>Flanders Valley, N.J.—Rev. G. VanderMeyden</td>
<td>1965</td>
<td>30 56 96</td>
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<tr>
<td>Fort Collins, Colo.—Rev. L. Van Essen</td>
<td>1963</td>
<td>28 78 87</td>
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<tr>
<td>Fort Wayne, Ind.—Rev. E. Holkeboer</td>
<td>1969</td>
<td>6 15 31</td>
</tr>
<tr>
<td>Fountain Valley, Cal.—Rev. R. Tedema</td>
<td>1965</td>
<td>28 78 113</td>
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<tr>
<td>Fresno, Cal.—Rev. J. Vigh</td>
<td>1963</td>
<td>28 46 96</td>
</tr>
<tr>
<td>Greeley, Colo.—Rev. H. Sprik</td>
<td>1969</td>
<td>21 59 78</td>
</tr>
<tr>
<td>Honolulu, Hawaii—Rev. C. Van Winkle</td>
<td>1967</td>
<td>20 81 101</td>
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<tr>
<td>Indian Harbour Beach, Fla.—Rev. G. Hubers</td>
<td>1959</td>
<td>15 46 71</td>
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<td>Hayward, Cal.—Rev. J. Hekman</td>
<td>1960</td>
<td>32 113 133</td>
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<tr>
<td>Iowa City, Ia.—Rev. A. Heldman</td>
<td>1960</td>
<td>37 71 117</td>
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<tr>
<td>Mason City, Ia.—Rev. W. Stroo</td>
<td>1960</td>
<td>23 41 72</td>
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<tr>
<td>New Brighton, Minn.—Rev. G. Kramer</td>
<td>1965</td>
<td>53 108 235</td>
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<tr>
<td>Norfolk, Va.—Rev. J. Rickers</td>
<td>1962</td>
<td>19 69 63</td>
</tr>
<tr>
<td>Ogden, Utah—Rev. G. Hutt</td>
<td>1958</td>
<td>28 103 89</td>
</tr>
<tr>
<td>Olympia, Wash.—Rev. B. Huizenga</td>
<td>1970</td>
<td>10 42 49</td>
</tr>
<tr>
<td>Orlando, Fla.—Rev. J. Natelborg</td>
<td>1959</td>
<td>33 60 124</td>
</tr>
<tr>
<td>Portland, Ore.—Rev. H. Spaan</td>
<td>1965</td>
<td>34 78 114</td>
</tr>
<tr>
<td>Quincy, Wash.—Rev. R. Kramer</td>
<td>1963</td>
<td>23 44 75</td>
</tr>
<tr>
<td>Riverside, Cal.—Rev. J. Rozeboom</td>
<td>1960</td>
<td>25 81 101</td>
</tr>
<tr>
<td>Salem, Ore.—Rev. R. Posthuma</td>
<td>1961</td>
<td>32 73 148</td>
</tr>
<tr>
<td>Salt Lake City, Utah—Rev. P. Borghorff</td>
<td>1960</td>
<td>21 33 95</td>
</tr>
<tr>
<td>South Windsor, Conn.—Rev. J. Bonnema</td>
<td>1962</td>
<td>27 89 115</td>
</tr>
<tr>
<td>St. Louis, Mo.—Rev. H. De Rooy</td>
<td>1965</td>
<td>22 84 97</td>
</tr>
<tr>
<td>Syracuse, N.Y.—Rev. F. Bultman</td>
<td>1966</td>
<td>13 59 66</td>
</tr>
<tr>
<td>Tacoma, Wash.—Calling Church, Jan. 1, 1971</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Terre Haute, Ind.—Rev. G. Beerens</td>
<td>1960</td>
<td>12 31 54</td>
</tr>
<tr>
<td>Tri Cities, Wash.—Rev. H. Bouma</td>
<td>1969</td>
<td>5 37 38</td>
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<tr>
<td>Visalia, Cal.—Calling Church, Sept. 1970</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wanamassa, N.J.—Vacant</td>
<td>1966</td>
<td>12 15 35</td>
</tr>
<tr>
<td>Wappingers Falls, N.Y.—Rev. F. MacLeod</td>
<td>1963</td>
<td>21 88 132</td>
</tr>
<tr>
<td>Washington, Pa.—Rev. R. Broekhuizen</td>
<td>1963</td>
<td>18 93 101</td>
</tr>
<tr>
<td>Webster, N.Y.—Rev. E. Walthout</td>
<td>1965</td>
<td>20 56 84</td>
</tr>
<tr>
<td>Yakima, Wash.—Rev. J. Van Winkle</td>
<td>1967</td>
<td>18 63 70</td>
</tr>
<tr>
<td>Cochrane, Ont.—Mr. J. Tensen</td>
<td>1959</td>
<td>16 13 38</td>
</tr>
</tbody>
</table>
5. Observations and comments:

The listing above gives information regarding families. This figure is the count of families as of December 31, 1970. The figure “Worship” indicates the average attendance at the morning service during the year.

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, rest home ministry, services at jails, prison farms, hospitals, week-day Bible clubs, service organizations, community action committees, block captains program, and a mailing ministry.

All fields have community families in attendance who are not yet members. In several instances our mission churches have more families who are regular visitors than member families.

Generally the mission churches listed have a high percentage of people who come from no church background, or from non-Christian Reformed Church background.

The Sunday School and Daily Vacation Bible School occupy a large place in the program of the mission church. Frequently the small home mission church has a larger Sunday School than the large church. The S.W.I.M. program and the V.B.S. combine to make contacts in the community.

Special mention is made of the Rev. Jack Zandstra who retired at the end of 1970 after 20 years of service under the Board of Home Mission. He has served with uncommon devotion and distinction. In his retirement he continues to serve as stated supply in various locations for the board.

The Rev. Dr. Oren Holtrop is serving as stated supply in Wanamassa, N.J.

B. Indian Fields

1. Departures from the staff:

- Mr. Tullie James (Rehoboth Industrial Staff) retired after 38 years of service.
- Rev. Richard Venema (San Francisco) accepted call to Pella I CRC.
- Miss Lucy Harvey (Red Rock) other employment/continue education.
- Mr. Geronimo Martin (Crown Point) enter translation work.
- Miss Sharon Vis (Rehoboth kitchen) continue education.
- Miss Eleanor Spoelstra (Rehoboth kitchen) other employment.
- Mr. Melvin Chavez (Pinedale).
- Mr. John George (Tohlakai).

Rehoboth and Zuni schools—continue education or teaching elsewhere: Miss Barbara Jager, Miss Gloria Fauble, Miss Jeanne Venema, Mrs. Mary Roedema, Mrs. Ella Van Boven, Mr. John Klein, Mr. Andrew Brower, Mr. Paul Hekman.
2. Transfers:

Miss Marilyn Baker—from Riverside to Fort Wingate
Miss Thelma Vander Ven—from Tohatchi to Rehoboth (Minister of Religious Education Staff)
Miss Erma Vos—from Brigham City to Gallup
Mr. Tom Weeda—from Zuni to Rehoboth School
Mr. Corwin Brummel—from Teec Nos Pos to Shiprock
Rev. Paul Redhouse—from Red Rock to Teec Nos Pos
Mr. Boyd Garnanze—from Shiprock to Red Rock

3. Additions to Staff:

Rev. A. Veltkamp—Albuquerque — Valley CRC
Rev. Rolf Veenstra—Rehoboth CRC
Rev. Rodger Buining—SF Friendship House (Jan, 71)
Mr. and Mrs. Julian Baas—Rehoboth dormitory/Industrial Staff
Mr. Jerald Nyhof—Rehoboth Industrial Staff
Mr. and Mrs. Lester Dams—Rehoboth dining room
Miss Nora De Kleine—Rehoboth dining room (Jan. 1971)

4. Fields

<table>
<thead>
<tr>
<th>Field</th>
<th>Missionary</th>
<th>Opened</th>
<th>Sunday</th>
<th>Families</th>
<th>School Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albuquerque, N.M.</td>
<td>Rev. A. Veltkamp</td>
<td>1961</td>
<td>18</td>
<td>35</td>
<td>61</td>
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<tr>
<td>Brigham City, Utah</td>
<td>Rev. E. Boer</td>
<td>1954</td>
<td>10</td>
<td>48</td>
<td>50</td>
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<tr>
<td>Chicago, Ill.</td>
<td>Mr. H. Bielema</td>
<td>1963</td>
<td></td>
<td>39</td>
<td>39</td>
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<tr>
<td>Church Rock, N.M.</td>
<td>Mr. J. Yazzie</td>
<td></td>
<td>29</td>
<td>50</td>
<td>81</td>
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<tr>
<td>Crown Point, N.M.</td>
<td>Rev. A. Gelder</td>
<td>1913</td>
<td>25</td>
<td>21</td>
<td>40</td>
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<tr>
<td>Farmington, N.M.</td>
<td>Mr. A. Becenti</td>
<td>1921</td>
<td>26</td>
<td>40</td>
<td>75</td>
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<td>Ft. Wingate, N.M.</td>
<td>Mr. B. Whitehorse</td>
<td>1965</td>
<td>10</td>
<td>120</td>
<td>60</td>
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<tr>
<td>Gallup, N.M.</td>
<td>Rev. A. Mulder</td>
<td>1932</td>
<td>33</td>
<td>93</td>
<td>104</td>
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<td>Naschitti, N.M.</td>
<td>Mr. M. Harberts</td>
<td>1924</td>
<td>19</td>
<td>45</td>
<td>95</td>
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<tr>
<td>Phoenix, Ariz.</td>
<td>Rev. H. Van Dam</td>
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<td></td>
<td>Cook Chr. Training School</td>
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<tr>
<td>Red Rock, Ariz.</td>
<td>Mr. B. Garnanze</td>
<td>1953</td>
<td>30</td>
<td>15</td>
<td>55</td>
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<tr>
<td>Rehoboth, N.M.</td>
<td>Mr. C. Begay</td>
<td>1903</td>
<td>31</td>
<td>200</td>
<td>220</td>
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<tr>
<td>Rehoboth Religious</td>
<td>Rev. G. De Velder</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Education Office</td>
<td>Miss T. Vander Ven</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Salt Lake City, Utah</td>
<td>Mr. J. Lineweaver</td>
<td></td>
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<td></td>
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<tr>
<td>San Antone, N.M.</td>
<td>(cf. Crown Point)</td>
<td></td>
<td>18</td>
<td></td>
<td>18</td>
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<tr>
<td>San Francisco, Cal.</td>
<td>Rev. R. Buining</td>
<td>1963</td>
<td>21</td>
<td>30</td>
<td>91</td>
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<tr>
<td>Sanostee, N.M.</td>
<td>Mr. F. Gurley</td>
<td>1913</td>
<td>7</td>
<td>17</td>
<td>37</td>
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</table>
Today we carry on Indian work in about 25 locations—on and off the reservation. Around 80 persons are employed on a full-time basis with an annual budget of nearly $800,000.00. They work in areas of evangelism, education and industrial activities—with the Rehoboth Christian Hospital now operated by the Luke Society, Inc. There are 360 member families in the reservation area plus another 60 families in the ‘off reservation churches,’ approximating the size of Classis Florida, or about ¾ the size of Classis Cadillac. Nearly 1/3 of our mission staff are Indian Christians. Far from being a totally dependent object of mission work as was often the case in the past—and as some still think—the Indian mission today is characterized as a significant and legitimate part of our denomination.

5. Educational Ministry

Rehoboth Mission School
Mr. Keith Kuipers, Ed. Supt.
Miss Gretta Bierma
Mr. Eugene Boot
Mr. Ted Charles
Miss Luella Helland
Miss Mary Kuik
Mr. Merle Vander Sluis
Miss Rene Vander Woude
Mr. John Van’t Land
Miss Lynne Veenstra
Mr. James Veltkamp
Mrs. Jean Veltkamp
Mr. Thomas Weeda
Supporting staff:
Houseparents:
Miss Julia Ensink
Miss Dora Hofstra

Miss Gertrude Youngsma
Mr. and Mrs. Marvin Apol
Mr. and Mrs. Julian Baas
Mr. and Mrs. Marvin Swartz
Dining Room/Kitchen
Mr. Wm. Hoekstra
Mr. and Mrs. Lester Dams
Miss Nora De Kleine
Mrs. Ann Boyd, Secretary
Mr. Steward Barton, Jr., Custodian

Zuni Mission School
Mr. Marvin J. Apol, principal
Miss Marla De Jonge
Miss Trena Dekker
Miss Elizabeth Hendricks
Miss Eunice Post
Miss Wanda Van Klompenberg

6. Industrial Service

Mr. Edwin Oppenhuizen, Bus. Mgr.
Mr. Willie Benally
Mr. Edward Berkompas
Mr. Arthur Bosscher

Mr. Julius Den Bleyker
Mr. Jerald Nyhoff
(Zuni) Mr. Neil Natewa

7. Rehoboth Christian Hospital

Rev. R. Veenstra is serving as part time chaplain at the hospital. The dedication of the new hospital took place on September 23, 1970. We
commend the Luke Society for their energetic and devoted pursuit of the goals of Christian medical ministry.

C. Urban Missions

<table>
<thead>
<tr>
<th>Field</th>
<th>Missionary</th>
<th>Opened</th>
<th>Families</th>
<th>School Worship</th>
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<td>Manhattan, N.Y.</td>
<td>Mission Dept........</td>
<td>1952</td>
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<td></td>
<td>Mr. B. Greenfield...</td>
<td></td>
<td></td>
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<td>Detroit, Mich.</td>
<td>Rev. H. Botts.......</td>
<td>1964</td>
<td>17</td>
<td>81</td>
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<tr>
<td>Chicago, Chinese</td>
<td>Rev. P. Han..........</td>
<td>1962</td>
<td>12</td>
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<td>Hoboken, N.J.</td>
<td>Rev. F. Lewis.......</td>
<td>1964</td>
<td></td>
<td>57</td>
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<td>Los Angeles, Crenshaw</td>
<td>Rev. J. Hollebeek...</td>
<td>1963</td>
<td>26</td>
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<td>Los Angeles, Spanish</td>
<td>Rev. C. Nyenhuis....</td>
<td>1969</td>
<td>10</td>
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<td>Los Angeles, Chinese</td>
<td>Rev. V. Vander Zee</td>
<td>1967</td>
<td>9</td>
<td>106</td>
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<td>N.Y. Chinese</td>
<td>Rev. P. Szto ........</td>
<td>1956</td>
<td>28</td>
<td>62</td>
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<td>San Francisco, Chinese</td>
<td>Rev. P. Yang........</td>
<td>1965</td>
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<td>Miami, Florida</td>
<td>Rev. F. Diemer......</td>
<td>1960</td>
<td>27</td>
<td>127</td>
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<td></td>
<td>Mrs. B. Izquierdo...</td>
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D. Servicemen Ministry

Anchorage, Alaska—Rev. W. Heynen
El Paso, Texas—Rev. N. Knoppers
Fairbanks, Alaska—Rev. W. Verwolf
Honolulu, Hawaii—Rev. C. Van Winkle
Norfolk, Virginia—Rev. J. Rickers, Mr. R. Klunder
San Diego, California—vacant
Seoul, Korea—Rev. J. Heerema
Tacoma, Washington—Rev. D. Van Gent
Wanamassa, New Jersey—Rev. Dr. O. Holtrop

IV. Summary of Statistics:

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<th>Adult baptism</th>
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<td>Infant baptism</td>
<td>80</td>
<td>196</td>
<td>18</td>
<td>294</td>
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<td>Confession of Faith</td>
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<td>123</td>
<td>17</td>
<td>169</td>
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<td>Reaffirmation of Faith</td>
<td>17</td>
<td>51</td>
<td>1</td>
<td>69</td>
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</tbody>
</table>

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 opening of any field listed here.

Albany, New York
Anderson, S. Carolina
Boise, Idaho
Boston, Massachusetts
Bridgeport, Connecticut
Buffalo, New York
Corona, California
Duluth, Minnesota
Durham, North Carolina
Little Rock, Arkansas
Longview, California
North Glenn, Denver, Colorado
Port Jarvis, New York
Prescott Valley, Arizona
Princeton, New Jersey
Providence, Rhode Island
Redding, California
Riviera Beach, Florida
REPORTS OF BOARDS AND STANDING COMMITTEES

Easton, Pennsylvania
Eugene, Oregon
Fairfax County, Virginia
Farmington, New Mexico
Fort Dodge, Kansas
Fort Meyers, Florida
Fort Smith, Arkansas
Houghton, Michigan
Houston, Texas
Lincoln, Nebraska
San Antonio, Texas
Santa Barbara, California
Springfield, Missouri
Stanbury Park, Utah
Tampa, Florida
Trenton, New Jersey
Vancouver, British Columbia
Wichita, Kansas
Winson Salem, North Carolina

B. Surveyed Fields:

These are fields concerning which sufficient data has been obtained so as to indicate the possibility of eventual entrance. This list establishes no priority and is not to be construed as a guarantee of the opening of any field listed here.

Baltimore, Maryland
Boise, Idaho
Dallas, Texas
Livermore, California
Santa Rosa—Petaluna, California
Sault Ste. Marie, Michigan
Utica, New York

C. Fields Eligible For Opening: none

VI. EVANGELISM DEPARTMENT

A. Christian Service Volunteer Program:

1. Summer Workship in Ministry

There were 87 S.W.I.M. teams in 1970 involving more than 490 young people. This program was bolstered by 30 seminarians on summer field assignment, and 25 teacher volunteers. Pre-S.W.I.M. orientation was undertaken by a team of specialists from Pine Rest Christian Hospital, Calvin College, United Calvinist Youth office, area ministers and others. Calvin College is also cooperating in an extensive research and evaluation of the whole S.W.I.M. program. S.W.I.M. manuals have been prepared and revised as well as a S.W.I.M. leader’s manual. Your Board of Home Missions is most grateful for the cooperation of the U.C.Y. and Calvin College.

2. Teacher Volunteers

Some 35 Christian educators have given their summer to the mission venture of the church. They serve as assistant field leaders in the busy summer program on the mission field, as well as directors of the V.B.S., counsellors, teacher training. Four teacher volunteers from the ’70 summer work stayed on as long term (one year) volunteers.

3. Long Term Volunteers

Sixteen volunteers have taken their place in the ranks of the mission task force for a year. The motivation in many cases came from the heavy follow-up after the S.W.I.M. program was completed. The possibilities for each volunteer are endless. The basic cost of a volunteer is approximately $2,600 which is pledged by supporting churches or groups. During 1970 more than $39,000 was pledged for the support of these volunteer laborers in the mission fields of the church.
4. Personal Witnessing Conferences

During 1970 Personal Witnessing Conferences were held in Cleveland, Grand Rapids, Chicago, Fort Collins, Edmonton, Calgary, Charlotte-town, Ada, Abbotsford, Haney, Phoenix, Chula Vista, Caledonia, Jenison, Philadelphia, San Jose, Goshen N.Y., West Sayville, South Holland, Midland Park, St. Catharines, Ellsworth, Atwood, De Motte, Denver, Escondido, Highland, Lansing (Ill.), Holland, Orange City, Pella, Inwood, Rock Valley, Peterborough, St. Louis, Thunder Bay, Ottawa, Salem.

B. Campus Ministry

1. One new Campus Ministry was begun in 1970. The Rev. John Van Til began work on the campus of the University of Western Ontario in London, Ontario.

2. Present Campus Ministries:
   Rev. C. Bajema, University of Colorado and Colorado State
   Rev. Dan Bos, Purdue University
   Rev. Jason Chen, University of Iowa (Inter-Varsity)
   Rev. M. Greidanus, University of Toronto and McMasters University
   Rev. Hank Post, Kent State University (Inter-Varsity)
   Rev. Hank Pott, U.C.L.A. Los Angeles (Inter-Varsity)
   Rev. Roger Van Harn, Ohio State University
   Rev. John Schuring, University of Minnesota
   Rev. John Van Til, University of Western Ontario
   Rev. Robert Westenbroek, University of Wisconsin

3. Grant-in-Aid Campus Ministries
   Iowa State University, Ames, Iowa
   Ferris State College, Big Rapids, Michigan
   Michigan State University, Lansing, Michigan
   Central Michigan University, Mt. Pleasant, Michigan
   South Dakota State University, Vermillion, South Dakota.

4. Interns on Campus:
   Mr. William De Vries, Detroit, Michigan (Inter-Varsity)
   Mr. Keith Bulthuis, Bellingham, Washington (Grant-in-Aid)

5. Campus Grants To Assist in Campus Ministry:
   Ames, Iowa
   Bellingham, Washington
   Big Rapids, Michigan
   Boca Raton, Florida
   Boulder, Colorado
   Iowa City, Iowa
   Lansing, Michigan
   Madison, Wisconsin
   Mt. Pleasant, Michigan
   Cedar Falls, Iowa

6. The board is most grateful for the fact that Rev. Earl Schipper has come to the home mission office to fill the vacancy created when Mr. Cliff Christians left for graduate study at the University of Illinois. The Rev. Roger Van Harn has taken up the duties of Campus Pastor at Ohio State University. The Rev. Robert De Vries has moved to the campus at Big Rapids, Michigan and Rev. Maynard Nieboer has begun work at Mt. Pleasant, Michigan.
7. Varia

Campus Ministry Conferences have been held periodically to mutually assist one another in the complexities of this specialized ministry. *His* magazine has been sent to nearly 1,000 Christian Reformed students who are attending secular universities. The Home Mission Board and the Foreign Mission Board provided funds for needy students to attend the Inter-Varsity Urbana Missionary Conference in December of 1970.

C. Evangelism Thrust

1. The basic item in Evangelism Thrust is the study of the redeemed community, the church. Writers were selected to provide input for several divisions of the study. These are now incorporated into the substance of what will be study materials and a book on the subject.

2. Study materials are being prepared which will be available to the churches. As a prelude to evangelist effort it is the goal of Evangelism Thrust that 75% of the church members will be engaged in this kind of study.

3. Pilot project is being prepared in the churches of Classis Rocky Mountain and the nine churches in Grand Rapids which are in changing communities. The results of this experiment will give the basis for review, evaluation, modification and a solid program for the whole denomination.

4. Materials:
   a. Self-analysis tools
   b. Goal Setting Manuals
   c. Idea Series
   d. Organizational Manuals
   e. In addition the Discipleship Series and the Faith Builder Series which appeared earlier are widely used and continue to be available. *The Way* will be modified to serve a wider reading public. Witnessing booklets have been sent out by the thousands and continue to be in great demand. Discussion tapes for small group meetings are also available. Each of these evangelism aids is subject to constant revision and modification to keep them up to date and useful to all the people in the church.

D. Grants-In-Aid

1. Renewal of previous requests:

   - Oak Harbor, Washington .................................................... $5,000.00
   - Rapid City, South Dakota ........................................ 2,500.00
   - Paterson, N.J. (Madison Ave.) ...................................... 7,000.00
   - Ames, Iowa ...................................................................... 3,000.00
   - Big Rapids, Michigan .................................................. 5,500.00
   - Eastern Ontario (Seaway) ............................................. 5,500.00
   - Classis Cadillac (Mt. Pleasant) .................................... 7,500.00
   - Lansing, Michigan ...................................................... 7,000.00
   - Denver III, Colorado ................................................... 7,400.00
   - Zion, Oshawa (Y.E.S.) ................................................. 5,300.00
   - Bellingham, Washington ............................................... 6,500.00
   - Paterson, N.J. Bethel ................................................... 7,500.00
   - for a second worker .................................................... 2,500.00
   - Vermillion, South Dakota ............................................. 4,000.00
2. New Requests:

- Los Angeles, California (I) ................................................ 7,000.00
- Classis Chicago North (Rockford) .................................... 6,000.00
- Classis Huron (Campus) ...................................................... 6,000.00
- I Denver Chr. Ref. Church (Indian) ................................ 7,000.00

E. Revision of The Grant-In-Aid Policy

1. Purpose of the Grant-In-Aid Program

To assist individual churches or groups of churches or classes in the work of evangelism under their supervision. Salary subsidy can be provided when the nature of the work warrants denominational involvement and the costs are beyond the financial resources of the church or churches or classis or classes.

Grants can be provided in order to assist in:

a. The establishment of new churches
   - Evidence must be given that the potential for the establishment of a church does really exist and that the sponsoring group is committed to this goal.
   - The same criteria used to begin a home mission field should guide in determining the potential of an area.

b. A church’s community outreach where unusual opportunity exists and notably where the church is seeking to minister effectively in a changing community.

c. Engage in special ministries where the establishment of a church is not envisioned, e.g., ministry to seamen, ministry to students on secular campuses, ministry to persons confined in institutions, ministry to minority or deprived groups to manifest the presence of Christ in their midst, etc.

2. Documents needed when application for a Grant-In-Aid is made:

   (Applications must be in by November 1.)

   Documents should set forth:

   a. The evidence of the potential for evangelism
      - The "Basic Information Relative to the Proposed Field" when the establishment of a church is envisioned.
      - The nature and potential of the community indicating the need of extra help to minister faithfully.
      - The actual need for a special ministry. (In the case of ministry to students the Campus Evaluation guide is available.)

   b. The goals that the sponsoring group has established for the work.

   c. The program the sponsoring group intends to carry out to attain the goals that have been set.

   d. The job description of the person to be employed.

   e. The proposed budgets and financial statements:
      (1) For the work to be carried on
      (2) Of the group requesting funds

   f. The indication that a group has done all that it can to obtain
resources from the group itself and, where further resources are needed, has sought aid from neighboring churches and classis.

g. The financial projections where the establishment of a church is intended to indicate that the group is aware of all the costs involved and knows how the expenses will be met. This includes a realistic projection of capital funds needed for eventual site purchase and church building facilities. (Forms for the financial projection are available from the Board of Home Missions office.)

h. The declaration of approval from the classis.

Note: Before a new grant is approved finally, effort will be made to visit the field.

3. Policies that regulate the Grant-In-Aid program:
   a. Grants are for one year and can be renewed. (Since grants are to assist in getting an evangelistic program started, serious consideration should be given to decreasing the amount requested for a renewal grant.)
   b. Both renewals and new requests must be sent in to the Board of Home Missions office by November 1 to be processed at the February board meeting and the following synod. Grants begin the January after the synod gives approval.
   c. Requests for a renewal of the Grant-In-Aid must be accompanied by the following documents:
      (1) Assurance of the continued potential of the field and the necessity for the ministry for which the grant is provided.
      (2) Specific goals for the coming year.
      (3) Budgets and financial statements for the work being carried on and of the group requesting funds.
      (4) Indication that the local group is doing all it can to keep the requested grant at a minimum.
      (5) Classical approval.
   d. The same criteria will be used for Grant-In-Aid programs as guide the other ministries of the Board of Home Missions.
   e. Monthly reports shall be submitted by the missionaries with copies going to the local committee, the sponsoring group and the Classical Home Mission Committee.
   f. The persons to be appointed or called under Grant-In-Aid programs must have the approval of the Board of Home Missions. This approval must be obtained before appointment is made or call extended.
   g. The salary of the persons employed must be at least commensurate with the salary scale used by the Board of Home Missions.
   h. Grant-In-Aid programs should be carried on in accord with the best methods and principles of Home Missions. Periodic visits will be made to the field to aid in this.

F. Principles and Guidelines for Jewish Evangelism:

1. The following is presented to synod for adoption:
   a. The Word of God urges the church to have a concern for mission to the Jews. It is evident from Romans 9-11 that we have a debt and calling to the Jews.
   b. The church must recognize that God has not "cast off all the de-
scendants 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).

c. The church must recognize that the day of salvation for the Jews is now, and does not await a new epoch in the history of salvation.

d. 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 Jews with a personal and collective witness to the saving grace of God in Christ by the church.

e. The world-wide spread of the Christian church and the widespread dispersal of the Jews throughout the Christian communities, should be recognized as a providential setting which should make the church aware of its responsibility to be a living witness to the Jews.

f. The Lord of the church who controls the history of mankind calls 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.

2. The Bible correspondence course, The Scenes of Life, by Mr. Albert Huisjen, written especially to make the claims of Christ known to the Jews, will be made available to our churches as soon as possible.

Note: This has been used very effectively by the Bible Correspondence Institute, Box G, Grand Rapids, Michigan 49501. They report that 117 professional Jewish persons (35 psychiatrists, 49 medical personnel, 20 executives, 7 others) are enrolled in the course.

3. Consistories and evangelism committees are urged to obtain for study Mr. Huisjen's book Talking About Jesus. This is published by the Board of Home Missions.

G. Youth Evangelism Report

1. 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.

2. 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 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 established 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% 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 Fullbright, 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 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 are strongly influenced by peer opinion and tend to be strongly conformist with the meaningful group and rebellious against parental and traditional mores. For this reason dogma and tradition have little meaning for them at the same time that the peer group takes on increasing importance. In fact, the apparently bold assertiveness of the “do your own thing” kind of approach is not really so much independence as it is the expression of the need for acceptance among other youth in their common rejection of the values and mores of the power structure.

Just because they are so much psychologically dependent, and have no inner resources, the only 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.

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 psychological 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 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:

a. They are growing up in a world largely secular and dominated by a post-Christian ethos.

b. Youth today are strongly influenced by peer opinion and tend to be strongly conformist with a meaningful peer group, finding much of their identity in terms of group structures.

b. They tend to be strongly oriented to physical sensation, and preoccupied with objects and material things.

d. They tend to be now oriented, rather than oriented to long range goals.

e. 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.

f. They have great economic and political power.

g. They outnumber the generation that gave them birth.

h. They are strongly enmeshed in institutional life, but strongly critical of it, and even seeking to escape from it.

i. For the first time in our century as objects of evangelism they are distinguishable as a separate group.

3. Where We Ought To Be

a. 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 unashamedly 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.

The Bible, as well as the church's experience, makes clear that God's revelation in the creation of man and his environment ought to be taken seriously as the arena for God's personal communication of himself to man. The methods and results of the physical and social sciences as they focus on the normative aspects of God's creation ought to be engaged in understanding and administering God's address to man and man's response to God.

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. Each age level, each socio-cultural group, each historical era, each individual must be confronted by the Gospel as it speaks to his situation. 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 any generation, including twentieth century youth, can be easily determined purely by biblical analysis. While the Bible speaks to the heart of every man, it is largely a book about adults. While it elicits repentance, faith, and obedience from persons of all ages and life situations, it is more clear as to the specifics of this response for adults than it is for children. Therefore, while we make thankful use of those biblical passages which speak of the response of every man and of children, we look also to God's creational revelation for guidelines for strategy in administering God's historical-redemptive disclosure of himself to children and youth.

b. Covenantal Considerations

The biblical doctrine of the covenant was significantly developed by the Reformed church within a Christianized society during the sixteenth and seventeenth centuries. The Christian church was the dominant institution everywhere. But now, at a time when the role of the institutional church in society is under question by many persons in the church as well as in the world, particularly the young, we must re-examine, re-apply, and, most importantly, obey the biblical doctrine of the covenant in terms of God's covenant call to us today.

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. Both the "nations of the earth" and the covenant-breakers of Israel were called to turn to the Lord God. It is this 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 prods 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. Where the family does remain as a significant, positive factor in forming the child, the family obviously ought still to be stressed in implementing 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.

c. 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 sanc-
tified 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 Dic-
tionary, pp. 609, 617).

Realizing that the church is broad and dynamic, and that any pre-
cise 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 continu-
ing 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 churched and unchurched today:

1) The church is called to constant and basic reevaluation 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 circum-
stances. 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
now 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.

2) 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 be-
come the paramount consideration of 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.

3) 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.

4) 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.

5) 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.

d. 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.

1) 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 as God's image bearer.

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.

2) 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 unwholesome, sinful 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.

3) 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 Philippian 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). Children have been considered this way also with respect to religious experience. 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.

4) 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.

The 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 once again.

Both of the most common words for conversion in the New Testament are used for repeated conversion. Epistrephoo 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. Metanoeoo 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 submits himself inasmuch as he is aware at any given point, of who he is. 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.

5) 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 (in the popular youthful view) 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 so as to come to the adult-type conversion that is often portrayed in the Bible. 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 which God has created in the child and young people at each level of his development. Focusing the tools of science on those normative aspects of God’s creation of man, the Christian church can better administer the Gospel in terms of its address to the particular life situation of youth today. Selected biblical stories and motifs can then be chosen and meaningfully related, perhaps topically or thematically, in an enjoyable way to help meet the 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.

4. How We Get There

a. On the basis of this report, it is recommended that the Board of Home Missions request synod to adopt these "Guidelines and Principles for Youth Evangelism."

1) At the present time in history, youth are distinguishable as a separate group and this distinction must be recognized in our materials and methodology.

2) Specific youth evangelism programming must be drawn from biblical givens and also from God's creational revelation, both of which provide an understanding of the person to whom the Gospel message is addressed.

3) Inherent in the covenant is an outward-looking evangelistic dimension which must be honored.

4) 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.

5) 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.

6) In terms of the biblical data on conversion:
   (a) Conversion occurs in various patterns, and therefore the church may not insist on one way for this to happen.
   (b) 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.
   (c) An experience of need resulting from man's sinfulness is a fundamental ingredient in conversion.
   (d) Though true conversion in the radical sense cannot be repeated, recurrent conversion is a significant biblical truth for educational programming.
   (e) 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.

7) 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.

b. It is recommended that synod mandate existing agencies within the church, including the Board of Home Missions, U.C.Y., Y.E.S., and the
Education Committee or its sub-committee, to develop and enable congregations to implement the programmatic implications of these guidelines.

c. It is recommended that the Board of Home Missions undertake an immediate review with the Chaplain's Committee and Y.C.F. 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.

d. The Youth Evangelism Committee of the Board of Home Missions realizes that the practice of profession of faith and the Youth Evangelism Study Report are directly related and an immediate need exists to study the practice of profession of faith in relationship to the study report. We therefore request that synod mandate a committee to study this question. The present committee expresses a willingness to serve in this way if synod so decides.

5. The Youth Evangelism Committee of the Board of Home Missions requests that Rev. William Huyser, chairman of the sub-committee, represent the committee before synod.

6. It is recommended that the Youth Evangelism Committee be continued in order to proceed with further study and program preparation.

VII. RACE COMMISSION REPORT
(Sub-committee of the Board of Home Missions)

A. Scholarships for Minority Students to Church Related Colleges: The Board Recommends That—

1. 25—$1,000 scholarships be provided each year as funds are available beginning in 1972 for financially needy students of minority groups in the United States and Canada within our ecclesiastical fellowship to attend colleges related to the Christian Reformed Church.

Ground: The $1,000 figure would cover most of the unmet needs of such students by providing a needed complement to what is already provided by the schools.

2. This project be funded by placing the Minority Student Scholarship Fund on the list for one or more offerings and by authorizing the Race Commission to make special appeals for funds to individuals, foundations and our congregations.

Ground: Synod has approved the concept. Acts of Synod 1970 Art. 148, III, b, 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."

3. The scholarships be administered by the admissions offices of those colleges to which qualified students have applied and that these colleges be asked to submit to the Race Commission a list of qualified applicants, ranking them according to their motivation and potential for a successful college experience.

Ground: Colleges are better equipped to handle this than a committee of the Race Commission.
4. Applicants for such scholarships be required to meet the following qualifications:
   a) Applicants must apply for admission to and be accepted by one of our church approved colleges as a full-time student. Such application must be made before July 1.
   b) Applicants must establish their financial need to the satisfaction of the financial-aid officer of the college involved.
   c) Applicants must be members of a minority racial group in the United States or Canada.
5. These scholarships are renewable and to be reviewed annually according to need and performance with a view to the attainment of a college degree.
6. The scholarships be granted by the Race Commission from the list submitted by the colleges involved.
7. The Executive Committee of the Race Commission publicize the availability of these scholarships.

B. The Christian Reformed Church's Participation in Project Equality

Contents:
1. The Need for participation in such a project.
2. The Purpose of Project Equality
3. How Project Equality works
4. Why the Christian Reformed Church should participate in Project Equality
5. How the Christian Reformed Church can participate in Project Equality.

Summary and recommendations.

1. The Need for Participation in Such a Project:

Needed today is some means by which our church in the economic aspect of its institutional life can evidence to others and assure/assist ourselves that our institutional pattern of life in every way support and give evidence to our basic Christian beliefs and goals.

An area where the institutional church is especially vulnerable and needs careful attention is its patterns and practices of spending. The institutional church by its very existence and programs has economic power (whether it wants it or not), which power if rightly used can reinforce the church's message by contributing to social justice; if not rightly used, can slowly but surely undermine its lifeblood in preaching. The institutional church cannot escape this reality and responsibility by claiming that this is not the task of the church. Even if the church may not wish to enter the economic arena as a warrior for social justice, it is responsible before God for how and where it spends its own money. Its very spending practices must support and not undermine the genius of the message it proclaims. It must accept the fact that it has great economic power in its hands. It has this power through its individual members who hold responsible positions in business, government or organized labor. It has additional power in its large holdings in real
property and investments and in its accumulation of money. Therefore, in its corporate use of power, it must set an example and in its counsel to its membership it must be ethically competent.

Unless specific precautionary methods are taken to insure our institution's bringing its economic behavior into conformity with our goals and message, the movement will tend to be in the other direction. Money must be spent with good stewardship and that stewardship must constantly be re-evaluated if it is to be consistently Christian. This power to spend implies also the power to refrain from spending or investing. The church not only has the right but the responsibility to be selective in the use of its funds. It is the responsibility of the church to acquaint itself with the products and policies of every firm with which it trades and every corporation in which it holds stock and to put the power of its dollar on the side of the right. Our criteria as a church ought to be at least threefold:

a. Is the firm committed to the practice of nondiscrimination in its relationship with its employees?

b. Has it adopted a mature motive of responsibility to all concerned in the production of its products?

c. Do its products have a positive or negative effect on society?

To insure Christian stewardship in our institutional spending, the church is duty bound to spend its dollars where justice and equality is practiced in the corporate life of whoever its suppliers may be. Suppliers must be sought who (and helped too) represent in their organized life the broad, fundamental principles of equality to which the church is committed.

At a time when the institutional church is perhaps rightly subject to many criticisms for its self interest, impotence, and lack of concern for this world, or not facing up to the complexities of our urban life with consistency in its own life, the Christian Reformed denomination does well in its own institutional life to consider every means possible for making its message and purpose "ring true" and ourselves through ignorance or unconcern not being the cause for others not seeing the power of the Gospel. At a time when we also are seeing so much that has to be done and feeling so-at-a-loss to do it because of money-pinches, we do well to take every precaution we can to make sure the dollars spent are maximumly productive.

Project Equality provides a means to this end—becoming conscious of and practicing this aspect of Christian stewardship without the burden of added cost.

It must be borne in mind that this is a supportive but very necessary component of our ministry. We are attempting to secure by our participation in Project Equality more opportunity for supportive integrity for our message; not displacing our message with another message in any kind of way.

Therefore, it is recommended that the Board of Home Missions overtures synod that the denomination become a participant in Project Equality.
2. The Purpose of Project Equality:

Project Equality is a systematic program whose operation enables religious institutions to support, through their purchase of goods and services, those businesses and industries that are committed to taking positive action for equal employment opportunity. Project Equality helps assure its member religious institutions and organizations spend their money in a moral manner consistent with their belief in racial and social justice. It helps its member institutions knowingly spend their money where discrimination is not practiced.

Project Equality was originally conceived by the National Catholic Conference for Interracial Justice (NCCIJ) as an equal opportunity employment program which could be instituted in Roman Catholic dioceses. It was initiated as a pilot project in the Archdioceses of St. Louis and Detroit in May, 1969. Because Project Equality lends itself to—in fact required—inter-religious participation for effectiveness in any geographical area, the program soon became inter-religious in character and participation.

Now there are 17 local or area chapters of Project Equality operating in 23 states. Its National Board is comprised of representatives from each of the local areas and 11 members-at-large largely from religious bodies. In the local Project Equality offices more than 26 local directors and compliance officers are employed. These offices have budgets totaling over a million dollars. By the end of 1970, 380 participants were providing support to local offices and participating in the programs. These participants represented 27 religious denominations as well as some other organizations. More than 2500 companies (from 1 employee to 135,000 employees) representing more than 2,500,000 jobs are participants in Project Equality. From the point of view of program appeal, Project Equality has probably received more financial support on a broad inter-religious base than any other program ever launched in the United States.

3. How Project Equality Works:

Project Equality is an operationally coherent and intelligible system for developing the moral commitment of religious institutions and, the leverage of their purchasing power, promoting sound and effective equal opportunity practices with their supplier.

a. The participating religious bodies first SEND OUT A SMALL COMMITMENT FORM ASKING THEIR SUPPLIERS TO PLEDGE THAT:

(1) They will maintain policies that will promote equal opportunity.
(2) The policies will be communicated throughout the company and to the public at large, particularly the minority community.
(3) Take positive steps to recruit and hire minority group persons.
(4) Statistics on minority employment—broken down by job classification, will be provided to the local Project Equality office.
(5) On request the firm will participate in discussions with Project Equality employment specialists in effort to assess and upgrade, where needed, its fair employment practices.
b. Business Replies:
Upon receipt of the signed commitment form, Project Equality sends the supplier form (similar to that required by the Federal Government) requesting a head count of minority group employees and a break down by job classification. The form also asks the supplier to describe his equal employment opportunity program and to outline the steps he plans to take to fulfill it in the coming year.

c. The Buyers Guide:
When a supplier has filled his report or filed his report form with Project Equality, he becomes eligible to appear in the Project Equality "Buyers' Guide." The guide is an annual published list of cooperating suppliers. All participating bodies in Project Equality use it to guide their purchasing by favoring those suppliers whose names appear.

d. The Compliance Review:
Finally, a compliance reviewer will meet with the supplier to assess his personnel situation and offer aid in upgrading minority employment. He will seek to uncover discriminatory areas in the employment system of that employer or supplier which have in the past prevented total equity in employment for minority employees. If these barriers can be assessed and recommendations for their removal be made, then it can be expected that progress toward equal employment opportunities will have been made with the company through the review process. The results of compliance reviews are measured by "break-throughs." Sound recommendations (for example, areas where positive action is required to improve methods of recruitment and hiring, areas where more extensive programs are needed, areas where increased opportunities for transfer promotion are needed, needed changes in seniority systems which tend to box minorities into limited job categories, etc.) made during and after their review, will lead to "break-throughs" in many of the above areas.

The success, then, of Project Equality is measured by participation of churches, by the enlistment of companies and suppliers in Project Equality, and in terms of the effectiveness of compliance reviews with these companies. Together so far the purchasing power for goods and services in the member churches exceeds three billion dollars.

4. Why the Christian Reformed Church Should Participate in Project Equality:

a. Project Equality is a constructive project consistent with our own desires and goals and is based on a commitment and consultation relationship with various employing and selling agencies in our country. It combines the "economic muscle" that institutions such as the Christian Reformed Church has with moral persuasion for the end of social and racial justice consistent with fundamental Christian principles.

b. It is consistent with and a partial answer to one of the Commission's research designs approved by the Executive Committee of the Board of Home Missions in October, 1969. That research design was to determine the extent to which the Christian Reformed denomination and its affiliated institutions have used their structures and resources
effectively to achieve a greater measure of equity for the socially disad
dvantaged or to achieve a greater measure of fellowship in the church
community. It is seeking to give concrete answers to whether our church
has used its economic buying power which it has in the course of its
own normal life to contribute social justice or reinforce (largely un-
knowingly) social and economic injustice.

c. Membership in Project Equality by the Christian Reformed Church
would benefit the church by

(1) Assisting our church to use its institutional buying power to con-
tribute to a large degree of social and economic justice.

(2) Providing an internal review of the employment practices in the
Christian Reformed Church, our agencies, and related institutions.

(3) Providing a spin-off effect for individuals in various local Christian
Reformed congregations in the form of “Urban education” for their
members. That is, providing an educational awareness of some of the
factors in our complicated society which largely in an unintended but
effective way work against the basic principles for which we stand in the
areas of social and economic justice.

5. How Does the Christian Reformed Church Participate in Project
Equality?

CRC = Christian Reformed Church
PE = Project Equality
PENO = Project Equality National Office
PELO = Project Equality Local Offices
EEO = Equal Employment Opportunity

a. A religious institution, like the Christian Reformed Church as a
national denominational body, participates in Project Equality by com-
mitting itself to take part in the total PE program through signing a
religious institutional commitment form.

When such a body commits itself to participate in PE, it makes a
major commitment to practice EEO within its own structures, and to
use its fullest economic resources to encourage EEO with whomever it
does business. It makes a commitment to an established and effective
process that allows for adaptations because of the structures of the reli-
gious body, but such adaptations cannot violate the integrity of the
process.

PE commits itself to both furnishing the technical assistance to estab-
lish and maintain the internal EEO program within the religious body,
and to provide reliable data and guidelines to enable the body to put the
power of its dollars on the side of right.

The scope of the proposed program of participation and the order
of implementation contains basic elements found in all programs devel-
oped for national denominations, but they have been formulated in con-
sultation with Board of Home Missions Staff.

This program is not based on an appeal for funds, but offers direct
services to do a job, with the costs of such services clearly indicated.

b. Basic Components in the Program

(1) USE OF ECONOMIC RESOURCES IN SUPPORT OF EEO
EMPLOYERS THROUGH THE USE OF PURCHASING POWER IN GOODS AND SERVICES.

Programmatic Steps, or Goals

(a) Consultation with major boards and agencies on current purchasing and contracting procedures.

(b) Designing a systematic way to use PE process in securing bids, awarding contracts, or purchase orders, and reviewing results.

(c) Furnishing all responsible parties in CRC with PE Buyers' Guide, revisions, analysis of results, and identifying areas where encouragement would be helpful. Training such parties in use of materials.

(d) Specific facility reviews of selected suppliers.

(e) Facility reviews of convention halls, hotels, and common carriers with definite recommendations and plan of follow-up.

The last two steps can be done on a comprehensive basis with assurance of follow-up on recommendations because of the widespread interest and commitment of several major denominations and national non-church organizations. (LCA, UMC, UCC, YMCA, Missouri Synod Lutherans, AFT, AFL-CIO, NCC, etc.)

Cost Factors

a. Actual staff costs to PE based on man-days required.
b. Actual production costs of materials designed for, and used by the CRC.

(2) A DESIGN TO IMPLEMENT CRC ENDORSEMENT OF PE WITHIN CRC STRUCTURE

Steps:

(a) Complete analysis of current CRC participation in PE.

(b) Strategy on where increased CRC participation would be helpful in overall EEO situation.

(c) Analysis of current structures and instruments within CRC that could interpret and promote PE at every level of the CRC.

(d) Supply technical assistance for content in design of a CRC "curriculum" for (1) internal interpretation of the need, (2) interpretation of current CRC policy and practices, (3) educational materials for synod, presbytery, and congregation to explain the PE philosophy and process, and (4) regular communications of the above, plus results of PE, through such existing instruments as I & S materials, and denominational periodicals.

(e) Specific design for training of CRC staff to secure fuller participation at all judicatory levels, plus maximum participation of CRC related institutions such as hospitals, retirement centers, colleges, seminaries, etc.

(f) Provide "trouble-shooting" within CRC structures as needed.

Cost Factors:

1. Actual PE staff time.
2. Part-time use of CRC staff in development of strategy and tactics.
3. One or two training sessions for CRC staff at board or commission level.
4. Production of specific CRC materials.
(3) **ESTABLISHMENT OF INTERNAL CRC EQUAL EMPLOYMENT OPPORTUNITY PROGRAM.**

**Steps:**
(a) Analysis and evaluation of current board and agencies in EEO employment policy and practices . . . not just a head count.
(b) Development of a uniform affirmative action program for EEO that can be used in all CRC units, plus be transported to related institutions.
(c) Review work of CRC offices.

**Cost Factors:**
1. Necessary PE staff time to review current practices and assist all steps above.
2. Cost of PE reviews of CRC operation on semi-annual basis.

**c. Cost of Direct Services to CRC from PE for Implementation of Proposed Program in 1971.**

The cost of supplying direct services is based on factors:

1. **Cost of PE staff on a man-day basis:**

<table>
<thead>
<tr>
<th>Component</th>
<th>National PE</th>
<th>Local PE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary and benefits</td>
<td>$85.00</td>
<td>$75.00</td>
</tr>
<tr>
<td>Administrative support</td>
<td>20.00</td>
<td>15.00</td>
</tr>
<tr>
<td>Overhead costs</td>
<td>15.00</td>
<td>10.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$120.00</strong></td>
<td><strong>$100.00</strong></td>
</tr>
</tbody>
</table>

2. **Estimated cost of travel per man-day:**
   (Travel includes transportation, room and board)
   - PENO — $85.00
   - PELO — $30.00
   Estimated costs of travel are given, but will vary due to PE reducing costs by combining trips, etc. Actual costs are vouchered and billed on a monthly basis.

3. **Initial production costs of materials are not included since they vary and will be assumed by CRC.**

4. **1971 analysis of costs follows:**

   **1971 Analysis of Costs:**

<table>
<thead>
<tr>
<th>Component in Program</th>
<th>PENO Staff</th>
<th>Est. Travel*</th>
<th>PELO Staff</th>
<th>Est. Travel*</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. a and b .......... (2) 240</td>
<td>85</td>
<td>$325</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c, d, and e .......... (1) 120</td>
<td>(4) 400</td>
<td>120</td>
<td>640</td>
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<tr>
<td><strong>Total Component No. 1</strong></td>
<td></td>
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<td></td>
<td></td>
<td><strong>965</strong></td>
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<tr>
<td>2. a, b, c, d, and e .. (2) 240</td>
<td>85</td>
<td>325</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Component No. 2</strong></td>
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<td></td>
<td></td>
<td></td>
<td><strong>325</strong></td>
</tr>
<tr>
<td>3. a, b, and c ....... (2) 200</td>
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<td>260</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Component No. 3</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>260</strong></td>
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<tr>
<td><strong>Total all components:</strong></td>
<td>(5) 600</td>
<td>170</td>
<td>(6) 600</td>
<td>180</td>
<td><strong>$1,550</strong></td>
</tr>
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</table>

   *Normally travel estimates are computed on basis of $85 per PENO staff day and $30 per PELO staff day. For this proposal trips were combined with other trips across denominational lines, or were estimated as "side" trips when staff have other business in area, thereby reducing estimated travel costs.
For example: 2 PENO staff days in Component No. 1 a and b would normally mean $170 estimated staff travel expenses.

**Accounting Procedure**

a. Cost of required man-days to be paid in two equal payments, one thirty days after program starts, and one 120 days after program starts.

b. PENO agrees to deliver manday days work as specified. If more mandays are required, a specific agreement on why and amount will be reached between PENO and CRC.

If less mandays are required to complete assigned work, PENO will refund amount equal to days not used at end of January 1972, or will credit amount to implementation of program in 1972.

c. Since travel costs are estimated, monthly statements will be submitted, but in no case will total estimated cost be exceeded.

d. At end of January 1972, PENO will submit to CRC an audit of all staff and travel costs actually incurred.

d. **Evaluation**

1. Upon acceptance of this proposal by CRC, PENO agrees to furnish CRC with an evaluation of program progress each three months after implementation begins. Based on evaluations, each party may suggest changes in procedure, and upon mutual agreement such changes will become an integral part of the CRC/PE program.

2. PENO shall submit by January 31, 1972, a report and evaluation of total 1971 projected program.

3. By January 31, 1972, PENO will submit a program for 1972 with detailed procedures and costs.

**Summary**

If the CRC contracts with PE for those services, it will be listed as a participant in Project Equality which would then serve notice on those from whom we buy our goods and supplies that we intend to take every measure in spending our dollars where practices are engaged in, consistent with our beliefs in justice. It would provide Project Equality an additional momentum for their consultations with various companies and it would provide us with the *Buyers Guide* on the basis of which we could make our purchases. Payment of this fee should come from the Synodical Fund, since it is an administrative cost.

Spring, 1970 Mr. Julius Brown of Project Equality of Michigan, Inc. met with various representatives of Christian Reformed and Reformed Church of America agencies in Grand Rapids to explain the program. On the basis of this another meeting was set where Mr. Brown explained the program to the Race Commission in session April, 1970. Based upon these meetings, others with PENO, and examination of the project, the Race Commission enthusiastically recommends that the Christian Reformed Church participate in Project Equality.

By membership we are adding our voice to the voices of many other religious institutions saying that we intend to make our buying practices as consistent with our beliefs and preaching as possible. In this area we are joining forces with others whose concern for justice is the same as ours. We are putting our economic power together so as to create the conditions which will better allow for justice. We are joining a project
which will help us become more aware of some of the underlying causes for economic injustice and poverty to which we are frequently insensitive. We are saying, that we intend to do everything that we possibly can to bring our buying practices in line with our beliefs.

Information available on Project Equality:
1) Brochure entitled "Jobs, Justice and Project Equality."
2) Project Equality of Michigan—a report
3) Project Equality Council—an information manual
4) Volume II number 10 of Project Equality "News"—December, 1969 giving their annual directory issue listing 347 participants in 19 Project Equality offices).
5) Buyers Guide and Commitment forms
6) Letters, etc. of endorsement from other denominations
7) "Answers to Questions Commonly Asked About Project Equality"
8) Documents some significant "breakthrough" that have come about because of the efforts of Project Equality and its participants.


On mandate from synod, the Race Commission of the CRC sent a delegate to the Planning Committee for a North American Regional Conference on Race to "test conditions in (our) churches and countries by the norms as set forth in the 1968 RES resolutions" on race.

The Conference as planned and advertised in "The Banner" was held in Chicago, March 2-5, 1971, at the South YMCA Hotel. Approximately 140 registered conferees attended representing the Christian Reformed Church, the Orthodox Presbyterian Church and the Reformed Presbyterian Church. Most of our denominational agencies and committees together with all but two classes sent delegates.

Regardless of the particular convictions of the conferees, each seemed to share the sense of urgency that characterized the conference. The conference was planned so each conferee would have an opportunity to contribute to the outcome of the conference and whatever suggestions were to be made to the churches.

The conference passed through three phases:

Phase I: from the Scriptures, the church and the world portraits of racism and the challenge to Christians.

Phase II: examination of ministries already being performed by our churches.

Phase III: proposals for Christian action.

A sense of Christian hope characterized the intense dynamics of the conference’s three days ending in a commissioning service which each delegate was challenged not just to give a report on the conference but to give a witness.

The following were resolutions of the conference:

1. In response to the mandate of the conference ("to test conditions in their churches and countries according to the norm of the Word of God as is explained in the RES resolutions.")
The conference judges:

a. That there is among the conferees and in our churches a general acknowledgment that racism is in conflict with the Word of God and therefore a sin from which men must be called to genuine repentance and renewed obedience.

b. That readiness to recognize and acknowledge the presence of racist behavior in ourselves, our churches, and our society varies considerably among the individuals and congregations represented by our denominations. In answer to questionnaires, few acknowledge themselves as being racist, and many congregations see little or no problem of racism in their membership.

c. That more thorough and more effective efforts must be made to sensitize the people of our churches to concrete and especially institutional forms which racist attitudes and behavior take in our churches and in our society.

d. That faith and action must be more firmly joined in our relationships between the races in our churches and countries; while theologizing apart from deeds of obedience is dead, action without a living faith in Christ and the power of the Holy Spirit is vanity.

e. That, in order faithfully to reflect the love of Christ, our congregations need to become more aware of and more actively concerned about their own moral involvement with the injustice, oppression, and suffering of their fellow human beings.

2. In response to the experience of this conference and the confrontation with Christian responsibility which it has involved, it is resolved that every delegate at the RES Conference would commit himself to the task of working for racial understanding in his area of responsibility:

a. By educating himself in racial understanding through literature, resource persons, and by active participation.

b. By the faithful proclamation and/or teaching of the Word as it applies to our Christian responsibilities in racial understanding.

c. By giving encouragement and leadership in programs of education and in activities designed to improve racial understanding.

3. Believing that the churches need suggestions for ways to act in combating racism, the RES Conference on Race, through conference action groups, gathered a rather long list of proposals which will be conveyed to the churches in the Supplementary Agenda report and by direct mail for their possible use.

4. Other resolutions made by the conference:

a. We, the undersigned delegates to the RES Conference on Race, which was called together "to test the conditions in our churches and countries," and has been meeting in Chicago, Illinois on March 2-5, 1971, having through the search of the Scriptures been brought to a renewed awareness of our duty to our fellow man, and having by study and reflection discovered the depths of institutionalized injustice in the American society; and having by personal and pictorial presentations been confronted by the plight of our brother, the black man; and having through the adoption of many resolutions resolved to move ourselves and our associates to a greater obedience to our Lord in our personal and
institutionalized behavior; we, the members of this conference, cannot in good conscience adjourn before we speak to the conditions prevailing in the two black communities whose problems in the area of race relations are well known to most members of this conference—the Lawndale and Garfield congregations of the Christian Reformed Church.

Having neither the judicial authority nor the desire to adjudicate the ecclesiastical and technical issues that have arisen between Classis Chicago North and synod, and between the Warren Park Consistory and its associate pastor, we nevertheless bear witness to the fact that our black fellow Christians in Lawndale and Garfield while devoted to their pastors and deeply appreciative of their labors, are nevertheless puzzled, pained and broken by what they experience as a lack of Christian understanding and concern on the part of the white Christian communities in the Chicago area, to which, under God, they owe their existence as churches.

Their inability to enroll their children in the Cicero branch of the Timothy Christian School, and the loss by the Garfield people of the services of their pastor, have caused our black brothers to doubt whether the white Christian community really represents Christ’s presence in the world, and is tempting them to move in sorrow, frustration, and disillusionment into dispersion to fixed alienation. It is the conviction of the conferees that unless immediate and radical remedial action is taken by the Christian institutions most directly concerned in the issues now deleteriously affecting the life of the black Christian communities in Chicago, the disintegration of these communities can hardly be arrested and the credibility of the Reformed witness in the inner city can hardly be restored. We therefore urge all involved churches, institutions, and persons, Classis Chicago North of the Christian Reformed Church, and the synod of the Christian Reformed Church to take immediate action toward the healing of the Body of Christ according to the RES Resolutions on Race.

b. We, the undersigned delegates to the North American Conference on Race of the RES, having been made aware of our own need for repentance of the sin of racism, and having committed ourselves publicly to work for the alleviation of the injustices and oppression resulting from that sin, call upon the Board of the Timothy Christian Schools to repent with us and immediately change its admissions practices to allow black children from Lawndale and Garfield churches to enter the elementary school in Cicero, Illinois, should they so desire. We urge this action now because of the growing and deepening alienation within the Reformed community which is a grievous hurt to the Body of Christ.

RESOLUTION PASSED AT THE REFORMED ECUMENICAL SYNOD’S NORTH AMERICAN CONFERENCE ON RACE RELATIONS

The Reformed Ecumenical Synod’s North American Conference on Race Relations recommends that the respective synods and general assemblies represented at this conference be urged to reactivate or initiate correspondence with the Reformed Churches of South Africa
who are members of the Reformed Ecumenical Synod concerning the need for their corporate opposition to the apartheid policy of the government of South Africa.

VIII. FINANCE DEPARTMENT

A. General Information

In 1970 there was again much reason to be grateful to God for providing for the needs of our program. We cannot respond in any other way than to say "God is good." We must admit, however, that the financial results of 1970 do give reason for some anxiety and concern.

A careful look at our receipts for the year indicates that the level of support which we have enjoyed in the past did not generally continue in 1970.

1. Income from quotas dropped 1.3% from U.S. churches and 4% from Canadian churches or a net decrease of 2%. The percent of quota received over the last 6 years is as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>U.S.</th>
<th>Canada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1965</td>
<td>85.5%</td>
<td>97.3%</td>
<td>41.0%</td>
</tr>
<tr>
<td>1966</td>
<td>86.2%</td>
<td>97.8%</td>
<td>43.3%</td>
</tr>
<tr>
<td>1967</td>
<td>86.6%</td>
<td>97.8%</td>
<td>45.3%</td>
</tr>
<tr>
<td>1968</td>
<td>85.1%</td>
<td>97.4%</td>
<td>41.5%</td>
</tr>
<tr>
<td>1969</td>
<td>85.0%</td>
<td>97.1%</td>
<td>42.8%</td>
</tr>
<tr>
<td>1970</td>
<td>83.0%</td>
<td>95.8%</td>
<td>38.8%</td>
</tr>
</tbody>
</table>

2. Income from salary support did continue to increase in 1970 compared to prior year's as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1965</td>
<td>$210,154</td>
</tr>
<tr>
<td>1966</td>
<td>$228,719</td>
</tr>
<tr>
<td>1967</td>
<td>$261,299</td>
</tr>
<tr>
<td>1968</td>
<td>$256,633</td>
</tr>
<tr>
<td>1969</td>
<td>$278,631</td>
</tr>
<tr>
<td>1970</td>
<td>$295,333</td>
</tr>
</tbody>
</table>

3. Income from above quota sources in 1970 showed a substantial decrease over prior year's as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1965</td>
<td>$145,628</td>
</tr>
<tr>
<td>1966</td>
<td>$158,944</td>
</tr>
<tr>
<td>1967</td>
<td>$249,592</td>
</tr>
<tr>
<td>1968</td>
<td>$252,578</td>
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<tr>
<td>1969</td>
<td>$251,349</td>
</tr>
<tr>
<td>1970</td>
<td>$217,277</td>
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</tbody>
</table>

An analysis of the churches taking offerings for above quota needs and the Armed Forces Fund discloses the following:

<table>
<thead>
<tr>
<th>Category</th>
<th>Total</th>
<th>Above Quota</th>
<th>Armed Forces</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States Churches -</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number</td>
<td>563</td>
<td>310</td>
<td>308</td>
</tr>
<tr>
<td>Percent</td>
<td>100%</td>
<td>55%</td>
<td>55%</td>
</tr>
<tr>
<td>Canadian Churches -</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number</td>
<td>147</td>
<td>50</td>
<td>2</td>
</tr>
<tr>
<td>Percent</td>
<td>100%</td>
<td>34%</td>
<td>1%</td>
</tr>
<tr>
<td>Total of all Churches -</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number</td>
<td>710</td>
<td>360</td>
<td>310</td>
</tr>
<tr>
<td>Percent</td>
<td>100%</td>
<td>51%</td>
<td>44%</td>
</tr>
</tbody>
</table>
There no doubt are many reasons for the decrease in support of this denominational agency. From my perspective a few reasons could be summarized as:

1. General economic conditions.
2. A certain restlessness in the church reflecting the secular spirit of the day.
3. Increased promotion activities and competition for the denominational dollar by other agencies and causes.

The activity on the field in building programs during 1970 is reflected in the following list:

**Fields with building programs completed**
- East Tucson, Arizona
- Flanders Valley, New Jersey
- Ridgeview Hills, Denver, Colorado
- Tri-Cities, Washington
- Rehoboth, New Mexico (Dormitories)
- Crown Point, New Mexico
- Gallup, New Mexico

**Fields with building programs in progress**
- Terre Haute, Indiana
- Fort Wayne, Indiana
- Farmington, Michigan
- Fairbanks, Alaska
- Cedar Rapids, Iowa
- Flagstaff, Arizona
- New Glasgow, Nova Scotia
- Syracuse, New York
- Hyde Park, Chicago, Illinois

**Fields with site selection in progress**
- Windsor, Ontario
- Greeley, Colorado
- Corvallis, Oregon
- Olympia, Washington

Our office continues to serve the needs of not only our home mission staff but also where possible, the denomination as a whole. As group leaders for the ministers' hospitalization plan, we gratefully note that 85% of all ordained ministers in regular pastorates in the U.S., are now enrolled in the plan.

We have now completed the automation of our accounting system with the use of the computer at Calvin College. This will not only save time, but we will have information available for both financial and promotional planning.

Beginning March 1, 1971, we will again assume the responsibility for mailing *The Way* magazine. For almost two years this has been the task of the Laymen's League. The league is no longer able (financially) to continue this service for us. We are grateful for their noble effort to be of service.

It is difficult to accept the 1970 trend of financial support as an assumed pattern of support for the immediate future. There is every reason to be optimistic regarding the program of home missions in particular and of the Christian Reformed Church in general. It does mean
that we *all* must become active partisans in the promotion of the program of denominational home missions—as members of the staff, members of the board, and members of our individual churches. Without this base of support, we could well die. May we all be faithful even as “He who calls you is faithful . . . . Brethren, pray for us.”

B. *Calling and/or Supporting Churches:*

<p>| Akron, Ohio                          | Gallup, New Mexico                     |
| Alameda, California                | Graafschap, Michigan                   |
| Alamosa, Colorado                  | Grand Haven - II, Michigan             |
| Albuquerque - Chelwood, New Mexico | Grand Rapids - Alger Park, Michigan    |
| Allendale - I, Michigan             | Grand Rapids - Alpine Ave., Michigan   |
| Allendale - II, Michigan            | Grand Rapids - Beverly, Michigan      |
| Anaheim, California                | Grand Rapids - Brookside, Michigan    |
| Anchorage - Trinity, Alaska        | Grand Rapids - Burton Hgts, Michigan  |
| Ann Arbor, Michigan                | Grand Rapids - Calvin, Michigan       |
| Bakersfield, California            | Grand Rapids - East Paris, Michigan   |
| Bellflower - Bethany, California   | Grand Rapids - Faith, Michigan        |
| Beaverdam, Michigan                | Grand Rapids - Fuller Ave., Michigan   |
| Borculo, Michigan                  | Grand Rapids - Grace, Michigan        |
| Chicago - Roseland III, Illinois   | Grand Rapids - Kelloggsville, Michigan|
| Cincinnati - Parkview Heights, Ohio| Grand Rapids - Lee, Michigan          |
| Cleveland - East, Ohio             | Grand Rapids - Millbrook, Michigan    |
| Cochrane, Ontario                  | Grand Rapids - Neland Ave., Michigan  |
| Columbus - Olentangy, Ohio         | Grand Rapids - Oakdale, Michigan      |
| Crookston, Minnesota               | Grand Rapids - Seymour, Michigan      |
| Dayton - Kettering, Ohio           | Grand Rapids - Shawnee Park, Mich.    |
| Dearborn, Michigan                 | Grand Rapids - Sherman St., Michigan  |
| De Motte, Indiana                  | Grand Rapids - Thirty-Sixth St., Mich.|
| Denver - Fairview, Colorado        | Grand Rapids - Westview, Michigan     |
| Denver - I, Colorado               | Goshen, Indiana                       |
| Denver - II, Colorado              | Goshen, New York                      |
| Denver - III, Colorado             | Hamilton, Michigan                    |
| Denver - Ridgeview Hills, Colorado | Hanford, California                   |
| Denver - Trinity, Colorado         | Hayward, California                   |
| Detroit, Michigan                  | Highland - II, California             |
| Dispatch, Kansas                   | Holland - Bethany, Michigan           |
| Drenthe, Michigan                  | Holland - Central Avenue, Michigan    |
| East Palmyra, New York             | Holland - Fourteenth Street, Michigan |
| Edgerton - Bethel, Minnesota       | Holland - Harderwyk, Michigan         |
| Edgerton - I, Minnesota             | Holland - Holland Heights, Michigan   |
| Escondido, California              | Holland - Maple Avenue, Michigan      |
| Everett, Washington                | Holland - Maranatha, Michigan         |
| Evergreen Park - I, Illinois       | Holland - Montello Park, Michigan     |
| Falmouth - Prosper, Michigan       | Holland - Ninth Street, Michigan      |
| Fort Collins, Colorado             | Holland - Pine Creek, Michigan        |
| Ft. Lauderdale, Florida           | Holland - Prospect Park, Michigan     |
| Fountain Valley, California        | Holland - Providence, Michigan        |
| Fredericton, New Brunswick         | Honolulu, Hawaii                      |
| Fremont - I, Michigan              | Hudsonville - I, Michigan             |
| Fremont - II, Michigan             | Hudsonville - Hillcrest, Michigan     |
| Fresno, California                 | Hudsonville - Immanuel, Michigan      |
| Fulton - I, Illinois               | Hudsonville - Messiah, Michigan       |
| Fulton - Bethel, Illinois          | Hull - I, Iowa                        |
| Hull, North Dakota                 | Hull, South Dakota                    |</p>
<table>
<thead>
<tr>
<th>City/Location</th>
<th>State/Province</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imlay City</td>
<td>Michigan</td>
</tr>
<tr>
<td>Inkster - Cherry Hill</td>
<td>Michigan</td>
</tr>
<tr>
<td>Iowa City - Trinity</td>
<td>Iowa</td>
</tr>
<tr>
<td>Jackson</td>
<td>Michigan</td>
</tr>
<tr>
<td>Jamaica, New York</td>
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<tr>
<td>Jamestown</td>
<td>Michigan</td>
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<tr>
<td>Jenison - Baldwin</td>
<td>Michigan</td>
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<tr>
<td>Jenison - Ridgewood</td>
<td>Michigan</td>
</tr>
<tr>
<td>Jenison - Trinity</td>
<td>Michigan</td>
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<tr>
<td>Jenison - Twelfth Avenue</td>
<td>Michigan</td>
</tr>
<tr>
<td>Kalamazoo - Faith</td>
<td>Michigan</td>
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<tr>
<td>Kalamazoo - Grace</td>
<td>Michigan</td>
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<tr>
<td>Kalamazoo - II</td>
<td>Michigan</td>
</tr>
<tr>
<td>Kalamazoo - Southern Heights</td>
<td>Michigan</td>
</tr>
<tr>
<td>Kanawha</td>
<td>Iowa</td>
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<tr>
<td>Kanawha - Wright</td>
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<tr>
<td>Lafayette</td>
<td>Indiana</td>
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<tr>
<td>Lake Worth</td>
<td>Florida</td>
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<tr>
<td>Lansing - Bethel</td>
<td>Illinois</td>
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<tr>
<td>Lansing - I</td>
<td>Illinois</td>
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<tr>
<td>Leighton</td>
<td>Iowa</td>
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<tr>
<td>Le Mars</td>
<td>Iowa</td>
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<tr>
<td>Le Mars - Calvin</td>
<td>Iowa</td>
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<tr>
<td>Listowel</td>
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<tr>
<td>Lincoln Center</td>
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<td>London - I</td>
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<td>Lynden - III</td>
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<tr>
<td>Lynden, Bethel</td>
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<td>Zutphen, Michigan</td>
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</table>
C. Report of the Auditors

February 15, 1971

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, 1970, and the related statement of changes in fund equity for the year then ended. Our examination was made in accordance within 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, 1970, 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

D. Financial Statements, 1970

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

Statement of General Fund Balance
December 31, 1970

ASSETS

Current
Operating funds: (Note A)
Cash .............................................................. $162,106
Marketable securities at cost ............................... 797 $ 162,903

Designated funds cash (Note B) .... 416,600
Prepaid expenses and deposits ................. 13,584 $ 593,087

Real Estate and Notes Receivable
United States ............................................... $4,186,708
Canada ....................................................... 391,386
Urban fields .............................................. 1,374,097 5,952,191

Real Estate and Equipment—Indian Field
Land and buildings ....................................... $1,898,758
Furniture and equipment ................................. 90,090
Trucks and automobiles ................................. 73,191

Less allowance for depreciation ............ 780,042 1,281,997

Other Assets
Mortgages and contracts receivable .................. $ 158,718
Furniture and fixtures - Grand Rapids - net ...... 9,685 168,403

$7,995,678

LIABILITIES AND FUND EQUITY

Liabilities
Notes and mortgages payable ......................... $154,521
Withheld taxes and other payables .................. 13,843 $ 168,364
### Fund Equity

Balance at end of year ...................................................... 7,827,314

$7,995,678

**NOTE A**—By action of the Board of Home Missions, $110,000 of the operating funds on hand at December 31, 1970 are to be used to provide the necessary funds for the 1971 synodically approved budget.

**NOTE B**—At December 31, 1970, $416,600 was committed and budgeted for additional capital expenditures but not spent at the end of the year.

---

#### Christian Reformed Board of Home Missions
**Statement of Restricted Fund Balances**
December 31, 1970 and 1969

<table>
<thead>
<tr>
<th>ASSETS</th>
<th>December 31, 1969</th>
<th>Additions</th>
<th>Deductions</th>
<th>December 31, 1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash (Note C)</td>
<td>$678,827</td>
<td>$126,269</td>
<td>$377,792</td>
<td>$427,304</td>
</tr>
<tr>
<td>Missionary training fund</td>
<td>$119,675</td>
<td>$23,663</td>
<td>$305</td>
<td>$143,033</td>
</tr>
<tr>
<td>Indian field expansion fund</td>
<td>273,553</td>
<td>43,449</td>
<td>102,394</td>
<td>214,608</td>
</tr>
<tr>
<td>Korean service home</td>
<td>62,414</td>
<td>9,937</td>
<td>72,351</td>
<td></td>
</tr>
<tr>
<td>Cuban and Indian children</td>
<td>7,378</td>
<td>5,809</td>
<td>8,911</td>
<td>4,276</td>
</tr>
<tr>
<td>Medical insurance fund</td>
<td>5,526</td>
<td>180</td>
<td>544</td>
<td>5,162</td>
</tr>
<tr>
<td>Jewish missions property</td>
<td>98,645</td>
<td>7,429</td>
<td>106,074</td>
<td></td>
</tr>
<tr>
<td>Annuity fund</td>
<td>2,000</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Total** | $678,827 | $126,269 | $377,792 | $427,304 |

**NOTE C** — The restricted funds represent amounts received for specific projects, the use of which is restricted either by synod or the donor.

---

#### CHRISTIAN REFORMED BOARD OF HOME MISSIONS
**Statement of Changes in General Fund Equity**
Year ended December 31, 1970

<table>
<thead>
<tr>
<th>Balance - January 1, 1970</th>
<th>$7,672,283</th>
</tr>
</thead>
<tbody>
<tr>
<td>Additions</td>
<td>2,661,571</td>
</tr>
<tr>
<td>Total additions</td>
<td>2,661,571</td>
</tr>
<tr>
<td>Total available</td>
<td>$10,333,854</td>
</tr>
</tbody>
</table>

- Budgeted additions:
  - Quota receipts .............................................. $1,847,713
  - Salary support .................................................. 295,353
  - Above quota gifts ............................................. 218,069
  - Indian field revenue ......................................... 35,448
  - Other income .................................................. 35,371

- Other additions:
  - Transfer from restricted funds ............................. 229,617

**Total** | $2,431,954 | 2,661,571 | $10,333,854
### Deductions

**Budgeted expenses:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration</td>
<td>$223,616</td>
</tr>
<tr>
<td>General home missions</td>
<td>$44,123</td>
</tr>
<tr>
<td>Race commission</td>
<td>$20,456</td>
</tr>
<tr>
<td>Evangelism</td>
<td>$391,441</td>
</tr>
<tr>
<td>Regular outreach</td>
<td>$653,790</td>
</tr>
<tr>
<td>Urban fields</td>
<td>$262,547</td>
</tr>
<tr>
<td>Indian field</td>
<td>$804,512</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,400,487</strong></td>
</tr>
</tbody>
</table>

**Other deductions:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Depreciation</td>
<td>$77,120</td>
</tr>
<tr>
<td>Loss on disposal of fixed assets</td>
<td>$28,933, 106,053</td>
</tr>
<tr>
<td><strong>Total deductions</strong></td>
<td><strong>2,506,540</strong></td>
</tr>
</tbody>
</table>

**Balance - December 31, 1970**

<table>
<thead>
<tr>
<th>Calling Church</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albuquerque, New Mexico</td>
<td>$92,809.38</td>
</tr>
<tr>
<td>Anaheim, California</td>
<td>25,896.55</td>
</tr>
<tr>
<td>Bellingham, Washington</td>
<td>47,500.00</td>
</tr>
<tr>
<td>Bradenton, Florida</td>
<td>2,327.44</td>
</tr>
<tr>
<td>Chula Vista, California</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Colorado Springs, Colorado</td>
<td>60,979.11</td>
</tr>
<tr>
<td>Columbus, Ohio</td>
<td>52,202.45</td>
</tr>
<tr>
<td>Des Moines, Iowa</td>
<td>1,507.24</td>
</tr>
<tr>
<td>Fort Lauderdale, Florida</td>
<td>41,900.00</td>
</tr>
<tr>
<td>Franklin Lakes, New Jersey</td>
<td>35,700.00</td>
</tr>
<tr>
<td>Indianapolis, Indiana</td>
<td>37,916.17</td>
</tr>
<tr>
<td>Inkster, Michigan</td>
<td>37,500.00</td>
</tr>
<tr>
<td>Jackson, Michigan</td>
<td>41,062.18</td>
</tr>
<tr>
<td>Lake Worth, Florida</td>
<td>12,923.60</td>
</tr>
<tr>
<td>Lakewood City, California</td>
<td>37,839.90</td>
</tr>
<tr>
<td>Le Mars, Iowa</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Madison, Wisconsin</td>
<td>44,751.75</td>
</tr>
<tr>
<td>Matteson, Illinois</td>
<td>59,343.44</td>
</tr>
<tr>
<td>Miami, Florida</td>
<td>53,000.00</td>
</tr>
<tr>
<td>Milwaukee, Wisconsin</td>
<td>8,350.00</td>
</tr>
<tr>
<td>Minneapolis, Minnesota - First</td>
<td>12,129.39</td>
</tr>
<tr>
<td>Minneapolis, Minnesota - Calvary</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Monsey, New York</td>
<td>9,525.00</td>
</tr>
<tr>
<td>Palo Alto, California</td>
<td>49,011.12</td>
</tr>
<tr>
<td>Philadelphia, Pennsylvania</td>
<td>65,972.74</td>
</tr>
<tr>
<td>Pompton Plains, New Jersey</td>
<td>16,250.00</td>
</tr>
<tr>
<td>Portland, Oregon</td>
<td>51,000.00</td>
</tr>
<tr>
<td>Sacramento, California</td>
<td>50,000.00</td>
</tr>
<tr>
<td>St. Petersburg, Florida</td>
<td>60,400.00</td>
</tr>
<tr>
<td>Salt Lake City, Utah</td>
<td>44,058.41</td>
</tr>
<tr>
<td>San Jose, California</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Scottsdale, Arizona</td>
<td>83,609.43</td>
</tr>
<tr>
<td>South Bend, Indiana</td>
<td>44,536.93</td>
</tr>
<tr>
<td>Location</td>
<td>Balance</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Toledo, Ohio</td>
<td>49,960.91</td>
</tr>
<tr>
<td>Tucson, Arizona</td>
<td>12,743.00</td>
</tr>
<tr>
<td>Tyler, Minnesota</td>
<td>6,876.44</td>
</tr>
<tr>
<td>Visalia, California</td>
<td>55,000.00</td>
</tr>
<tr>
<td>Walnut Creek, California</td>
<td>42,467.65</td>
</tr>
<tr>
<td>Wanamassa, New Jersey</td>
<td>61,208.39</td>
</tr>
<tr>
<td>Washington, D.C.</td>
<td>20,560.00</td>
</tr>
<tr>
<td>Willmar, Minnesota</td>
<td>1,200.00</td>
</tr>
</tbody>
</table>

**Total Calling Churches** $1,544,518.62

**CHRISTIAN REFORMED BOARD OF HOME MISSIONS**

Real Estate and Notes Receivable - United States (continued)

December 31, 1970

<table>
<thead>
<tr>
<th>Regular Fields</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akron, Ohio</td>
<td>$56,000.00</td>
</tr>
<tr>
<td>Anchorage, Alaska</td>
<td>115,585.01</td>
</tr>
<tr>
<td>Bakersfield, California</td>
<td>63,200.00</td>
</tr>
<tr>
<td>Bellevue, Washington</td>
<td>78,300.00</td>
</tr>
<tr>
<td>Binghamton, New York</td>
<td>60,000.00</td>
</tr>
<tr>
<td>Boca Raton, Florida</td>
<td>52,000.00</td>
</tr>
<tr>
<td>Boulder, California</td>
<td>52,443.10</td>
</tr>
<tr>
<td>Cedar Rapids, Iowa</td>
<td>43,000.00</td>
</tr>
<tr>
<td>Champaign, Illinois</td>
<td>22,284.67</td>
</tr>
<tr>
<td>Chester, New Jersey</td>
<td>58,400.00</td>
</tr>
<tr>
<td>Davenport, Iowa</td>
<td>63,728.00</td>
</tr>
<tr>
<td>Dayton, Ohio</td>
<td>50,000.00</td>
</tr>
<tr>
<td>East Grand Forks, Minnesota</td>
<td>30,000.00</td>
</tr>
<tr>
<td>East Islip, New York</td>
<td>51,005.30</td>
</tr>
<tr>
<td>East Tucson, Arizona</td>
<td>63,192.50</td>
</tr>
<tr>
<td>El Paso, Texas</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Fairbanks, Alaska</td>
<td>136,791.38</td>
</tr>
<tr>
<td>Farmington, Michigan</td>
<td>61,046.00</td>
</tr>
<tr>
<td>Flagstaff, Arizona</td>
<td>63,500.00</td>
</tr>
<tr>
<td>Ft. Wayne, Indiana</td>
<td>60,000.00</td>
</tr>
<tr>
<td>Fresno, California</td>
<td>63,128.59</td>
</tr>
<tr>
<td>Garden Grove, California</td>
<td>90,000.00</td>
</tr>
<tr>
<td>Greeley, Colorado</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Hartford, Connecticut</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Hayward, California</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Indian Harbor Beach, Florida</td>
<td>60,893.57</td>
</tr>
<tr>
<td>Iowa City, Iowa</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Mason City, Iowa</td>
<td>55,276.00</td>
</tr>
<tr>
<td>New Brighton, Minnesota</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Norfolk, Virginia</td>
<td>56,800.00</td>
</tr>
<tr>
<td>Ogden, Utah</td>
<td>69,094.76</td>
</tr>
<tr>
<td>Orlando, Florida</td>
<td>58,154.35</td>
</tr>
<tr>
<td>Poughkeepsie, New York</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Quincy, Washington</td>
<td>4,500.00</td>
</tr>
<tr>
<td>Riverside, California</td>
<td>50,000.00</td>
</tr>
<tr>
<td>St. Louis, Missouri</td>
<td>66,500.00</td>
</tr>
<tr>
<td>Salem, Oregon</td>
<td>50,000.00</td>
</tr>
<tr>
<td>South Grove, Minnesota</td>
<td>51,516.82</td>
</tr>
<tr>
<td>South Salt Lake City, Utah</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Syracuse, New York</td>
<td>22,032.76</td>
</tr>
<tr>
<td>Tacoma, Washington</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Terre Haute, Indiana</td>
<td>63,416.66</td>
</tr>
<tr>
<td>Tri Cities, Washington</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Washington, Pennsylvania</td>
<td>58,000.00</td>
</tr>
</tbody>
</table>
### Reports of Boards and Standing Committees

<table>
<thead>
<tr>
<th>Location</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Webster, New York</td>
<td>60,000.00</td>
</tr>
<tr>
<td>West Portland, Oregon</td>
<td>56,000.00</td>
</tr>
<tr>
<td>Yakima, Washington</td>
<td>66,200.00</td>
</tr>
</tbody>
</table>

Total Regular Fields: $2,642,189.67

### Summary of Real Estate and Notes Receivable - United States

<table>
<thead>
<tr>
<th>Category</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calling churches</td>
<td>$1,544,518.62</td>
</tr>
<tr>
<td>Regular fields</td>
<td>2,642,189.67</td>
</tr>
</tbody>
</table>

Total: $4,186,708.29

---

### Christian Reformed Board of Home Missions

**Real Estate and Notes Receivable - Canada**

#### December 31, 1970

<table>
<thead>
<tr>
<th>Location</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aylmer, Ontario</td>
<td>$1,424.96</td>
</tr>
<tr>
<td>Brockville, Ontario</td>
<td>7,188.85</td>
</tr>
<tr>
<td>Charlottetown, Prince Edward Island</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Cobourg, Ontario</td>
<td>8,670.00</td>
</tr>
<tr>
<td>Grande Prairie, Alberta</td>
<td>53,226.08</td>
</tr>
<tr>
<td>Halifax, Nova Scotia</td>
<td>50,000.00</td>
</tr>
<tr>
<td>High River, Alberta</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Kemptville, Ontario</td>
<td>5,774.90</td>
</tr>
<tr>
<td>Langley Prairie, British Columbia</td>
<td>101.01</td>
</tr>
<tr>
<td>Picton, Ontario</td>
<td>1,188.98</td>
</tr>
<tr>
<td>Stratford, Ontario</td>
<td>27,143.20</td>
</tr>
<tr>
<td>Truro, Nova Scotia</td>
<td>10,264.90</td>
</tr>
<tr>
<td>Vernon, British Columbia</td>
<td>16,809.21</td>
</tr>
</tbody>
</table>

Total Calling Churches: $241,792.09

<table>
<thead>
<tr>
<th>Location</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fredericton, New Brunswick</td>
<td>49,993.81</td>
</tr>
<tr>
<td>New Glasgow, Nova Scotia</td>
<td>49,700.00</td>
</tr>
<tr>
<td>Prince George, British Columbia</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Windsor, Ontario</td>
<td>35,000.00</td>
</tr>
</tbody>
</table>

Total Regular Fields: $149,593.81

### Summary of Real Estate and Notes Receivable - Canada

<table>
<thead>
<tr>
<th>Category</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calling churches</td>
<td>$241,792.09</td>
</tr>
<tr>
<td>Regular fields</td>
<td>149,593.81</td>
</tr>
</tbody>
</table>

Total: $391,385.90

---

### Christian Reformed Board of Home Missions

**Real Estate - Urban Fields**

#### December 31, 1970

<table>
<thead>
<tr>
<th>Location</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albuquerque, New Mexico - Indian</td>
<td>$78,752.74</td>
</tr>
<tr>
<td>Chicago, Illinois - Chinese</td>
<td>53,779.25</td>
</tr>
<tr>
<td>- Indian</td>
<td>20,000.00</td>
</tr>
<tr>
<td>- Lawndale</td>
<td>75,000.00</td>
</tr>
<tr>
<td>Detroit, Michigan</td>
<td>86,872.33</td>
</tr>
<tr>
<td>Harlem, New York City</td>
<td>233,763.16</td>
</tr>
</tbody>
</table>

---
F. Proposed Budget for 1972

The budget for 1972 is summarized below. A more detailed list of budget requests for 1972 will be submitted to synod's Advisory Budget Committee.

1972 Proposed Budget

Estimated receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quota payments</td>
<td>$2,252,600</td>
</tr>
<tr>
<td>Salary support</td>
<td>320,000</td>
</tr>
<tr>
<td>Above quota gifts</td>
<td>300,000</td>
</tr>
<tr>
<td>Indian field revenue</td>
<td>40,000</td>
</tr>
<tr>
<td>Real estate repayments</td>
<td>80,000</td>
</tr>
<tr>
<td>Other income</td>
<td>30,000</td>
</tr>
<tr>
<td>From cash balance</td>
<td>110,000</td>
</tr>
<tr>
<td><strong>Total estimated receipts</strong></td>
<td><strong>$3,132,600</strong></td>
</tr>
</tbody>
</table>

Budgeted disbursements

Operating:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration and promotion</td>
<td>$280,300</td>
</tr>
<tr>
<td>General Home Missions</td>
<td>43,500</td>
</tr>
<tr>
<td>Race commission</td>
<td>559,400</td>
</tr>
<tr>
<td>Evangelism</td>
<td>775,600</td>
</tr>
<tr>
<td>Regular outreach</td>
<td>321,500</td>
</tr>
<tr>
<td>Urban fields</td>
<td>73,000</td>
</tr>
<tr>
<td>Indian fields</td>
<td>914,300</td>
</tr>
<tr>
<td><strong>Total operating</strong></td>
<td><strong>$2,967,606</strong></td>
</tr>
</tbody>
</table>

Real estate and capital:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular fields</td>
<td>$85,000</td>
</tr>
<tr>
<td>Indian fields</td>
<td>75,000</td>
</tr>
<tr>
<td>Equipment</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Total real estate and capital</strong></td>
<td><strong>165,000</strong></td>
</tr>
</tbody>
</table>

**Total budgeted disbursements** | **$3,132,600**
IX. 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, D.

E. The board requests synod to approve the revised policy statement for Grants-in-aid. Section VI, E.

F. The board requests synod to approve the Principle and Guidelines for Jewish Evangelism. Section VI, F.

G. The board requests synod to approve the "Guidelines and Principles for Youth Evangelism." Section VI, G, 4, 5, and 6.

H. The board requests synod to defer action on the Alberta South overture re decentralization, and refer this overture to the Board of Home Missions for its study and recommendation.

Ground: This study is already underway in response to communication from the Sunnyside, Washington, Christian Reformed Church and from Classis Columbia.

I. The board recommends that synod authorize the creation of a board member-at-large position to represent the Classis Rocky Mountain area, and that this position be filled by an Indian.

Grounds:
1. Nearly 40% of all home mission personnel and 1/3 of the annual home mission budget are allocated to the Indian Mission field.
2. This is in harmony with the spirit of synod's decision favoring representation by racial and/or minority groups on the Board of Publications. (cf. Acts 1970, Art. 148, III, B, 2, p. 100.)

J. The board recommends to synod that
1. The Christian Reformed Denomination become a participant in Project Equality by engaging their services according to the contract proposed.
2. The expenses for such services be taken from the synodical fund. (cf. Section VII, A.)

K. The board submits to synod the following in response to the overture from Classis Quinte (Acts 1970, Art. 162, II) regarding the training of home missionaries.

1. Present Program for Missionary Training
   a. Field Orientation

   This is already approved, on paper, but in actuality will not be effective until 1973 when we have all the areas of the U.S. and Canada covered by a Missionary on General Assignment. Orientation involves
specific orientation to a field and general orientation to the work of Home Missions. Materials available: "Introducing a Home Missionary to the Field," which is general and limited in scope; "Missionary Manual," a general index of board decisions and policies which is rather comprehensive, (available after March, 1971). Orientation includes language study and cultural orientation (academic) where it is needed, e.g., Spanish, Indian.

b. Vander Vlies Memorial Missionary Training Fund
This is a memorial endowment which is in excess of $100,000. The interest from this fund is held available to eligible missionaries at the rate of $50 per year. Currently the average amount available to a missionary is $200. It can be used for approved programs of study.

c. Missionary Conferences
1) International (USA and Canada) once every 3 years
2) Regional Conference (USA) every other year
3) Special Conferences
   a) Inner City
   b) Campus Ministry
   c) Indian Mission Conference and orientation for new missionaries

d. In cooperation with the Reformed Church in America and under their auspices we have the privilege of sending a limited number of men through the Chicago Urban Training Center. This course does not supply a theology—it presumes that you have your theological position before you come. It does supply a realistic experience and academic training in the context of the Inner City.

2. Regarding the future, the board informs synod of the following
   a. The Board of Home Missions will initiate action to convene a committee with representation from Calvin College, Calvin Seminary, Board of Foreign Missions, and Christian Reformed World Relief Committee. The mandate of this committee shall be to study the matter of special research and training for all home missionaries and make specific proposals to the executive committee in November 1971 for recommendation to the board in February 1972.
   b. Re Clinical Pastoral Education—The Board of Home Missions—
      1) declares that Clinical Pastoral Education should be mandatory for all missionaries (home) on general assignment.
      2) declares that Clinical Pastoral Education is a type of training desirable for home missions endeavor.
      c. The Board of Home Missions declares Clinical Pastoral Education training to be desirable for all home missionaries.

L. The board recommends that synod approve the following re-appointments:
   1. Rev. M. C. Baarman for a third 4-year term
   2. Mr. G. J. Borst for a second 4-year term

M. The board recommends that synod approve the proposed 1972 budget and the 1972 quota of $44.00.

N. The board recommends the following nomination to synod for the position of alternate delegate, member-at-large, Central U.S.A. (re-
placing Mr. M. Medema who has served for six years as alternate): Mr. H. Soper and Mr. Jack Van Eerden.


P. The board requests synod to add the following to the rules for the administration of the Church Help Fund:

1) Church Help Fund loans for purchase or erection of facilities may be made to churches moving from inner city or "changing neighborhood" communities only if said churches have made provision or contribution, commensurate with challenge and ability, to or for some continuing ministry to the communities they are leaving.

2) Loans will be made for building replacement, addition to, or modification of church facilities on the basis of the existence in applicant churches of a vital community evangelism program.

Ground for first proposed change: such strictrues as these are an inevitable consequence of the inner city policy statement adopted by synod. The absence of such strictrues may be viewed as a contradiction to the concerns enunciated in the inner city policy statement. Grounds for second proposed change: such strictrues would comport with the Christian Reformed Home Missions Order when it says, "in compliance with the evangelization mandate of our Lord, it is the responsibility of every congregation to carry on the work of witnessing and of evangelization."

Such strictrues would comport with a more recent synodical statement to the effect that "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."

Respectfully submitted,

Marvin C. Baarman, exec. sec'y
REPORT 12

BOARD OF TRUSTEES OF CALVIN COLLEGE
AND SEMINARY

Esteemed Brethren:

This report covers the actions of the Board of Trustees of Calvin College and Seminary from June 1970 to February 1971. A supplementary report will follow after the May meeting of the board.

I. Information:

A. Board of Trustees

1. The board, composed of forty-six (thirty-seven clergy and nine lay) members, held its winter semi-annual meeting February 1-4, 1971, at the Knollcrest Commons.

2. Officers: At the February meeting the following officers were elected:

   President - Rev. Henry Vander Kam
   First Vice-President - Mr. John Vander Ark
   Second Vice-President - Rev. George Gritter
   Secretary - Rev. Leonard Hofman
   Assistant Secretary - Mr. Stewart Geelhood
   Treasurer - Dr. Wesley De Young

3. Special Board Meeting: A special meeting of the Board of Trustees was held on September 8, 1970, in connection with the Faculty-Board Conference. The purpose of this meeting will be presented in the informational material of this report under Property and Financial Affairs.

4. At the February board meeting a marked spirit of sober self-evaluation and rededication to the spiritual, confessional goals of the school was evident among the members of the faculties of the seminary and college and the members of the Board of Trustees, a spirit occasioned in large part by the current ferment in the church and the world, and by the criticisms and disaffection directed toward the schools. A striking and impressive feature of the many interviews with staff personnel having a high professional competence in many fields was the large amount of time given in each instance to matters having to do with the interviewee's personal attitude to Christ, the Reformed faith, and the church. Answers in these areas were unfailingly hearty, articulate, and assuring.

5. Executive Committee: The seven ministers and five lay members of this committee met regularly each month except July and February, transacting the business of the college and seminary, with the presidents serving as advisors. Correspondence occupied much of the time and attention of the committee. In addition to acting in behalf of the board
the members of the executive committee serve on various committees. Currently the members of the executive committee are: Rev. G. Bouma, Dr. W. De Young, Mr. H. Elders, Rev. W. Gebben, Mr. S. Geelhood, Rev. G. Gritter, Rev. L. Hofman, Rev. J. Scholten, Dr. J. Strikwerda, Mr. John Vander Ark, Rev. H. Vander Kam, and Rev. T. Van Kooten.

6. Class visits were assigned and carried out in keeping with regular procedure. The reports submitted by board members were generally very positive and favorable.

7. Library: On Thursday noon the Director of the Library, Mr. Marvin Monsma, personally conducted a tour of the library for members of the board. The visitors were favorably impressed by the well-designed facilities and up-to-date equipment, and the efficient handling of library procedures by a competent staff.

8. Public Relations: Both the president of the college and the president of the seminary have visited a number of consistories and groups in the interest of our schools. Dr. Kromminga addressed a number of Classes. Recently Dr. Spoelhof completed a western trip during which he met with a number of groups on the coast in the interest of Calvin College. The board senses the importance of keeping lines of communication open between our schools and the supporting constituency. It is also of great importance that accurate information be provided to all persons whose concern is of value to the college and seminary.

B. The Seminary

1. Faculty
   a. Personnel

There have been no departures from the faculty this past year but there was an addition and several returned from leave. Dr. Melvin Hugen has undertaken his teaching duties. His installation took place in the Eastern Avenue Christian Reformed Church on Sunday, November 15, 1970. In addition to a board representative, the entire Seminary faculty was present at this impressive and appropriate ceremony. Professors Bastiaan Van Elderen and Marten Woudstra have returned to the Seminary after being on leave last year. Dr. Van Elderen was at the Free University in Amsterdam as guest lecturer in the faculty of Theology and also served for six months as director of the research center of the American Schools of Oriental Research in Amman, Jordan. Dr. Woudstra was at the University of Hamburg, Germany. Professor Henry Zwaanstra is presently on leave in the Netherlands, making progress in his doctoral program. Professor Harold Dekker was at the seminary during the entire first quarter and part of the second, but has since undertaken his academic work at Union Seminary in New York. His sabbatical will be divided between this academic year and next.

With the concurrence of the executive committee of the board, Dr. Andrew Bandstra has been named Academic Dean for the remainder of this academic year and Mr. Henry Venema has been named Acting Dean of Students.

In addition to the regular faculty, teaching services were provided by a number of assistants. Dr. David Engelhard has been serving full
time as a Lecturer in Old Testament. Dr. Dewey Hoitenga carried a half-time load as Lecturer in Ethics. Dr. Sierd Woudstra and Dr. Seymour Van Dyken gave half-time assistance in the departments of Church History and Practical Theology.

Though the synod authorized the faculty to proceed with making a nomination to fill the vacancy in the Department of Practical Theology, the faculty thought it best to concentrate on the area of "Church Education" in seeking to fill this vacancy. In connection with this and related questions the faculty decided that the course in *The Educational Ministry of the Church* be taught during the third quarter of the past academic year by a team consisting of: Dr. Dennis Hoekstra, of Calvin College; Dr. Gordon Spykman, of Calvin College; Rev. James Lont, of United Calvinist Youth; Rev. William Vander Haak, of the Synodical Committee on Education; Rev. Paul Brink, of the Grace Christian Reformed Church of Grand Rapids; and Prof. C. Kromminga, course coordinator on behalf of the faculty.

Mr. Jack Reiffer has been engaged in slightly less than a full-time capacity as assistant to the Registrar. It is anticipated that he will serve as the seminary’s Registrar next year when Mr. Henry Venema leaves the seminary to pursue graduate studies.

Tentative approval was given by the board to the request of Dr. A. Hoekema to be considered for a sabbatical leave in 1972-73.

b. Appointments

The board decided to recommend to synod that Prof. Robert Recker be reappointed as Associate Professor for a two-year term. This motion further stipulated that after this term consideration be given Prof. Recker for permanent tenure. Since Prof. Henry Zwaanstra is in the Netherlands and is not available for regular interview, the board decided to extend his present appointment by one year.

c. Nominations

(1) Old Testament: In accord with previous authorization, following interviews with both, the board presents in nomination for the department of Old Testament Dr. David Engelhard and Dr. Sierd Woudstra. The rank and term of the one elected from this nomination will be Assistant Professor of Old Testament for three years.

(2) Ethics: Although the synod had previously authorized an appointment in the Department of Ethics, the board does not present a nomination at this time for this Department of Ethics.

At its September, 1970 meeting, the Board of Trustees approved the following new course to be taught by Dr. Hoitenga: "Love, Law, and Liberty: a study of the thesis that Christian love implies both law and liberty." Topics will include: "situation ethics," the place of rules in ethics, legalism, the relationship between nature and grace.

(3) Practical Theology: The board decided to recommend to synod that a regular appointment to the staff of the Practical Theology Department (in Church Education) be delayed until the Synod of 1972. (See under Recommendation, II). The board further approved the decision of the faculty that for the academic year 1971-72 provision be made for the teaching in the course in *The Educational Ministry of the Church*
through the use of part-time lecturers, under the supervision of the faculty, the personnel to be approved by the board or its executive committee.

d. **Professorial Rank of Professor Dekker**

The board declared that the completion of a Th.M. program plus the publication of a work useful to seminary and church would be considered as possibly warranting Professor Dekker's promotion to the rank of Professor.

e. **Student Affairs**

The board ratified the action of the executive committee in approving a change in status for ten students. The board also ratified the action of the executive committee in admitting a student to a program of studies leading to the Christian Reformed ministry. Regular licensure was approved for seventeen students, and new licensures were approved for three. Changes in rules for student exhorting were approved. While a Committee on the Number of Candidates was to study ways of placing candidates in the event that the supply would exceed demand, it has become apparent that although there may be more candidates than will be quickly placed in 1971 and 1972, in at least the two years thereafter the prospect is for a supply no more than equalling demand. While a definite estimate of enrollment for next year is not available at this time, present prospects suggest that the incoming class next August will number about forty. If this proves to be accurate, this would mark a further decline in total enrollment in the seminary.

f. This is the first year of operation of the enlarged Calvin College and Seminary Library Building. As a consequence of the total enlargement, the seminary library is now housed in enlarged and remodeled facilities. Use of the library by seminary students has increased, and further increases are anticipated. A report of Mr. Marvin Monsma, the Library Director, shows that of the total book circulation for October 1970, 19% was by seminary students. The seminary library staff is headed by Mr. Peter De Klerk, Acting Head of the Theological Division. He is assisted by Rev. John Schuurmann and student assistants. At its meeting the board reappointed Mr. De Klerk for four years as Head of the Theological Division of the Library, and reappointed the Rev. John Schuurmann to assist him for one year.

C. **College**

1. **Faculty**

a. There are now 195 persons on the college faculty, including 11 administrators. Subtracting those on leave (12), 5 librarians, and the administrators, there are 167 persons engaged in full-time teaching. In addition, 27 persons teach part-time.

The board processed forty-nine reappointments and changes in rank. Twelve members of the faculty and staff were interviewed and reappointed with permanent tenure.

b. Leaves of absence were approved for eleven faculty members. Most of these will be working in areas of research or on degree programs.
c. Faculty honors and achievements. The president presented a list of seventy faculty members who were distinguished by special recognition, achievements, and honors in the past year. The board took special note of the achievements and honors of Calvin faculty members listed in the report of the president and requested the president to convey the board’s congratulations to those faculty members, with the assurance of the board encouragement in these endeavors for outreach and service in their respective fields of discipline.

d. Illness and bereavement. The board took note of the death of Mr. Cornelius Van Zoest, Physics Department Technician, deaths in families of staff members, illnesses in faculty families, and requested the president to convey the Christian sympathy of the members of the board to all who were bereaved, expressing the hope and prayer of the board that all who are ill may be graciously sustained by the grace of our God.

e. The president reported that all the members of the staff are much concerned about the welfare of Calvin during these crucial, critical days. He indicated that there is evidence of renewed dedication to the high Christian aims and purposes of the college, and a new depth of loyalty to Calvin College and the Christian Reformed Church. There is both an individual and a communal drive to keep the college in its position as an outstanding Christian college.

2. Academic Affairs

a. The board noted with gratitude that both the elementary and secondary teacher education programs have been reaccredited by the National Council for Accreditation of Teacher Education for another ten years, and expressed its gratitude to Dr. Dennis Hoekstra for his work in connection with this, and furthermore, the board expressed its gratitude to the Education Department for its forward look, its aggressive planning, and its fine performance.

b. Some experimental in-service courses in Teacher Education were offered this past summer. Progress is being made in acquiring recognition by the State Board of Education of a program of minor concentration in the study of Religion for accreditation of teachers who offer this as a field. The Interim Term Program offered some 110 different courses this past January. Many of these are very imaginative, rather different, interdisciplinary team-taught courses. Every department also offers an independent study course under a professor of the student’s own choosing. The total number of students enrolled in the 1970 Summer School at Calvin was 692, as compared with 548 in 1969, and 457 in 1968. Other summer programs keeping the campus an active place were the Upward Bound program, the National Union of Christian Schools curriculum study groups, the National Science Foundation in-service institutes, and the NUCS Bible curriculum study group. A Special Services Project, funded this year by the Federal Government, is working toward reenforcing recruitment efforts and providing adequate programs for minority-group students at Calvin College. The Reverend James White of the Manhattan Christian Reformed Church has been engaged as a
part-time, special counselor for Calvin College and the Special Services project.

c. The following new courses were approved:
   (1) Library Science 305, Basic Reference Sources and Services
   (2) English 336, Teaching of Writing
   (3) Economics 3xx, Cost Accounting
   (4) Education 4xx, Analysis of the Teaching-Learning Process—an experimental course
   (5) Education 4xx, Workshop in Instructional Media
   (6) Speech 2xx, Group Communication
   (7) Speech 2xx, Semantics
   (8) Music 3xx, Collegium Musicum
   (9) Mathematics 1xx, Introduction

3. Students

The college enrollment in September, 1970, was 3,437. This was a decrease of 3.8% from 1969. 1,024 freshmen were enrolled. 1,791 men are in attendance and 1,646 women. Our Canadian enrollment has declined every year since 1966—from 238 in 1966 to 176 currently. 92.1% of all Calvin students come from Christian Reformed homes. 76.2% of our freshmen come from Christian high schools. This year 141 students indicate they are pre-seminary students, making up 4.1% of the enrollment. The projection of enrollment has been a great concern to the members of the Calvin-Dordt-Trinity Consortium, for it discloses that far too many youths from our Christian Reformed homes are enrolling in programs at public institutions which they could follow at one of our colleges. A study of 1969 high school graduates revealed that 775 Christian Reformed students are following programs in public institutions which they could follow at Calvin, Dordt, or Trinity. The trend toward decreased enrollment appears to hold true for 1971-72 as well. Many factors enter into this trend. The rising cost of education at Calvin College appears to be a primary reason, but the growth of community colleges, the economic climate of 1970 and 1971, competition with other Christian colleges, the kind of image Calvin projects, limited financial aid to out-of-state students, and a diminishing commitment to Christian education—all are factors to be considered. This, of course, sets in motion a fiscal strain, and compels increased costs. Fiscal problems are not peculiar to Calvin, nor have they affected our school as severely as many other church-related and independent colleges. The continued support of the church in meeting its quota payments and of our constituency in providing capital funds in such generous amounts has kept our operation in the black. Calvin continues to step up efforts toward student recruitment.

In the area of student thought and life, things are happening in some of our residence halls. Evening prayers are held once a week in two of the men’s residence halls, attracting 30-40 participants. A prayer-and-pledge meeting is held each Wednesday night in the Board Room, attracting 50-60 students and faculty members. Many Bible-study groups are active; some halls have six to eight of them, which meet every week. The board approved a new Chapel Policy, which was approved by the faculty after
intensive study. In essence the policy acknowledges the continued requirement of chapel attendance, but removed the compulsory attendance regulation. As a substitute for compulsory attendance the new policy provides for a number of changes in procedure, kinds of chapel, times of attendance, and special appeals.

The social concern of students is channeled in part through a most successful student project at Calvin College, namely KIDS (Kindling Intellectual Desire in Students). The program now involves more than 400 volunteers who work in nine different programs. In November this organization was given the *State’s Outstanding Volunteer Organization of the Year* award by the Michigan Association of Student Volunteers Board.

It will be of interest that the board adopted "Guidelines for the Use of Parody," designed to curb the repetition of an offensive student publication. Additionally a committee of the board has been appointed to investigate the problems involved in the showing of films on the campus.

4. Library

The past year marked the opening of the new library. Now the library resources, scattered and divided since 1963, once again have been brought together in one building. We should be grateful for such a beautiful and functional facility, so important to the academic life of the college. Student, faculty, and public reaction to the new facility has been overwhelmingly favorable.

D. Property and Finance

1. Special Board Meeting, September 8, 1970. This special meeting was called in connection with important decisions in the area of property and finance. The following proposals were adopted:

   a. A resolution to approve a first Amendatory Loan Agreement to be entered into with the United States of America.

   b. A new bond resolution which would supplant the bond resolution previously adopted by the Board of Trustees at its February, 1970 meeting.

   c. A new legal resolution to govern the fiscal operation of the new dormitory. The adoption of “a” and “b” promised to represent a substantial savings to Calvin College in interest payments.

2. On Thanksgiving Day afternoon, November 26, 1970, a service of dedication was held at Knollcrest Commons for the Boer-Bennink and Bolt-Heyns residence halls. The dedication address was presented by Dr. Joel Nederhood. Others participating represented the board, the administration, and the student residents. Relatives of the distinguished persons after whom the halls were named were introduced.

3. At the February board meeting the auditors’ report for the fiscal year ended August 31, 1970 was accepted as the official financial report of Calvin College and Seminary for the fiscal year 1969-70, and the revised operating budget for 1970-71 was approved. In connection with the construction of the proposed Classroom-Administration-Faculty Center Building a resolution authorizing the sale of 8% bonds totalling
$3,500,000 was approved. The executive committee was given specific authorization to make the final decision on whether to proceed with the construction of the CAF building, after receiving advice from the Long Range Planning Committee. Other Long Range Planning Committee recommendations were approved.

It was reported that this has been another year of blessing for Calvin as far as gifts from loyal supporters are concerned. The total amount given in 1970 to our Campus Development appeal was $589,198.00, the same total as was reported for 1969.

There is abundant evidence of God's blessing to Calvin College and Seminary. However, we labor today in a context of change, unrest, and anxiety. The church and her institutions are involved in this ferment. In this troubled situation we seek to be loyal to the faith we profess, though our performance is inevitably marked by the frailties so characteristic of the labors of men. In this situation we earnestly ask for two things: (1) that all exercise Christian restraint and responsibility in voicing their complaints or fears when they feel all is not going as it should at Calvin College and Seminary; (2) that the entire membership of the church lift their heartfelt prayers to God for Calvin College and Seminary.

II. RECOMMENDATIONS FOR SYNODICAL ACTION

A. The Seminary

1. The Board of Trustees recommends that Prof. Robert Recker be reappointed as Associate Professor of Missions for a two-year term. The recommendation further stipulates that after this term consideration be given Prof. Recker for permanent tenure.

2. The Board of Trustees recommends that since Prof. Henry Zwaanstra is in the Netherlands and is not available for regular interview, his present appointment be extended by one year.

3. The Board of Trustees presents for election as Assistant Professor of Old Testament for three years the names of Dr. David Engelhard and Dr. Sierd Woudstra.

4. The Board of Trustees recommends that a regular appointment to the staff of the Practical Theology Department (in "Church Education") be delayed until the Synod of 1972.

Grounds:

a. The availability of persons qualified for regular appointment is limited and another year will afford the faculty time to locate and evaluate available teaching talent.

b. The additional time gained will allow the Division of Practical Theology to stabilize the undergraduate curriculum in the division, define the shape and designate the kinds of elective offering in the division, and determine the best use of available talent in the teaching of core and elective courses.

B. College

1. The Board of Trustees makes the following recommendations for reappointment: (italics indicates change in rank or tenure).
a. To the Faculty
1) John Beebe, Ph. D., as Assistant Professor of Biology for two years;
2) Melvin E. Berghuis, Ph.D., who will return to the Speech Department as Professor of Speech with permanent tenure (Note: This is a reassignment following Dr. Berghuis’ resignation as Vice-President for Student Affairs.)
3) Gilbert Besselsen, Ph.D., as Associate Professor of Education for two years;
4) Kathryn Blok, M.A., as Visiting Assistant Professor of Education for four years;
5) Robert Bolt, Ph.D., as Professor of History with permanent tenure;
6) Paul Boonstra, Ph.D., as Professor of Mathematics with permanent tenure;
7) Robert A. Bosscher, M.A., as Assistant Professor of Economics for one year;
8) James H. De Borst, M.A., (on leave to complete Ph.D. requirements), as Associate Professor of Political Science for four years;
9) Peter A. De Vos, M.A. (will complete Ph.D. requirements this year), as Associate Professor of Philosophy for four years;
10) Bert De Vries, Ph.D., as Associate Professor of History for four years;
11) George Harris, Ph.D., as Professor of Classical Languages with permanent tenure;
12) Cornelius P. Hegewald, M.A., as Assistant Professor of Germanic Languages for two years;
13) David J. Holquist, M.A., as Assistant Professor of Speech for four years;
14) Ralph H. Honderd, M.A., as Assistant Professor of Physical Education for four years;
15) Carl J. Huisman, M.F.A., as Instructor in Art for two years;
16) Gertrude A. Huisman, M.A., M.M., as Assistant Professor of Music for two years;
17) Beverly J. Klooster, M.S. (will complete requirements for Ph.D. this year), as Assistant Professor of Biology for two years;
18) Annette E. Knoppers, M.A., as Instructor in Physical Education for three years;
19) Kenneth J. Konyndyk, Ph.D., as Assistant Professor of Philosophy for two years;
20) Albion J. Kromminga, Ph.D., as Professor of Physics with permanent tenure;
21) James L. Lamse, M.A., as Assistant Professor of Germanic Languages for two years;
22) Norman Matheis, M.F.A., as Assistant Professor of Art for four years;
23) Clarence Menninga, Ph. D., as Associate Professor of Physics for two years;
24) George N. Monsma, Ph.D., as Associate Professor of Economics for four years;
25) Ann J. Noteboom, Ph.D., as Professor of Speech with permanent tenure;
26) Larry R. Nyhoff, Ph.D., as Associate Professor of Mathematics for two years;
27) John H. Primus, Th.D., as Professor of Religion and Theology with permanent tenure;
28) Lois Westra Read, M.A., as Assistant Professor of Romance Languages for two years;
29) Frank C. Robert, B.D., M.A., (will complete requirements for Ph.D. degree this year), as Assistant Professor of History for two years;
30) Howard J. Slenk, Ph.D., as Professor of Music with permanent tenure;
31) J. William Smit, Ph.D., as Professor of Sociology with permanent tenure;
32) Calvin R. Stapert, M.A., as Instructor in Music for two years;
33) G. Dale Topp, Ph.D., as Associate Professor of Music for four years;
34) Jenniete T. Vander Berg, M.A., as Instructor in Physical Education for two years;
35) Dale K. Van Kley, Ph.D., as Assistant Professor of History for two years;
36) David W. Vila, M.A. (will complete requirements for Ph.D. degree this year) as Associate Professor of Romance Languages for two years;
37) Clarence J. Vos, Th.D., as Associate Professor of Religion and Theology for two years;
38) A. Donald Vroon, M.A., as Assistant Professor of Physical Education with permanent tenure;
39) Clarence P. Walhout, Ph.S., as Associate Professor of English for two years;
40) Mary Ann Walters, M.A., as Assistant Professor of English for four years;
41) Ronald A. Wells, Ph.D., as Assistant Professor of History for two years;
42) John W. Worst, M.A., as Assistant Professor of Music for four years;

b. To the Faculty-Library Staff
1) Conrad Bult, M.A., M.A.L.S., as Librarian (rank of Assistant Professor) with permanent tenure;
2) Stephen L. Lambers, M.A., M.A.L.S., as Librarian (rank of Assistant Professor) for two years;
3) Marvin Monsma, M.A., M.A.L.S., as Librarian with permanent tenure;
c. To the Administrative Staff
   1) James P. Hoekenga, M.A., as Coordinator of Alumni Relations and College Information with permanent tenure;
   2) Preston J. Kool, A.B., as Coordinator of Corporate Development for two years;
   3) Dennis Hoekstra, Ph.D., as Assistant Dean for Academic Affairs for one year.

Respectfully submitted for
The Board of Trustees of
Calvin College and Seminary
Leonard J. Hofman, Secretary
REPORT 13

THE CHAPLAIN COMMITTEE

Esteemed Brethren:

The Chaplain Committee is grateful to report a blessed year of service in this special field of kingdom activity on behalf of our denomination, as it concerns both the Military and the Institutional Chaplaincy. As we review the reports that are coming in from our chaplains, we find many evidences of the special favor and blessing of the Lord and the working of his Spirit in the hearts of those to whom they minister. Especially is this true of the combat area of Vietnam.

Our monthly meetings have become more lengthy as the work expands so we have instituted sub-committees that pre-study the materials that will appear on our agenda. Military recruitment is at a standstill due to the cutting back of our military strength, but recruitment for Institutional Chaplaincy has been on the increase. There are many openings, much interest in that special field at present, and many men in the seminary and churches that are interested in preparing for that work. However, in this respect we are very limited in the assistance we are able to give them, which handicaps our recruitment program considerably.

Real effort is put forth to keep in close touch with our chaplains, especially those in the military who are far from home and church, and those in combat areas. This is done through a monthly newsletter as well as through correspondence. When feasible, a member of the committee visits their post and superiors for consultation and encouragement.

As before, we work closely with the Home Mission Board, with the Rev. Duane Vanderbrug usually meeting with us, and with the board of the United Calvinist Youth, with the Rev. J. Lont meeting with us at each session. The Rev. Harold Dekker, vice president of the General Commission of Chaplains and Armed Forces Personnel, and one of our denominational representatives on that commission is also regularly at our meetings, serving us with his counsel and guidance.

Since the Rev. Martin G. Zylstra accepted a call to Redlands, California, the Rev. Warren J. Boer of the Calvin Chr. Ref. Church of Grand Rapids was approved by the Synodical Interim Committee to serve in his stead as a member of our committee.

The Rev. C. Tuyl is now our Canadian representative member, having been appointed by the Synodical Interim Committee to replace the Rev. G. Bouma. He keeps close touch with the Chaplaincy movement in Canada and investigates possible openings there for institutional chaplains.
We are also happy to announce that the United Calvinist Youth Board has made space available for the Chaplain Committee in their new administration building. This will greatly facilitate our work.

I. MILITARY CHAPLAINCY

Christian Reformed ministers on active duty as United States military chaplains as of March, 1971 were as follows: (parentheses give the year of entering upon active duty.)

AIR FORCE:
- Chaplain Harold Bode, Major, USAFR (1962) Thule, Greeland
- Chaplain Louis E. Kok, Major, Reg. USAF (1962) Vietnam

ARMY:
- Chaplain William Brander, Capt., USAR (1968) Darmstadt, Germany
- Chaplain Jan Friend, Major, USAR (1959) Korea
- Chaplain Bruce C. Hemple, LTC, USAR (1959) Wurzburg, Germany
- Chaplain John J. Hoogland, LTC, USA (1959) Madison, Wis.
- Chaplain Herman Keizer, Jr., Capt., USAR (1968) Ft. Carson, Colo.
- Chaplain Marvin Konynenbelt, Major, USAR (1965) Berlin, Germany

NAVY:
- Chaplain Herbert L. Bergsma, Lt., USN, (1966) Hawaii
- Chaplain Robert Brummel, Lt., USNR (1966) Buffalo, N.Y.
- Chaplain Albert J. Roan, LCDR, USNR (1966) Corpus Christi, Texas
- Chaplain Jerry Zandstra, LCDR, USNR (1967) San Diego, Calif.

This totals 17 active duty chaplains, one less than in 1970. With the military deceleration program, Chaplain Peter J. Mans was released from active duty. He retains his Reserve Chaplain status, and is at present engaged in Clinical Pastoral Education training at the Philadelphia State Hospital in view of entering the Institutional Chaplaincy. We are thankful that he is the only one released thus far.

You will also note that two of our chaplains are on combat duty in Vietnam. They are Chaplains Louis Kok and Paul Vruwink. Chaplain Jan Friend is serving in Korea and Chaplain Harold Bode is in arctic Greenland.

Several of our chaplains have received promotions and special honors during the year, and we are thankful and proud to be able to inform you that our chaplains continue to carry the respect and honor of the General Commission on Chaplains, their Command and their men. We commend them all to your special intercession, especially those who are serving in dangerous combat areas and others separated from their families and loved ones.

We are sincerely thankful to the Lord for sparing Chaplain Herman Keizer Jr., when thrown from a helicopter in Vietnam, and others of our chaplain staff in serious accident or major surgery. Truly, good is the Lord. Chaplain Keizer is slowly regaining fuller use of his injured limbs.
The annual *Presbyterian-Reformed Retreat* is scheduled for 3-7 May this year. Chaplain Bruce Hemple is our coordinator, assisted by Chaplains Marvin Konynenbelt and Wm. Brander. The Rev. Harold Dekker is Retreat Master and the main speaker this year. It was our turn to supply this Retreat Master and we are happy that the Rev. Dekker was available to us. The usual efforts are being made to get as many of our servicemen as possible to this retreat; and again, the cooperation of all consistories is being sought to encourage the men of their congregation and to aid in their support. Thus far all the response has been very favorable.

Recognizing the real need of our military chaplains for contact with other ministers and with one another, in view of their isolation from our church atmosphere, our committee has again sponsored a Chaplains' Retreat. It was held last year, a few precious days at the RBI immediately after the annual Ministers' Institute. This retreat was for state-side chaplains and their wives. (All reserve chaplains were also invited to come, but at their own travel expense.) This retreat proved to be a real blessed experience, much appreciated and a distinct benefit for all concerned, including such committee members as were able to attend part time and participate. A similar Chaplains' Retreat planned for this year had to be cancelled in view of the fact that eight of our chaplains are on overseas duty and a few others were unable to attend. We are hoping for a really successful retreat for 1972, D.V.

Although our chaplains are assigned to a specific military unit as their "parish" and are largely limited to this unit, they do seek to do what they can for our church servicemen who may be in other units in the vicinity as time and occasion permit. To be sure, their own homes, state-side or 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 United Calvinist Youth and with the Board of Home Missions. However, this work with our men outside the chaplain’s own unit can only be done in his “spare 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 Rev. Harold Dekker and Rev. James Lont, our synodically appointed representatives to the General Commission of Chaplains and Armed Forces Personnel, continue to give excellent and valued aid and counsel at our meetings.

The General Commission of Chaplains and Ministry to Armed Forces Personnel has taken a stand against the decision of the United States District Court of Washington, D.C. that compulsory chapel attendance on the part of the armed forces personnel does not violate the Constitution of the United States on the ground that such chapel attendance is merely part of their secular training for the military life. The General Commission is appealing this decision of the court.

Your committee brings to the attention of synod the fact that two of our members have served one 3-year term on the committee. One of these, Rev. T. Verseput, will be nominated for another term. The other,
Mr. Harry Faber, has asked that he not be nominated for another term. Mr. Faber has served the Chaplain Committee for 15 years in all and has been greatly appreciated for faithful services and wise counsel and as an ex-serviceman understanding of our problems. We are very reluctant to have him leave our committee but gratefully acknowledge his contributions.

In addition to the active duty military chaplains, 21 of our ministers are serving in Military Reserve Chaplain assignments. That is an increase of 5 over 1970. These are:

**AIR FORCE:**
- Chaplain David Baak, 2nd Lt., SS-USAFR - Flint, Mich.
- Chaplain Andrew Rienstra, Major, AD: 1659-62, MacDill AFB, Fla.
- Chaplain Rits Tadema, Major, Westminster, Calif.
- Chaplain Jay Vander Ark, Major, AD: 1956-60, Ent. AFB, Colo.
- Chaplain Donald Wisse, Major, Homestead AFB, Fla.

**ARMY:**
- Chaplain Ronald J. Lobbezoo, Student Program, Grand Rapids, Mich.
- Chaplain Dick Oostenink, Colonel, AD: 1945, 47-57, Newark, N.J.
- Chaplain Harvey Ouwinga, Major, Everett, Wash.
- Chaplain Harvey Smit, Capt., AD: 1956-59, Japan
- Chaplain Dick Van Halsema, LTC, Ft. Hamilton, N.Y.

**NAVY:**
- Chaplain Derke Bergsma, CDR, Chicago, Ill.
- Chaplain Paul A. Boertje, LCDR, AD: 1945, Huntington Park, Calif.
- Chaplain Donald Den Dulk, Lt., Long Beach, Calif.
- Chaplain Peter J. Mans, Lt., Philadelphia State Hosp.
- Chaplain Esler Shuart, LCDR, Chicago, Ill.

Two of our ministers are serving in a Veterans Administration Hospital: These are:
- Chaplain Thomas Vanden Bosch - V.A. Hospital, Sioux Falls, S.D.
- Chaplain Adrian Van Andel - V.A. Hospital, Marion, Ind.

Six of our ministers are serving our country as part-time chaplains in the Civil Air Patrol in the vicinity of their parishes. These are:
- Chaplain Nicholas B. Knoppers, Major, El Paso, Texas
- Chaplain Kenneth R. Slager, Vancouver, Wash.
- Chaplain Howard B. Spaan, Beaverton, Oregon
- Chaplain Rits Tadema, Major, Westminster, Calif.
- Chaplain Carl J. Toeset, Major, Momence, Ill.
- Chaplain Samuel Vander Jagt, Davenport, Iowa.

We are very grateful for the services all of these men render for God and country in these various chaplaincy positions. The reserve military chaplains are called to brief periods of active duty service monthly and/or for a short time each year and perform a very valuable spiritual ministry with the reserve Army, Air Force and Navy reserve personnel, or with the National Guard units of their state. They are subject to call to full
time active duty should an emergency arise. We are sincerely thankful, too, to their respective consistories and congregations for making this added service possible.

II. INSTITUTIONAL CHAPLAINCY:

Institutional chaplaincy continues to be promoted and some growth is being experienced. The newest member of our roster is Rev. Gordon Kieft who is the second chaplain at Bethesda Hospital and Community Mental Health Center. He joins Rev. Frank Kæmingk now in his seventh year there.

Rev. Tom Vanden Bosch continues to serve in the Veteran's Administration Hospital system. However he has transferred, at his request, from the Livermore, California facility to the V.A. hospital at Sioux Falls, South Dakota.

Two of our institutional chaplains have become certified supervisors in Clinical Pastoral Education by a national accrediting group. This qualifies them to offer Clinical Pastoral Education courses to seminarians and clergymen of all faiths, in their institutions. Many seminaries require at least one quarter (eleven weeks, full-time) for each student. Rev. Jim Kok offers these courses at Pine Rest Christian Hospital. Rev. Larry Vande Creek is working in this field in conjunction with the Methodist Hospital of Indianapolis, Indiana.

The Chaplain Committee’s relationship to graduating seminarians entering temporary service in institutions has been clarified. In the past the Chaplain Committee has been asked to evaluate these men and serve them with a recommendation for ordination. The Chaplain Committee does not regard this as their jurisdiction. Even though these positions are bonafide spiritual ministries, the question of ordination must remain in the hands of consistory and classes. The Chaplain Committee will serve as a consulting body willing to evaluate the nature of the field of service—at the request of consistories and classes. This service will be in the nature of information about the institution and work to be rendered. The judgment of the candidate’s fitness for ordination will not be entered into by the Chaplain Committee.

The Chaplain Committee sees as its domain recruitment of and service to men in permanent positions of institutional ministry. This will include men in training situations when they have been ordained, have completed three years of parish ministry, have completed one quarter of Clinical Pastoral Education, and have been evaluated by the Chaplain Committee. Men in C.P.E. programs who do not have the basic requirements are not regarded as chaplains. They are pastors in Clinical Pastoral Education which may or may not lead to eventual professional chaplaincy.

A growing need, felt by the Chaplain Committee, is for a more sound financial basis in order to be able to offer the kind of monetary support needed by men in training. In order to recruit men who are in parish positions for institutional work a year of training is usually needed. At this time very few can reasonably do this because of financial loss entailed.
The Chaplain Committee continues to look forward to the time when the Christian Reformed Church will be placing men at denominational expense in a variety of hospitals, prisons and other crisis-care situations. There are great opportunities where no public funds are available. A great mission field with endless numbers of searching people awaits us when we are ready with trained men and financial support to place them.

The Chaplain Committee reiterates the following prerequisites for receiving financial assistance:

(a) One quarter of Clinical Pastoral Education
(b) Three years of parish experience or equivalent
(c) Necessary personal qualities
(d) Endorsement by the Chaplain Committee

The standards one must meet to become a certified Christian Reformed Chaplain corresponds very closely to those in other denominations, those required for employment in most institutions, and those adopted by the American Protestant Hospital Association. These standards are:

(a) Ordination
(b) Three years parish experience or equivalent
(c) Four quarters of accredited Clinical Pastoral Education or its equivalent
(d) Annual endorsement by the Chaplain Committee

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 Vande Creek, Indianapolis Methodist Hospital, Indianapolis, Ind.
Gordon Kleit, Bethesda Hospital and Community Mental Health Center, Denver, Colo.
Duane Visser, Calvary Rehabilitation Center, Phoenix, Ariz.

III. SPIRITUAL AND FINANCIAL SUPPORT:

Your committee deeply appreciates the continued support of the synod and the congregations through the years gone by. These contributions and the prayers of our people have 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. In the future, the annual offerings of the churches, though deeply appreciated, will no longer be adequate to meet our program needs.

Especially the problem of our chaplain participation in the Ministers' Pension Plan is a very knotty one. A sub-committee of our Chaplain
Committee has been working and struggling with this matter in conjunction with the Pension Committee and herewith submits its report to synod for your consideration.

Your committee has spent considerable time and effort to arrive at a reasonable and feasible plan to carry out the recommendations approved by Synod 1970 in the matter of the Ministers' Pension Plan as it pertains to our military, V.A., and institutional chaplains.

The pertinent recommendations adopted are found on p. 34, Art. 71 of Acts of Synod 1970 as follows:

3a. That the Chaplain Committee, for pension purposes be named the employing agency of the Chr. Ref. Ministers in Chaplain positions.

3b. That the Chaplain Committee be granted permission to negotiate with employing institutions and with the Chr. Ref. Pension Committee regarding Chr. Ref. Chaplains to insure proper administration.

3c. That the chaplains and their dependents are never to receive less in benefits than ministers of organized churches.

3d. That no chaplain or his dependents may derive duplicate benefits at the expense of the Chr. Ref. Church, with the exception of benefits accrued in his own right under the old plan.

Consultation with the Ministers' Pension Fund Committee has not produced a working solution due to problems inherent in establishing special rules and regulations for our chaplains which would require the precedent of making exceptions to the Ministers' Pension Fund.

In view of the above the Chaplain Committee submits the following general solution to alleviate any inequities imposed upon the chaplains while at the same time keeping the administrative problems minimal.

General:

The key to a solution is the creating of a separate Chaplains' Deposit Fund. Inasmuch as there are differences in exposure involving the military, V.A., or institutional chaplains, there must of necessity be flexibility to meet the various situations. We note that other denominations such as the Presbyterian and Reformed Church in America are also using this separate fund approach.

The attached Basic Understanding, Guidelines, and benefits outlines the general approach to a separate Chaplains' Deposit Fund—it is not meant at this time to be complete in every detail.

**CHAPLAINS' DEPOSIT FUND**

*Basic Principles: -- Intent*

1) This fund is envisioned to be a *Supplemental Fund* rather than primary, to alleviate inequities where our full time chaplains are concerned in their relation to the Ministers' Pension Fund.

2) Chaplains covered by the Chaplains' Deposit Fund will be included only where a Chaplains' Deposit Fund Agreement has been signed.

3) The Chaplains' Deposit Fund shall be retroactive to January 1970.

4) All full time chaplains, endorsed by the Chaplain Committee, serving in the military, V.A. hospitals or institutions are eligible for coverage under the terms and conditions provided.
5) **Institutional Chaplains** will be included in the Chaplains’ Deposit Fund only when primary coverage is afforded by the Ministers’ Pension Fund.

a) Each institution will be requested to contribute the necessary amount to the Ministers’ Pension Fund to afford coverage.

b) In the event an institution’s contribution is less than the required amount—the Chaplains’ Deposit Fund will provide the difference.

c) Institutions making no contribution or having a waiting period will have to be dealt with on an individual basis before the chaplain accepts the assignment.

d) The Chaplains’ Deposit Fund cannot accept liability for payment to the Ministers’ Pension Fund where a position has been accepted without prior approval of the Chaplain Committee.

e) An Institutional Chaplain who elects to join the pension plan of his employing institution will not be entitled to any of the coverages afforded by the Chaplains’ Deposit Fund.

**Military and V.A.**

6. Where the government benefits, in the case of our military and V.A. Chaplains, is less than that provided by the Ministers’ Pension Fund—the Chaplains’ Deposit Fund will provide the necessary difference to bring the benefit up to that of the Ministers’ Pension Fund.

7. Chaplains may not increase the liability of the Chaplains’ Deposit Fund by changing his chaplaincy service without specific prior approval by the Chaplain Committee.

8. Chaplains engaged in part time work or in training situations will not come under the Chaplains’ Deposit Fund unless a specific exception is made by the Chaplain Committee for an unusual situation.

**Benefits:**

1. The Chaplain Committee shall certify in writing to the Ministers’ Pension Fund all benefits to be funded from the Chaplains’ Deposit Fund and in making such certification of benefits the Chaplain Committee will follow as nearly as possible the following guidelines:

   a) The benefits provided shall be the same as now provided by the Ministers’ Pension Fund—as may be altered or amended from time to time.

   b) The terms of the Ministers’ Pension Fund shall be applied by the Chaplain Committee in its determination of benefits to be funded from the Chaplains’ Deposit Fund. The staff of the Ministers’ Pension Fund will make recommendations (upon request of the Chaplain Committee) in order to assist the Chaplain Committee with proper interpretation to fulfill its obligations.

   c) 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.

   d) Wherever full-time chaplaincy service prohibits the earning of a full 30-year participation in the Ministers’ Pension Fund—the Chaplains’
Deposit Fund will supplement the necessary difference at the time it is needed.

e) This is not intended to waive the provision of "Credited Participation" under the Prior Plan as envisioned by the Ministers' Pension Fund.

ADMINISTRATION AND FUNDING

1. The Chaplain Committee believes that the handling of the funds and administration of the Chaplains' Deposit Fund should reside with the Ministers' Pension Fund. They are equipped to do the job.

a) Reasonable expenses involved in the administration will be paid from the Chaplains' Deposit Fund upon mutual agreement.

b) The Chaplains' Deposit Fund will be a distinct separate fund which will be reviewed every three years to determine actuarial soundness.

c) Separate books, records and accounts will be kept.

d) The Ministers' Pension Fund—while administering the Chaplains' Deposit Fund shall have no obligation to provide or pay any benefit under this agreement unless the Chaplains Committee—

1) Certifies in writing to it the benefit and amount and type of benefit to be paid and authorizes transfer of the funds.

e) The Chaplain Committee together with the Ministers' Pension Fund Committee shall have the right to determine all benefits funded from the Chaplains' Deposit Fund and its determination of benefits shall be final and binding on each chaplain and the dependents of each chaplain.

f) Funding to be by quota—initially 50¢ per family per year. This will be reviewed at the end of a three-year period.

We recommend:

1) Quota - 50¢ per family.
2) Adoption of the general outline.
3) Instructions to the Ministers' Pension Fund to work out the details along the general outline as above.

IV. RECOMMENDATIONS:

A. Representation at Synod:

1. We request that the chairman or executive secretary of our committee be permitted to speak at synod on behalf of the Chaplain Committee.

2. We request that the chairman of our Finance sub-committee, Mr. Jack Holwerda, be permitted to speak at synod on the matter of the Pension Report.

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.

C. Administration:

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. B. etc.
D. Offerings: We request that synod recommend that the Chaplain Committee be placed on the approved list for one or more offerings for 1972 for the work of the chaplaincy of the Christian Reformed Church, other than the Pension Plan.

Ground: Our responsibility has increased due to the expansion of the Institutional Chaplaincy Program and increased services to the Armed Forces.

E. Personnel:

Nominations: The Rev. Theodore Verseput and Mr. Harry Faber have completed one 3-year term on the committee. The Rev. Verseput is eligible for another term. Mr. Faber has requested release from further service on the committee.

The Chaplain Committee suggests the following nominations:


To replace Mr. Faber your committee nominates:

a. Dr. Paul Schutt, MD, 500 Cherry st., member Shawnee Chr. Ref. Church

b. Dr. Floyd Westendorp, Ottawa Co. Mental Health Dept., Holland, Michigan, member Providence Chr. Ref. Church, Holland

V. Financial Report:

The treasurer's annual statement and an auditor's report are attached to this report to your committee.

Respectfully submitted,

The Chaplain Committee

Theodore Verseput, chairman
Cornelius M. Schoolland, exec. sec'y
Harry Faber, treasurer
Warren J. Boer
Jack Holwerda
Jim Kok
Galen Meyer
Carl D. Tuyl
Nicholas Van Andel
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, 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.

In my opinion, the accompanying financial report presents fairly the financial position of the Chaplain Committee at December 31, 1970 and its recorded receipts and disbursements for the year ended December 31, 1970, 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, 1970

BALANCE, January 1, 1970
Checking account .............................................................. $ 4,602.16
Savings account ................................................................. 1,357.16 $ 5,959.32

RECEIPTS:
Contributions and gifts ...................................................... $13,651.34
Interest on savings account ................................................ 190.20 13,841.54

Total available ................................................................ $19,800.86

DISBURSEMENTS:
Travel and Recruitment ...................................................... $2,079.46
Training Allowances ............................................................ 4,233.99
Moving Expenses .................................................................. 1,235.57
Pension, 1969 Special Allowance ........................................ 150.00
Retreats .................................................................................. 2,704.67
Literature .............................................................................. 296.47
General Commission Dues .................................................. 1,600.00
Secretary and Clerical .......................................................... 1,293.52
Supplies and Postage ............................................................ 317.81
Miscellaneous Administrative Expense ................................ 338.85

Total disbursements ................................................................ 14,250.34

BALANCE, December 31, 1970:
Checking account .............................................................. $3,003.16
Savings account ................................................................. 2,547.36 $ 5,550.52
REPORT 14

COMMITTEE ON BIBLE TRANSLATION

Esteemed Brethren:

Last year in our report to synod we indicated that it was our intention to examine the New English Bible, the Jerusalem Bible, and Today's English Version (Good News for Modern Man). At that time we thought that we would devote most of our efforts initially to an evaluation of the New English Bible. However, since serious criticisms have been made of Today's English Version, and since that version is used in some way by many of our people, we thought it would be more profitable to spend the year reviewing that version.

This we have done, and now we seek advice from synod on how to proceed. Our mandate contains two parts: "to advise synod concerning the designation of Bible versions to be used in worship services, and to inform the churches concerning the quality of new translations" (Acts, 1969, p. 49). Since our review of Today's English Version has been done with a view to the second part of our mandate, we now face the problem of how to inform the churches. Since we are a synodical committee, the normal route would be to submit a report to synod for inclusion in the Acts of Synod. However, since synod is not now being asked to approve Today's English Version for use in the worship services (synod makes declarations concerning Bible versions only in connection with their use in the worship services), we do not think that synod should be asked to approve a review that is intended only for the information of the churches. In addition, there is the practical consideration that reports tend to get buried in the Acts of Synod, and thus in our estimation this procedure does not seem to be the best for informing the churches concerning the quality of new translations.

It is our opinion that there is a better way, and that would be to publish the review in The Banner. (The editor of The Banner has assured us that he would be most willing to accept such materials from us.) In this way the review would be available to all the members of our churches and to other interested parties. The review would be only for information and would have no official status. It would be prepared by the committee and would reflect a point of view to which all members of the committee could subscribe.

We are not certain whether it is necessary for synod to take positive action concerning this request. It may be that synod does not wish to issue specific guidelines concerning the way in which its committees function. In that case we hereby inform synod that the above constitutes our understanding of the mandate, and that unless synod advises us to the contrary we shall proceed as indicated above. This procedure would then constitute a precedent for the future work of the committee.
Although in our estimation it is not appropriate for synod to approve our review of Today's English Version, if synod or one of its committees should wish to see the kind of review we intend to publish in THE BANNER, the committee will make that review available to synod when it convenes.

Respectfully submitted,

Andrew Bandstra, chairman
David Holwerda, secretary
Vernon Geurkink
Bastiaan Van Elderen
Marten Woudstra
Sierd Woudstra
REPORT 15

INTER-CHURCH RELATIONS

Esteemed Brethren:

Your committee has continued to carry on its work as the representative of the Christian Reformed Church on that front that faces other churches, especially those of the same Reformed character.

Ecumenical Organizations

1. At the request of synod, the Rev. Harold De Groot attended the meeting in Nairobi, Kenya, Africa of the World Alliance of Reformed Churches. He brought back to our committee an extensive report of that meeting, which, due to circumstances, the committee has not yet been able to study adequately. We plan to meet again before the sessions of synod and we shall plan to report more definitively on that matter in our supplementary report to synod.

2. We have nothing new to report about the National Association of Evangelicals. Its recently revised constitution was carefully read, but it reveals no significant change in this service organization for evangelical Christians.

Dr. Armerding, President of Wheaton College and currently president of the N.A.E. has indicated a desire to address synod and it is possible that his visit may be of some value in crystallizing our attitudes.

Gereformeerde Kerken

1. No official reply has been received to the letter of sisterly admonition that was sent by synod last summer. At the session of the synod at Sneek, the fact was mentioned that such a letter had been received, but no action was taken regarding it.

2. From our fraternal delegate who was present at the synod at Sneek, Prof. Henry Zwaanstra, we learn that this session was preoccupied with the "unrest" in the churches as a result especially of the writings and utterances of Dr. H. M. Kuitert. It is stated by the synod that the position of Dr. Kuitert is not in harmony with the synodical position taken at Amsterdam, 1967/68. A committee was appointed "to continue the discussion in an earnest attempt to arrive at mutual unity in the matters in which clear differences of opinion has become apparent."

Korean Presbyterian Churches

1. Two denominations in Korea, Hapdong and Koryu-pa are churches that belong to the Reformed Ecumenical Synod and are the closest to our church in doctrine and practice. The committee struggles with their apparent inability to understand that we truly desire to carry on fraternal correspondence. We shall continue, however, to make attempts to do so.
2. The Stated Clerk received overtures from the Hapdong group requesting a loan or a gift to aid them in erecting much needed dormitory facilities at their General Assembly Seminary in Seoul. With the aid of the visiting team of the Christian Reformed World Relief Committee, and other sources of contact, we have tried to ascertain whether this would indeed be a wise course of action, in view of financial conditions in our own churches, and in view of the need to encourage maturity in the Korean churches. We have advised the Stated Clerk to reply that we conclude that it would not be wise.

3. Rev. Richard Sytsma, who has, on occasion, served us as our fraternal delegate at synodical gatherings in Korea, has urged that, if possible, we arrange to have a fraternal delegate at every meeting of the General Assembly of the Hapdong and the Koryu-pa. At this writing the committee has not yet been able to address itself to this suggestion.

Reformed Ecumenical Synod

In view to the meeting of the RES in August of 1972, we feel we should alert synod to the need to name a delegation to represent our church at that assembly. We expect to submit a suggested list of delegates in our supplementary report.

The Synod of 1970 instructed the Inter-Church Relations Committee to serve the Synod of 1971 with appropriate recommendations concerning a proposal which came from the Reformed Ecumenical Synod of 1968. (Cf. Acts of Synod, 1970, Art. 167, I, C, 1, d.)

The proposal came originally from the Reformed Churches of New Zealand by way of the following communication to the RES:

(Quote New Zealand communication, Acts of Synod, 1970, p. 342 f.)

The Reformed Ecumenical Synod decided:

"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."

The Inter-Church Relations Committee herewith submits its observations and recommendation to enable the Synod of 1971 to reply on this matter to the Reformed Ecumenical Synod of 1972.

Observations:

1. The RES action which motivates the present consideration is a simple request to member churches to reconsider their systems of correspondence in the light of this request. The RES itself has neither endorsed nor rejected the request or taken any other interpretive action concerning it.

2. It is difficult to determine exactly what the force of the request is. It suggests that certain direct denominational relations be superseded by membership in the RES. It does not propose that such action be forced upon any church, which would indeed be an invasion of the prerogatives of the individual churches. It does allow for the continuation of direct
denominational relationships by churches which have a special reason for continuing them.

3. From the standpoint of the Christian Reformed Church it is hard to determine what is new about this proposed procedure. The Christian Reformed Church is an active member of the RES. The Christian Reformed Church also has made and does make its own sister and correspondence relationships with other churches. The only other parties involved in those decisions are the particular churches with whom this relationship is in force or proposed. The establishment, continuance, or termination of these relationships are the prerogative of the Christian Reformed Church and the respective other churches, without consulting third parties.

4. What the proposal may be doing is to suggest that the member churches of the RES, independently or by joint action, decide henceforth to lay more emphasis on RES contact and less on direct contact. If this is what is intended, the Inter-Church Relations Committee suggests (1) that this should be the free and individual decision of each church; and (2) that the Christian Reformed Church should not adopt any such over-all policy. Both RES membership and direct relationships have their peculiar advantages. But the RES is not ready at present, and perhaps never will be, to serve as a substitute for direct correspondence between churches.

5. The suggestion of the Reformed Churches of New Zealand was before the Inter-Church Relations Committee in 1968. At that time the following response was formulated and sent in reply:

Having considered the letter received from the Reformed Churches of New Zealand regarding the need for direct fraternal relations it is decided to reply that we do not endorse the thesis that direct denominational relations be superseded by Reformed Ecumenical Synod relationships for the following reasons:
1. Our relationship with all members of the RES is not the same. We distinguish between sister churches and churches with whom we have correspondence.
2. The matter of a denomination's relationship with another denomination is exclusively the domain of each denomination.
3. The RES only meets every 5 years and makes for very little contact with the member churches when such long intervals occur.

Recommendations:
1. That synod do not endorse or adopt the realignment of fraternal bonds as suggested by the Reformed Churches of New Zealand.

Grounds:
   a. The kind of contact possible through the RES is not identical with that which is available through direct correspondence. Therefore it is not “possible to grant to each other the same recognition as heretofore simply by active participation in the affairs of the Reformed Ecumenical Synod.”
   b. The exchange of views, information, and advice by means of the Reformed Ecumenical Synod is too cumbersome and time-consuming to serve as an effective substitute for direct correspondence.
c. The Christian Reformed Church already has “either geographical proximity or other reasons for special intimacy” with the churches with which it maintains correspondence.

2. That synod transmit this decision to the RES 1972.

Additional note:
Synod 1970 referred to the Inter-Church Relations Committee for implementation the RES resolutions concerning “Our Calling Today” (cf. Acts of Synod, 1970, p. 117). These resolutions include increased exchange of information between the Reformed churches of the world. Thus the RES itself is encouraging the very kinds of contact which are implied in a correspondence relationship.

We have to consider what this means for our program.

We may include some reference to this in the response to the New Zealand communication.

Reformed Church in America

Former efforts in the direction of closer contact with the Reformed Church in America have been discontinued, pending the resolution of difficulties within their communion into which we did not wish to appear to intrude. Last year we were informed that the RCA would not send a fraternal delegate to our synod and we recommended that none be sent to their synod.

Since last summer, however, we have received repeated requests from the Committee on Inter-Church Relations of the RCA to resume conversations. At this time, a small committee of that church and our committee are planning a preliminary meeting with a view to exploring what should be the areas of consultation.

Note: the report of the last previous meeting of mutual consultation is found in our committee report to the Synod of 1967.

Fraternal Delegates

The Rev. Garret D. Pars served as our fraternal delegate to the Reformed Presbyterian Church, Evangelical Synod, meeting in Seattle, Washington and the Rev. Howard B. Spaan served as our fraternal delegate to the General Assembly of the Orthodox Presbyterian Church, meeting in Portland, Oregon. Both brethren reported to our committee and their reports are on file and available to synod if desired.

Committee Membership

In view of the expiration of the terms of committee members John Kromminga and Lawrence Veltkamp, the committee recommends that synod request Dr. Dick L. Van Halsema to continue to serve as General Alternate member, and proposes the following double nomination for the vacancies: Jacob Eppinga, Tymen Hofman, Eugene Los, and Jacob Uitvlugt.

Respectfully,

John H. Kromminga, president
Arnold Brink, secretary
John H. Bratt

Lawrence Veltkamp
Wm. P. Brink (ex officio)
REPORT 16

BACK TO GOD TRACT COMMITTEE

Esteemed Brethren:

Your 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. Ike Apol, Sec’y; Mr. Bruce Cheadle, Treas.; Revs. Eugene Los, William Masselink; Messrs. Peter Brink, Marvin De Boer, Willis Timmer, and Willard Willink.

Mr. Richard Hoekstra has completed his second term of service on the committee and therefore is not eligible for re-election. We hereby express our many thanks for his valuable service during the past six years.

B. Administration: The work of our committee is divided among three sub-committees: Editorial, Assignments and Titles, and Promotion. Since the committees meet only once per month, the production of tracts is not as expeditious as it should be. We do appreciate the valuable assistance furnished us by Mr. Peter Meeuwsen and his staff in the preparation, storage, cataloguing, and distribution of our tracts.

II. Activities

A. Tracts Distributed. The year 1970 was an average year for tract distribution: 1,164,930. Of this total approximately one-third of them were distributed free. The committee has maintained a policy of furnishing tracts even when solicitors are unable to pay. We continue to be a service agency of the Lord’s Church and Kingdom. The following individuals and organizations received free tracts in the amount listed:

<table>
<thead>
<tr>
<th>Organization</th>
<th>Tracts Distributed</th>
</tr>
</thead>
<tbody>
<tr>
<td>SWIM</td>
<td>104,315</td>
</tr>
<tr>
<td>Wayside Chapels</td>
<td>193,613</td>
</tr>
<tr>
<td>College and University Students</td>
<td>24,926</td>
</tr>
<tr>
<td>Chaplains</td>
<td>4,649</td>
</tr>
<tr>
<td>Personal Message of Pat Boone</td>
<td>115,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>45,807</td>
</tr>
</tbody>
</table>

B. New Tracts: The number of our cartoon tracts stands at 25. Currently we are field-testing another five cartoon tracts dealing with the drug problem. These cartoon tracts continue to outsell the regular tracts at the ratio of two to one. The following new tracts have been published:

No. 287  Don’t Trust Anyone
No. 288  Been Pushed Around Lately?
No. 289  Only Two Religions
No. 290  What the Bible Says about Hippies
C. Outreach: For the past several years we have advertised our cartoon tracts in college and university newspapers across our land. During 1970 we distributed 25,000 tracts—almost twice the number during 1969. We printed 115,000 copies of "Pat Boone's Personal Message" for Ross Associates. These messages were distributed following the showing of "The Cross and the Switchblade" in numerous cities of the United States. As a result 350 people have requested Bible Study courses through the Christian Reformed Laymen's League.

III. FINANCES
A. The Treasurer's report for the year 1970 is attached to this report.
B. Our committee continues to function as a non-profit organization. We express our thanks to our churches and numerous 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: Three members are to be elected: one from each group:
   Group I    Rev. Gerald Postma (eligible for re-election)
             Rev. Harvey Baas
   Group II   Rev. Ike Apol (eligible for re-election)
             Rev. Al Jongsma
   Group III  Mr. Vern De Weerd (assistant manager at Dickinson Printing)
             Mr. Clair Flietstra (accountant executive at Station WZZM)

Respectfully submitted,
Back to God Tract Committee
Ike Apol, Sec'y

BACK TO GOD TRACT COMMITTEE
Statement of Cash Receipts and Disbursements
Year ended December 31, 1970

BALANCE - January 1, 1970 ................................................................. $10,475.05

Receipts
Contributions - churches .............................................................. $14,945.59
Contributions - others ................................................................. 571.00
Sales - tracts .............................................................................. 8,627.73
Interest ....................................................................................... 498.67

$24,642.99

$35,118.04
**Disbursements**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing and engraving</td>
<td>$12,706.68</td>
</tr>
<tr>
<td>Clerical and distribution</td>
<td>$6,413.50</td>
</tr>
<tr>
<td>Postage</td>
<td>$1,427.10</td>
</tr>
<tr>
<td>Advertising</td>
<td>$2,159.44</td>
</tr>
<tr>
<td>Art work</td>
<td>$635.00</td>
</tr>
<tr>
<td>Honoraria</td>
<td>$175.00</td>
</tr>
<tr>
<td>Meals and mileage</td>
<td>$463.03</td>
</tr>
<tr>
<td>Tract racks</td>
<td>$375.00</td>
</tr>
<tr>
<td>Miscellaneous expense</td>
<td>$245.44</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$24,600.19</strong></td>
</tr>
</tbody>
</table>

Balance at December 31, 1970, consisted of:

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Michigan National Bank - Demand deposit</td>
<td>$460.25</td>
</tr>
<tr>
<td>Old Kent Bank and Trust Co.</td>
<td></td>
</tr>
<tr>
<td>Savings account</td>
<td>$5,057.60</td>
</tr>
<tr>
<td>Time certificate</td>
<td>$5,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$10,517.85</strong></td>
</tr>
</tbody>
</table>

E. Bruce Cheadle
Esteemed Brethren:

During 1970, the Christian Reformed Denomination was incorporated under the name of Christian Reformed Church Synod Trustees under the laws of the State of Michigan. The trustees are:

Rev. William P. Brink, President
Berton Sevensma, Vice President
Lawrence J. Vander Ploeg, Secretary
Lester Ippel, Treasurer
Raymond G. De Jonge
Sidney De Young
Arthur Van Tuinen

The corporation is able to function as an advisory board to participating organizations in the denomination in areas such as real estate title matters and matters that require denominational corporate attention.

Respectfully submitted,

Christian Reformed Church Synod Trustees

Lawrence J. Vander Ploeg, Secretary
REPORT 18

FUND FOR NEEDY CHURCHES

Esteemed Brethren:

The Fund for Needy Churches Committee respectfully submits its report for the year to the Synod of 1971.

I. Membership and Organization

A. The committee (the Synod of 1958 decided the F.N.C. committee is to be composed of three laymen and two ministers)

   President - Mr. George Vande Werken of Westchester, Illinois
   Vice President - Mr. John Swierenga of Elmhurst, Illinois
   Secretary - Rev. Henry De Mots of Tinley Park, Illinois
   Treasurer - Mr. William Maatman of Chicago, Illinois

B. Committee for the coming year:

   Rev. Arthur Hoogstrate accepted a call to the Second Christian Reformed Church of Fremont and since January of 1971, the work has been carried on by the remaining four members of the committee. Mr. William Maatman's first three-year term has expired but due to impaired health he does not seek re-election to a second term. The term of Mr. John Swierenga expires and the committee recommends his reappointment. Mr. George Vande Werken and Rev. Henry De Mots have served two years and therefore will continue to serve for the coming year.

II. Work of the Committee

The F.N.C. committee received and processed 147 applications for the year 1971. The following tabulation will indicate the scope of our work and is presented to you for your information:

   Applications - 147
   Assistance granted - 145 churches
   Children Allowances - 320
   Total Families in these churches - 5,341
   Average size of these churches - 37 families
   Special studies - 3
   New churches - 3
   Mergers - 2

III. Matters Requiring Synodical Attention

A. We request that our secretary and treasurer be consulted on matters pertaining to the F.N.C. when considered by either synod or its advisory committee, and that they be given the privilege of the floor.
In the event that these men cannot attend, we request that another member of the committee be heard and given the privilege of the floor.

B. Recommendations:

1. We recommend that the minimum salary for ministers serving churches which receive assistance from F.N.C. be set at $6,500.00* for 1972.

2. We recommend that the per family contribution toward the minister's salary in congregations receiving aid from the F.N.C. in 1972 be not less (and if possible more) than $104 in the United States and $99 in Canada.

3. We recommend that the per family quota for 1972 be $8.50. This is based on a minimum salary of $6,500.

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 $350 mileage allowance be given to each minister. Each church is required to pay a minimum of $500 mileage to its minister over and above the salary paid.

C. The committee presents the following nominations to synod re personnel of the committee:

a. We recommend that Mr. John Swierenga be reappointed for another 3-year term.

   *Ground: He has served for a term of three years and is eligible for reappointment.*

b. We recommend that synod appoint a lay member for a three-year term from the following nomination to replace Mr. William Maatman:

   Mr. H. R. Schaafsma and Mr. Henry Wierenga

c. We recommend that synod appoint a ministerial member for a three-year term from the following nomination to replace Rev. Arthur Hoogstrate:


Respectfully submitted,
Fund for Needy Churches Commitee
Henry De Mots, Secretary

March 10, 1971

*Note: The F.N.C. committee is recommending that the minimum salary for ministers receiving aid from the F.N.C. remain at $6,500.00. The committee is fully aware of the problems which inflation occasions for those living on a fixed income. However, the Synod of 1970 raised the minimum salary for 1971 from $6,000 to $6,500 without raising the quota per family. This was justified on the premise that a sizable surplus made such a raise in quota unnecessary. No surplus will remain by the close of 1971 and F.N.C. will be operating on a month to month basis. Should synod decide to raise the minimum salary, it would require a proportionate raise in quota. For every raise of $500 in the salary minimum an additional $5.00 per family contribution plus a $1.00 in the quota becomes necessary toward the ministers salary.*
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, 1971. 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 29090-02-28-66, executed by the United States Fidelity and Guaranty Company of Baltimore, Maryland, providing fidelity bond coverage in the amount of $25,000 on Mr. 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, 1971, and the 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

FUND FOR NEEDY CHURCHES, INC.
United States Accounts

Statement of Cash Receipts and Disbursements
For the Year Ended January 31, 1971
(In U.S. Dollars)

UNITED STATES FUND BALANCE, February 1, 1970 .......... $ 99,670.67

Receipts:
Quota payments from classical treasurers .................... $345,964.17
Interest on savings accounts & treasury bills .............. 4,300.19
Refund & gifts ................................................................ 2,788.28
Share of Sena Voss estate .............................................. 9,450.37

Total receipts ............................................................ 362,503.01

Disbursements:
Salary subsidy payments ................................................ $206,359.57
Child allowance payments ............................................ 46,813.00
Mileage ...................................................................... 30,364.06
Moving ............................................................................ 4,505.60
Stationary and supplies .................................................. 245.99
Audit expense .................................................................. 120.00
Honorariums .................................................................. 1,200.00
Committee expenses ........................................................ 584.08
Postage ............................................................................ 123.24
Transfers to Canadian account .................................... 70,000.00

Total disbursements .................................................... $360,315.54

UNITED STATES FUND BALANCE, January 31, 1971 .......... $101,858.14
### REPORTS OF BOARDS AND STANDING COMMITTEES

#### CASH ACCOUNTS:

- First National Bank of Evergreen Park - Checking Account: $1,849.16
- First National Bank of Evergreen Park - Certificate of Deposit: $60,000.00
- Tri-City Saving & Loan Association: $15,000.00
- First Federal Savings & Loan of Lansing, Illinois: $25,008.98

**Total:** $101,858.14

---

#### FUND FOR NEEDY CHURCHES, INC.

**Canadian Account**

**Statements of Cash Receipts and Disbursements**

**For the Year Ended January 31, 1971**

*(In Canadian Dollars)*

**CANADIAN FUND BALANCE, February 1, 1970:** $22,121.94

**Receipts:**

- Quota payments from classical treasurers: $56,556.47
- Gifts: 750.00
- Transfer from United States account (Includes Canadian exchange gain of $2,083.57): 72,083.57

**Total receipts:** 129,390.04

**Total funds to be accounted for:** $151,511.98

**Disbursements:**

- Salary subsidy payments: $87,834.79
- Child allowance payments: 28,531.99
- Mileage: 16,659.99
- Moving: 1,437.98
- Miscellaneous: 3.60

**Total disbursements:** $134,468.35

**CANADIAN FUND BALANCE, January 31, 1971:** $17,043.63

**CASH ACCOUNT - Canadian Imperial Bank of Commerce:** $17,043.63

---

#### FUND FOR NEEDY CHURCHES, INC.

**Schedule B**

**Subsidy payments for year ending January 31, 1971**

<table>
<thead>
<tr>
<th>Classis</th>
<th>Total</th>
<th>Salary Subsidy</th>
<th>Child Allowance</th>
<th>Mileage</th>
<th>Moving</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Alberta North</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barrhead-Westlock</td>
<td>3,519.00</td>
<td>2,669.00</td>
<td>500.00</td>
<td>350.00</td>
<td>$</td>
</tr>
<tr>
<td>Edson</td>
<td>4,028.00</td>
<td>2,428.00</td>
<td>1,250.00</td>
<td>350.00</td>
<td>$</td>
</tr>
<tr>
<td>Grande Prairie-La Glace</td>
<td>4,456.95</td>
<td>2,898.00</td>
<td>562.50</td>
<td>350.00</td>
<td>646.45</td>
</tr>
<tr>
<td>Peers</td>
<td>5,296.53</td>
<td>3,800.00</td>
<td>355.00</td>
<td>350.00</td>
<td>791.53</td>
</tr>
<tr>
<td>Stony Plain</td>
<td>2,172.00</td>
<td>1,572.00</td>
<td>250.00</td>
<td>350.00</td>
<td>$</td>
</tr>
</tbody>
</table>

<p>| <strong>Alberta South</strong> |            |                |                 |         |        |
| Bethel, Saskatoon | 2,140.30 | 1,582.00       | 208.30          | 350.00  | $      |
| Brooks           | 4,614.33  | 3,556.00       | 708.33          | 350.00  | $      |
| Burdett         | 1,250.00  | 944.45         | 208.33          | 97.22   |        |
| High River       | 4,970.00  | 4,120.00       | 500.00          | 350.00  | $      |</p>
<table>
<thead>
<tr>
<th>Classis</th>
<th>Total</th>
<th>Salary Subsidy</th>
<th>Child Allowance</th>
<th>Mileage</th>
<th>Moving</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medicine Hat</td>
<td>664.67</td>
<td>464.67</td>
<td>83.33</td>
<td>116.67</td>
<td>350.00</td>
</tr>
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<td>Regina</td>
<td>4,156.00</td>
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</tr>
<tr>
<td>Taber-Vauxhall</td>
<td>350.00</td>
<td></td>
<td></td>
<td></td>
<td>350.00</td>
</tr>
<tr>
<td>British Columbia</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agassiz</td>
<td>4,150.00</td>
<td>2,800.00</td>
<td>1,000.00</td>
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</tr>
<tr>
<td>Burnaby</td>
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<td>2,700.00</td>
<td>1,000.00</td>
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<tr>
<td>Chilliwack</td>
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<td>750.00</td>
<td>350.00</td>
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<tr>
<td>Houston</td>
<td>1,912.50</td>
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<td>562.50</td>
<td>350.00</td>
<td></td>
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<tr>
<td>Port Alberni</td>
<td>2,600.00</td>
<td>750.00</td>
<td>1,500.00</td>
<td>350.00</td>
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<tr>
<td>Telkwa</td>
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<td>3,200.00</td>
<td>1,250.00</td>
<td>350.00</td>
<td></td>
</tr>
<tr>
<td>Terrace</td>
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<td>500.00</td>
<td>350.00</td>
<td></td>
</tr>
<tr>
<td>Vernon</td>
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<td>458.34</td>
<td>321.00</td>
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<tr>
<td>Cadillac</td>
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</tr>
<tr>
<td>Calvin, McBain</td>
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<td>1,250.00</td>
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<tr>
<td>Rudyard</td>
<td>166.66</td>
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<td></td>
<td></td>
<td>350.00</td>
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<tr>
<td>California South</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Chula Vista</td>
<td>3,350.00</td>
<td>2,000.00</td>
<td>1,000.00</td>
<td>350.00</td>
<td></td>
</tr>
<tr>
<td>Grace, Bellower</td>
<td>4,300.00</td>
<td>3,200.00</td>
<td>750.00</td>
<td>350.00</td>
<td></td>
</tr>
<tr>
<td>Central California</td>
<td></td>
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<td></td>
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<tr>
<td>Palo Alto</td>
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<tr>
<td>Sacramento</td>
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<td>1,500.00</td>
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<tr>
<td>Chatham</td>
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<td></td>
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<tr>
<td>Blenheim</td>
<td>2,500.00</td>
<td>1,400.00</td>
<td>750.00</td>
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<tr>
<td>Dresden</td>
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<td>2,522.00</td>
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<tr>
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<td>Ingersoll</td>
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<td></td>
<td>350.00</td>
<td></td>
</tr>
<tr>
<td>Wallaceburg</td>
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<td>1,182.70</td>
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</tr>
<tr>
<td>Chicago North</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Winfield</td>
<td>2,937.50</td>
<td>1,951.00</td>
<td>724.00</td>
<td>262.50</td>
<td></td>
</tr>
<tr>
<td>Chicago South</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Richton Park</td>
<td>5,108.00</td>
<td>3,228.00</td>
<td>1,250.00</td>
<td>630.00</td>
<td></td>
</tr>
<tr>
<td>Oak Forest</td>
<td>280.00</td>
<td></td>
<td></td>
<td></td>
<td>280.00</td>
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<tr>
<td>Columbia</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conrad</td>
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<td>1,000.00</td>
<td>165.00</td>
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<td></td>
</tr>
<tr>
<td>Gallatin Gateway</td>
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<td>262.50</td>
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**Totals** $422,506.98 $294,194.36 $75,344.99 $47,024.05 $5,943.58

**Schedule C**

**1970 Quota Payments**

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<td>19,452.76</td>
<td>98%</td>
</tr>
<tr>
<td>1,990</td>
<td>Grand Rapids West</td>
<td>14,925.50</td>
<td>14,813.96</td>
<td>100%</td>
</tr>
<tr>
<td>3,102</td>
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<td>23,265.00</td>
<td>23,658.17</td>
<td>102%</td>
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<tr>
<td>1,229</td>
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<td>9,217.50</td>
<td>9,308.66</td>
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<tr>
<td>2,345</td>
<td>Hamilton</td>
<td>17,587.50</td>
<td>8,280.25</td>
<td>48%</td>
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<tr>
<td>3,052</td>
<td>Holland</td>
<td>22,890.00</td>
<td>22,854.53</td>
<td>100%</td>
</tr>
<tr>
<td>1,960</td>
<td>Hudson</td>
<td>14,700.00</td>
<td>14,347.63</td>
<td>98%</td>
</tr>
<tr>
<td>1,174</td>
<td>Huron</td>
<td>8,805.00</td>
<td>3,699.99</td>
<td>42%</td>
</tr>
<tr>
<td>2,193</td>
<td>Illiana</td>
<td>16,447.50</td>
<td>16,344.75</td>
<td>100%</td>
</tr>
<tr>
<td>1,746</td>
<td>Kalamazoo</td>
<td>13,095.00</td>
<td>12,523.10</td>
<td>96%</td>
</tr>
<tr>
<td>1,105</td>
<td>Lake Erie</td>
<td>8,287.50</td>
<td>7,804.45</td>
<td>95%</td>
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<td>1,655</td>
<td>Minnesota North</td>
<td>12,412.50</td>
<td>9,752.16</td>
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<tr>
<td>1,126</td>
<td>Minnesota South</td>
<td>8,445.00</td>
<td>7,641.04</td>
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<tr>
<td>1,945</td>
<td>Muskegon</td>
<td>14,587.50</td>
<td>14,268.75</td>
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<tr>
<td>713</td>
<td>Northcentral Iowa</td>
<td>5,347.50</td>
<td>5,201.23</td>
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<td>1,385</td>
<td>Orange City</td>
<td>10,387.50</td>
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<td>Pella</td>
<td>11,325.00</td>
<td>10,862.91</td>
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<td>Quinte</td>
<td>9,750.00</td>
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<td>Rocky Mountain</td>
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<td>10,394.28</td>
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<tr>
<td>1,427</td>
<td>Sioux Center</td>
<td>10,702.50</td>
<td>10,838.18</td>
<td>101%</td>
</tr>
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</table>
Families | Classis | 1970 Quota | Jan. 31, 1971 Payment as of | of Quota Percentage
---|---|---|---|---
1,830 | Toronto | 13,725.00 | 4,866.69 | 35
1,235 | Wisconsin | 9,262.50 | 9,262.50 | 100
2,631 | Zeeland | 19,732.50 | 19,741.98 | 100
61,641 | | $462,307.50 | $402,520.64 | 87%

**FUND FOR NEEDY CHURCHES, INC.**

*Estimated Budget for 1971*

**Schedule D**

The estimated budget for 1971 is as follows:

- **Salary grants** — 145 churches: $350,000.00
- **Child allowance** — 320 children: $80,000.00
- **Car allowance**: $45,000.00
- **Moving assistance**: $5,000.00
- **Miscellaneous expense**: $2,000.00

**Total**: $483,000.00

**Estimated receipts for 1971:**

- **Quota**: $403,000.00
- **Balance 1970**: $119,000.00

**Total**: $522,000.00

**Estimated Balance - February 1, 1972**: $39,000.00

**First quarterly payment March 31, 1972**: $110,000.00

**Estimated receipts as of March 31, 1972**

- **Balance**: $39,000.00
- **Quota**: $5,000.00

**Total**: $44,000.00

**Estimated shortage for making First Quarterly payments for 1972**: $66,000.00
REPORT 19

HISTORICAL COMMITTEE

Esteemed Brethren:

The work of collecting and microfilming the minutes of consistories and classes has continued under the leadership of Mr. E. R. Post. Your committee expresses the hope that the churches which have not yet complied with the request of synod to have their minutes microfilmed will soon do so.

While the cost of microfilming is somewhat less than it was, the cost of preserving and cataloging the records at Heritage Hall shows some increase. Your committee therefore, recommends that the synod allot the same amount at last year for this work.

Recommendation: That synod allocate the sum of $10,000 to be for the program being carried out by the Historical Committee of the Christian Reformed Church.

Respectfully submitted,

Dr. L. Oostendorp, chairman
Dr. H. Ippel
Dr. S. Van Dyken
Prof. H. Zwaanstra, secretary
REPRESENTATIVE REPORTS

REPORT 20

REFORMED BIBLE INSTITUTE

Esteemed Brethren:

The 32nd academic year of the Reformed Bible Institute began in September, 1970, on the Robinson Road Campus in Grand Rapids, Michigan. "The ministry of the Institute is to train students in the skills of serving effectively as lay witnesses in and under the supervision of the Church of Jesus Christ" (Catalog).

The Reformed Bible Institute is governed by 24 trustees, representing districts throughout the United States and Canada, who are chosen by the members of the RBI Association.

God has encouraged us with an increased enrollment of 90 students in the day school and 110 students in the evening school at the present time.

In June, 1970, the Michigan Board of Education unanimously approved RBI's four-year curriculum leading to the Bachelor of Religious Education degree. This welcome news played a large part in attracting additional students to our campus. RBI continues to enjoy an increasing recognition among state and private colleges and seminaries in terms of academic credit for work done at RBI. At the same time, it is becoming increasingly apparent that a new level of excellence is being attained both in terms of instruction given and of studies accomplished. Improvements in Christian Service practical assignments, development of the Mexico Summer Training Session (a program of missionary orientation), and plans for supervised internships (inner city, home missions, and foreign missions) highlight the increased practical emphasis upon RBI's specialized training for evangelistic and missionary service. At the same time, negotiations have been carried on with Michigan Department of Education for approval of the two-year Associate in Religious Education degree. This course is designed for persons who need only two years of study (primarily in Bible and doctrine, evangelism and missions) for personal enrichment or as a complement to technical training (e.g., nursing, aviation, education, linguistics) in preparation for missionary service.

RBI alumni are serving in many forms of evangelistic and missionary service as well as in other forms of church and kingdom activity. The number of requests from churches and mission agencies for parish workers and mission candidates is greater than the number of available graduates or alumni. We are praying and working for a larger enrollment to increase the supply of available workers.

We are grateful for God's blessing upon the alumni and the student body, but also for his provision of a dedicated, qualified faculty of nine
full-time members (including three Christian Reformed ministers). The Missions Department has a vacancy, resulting from Rev. Rolf Veenstra's transfer to Rehoboth, New Mexico. During the past academic year our devoted president, Dr. D. Van Halsema, has been teaching missions courses. The ministers on our staff are faithful and diligent in serving the kingdom and the church of Jesus Christ.

During the past year the position of Business Manager became vacant. Efforts are being made to fill this position. Furthermore, the Board appointed Mr. Barry Foster, a 1967 RBI graduate, as Development Secretary. His assignments lie within the areas of student recruitment and long-range financial development.

Our financial support comes from student fees, church offerings and personal gifts. We are grateful to the Christian Reformed synod for its endorsement for congregational offerings. In recent years we have developed stronger ties with people and congregations in a number of denominations. However, the loyal support, by prayer and gifts of Christian Reformed people and congregations remains the mainstay, under God, of RBI. We covet this continued warm relationship for the years to come.

I wish to express my personal gratitude for the privilege of serving in this capacity and I would conclude with a quote from President Van Halsema's report: "There is a grand new spirit of enthusiasm and dedication and encouragement at our school this year—higher than in recent years. We have a dedicated faculty and staff, a hard-working Board of Trustees, a great student body, and a daily reminder of the presence of Christ by his Holy Spirit."

Respectfully submitted,

Rev. Harry Vander Ark,
Synodical representative
ESTEEMED BRETHREN:

The year 1970 has been a year of varied experiences for the League of Christian Reformed Laymen. Some of their experiences have been pleasant and encouraging to the point of continued commitment on their part, while others have been less pleasant.

God's richest blessings have been evident time and time again, and we come to you determined to continue the work of the Lord, through the League. The stated purpose of the League of Christian Reformed Laymen according to its constitution remains:

1. "To work in association with denominational agencies in furthering the church of Jesus Christ.

2. "To motivate and activate the laity of the Christian Reformed Church to effectively share Christ with others."

Today, the League of Christian Reformed Laymen has three highly refined programs to involve everyone who wants to be involved in our denomination. They are Television, "Bibles for Mexico," and "Orbitors." We will deal with these later; but first, a review of the less pleasant.

The League expended much time, energy, and money, in good faith, developing and refining many fine programs during this past year; however, two programs did not warrant continuation. One of these was completely discontinued. The other was reworked and reshaped and now shows greater promise than ever before—in fact, will involve not only many of our people, but other Christians who desire to be used in obedience to the great commission as well.

The program that was discontinued was: Distribution of "The Way." The Home Mission Board is responsible for all editorial work, and the League of Christian Reformed Laymen was financially responsible for the preparation of all negatives, plates, the printing, binding, distribution and mailings of all . . . "Ways," including several thousand copies each month to subscribers who were, by mutual agreement, to receive continued service free. Through painstaking research and careful analysis, even redesigning, the board of the league reduced the cost of "The Way" by 29.41% as it relates to its present cost. With printing costs down to the bare minimum, they further cut overhead costs by obtaining 90% of the labor free. (Donated by volunteers). Even with all this, they still consistently lost money every month. However, they did manage to reduce the amount of loss from over $1,000 per month to almost $300 per month. Even so, they felt that they did not have the right nor the ability to absorb even this reduced loss any longer than the two years
they had already done so. The Home Mission Board has now agreed to take back the distribution of "THE WAY."

The program that was reworked and reshaped was, and is, television. Some money was lost before there was any indication that a product totally unacceptable to us would result; namely, one that we felt failed to present Jesus Christ. Two of the full-time staff personnel were asked to resign. Full scale financial cutbacks were set into immediate motion by the board.

The board quickly cut back other operating expenses. Each board member was asked to either loan or donate cash sums of money to regain some losses. We are happy to report that the board members either donated or pledged monies in excess of $25,000! This kept all of us going.

Then, in an effort to search out all factors that may have possibly contributed, many board members, (some of whom have been on the board for ten years and more), felt that "new blood" was a prerequisite to further success. One by one, eight out of twelve resigned. Not one left bitter; in fact, many still receive minutes, to keep abreast. Today, there is a new, equally as dedicated, board. (See Board Members.)

Another bright spot, and reason for genuine rejoicing, is that the dream, goal, and challenge of a TV program vividly presenting Jesus Christ to children did not die. In fact, today, it has become an impressive reality. Thirteen, 30-minute, color video-taped programs prepared at a local TV station are now in the final stages of production. These will be completed and aired before synod convenes. Martin Keuning, former Executive Director of the Calvinist Cadet Corps and present staff member of the League of Christian Reformed Laymen, was given the responsibility to carry out the original mandate; "Bring Jesus Christ to millions of kids watching television!" He, with the help of Mrs. Mereness, Executive Director of the Calvinettes; Mr. Jim Westra, owner of Animal Kingdom; singing star, Little Mike (who has made a number of professional recordings); and several others, including some new and old board members, have put together an impressive television show that everyone feels really communicates Christ. This time, it was done at a minute fraction of the original loss (cost): $75.00 per taping! In fact, the local television station was so impressed with this new television program, called "Blast Off," that the station entered it into network competition in children's television programming. So now, a year later, there is a complete 13-week series which clearly presents the person and love of Jesus Christ as it is manifested in the plan of salvation.

OTHER PROGRAMS

Orbitors

The remaining programs of the Christian Reformed Laymen's League have either continued to develop or have continued to be an on-going witness for Christ. If giving birth to a fun Bible Club called Orbitors, designed to reach unchurched children can be called pleasant, then getting the Orbitor program off the ground was pleasant, as well as successful!
The long hours, tedious research, proper psychological balance and approach to the writing of material in the language of the unsaved, and the non-theologically oriented child, plus the printing, packaging, and advertising of the Orbitor Club concept, all culminated in a test of 25 clubs. This has resulted in an exciting acceptance of the Orbitor program, not only from our own people, but from the unchurched child as well. The Christian Reformed Laymen's League had two thoughts in mind; first, they wanted to reach our share of the million of unsaved children; and two, they want to do this through our well-trained lay people in the Christian Reformed Church, challenging them to put into practice the immense amount of theory and knowledge they have acquired in our Christian schools, churches, and related organizations. This challenge to be “doers of the Word, and not hearers only” developed into a successful, fun-filled, Bible-oriented club for unchurched kids. . . . But, not without financial burden.

Project Thank You

Although the fund-raising part of “Project Thank You” has been discontinued “Project Thank You” still continues. Fund-raising has stopped because of a lack of interest the American people have developed since the invasion of Cambodia. There was also an intensification of the duties of the office of president within the structure of the League that demanded that Dr. R. Plekker’s time be spent here. The Christian Reformed Laymen’s League has, nonetheless, still shipped over $98,000 worth of packets to Vietnam during this past year (1970). They are continuing to package packets and certainly plan to continue this nationally recognized and honored project.

Project Bibles for Mexico

“Bibles for Mexico” is a separate, non-profit corporation under the broad umbrella of the Christian Reformed Laymen’s League. “Bibles for Mexico,” under the direction of Willis Timmer, has had many blessings during 1970 in that they have been able to raise $153,000 cash, plus use a $15,000 balance carried over from 1969. This sent 200,000 New Testaments and over 90,000 complete Bibles to Mexico in 1970. Their goals for 1971 are 250,000 New Testaments and 150,000 complete Bibles. Like “Project Thank You,” “Project Bibles for Mexico” never has had difficulty in raising enough money from radio marathons and interested American people.

A Behind the Scenes Report

Pat Boone, a friend of the league and personal friend of its president, agreed to write a “tract” for massive distribution with the film “The Cross and the Switchblade” across the nation. In writing this, Pat included the Christian Reformed Laymen’s League address and telephone number for follow-up, and included an offer for the World Home Bible League’s (Rev. John De Vries) Bible Study Course free to anyone requesting it. The “tract” was printed and paid for by the Back to God Tract Committee and has resulted in over 400 requests for the Bible study course from around the nation; plus endless inquiries, both to us
and to Pat Boone; a telephone call from a cab driver in Philadelphia, Pennsylvania, a man of the Jewish faith, who asked searching questions in an effort to meet his Savior; and we could go on. We are thrilled to have had a small part in this witness as well.

**Board Members**

The board of the League of Christian Reformed Laymen consists of:

Robert Plekker, D.D.S., national president
Roger Vos, vice-president, manager of Woodland Sports Center
Henry Driesenga, secretary, executive secretary, Calvinist Cadet Corps
Bert Hoogendam, treasurer and local franchise dealer
Arie Ver Kaik, president Calvinist Cadet Corps
Roger Roodvoets, president and chairman of the board of Laser Alignment Systems, Inc.
Ralph Veenstra, employed at Lear Siegler, Inc.
William Van Tongeren, founder of Mercury Building Maintenance
Ronald Plekker, president, State Barbers Association

In addition to the volunteer board, there is a full-time paid staff in the persons of:

Larry Kuipers, in charge of data processing and computer programming and responsible for the further organizational work and expansion of "Orbitor Clubs" (salary paid by League of Christian Reformed Laymen).
Martin Keuning, responsible for scripting and editing of Orbitor handbooks and for scripting, editing, and production of television's "Blast Off" (salary paid by League of Christian Reformed Laymen).
Alice Zuidersma, secretary at League of Christian Reformed Laymen's office. Being the only secretary employed at present, due to our cutbacks, her tasks are numerous and varied to say the least. (Salary paid by Laymen's League.)

Non-staff volunteer workers:
Les Kragt, CPA and financial advisor
William Lettinga, Founder of Capital Business Services (a business consultant firm with certified public accountants on staff) will be responsible for all bookkeeping services and the quarterly financial reports to synod, as well as the annual-audited reports.
Ruth Eggerding, volunteers afternoons on data processing.

In addition, there are hundreds of concerned individuals who come in monthly to pack "Thank You" packets for our men in Vietnam. These include patients at Pine Rest Christian Hospital and residents of the Holland Home.

The board members and staff are dedicated and enthusiastically determined to carry out the goals and ideals of the League of Christian Reformed Laymen in the knowledge that the road ahead is, to say the least, difficult.
We go forward with them in the firm confidence and faith that the indispensable blessings of Almighty God are with this effort to complete the work begun to his glory.

**Recommendations**

As Synodical Representative, I recommend that: 1) synod continue to name a representative for the League of Christian Reformed Laymen, and 2) synod recommend the placing of the League of Christian Reformed Laymen on the approved list of non-denominational causes for financial support.

**Ground**

The League of Christian Reformed Laymen has followed the written and verbal specifications and recommendations given it last year by representatives of the Standing Budget Committee and the Synodical Budget Committee and has thereby effected a complete reversal of financial losses, and although still in debt, is now on a sound financial plan with projected balanced budgets.

Humbly submitted,

Rev. George Holwerda
REPORT 22

LORD'S DAY ALLIANCE OF THE UNITED STATES

Esteemed Brethren:

The Lord's Day Alliance was organized in 1888 and until 1970 had its headquarters in New York City, when by decision of the Board of Managers it moved to Atlanta, Georgia. Control is by the Board of Managers made up of representatives of eleven denominations and three State Alliances, together with certain "At-large Members" selected by the board. Those denominations that are in harmony with the object of the Alliance are welcome to nominate representatives to the board.

The Chart below illustrates the organization of the Alliance—
I was appointed by Synod 1970 and attended the first meeting of the Alliance February 25, 1971 at which time I was elected to the board of managers for a two year term and the finance committee, succeeding the Rev. Herman Hoekstra. The Rev. Mr. Hoekstra served our synod and the Alliance since 1963 and was honored at the February 1971 meeting with a Certificate of Recognition following more than six years of competent work as synod’s representative and member of the board and its finance committee.

The purpose of the Alliance is: “To promote the first day of the week, the Lord’s Day, as the Christian day of renewal and worship according to the Scriptures; and for that purpose to gather and diffuse information, to publish documents, to use the press, to cause public addresses to be made and use other means as shall be expedient and proper to the end that the blessings of the Lord’s Day shall be secured for all people.”

The Alliance believes that Sunday, as a day of renewal, is needed by all men in accordance with the provisions implied in the Constitution of the United States and upheld by the Supreme Court. It specifically urges the Church to take advantage of the opportunity provided in a civil Sunday for the promotion of those authentic spiritual experiences which can make Sunday a true Lord’s Day.

The Executive Director, the Rev. Marion G. Bradwell, conducts the business of the Alliance from the new offices leased until 1975 in the Methodist Center, Room 209, 159 Forrest Avenue, N.E., Atlanta, Georgia 30303. The President of the Board is the Rev. Charles A. Platt, of Ridgewood, New Jersey.

The finance committee budget of $49,325.00 for 1971 was adopted. This covers administration, promotion and program costs. The Alliance maintains a fund which is restricted as to the use of the principal. Income from this fund, used in carrying on the work of the Alliance, amounted to approximately $22,500.00 for the year ended December 31, 1970. The remainder of the 1971 budget must be acquired through gifts of individuals and organizations and offerings from the supporting churches.

The communications committees reported that due to a lack of funds no money was spent in 1970 on new projects in the field of radio, television and audio-visual programs. The printing of the magazine “Sunday” is being continued with a proposed new format which will reduce the cost and increase the number from four to six issues yearly.

The Bird Tract Award is available to all Christians, and youth especially are urged to write tracts dealing “with some contemporary aspect of Sunday and its proper observance.” The winner of the annual contest receives a check for $100.44 from the Bird family.

While new filmstrips and radio spots are planned this year, the following materials may be ordered from the Alliance office:

Sample packet (free), “Sunday” (quarterly magazine by subscription) and six leaflets (tracts) dealing with the Lord’s Day. Bulletin covers or inserts are also available. Audio-visuals include the filmstrip, “Spirit-
ual Relaxation" ($3.00); 16mm Movie, "Triumphant Tradition" (rental), and "Sounds of Sunday" (free) which are 30 one minute "spots" for use by radio stations.

The extension committee reported that the relocation of our national offices to Atlanta, Georgia was a major part of its work last year. The Director represented the work of the Alliance on the West coast, in the New York-New England area, and more recently in Georgia.

The state and national affairs committee reported that the Sunday opening of department stores at Christmas 1970 was not publicized as much as the 1969 openings. December sales for J.C. Penney for 1969 were 12.5% higher than those of the previous year, while Sears reported an increase of 7.8% for the same period. The committee judges however that these are not significant gains when the inflationary trend is considered and the increases would not necessarily reflect Sunday business since only 5% of the stores of the two companies engaged in this extended operation of business 7 days a week. It was suggested that ultimately such a policy would not be profitable.

The pattern of Sunday laws, court rulings, etc. during 1970 is not uniform. Kentucky, North Carolina, Connecticut, Vermont, California and New Mexico are states where different approaches were taken with respect to Sunday as the day of rest. Therefore, another survey of the Sunday laws of the States is planned. This has not been done since 1967.

Recommendations to synod:
1. Allow the Executive Director, the Rev. Marion G. Bradwell, opportunity to address synod at this session.
2. Maintain representation to the Lord's Day Alliance Board.
3. Continue financial support of the Lord's Day Alliance.

Respectfully,
Esler L. Shuart
Synodical Representative
Esteemed Brethren:

The undersigned has recently taken the place of the Rev. J. J. Joosse as member of the Board of Directors of the Canadian Bible Society. It is my pleasure to serve on this board and to inform synod of the work and witness of this Bible Society.

The Canadian Bible Society is part of the United Bible Societies. There are now 50 National Bible Societies in the UBS fellowship. The Canadian Society is the third largest. The 1971 UBS World Service Budget is somewhat over 8 million dollars.

The Canadian Bible Society is made up of 19 districts from ocean to ocean. It is operated on a branch system with some 3,500 active branches. This past year was a record year both in funds received and Scriptures distributed in our nation. The CBS received $1,058,090 in general contributions in 1970. Scripture distribution was 1,922,244 in 76 languages in Canada with 102,496 of them being in languages other than English. Although all the reports are not in as yet, it would appear that world distribution of Scriptures will be over 150,000,000 — the highest ever in our 167 years history for any one year.

"Today's English Version," The Good News for Modern Man, continues to be a "best-seller." This New Testament in the paperback edition has the distinction of having the widest distribution of any paperback ever published in English. Over 30 million have been distributed in 41/2 years. Thousands have been sold to Roman Catholic schools.

For many years translation work was done almost exclusively by white, foreign missionaries. While their work is appreciated many of the translations now need revision. More and more translations are being done by nationals, translating from the Greek and Hebrew into their own mother tongue. These translations are regarded as much better. At least one book of the Bible is now available in 1,430 languages. In Canada, 4,500 Scriptures were distributed to the Indians and Eskimos.

The Canadian Bible Society has one task, one purpose and one work—to place in man's hands the Word of God in the most accurate and convincing form it is possible to publish. The Bible Society was born in 1804 to answer the need for Scriptures in the languages of all men. The need is still urgent in the Seventies.

We recommend the Canadian Bible Society and request synod to recognize this organization as worthy of our prayers and continued support.

Humbly submitted,

Rev. Michael De Vries
REPRESENTATIVE REPORTS

REPORT 24

FAITH, PRAYER AND TRACT LEAGUE

ESTEEMED BRETHREN:

The work of the Faith, Prayer and Tract League does not vary a great deal from year to year. Nor is it very exotic. There are no mass meetings, no returning missionaries, no films and books to describe the work, no staff of speakers to promote the league.

The task of the league is simply to produce gospel literature economically for mass distribution. The fact that the total number of tracts sent out rose from 23,500,000 in 1969 to 28,000,000 in 1970 indicates that there is widespread need and appreciation for the type of tracts that we produce.

And the cost to our denomination is minimal. The $20,900 which we received from the Christian Reformed Churches in 1970 is less than one-tenth of the total receipts of $221,000. Yet this support enables us to keep the price of our tracts within the reach of our 50,000 buying customers, and it also enables us to carry out effective distribution programs in many foreign countries.

Two bright spots during 1970 were Spain and Indonesia. In Spain our program has doubled in each of the last two years. 995,000 tracts were printed there last year and from our office in Barcelona were sent to many South American countries as well as to distributors in Spain itself.

Our effort in Indonesia, begun only one year ago, has mushroomed under the supervision of Mr. T. Tanutuma. This Christian businessman receives no pay from us but has supervised the printing of over a million tracts. There is ready distribution in this receptive country through bookstores, churches, schools, and by evangelistic teams that tour the countryside.

The picture is quite different in India. There is great unrest throughout the country. Our distributors (now numbering over 2,000) are often threatened with physical violence. The introduction of a law prohibiting foreign moneys from entering the country made our printers reluctant to print Christian literature. Thank God, this law did not pass. But the communists are gaining in strength and they harass every Christian activity.

Late in 1970 arrangements were made to print one of our tracts per month in Chinese on the island of Taiwan. Rev. Dennis Mulder is teaching the Christians there to use tracts as well as supervising the translation, art-work, and printing.

In addition to these efforts in foreign countries, parcels of English tract are sent out daily to those who have the time and zeal, but lack
the money. Thousands of our tracts are distributed in jails, at fairs, at
sporting events, in Bible-clubs, in hospitals—anywhere that there may be
a person whose heart is being prepared by the Spirit for this seed.

So we ask that you again recommend us to our churches for moral
and financial support, that you appoint a representative to our board,
and that you pray with us for a mighty harvest of souls.

Respectfully submitted,

Peter Doot
Synodical Representative

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<th>Tracts Sold, 1970</th>
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<td>Tracts Free, 1970</td>
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<td>Total Sent Out, 1970</td>
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<td>Tracts Printed, 1970</td>
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<td>Total (1922-1970)</td>
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# STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
## FOR THE YEAR ENDED DECEMBER 31, 1970

### RECEIPTS
- Sales: $188,254
- Donations: 32,599
- Interest: 167

**TOTAL CASH RECEIPTS**: $221,020

### DISBURSEMENTS
- Salaries and wages: $32,691
- Payroll taxes: 1,698
- Printing: 102,837
- Postage: 31,785
- Advertising: 12,361
- Supplies: 9,802
- India branch expenses: 5,754
- Rent: 3,180
- Other countries branch expenses: 3,079
- Spain branch expenses: 2,797
- Artists fees: 1,608
- Purchase of equipment: 1,270
- Insurance: 1,052
- Pension fund: 1,009
- Taxes: 839
- Repairs and maintenance: 739
- Bank service charges: 721
- Accounting and audit: 572
- Managers car allowance: 500
- Board meeting expenses: 446
- Sales tax: 404
- Electricity: 344
- Telephone: 252
- Sales refund: 137
- Miscellaneous: 127
- Trash removal: 102
- Bad debts: 94
- Cleaning expense: 82
- Travel expense: 34
- Freight: 17

**TOTAL CASH DISBURSEMENTS**: $216,333

**EXCESS CASH RECEIPTS OVER DISBURSEMENTS**: $4,687
BALANCE SHEET
DECEMBER 31, 1970

ASSETS

CURRENT ASSETS:
Cash in bank (note 1) $18,167
Accounts receivable —
  NSF check 14
Postage deposit 2,362

TOTAL CURRENT ASSETS $20,543

FIXED ASSETS (note 4)
Leasehold improvements $4,643 $1,812 $2,831
Furniture and fixtures 3,047 468 2,579

TOTAL FIXED ASSETS $7,690 $2,280 5,410

$25,953

LIABILITIES

CURRENT LIABILITIES
Bank overdraft —
  checking account $2,711
Withheld funds from employees 526
Accrued payroll tax 528
Accrued sales tax 97

TOTAL CURRENT LIABILITIES $3,862

Equity 22,091

$25,953

STATEMENT OF EQUITY
FOR THE YEAR ENDED DECEMBER 31, 1970

BALANCE, JANUARY 1, 1970 $17,304

Additions
  Excess cash receipts over disbursements $4,687
  Cash disbursed for fixed assets 1,270 5,957

Deductions
  Depreciation 1,170

BALANCE, DECEMBER 31, 1970 $22,091
Gentlemen:

We have examined the balance sheet, resulting from cash transactions of Faith, Prayer and Tract League as of December 31, 1970, and the related statements of cash receipts and disbursements and 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 financial statements, pages 2 through 5, present fairly the financial position of Faith, Prayer and Tract League at December 31, 1970 resulting from cash transactions and the results of its operations for the year then ended on a basis in conformity with generally accepted accounting principals, recognized as appropriate for organizations of this type, applied on a basis consistent with that of the preceding year.

Respectfully submitted,

HARRIS, REAMES & AMBROSE
Carroll H. Vannatter, CPA
Resident Partner

FOOTNOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 1970

Note 1 —
Cash in bank consists of the following:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Savings account</td>
<td>$13,167</td>
</tr>
<tr>
<td>Building fund savings account</td>
<td>5,000</td>
</tr>
<tr>
<td></td>
<td><strong>$18,167</strong></td>
</tr>
</tbody>
</table>

Note 2 —
The lease on the building expires on October 15, 1972. The lease contains a renewal provision if written notice is served to the lessee within 30 days of expiration. The board anticipates to build or move at the time of expiration of the lease.

Note 3 —
Faith, Prayer & Tract League followed the practice of expensing fixed assets in the year of acquisition up to 1968. In 1968 this practice was changed to capitalizing fixed assets acquisitions and depreciating these assets. The fixed assets as shown in the balance sheet represents only the fixed assets acquired since this change in practice in 1968.

Note 4 —
Depreciation is computed using the straight line method.
Esteeemed Brethren:

The year 1970 will be remembered as a banner year in the history of the World Home Bible League's ministry. The Lord has showered His blessings upon us and for the first time in the 33 years of our existence we were given one million dollars to carry out the ministry. All of this money was spent for the distribution of the Word; and we are grateful to God that more Bibles, Testaments, and Scripture portions were given out in 1970 than ever before. Highlights which should be of significant interest to the Christian Reformed Church involve the following:

Bible Studies Department:

The Bible Studies Department, under the direction of the Rev. John De Vries, was used by thousands of churches across the U.S.A. and Canada. The courses which have received the endorsement of pastors and laymen alike have been used in a wonderful way to provide an opportunity for laymen to witness and for churches to make their name known in communities. In addition to the adult course, we now have released a children's course.

A double spread advertisement was placed in the Asian edition of the Reader's Digest by the Women's Division of Holland, Michigan, and as a result more than 10,000 people from India have enrolled in the Bible Studies program. Inquiries for the use of this course have come from many foreign countries and translations have been made in the Japanese, Spanish, Chinese, and translations in other languages are pending.

The establishment of T.I.M.E. (Teenagers In Meaningful Evangelism) has captured the imagination of many of our younger Christians. They are today witnessing at airports, in public parks, at public exhibitions such as the stock show, the sport show, and the flower show. Thousands of people have been enrolled through this effort alone.

Bible Distribution:

Nineteen Seventy saw a distinct trend toward the use of newer translations. In order to communicate to the man on the street the unchurched were given copies of Scriptures in the New American Standard text and in the paraphrased edition of Living Letters. A great number of Christian Reformed Churches used this material in the evangelism programs, wayside chapels, S.W.I.M. programs and other evangelistic efforts.
The Bible League for the Philippine Islands was organized under the direction of Rev. Dick Bouma. The Bible League for Taiwan has been organized during 1970 under the direction of Rev. Dennis Mulder. The Bible League of Guam was organized and is now under the direction of Conrad Douma.

Many churches are eagerly awaiting the release of the league’s New Testament in the paraphrased edition. Using the text of the *Reach Out* New Testament, the league will be printing its own edition. Distribution of the Bible, Testaments and portions reached over 40 different countries through World Home Bible League channels last year.

*Translation:*

The Rev. Chester Schemper reported that the translation efforts on the Spanish New Testament are progressing and that several of the books are now completed. He also reported a very heavy involvement of the League in the publishing of Scriptures in dialect material for Indian tribes in Mexico, Central and South America.

Other Scriptures produced by Wycliffe were published by the league in the Philippine Islands, New Guinea, Vietnam, and in other South Pacific areas.

A substantial amount of complete Bibles were sent for distribution in Nigeria early this year. This will be under the jurisdiction of Mr. Bob Lodewyk, Literature Secretary of the Christian Reformed Church.

*Operation Handclasp:*

Operation Handclasp is a volunteer program in which many of the Christian Reformed Churches in the Chicagoland area participate. It was reported that the league had processed, through this program, close to seven million Bibles, Testaments and Scripture portions, an increase of almost two million over the previous year.

Despite the unrest that was evident in the Dominion of Canada last year, the Canadian Home Bible League reported an increase in distribution also. Many churches became convinced that the Word of God was the answer to many of the problems of the day. The Campbell-Reese Evangelistic Association has been very well known throughout Canada. For many years many Christian Reformed Churches have participated in their campaign. Recently they approached the league to help them in the follow-up work. The league will provide its Bible study material and it is expected that many new enrollees from Canada will soon be forthcoming.

The World Home Bible League is deeply grateful to the Christian Reformed Church for its support in Scripture distribution, which is not diminishing, but increasing. This enthusiasm is in evidence in the United States and on foreign soil. It radiates from the pulpit to the pew and we are very happy to note this year a new increase of interest on the part of our young people.

The World Home Bible League is also grateful for the contributions which were sent to them. The amount of money received by the league through official Christian Reformed channels amounted to $66,800.00.
We began our report by stating that we had received a million dollars. This came in from churches from many denominations. We also stated that all of this was spent on Scriptures. The Lord set before the league certain needs. He supplied the amount of money necessary to meet the needs. There was none left over. We are very grateful that during the year of 1970 no Christian Reformed pastor, missionary or layworker was denied Scriptures, but all were supplied with their full needs.

The World Home Bible League respectfully asks the Synod of 1971 for continuance of moral and financial support of this ministry in which you have had such an effective part.

Humbly submitted,

Rev. John A. De Kruyter
Synodical Representative
Esteemed Brethren:

Can a man find...?

This is the primary purpose of the American Bible Society—to place the Scriptures everywhere, in the United States, in South America, and in cooperation with the United Bible Societies over the entire world.

We should be thankful that as denomination we recognize the importance of the ABS in this tremendous commitment. It is for this reason that we can note with gratitude the support the ABS has received from our churches. From year to year the total amount has been rather static, about $10,000. The society, in terms of its task and ongoing program is in need of increased support. Surely, this can be increased! As you read this, dear reader, do you know if your church ever has taken a collection for the ABS?

The Christian Reformed Church receives a whole lot more in return than what it gives. Just to mention a few in which, inconspicuously, the ABS has performed solid services, such as providing thousands of copies to the armed services, and to our various mission fields. In the 1970 report, page 293, we quoted some figures regarding distribution in the various areas of kingdom work, for instance, Japan, Korea, the Philippines, Australia, Guam, New Zealand, Nigeria, Taiwan, Argentina, Brazil, Mexico, Cuba, Puerto Rico, and Canada.

Brethren, the ABS services so many strategic areas that it would be hard to enumerate them in this report in which we wish to be brief and to the point.

Do you know about the availability of the whole New Testament, TEV, in cassette form for the blind? This was recorded by Bud Colyer and was completed just before his death. Some churches are using these tapes prior to services for a “quiet moment.” Could it be an idea for our churches?

At the annual meeting there were 138 delegates present from some 70 different denominations and church agencies and one was quick to realize that the “Sights and the Sounds of the Seventies” were all around us:

“Rapidly increasing electronic marvels...mystifying space explorations...grim ecological calamities...stern and aggressive minorities...unchecked proliferating populations...greatly accelerated transportation...a revolution in mass communication through transmitters in the sky.” These are the 70’s. But there are also signs of faith, love and happiness; sounds of truth, joy, peace, hope and faithfulness—these too were offered as part of the picture of the 70’s.
One of the most simple and at the same time significant remarks were made by a blind man, Dr. Dale Recker; ABS secretary for the Blind: “This is God’s world and even though we human beings may give up at times, God doesn’t give up. That’s what Easter means; when man and the world are at their worst, God has the last word. And that’s what Christmas means: God is interested in us. He speaks to us. He lives with us.” How true!

Another delegate summed it up this way: “This is a day when people are looking for basic things and security as never before, and it seems to me that one finds this in the Bible—perhaps not just in casual reading, but as one begins to delve into the Bible, the Holy Spirit takes hold and witnesses for the Bible.”

Having published *Good News for Modern Man* which has been sold in the millions of copies, the meeting was privileged to share in the excitement of the new translation, *The Psalms for Modern Man*. This has also been recorded on tape. Another area of keen interest and excitement was the developing opportunities in Eastern Europe behind the Iron Curtain. In Rumania the ABS supplied paper so that 100,000 Bibles could be run on state presses. This opened the way for further contacts and services to other churches in that country as well. Bibles, New Testaments and Gospel portions have also been produced in Czechoslovakia, Poland, Russia, and Yugoslavia.

A request has been received from Bulgaria for the import of paper for 50,000 New Testaments to be produced for the Orthodox Church, the Roman Catholic Church and Protestant churches as soon as a new revision of the Bulgarian Bible is completed.

It is estimated that about 750,000 Scriptures were made available to Eastern Europe in 1969. When one considers that there are 300,000,000 Eastern Europeans, the surface has just been scratched. At the annual meeting the churches were asked to give something special, over and above what they normally give, to supply this need at a time when there is an unprecedented opportunity. Brethren, if you had been present, you would have been moved by the challenge presented!

A nurse in Columbia Presbyterian Hospital has taken the time to distribute over 1,000 copies of *Good News for Modern Man*. As Cindy White tells it, “the Spanish version, *Versión Popular*, has also had wide distribution among the Spanish speaking people at the hospital.

“Every day there’s at least an opportunity to pray with a patient and most of the time the Lord leads me to give a ‘Good News’ to one of my patients, and another patient in the room asks for one.” So God’s Word does not return void . . . .

New translations and revisions are at an all time high. At present translators are working in 800 languages and dialects. Dr. Eugene Nida reported on this. It is always a treat to listen to Dr. Nida, a very competent scholar, tell of his involvement and the incisive analysis he gives about the requisites for good translations.

We are pleased to note that Dr. William H. Rutgers is now the field representative to our churches and has assumed this task with dedication and zeal. In passing, we note with sorrow the recent death of
Rev. Hessel Bouma, who for many years served the ABS as our synodical representative, with great devotion.

The ABS needs not only our moral support as an accredited cause, but more so—our monetary support. In this current year's budget the ABS is looking for a 10% increase in church support. Is it too hopeful to ask the CRC for an increase of $1,000? Could this be raised among 650 congregations? This figures to less than $1.50 per church! We hope it can be accomplished. The ABS occupies a strategic position and the services that it gives to our home and foreign mission fields, to schools and to churches, the Back to God Hour, is more than offset with what we give. Dr. Holmgren said it so well, "If like the disciples of old we were to sing a hymn before going out to the waiting world, I would hope it would be this one:

"A charge to keep I have
A God to glorify,
A never dying soul to save
And fit it for the sky.
To serve the present age
My calling to fulfill
O may it all my powers engage
To do my Master's will."

John Last,
Synodical Representative
REPORT 27

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

Esteemed Brethren:

We at TELL have accepted the challenge of our Lord and are engaged in a unique literature ministry. It is our purpose—through evangelical literature—to assist in the proclamation of the gospel to our neighbors in Latin America. The printed page can cross boundaries, hurdle barriers and reach thousands at minimum cost. Daily we receive letters with pleas for help. In return for the help given we receive scribbled letters of thanks. These expressions are rewards in themselves. The Word of the Lord is displaying its power in Latin America today.

During the past year we supplied Latin American bookstores with more than 20,000 Christian books. We gave Christian workers over four million tracts to distribute. The dearth of literature for Christian growth is deeply felt by Christian missionaries. We look forward to even greater service in 1971. In the first month of this year we had requests for more than 4,000 books. We are happy to send these but it also means new supplies must be obtained. Translating and printing cost thousands of dollars.

Just one illustration of the kind of thing that can happen pertains to Prof. L. Berkhof’s book entitled Systematic Theology. This rather massive work was initially translated and printed under the auspices of The American Calvinistic Fellowship. It was mutually agreed that TELL would be responsible for its distribution. 2,000 copies were printed initially. Having been on the market only since last May nearly 1,100 copies have already been distributed—both from our Grand Rapids office and through La Antorcha in Mexico. We are grateful for such response.

Mr. Hubert Van Tol continues to serve very capably as our executive director. Dr. Wm. Rutgers serves on a part-time basis as our promotional director. Mrs. Vonda Style is our secretary. Other assistance is provided through volunteer or part-time personnel. TELL welcomes your inquiries as well as visits to the office at 914 Wealthy, SE, Grand Rapids, Michigan. If your church groups, societies, or Sunday school would like to use our film on the power of Christian literature, please inquire about it. We are here to serve our Lord, to serve you, and to serve our fellowmen. With gratitude to God for the support received in prayers and gifts, we humbly request that TELL again be approved for continued financial support of our churches. A copy of our auditor’s financial report has been submitted to the Standing Advisory Budget Committee. If any other information is desired, we will be happy to try to provide it.

Respectfully submitted,

David W. Bosscher

Synodical representative
REPORT 28

UNITED CALVINIST YOUTH

Esteemed Brethren:

Five years ago three youth divisions of our denomination (Calvinettes, Calvinist Cadets, and Young Calvinist Federation) joined together to form the UCY (United Calvinist Youth). The purpose of the UCC is that of "uniting and guiding Christian youth in 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." After five years we feel we have truly become united in that as of this writing we plan to dedicate our new UCY building on May 1, 1971. This is an addition to our present YCF building and now permits Calvinettes, Cadets, and Young Calvinists to all be housed in one building. It also enables us to coordinate our efforts in purchasing, financial, and mailing procedures under the very able direction of the UCY business manager, Mr. Philip Quist. We hope that when you are at synod or whenever you are in the vicinity of Alger and Nelson that you will visit us. Plans are being made for a special invitation to be sent to the members of the Synod of 1971. We are truly grateful to our God for the blessings that have been given to us as UCY and our respective divisions. We also would express our deep appreciation to our wonderful constituency, the Christian Reformed Church, which has come through with such encouraging support following the decision of Synod of 1970 which placed the United Calvinist Youth on the list of denominational quotas for three years. It is this type of dedicated and prayerful support that is so inspiring to us as we seek to serve our youth in the name of the Lord. As the quota is only for our building expense we would earnestly ask synod 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)

Young Calvinist Federation

As I prepare this report for the delegates of synod the United Calvinist Youth building is nearing completion. On May 1 it was dedicated with meaningful ceremony to the glory of our God. I hope you will have the
opportunity to visit this new facility while you are in Grand Rapids, Michigan.

What you see on the corner of Nelson and Kalamazoo avenues is something more than a building. It is a reminder of and grateful tribute to those who have loved and served the cause of youth throughout the years. On this occasion we do not take thanks—we give thanks to our God.

I see something more than a mere building dedicated to those who gave more than we have given for the cause of youth. I witness a base of operations where a score of dedicated people, under the competent leadership of Rev. James Lont, are committed to the total cause of youth: boys and girls, young people and servicemen, Summer Workshop In Missions, and the production of materials needed by hundreds of leaders throughout the United States and Canada who verily give of themselves in service.

It is with gratitude to God that while we live in rapidly changing times, the message and the service to our young people do not change. The name and the format of the monthly magazine have been changed, but the ministry and the challenge to youth do not change. Again, we do not take thanks—we give humble thanks to our covenant God.

This year will witness another great youth convention on August 20-25 in Bozeman, Montana. One of the beautiful things our young people will be doing is similar to what you’re engaged in at synod. A youth synod will be held. Young people from the 48 leagues and 650 societies located in Canada and the United States will be represented. When was there a time in our denomination’s history when young people were so vitally interested in the affairs of the church and the kingdom to hold a non-official synod? They will discuss in committee, present majority and minority reports, and make decisions on such timely topics as Liturgy, Missions, Organization, World Relief, Leadership Training, Modern-day Communication Methods, etc.

During the past year there has been criticism, both from within and without the young people’s movement. Such criticism—not fault-finding—is good, wholesome, and beneficial. If and when the silence among our young people becomes comparable to that in the cemetery, we may indeed wonder whether we have not produced a generation of conformists.

In conclusion, brothers, let there continue to arise that prayerful and encouraging support our young people need. We needed it in our day and we got it. Let them receive it freely from us.

We recommend that our director, Rev. James Lont, be granted the privilege to address synod on behalf of the three divisions of our youth movement.

Ike Apol, Synodical Representative

CALVINIST CADET CORPS

It is always a privilege to report to synod for the Calvinist Cadet organization. Again this year there is evidence of abundant blessing as we report a growth in numbers, a continued enthusiasm among our counselors, and the loyal support and prayers of our congregations. We now total 390 clubs, 2,158 counselors, and 8,856 cadets. These figures are
for both the United States and Canada. There are also 15 clubs in Australia and 10 clubs in New Zealand, plus 50 non-council clubs, which gives us a grand total of 465 cadet clubs. We're very thankful that in our continuing growth we have been able to maintain the low ratio of one counselor for every four cadets.

Our director, Mr. Mike McGervey, has given us very capable leadership in his first year with cadets. We are at present involved in the very extensive program revision, in increasing emphasis on counselor training, and a bi-yearly contact with all our councils by our director. Hundreds of hours of prayer and thought and work are going into this new revision as we seek to make even more relevant the motto of our young boys, "Living for Jesus". Hopefully, the new program will be helpful in directing greater concern for the neighborhood boy friend. We also would structure the entire program so that other churches and denominations will be encouraged to use it as a "Christian leadership training for boys."

I don't have to tell you that all the members of the cadet staff and anyone connected with cadeting are eagerly looking forward to moving into the new building. One really cannot appreciate the conditions under which our staff has been working unless he has been on the second floor of the "house". We are most thankful to you, to the leaders, and to the entire denomination for the support they have given us. As with all finance committees there is a concern for monies and budgets. At our February congress meeting the cadets adopted a budget of $101,500. Approximately 60% of it is met by the sale of materials, magazine subscriptions and the like. The other 40% is raised through a method we call fair share. The total number of cadets reported to us by our councils is divided into the amount needed to determine "per cadet" figure. For the first time in a number of years the amount of fair share has been raised from $3.75 to $4.50 per cadet. Most of this fair share is raised through offerings in the churches of the member clubs or through special projects of the cadet clubs. In an effort to reduce expenditures the February congress voted to have only one congress meeting per year instead of the usual two meetings per year. This is undoubtedly saying that in 1972, when we will be 20 years old, we have finally come of age and, like our denominational big brothers, now can refer to our annual meeting. One other factor that makes our budget lower this year than last year is that the Orbitor organization is no longer a part of the Calvinist Cadets. As of last year it is now solely a division of the Christian Reformed Laymen's League.

Other items which are of interest are that in July of 1970 we held our first convention in Canada at Niagara Falls and it was also the largest convention on record. Another unique aspect of this convention was that it was combined with the first Calvinette convention. This year's Calvinist Cadet convention and congress will be held at Lake Okoboji in northwest Iowa from June 24 through June 26. We have also selected the site for our 1972 international camp-out which will be from July 24 through August 2. The cadet international is held every three years.

In the area of publications our monthly magazine The Crusader has
enjoyed a tremendous jump in subscriptions from 7,200 to 9,000. *The Clarion*, which is a quarterly magazine sent to counselors, has a subscription of 1500. Our director, Mr. McGervey, is to visit the councils and clubs of Australia and New Zealand from March 23 to April of 1971. The trip is being financed by a special donation. The basic goal of the trip is to encourage and to help these two countries to establish their own organizations as far as cadeting is concerned. The cultural differences are too great for them to continue simply using our materials and ideas effectively. It will be much better for them to funnel their limited resources to the development of their own program.

One other item of interest is that we now have 985 non-Christian Reformed boys in our cadet organization which amounts to about 11.5% of our membership. As part of that combined effort to “train up a child in the way of the Lord,” we ask for your continued interest and support not only as the Calvinist Cadet organization, but even more we ask for the prayerful and meaningful support of the Calvinist Club within your local church.

Paul L. Vermaire, Synodical Representative
Esteemed Brethren:

The Luke Society considers it a privilege to report to the denomination of which it forms a part. As a very young society, we value the endorsement of synod, as well as the moral, prayerful, and financial support of the Christian Reformed churches.

The Luke Society is an organization of physicians and dentists within the Christian Reformed Church dedicated to the development and support of Christian witness through the healing arts.


Synod authorized the Luke Society to open the hospital to all who came for care. Continued synodical support was given to plans and the action which resulted in a new hospital in 1970. The completion of construction and the opening of the new Rehoboth Christian Hospital heralded the beginning of a renewed and vigorous witness of the Christian Reformed Church.

The Rehoboth Christian Hospital project was a large undertaking, taxing to the limits the resources of the Luke Society. Continued growth of the Luke Society however, has given freedom to survey other areas of need. From this has come the creation of a second major project, viz., Mississippi Evangelistic Medicine.

MEMBERSHIP

Luke Society membership has increased from 165 to 181 during the last year. This includes 81 physicians and 22 dentists in active practice. 78 of our members are in training. In addition, there are 22 affiliates. 92% of the Classes are represented.

REHOBOOTH CHRISTIAN HOSPITAL

DEDICATION: The dedication of the new Rehoboth Christian Hospital took place in September, 1970, at impressive ceremonies in front of the new building. Open house was held to allow the community to tour the facilities. A motion picture film was made of the proceedings, and is available for showing throughout the denomination.

Patients were transferred from the old hospital on November 27, 1970 and with misty eyes, the staff left that building for the last time. They
were happy to enter the beautiful new building and to begin a new era in the ministration of mercy through Rehoboth Christian Hospital.

Medical Group: One of the greatest problems throughout the history of Rehoboth Christian Hospital has been the procurement of doctors to staff the hospital. The need for doctors had repeatedly caused a crisis to the hospital when a term of service was completed and no replacement was immediately available. A unique solution has been formed through an agreement of Christian physicians, who on a full time basis, will practice in the hospital and simultaneously provide twenty-four hour coverage of the emergency and in-patient service.

The doctor group is currently composed of three Christian men, two of whom are certified in the specialty of surgery and pediatrics. In the summer of 1971, two more men will join the group, one of whom is a specialist in internal medicine.

Patients: All patients, whether inpatients or outpatients, receive the care they need. The traditional concern for Indian students and indigent Indians continues, although we are no less intensely concerned with the needy irrespective of race.

The Luke Society believes that synod has mandated us to care for all indigent patients (cf. Acts of Synod, 1970). It has been pointed out to us that the historical concept as outlined in the 1964 synodical action has been expanded so that indigents are cared for in the name of Christ, regardless of race. In our opinion, this is the proper Christ-like position.

Outstanding Indebtedness: Total construction and equipment costs to date are $1,355,000 and $225,000 respectively. Hill-Burton (U.S. government) contributions are $340,000. We have a fifteen-year mortgage of $450,000 and a short term loan of $100,000. We are selling debentures to cover the costs of necessary equipment.

Hospital Operation: Hospital and outpatient revenue must be maintained to meet operating expenses in the new expanded facility. The tradition of free care for even those who can afford to pay is not easily modified. It is still too early to have an accurate picture of the hospital finances because everything was affected by the move from a condemned outdated building to a new immensely better building. Many modifications of hospital operation have been made to achieve maximum efficiency. We hope that hospital income will meet operating expenses during the fiscal 1971. There is a continuing need for financial support to help manage the mortgage, the loan and eventually the debentures.

The subsidy from the Board of Home Missions as authorized by synod has been reduced below the agreed upon minimum of $25,000 annually. This money is used to offset the cost of care for Rehoboth Christian School students and indigents served by the hospital. The cost of care for students, indigents and patients unwilling to pay for their own care continues to be great. As we updated our books this year for example, $122,000 of accounts receivable were written off as bad debts. Some of these have been carried for three years. It has always been understood that the subsidy was open to negotiation. At present, we believe the best position is to continue the subsidy at the yearly level of $25,000.
to care for indigents regardless of race, and to insist that patients who have financial resources pay for their own care.

**Hospital Evangelism:** The Home Mission Board continues to study the needs and programs of a full time hospital chaplaincy. Rev. Rolf Veenstra serves as hospital chaplain in addition to his duties as pastor of Rehoboth Christian Reformed Church.

**Hospital Personnel:** Our faithful staff continues to provide high quality Christian care. They re-dedicated themselves to the task of Christian mercy at the dedication of the hospital. This was beautifully expressed when all the nurses present knelt in prayer as representatives of the staff.

Senior medical students serve as externs for periods of two to three months. This exposes them to a Christian ministry of mercy and action. Their experiences permit a realistic consideration of a career in missionary medicine.

**NIGERIAN DENTAL PROGRAM**

An official request to equip a second dental clinic in Nigeria was received from the Nigerian General Conference by way of the Christian Reformed Board of Foreign Missions. A second dental clinic was found desirable in order that the missionary dentists can be easily flown from one dental clinic to the other. Without this second dental clinic the patients requiring dental care must be flown to Takum. This is expensive and time consuming.

As of February 1971, an excellent reconditioned dental chair, with a new ultra modern light, air rotor, and a new x-ray unit, together with dental instruments are available to us from the Medical Assistance Programs, Inc. (commonly referred to as MAP) of Wheaton, Illinois. This shipment is expected to arrive in Jos, Nigeria, by the fall of 1971. Christian Reformed World Relief Committee, and Christian Reformed Board of Foreign Missions work through MAP to provide drugs and supplies for the medical aspect of Christian Reformed missions. (After the tidal wave in Pakistan, the C.R.W.R.C. sent much medical supplies through MAP.)

**MEDICAL MISSIONARY SCHOLARSHIP FUND**

The Medical Missionary Scholarship Fund has become operational during the past year. It is hoped that the availability of money from this fund may assist some students to enter the medical or dental or paramedical fields as medical missionaries for the Christian Reformed Church.

**MISSISSIPPI EVANGELISTIC MEDICINE**

The Mississippi Evangelistic Medicine program is the latest way in which the Luke Society has given our church an opportunity to share their Christian concern for the spiritual and physical welfare of their fellow men. Our missionary is Dr. P. A. Boelens, Jr., board certified pediatrician, who also holds a master’s degree in public health. He is
working in Sharkey and Issaquena counties in Mississippi where the child death rate is among the highest in the United States according to U.S. Public Health statistics.

I am happy to report that the Lord has blessed this project in a tremendous way. At first, the local people, including some Mississippi officials, questioned our motives and even opposed our project. Now there is considerable cooperation and minimal opposition. This is a miracle! The Christian Reformed Church has responded splendidly with their prayers and their support.

A temporary setback occurred in late February 1971 when a devastating tornado in Mississippi greatly destroyed a newly purchased mobile medical clinic. It was covered by insurance and without delay steps were taken to replace the much needed equipment. Utilities that had been kindly donated to our project were unavailable because of the destruction and a new site was provided. A Volkswagon microbus has been purchased and is being used as an ambulance and for general transportation purposes.

Two nurses have been added to the staff. Cloe Ann Danford, nurse mid-wife, and a Reformed Bible Institute graduate, has been working with Dr. Boelens, Jr., since December 1970. The second nurse is Mary Kay Stranik who is a pediatric nurse practitioner from the University of Minnesota.

They spend their mornings working and teaching at the local charity hospital. In the afternoon, they work in the field, i.e., visiting homes, giving immunizations, teaching public health, and doing evangelization.

The University of Mississippi has provided personnel to aid in this work. The need is great. Many cases are being brought to the charity hospital. Within the first week, Dr. Peter Boelens, Jr., completed a blood exchange on a newborn child with an RH blood incompatibility. The baby lived! Think of it! This was the first time this was ever done in this hospital.

**Recommendations:**

As synodical representative, I recommend that:

1. Synod grant to me and/or to one other Luke Society representative the privilege of the floor when this report is under consideration.

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

   **Grounds:**
   a. The need for medical equipment and mortgage payment assistance at Rehoboth Christian Hospital which the Luke Society operates at synod’s behest.
   b. The care of indigent patients at Rehoboth Christian Hospital.
   c. The need for medicine, equipment, and assistants in the Mississippi Evangelistic Medicine project.
   d. The continuation of the Medical Missionary Scholarship programs to assist in staffing our projects.

3. Synod concur with the Luke Society regarding indigent care at Rehoboth Christian Hospital to the end that the yearly subsidy from
the Board of Home Missions be continued at $25,000 and be used to help pay for the care of indigent patients regardless of their racial origin.

4. 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, rural medical programs, and discourses designed to illumine those places where medicine and Christian ethics meet.

5. Synod commend the Luke Society for its work.

Respectfully submitted,

Everett Van Reken, M.D.
Synodical Representative on
THE LUKE SOCIETY, INC.

Board of Directors
Roger D. Hamstra, M.D., President
Bert De Groot, M.D., Vice President
William G. Bouman, M.D., Secretary
Peter A. Boelens, D.D.S., Treasurer
Gerrit Kemme, M.D.
Henry Evenhouse, M.D.
Esteemed Brethren:

In keeping with the instruction of synod we are happy to report on items of general interest and significant progress of Dordt College in the past year. Again this year students, faculty, administration, and board were able to go forward together in the task of this Christian academic institution. There are abundant evidences of God’s favor, such as a healthy increase in enrollment, the acquisition of dedicated and competent men to the teaching staff, and further expansion of the facilities to more adequately serve both students and faculty.

The enrollment this past September 1970 was 932 students, an increase of 62 students over last year. While the largest number of these students come from the mid-western Classes of the denomination, it should be noted that there are presently young people of 32 of the 38 Classes of the church attending Dordt College. This year, forty-two students are pursuing the Pre-seminary course, 535 are enrolled in the Elementary and Secondary Education Course, and the balance are listed under General College.

There are fifty persons serving on the teaching staff. This past year to meet the needs of a growing student body six additional full time teachers were added. Envisioning the needs of the future five more appointments to the staff have been made for the year 1971-’72. In these fast changing times, when there is so much confusion and misdirection, the college is especially grateful that she has been able to add to her faculty new members who have both spiritual and academic qualities to serve in these responsible positions. This year five of the present faculty are on leave of absence, and it is anticipated that these will return with their doctor’s degree within the next two years.

The needs of the growing student body have necessitated further expansion of the curriculum. Regular and careful attention is given this matter by the administration and the board. Dordt is moving in the direction of offering additional pre-professional courses to prepare students for fields other than teaching. Majors are now offered in three new areas: business education, business administration and psychology. Also minors have been introduced in psychology, economics and sociology. Careful and continued examination has and is being given to the curriculum in the light of the changing needs in the kingdom, and where new demands arise the college will endeavor to be ready to prepare students for other areas of interest and service.

As in past years continued growth has necessitated additional facilities. In order to meet immediate pressing needs an addition has been added
to the present classroom building. This has provided some twenty-three offices for members of the faculty. To more adequately provide for more classroom space the board has approved the erection of another classroom building. Needed finances have been made available and construction has begun. It is hoped that this building will be ready for occupancy in the coming year. A third dormitory has been completed and was put in use in the fall of 1970. With the two dormitories already on campus, plus the mobile homes for married students, Dordt is now able to provide housing for 560 students. Presently under construction is the Student Union Building. The building will be completed this spring, and will provide such facilities that will serve the social needs of the student body.

Dordt continues to have the support of her constituency in both her Fall Foundation Day Drive and in the Spring Debt Reduction Campaign. She is most grateful for this valuable contribution of God's people, and for the substantial contributions received by way of gifts and offerings from churches and individuals outside the immediate circle of the supporting districts and classes. For the coming year the Board of Trustees has approved a budget of $1,500,000. At present, approximately 70% of the cost of operation is met by student tuition and fees. The operational financing of the school remains sound. Dordt is not in jeopardy. To meet the increased costs tuition payments by the students have risen substantially in these past years. Furthermore, to provide an adequate and distinct Christian education for our youth, Dordt is dependent upon the loyal support of her constituency and the continued support of the synodically approved quota relief. She is most thankful for all this valuable financial assistance given her through the years of her existence.

We request your continued interest, and prayerful support for Dordt College.

Respectfully submitted,

John H. Rubingh
Synodical Representative
ESTEEMED BRETHREN:

In accordance with the mandate of Synod 1970 our committee met twice, in the vicinity of Chicago, on Nov. 12, 1970 and Jan. 7, 1971. All members were present, except for Mr. Lubben, who was absent at the second meeting, due to illness.

I. Mandate

Study 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 (Art. 35, B, 9; Supplement 9, III, B, 9).

II. Material

1. Synod refer the request of the FNC committee to a synodical study committee. A synodical study committee for a more thorough and considerate study should be appointed.

   Grounds:
   a. There has not been sufficient study of the matter to take action at this time.
   b. 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.

2. The Board of Home Missions requests synod not to accede to the recommendation of the FNC committee (Agenda 1970, Report 9, B, 9).

   Grounds:
   a. While this is currently the rule of thumb for the BHM and reflects the realistic circumstances of financial responsibility, it should not be made a rule which binds the emerging churches.
   b. There are three criteria for graduation into the calling stage: (1) spiritual maturity, (2) program potential, (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.

3. Classis Alberta North overtures Synod 1970 not to adopt recommendation No. 9 on page 51 of the 1970 Agenda (in regard to the calling status of churches under 30 families), but to refer it back to the FNC committee for a more thorough and considerate study.

   Grounds:
   a. Many smaller churches would have to remain under the BHM at a higher cost to our denomination.
b. The present FNC report to synod presents evidence of giving consideration only to the financial aspect.

c. 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.

III. Standpoint of the FNC Committee

The FNC committee wants synod to face up to a problem, viz., There is an increasing number of very small churches which we are seeking to support through denominational quotas.

A church of 30 families usually can pay one-half of the minister's basic salary, plus a mileage and utility allowance.

In 1970 this figure was $3,000 plus mileage and utilities.

The FNC pays the other half, plus children's allowances and an additional mileage allowance.

During 1969 FNC paid $4,000 or more to 14 churches which counted less than 30 families, and during 1970 to 30 churches of this kind.

It is obvious that this trend cannot continue with the present funding methods for FNC.

Since FNC is helping only churches with ministers, the calling-stage of a congregation must be considered very carefully.

IV. Standpoint of the Board of Home Missions

Although no fixed rule will fit all circumstances, the BHM normally expects that a field become an organized church when it numbers between 10-14 families and become a calling church sometime after it has reached the level of 30 families.

No two fields are alike. Therefore, in adopting a rule of thumb the BHM is prepared for many exceptions.

The financial yardstick for measuring readiness to become a calling church is only one of the standards. The others are: spiritual maturity, program development and growth potential.

V. Difference between FNCC and BHM

The real difference between the BHM procedure and the policy of the FNC Committee is not in the above mentioned rule of thumb, but in the program. The BHM deals with new churches on the grow, emerging churches. The FNC Committee deals with some churches of this kind, but more often with very slow growing, stationary or declining churches. These churches need counseling as to how to grow, where to move and how to merge with another church. Community and potential analysis is necessary to counsel these churches.

VI. Questionnaire

Our denomination numbers 658 congregations, 205 of these number 50 families or less (31%). 93 of the 205 congregations number 30 families or less. 44 groups are listed in the Yearbook as unorganized churches.

In view of these facts a questionnaire was prepared to acquire a survey of the 205 churches and 44 groups. 171 of the 205 organized churches (83%) and 33 of the 44 unorganized churches (75%) responded.
Some of the questions were:

1. Is your church growing, declining or stationary? The answers were: growing, 50; declining, 19; stationary, 102.
   Is your group (unorganized church) growing, declining or stationary? The answers were: growing, 26; declining, 1; stationary, 6.
   It is startling to know that 43 of those 102 stationary churches number 30 families or less; and of these 43 a total of 30 are supported by FNC; 11 and still under BHM, and 2 are not supported (as yet).

2. What is the closest Christian Reformed church? The answers to this question were also revealing, since 48 answers varied from a few blocks to 10 miles. 22 of these churches number 30 families or less, 11 between 30 and 40 families, and 15 between 40 and 50 families. However, we must add that 8 of those churches are self-supporting.

3. What do you think about the requirement of 30 families to become a calling church? The majority of the answers stated that it is generally a good idea. Several answers were similar to the following:
   a. “30 families should be 30 full families, with both husband and wife as confessing members. Otherwise you give an appearance of financial means which does not exist. E.g., when it come to this congregation, at least 13 families out of 37 are split families. This worked havoc with our budget, because the women were not able to give regularly.”
   b. “30 families should be 30 giving units. Quotas must be requested from the churches per number of giving units, rather than per number of families, since we have four women who recently made profession of faith, and as a whole we have a kind of women’s church. These women are not able to give substantially.”

The questionnaire revealed also that there are small churches in areas of low density of population and located far away from the nearest CRC which cannot be denied the ministry of the Word pastorally. It showed that certain churches were very small a few years ago, but they had a rapid growth, and will be without doubt some day a sizable church.

It showed that the real problem concerns churches which never develop and grow and remain perennially with the FNC, and one answer was remarkable: “we understand that the FNC cannot continually subsidize a small CRC or the BHM furnish a home-missionary to a group or church, which are really just ‘comfortable pews’ for some small ethnic nucleus.”

A word of thanks is in place to all those who answered the questionnaire and especially to those who took the time to write a letter to the committee shedding some light on situations and problems.

VII. Observations

We have to deal with two kinds of churches. Churches on the grow, which are emerging, and churches which are calling but not growing and some even declining.

a. Emerging churches

BHM and classes exercising some restraint must not urge a church to become a calling church too soon.

Sometimes churches become involved in financial responsibilities, which are too heavy. This stifles them.
Where the growth potential is excellent a norm of 30 families will be reached soon and the group will enjoy the continual supervision and encouragement of the BHM or like agency. Consideration must be given to the spiritual maturity and the financial capability of these families. A close look at the families is necessary since many answers to one of our questionnaires indicated that very often heads of households were not members of the church and that several families in emerging churches were just transient.

b. Calling but not growing churches

Since too many churches remain small, and several have even declined over a period of time, some investigation is necessary. This investigation is necessary to determine if a church of this category can be combined with another church, or relocated, or share in the services of a pastor with a neighboring church, or be phased out.

VIII. Recommendations

Our committee recommends that:

1. Synod declare:
   A. that an organized church, which cannot support itself, should ordinarily become a calling church some time after it has reached the level of thirty families;
   B. that exceptions to this rule shall be made only after a thorough investigation by the classis involved in cooperation with the Fund for Needy Churches Committee and approval of both bodies.

   Grounds:
   a. Good stewardship of denominational and local funds requires this.
   b. A 30-family congregation is able to pay approximately 50% of the salary of the minister and contribute to the quotas.
   c. This has been the rule of thumb of the Board of Home Missions for some time.

2. Synod instruct the Fund for Needy Churches Committee to study those churches, which number less than 30 families and have not shown any growth for some time, when they become vacant, in order to determine whether continuation of denominational financial assistance is warranted. The investigation, in loco when necessary, must take into account the history of the church involved, the local situation, geographical location, evangelistic program and proximity to other churches. The committee shall work with the consistory of the church involved and the classis in which the church resides.

3. Synod grant the privilege of the floor to the chairman and the secretary of the committee when this report is being considered.

4. Synod discharge the committee and declare that its mandate has been fulfilled by submission of this report.

Respectfully submitted,

John G. VanRyn, Chairman
John VanHarmelen, Secretary
Arthur W. Hoogstrate
Cornelius Lubben
Russell Poel
Esteemed Brethren:

At the Synod of 1969, Classis Lake Erie presented the following overture re the appointment of a Standing Judiciary Committee:

I. Classis Lake Erie overtures synod to appoint a Standing Judiciary Committee which will deal with the judicial aspects of all matters forwarded to synod.

Grounds:

1. This is a competent way to handle judicial matters.

Elucidation: Presently there is no adequate judicial system within synod to handle cases which require proof and which guarantees the right of counsel during such a hearing. Present advisory committees consist of appointees not generally trained or inclined to assume responsibility in judicial affairs.

2. This is a fair way to handle judicial matters.

Elucidation: All parties involved would have ample time to be heard and questioned by men thoroughly acquainted with the issues. Present advisory committees scarcely have time to read the mass of evidence presented in each case. This condition does not lend itself to impartial and fair judgment.

3. This is an efficient way to handle judicial matters.

Elucidation: Qualified personnel, available during the entire year, can greatly reduce synod's work load. Said committee would not be restricted to either time or place and could deal with problems immediately and in the most convenient location.

II. That this Standing Judiciary Committee be composed, in part, of members who have legal training.

Ground: Lawyer members would be of immense value in ruling on evidence and in making decisions which are judicial in nature.

III. That a committee composed partly of lawyers be instructed to draw up explicit rules concerning membership, duties, authority, delineation of judicial power and hearing procedure for adoption by synod.

Ground: Such rules will furnish proper guidelines for the committee and those appearing before it. Presently there are no rules to follow in reaching an adjudication.

IV. That the suggested rules of procedure and other recommendations which are attached hereto be made available to such a committee for their consideration.

Suggested rules and items for consideration:

1. Re membership on committee:
"a. That the Standing Committee on Protests and Appeals consist of seven members: three lawyers, two ministers, and two elders.
"b. That it elect its own chairman.
"c. That initially two lawyers, one minister, and one elder be appointed for a two year term, and that the remaining members be appointed for a single term; that thereafter the outgoing members be replaced or reappointed for two year terms.
"d. That three alternate members be appointed: one lawyer, one minister, and one elder.

2. Re hearing procedure: The person who is registering a complaint against another shall be called a ‘complainant’ and the person against whom the complaint is made shall be called the ‘defendant.’ The hearing on the issue or issues involved shall proceed as follows:
"a. The complainant shall concisely state his claim, or complaint, and briefly may state his evidence to sustain it.
"b. The defendant shall then briefly state his defense, and briefly may state his evidence in support of it.
"c. The complainant shall first produce his evidence; the defendant may then produce his evidence; the complainant may then produce rebuttal evidence; the defendant may thereafter produce any surrebuttal evidence.
"d. When the evidence is concluded, either party may present arguments to the committee, either orally or in writing, or both. The complainant shall first argue the merits of his case; the defendant shall then argue the merit of his defense. The complainant and the defendant shall thereafter have the right to a short rebuttal argument.

3. Re safeguards to keep committee above prejudice and involvement:
"For example: no committee member should be closely related to parties, or involved in other ways.—Cf. The Book of Order, United Presbyterian Church, 1967-8, Section 85.03.

4. Re dissenting opinion by committee member. Ibid. 93.17
5. Re presentation of committee decision to synod. Ibid. 93.183
6. Re recommitment of a decision to committee by synod. Ibid. 93.19

"Classis Lake Erie,
"Rev. Sidney Draayer, Stated Clerk."

(See Acts of Synod 1969, Overture 7, page 506 f.)

Your committee was appointed to consider this overture and report to synod. (Acts of Synod 1969, p. 101)
The Synod of 1969 also referred to your committee a report of our stated clerk, Dr. R. J. Danhof, calling attention “to discrepancies which exist in the way in which appeal cases are dealt with at synod.” Since Dr. Danhof’s report was also intended to improve our judicial procedures, this matter was also referred to your committee for study and recommendations. (Acts of Synod, 1969, p. 9)

Analysis
As a matter of history, we note that the Synod of 1936:
"... decided that protestants and appellants henceforth shall as a rule not be permitted to plead their case before the synod, unless their matter is taken up by synod directly.

"Reasons:
"a) Such protestants or appellants have abundant opportunity to plead their case before the advisory committee.
"b) In the past much of the valuable time of our synods has been consumed in the public hearing of such protestants or appellants, this procedure being in most cases nothing but a duplication of the investigation already made by the advisory committee." (Acts of Synod, 1936, p. 16)

In 1938 synod again addressed itself to judicial procedure:
"Synod decides to appoint a Committee on Protests, consisting of the Stated Clerk of Synod, the Professor of Church Polity and the Professor of Church History of our seminary, to which all protests and appeals and similar documents addressed to the Synod of 1939 are to be submitted. This committee shall study these documents and prepare them for a proper disposition by synod:
"1. By presenting synod with a brief factual digest these documents and a brief history of the cases;
"2. By calling synod's attention to and definitely stating the problems involved in such cases, as well as the points on which the parties are at variance; and
"3. By enumerating the Articles of our Church Order and the principles which in the opinion of the committee are to govern synod in the disposition of such cases.
("Adopted."

(Acts of Synod, 1938, Article 114, p. 107)

From 1938 until 1947 all appeals were digested before synod by the appointed Committee on Protests and Appeals. The experience of these years made it evident that having a pre-synodical committee and the Advisory Committee of Synod meant a duplication of work. Since the advisory committees were charged with a thorough study, a hearing of all appellants who chose to appear, and often received later information from appellants and others involved, the work of the pre-synodical committee proved to be of little help. Furthermore, it became evident that if synod were to function as a judicial body, the fairest treatment of an appellant should not be biased by a previous study of a small appointed committee. These problems led to the discontinuance of the pre-synodical Committee on Protests and Appeals.

Advice

A. Your committee is not convinced of the need or desirability of a Standing Judiciary Committee, and recommends that synod do not appoint such a committee. We do so for several reasons:
1. Previous experience of synod has shown that this amounts to dual consideration, and that the advice of the pre-synodical committee became superfluous.
2. Pre-synodical hearing of appeals by a Standing Judiciary Committee will tend to remove responsibility from the ecclesiastical assem-
bly to which it is assigned by the Church Order. Article 30 of the Church Order provides that "assemblies and church members may appeal to the assembly next in order if they believe an injustice has been done or that a decision has been done or that a decision conflicts with the Word of God or the Church Order." Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.

If appellants must appear before a pre-synodical "court," their right to a hearing by the assembly of the church is jeopardized and the work of synod is in danger of becoming a rubber stamp procedure. The hearing of appeals is one of the basic functions of an ecclesiastical assembly, and the right to be heard by an assembly is a basic right of all church members.

3. The Synod of 1970 approved a plan for the tentative pre-appointment of advisory committees. (Acts of Synod, 1970, Article 108, p. 56) This program may give members of the Advisory Committee on Appeals early opportunity to begin study of appeals and thus expedite the work to be done at synod.

B. In order to guarantee fair judgment and remove judicial discrepancies, your committee recommends that the following rules be adopted:

1. The appellant shall be informed of the recommendation to be made by the advisory committee if he requests.
2. The advisory committee shall present the content of each appeal to the entire synod.
3. The appellant and the defendant shall have the privilege of hearing the case on the floor of synod, and shall be given the right to explain or defend their positions.
4. It shall be the right of the appellant to be represented by a spokesman before the advisory committee and/or on the floor of synod, if he so requests.
5. Copies of all appeals must be submitted to the ecclesiastical bodies or persons involved before the appeal can be considered by synod.
6. Appeals to synod must be in the hands of the stated clerk before March 15.

C. We recommend that synod declare these decisions to be its answer to the overture of Classis Lake Erie.

Respectfully submitted,

Dr. R. J. Danhof
Rev. Wm. P. Brink
Rev. Wm. Haverkamp
REPORT 33

CHURCH ORDER AND ADMINISTRATION OF LORD'S SUPPER

ESTEEMED BRETHREN:

Our committee was appointed by the Synod of 1968 to advise synod regarding overture No 1 found in the agenda of that year. This overture, presented by Classis Hudson is concerned with the present practice of administering the Lord's Supper in our churches. The Classis presented synod with a fourteen page study on this matter. The study report included "Recommendations for revision of Church Order rules." In order that synod may recall these recommendations, we present them again along with their grounds.

"IV. RECOMMENDATIONS FOR REVISION OF CHURCH ORDER RULES"

"A. Classis Hudson asks synod to examine, in the light of this study report the biblical foundation for the requirement that the Lord's Supper shall be administered 'in the public worship service' (Revised Church Order, Art. 55) and asks synod to substitute the phrase 'in an assembly of God's people gathered for worship.'

"Grounds:

1. Our study of the textual materials has found no biblical foundation for insisting that the Lord's Supper must be in a 'public' context.

2. The language of the present rule forbids the administration of the sacrament in various non-public settings which the Scriptures, according to our study, do not forbid. The rule thus becomes a basis for denying the blessing of God thru the sacrament in situations where that blessing might properly be experienced.

3. Unless sound biblical foundations are produced, we cannot maintain a rule such as this, since the Belgic Confession warns us that one way we can profane the sacrament is to subject it to ordinances that are ours instead of Christ's. (Cf. Belgic Confesion, Art. XXXV)

4. Our proposed wording, as shown by our biblical study, would more adequately state what can be supported by the biblical evidence.

B. Classis Hudson asks synod to (1) examine, in the light of this study report, the biblical foundations for prescribing obligatory forms (Revised Church Order, Art. 55), (2) substitute the word 'approved' for the word 'prescribed' in the article in question, and (3) mandate the synodical Committee on Liturgical Revision to compose for synodical approval a collection of form resources on the Lord's Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord's Supper may properly be administered.
Grounds:
1. Our study of biblical materials casts doubt on the propriety of prescribing forms, the use of which is obligatory in all circumstances.
2. A single prescribed form (or even several versions of essentially the same form) cannot be equally appropriate in the sick room service and the public worship service and all other occasions that may be judged fitting for the observance of the Lord's Supper.
3. A collection of approved form resources will permit the local consistory and minister to exercise some judgment in choosing form material appropriate to both their situation and the occasion.

C. Classis Hudson asks synod to examine, in the light of this study report, the biblical teaching on the frequency of celebration of the Lord's Supper, and revise the rule which says "the Lord's Supper shall be administered at least once every three months" (Revised Church Order, Article 60a) so as to read: 'The Lord's Supper shall be administered frequently.'

Grounds:
1. Our study of the biblical materials indicates that the Lord's Supper should be administered frequently. However, the present rule, while it permits more frequent celebration, actually encourages the assumption that 'once every three months' is at least adequate to the needs of God's people.
2. The liturgical unity of Word and sacrament is hindered or lost when the sacrament is celebrated infrequently.
3. Our proposed wording of the rule would encourage a frequent administration of the sacrament while permitting a desirable measure of flexibility.

D. Classis Hudson asks synod to examine, in the light of the biblical concept of the unity of the Word and sacrament, the adequacy of the terminology "preparatory sermon" and "applicatory sermon" (Revised Church Order, Art. 60c), and asks that synod revise this article to read: 'The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and Sacrament reinforce each other.'

Grounds:
1. Our study of the biblical unity of Word and sacrament indicates that the present terminology, although widely used, encourages a misunderstanding of the proper relationship between Word and sacrament. While from a positive point of view it emphasizes the fact that the Word and sacrament should be related, it gets this relationship out of focus.
2. The terminology 'preparatory sermon' and 'applicatory sermon' wrongly subordinate the Word to the sacrament, leaving the impression that these sermons are properly just props to the sacrament.
3. The proposed revision would more adequately state the biblical interrelation of Word and sacrament." (From Agenda for Synod, 1968, pages 340-342)

The Synod of 1968 took the following action on the Classis Hudson overture:
1. That the overture of Classis Hudson on Church Order and the Lord's Supper administration be commended to the churches for their study.

2. That synod appoint a study committee of no more than six men to examine this report and serve the synod of 1969 with advice for action.

3. That synod express its recommendation to Classis Hudson and its study committee for the splendid effort and concern reflected in this overture.” (Acts of Synod, 1968, pp. 65, 66)

The committee appointed spent some time trying to determine the extent of the mandate it was given. It did not appear that we were asked to make an in-depth study of Scripture and church practice in history regarding the Lord's Supper. Our basic reason for reaching this conclusion was the fact that synod did not give us the usual two-year time limit for a study committee but instead asked us to report the year after our appointment. We certainly could not have made a thorough study of this matter in so short a time. We therefore made a careful study of the material sent in by Classis Hudson and on the basis of our study advised the Synod of 1969 not to make the changes in the Church Order which Classis Hudson proposed. The content of our committee study is reflected in the grounds given to our recommendations. We advised the Synod of 1969 as follows:

"Recommendations:

A. That synod does not adopt in Article 55 of the Revised Church Order the substitution of the phrase 'in an assembly of God's people gathered for worship' for 'in the public worship service.'

Ground: Both the phrase in the Confession of Faith, Article XXXV, 'we receive this holy sacrament in the assembly of the people of God' and the phrase in the Revised Church Order, Article 55, 'in the public worship service,' refer to a congregational setting for the celebration of the Lord's Supper. Therefore, an appeal to the Confession of Faith does not open the way to non-congregational settings for the celebration of the Lord's Supper, which the overture of Classis Hudson desires.

B. That synod does not adopt:

1. In the Revised Church Order, Article 55, the substitution of the word 'approved' for the word 'prescribed.'

Grounds:

a. In its overture Classis Hudson has not demonstrated that prescribed forms have no biblical foundations. It states only that 'our study of biblical materials casts doubt on the propriety of prescribing forms.' The casting of 'doubt' is not an adequate ground for change in the Church Order.

b. The difference in the meaning of 'approved' and 'prescribed' is unclear. 'Approved' is a correct designation when there exists more than one form but 'approved' by itself does not make clear if one of the approved forms is 'prescribed.'

2. The recommendation of mandating 'the synodical committee on liturgical revision to compose for synodical approval a collection for form
resources on the Lord's Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord's Supper may properly be administered.

"Ground: Although it is not clear to us what Classis Hudson intends by 'form resources,' the preparation of additional forms has been assigned by synod to the Liturgical Committee. (See Acts of Synod, 1964, p. 60)

"C. That synod does not adopt in Article 60 the revision of the rule which says that 'the Lord's Supper shall be administered at least once every three months' (See Revised Church Order Article 60a) so as to read: 'The Lord's Supper shall be administered frequently.'

"Grounds:

1. In this context the word 'frequently' is too indefinite.
2. The present wording 'allows for the greater frequency which Classis Hudson desires' in the words 'at least once every three months.'
3. The problem of frequency is under study by the Liturgical Committee.

"D. That synod does not adopt in Article 60 of the Revised Church Order the revision: 'The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and sacrament reinforce each other.'

"Ground: This revision, rather than being specifically regulative introduces doctrinal implications and complexities which would make this article unusually difficult to interpret." (Acts of Synod, 1969, pp. 344, 345)

Although the above recommendations advised synod not to make the Church Order changes proposed by Classis Hudson, the committee shared much of the concern of Classis Hudson regarding the present practice of observing the Lord's Supper in our churches. It was the opinion of the committee that a mere change in Church Order would not get at the real problems involved. The issue, as we see it, is much broader than found in the report of Classis Hudson. We, therefore, further advised the Synod of 1969 as follows:

"E. That synod appoint a committee to study whether the Lord's Supper as we are now required to administer it allows God's people to receive all the benefits in this sacrament as promised by Christ.

"Grounds:

1. As a committee we share the concern of Classis Hudson to understand adequately 'the biblical data relating to the Lord's Supper' and 'to determine the essentials and non-essentials of circumstances and procedures which should be followed in celebrating of the Lord's Supper.' (Acts of Synod, 1968, p. 543)
2. Present practices seem at certain points to inhibit the ideal of frequency in celebrating the Lord's Supper. For example:
   a. Preparatory and applicatory sermons create a pattern in preaching which implies that only a very restricted kind of preaching is appropriate to the Lord's Supper.
   b. Obligatory forms, if used frequently, may become burdensome and uninspiring.
"3. Significant cultural and social changes face the church today which the traditional Reformed manner of administering the Lord's Supper did not envision. Several examples of such changes are:

a. There is a great mobility in modern society which creates many difficulties of supervision by the church and is raising questions in the minds of some as to the parish structure being the only proper expression of Christ's church.

b. Many Christians participate in a variety of communal and social 'gatherings' which vie for religious interest and concern beyond congregational life.

c. There are specialized ministries in which religious practices and mores are in sharp contrast to the established church.

(Note: These grounds should be considered illustrative and not exhaustive of the reasons for presenting this recommendation.) (Acts of Synod, 1969, pp. 345-346)

The 1969 synod took no action on the recommendations of our committee. Instead, it took the following action:

1. Synod recommit the overture of Classis Hudson to the study committee with the specific mandate to examine the substance of the overture and to serve synod with advice for action.

"Grounds:

a. The study committee has not provided an analysis of the overture but has reacted only to the concluding recommendations of the overture on changes in the Church Order.

b. The overture contends that a conflict exists between the biblical data and the practice prescribed by the Church Order, which contention the study committee has not adequately dealt with. —Adopted


The committee hoped to have a report ready for the 1970 synod but was unable to do so because of the resignation of our chairman, Dr. Peter Y. De Jong. The Synod of 1970 named Dr. Ted Minnema as chairman. We now present synod the following report:

In order to consider the material presented by Classis Hudson, it seems best to take each of their four recommendations separately.

I. "Classis Hudson asks synod to examine, in the light of this (their) study report, the biblical foundation for the requirement that the Lord's Supper shall be administered 'in the public worship service' (Revised Church Order, Art. 55) and asks synod to substitute the phrase 'in an assembly of God's people gathered for worship.'"

The problem Classis Hudson addresses in this recommendation is that our churches have restricted the administration of the sacrament only to those times when the entire congregation is gathered for worship—the only exception being for persons who have been unable to attend worship due to a lengthy illness. It is the contention of Classis Hudson that this restriction does not allow for the administration of the sacrament in other settings where it perhaps should be administered. Examples of such gatherings given in the report are, "servicemen's retreats,
missionary conferences, ministers' retreats, old peoples' homes, and gatherings of major assemblies.” Classis Hudson believes the restrictive nature of our present practice stems to a large extent from the “public worship service” requirement of our Church Order and believes the problem would be alleviated if this were changed to “in an assembly of God's people gathered for worship.”

It seems that the major problem hinges on the understanding of the word “public.” Historically, this word as used in the Church Order was meant to guard against “private” celebration of the mass. The Reformers brought the church back to the biblical teaching that the sacraments are for all of God's people and should not be made into a religious tool to be used by individuals privately or for only certain select groups of Christians. In other words, the sacraments are given to the church, and are to be administered and made available to the believing public and not to certain select individual groups.

The word “public” as used in the Church Order appears to be an ambiguous term. It seems that Classis Hudson, and perhaps the majority of our churches, understand this word as applying exclusively to a congregation meeting on Sunday for worship. The term, however, should more properly be seen as antithetical to “private,” which is the way it was understood at the time of the Reformation. This distinction is seemingly overlooked by Classis Hudson when it concludes that the Passover was not a public gathering since the people did not come together at one place for the meal but ate it at their homes. This judgment makes an improper restriction on the word “public.” The Passover was indeed public, in that it included all the people of Israel. It was not a private meal which involved only certain families or individuals. The same is true of the Lord's Supper as observed by the early Christian church. The supper was celebrated in the homes of the Christians, but it was not private in the sense of belonging only to certain families. It was a common meal shared with fellow Christians, and thus a public meal.

The intent of Article 55 is to guard the church from having the sacrament become the private possession of select groups of people or individuals. The body of Christ is one body, and there is one bread and one cup which nourishes the body. Therefore, the church rightly insists that the sacrament remain public, meaning for the entire body of Christ. It is unfortunate that many seem to miss this meaning of the word public, and conclude that the supper can only be public when it is administered to the congregation meeting for worship on Sunday.

The word “public” is also ambiguous in that it implies a meeting or place which is open to all without distinction. This meaning of the word “public” is not the intent of Article 55 of the Church Order. The sacrament is not “public” in that sense, but is rather a meal specifically given to the people of God, and is not intended for those who are not related to God by faith in Christ. It is not necessary to have a “public” meeting including both Christians and non-Christians in order to properly celebrate the sacrament.

Classis Hudson has done the church a service in bringing to the fore the ambiguity of the word “public” in Article 55. We believe the way
Classis Hudson understands this word is the way the church in general understands it. This restricted understanding of the intent of Article 55 has seemingly led the churches to follow a course of sacrament administration which has kept us back from having the sacrament at certain gatherings of believers where it could have been of great spiritual benefit.

In its attempt to overcome a too restrictive understanding of Article 55, Classis Hudson proposes the adoption of a phrase used in Article XXXV of the Belgic Confession. It is the opinion of our Committee that this proposed wording should not be adopted since it too refers to a congregational setting for the celebration of the Supper. Therefore, an appeal to the Belgic Confession does not open the way to non-congregational settings for the sacrament.

The question, however, of whether the sacrament may or should be administered in a non-congregational setting remains. Previous synods have permitted this as we see by the rule in regard to those who have been ill for a lengthy time. We also permit the sacrament to be administered in chapel settings. In each instance safeguards are taken to insure against the sacrament becoming private. It is the opinion of the committee that there may well be other settings in which the sacrament could be properly administered with great benefit to the believers present. We therefore are recommending that synod do make a change in Article 55 and substitute for the phrase, “in the public worship service,” the following: “to the people of God gathered for worship.” This wording will avoid the ambiguity of the word “public” as now used. It will also allow the freedom for which Classis Hudson pleads. Each church consistory will then be required to exercise its proper responsibility for the administration of the sacrament as it decides where, when, and how the Supper is to be administered. Our proposed ruling also safeguards against the sacrament becoming a private matter, as the administration of the sacraments continues to rest with the church, particularly with the consistory. The wording also declares that the sacraments may be administered only when God’s people are gathered for worship. This wording, we believe, is more in keeping with the historical intent of Article 55.

Recommendations:

A. That synod does not adopt in Article 55 of the Revised Church Order the substitution of the phrase “in an assembly of God’s people gathered for worship” for “in the public worship service,” as recommended by Classis Hudson.

Ground: Both the phrase in Article XXXV of the Confession of Faith, “we receive this holy sacrament in the assembly of the people of God” and the phrase in the Revised Church Order, Article 55, “in the public worship service,” refer to a congregational setting for the celebration of the Lord’s Supper. Therefore, an appeal to the Confession of Faith does not open the way to non-congregational settings for the Lord’s Supper, which the overture of Classis Hudson desires.

B. That synod substitute in Article 55 of the Revised Church Order the phrase, “to the people of God gathered for worship,” for “in the public worship service.”
Grounds:
1. This wording avoids the ambiguity of the present word, "public."
2. This wording is more in keeping with the historical intent of Article 55, namely that the sacraments belong to the entire body of Christ and are not intended for private use.
3. This wording allows each consistory the freedom to exercise its full responsibility in the administration of the sacraments.

II. "Classis Hudson asks synod to (1) examine, in the light of their study report, the biblical foundations for prescribing obligatory forms (Revised Church Order, Article 55), (2) substitute the word ‘approved’ for the word ‘prescribed’ in the article in question, and (3) mandate the synodical committee on liturgical revision to compose for synodical approval a collection of form resources on the Lord’s Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord’s Supper may properly be administered."

Part 1 of the above recommendation is basically a request that synod defend, on Biblical grounds, the Church Order requirement that the churches must use prescribed forms in the administration of the sacraments. It should be pointed out that this part of the recommendation could technically be set aside because Classis Hudson has not demonstrated that the use of prescribed forms is contrary to Scripture. The most Classis Hudson can say is that their study of Scripture "casts doubt on the propriety of prescribing forms, the use of which is obligatory in all circumstances" (Ground 1 of their recommendation). Synod should not be placed in the position of having to defend its stand simply because someone has some doubts about an action which was taken. If there is sufficient evidence to demonstrate that synod has adopted a position which is contrary to Scripture, let the protestor so state and give the evidence for his protest. But unless that can be done, synod ought not spend its time through study committees defending its position simply because there are some who have doubts about certain actions.

However, our committee will address itself to the issue raised by Classis Hudson primarily because the Synod of 1969 left us with the impression that we should do so.

It is indeed true that Scripture does not give the churches a command to write forms which must be used at various points in worship. We do learn from Scripture that there are certain elements or actions which should be done when people gather for worship, such as prayers, proclamation, songs, the sacraments, and offerings. However, there is no indication given that all of these elements or actions must be present before it can be said that people have worshiped. In other words, Scripture gives us no order of worship which must be followed at all times and in every situation. The churches must learn from Scripture and through the guidance of the Spirit how to worship. In I Corinthians 14 the apostle declares that our worship should be done in such a way that all who gather for worship may be able to take part in the action. God also requires that we remain true to him in our worship and not bring in a gospel contrary to that which He has revealed to us (Galatians 1:6-9).
Throughout history the church has found it necessary to take certain actions which would be helpful to the body of believers in their constant struggle to remain faithful to God’s revealed Word. The church, for example, in her attempt to remain faithful to her Lord has been led to formulate creedal statements in order to guard against extraneous teachings. The church has also been led to write formularies to be used for certain acts of worship, again in an attempt to guard against unbiblical views which began to appear. It is precisely because there had been a falling away from that which God revealed about the sacraments that the church felt compelled to write formularies to be used when the sacraments are administered which would serve as an accurate guide for the worshipping community. This can hardly be viewed as an action which is contrary to Scripture, but is rather the church at work to remain faithful to her Lord.

Since the use of prescribed forms arises out of historical situations in the life of the church, the question should be asked regarding the necessity of such forms today. It is the opinion of the committee that ours is a day in which there is very much confusion as to the biblical understanding of the sacraments. We therefore believe the church would be served well by formularies, provided the formularies speak clearly and concretely to the real issues, in the administration of the sacraments.

Our recommendation to the first point of Classis Hudson’s overture No. 2 is:

A. That synod declare the prescribing of obligatory formularies is not contrary to the Bible.

Grounds:
1. The Bible neither commands nor prohibits the use of formularies.
2. Formularies are used by the church for the purpose of remaining faithful to her Lord.

The second part of Classis Hudson’s overture deals primarily with whether the church is following a wise course in having only one or two formularies which are to be used in all situations and in all locations. Classis Hudson makes a good point when it reminds us that formularies serve a good purpose only when they communicate to those gathered for worship. A formulary reflects the spirit of the time in which it was written, as well as the spirit of the people who had a hand in writing it. Therefore, it would be unrealistic to suppose that a single formulary would be equally effective in all parts of a denomination which is extended over a large geographical area. This becomes even more so when there are a number of congregations made up primarily of people who do not share the Dutch culture which is predominant in our denomination. Further, it is the opinion of this study committee that it is unwise to have only one formulary which is to be used in each and every administration of a sacrament. This could deaden the spirit of worship and result in a mere ritual on the part of the congregation.

However, it is difficult to determine what Classis Hudson has in mind when it overtures that the word “approved” be substituted for the word “prescribed” in Article 55. From the grounds given, it appears that
Classis prefers to have a source book from which a formulary can be put together each time the sacraments are administered. This desire would not be achieved by merely substituting the word “approved” for the word “prescribed” in our Church Order. The word “approved” would carry basically the same meaning as does the word “prescribed” and would not set a course for “a collection of approved form resources.”

Although the study committee agrees with certain points brought up by Classis Hudson in this part of the overture, it does not agree that a change should be made in the Church Order. Our denomination now has three different approved forms which may be used when the Lord’s Supper is administered. In addition, the Synod of 1968 presented to the churches a set of “Models for the Morning Service and a A Model for the Communion Service” to be used on a provisional basis. The three forms for the Lord’s Supper already approved offer a choice to the churches. The fourth provisional form offers much freedom in the selection of appropriate material for the service. In addition, the churches have had the practice of abbreviating the forms, especially when the sacrament is administered at both services on Sunday. The committee therefore recommends:

B. That synod not adopt the substitution of the word “approved” for the word “prescribed” in Article 55 of the Revised Church Order.

Grounds:

1. There is no substantial difference in the meaning of these two words.

2. A variety of form material to be used for the administration of the sacraments is open to the churches in the three approved forms and the one provisional form for use at the Lord’s Supper.

In the third part of this overture, Classis Hudson asks that the Liturgical Committee be mandated to write a variety of forms for the Lord’s Supper suited to a number of different situations. The study committee believes synod should not adopt this part of the overture. It is not feasible to have a special form which would be especially appropriate to each and every possible setting in which the Supper could be observed. As has already been stated, we do have a variety of choice now, especially in the provisional form. The provisional form allows each church the necessary freedom to have the formulary speak in a direct way to a setting in which the Supper is observed, as well as to time at which it is held, such as Easter, Pentecost, or Christmas.

Recommendation:

C. That synod not mandate the synodical committee on liturgical revision to compose for synodical approval a collection of form resources on the Lord’s Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord’s Supper may properly be administered.

Ground: The churches already have a variety of forms which may be used for the Lord’s Supper.
III. The third recommendation of Classis Hudson’s overture asks that Article 60a be changed to read, “The Lord’s Supper shall be administered frequently.”

There have been some significant changes in our church order on the regulation of the frequency of the supper. The Synod of Dort in 1574 stated that the sacrament should be observed every two months. In 1586 the Synod of ‘s Gravenhage decided that Easter, Pentecost and Christmas were also appropriate times to celebrate the Supper. In 1905 the churches in the Netherlands changed the reading of the regulation on frequency to the following: “The Lord’s Supper shall be administered at least every two or three months.” This wording was adopted by our churches in 1914 and remained our regulation until the Revised Church Order of 1965 which states, “The Lord’s Supper shall be administered at least once every three months.”

It is noteworthy that our churches have moved rather steadily from a more frequent to a less frequent celebration of the Supper. It is doubtful, however, that Classis Hudson is correct when it implies in one of its grounds that the move to a less frequent celebration is actually taught or encouraged by the present wording of our Church Order. Rather, our Church Order declares that once every three months is the minimum number of times the Supper may be celebrated. The wording, if properly understood, encourages a more frequent celebration when it adds the words, “at least once every three months.”

The fact remains, however, that our churches have generally held the celebration to the minimum number of times required by the Church Order. This move to the minimum number of times occurred already with the Old Church Order which said the sacrament should be administered at least every two or three months. Very few churches celebrated the sacrament every two months.

The Church Order Commentary states that the churches seem to feel that once every three months is sufficient since a more frequent celebration might “detract somewhat from its (the Supper’s) sacredness and effectiveness.” It is the opinion of the committee that the reason for the possibility of detracting from the effectiveness of the sacrament if celebrated too frequently stems not from the sacrament itself but rather from the lengthy formulary which the churches were required to use at each celebration, and from the custom which was adopted as a rule by our synod in 1912 that each celebration of the sacrament must have a preparatory and an applicatory service. It seems reasonable to believe that a single formulary which was quite lengthy, as well as the 1912 ruling of synod, were primarily responsible for the churches opting for the minimum number of celebrations. The variety of more suitable formularies now available to the churches has alleviated the problem somewhat as is evidenced by the fact that a number of churches now celebrate the sacrament more often than once every three months.

The study committee agrees with Classis Hudson that Scripture does encourage a frequent celebration of the sacrament and that the early Christian church celebrated the sacrament with greater frequency than we do today. We also agree that our churches should move to a more
frequent celebration than has been our custom. However, we do not agree that synod should adopt the word change proposed by Classis Hudson. The word “frequently” as it stands by itself is not a regulative word. “Frequently” could mean once a week, or once every five years, depending on how people wish to define the term. Our present wording is far more regulative when it interprets “frequent” to mean no less than once every three months.

**Recommendation:**
That synod not adopt in Article 60a the revision of the rule which says, “The Lord’s Supper shall be administered at least once every three months” to read, “The Lord’s Supper shall be administered frequently.”

**Grounds:**
1. The wording proposed by Classis Hudson is not regulative, while our present wording is.
2. The present wording not only allows for, but encourages the churches to celebrate the Supper more often than once every three months.

IV. The fourth recommendation of Classis Hudson’s overture asks synod to do two things. First, to examine in the light of the biblical concept of the unity of the Word and sacrament, the adequacy of the terminology “preparatory sermon” and “applicatory sermon.” Second, that synod change the wording of Article 60c to read, “The Lord’s Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and sacrament reinforce each other.”

The regulation that we have applicatory and preparatory sermons is not something totally new in the Revised Church Order. It was an unwritten rule in our churches dating back to the Synod of Dort. Our denomination instructed the church visitors to ask each consistory whether preparatory and applicatory sermons were preached at each celebration of the sacrament. In 1912 our synod made a specific decision that such sermons must be preached when the Supper is celebrated. This rule was incorporated into our Revised Church Order, although some leeway was given by adding the word, “ordinarily.”

It is the contention of Classis Hudson that our present Church Order requirement throws the proper relationship between Word and sacrament out of focus. Although the study committee does share some of the sentiments expressed by Classis Hudson, it does not agree that our present wording does damage to our understanding of the relationship. Preparatory and applicatory sermons were never intended to place the sacrament above the Word, and Classis Hudson has not offered any evidence to support its contention that it does. Our church has always taught that the Word and sacraments are cut from one cloth and bring the same message of salvation. In teaching this, Reformed writers often refered to the distinction between Word and sacrament as that of the word which is heard in one instance and seen in the other instance. Reformed theology also teaches that we come to the sacrament only through the Word. The concern of the church in Article 60c is only that when the sacrament is celebrated there be sermons which take
Some aspect of the sacrament as the primary subject matter of the sermon. All sermons should have at their core the message of salvation in Christ, but not every sermon shows how this message comes to expression in the actions of the sacrament, and what our participation in the sacrament means for our lives. The church, therefore, does not throw the relationship between Word and sacrament out of focus by its present regulation, but rather seeks to strengthen that relationship in the minds and hearts of the congregation.

In regard to the change in wording proposed by Classis Hudson, the study committee finds their statement to be one of theological principle and not the kind of regulative statement which should be found in a Church Order. It is indeed true that the Supper should only be administered within the context of the preaching of the Word and in such a way that the Word and sacrament reinforce each other, but a Church Order is not so much interested in this kind of theological formulation, as it is in the manner in which the sacrament is to be carried out. The present wording of Article 60c addresses itself to a proper Church Order issue. If churches find that it becomes too cumbersome at certain times to have such special sermons, the Church Order allows for exceptions.

Recommendations:

A. That synod declare that preparatory sermons and applicatory sermons are meant to reinforce the biblical relationship between Word and sacrament.

B. That synod not adopt in Article 60c of the Revised Church Order the revision: “The Lord’s Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and sacrament reinforce each other.”

Ground: The proposed wording contains debatable doctrinal implications and complexities and is therefore inappropriate to a Church Order which should be specifically regulative.

Recommendations, with grounds, presented as advice to synod:

I. Recommendations:

A. That synod not adopt in Article 55 of the Revised Church Order the substitution of the phrase, “in an assembly of God’s people gathered for worship” for “in the public worship service,” as recommended by Classis Hudson.

Ground: Both the phrase in Article XXXV of the Confession of Faith, “we receive this holy sacrament in the assembly of the people of God” and the phrase in the Revised Church Order, Article 55, “in the public worship service,” refer to a congregational setting for the celebration of the Lord’s Supper. Therefore, an appeal to the Confession of Faith does not open the way to non-congregational settings for the Lord’s Supper, which the overture of Classis Hudson desires.

B. That synod substitute in Article 55 of the Revised Church Order the phrase, “to the people of God gathered for worship,” for “in the public worship service.”
Grounds:
1. This wording avoids the ambiguity of the present word, “public.”
2. This wording is more in keeping with the historical intent of Article 55, namely that the sacraments belong to the entire body of Christ and are not intended for private use.
3. This wording allows each consistory the freedom to exercise its full responsibility in the administration of the sacraments.

II. Recommendations:
A. That synod declare the prescribing of obligatory formularies is not contrary to the Bible.
   Grounds:
   1. The Bible neither commands nor prohibits the use of formularies.
   2. Formularies are used by the church for the purpose of remaining faithful to her Lord.
B. That synod not adopt the substitution of the word “approved” for the word “prescribed” in Article 55 of the Revised Church Order.
   Grounds:
   1. There is no substantial difference in the meaning of these two words.
   2. A variety of form material to be used for the administration of the sacraments is open to the churches in the three approved forms and the one provisional form for use at the Lord’s Supper.
C. That synod not mandate the synodical Committee on Liturgical Revision to compose for synodical approval a collection of form resources on the Lord’s Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord’s Supper may properly be administered.
   Ground: The churches already have a variety of forms which may be used for the Lord’s Supper.

III. Recommendation:
That synod not adopt in Article 60a the revision of the rule which says, “The Lord’s Supper shall be administered at least once every three months” to read, “The Lord’s Supper shall be administered frequently.”
   Grounds:
   1. The wording proposed by Classis Hudson is not regulative, while our present wording is.
   2. The present wording not only allows for, but encourages, the churches to celebrate the Supper more often than once every three months.

IV. Recommendations:
A. That synod declare that preparatory sermons and applicatory sermons are meant to reinforce the biblical relationship between Word and sacrament.
B. That synod not adopt in Article 60c of the Revised Church Order the revision: “The Lord’s Supper shall be administered only within the
context of the preaching of the Word, and in such a way that Word and sacrament reinforce each other."

*Ground:* The proposed wording contains debatable doctrinal implications and complexities and is therefore inappropriate to a Church Order which should be specifically regulative.

Rev. Alvin L. Hoksbergen, Secretary
Dr. T. Minnema
Rev. A. Kuyvenhoven
Rev. H. Arnold
Rev. E. Walhout
Rev. R. Opperwall
REPORT 34

COMMITTEE ON ECCLESIASTICAL OFFICE
AND ORDINATION

This committee was appointed by the Synod of 1969, and was given the following mandate:

Synod appoint a committee to study the nature of ecclesiastical office and the meaning of ordination as taught in the Scripture and exhibited in the history of the church of Christ (Acts, 1969, p. 85, Article 121, C).

The Synod of 1970 added to our mandate the consideration of a question raised at the Reformed Ecumenical Synod of 1968 by the Reformed Churches of Brazil concerning the legitimacy of having an elder give the blessing or benediction at a regular church service (Acts, 1970, p. 119, 3, b).

Since the time of its appointment, your committee has had eleven meetings. At these meetings the problems involved in our mandate were discussed extensively, and various ramifications of the question of ordination and office were explored.

At our meetings reports were submitted by various members of the committee on such subjects as the following: Word study of the Old Testament words used for office; a study of the three Old Testament offices; the laying on of hands and the setting aside of people for office; New Testament usage of the idea of office; notes on the clergy-laity distinction; references to office in the Belgic Confession; the question of whether every member of the church may baptize; the use of the word keerussen in the New Testament; the administration of the sacraments in the New Testament; Calvin's view of office and ordination; a resume of synodical decisions on office and ordination.

During the course of our meetings questions such as the following were raised repeatedly: Do our guidelines concerning office and ordination come only from Scripture, or also from the historical development of the church? Where did the clergy-laity distinction arise? Is there any work done by ordained ministers that is not essentially the work of all believers? Does the New Testament commission any particular group with the task of administering the sacraments? What is the difference between preaching and exhorting?

It became apparent quite early in our meetings that the problems involved in this area are complex and difficult. One of the most basic problems is the one involving the relationship between Scripture and tradition. Are we to answer questions about office and ordination solely on the basis of the Scriptural material, or does historical tradition play a part in defining what ecclesiastical office is? And if historical tradition does play a part in this area, may historical tradition lead us to
accept certain conceptions of office and ordination which are not specifically taught in the New Testament? Further, if historical tradition has modified the church's understanding of office (as it undoubtedly has), may historical circumstances continue to bring about changes in our understanding of the meaning of office and ordination? In other words, may our understanding of office and ordination be modified from time to time as the church changes and as the world changes?

Because of the complexity of the problems involved, your committee regretfully declares that it is unable to come to this synod with a report on this subject. We trust that synod will bear with us as we continue to wrestle with these problems. We hope, the Lord willing, to have a report ready for the Synod of 1972.

Respectfully submitted,

John Primus, Chairman
Anthony Hoekema, Reporter
William P. Brink
Willis De Boer
John Kromminga
Clarence Vos
Louis Vos
Esteeemed Brethren:

Your committee has sought once again to be the servant of synod in seeking paths toward union with the Orthodox Presbyterian Church. We held meetings in December and February with the committee of that church, and a few meetings of our own.

In our report to the Synod of 1970 we laid before that body the difficulties we were having in answering to their satisfaction the OPC committee's questions about an alleged trend toward liberalism in our church and the fact that three years in which this one subject took up the whole of every meeting appear to have brought us no closer to an overcoming of the impasse. We recommended to synod that "a time limit of one 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 discussion be terminated." Synod seemed not to feel the weight of our problem, merely deciding to "take note" of our difficulty and appointing us for the usual one year prolongation of effort.

There was a time when the discussions of the two committees showed greater promise. Until 1967 both committees lived and worked under mandates that reflected the mutual trust and hope of their respective assemblies. Early conversations concerning closer relations had brought the two churches to the commitment to work toward possible union. We were learning from each other. The polity differences were subjected to fruitful and enlightening study. We understand that the O.P.C. committee as then constituted spoke favorably of union prospects to the General Assembly.

But at the O.P.C. General Assembly of 1967 the charge of liberalism in the Christian Reformed Church came to the fore. An entirely new committee was formed, with the added mandate of investigating alleged liberalism in the C.R.C. Associated with this concern was the question as to what kind of ecclesiastical procedures the C.R.C. has for dealing with heresy and whether there is faithful use thereof. Since that time meetings between the two committees have been taken up with an assortment of charges of liberalism in the C.R.C. For the most part the charges have not been based on official ecclesiastical positions but are instead based on interpretations of articles appearing in The Banner and various other periodicals and even on reports of private conversations alleged to have been held with Christian Reformed men.

Earlier points of concern included such matters as the special creation of man, our attitude toward the W.C.C., the question of particular atonement, biblical infallibility, and faithfulness in discipline. Carefully
written studies were presented by our delegates setting forth the church's official positions, and these have at times seemed to allay fears and to be received with appreciation. However, within a meeting or two the same questions rise again, with the necessity of covering the same ground all over again.

A representative sample of the thought patterns and many of the positions which your committee has been up against can be found in the address of the O.P.C. delegate to Synod of 1970 (Cf. Acts, 1970, pp. 515-518).

The one issue to which we have returned again and again is that of Scripture inerrancy. The O.P.C. committee has repeatedly charged that not one but many leaders of the C.R.C. make statements openly denying biblical inerrancy. A study of the statements upon which they base their charges revealed that the O.P.C. men had never adequately come to grips with the concept of inerrancy found in the extensive and definitive "Infallibility and Inspiration" report to the Synod of 1961. We have presented them with copies of this report and have studied it with them. For the moment we seem to have met most of their charges.

It appears to your committee that at least most of their charges arise out of an abstract or scholastic concept of inerrancy and that the statements they attack are generally in line with the 1961 study. However even here they have not withdrawn their charges.

We have in the course of these paragraphs tended to lay the burden of blame for the present stalemate on the Orthodox Presbyterian Church as it speaks through its committee. But some of our problems at this point arise also from the fact that we doubt that our own denomination truly desires union with the Orthodox Presbyterian Church. The mandate to work toward union dates from 1959. A growing interest in our relationship to that church led to this action. But one seldom hears or sees evidence of that interest today. We do not gather that it is much spoken about in an earnest fashion or that it is a conspicuous part of the public or private prayers of the church and its people. When questioned on their interest, the O.P.C. men affirmed recently that there is a continuing interest among their churches. Perhaps there is. And they seem more interested in continuing in the present vein than does our committee. For our part, we have felt we must lay before synod our problem and ask synod to examine its own state of mind and heart concerning this declaration of intention which it once made.

Recommendations:

1. That synod re-evaluate the mandate given its committee in 1959 "to increase efforts . . . that the way may be paved to possible eventual union" (Acts, 1959, p. 22).

Grounds:

a. Since 1959, when the current mandate was given, circumstances have changed significantly, requiring a reassessment of our mandate. During the last four years our conversations with the O.P.C. committee have made almost no progress. Moreover in the church at large the climate of mutual confidence and of strong desire for union does not
appear to be any longer present. To continue to function effectively a committee will need a strong assurance of what the mind of the church is.

b. Inter-church conversations other than those having church union as their objective may prove to be a preferable alternative. These conversations may lead to such desirable results as joint youth projects, interchurch missionary consultation, cooperative religious publishing, joint conferences on current problems, and many more.

2. That Rev. Herman Hoekstra, chairman of our committee, now living in the Grand Rapids area, be given the privilege of the floor.
(Note: Mr. Peter Damsma, a member of the committee, will be present at synod as a delegate from Classis Hackensack).

Respectfully submitted,

        Herman Hoekstra
        John Petersen
        Raymond Opperwall
        Sidney Cooper
        Peter Damsma
REPORT 36

THE NATURE AND EXTENT OF BIBLICAL AUTHORITY

Esteemed Brethren:

The Synod of 1969 appointed a committee to study the nature and extent of biblical authority. The mandate for this committee reads as follows:

"Synod appoint a committee to study the nature and extent of biblical authority, and in particular the '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,' to evaluate critically in the light of the above-mentioned study and our confessional standards the manner of interpreting Scripture presently employed by some contemporary Reformed scholars, and to serve the churches with pastoral advice in these matters. (Note: The quotation is from the letter of the Geref. Kerken to the RES 1968 as cited on pp. 86-87 of our 1969 Agenda.)

"Grounds:

"a. The Gereformeerde Kerken have expressed the desire 'for a continued joint discussion of these questions' (Letter addressed to RES dated August 1, 1968; cf. Acts of RES, pp. 307-309).

"b. The Reformed Ecumenical Synod has requested this study. (cf. Agenda, Report 16, VI d, pp. 86, 87). (See Supplement 16).

"c. In this way the pastoral concern of Overture 5 can be met (Acts, 1969, p. 102)."

In addition to the materials contained in the mandate and grounds listed above the Synod of 1970 referred to this committee the documents involved in the matter which the Central Avenue consistory had raised concerning Dr. Willis DeBoer's interpretation of the first chapters of Genesis. These documents were referred to the committee "for their consideration in making their report" (Acts, 1970, p. 43).

I. HISTORICAL BACKGROUND AND ANALYSIS OF THE MANDATE

The grounds given for the mandate indicate that the background lies in the work of the Reformed Ecumenical Synod. For even Overture 5, which is given as the third ground for the mandate, had for one of its two grounds the request of the Gereformede Kerken submitted to the Reformed Ecumenical Synod (cf. Acts, 1969, p. 503). The doctrine of Scripture has been on the agenda of the RES since its inception, but it was not until Potchefstroom, 1958, that the RES issued a declaration concerning that doctrine. The declaration was to the effect that Scripture in its whole extent and in all its parts is the infallible and inerrant Word of God; and even though the Holy Spirit used human authors,
inspiration entails that what they wrote was an infallible communication of God’s self-revelation. This declaration was directed primarily against the error which characterizes Scripture as a fallible human witness to divine revelation.

At the next meeting of the RES in 1963, the Gereformeerde Kerken submitted a letter expressing their basic agreement with the declaration of Potchefstroom while raising a question concerning the adequacy of that declaration:

"... The synod readily expresses its agreement with the vigorously expressed confession concerning the inspiration and authority of Holy Scripture as an absolute and infallible rule for the faith and life of the church, and it also agrees with the rejection of such qualified views as would hold the Scripture to be a fallible human witness to revelation. 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 pronouncements 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” (Acts, RES 1963, p. 202).

In response the RES requested the Gereformeerde Kerken to present a supplementary report which would suggest solutions to the problems they themselves had raised. The RES also called attention to the report, “Infallibility and Inspiration in the Light of Scripture and the Creeds,” which had meanwhile been presented to the synod of the CRC in 1961. The Gereformeerde Kerken informed the RES in 1968 that they could not comply with the request for a supplementary report. They felt that a number of questions concerning the scope and nature of biblical authority were still very much in discussion and that therefore the time was not ripe for a common declaration on these matters. Instead, they requested a continued joint discussion of these questions (cf. Acts, RES 1968, p. 308).

Therefore, the RES recommended

"that the two sentences from the letter of the Gereformeerde Kerken in Nederland to the RES 1963 (Acts, 1963, p. 202; cf. earlier quotation) be referred to the churches of the RES, and they be urgently requested to give earnest and prompt study to the questions so urgently 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” (Acts, RES 1968, p. 74).

It is important that synod be aware of this historical sequence which lies behind the mandate given to its committee, for that mandate is delimited by this previous history. The Gereformeerde Kerken and the other member churches of the RES have a basic commitment to the inspiration and authority of the Scripture as an absolute and infallible rule for faith and life. All confess that the whole of Scripture in all of
its parts is the authoritative Word of God. Thus it is not the task of this committee to raise and attempt to answer every conceivable question concerning the inspiration and authority of the Bible. We proceed on the basis of a common confession concerning these matters. The primary issue is whether we can come to greater clarity on the nature and extent of biblical authority and what has been called "the 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."

This attempt to gain a perspective on the nature and extent of the authority of Scripture by viewing it in relationship to the content and purpose of Scripture is not a new development in the Reformed tradition. Bavinck insisted on this relationship in his discussion of organic inspiration. "Scripture," he said, "is the Word of God because in it the Holy Spirit witnesses to Christ and because the Incarnate Word is both its material and its content. Form and content interpenetrate each other and may not be separated" (Gereformeerde Dogmatiek, 1928, I p. 414). That same perspective is found in both the RES Report of 1958 and the CRC Report of 1961.

The RES report of 1958 asserts the following: "to observe, however, that Paul's teaching in II Timothy 3:15, 16, does not allow for a restriction of inspiration to portions of Scripture does not imply that Scripture is not inspired with a view to a particular purpose and that the particular purpose for which inspiration is given will not bear significantly upon one's understanding of inspiration" (p. 38). When one removes the negatives from that quotation, it is clear that the report affirms that the purpose for which inspiration is given will significantly affect one's understanding of the same, and that purpose is redemption. So the report states in summary fashion: "While this observation as to the redemptive purpose of revelation and inspiration will have far-reaching consequences for our interpretation of the Bible, it should not be thought of as restricting the extent of inspiration" (p. 38). Thus the RES report affirms the validity and necessity of understanding the inspiration of Scripture and consequently its authority in terms of its redemptive purpose, and asserts that this perspective will have far-reaching consequences for our interpretation of the Bible. However, since this report was concerned more with the extent of inspiration, it did not develop these far-reaching consequences.

The CRC Report of 1961 attempts to get at the same issue in a slightly different manner. It argues that "Scripture speaks with divine authority and trustworthiness on all things on which it chooses to speak in so far as it chooses to speak of them. . . . On all matters on which it has chosen to speak in its inspired communication of the self-disclosure of God, it speaks with absolute authority and trustworthiness, and on these matters in so far as it has chosen to speak on them" (p. 16). The central message of Scripture is redemption, and consequently the inspired Scripture has as its purpose to make men "wise unto salvation through faith which in Christ Jesus" (II Tim. 3:15). Here again
it is this perspective on inspiration and authority that must control one's interpretation of Scripture.

Thus the recommendation of the RES to study this issue does not involve the development of a completely new idea, but rather the explicating of the consequences of an idea commonly accepted in the Reformed tradition.

It may seem strange then that the study of an idea commonly accepted should become a matter of such urgent consideration. The reason for this is well known to those who are aware of recent theological developments in the Reformed community. Some publications dealing with the doctrine of Scripture have vigorously stressed this perspective which closely ties the inspiration and authority of Scripture to the content and purpose of Scripture as the saving revelation of God in Jesus Christ. The results of this emphasis and the development of methods for the study of Scripture within the framework of this emphasis have not received unanimous acceptance. In fact, some within the Reformed community believe that the manner in which this perspective functions in some recent publications is not merely an acceptable development of an undeveloped nuance in the Reformed tradition, but that it actually constitutes an unacceptable delimitation of—and to that extent a denial of—our common confession concerning the full authority of the Word of God. Overture 5 speaks of the “feelings of uncertainty, grief and even distrust” caused by these recent theological developments (cf. Acts, 1969, p. 502).

In this way the concern of the RES to have the doctrinal issue studied and the pastoral concern of Overture 5 come together, for the central issue in both cases is the same. Thus it is the task of this committee first of all to study the authority of Scripture in relationship to the content and purpose of Scripture (Section III of this report), to ascertain then whether some of the recent developments remain within our common confession concerning the authority of Scripture (Section IV), and finally in the light of this to give some pastoral advice to the churches (Section V).

II. Preliminary Analysis of a Key Sentence

The sentence quoted in our mandate is taken from the letter of the Gereformeerde Kerken to the RES in 1963 in which they point out what they judge to be the inadequacy of the RES declarations of 1958. In their judgment those declarations failed to make sufficient distinctions in dealing with the nature and extent of the authority of Scripture, and in particular failed to discuss the “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.”

The major obstacle in interpreting this sentence lies in the fact that it occurs in a letter without an interpretative context. Hence the sentence remains somewhat ambiguous and it is open to more than one interpretation. For example, it could appear to suggest that the authority of Scripture only follows upon and is to be deduced from its content and purpose. If so, it would be possible to conclude that the authority
of Scripture is somehow limited to a canon within the canon which must now be discovered. This in turn would produce some form of dualistic approach to the authority of Scripture expressed perhaps in terms of kernel and husk, content and packing, the divine and the human factors, or in terms of that which is and that which is not the infallible Word of God. Although obviously it is necessary to make some distinctions in interpreting the concrete expressions of Scripture's authority (e.g. the traditional distinction between historical and normative authority), any attempt to separate in a dualistic fashion the content of Scripture from the form in which it comes to us runs counter to the genius of the Reformed tradition. That tradition has consistently opposed any attempt to separate the formal and the material aspects of Scripture, or to separate Jesus Christ as the content of Scripture from the garment of Scripture in which he comes to us. It has affirmed that both the form and the content of Scripture participate in the single, unified, authoritative Word of God, and that any distinction deemed necessary for interpretation should not imply that certain aspects can be removed or isolated from the authority in which they share precisely as aspects of the revelation of God. It has insisted upon dealing with the Scripture and its authority as an integrated whole.

We are not suggesting that such dualism is the intent of that sentence. In fact, we believe that it is not. Although the English version of the letter is the official version sent to the RES, the Dutch version written for the Synod of Apeldoorn is less ambiguous and less deductivistic. Instead of speaking of "the consequent and deducible authority of Scripture, it speaks of "het daarmee gegeven en daaruit af te leiden gezag der Schrift" (the concomitant and deducible authority of Scripture). Thus, consistent with the Reformed tradition it affirms that the authority of Scripture is given along with—and is not simply to be deduced from—the content of Scripture. It then speaks in addition of the authority that is to be deduced from the content and purpose of Scripture, but by this they intend to refer only to the nature and extent of that authority. They do not intend to suggest that the authority of Scripture pertains to something less than the whole of Scripture. Whether this sentence expresses as clearly as possible the intent lying behind the letter is questionable.

Therefore, we believe that we should not focus our attention upon that sentence and its manner of formulating the issue, but should deal with the issue out of which it arose. That issue came to expression in the discussion of the 1958 RES resolutions on Scripture at the 1961 Synod of the Gereformeerde Kerken at Apeldoorn. There the general criticism expressed was that the 1958 resolutions, while stressing the divine character of Scripture, failed to do justice to the "human side" of Scripture. For example, although the resolutions speak of organic inspiration, their primary intent is to affirm that human authorship does not infringe on the divine authority of Scripture. Again, although the resolutions characterize Scripture as redemptive revelation, the only conclusion drawn from that fact is that Scripture is characterized by the divinity which belongs to redemption.
Although accepting all of this as true, the Synod of Apeldoorn did not consider this to be an adequate confession in the context of the questions being asked today. In this century there has been a tremendous increase in knowledge concerning the past history of mankind. In addition, modern man is conscious of his distance from that past, and he is aware of the differences in the human situation as man moves from one era to the next. Consequently, because Scripture is in one sense an historical book recording past events and written by men who lived many centuries ago, questions are being asked today precisely about that historical character of Scripture. Is the authority of Scripture in any way influenced or qualified by its historical character? That is the question that must be answered today. And although organic inspiration does not in any way reduce the divine authority of Scripture, it does affect the concrete form and manner in which the divine authority is expressed. Although the character of Scripture as redemptive revelation implies its divine authority, that same redemptive character has much to say concerning the nature and extent of that authority. Thus the criticism of the 1958 resolutions by the Synod of Apeldoorn was not that they are incorrect, but that they do not provide us with the kinds of distinctions or the framework necessary in order to answer the questions being asked today about the authority of Scripture.

A subsidiary concern running through the discussions at Apeldoorn was the desire to avoid an atomistic approach to the concept of inspiration and authority (i.e. one that views each word or verse as being inspired and authoritative in and by itself). That same desire was expressed in the 1958 RES report, but the Synod at Apeldoorn felt that this desire could not adequately succeed when one stresses only the divine character of Scripture. A one-sided emphasis upon divine inspiration could lead to the conclusion that each passage or verse in Scripture has authority in and of itself quite apart from the central content and purpose of Scripture. The synod was not suggesting that such a conclusion was to be derived from the 1958 report, but only that a more adequate defense against such an atomistic view of the inspiration and authority of Scripture requires a discussion of that authority in relationship to the pervasive content and center of Scripture, Jesus Christ. In this way a clearer insight would be gained into the nature of the authority of Scripture both in terms of its totality and in terms of its various parts.

III. THE NATURE AND EXTENT OF BIBLICAL AUTHORITY

A. A Problem in Formulation

The question posed by the mandate of this committee is called the nature and extent of biblical authority. Some, however, would take exception to that formulation of the problem. They would argue that the questions we face lie not in the nature of biblical authority but in the content of Scripture. The nature of biblical authority is simply and solely that it is divine. God speaks and therefore Scripture has divine authority. Questions arise and distinctions must be introduced in considering what is said but not in considering with what authority it is
said. It is important to note what God says, the form of the address, to whom it is spoken, for what period of time, and to see it all as it functions in the developing covenant history. There is fulfillment in Jesus Christ and therefore not all of the authoritative Word of God applies in the same way to faith and conduct today. Nonetheless, whether spoken for a limited time or for the whole of history the address of God is divinely authoritative. That is its nature, and that may not be qualified in any way. Questions concerning its intent, meaning, and applicability arise on the level of interpretation, not on the level of authority.

Others believe that such an approach separates too easily the formal and material aspects of Scripture. They would insist that the divine authority of Scripture is manifested only through its content as the saving revelation of God in Jesus Christ, and that therefore the authority of Scripture is always concretely embedded in its redemptive message. Therefore, when the interpreter considers the meaning of a particular passage, how a particular Word of God once functioned and how it continues to function, he is saying something about the nature and extent of its authority. Or when by analyzing the phenomena of Scripture one attempts, as does the CRC report of 1961, to decide on what matters Scripture speaks with divine authority and trustworthiness, one is also saying something about the nature and extent of Scripture’s authority. “Nature and extent” refer thus to the divine authority of Scripture as viewed in relationship to its content and purpose. The divine authority of Scripture is wholly unique in character precisely because it comes upon us in and through the history of revelation. This history of revelation focused on Jesus Christ qualifies the authority of Scripture.

It should be noted that both positions affirm the divine authority of the entire Scripture and that both are aware of the same issue, viz. the necessity for interpreting the various parts of Scripture in relationship to the central theme of Scripture. These concerns will be reflected in the statement that follows.

B. An Explication of the Nature and Extent of Biblical Authority

Discussion of biblical authority is never a simple matter. There is a mystery surrounding the authority of the Bible which we can never completely fathom. The authority of the Bible is the authority of God himself and that can never be adequately defined but only confessed. We confess that the Bible is the inspired Word of God and that it is unconditionally authoritative for faith and life. The nature and extent of its authority can only be discovered through a life of submission to its authority, a life guided by the illumination of the Holy Spirit. For it is a comprehensive Word, a Word encompassing the whole of life. It is the Word of him who created all things and who is now through his Son recreating all things. The written Word as the message of salvation in Christ sheds light upon the whole of creation and man within it for it is the revelation of the full counsel of God.
Thus the authority of Scripture is not limited to this or that aspect of life. And the discussion that follows in no way implies a limitation of that authority. The Bible speaks with authority to every manifestation of human life within God's creation. The only question we are asking concerns the manner in which the Bible speaks, the manner in which that authority expresses itself. How does the Bible speak to the issues we confront? Does it give explicit guidelines for every expression of human life in language unconditioned by time or culture? Or does that authoritative Word express itself in terms of a central focus and by means of that focus address itself to the whole of human life and activity? The Reformed tradition has always stressed the latter, and has followed the Scriptures in finding that central focus in the saving revelation of God in Jesus Christ.

The Scripture itself clearly states its own central purpose. The self-proclaimed purpose of the Gospel of John is that these things are written “that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name” (20:30, 31). The Gospel is characterized by the apostle Paul as “the power of God for salvation to every one who has faith” (Rom. 1:16). He also ascribes that same purpose to the whole of Scripture. In II Tim. 3:15-17 he speaks of the “sacred Scriptures which are able to instruct you for salvation through faith in Jesus Christ.” He affirms that “all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.”

These affirmations not only describe the purpose of Scripture but provide us with the key for the proper understanding of Scripture. The Bible is a unique book and it has been inspired with a particular purpose in view. Unless one acknowledges that purpose and uses it as the key for understanding, even though he confesses the inspiration and authority of Scripture, he has not submitted himself to the real authority of Scripture. Such was Jesus' criticism of the Jews in John 5:39, 40: “You search the Scriptures because you think that in them you have eternal life, and it is they that bear witness to me; yet you refuse to come to me that you may have life.” The divine authority of the Word of God is actually recognized only when one has submitted himself to the One of whom the Scripture speaks. Any understanding of the Word of God which does not use this center as the key for understanding its various parts, is erroneous, no matter how vigorously it affirms the inspiration and divine authority of the Scriptures.

The Jews, who were criticized by Jesus, affirmed the inspiration and divine authority of every word and letter of the Old Testament. They believed that the Word of God addressed itself to every issue of life, and that if one used the proper methods he could answer any question on any subject. Consequently, they had derived from the Old Testament numerous teachings and laws which they believed participated in the authority of the Word. However, because they had lost the key they were left with a host of disparate teachings which Jesus declared were not the authoritative Word of God (cf. John 5:37, 38). When
Christian interpreters, although they confess of course that Scripture testifies to Jesus Christ, derive from the Scriptures teachings that have no relationship to the central purpose of Scripture, they commit an analogous error. For when passages or texts or phrases are isolated from the purpose of Scripture itself, they no longer retain their authority as the Word of God. It is in Jesus Christ that the Scriptures have their unity and their authority.

The Belgic Confession reflects this perspective which understands the authority of Scripture in terms of its central focus. It affirms that "God makes himself more clearly and fully known to us by his holy, divine Word, that is to say, as far as is necessary for us to know in this life to his glory and to our salvation" (Art. II). This revelation of God in these sixty-six books is "for the regulation, foundation, and confirmation of our faith" (Art. V), and "fully contains the will of God; whatsoever man ought to believe unto salvation is sufficiently taught therein" (Art. VII). Thus all we need to know for salvation has been given to us. The content and purpose of Scripture is the saving revelation of God in Jesus Christ.

The significance of this central focus for understanding the authority of Scripture is seen in the following quotation from Herman Bavinck: "Holy Scripture is the Word of God. It not only contains it, but is it. But the formal and material elements in this expression must never be separated. Inspiration alone and in itself would not make a writing the Word of God in the scriptural sense. Even if a book of geography, for example, were inspired and dictated in the most literal sense of the word, it would not yet be theopneustos (God-breathed) in the sense of II Tim. 3:16. Holy Scripture is the Word of God because in it the Holy Spirit witnesses to Christ, because its content is the Logos ensarkos (Word incarnate)" (Gereformeerde Dogmatiek, I, p. 414). It is possible, of course, to distinguish theologically the formal and the material authority of Scripture, and so to affirm that the Bible derives its authority formally from the fact that it is inspired by God. Yet that authority is neither encountered nor understood apart from the content of Scripture, i.e. Jesus Christ. Therefore, although the formal and material authority of Scripture can be distinguished, they may never be separated because by virtue of the testimony of the Holy Spirit and in the practice of faith they are one.

Such a concentration upon the content and purpose of Scripture implies, among other things, the following for an understanding of the nature and extent of biblical authority. It implies that the authority of Scripture is properly understood only when the various parts of Scripture are interpreted as functioning in their role within the history of redemption and revelation. It implies further that the authority of Scripture is properly understood only when one takes into account that the Scripture is written by men and that it is originally addressed to a people living at a certain time and under particular circumstances. It is not possible, nor is it necessary, to write exhaustively about these various implications. We shall attempt only to make several basic observations about each.

The content of the Bible is properly described as the history of re-
demption. That description emphasizes that the Bible is history and not myth. In classical myths of ancient time that which was important occurred in the arena of the gods and not in human history. In the Bible God acts and speaks and makes man his covenant partner in history. The redemption he promises and brings takes place in historical events, and without this historical foundation the Bible loses its meaning. Consequently, the Bible is filled with historical records of what God has done for his people in the past; it stresses the role of the eyewitness; and it guards jealously its anti-mythical nature.

As the history of redemption the Bible contains revelation given over a long period of time. Not everything happens all at once. There is action and progress, address and response, promise and fulfillment. God is involved with his people over a period of centuries. There are different epochs; there is an old and a new covenant. Consequently, not all of the words or commandments of Scripture apply to us in the same manner in which they applied to those to whom they first were spoken (e.g. the laws concerning purification in the Old Testament). However, we should not conclude that such things are no longer divinely authoritative, but rather that they participate in the divine authority only as they function within this history of redemption. For such things were written for our instruction (Rom. 15:4) and admonition (I Cor. 10:11). This biblical perspective is reflected in the Belgic Confession when it speaks of still using “the testimonies taken out of the law and the prophets to confirm us in the doctrine of the gospel” because their “truth and substance” remain with us in Jesus Christ (Art. XXV).

As the history of redemption the Bible speaks of beginnings and ends. The Bible is not a record of unrelated actions and sayings of God, but it is a record in which the various events, sayings, and responses bear a fundamental relationship to each other. There is a single plan of redemption and the whole of revelation points in that direction. Hence the history of redemption as recorded in the Bible can be characterized as the saving revelation of God in Jesus Christ. From its beginning to its end, from the beginning of history to the final coming of the kingdom, the history of redemption moves toward and flows from Jesus Christ. Thus the only correct understanding of the tremendous variety contained within Scripture is that which interprets it in its relationship to Jesus Christ. He is its unifying theme.

The Bible, as the authoritative Word of God, has been written by men. This fact also affects the manner in which the divinely authoritative Word is communicated. We have long been aware of the differences in grammar, style, spirit, and word choice among the authors of the various books of the Bible. Such differences have led to the development of the concept “organic inspiration.” Inspiration did not suppress the personality of the author. God used men to write his Word. But this means also that the eternal Word of God is communicated through a time and culture conditioned vehicle, viz. human language. The biblical authors used the language they spoke: Hebrew, Aramaic, Greek. And they spoke the language using “such modes of speech about the natural order and human experience as were current in their day” (J. Packer, Fundamen-
talism and the Word of God, p. 96). Inspiration does not, for example, "correct views of the structure and working of the universe which are relative to a particular historical epoch" (H. Ridderbos, The Authority of the N.T. Scriptures, p. 61). Yet the Word written by men is the authoritative Word of God, for the intent of Scripture is not, for example, to teach the physical structures of the universe or to provide concepts for psychology. For example, in Old Testament times the seat of emotions and passions was considered to be in the abdominal region of the body. Therefore, the Old Testament can speak of the liver or even the kidneys as the seat of an emotion or passion. Today in psychology we need not of course continue to speak in this way. For the intent of Scripture is to give us the saving revelation of God in Christ which provides us with basic directives for our view of man and the world. Hence the unconditionally authoritative Word of God is communicated through a linguistic vehicle conditioned by time and culture.

These human authors, commissioned to proclaim what God has said and done, stand within and write from within the history of redemption. They do not write mere chronicles or objective descriptions of events, nor do they even write a history of Israel or a biography of Jesus Christ. What we call the historical books of the Bible are in actuality prophetic history, a selection of events chosen to proclaim what God has done and is doing for the salvation of his people. It is history written to highlight the covenantal relationships between God and his people. Consequently, biblical history is episodic in character, and written to demonstrate that God is faithful and that his Word does not fail. Biblical history is kerygma, proclamation, i.e. event plus the interpretation which the event has in God's plan of salvation. Such is the perspective of the biblical author, and therefore criteria used for assessing the character of the Bible as history must not negate the self-proclaimed character of the biblical record.

As the announcement of and as a participant in the history of redemption, the Bible was originally addressed to definite situations and to people living under particular circumstances. These situations and circumstances affect what is said and how it is said. For example, commandments and exhortations given at a certain time and place are not necessarily universally applicable. The entire legal structure of the Old Testament applied then and there but after the fulfillment in Christ no longer now and here. Not that we no longer learn from that legal structure, but even where it still instructs us the manner in which it applies has drastically changed. This is so because of the fulfillment of the law in Christ, but also because the circumstances under which the Old Testament people lived are no longer those under which we live. Thus, for example, the Old Testament property laws still instruct us concerning basic principles, but the specific laws governed a situation quite different from ours. This same perspective applies to the New Testament. We no longer feel bound to exchange the holy kiss, to wash one another's feet, or for women to wear a veil when they pray. Those are exhortations whose form is determined by the culture and circumstances of that time. They still contain an authoritative message for us but the form of our
obedience has been altered by changing circumstances. Similarly, we do not feel bound by the decree of the Council of Jerusalem regarding things strangled and blood (e.g. Jehovah Witnesses see in it together with Lev. 17:11-14 the basis for their refusal of blood transfusion, and some Christians believe it forbids eating such a thing as bloodwurst). We interpret the meaning of that decree in the light of the particular circumstances to which it was addressed.

All of these observations which stem from the character of the Bible as an historical book are important for our understanding of the nature and extent of biblical authority. Because the Bible is an historical record it is important to take into account the distinction between what it meant originally and what it continues to mean. It is therefore necessary to understand as well as we can the original setting, using all the evidence the Bible itself provides as well as the increasing knowledge provided by historical and archaeological research. Due to our distance from the time in which the various books were composed, we often do not possess an awareness of situations, concepts, or trends well known to those to whom it was originally addressed. Therefore, scholarly research can contribute to an explication of the authority which the Bible possesses as the Word of God. This does not mean that our confession of its authority is dependent upon such research, but only that such research can be an aid to faith’s understanding of the Word. Our distance from the time of the Bible’s composition involves, however, not only a loss which we try to regain, but also a plus which lends dimensions and perspectives to the biblical words of which the original recipients were possibly unaware. This also functions in the Holy Spirit’s use of the Word to lead the church into all the truth.

Our confession of the authority of the Bible takes into consideration the observations mentioned above. None of these observations should be understood as introducing a new form of dualism into our approach to the Scriptures by which one is able to dissect Scripture into that which is and that which is not the authoritative Word of God. These observations do not intend to delimit the authority but only to understand the mode in which the Word has come to us, for that mode affects the nature of its authority. The Bible is not a system of theological dogmas nor a code book of law with an easy and immediate application to every circumstance of life. Our confession has always rejected the simplistic biblicism implicit in that position because that position misconstrues the nature of the Bible itself and how it has come into being. The Bible is covenant history, the history of redemption, and it is only from within that perspective that it sheds its light upon the whole of human life.

The description of the Bible’s central focus as the saving revelation of God in Christ is also no delimitation of the authority of Scripture. For the redemption found in Scripture is cosmic in scope, involving man and all of his activities in creation and history. Hence the authority of Scripture touches every sphere of human life and knowledge but it does so in its own way and from its own perspective, viz. from the standpoint of creation, fall, redemption and the coming again of Jesus Christ.

We have not said everything that can be said about the nature and
extent of biblical authority. We have tried only to establish certain per­
spectives which would enable us to proceed to the second part of our
mandate. There we intend to discuss concrete problems and thus to
illumine and further explicate the basic perspectives developed above.

IV. CURRENT METHODS OF INTERPRETING SCRIPTURE

The second part of our mandate requires us "to evaluate critically in
the light of the above-mentioned study and our confessional standards
the manner of interpreting Scripture presently employed by some con­
temporary Reformed scholars." Our task is not to adjudicate charges
brought against any person nor to assess the acceptability of any par­
ticular book, but to evaluate methods or principles that are visible in the
interpretation of Scripture by some contemporary Reformed scholars.
These methods and principles are commonly called the "new hermeneu­
tics." Since we are considering methods and not persons, we have de­
cided not to mention theologians by name. To assess fairly each theo­
logian and the books he has published would have taken considerably
more time, and it would have resulted in a very lengthy and highly
technical report. Thus we have not attempted to evaluate the entire
theology of particular persons, but only the manner of interpreting Scrip­
ture that is employed.

In the light of our study of the nature and extent of biblical authority,
it has become apparent that the major questions arise in connection with
the historical character of the Bible. And in so far as one can speak
today of a new hermeneutical development in the Reformed community,
the newness consists in a different approach to and a different under­
standing of the Bible (or parts of it) as an historical record. To evaluate
the validity of this new approach we believe that we must consider:
(1) the use made of the findings of various sciences for the interpreta­
tion of Scripture, (2) the permissibility of the use of the historical-criti­
cal method in the interpretation of Scripture, (3) the historicity of the
biblical record, in particular the first chapters of Genesis.

A. Biblical Interpretation and Scientific Findings

The legitimacy of using knowledge derived from scientific research for
interpreting the Bible has been a sensitive issue among us. It has been
so because of our continuing commitment to the Reformation principle
that Scripture is its own interpreter. That principle stems from the con­
fession that Scripture is the product and instrument of the Holy Spirit,
and consequently it may not be controlled by knowledge or methods de­
derived elsewhere. Scripture may not be interpreted contrary to its own
intention, and the true meaning of Scripture must control our knowledge
and our methods. Thus whenever traditional interpretations of Scripture
are altered in connection with new insights gained through scientific or
historical research, the suspicion is aroused that this may be an instance
in which Scripture has been subjected to our knowledge rather than our
knowledge to the authority of Scripture.

It should be noted, however, that by confessing Scripture to be its
own interpreter one has not solved all problems of interpretation. The
Reformers, while confessing the perspicuity of Scripture, never intended to suggest that there were no problems encountered in interpreting the Bible, problems requiring the application of grammatical and historical knowledge. By means of the principle that Scripture is its own interpreter they did oppose the imposition of a variety of meanings upon Scripture as occurred in the allegorical interpretation of that time. That Scripture is its own interpreter implied for them a deep respect for the text, for the written Word. Consequently, allegorical exegesis was rejected because it destroyed the integrity of the written text, and so was any form of spiritualistic exegesis which ignored the meaning of words. One honors neither the Bible as the Word of God nor the Holy Spirit through whom the Word was written and by whom it is understood, by adopting methods that lead one away from the written text and its self-proclaimed intention. Hence every interpretation, and every method used for interpretation, must subject itself to the authoritative Word. This is done precisely by honoring Scripture as a written text, with all that this implies for grammatical and historical interpretation.

That the Reformers themselves used and developed the principles of grammatical-historical-theological exegesis is so well known that it needs no illustration, and that this development became a stimulus for the scientific study of the Bible is also an established fact. But perhaps, for the sake of our present problem, it would be well to give an illustration from Calvin which indicates how in his day a new scientific insight influenced his perspective on interpreting a part of Scripture.

The Copernican revolution occurred during Luther's lifetime and Luther still felt compelled to reject vigorously that point of view. He could not accept for theological and philosophical reasons the Copernican theory that the earth was not the center of the universe. But Calvin in his interpretation of the creation account states the following:

"To my mind, this is a certain principle, that nothing is here treated of but the visible form of the world. He who would learn astronomy, and other recondite arts, let him go elsewhere. ... For Moses here addresses himself to our sense, that the knowledge of the gifts of God which we enjoy may not glide away. ... By this method ... the dishonesty of those men is sufficiently rebuked who censure Moses for not speaking with greater exactness. For as it became a theologian, he has respect to us rather than to the stars. ... Moses wrote in a popular style things which, without instruction, all ordinary persons endowed with common sense are able to understand; but astronomers investigate with great labor whatever the sagacity of the human mind can comprehend" (Comm. on Genesis, Gen. 1:6, 15, 16).

Thus Calvin did not believe that there was a conflict between the new scientific point of view and Scripture, and therefore did not reject the Copernican point of view. But the new scientific advancement kept Calvin from reading into Scripture either the traditional or the new scientific point of view. He no longer interpreted Scripture as teaching a particular scientific view of the physical universe binding upon the science of astronomy, neither a geocentric nor a heliocentric theory. To affirm that scientific discovery has led or can lead to a reinterpretation
of certain aspects of the Bible is not the same as asserting that science dictates the interpretation of the Bible. Scripture must always be interpreted in terms of principles that are germane to its own nature as the revelation of God. And Calvin’s new perspective on Genesis 1 with its basic assertion concerning the character of biblical writing could be substantiated by the character of biblical writing elsewhere. However, scientific discovery does compel us to ask whether a traditional interpretation reflects the intent of the Bible, or whether it is a reading of the Bible in the light of out-dated scientific conceptions. The new interpretation must then reveal, of course, that it does justice to the intention of Scripture and that it is supported by principles of interpretation in harmony with the character of Scripture.

Ours is an age of rapidly expanding knowledge in the areas of both the natural and the historical sciences. Consequently, we have been compelled to reexamine some traditional interpretations of Scripture. Some of these are relatively minor items: e.g., new light has been shed upon the meaning of the prohibition against boiling a kid in its mother’s milk, upon the significance of Rachel’s stealing the household gods, upon the structure of covenant treaties, etc. Some of these reinterpretations are major items: e.g., most notably the first chapters of Genesis. Since we intend to discuss the first chapters of Genesis later, we shall say nothing further about them at this time. Basically, however, the Reformed community has been quite receptive to new insights gained from an increasing knowledge of the biblical world and its times. We have gladly used insights gained from historical and archaeological research into the history, religion, and culture of the nations surrounding Israel. We have profited from knowledge of the Qumran Community, the Dead Sea Scrolls, and rabbinic literature. In using such materials the stated principle has been that these findings may not dictate an interpretation of Scripture contrary to its own intent; but certainly these findings may, and in fact must, be used to illumine the meaning of Scripture.

In this way we have acknowledged the historical character of the divinely inspired Bible and have been willing to use the results of historical research to illumine its meaning. Yet we have been on our guard against the possibility of science controlling the interpretation of Scripture because it has been precisely in our century that such has occurred. The clearest example is the rejection of miracle in the era of classical liberalism. Interpreters then accepted the theory that nature was a closed system of cause and effect relationship. Consequently, they were compelled to reject miracle as historical fact and had to look for other ways to account for the miracle stories in Scripture. This reinterpretation of miracle was caused by their acceptance of a current scientific theory concerning what was possible in the areas of nature and history. In this way interpreters allowed a view of nature and history contrary to that contained in the Bible to determine the interpretation of the biblical message. Such interpretation obviously runs counter to the principle that Scripture is its own interpreter. Methods of interpretation may not be based on principles which contradict the proclamation of Scripture itself.

No one in the Reformed community would basically disagree with
this interpretation of the principle that Scripture is its own interpreter and the implications that follow from that principle. Those whose writings constitute the new hermeneutics, in so far as they address themselves to this principle, say essentially the same thing. Yet certain statements are made which raise the question whether the principle is being maintained. For if the principle is correct, then one should exercise caution regarding the way in which he speaks about certain reinterpretations of Scripture. If one asserts, for example, that science makes it impossible to believe any longer that there was historically an original man and woman who were the ancestors of the human race, then it is no longer apparent that one is maintaining the principle that Scripture is its own interpreter. Scientific evidence may never dictate the interpretation of Scripture. Although scientific evidence may become the occasion for a reexamination of a traditional interpretation, the reinterpretation must be based on principles germane to and garnered from the Scripture itself. The validity of any interpretation must be judged in terms of whether it agrees with the Scripture’s own interpretation of itself (e.g., New Testament interpretation of Old Testament passages), and whether it contributes to a clearer insight into the Scripture’s message as a whole.

B. The Use of the Historical Method.

The committee introduces this discussion of the use of the historical method (sometimes called the historical-critical method) with some reluctance. For the material is often highly technical involving detailed theological analysis. Some parts are less difficult because they relate to questions raised by many in their reading of the Bible (e.g., why do the Gospels present the same event in different ways?). Other parts, however, are very difficult because they deal with technical questions which are usually not raised by most who read the Bible (e.g., the question concerning what is called the historical Jesus, and the question concerning what one can or cannot say via the historical method about the resurrection). It may be that some who are not interested in such technical questions may wish to pass those sections by.

However, the mandate of the committee to respond to the request of the Reformed Ecumenical Synod and to analyze the principles governing the new hermeneutics, compel us to include these sections. For the question regarding the use of the historical method lies at the center of the debate concerning the interpretation of the Bible. Due to its complexity, we cannot within the limits of this report discuss the use of the historical method in all of its ramifications. We intend only to select several areas as illustrations, to point out problems that appear, and to make some judgments concerning these.

1. The Historicity of the Gospels

The fact that there are four gospels, each having its distinctive emphases and each reporting in its own way events or sayings contained also in one or more of the others, has frequently raised questions concerning the nature of the gospels as historical records. These questions arose already in the second century, and throughout the history of the church there have been various attempts to account for and/or resolve the
differences existing in the gospels. These attempts range all the way from the creation of a single gospel out of the four to the popularly held opinion that the gospels are independent biographies. And if the gospels are independent biographies, the differences in the reporting of what appears to be the same event must be explained either in terms of normal differences in eye witness reports or in terms of different situations in Jesus' ministry.

It has often been maintained that our confession concerning the reliability of Scripture means that events occurred precisely as they are reported to us. Little distinction was made between the event and the way in which the event is reported. Although there was some recognition of the differences existing in the reporting of the same event, it was held that these differences did not alter the basic perspective. Differences were considered to be indications that the authors did not function with standards of notarial precision, and consequently the differences should not be analyzed too closely. Even though it was admitted that the gospels could not be harmonized in all details, the significance of these details for understanding the way in which the gospels report historical events was not fully realized.

In recent decades a different solution has been developed. There is a general consensus that there is some form of literary dependence among the synoptic gospels (i.e., the first three). The majority favor the priority of Mark, i.e., that Matthew and Luke use Mark in writing their own gospels, while some argue for the priority of Matthew. In addition, other sources, written or oral, are also thought to have been used (cf. Luke 1:1-4). In either case, whether one accepts the priority of Mark or Matthew or some modification of those theories, the method adopted for answering questions about similarities and differences is essentially the same. When one adopts a theory of literary dependence, one no longer attempts to answer questions concerning differences in the reporting of what appears to be the same event by suggesting different situations in Jesus' ministry. Instead, if the gospels are interdependent, one attempts to answer questions concerning differences by analyzing the intent of the author and/or the situation of those for whom he is writing. This fundamental change in approach to the gospels means that one functions with a different understanding of the way in which the gospels report historical events.

Thus today it is precisely the differences that are considered important for assessing the historical character of the gospels. The general assertion that the authors were not governed by standards of notarial precision is no longer considered adequate. What standards did they follow? How do they report events? What is the intent of the author, and what influences affect the way in which events are reported? Such are the questions being asked and it is believed possible to suggest some tentative answers.

Perhaps an example or two would be helpful. Peter's confession is recorded in three gospels: "You are the Christ" (Mark 8:29), "The Christ of God" (Luke 9:20), "You are the Christ, the Son of the living God" (Matt. 16:16). What did Peter actually say? The three forms of
the confession, although not contradictory, are distinctively different. Those who believe that Matthew and Luke are here dependent on Mark would see in their accounts an interpretative expansion of the confession. In other words, the gospels are not to be viewed as necessarily and always presenting verbatim accounts of words spoken or speeches given. Although actual happenings lie behind the accounts, in this case Peter’s confession, the report of those events frequently includes interpretation so that the full light of revelation falls upon those events and sayings. In view of Jesus’ promises concerning the work of the Holy Spirit (John 14-16), it should not strike us as strange that the disciples report events in that way. For the Holy Spirit who inspired the authors is precisely the Spirit of Truth who interprets the meaning of the ministry of Christ.

The story of the rich young ruler provides a second example. The account is essentially the same in Mark and in Luke: “Good Teacher, what must I do to inherit eternal life? And Jesus said to him, Why do you call me good? No one is good but God alone” (Mark 10:18-19). Matthew presents a different account: “Teacher what good deed must I do to have eternal life? And he said to him, Why do you ask me about what is good? One there is who is good” (Matt. 19:16-17). Again one can ask, what did the young ruler and Jesus actually say? Obviously Matthew is reporting the same conversation as that recorded in Mark and Luke. Here again it is possible to give reasons for the changes found in Matthew’s account which are related to the type of audience for which he is writing. To prevent the conversation from being misunderstood, Matthew already interprets it in the form of presentation rather than by attaching a commentary to it. In any case, whatever the reasons, here we have again the phenomenon encountered in the first example.

Similar examples could easily be multiplied. However, since the intent of our report is not to persuade others of the correctness of this approach but only to judge its permissibility, we shall simply summarize that approach and its understanding of the gospels as history.

By means of the theory of literary dependence, it is thought possible to discover some of the factors influencing the form of the proclamation as this develops between Jesus’ lifetime and the actual writing of the gospels. Such factors as the following are usually mentioned: the translation of Jesus’ sayings from Aramaic to Greek, the proclamation of the message to non-Jewish audiences requiring changes so that the message could be understood, the needs and situations of the audience for whom the gospel is written, the specific intention of the author which influences his selection and ordering of materials, and the influence of Easter and Pentecost in producing a more complete understanding of the life of Jesus. Thus the gospels are not merely “objective” descriptions of events or verbatim records of Jesus’ words. They are proclamation, kerygma, i.e. events and sayings plus the interpretation which the Holy Spirit leads the authors to give as they bring that message to a variety of persons and audiences.

It is evident that the approach described above produces a different understanding of the way in which the gospels report historical events. Crucial to this approach is the distinction that is made between the
actual events in Jesus' life and the reporting of these events in the gospels. While emphasizing this distinction between event and report, this approach does not wish to suggest a separation between event and report. It continues to maintain that the gospels are reporting historical events. It is our opinion that this approach—so long as it functions within the framework of the gospels—is permissible within our confession concerning the authority and reliability (infallibility) of Scripture. For it seeks to understand the kind of reporting the gospels themselves indicate, and it does this by observing the similarities and differences the gospels themselves contain. There is no attempt to impose an arbitrary framework upon the gospels, nor to control the interpretation of the gospels by means of non-biblical presuppositions. Whether or not everyone is convinced that this new approach is correct, or whether everyone accepts the explanation of particular items, is not the issue. Theologians frequently differ concerning particular theories or explanations. The basic methodology underlying this approach, however, does not infringe on the authority and reliability which the Bible claims for itself.

However, it seems to us that one should not in terms of this approach begin to speak of the historical unreliability of the gospels. Even though we recognize differences in the reporting of the same event and different interpretations placed upon the same event, to label this “historical unreliability” seems to impose standards upon the gospels that are foreign to the intention of their authors. And if—as all agree—the gospels were not written to satisfy the kinds of questions the modern historian asks, then why in terms of such questions should they be labelled historically unreliable? Isn’t this analogous to saying that the Bible is scientifically unreliable because its language seems more Ptolemaic than Copernican when it speaks about the movement of the sun? Yet we do not apply that label because we believe that the Bible was not written from the perspective implied in that standard.

In addition, to speak of the gospels as historically unreliable—even if the intent is very limited and in no way questions the message of the gospels—raises the more basic question of what constitutes reliable historical reporting. The fact that earlier events are interpreted in the light of later events that changes in words and different emphases are required to make the message intelligible to different audiences and that an event may lead to more than one perspective does not constitute unreliability. Historical reporting in general is always done after the fact and usually interprets earlier events in the light of later events. Historical reporting is always influenced by the perspective of the author and the needs of the audience. Such is the case also in the gospels. Now if the label “historically unreliable” means only to suggest that the historian cannot always determine the actual sequence of events nor always understand the differing sequences reported in the gospels then it must be admitted that such is the case. But to introduce such a technical label which seems to contradict the basic confession that the gospels are a completely reliable account of the life and ministry of Jesus seems to be neither necessary nor wise. It will only lead to confusion in the church.
2. *The Historical Jesus*

The quest for the historical Jesus also raises questions concerning the new hermeneutics. The term "historical Jesus" refers to the Jesus who can be discovered through historical research. Depending upon the claim made for the ability of historical research to uncover the past, it is asserted either that the historical Jesus is the Jesus who lived prior to the resurrection, or that the historical Jesus is only the picture of Jesus that can be reconstructed by means of the historical method (i.e. the possibility exists that Jesus prior to the resurrection was more than the historical method can uncover). The new hermeneutics attempts to uncover this historical Jesus and also asserts that this is done by what is called "pure historical research." Although the declaration is then made that the quest cannot achieve its goal of presenting to us Jesus as he actually was, nevertheless this historical quest plays a significant role in assessing the historical reliability of the gospels. It is claimed that the historian discovers the following facts: Jesus was born of a woman, lived in Nazareth, initiated a public ministry in connection with John the Baptist, was crucified by a Roman procurator, was a performer of miracles, lived as a rabbi, spoke as a prophet, and lived the radical life of love. These do not constitute a complete list of the facts that can be uncovered by the historian, yet they are a good indication of the kind of historical picture that is reconstructed.

Such facts obviously constitute part of the picture for they are taken from the Bible itself. But why is the historical picture limited to such facts? The new hermeneutics seem to give two answers to that question. The first stems from the historical method. The sources used by the historian, i.e. the gospels, are described as tendentious, one-sided documents. The gospels are one-sided because they are written by believers, by those committed to Jesus Christ. Therefore, the historian must be aware of the possibility that the faith-perspective of the author has altered the facts. The result is that in this quest the faith-perspective is neutralized and is allowed no role in reconstructing the historical picture of Jesus.

But is this permissible? Hasn’t one then allowed a method to dictate the limits of historical possibility? Why should an historical method be allowed to suggest that what the gospels present and what faith claims concerning the historical Jesus is not to be included in the historically reconstructed picture? If a method sets limits for what Jesus could have been, then it is evident that such a method is rooted in principles contrary to the Scripture’s own view of historical reality. Such a method cannot be considered legitimate.

However, the stance of the new hermeneutics on this point is not completely clear. For it is claimed that historical research as a matter of fact cannot reconstruct the actual Jesus. Thus the historical picture as reconstructed is declared to be historically incomplete. This would indicate a refusal on the part of the new hermeneutics to allow the historical method *a priori* to set limits for what Jesus could have been. Nevertheless, the faith-perspective of the authors which is contained in
the gospels is still not allowed to function in the historically reconstructed picture of Jesus. Why? This leads to the second answer.

In the new hermeneutics much is made of the distinction between the Jesus who was and the Jesus who is, i.e. the Jesus who lived before the resurrection and the Jesus who lives after the resurrection. It is claimed that the gospels—although they preach about the historical Jesus—are actually describing for us the Jesus who is. Therefore, the fact that the historian cannot recover the Jesus who was is no disappointment for the church because her faith is in the living Lord, the Jesus who is. And the gospels clearly and reliably proclaim to us who he is. It is for this reason that the gospels to a large extent cannot be used by the historian who is seeking only to reconstruct the Jesus who was.

What is meant by this distinction? What about continuity between the Jesus who was and the Jesus who is? How do we know that the concern of the gospel writers is the latter and not the former? Part of the answer given is contained in the emphasis placed upon such texts as Rom. 1:4, Acts 2:36, and Phil. 2:9-11. These passages speak of Jesus as having been made Lord and Christ and having been designated Son of God through his resurrection from the dead, and they are then interpreted by the new hermeneutics as implying that Jesus was not known as such prior to the resurrection. Thus wherever such titles are ascribed to the pre-resurrection Jesus, it is claimed that this must be seen as a confession of the post-Easter community interpreting the historical Jesus in the light of what they now know Jesus to be. This is not to be interpreted as a denial that Jesus was already prior to the resurrection virtually what these titles indicate, for this is primarily a question of whether he claimed or was known to be such.

In evaluating the above position, no one would wish to discount the significance of the resurrection and Pentecost for the writing of the gospels. The gospels themselves indicate in places that the meaning of some events in Jesus' life was not known until after the resurrection (e.g. John 2:22; 12:16). It is also not to be denied that the titles ascribed to Jesus gain new dimensions because of his crucifixion, resurrection, and ascension. Certainly the titles of Jesus have a greater glory for us and for the authors at the time the gospels were written than they did prior to the resurrection. Although Peter, for example, confessed Jesus to be the Christ, it is clear from the following episode (Matt. 16:21f.) that Peter did not understand the full implications of his confession. That there is then a fuller revelation of who Jesus is in the resurrection, and that this fullness affects the proclamation of the gospel would be denied by no one.

The new hermeneutics, however, goes beyond this. It suggests that Jesus made no claims for himself and therefore these titles were neither claimed by nor applied to him before the resurrection. The Jesus who was is a non-messianic figure or, more accurately stated, a messianic figure by implication (e.g. he lived a radical life of love). This more radical position concerning the messianic self-consciousness of Jesus calls into question the historical reliability of the gospels. For although one grants that the disciples’ ideas and confessions had to be corrected and
clarified and that Jesus was at times reluctant to make public claims, nonetheless the gospels themselves indicate that the disciples were following someone who claimed to be and whom they believed to be greater than a miracle worker, rabbi, or prophet. In addition, according to the gospels Jesus himself advocates some secrecy about his identity. Consequently to declare that all messianic claims on the part of Jesus or confessions that he is the Messiah are post-resurrection creations places in question at this point the character of the gospels as reliable records of events.

In addition, this approach opens the door to Gemeindetheologie, the position which affirms that the gospels are to varying degrees the creation of the early church. The new hermeneutics indeed prefers to speak of the recreation or transformation of tradition by the early church rather than the creation of tradition. In fact, it asserts that tradition is not created ex nihilo by the early church. However, in the case of Jesus’ messianic self-consciousness this distinction does not appear to have been maintained. The result is that the historical reliability of the gospels is questioned because a division is introduced between historical event and the proclamation contained in the gospels. The only point of continuity that remains is in terms of the person of Jesus, i.e. the living Lord is the rabbi from Nazareth. It is further argued by the new hermeneutics that since the person is the same the distinction between pre- and post-resurrection is finally irrelevant, and what really applies only to the post-resurrection situation was in fact projected back into the pre-resurrection period.

Once again, why is there such a radical shift in understanding the historical character of the gospels at the point of Jesus’ messianic self-consciousness? We admit that we are not always completely certain precisely what the new hermeneutics is saying on this point or why. The presuppositions lying behind key transitions are not always expressed. But our impression is the following: (1) there is the use of an historical method which they assert cannot uncover the Jesus of history; (2) nevertheless, in the light of the historical picture recreated by that method a radical reinterpretation is given to such texts as Acts 2:36, Rom. 1:4; (3) in the light of these considerations form criticism is applied to the tradition contained in the gospels, and the result is then claimed as the real reason for the change in understanding the historical nature of the gospels.

This is not the place to enter upon a thorough discussion of form criticism. It is important, however, to distinguish between form criticism as a technique and form criticism as a method which often contains silent presuppositions of various kinds. As a technique form criticism analyzes the literary forms contained in the gospels. As a method form criticism (or at least certain form critics) has questioned the event-character of the gospels. There is a growing consensus among evangelical scholars that form criticism as a technique can contribute to an understanding of the development of the gospels, but there is also a consensus that form criticism in itself does not call into question the fact that the gospel is presenting historical events. If a form critic does question the event-
character of the gospels—as did the radical form critics and to a much lesser extent (apparently only at one point) the new hermeneutics under discussion—he does so because of presuppositions that affect his use of form criticism (in this case the historical method and the particular understanding of Acts 2:36, Rom. 1:4). Consequently, from a theological point of view we are not convinced by the case presented. Confessionally we believe that any view that allows the actual creation of events for the sake of the message brings into question the reliability of the gospels.

3. The Resurrection

Questions concerning the new hermeneutics have arisen also in connection with the discussion of the fact of the resurrection. This discussion is related to the previous one because both arise from the use of the historical method. Because of the complexity of this discussion and the ease with which misunderstandings can arise, we wish to emphasize that no one associated with the new hermeneutics in the Reformed community denies the factuality of the resurrection of Jesus Christ. The question under discussion is only what the historian can say concerning the fact of the resurrection as recorded in the gospels.

Those associated with the new hermeneutics speak in a rather consistent manner concerning the resurrection. They assert in essence that the historian as historian can say nothing about the resurrection. His method is based upon the principle of analogy and analogous causes and consequently can make no assertions about that which is unique. Therefore, it is claimed that for the historian the resurrection is the least acceptable kind of reality precisely because it is a unique event, and about such events the historian can say nothing. The most that the historian can ascertain is that the disciples believed that Jesus arose. He cannot verify the fact of the resurrection.

Because of an apparent similarity between the new hermeneutics and the views of Rudolf Bultmann, it is necessary to indicate the essential difference. Both agree that the historian can only ascertain that the disciples believed that Jesus arose. However, Bultmann’s use of the historical method based on analogy leads him to declare that the resurrection as historical fact did not occur. In the new hermeneutics the assertion is only that the historian via the historical method can neither affirm nor deny the resurrection as historical fact. As a Christian he believes it, but as an historian he can make no pronouncement concerning it. This constitutes an important difference between the representatives of the new hermeneutics and Rudolf Bultmann.

However, the assertion that as an historian one can say nothing concerning the resurrection as an historical fact raises a fundamental question. Since the historian gets at past events primarily through documents, and since his judgment concerning past events is determined by his assessment of the reliability of the documents, may the Christian as historian stand neutrally over against the resurrection as historical fact? Granting that the gospels are not merely objective descriptions of events (as discussed under point 1 of this section), we all agree that the
gospels reliably report the resurrection as historical fact. Why then should the Christian as historian not pronounce the resurrection to be a fact? If he does not do so because of the historical method, then it would appear that that method is based on a view of reality not in harmony with Scripture.

Although the issues surrounding the historical method are extremely complex, and we do not wish to give simplistic answers, nonetheless these issues are especially crucial where they concern the historical Jesus and the events of his life. For by means of the historical method a picture of Jesus is reconstructed which is different from the picture presented by the gospels. Even though that historical picture is then declared inadequate, it still functions as one of the factors in assessing the historical reliability of the gospels. But why should a method which by definition cannot pronounce upon that which is unique be allowed to say anything decisive concerning the life of Jesus? And if because of this historical picture (at least in part) the theory is accepted which allows post-resurrection beliefs and experiences to create events in the life of Jesus, how do we know that the resurrection is a fact? Apparently no longer because of the reliability of the documents. Instead it is claimed that we believe the resurrection to be a fact not because Scripture tells us but because the New Testament itself was written because of the resurrection. Obviously the resurrection was decisive, but exclusive recourse to that argument indicates that the reliability of the documents has already been undermined by the use of the historical method. In this way, although unintentionally, the historical moorings of certain events in the life of Jesus and of the resurrection appear to have been loosened.

C. The First Chapters of Genesis

The first chapters of Genesis constitute a third area in which questions have arisen whether interpretations suggested by the new hermeneutics do justice to the authority of Scripture. Although previously in this report we have been discussing broad principles of interpretation, we are here required to comment upon the interpretation of a particular passage of Scripture. We would remind the church that our task is not to assess the correctness of detailed exegesis, but to comment upon methods and principles employed and to test these in the light of our confession concerning Scripture and its authority.

1. Genesis 3 and Romans 5

In the first chapters of Genesis a matter of crucial concern has been the historicity of Genesis 3. We shall use this chapter to illustrate the methods and principles used by representatives of the new hermeneutics. They have suggested that Genesis 3 should not be viewed as presenting history in any temporal sense but should be interpreted as a teaching model. Various reasons have been given for this position. One is that science has made it impossible to believe that this is history in any temporal sense. We noted earlier that although scientific findings may occasion a reexamination of a particular interpretation, they cannot
by themselves dictate a new interpretation. Since Scripture is its own
interpreter and since the New Testament does comment upon Genesis
3, it is necessary to adduce additional reasons for the assertion that
Genesis 3 is a teaching model.

The most important of these additional reasons given by the new
hermeneutics is that Paul in Romans 5 is making use of a typical
rabbinic method of interpreting Scripture. It is noted that although
apart from Genesis 3 the Old Testament hardly ever mentions Adam,
the rabbis had developed an extensive theology concerning Adam and
Eve. Anyone who reads that theology and the stories associated with
it knows that the rabbis were most often not concerned with history
but with instruction. They created many stories about Adam and Eve
for the sole purpose of instruction. Thus Paul, trained in rabbinic
theology, uses the story of Adam to illumine the significance of Jesus
Christ. It is claimed that like the rabbis, Paul is interested in Genesis
3 more for what it teaches than for what it reports as an account of
what actually happened. The loss of Genesis 3 as an historical account
is not considered important for, after all, Scripture is primarily con-
cerned to teach us about Jesus Christ and not about Adam.

We would make several observations about the principles used to
support this interpretation. The claim that Paul at times functions in a
rabbinic manner is not to be rejected out of hand. To support that
claim appeal has been made to the following: Paul's mention of the
rock that followed Israel (I Cor. 10:4), his use of allegory in Gal.
4:24ff., his identification of Moses' opponents as Jannes and Jambres
(II Tim. 3:8), and the fact that Paul quotes from the three divisions
of the Old Testament—as did the rabbis—to prove a point. If such an
interpretation of these items is valid, the suggestion that Paul at times
reflects his rabbinic background can be viewed as a legitimate interpre-
tation of organic inspiration, i.e., that the Holy Spirit uses men as they
are with their personality, education, and background.

However, it is significant that in Romans 5 Paul does not borrow a
story created by the rabbis but uses only material found in the Old
Testament. If he had borrowed a story from rabbinic theology, the
suggested reinterpretation would be a more likely one. But precisely
here Paul refers only to that which is contained in Genesis. The fact
that the rabbis had other stories with no basis in historical fact and
which were used only as teaching models, is hardly decisive at this point.
For there is no evidence that the rabbis ever questioned the historicity
of Genesis 3. Also, in Romans 5 Paul introduces the history of redemp-
tion perspective when he speaks of the period from Adam to Moses
and of those whose sins were not like the transgressions of Adam (Rom.
5:14). Such a perspective is not accounted for by the theory that Paul
views Genesis 3 only as a teaching model.

In addition, to suggest that the matter of historicity is really unim-
portant because the Scripture is primarily about Jesus Christ suggests a
rather narrow Christocentric view of Scripture. Obviously the Bible is
about Jesus Christ, and we have emphasized that perspective in the
discussion of the nature and extent of biblical authority, but that basic
perspective does not by itself cancel the significance of other historical issues. The Bible not only affirms the historicity of Jesus Christ but also proclaims Jesus in his relationship to the creation and to the history of redemption. However much one must maintain the centrality of Jesus Christ and the significance of this for a proper understanding of the various parts of Scripture, one may not use that perspective to rule out the significance of other questions—however subordinate they are to Jesus Christ. Jesus Christ is central both in the Scriptures and for faith, but one may not conclude that because one accepts the historical Jesus by faith that therefore all other historical questions are biblically unimportant.

2. The Confessions

The interpretation of Genesis 3 also involves a confessional matter. This confessional issue has been in the forefront of the debate in the Netherlands. In 1967 when the Synod of the Gereformeerde Kerken declared that the earlier decision of the Synod of Assen requiring a literal understanding of certain details of Genesis 3 was no longer binding, the synod also affirmed that what the confessions say concerning the origin of sin and the consequences of the fall is essential to the proclamation of the gospel and has to be maintained. In 1970, in response to the interpretation of Genesis 3 as a teaching model, the Gereformeerde Kerken declared that the denial of the historicity of the fall at the beginning of human history could not be harmonized with the previous synodical decision. And thus the synod implicitly affirmed that this view could not be harmonized with the confessions.

The confessional items are primarily the following: Lord’s Day 3 and 4 of the Heidelberg Catechism which speak of the creation of man; the fall and disobedience of our first parents, Adam and Eve, in Paradise; the subsequent corruption of our nature because of this willful disobedience; and the temporal and eternal judgment of God upon both original and actual sins. Articles 14 and 15 of the Belgic Confession are a further explication of the same points. In addition, there are passing references to Adam in Articles 17 and 23 of the Belgic Confession, and the discussion of original sin in a historical context in the Canons of Dordt III-IV, Articles 1 and 2. These confessional statements have been interpreted traditionally as teaching an historical fall at the beginning of human history with its disastrous consequences for the history of mankind. It is clear from these statements that the denial of the historicity of the fall of our first parents at the beginning of human history cannot be harmonized with the confessions. We are also convinced that the confessional perspective reflects perspectives garnered from Scripture itself. We have in mind not only Romans 5, but also the way in which Genesis 1-11 is tied to and prepares the way for the history of Abraham.

3. Two Approaches to Genesis 1-11

The confessional statements and general perspectives, however, speak to only part of the problem. They affirm that these chapters are his-
historical, but they do not resolve questions concerning the kind of historical reporting contained in them. Must these chapters be interpreted literally thus implying that they are for the most part literal descriptions of past events? But we noted in our discussion of the gospels that even where one is dealing with reports stemming from eyewitnesses, it is not always possible to treat the report as a literal description of a past event. Hence an affirmation of basic historicity does not necessarily commit one to the view that the narrative is a literal description of an event. And in this case most would not claim that the materials contained in Genesis 1-11 are of the nature of an eyewitness report. Thus the question concerning the sources of Genesis 1-11 has become important in the discussion for understanding the kind of historical reporting contained in these chapters.

There are in the Reformed community several approaches to this question, each having numerous adherents who themselves disagree with one another concerning specific questions. We do not intend, therefore, to describe any of these approaches in detail but only to indicate briefly two different attitudes toward the kind of historical reporting contained in Genesis 1-11.

Although granting the essential historicity of these chapters, one point of view argues that they should not be interpreted as a literal description of events. There are differences, of course, in historical reporting even within Genesis 1-11, but when these chapters are discussed in general the argument proceeds as follows. The occasion for reexamining these chapters stems from the light science has cast upon the age of the human race. These first chapters give us all that the Bible contains concerning human history prior to 2000 B.C. For the long period of human history prior to the time of Abraham, the Bible gives us only the few episodes contained in Genesis 3-11. But scientific evidence is only the occasion for reexamining the kind of historical reporting contained in these chapters. The episodic character of these chapters can be established from the Bible itself. These episodes following the creation account establish the basic perspective of sin, judgment, and grace which creates the context for the call of Abraham. Since the whole of humanity succumbs to the overwhelming power of sin and is alienated from God, God chooses one man through whom some day to bless the whole of humanity. Thus with the call of Abraham we have a new beginning.

What are the sources of Genesis 1-11 according to this view? The Bible indicates that Abraham's fathers worshipped other gods (Joshua 24:2), and therefore it is argued that the information contained in Genesis 1-11 was not passed down by means of a continuous oral tradition. It is suggested that when God called Abraham out of an idolatrous background, he revealed to Abraham (or to Moses) that which Israel had to know concerning these things. If this is so, then it is permissible to learn something about the form of this material from what we know in general concerning the form of God's revelation to man. We know that revelation is given in words, concepts, and symbols known and used by the recipients of that revelation. Thus in these early chap-
ters God makes use of such words, concepts, and symbols in revealing to Abraham or to Moses this early history.

Within this view it is possible to suggest, for example, that although Genesis 3 communicates an event, i.e. the fall of man at the beginning of human history, it does so making use of concepts or symbols familiar to Abraham and to the world of that time. Similarly Genesis 4, which describes the environment of Adam's immediate descendants in terms which fit approximately the period from the seventh to the fifth millennium B.C., is not to be read as a palaeontological report, but as a description of Adam's descendants using concepts from the picture of ancient man held in the second millennium B.C. This position therefore makes a distinction between the event being reported and the form in which that report comes to us.

The other point of view is more closely related to the traditional interpretation of these chapters. It holds that the information contained in Joshua 24:2 does not necessarily preclude the possibility of some knowledge of the true God along with the worship of other gods. (For a similar combination see Joshua 24:16 and 23). The sources of Genesis 1-11 then, according to this view, are oral and possibly written sources which come to Abraham from the past and which are amplified or renewed by revelation given to Abraham. This view recognizes the episodic character of the history recorded in these chapters, and it wishes to emphasize the fact that the history recorded in these chapters was written from a particular point of view and with a particular purpose in mind. It is thematic history and therefore these chapters must be interpreted in terms of the special role they fulfill in Genesis and more broadly in the history of redemption. This point of view is willing to acknowledge some influence of the cultural milieu upon the historical narrative, especially in connection with the creation account. However, basically it argues that these chapters as historical records are not essentially different from the rest of Genesis. Various arguments are adduced for this position; e.g., the genealogical tables interspersed throughout the narrative which link the early chapters to the history of Abraham, the division of Genesis into sections (toledoth, generations) indicating—so it is argued—that the author makes no distinctions between the first and the later chapters, etc. Thus, although recognizing the thematic character of these chapters, this view comes much closer to interpreting these chapters as literal descriptions of events.

We have not given all of the arguments for either of these positions since it is not our purpose to judge the correctness of either. Our confessional statements, as well as our basic confession concerning the authority and reliability of Scripture, do not force us to choose for one or the other. Both positions preserve the intent of the confessional statements, both function on the basis of principles considered acceptable in the interpretation of Scripture. Therefore the church need not decide concerning the correctness of either. Just as the church should not adopt a particular theory concerning the synoptic problem, so it should not adopt a particular theoretical position concerning the first chapters of Genesis. The church makes pronouncements on confessional mat-
ters, but where theological and exegetical differences of opinion exist, they must be tolerated so long as they do not conflict with that confession. Over periods of time some of these differences may be resolved. Therefore, the theological discussion concerning the kind of historical reporting contained in these first chapters of Genesis should continue.

V. Pastoral Advice

We come now to the third part of our mandate—pastoral advice to the churches. In the light of the preceding Scriptural and confessional study of the nature and extent of biblical authority, and against the background of the preceding critical evaluation of certain methods of interpretation presently employed by some Reformed scholars, we now turn our attention to the practical objectives envisioned in the mandate, namely “to serve the churches with pastoral advice in these matters.”

Pastoral concern for the churches is one of the grounds advanced by synod for undertaking this study. Such concern is wholly in keeping with the nature and task of the church. It is therefore quite appropriate that pastoral advice should constitute the practical outcome of this study report.

Throughout our report we have tried to keep in mind that as servants of the church we are obliged to honor the pastoral concern which lies at the very heart of the church’s interest in the question of biblical authority. We have therefore tried to avoid a strictly academic approach to our mandate. Our aim has been to deal with the issues involved not in a theological way, but in a biblical and confessional way—at the level of the faith-knowledge and faith-life of the churches. We realize, however, that in this respect we have been only partially successful. For in seeking to do justice to the very complex problems involved and in seeking to avoid a superficial or simplistic treatment of them, we found it necessary again and again to engage in rather theoretical discussions. As we now seek to distil from the preceding discussions certain practical implications for the life of the church, we have attempted even more deliberately to speak the pastoral language of the churches.

In this spirit of pastoral concern we now offer these reflections in the hope that they will serve to confirm the churches in their common commitment to Scripture as the authoritative Word of God. These points of pastoral advice should not be taken as new or additional confessional statements. Rather we urge them upon our churches as reaffirmations of our accepted confessional commitment to the authority of Scripture with a view to averting the crises and divisive tendencies which surround the issue of biblical authority among fellow Christians in the Reformed churches.

At the risk of saying what probably needs no saying, we remind the churches of the crucial importance of holding fast our common confession of biblical authority. We emphasize this point in view of the fact that the historic Christian doctrine of biblical authority is in crisis in our times. This crisis lies especially in the area of hermeneutics, which is concerned with the basic principles and methods of biblical interpre-
The hermeneutical problem is the pivotal point of much contemporary theological controversy. Involved is a right understanding of Scripture, which is a matter of paramount importance today for the entire Christian church, including those churches which stand within the Reformed tradition.

A continuing concern with biblical inspiration, infallibility, and authority is reflected in the fact that these doctrines have been on the agenda of the Reformed Ecumenical Synod from its beginnings and have been matters of ongoing concern in the Christian Reformed Church as well. The various study reports on these doctrines during recent years reflect earnest efforts aimed at coming to a better understanding of Scripture. Relying upon the promised leading of the Holy Spirit we hope that this report on biblical authority, building upon the foundations laid in these previous reports, will contribute to a deeper and fuller understanding of the content and purpose of Scripture as the saving revelation of God in Jesus Christ. To this end we submit this report to the churches as a summons to communal reflection upon the authority of Scripture as our rule for faith and life. But a word of caution is in order: we must guard against so exhausting our energies in talking about the Bible that we fail to get on with our prophetic calling as churches to proclaim its message and to put that message into practice as God's people living in his world today.

Against the background of these introductory comments we now submit to synod the following five points of pastoral advice, together with a brief elaboration of each point, requesting synod to adopt them and recommend them to the churches as guidelines for Christian faith and life.

1. Synod reminds the churches that the authority of Scripture lays its comprehensive claim upon the total life of the church, so that biblical authority is not only to be believed and confessed as an article of faith, but also to be consistently applied and practiced in the life and ministry of the church.

Our common confession of biblical authority has profound and sweeping implications for the preaching and teaching ministry of the church. Since Scripture is the standard of authority for the life of the church, as well as for life as a whole, its norms must give meaning and direction to all the ministries of the church. Though we may vigorously affirm the authority of Scripture, that affirmation rests in judgment upon us whenever our preaching or teaching lack the authoritative ring of the biblical message. It is not enough to openly profess our allegiance to the authority of Scripture. That authority must also actually function as an operative principle in the life of the church.

By the authority of Scripture we must test even our most cherished traditions and practices. By that authority we are called to work together for the ongoing renewal of the church in keeping with the Reformational principle, "The church reformed must always be reforming." By that authority our creeds exercise their authority in the life of the church. By that authority we may be called again to shape new creeds.

Experience teaches us that it is possible to honor the authority of
Scripture in word, and yet betray it in deed. Sometimes this happens through misplaced emphases. For example, if in preaching and teaching we develop biblical themes atomistically, that is, by cutting them loose from their historical-redemptive rootage in Scripture or by unfolding them in isolation from the focus of Scripture as the saving revelation of God in Jesus Christ, then our confession of biblical authority amounts to little more than mere lip service. Then the voice of the church loses that clear ring of biblical authority, "Thus saith the Lord!"

Such denial in practice of what we claim in principle also happens when we fail to expound the Christ-centered revelation of the Old Testament, either by neglect, thus reducing the Old Testament to a closed book, or by distortion, that is, bypassing the redemptive perspective which binds the Old Testament as promise to the New Testament as fulfillment.

Furthermore, it is also inconsistent with our confession of biblical authority to adopt dualistic forms of interpretation which undercut the integrally unified, organically whole nature of biblical revelation—as, for example, when we subject our exegesis to such faulty dichotomies as formal versus material aspects in Scripture, doctrinal facts versus moral values, the human factor versus the divine factor, history versus proclamation. Such dualisms often imply that some elements in Scripture are authoritative, while others are not; or that some carry more authority than others. Such patterns of thinking fail to do justice to the comprehensive nature of biblical authority. For the full authority which Scripture claims for itself radically excludes every intimation of a canon within the canon of Scripture.

The church must also keep its windows open to God's world by addressing the redeeming message of God's authoritative Word to every sphere of life and to every human situation. For God's Word has cosmic dimensions. Only by honoring this comprehensive concept of biblical authority can the church lead the community of believers to a growing Christian maturity in its witness to a secular society, and thus live up to its God-given mission in the world.

2. Synod calls the churches, in harmony with our common commitment to the Reformed confessions, to maintain the clear witness of the creeds to the authority of Scripture as the saving revelation of God in Jesus Christ, a revelation rooted in the historical reality of redemptive events as recorded in Scripture, yet honoring such freedom of exegesis or diversity of insight as does not conflict with our forms of unity.

We are called to be both a confessional and a confessing church. If we are serious about this, we may not take our confessional heritage as Reformed churches lightly. In the face of increasingly vocal anti-confessional tendencies in recent years, even within the Reformed community, we should resolve to uphold the witness of our confessions. Questions concerning biblical authority as we face them today are doubtless more complex than the form in which the Reformed churches confronted them at the time our creeds were written. But let us not underestimate the relevance of our Reformed creeds. They still offer a sound biblical per-
spective for approaching the central issues of biblical authority in our
times.

We should therefore follow the lead of our confessions as they point
to the authoritative message of Scripture itself. In harmony with our
creeds, therefore, we must recognize that biblical authority finds its focus
in the unfolding history of redemption, the saving revelation of God in
Jesus Christ. We must also allow our thinking to be shaped by the mean-
ingful testimonies of our confessions to the historical reality of the events
recorded in biblical revelation—including the creation of man and the
world; the fall of our first parents, Adam and Eve, in Paradise, and the
consequences of their sin in human history; God’s judgment upon sin;
and God’s saving work in the birth, death, and resurrection of Jesus
Christ.

On the other hand, we must also recognize that our confessions coun-
tenance a certain freedom of exegesis. They allow for differences of in-
sight in some specific matters of biblical interpretation. We should there-
fore abide by the spirit of our creeds in not requiring of ourselves or
others more than our creeds themselves require of us. In matters of faith
on which the creeds speak we must honor their authority. Where the
creeds allow for a certain freedom of interpretation, there we must exer-
cise Christian toleration. In all things, however, we are bound by the
Word of God. Yet the confessions remain forms of unity for the faith
and life of the church. As forms of unity they are designed to promote
a common witness to our biblical faith and to preserve the unity of our
common commitment to the authority of Scripture by delineating the
fundamental perspective within which freedom of exegesis is to be exer-
cised and differences of insight explored.

Hence these points of pastoral advice should not be construed as new
confessional pronouncements. Rather we urge upon our churches a re-
affirmation of our accepted confessional commitment to the authority
of Scripture as embodied in our creeds.

3. Synod, acknowledging that Scripture is self-authenticating, therefore
reminds the churches that the authority of Scripture is not dependent
upon the findings of science, and that while scientific findings can serve
as occasions for a better understanding of Scripture, nevertheless the
church may appeal only to the authority of Scripture as the basis for its
biblical message, and accordingly must seek to develop a Christian com-

The interrelationship between biblical interpretation and scientific
findings is a source of recurring tension within the Christian community
at large and also within the Reformed churches. This area of conflict
also bears upon the question of biblical authority.

We must recognize that it does not lie within the mandate nor the
competence of the church to take positions or make pronouncements on
specifically scientific issues. But we must also recognize that the procla-
mation of the gospel entrusted to the church does address itself with the
full authority of the Bible itself to the entire range of our life-relation-
ships, including our involvements in the scientific enterprise. The proclamation of the gospel must therefore open up before us the total biblical perspective within which we must live our lives and do our work. Hence in following through on its proclamation of the gospel the church must encourage its members to pursue their scientific work in loyalty to the authoritative Scriptures and in harmony with the confessions, and assure itself of a similar commitment on the part of scholars working within the church's sphere of responsibility.

This view of the task of the church offers real possibilities for arriving at a Christian perspective on the relationship between biblical authority and scientific findings. For by proclaiming Jesus Christ as the key to God's creation revelation and the heart of God's inscripturated revelation the church can point the way to a clearer recognition that there are no real contradictions between these two ways in which God reveals himself to us. In both creation and Scripture God addresses us with full authority. The conflicts that sometimes arise are due to discrepancies in our responses to these two modes of revelation. As Reformed Christians we must take both revelations seriously. Taking Scripture seriously means recognizing science as a legitimate expression of the cultural mandate. Therefore we must seek to profit from and make thankful use of the findings of science as seen in the light of Scripture. Motivated by these convictions we often discover that the results of scientific investigation become the occasion for reviewing and sometimes, upon further biblical reflection, even revising certain standing interpretations of the Bible. When in faithful obedience to God's full-orbed revelation we are led to a re-evaluation of certain biblical data, we should not resist such insights as lead us to a clearer understanding of both Scripture and creation in their revelational unity.

The church may not, however, allow its message to be made dependent upon the scientific enterprise, nor allow scientific findings to dictate its interpretation of the Bible, nor allow the claims of science to call into question its confession of biblical authority, nor allow any science, including theology, to determine what is believable and what is not believable in the Bible. For such concessions to science would mean reversing the right order of Christian thinking. Scripture itself is the lamp to our feet and the light upon our path as we walk through the various fields of scientific inquiry.

Basically Scripture is its own interpreter. Neither scientific knowledge nor theological expertise may function as prerequisites for a right understanding of Scripture. In varying degrees both can serve the church in deepening and enriching its understanding of both Scripture and creation as Word of God, when pursued within the framework of a Christian confessional perspective. Accordingly we urge our scholars to act, speak, and write in such a way as to demonstrate that their scholarship is being carried on in faithfulness to the authority of Scripture and in loyalty to our confessions, and thus to win the confidence of our people.

Under the enlightening power of the Holy Spirit the Bible is an open Book, which in its central and comprehensive message is readily accessible and unmistakably clear to the believing heart and mind. The bibli-
cal faith and obedience of God's people may not be made dependent upon theologians or other scientists on the faulty assumption that a hearty confession of biblical authority and a right understanding of the biblical message awaits their authoritative word.

Indispensable for understanding the central and comprehensive message of Scripture is a Spirit-led faith. With this in mind our pulpits must proclaim the full-orbed message of Scripture with a ring of authority which echoes the authority of Scripture itself. All those who have ears to hear must be able to discern clearly what the Spirit is saying to the churches and what that redeeming, liberating, life-giving Word means for living the full life of Christian discipleship in God's world today.

4. Synod warns against any use of the historical-critical method which excludes or calls into question the redemptive events of biblical history or their revelational dimension, thus compromising the full authority of Scripture as the Word of God.

Since Scripture as the Word of God is an historical revelation, it calls for methods of interpreting its redemptive message which do justice to its deeply historical dimension. Hence, in the Reformed tradition we have often spoken of historical-grammatical-theological methods of interpretation. Nowadays, in addition to the adjective "historical," the adjective "critical" is commonly used to describe such methods of biblical interpretation. We should recognize, however, that the validity, acceptability, and usability of this concept depend upon the meaning which is attached to it, how this concept is defined, and how it actually functions in biblical interpretation. Biblical scholarship can be carried on critically, if we make clear that "critical" does not imply a refusal to submit our thinking believingly to the authority of Scripture or a refusal to respond wholeheartedly to the illuminating power of the Holy Spirit who gave us the Word. Biblical studies can be carried on critically if we understand "critical" to mean a careful, disciplined, analytical rethinking of the thoughts of Scripture itself.

Thus understood, historical-critical studies, in harmony with the doctrine of organic inspiration, have contributed to a richer appreciation of the real human and historical dimension of Scripture as God's Word to man. Such scholarly approaches to Scripture have highlighted in exciting ways a better understanding of the historical setting and cultural context of the biblical message.

However, the historical-critical method as employed in contemporary theology often betrays fundamental religious presuppositions which compromise a wholehearted confession of the full authority of Scripture. For in some cases this method is employed on the silent assumption that the Bible is purely a product of human history. In other cases this unbiblical bias is explicitly present as a working principle. Whenever this method of interpretation is thus used to reduce the Word of God to the words of men, the results are devastating for the life of the church. The Bible is then robbed of its authority for Christian living. It then serves only as an historical document for scholars and experts, a handbook for theologians and historians in the pursuit of their scientific studies. A form of
historical theology then replaces proclamation; the pulpit loses its prophetic voice; and for the people of God the Bible as Word of God becomes a closed book. At best the biblical message can be recovered only as an after-thought, once the historical-critical method has run its full course. For this method of biblical interpretation is deliberately blind to the revelational content and purpose of Scripture.

As presently employed by some contemporary Reformed scholars, this method does not necessarily involve a rejection of the revelational content and purpose of Scripture. For they hold that the historical-critical method serves only a limited function. There is more to the biblical message than can be uncovered by this method. Accordingly they do not apply this method in the radical, thoroughgoing way described above. As Reformed scholars they recognize the revelational as well as the historical dimension in Scripture. Distinguishing between these two dimensions, they clearly make room in their theology for the revelational dimension, though the relationship between the historical and revelational is often highly ambiguous.

In so far as these Reformed scholars make use of the historical-critical method, they set the revelational dimension outside their purview. For such exclusion is taken to be a built-in limitation of this method. By definition this method cannot pronounce upon the revelational dimension of such central redemptive events as the birth, death, and resurrection of Christ. Working with the historical-critical method in biblical studies therefore means that the Christian historian as historian cannot pronounce upon those uniquely redemptive events which constitute the very heart of Scripture, nor can he deal with the revelational dimension of these events. He must by definition limit himself to that which can be proven historically, for example, by the law of cause-and-effect or the principle of analogy—whatever additional meaning he as a believing scholar may wish to draw from the biblical record.

In the measure that this method is consistently applied it involves basic presuppositions which render theology extremely dubious as a faith-task within the Christian community. A genuinely confessional theology then becomes a highly questionable undertaking. For, though limited in application, such use of the historical-critical method excludes in practice what the Christian in principle confesses, namely that Scripture reports reliably the mighty acts of God in history. It therefore does injustice to Scripture’s claim to be fully and pervasively the Word of God and involves a serious reduction of the Reformed confessional approach to biblical authority and interpretation.

The churches should therefore guard against any use of the historical-critical method which by definition or in practice does not pronounce upon those uniquely redemptive events which constitute the very heart of Scripture or upon the revelational dimension in Scripture which constitutes the very heart of its message.

5. Synod urges the churches to continue to confess that the authority of the biblical message is rooted in the historical reliability of the redemptive events therein recorded, and to acknowledge that these events are presented as prophetic and kerygmatic history.
At several crucial turningpoints in biblical revelation the reality of God's covenantal partnership with man in actual events is being called into question today. Some scholars replace the traditional historical-redemptive interpretation of Scripture by a method of interpretation which reduces some crucial biblical episodes to teaching models. Though they argue that biblical authority as such is not being challenged, but only the nature of biblical authority, it is nevertheless clear that their view of the authority of such biblical passages is no longer rooted in the historical reality of actual events.

In the face of such challenges the church in its teaching and preaching must make clear that its message is securely anchored in real events involving real persons, places, and times—unless Scripture itself leads us to a non-literal interpretation. To be sure, the historical narratives of Scripture are not purely objective, factual accounts. They are not mere chronicles. Scripture interprets as it narrates. It is prophetic history with a redemptive focus and purpose. In its witness to events it also proclaims the meaning of these events. Recognizing this leads us to a clearer understanding of what kind of book the Bible is.

The historical setting and cultural context of biblical revelation are therefore important for a right understanding of organic inspiration and accordingly of biblical authority, and also for interpreting Scripture in keeping with its own claim to full authority. We must therefore seek to discover how a given episode is woven into the total fabric of biblical revelation.

It is possible in certain instances to distinguish, partially at least, between an event as it actually happened and the way that event is recorded in Scripture. However this distinction should never be used to divorce the meaning of an event from the event itself which undergirds and shapes its meaning. Nor should it be used to discredit the historical reliability of biblical revelation. Throughout Scripture biblical authority is inseparably bound up with the historical reliability of the biblical witness to events which really happened. With this confession the authority of Scripture stands or falls in the life of the church.

VI. RECOMMENDATIONS FOR SYNODICAL ACTION

Your committee respectfully recommends:

1. That synod recommend the preceding study report (Sections I-IV) to our churches for the purpose of giving direction in our communal discussions concerning the nature and extent of biblical authority.

2. That synod adopt the following five points relating to the nature and extent of biblical authority as pastoral advice to our churches:

   a) Synod reminds the churches that the authority of Scripture lays its comprehensive claim upon the total life of the church, so that biblical authority is not only to be believed and confessed as an article of faith, but also to be consistently applied and practiced in the life and ministry of the church.

   b) Synod calls the churches, in harmony with our common commitment to the Reformed confessions, to maintain the clear witness of the creeds to the authority of Scripture as the saving revelation of God in
Jesus Christ, a revelation rooted in the historical reality of redemptive events as recorded in Scripture, yet honoring such freedom of exegesis or diversity of insight as does not conflict with our forms of unity.

c) Synod, acknowledging that Scripture is self-authenticating, therefore reminds the churches that the authority of Scripture is not dependent upon the findings of science, and that while scientific findings can serve as occasions for a better understanding of Scripture, nevertheless the church may appeal only to the authority of Scripture as the basis for its biblical message, and accordingly must seek to develop a Christian community within which all scholarly work is carried on in faithfulness to the authoritative Scriptures.

d) Synod warns against any use of the historical-critical method which excludes or calls into question the redemptive events of biblical history or their revelational dimension, thus compromising the full authority of Scripture as the Word of God.

e) Synod urges the churches to continue to confess that the authority of the biblical message is rooted in the historical reliability of the redemptive events therein recorded, and to acknowledge that these events are presented as prophetic and kerygmatic history.

3. That synod approve in substance the preamble to and the elaboration of the five points of pastoral advice as set forth in Part V of this report as the explanatory context for its pastoral advice to our churches.

4. That synod submit the entire report (Sections I—V) to the Reformed Ecumenical Synod as a contribution to the broader ecumenical discussion of the nature and extent of biblical authority.

5. That synod grant the privilege of the floor to Dr. G. Spykman and Dr. D. Holwerda as spokesmen for the committee.

6. That synod declare the committee's mandate fulfilled and therefore now discharge the committee.

Respectfully submitted,

Committee on Biblical Authority
A. Bandstra, chairman
J. Groen*
D. Holwerda
F. Klooster
J. Vos
M. Woudstra
G. Spykman, reporter

*Though J. Groen appends his name to this report as a member of the committee, he was unable, due to circumstances of weather and the acceptance of a call to Mexico, to meet with the committee during the final stages in the preparation of this report.
INTRODUCTION:

The mandate of the Synod of 1970 to this committee is found in Articles 73 and 121 of the Acts of Synod, 1970. Article 73, II, B, 2, states “That synod appoint a committee to update the rules governing this (Synodical) committee. Grounds: (a) the latest revision of the mandate governing this committee was made in 1936, (b) the mandate is not appropriate for today.” Article 121, III, B, 2, states “That the study committee to be appointed to update the rules governing the Synodical Committee be mandated to formulate a job description for the office of Denominational Stated Clerk, and report to the Synod of 1971.”

The nature of the committee’s work was that of revision. There is a heavy emphasis on a return to what the Synodical Committee and the Stated Clerk were required to do in years past. While the rules are updated and the job description enlarged and refined, the whole matter is a return to the vision which brought the Synodical Committee into being in the early days of the Christian Reformed Church.

The revision was undertaken in consultation with the Standing Advisory Budget Committee and the Christian Reformed Church Synod Trustees. The recommendations of this committee and the Standing Advisory Budget Committee are in agreement, as will be indicated in the respective reports. The goal which this committee set for itself was to bring together the various concerns of synod under one committee and to provide a structure which would serve the purpose of coordination in these days when synod’s work is a multimillion dollar operation.

I. THE SYNODICAL COMMITTEE

A. Historical Background:

The term, “Synodical Committee” does not appear in the records until 1875, therefore, an explanation is in order. From 1857 to 1865 the broadest assembly of what is now the Christian Reformed Church, was the Classical Assembly, (Klassikale Vergadering). During this period there came into being a committee (Commissie) which was designed to handle the business of the classis between meetings of the classis. This committee was known as the “Classical Committee,” as evidenced by the reference of the meeting of classis, 28 June, 1865, Art. 4.

On October 4, 1865, the broadest assembly met in Graafschap and it was called the General Assembly, (Algemeene Vergadering), though
they dealt with classical matters too. Thereafter the “permanent” committee was generally referred to as the “Synodical Committee” in later minutes of the General Assembly.

The term “Interim” was inserted into the title in 1966 (Acts of Synod, Article 14, page 11). In the same volume of the Acts of Synod the Synodical Committee title is used without the word “Interim,” (Acts of Synod 1966, Article 114; and Supplement, pages 516-518). It appears that this change in the title was made without a formal decision of synod. The term “Interim” conveys the idea of temporary status—soon to be replaced by something different; hence this term does not apply to the Synodical Committee.

1. 1864-1890

The first decision regarding a Synodical Committee came in 1864 while the general meeting of the Christian Reformed Church was still little more than a classical gathering. The general meeting of February 3, 1864 (Article 12, p. 33) meeting in Graafschap received, “A proposal—to appoint a committee which would handle matters between one classis meeting and another, yet their matters are required to be presented by them to the next classical gathering. It is decided by acclamation to establish such a committee. The Revs. K. Vanden Bosch, W. H. Van Leeuwen, and Elder J. Gelak were appointed to serve on the committee.”

Gradually a body of rules developed around this committee and its function. The general meeting of 1875 (June 2 in Chicago) stipulated that appointments were to be made from a nomination of two names (Articles 11 and 19). This same session assigned to this committee the task of follow-up on unusual circumstances in connection with a complaint from the widow of an emeritus minister, (Article 41). From the very beginning the Synodical Committee was charged with the responsibility of arranging for fraternal delegation to and from the mother church in the Netherlands, and correspondence with that church, (Article 26).

The Synod of 1874, June 2, Chicago, presented this “Lastbrief” (p. 163-164) to the Synod. (Supplement to the Acts)

a. The General meeting of the True Holland Geref. Kerk in North America has named a permanent committee.

b. The above committee is made up of Revs. W. H. Frielings, D. J. Vander Werp, and S. Baron.

c. This committee is permanent and it functions from this 3rd day of June, 1875, until the next meeting of the general gathering of our church.

d. The committee has the power, right, and mandate (verplightings) to process a call to Rev. J. Bavink and send the call to him, and in the event of an unhoped for decline, then to bring out another call in the name of synod to Rev. D. K. Wielenga. And in the event of an unhoped for decline to issue a call in the name of the same to Rev. H. Vissink.

e. The committee has the power and the mandate to receive and respond to correspondence from sister churches within and outside our land, and future eventualities with government.
f. The committee however does not have the power or right, on their own and without the authority of the synod’s decision, to make decisions, but to bring the more or less important correspondence to the attention of the church.

The Chicago meeting of 1877 decided that the Synodical Committee should have final jurisdiction in the relocation of Rev. Stadt, (Article 43). In addition to the election of members to the Synodical Committee, the meeting instructed the committee to correspond with foreign sister churches, (Article 44).

In 1880 (June 9 in Chicago) 29 congregations were represented. About half of them sent an elder in addition to their minister. At this meeting the secretary of the Synodical Committee read a letter from the Gereformeerde Kerk in South Africa, (Article 17). The mandate of the Synodical Committee was enlarged (Article 33). The Synodical Committee was to: (1) do what was necessary for the good order of the churches, and (2) correspond with foreign sister churches, and (3) handle all matters pertaining to foreign missions in which the Christian Reformed Church had an interest.

The meeting of 1881 heard a report from the Synodical Committee on correspondence with sister churches.

In 1886 the Synodical Committee was instructed to see to the publication of the rules of order and to act on important interim matters in regard to De Wachter and the theological school.


1. The Synodical Committee of the Holland Christian Reformed Church in North America is composed of three members.
2. The members of this committee are chosen by normal election procedures from the ministers of the church.
3. The committee itself can select one of its number to serve as president, another as secretary, while the third number can serve as treasurer.
4. The committee will draw up and send out all the materials to be presented to synod.
5. The committee will handle correspondence with sister churches in foreign lands, discover matters from other churches to the Holland Christian Reformed Church in North America and bring these to the attention of those to whom the matter is relevant, and respond to the matters as the agencies decide.
6. In case a classis is perplexed about a matter and the matter is weighty, the Synodical Committee shall serve them with good counsel and advice, without ever preempting the prerogatives of an ecclesiastical judicatory.
7. Wherever a classis must make a decision, which by common knowledge deserves to be brought in which the cooperation of all the congregations needs to be enlisted, and the matter is so urgent that it cannot wait until the following synod, then the Synodical Committee may be asked to act, adhering to the rules.
8. Correspondence and matters handled by the committee will be
quickly prepared for information, and this communicated through De Wachter.

9. At each synod the committee shall give a written report concerning its work since the last meeting of synod.

10. In order to handle matters of importance and necessity the Synodical Committee may call upon the synodical treasurer to pay expenses to the members for work done in connection with committee assignments.

11. Anything not done according to these rules or done contrary to the rules of this document makes the action of the committee null and void.

12. These regulations, which were proposed at the Synod of 1888 and adopted at the Synod of 1890 remain in force until synod itself decides to change them.

2. 1890-1930

From this point on, business picked up. The Synod of 1902 granted a request for the appointment of a Stated Clerk. Even with a Stated Clerk the Synodical Committee was active. Their 1906 report lists such accomplishments as: correspondence with other churches, appointment of fraternal delegates, sending Rev. K. Kruyser to the Netherlands and paying $25.00 toward his travel expense, referring the request for endorsement of Rev. W. R. Smidt, authorizing offerings in the churches for Grant, Michigan, because their church building burned down.

For the next decade the reports of the Synodical Committee reflect the broad vision of the Stated Clerk. Rev. P. J. Hoekenga was sent to a World Conference on Christian Citizenship (1914). The Seamen's and Immigrants Home in Hoboken, New Jersey, was honored by the Netherlands Government. A telegram was sent to President Wilson in 1918 to indicate our prayerful support in the international crisis. Certification of Chaplains became a function of the Synodical Committee beginning that same year. The Synodical Committee denied a request for a special meeting of synod to deal with the Janssen Case. From 1924 on, the Stated Clerk was besieged with requests for certification for the purchase of communion wine. In some areas local federal officials also demanded certification of the preachers who purchased communion wine. During this period the Synodical Committee was increasingly asked for statistical information, history of the Christian Reformed Church, and a wide variety of inquiries from government and individuals outside the denomination.

3. 1930-1948

The synod consistently dealt with the Synodical Committee report in the same way as other denominational agencies. Their suggestions came as recommendations and were given to advisory committees of synod for their recommendations to synod in session.

The 1932 synod received a report from the Synodical Committee which included a response from Rep. Carl E. Mapes (R-Mich.) answering a request from the Synodical Committee for calendar reform, (Acts of Synod 1930, pp. 40-41). An unsuccessful attempt to get President
Herbert Hoover to declare a National Day of Prayer, led the Synodical Committee to set its own day of prayer and offered to the churches two dates—November 26 or November 29 as days for “humiliation and prayer” because of the economic crisis in the land. A proposal to cancel the 1932 synod because of financial disaster was turned down by the Synodical Committee after it determined that only one classis endorsed the proposal.

Revision of the Rules for the Synodical Committee was proposed in 1934 and the revision was approved in 1936 (Art. 18, p. 10, Sup. I, b, p. 161).

1. The Synodical Committee of the Chr. Ref. Church consists of three members, with the Stated Clerk as member ex-officio and secretary.

2. Members of this committee are chosen at each synod from the ministers of the church for a term of two years. The term of the Stated Clerk is four years.

3. The committee chooses its own president.

4. This committee is instructed to execute all matters recommended to it by definite instruction of synod.

5. The committee, through its Stated Clerk, maintains correspondence with other churches, receives the missives addressed to the Chr. Ref. Church by other churches, gives them general publicity where this is appropriate, and answers them. The committee is authorized to appoint delegates to corresponding churches in cases overlooked by synod or that arise in the interim between synod.

6. The committee is made the official body to deal with the government, in the name of the church in recommending applicants for camp-work or a position as chaplain, and to take care of such governmental matters as need attention before synod convenes.

7. When a decision is taken by any classis that should be given general publicity, or in which the cooperation of the churches is necessary, and of which the execution cannot well be postponed till the next synod, the Synodical Committee may be requested to support such decision with its approval in case it considers this profitable.

8. The committee shall give notice through The Banner and De Wachter of all weighty correspondence or actions performed by the committee that demand speedy publicity.

9. The committee submits a written report at every synodical gathering of all its activities performed since the last synod.

10. These rules, drafted upon instruction of Synod of 1886, accepted by that of 1890, and revised by that of 1936, remain in force until another synod shall have amended them.

These rules are little more than a translation of those adopted in 1890, with the added stipulation that the Stated Clerk was to be a member ex-officio of the Synodical Committee. The Synodical Committee did become involved in the whole matter of incorporation and tax exempt status of churches and church property, and the certification of ministers for duty as chaplains in the armed forces. The involvement with certification of chaplains and relationship with the chaplains was a major concern of the Synodical Committee. An annual contribution
was authorized for the Chaplain Committee in Washington, D.C. (Art. 82 p. 64, Acts 1938).

The Synodical Committee reported extensive contact with Sen. A. H. Vanden Berg and Rep. Carl E. Mapes regarding the Social Security Law and the proposed exclusion of ministers. The dark days of 1940 and the possible involvement of the U.S. in World War II brought recommendation from the Synodical Committee for relief for “our brethren in the Netherlands,” and request for a prayer service “because of the critical conditions in Europe.” Again, these items came to synod in the form of recommendations from a bonafide working committee.

The war years brought about the formation of the War Relief Committee, appointed by the Synod of 1940. The committee was closely related to the Synodical Committee and functioned through the Stated Clerk (cf. Sup. 1941 Acts, p. 141-142). Concern for our young men in military camps was expressed and action proposed.

The relation to the General Commission of Army and Navy Chaplains demanded much of the Stated Clerk’s time. He asked for remuneration for travel expense for this activity. The Synodical Committee was called upon to react to changes in the Selective Service Law and to consult with President Henry Schultze of Calvin College regarding the status of seminary or pre-seminary students in the light of our entry into the war. (Acts 1942, Sup. I, a, pp. 151-154).

The Synodical Committee passed on to synod their report regarding affiliation with the National Association of Evangelicals, (Art. 202, p. 132ff of Acts 1942). It was decided affirmatively. Correspondence with draft boards was heavy, along with increased activity in regard to military chaplains. Relations with Russian Gospel Association, American Bible Society, National Association of Evangelicals, matters pertaining to National day of Prayer, Selective Service Boards, chaplains, profanity in the armed forces, etc.

B. Observations:

Based on this historical survey, a number of observations should be made:

1. Increasingly, after 1928, the Synodical Committee and the Stated Clerk were involved in matters of public image. Inquiries, visits and delegation from various quarters came into the denominational “office.” The Second World War served to accentuate this function of the Synodical Committee.

2. From 1930 until within the last decade, the reports of the Synodical Committee were handled as other standing committees of synod, e.g. their recommendations were processed through advisory committees of Synod and acted upon according to normal procedures. More recently the Synodical Committee has not met regularly and in some years not at all. The report of the Synodical Committee was made to synod by the Stated Clerk.

3. The Synodical Committee has had responsibility for foreign missions, Church Help Fund matters, inter-church correspondence, chaplains certification and liaison, war relief concerns, servicemen’s care and counsel. Gradually each of these functions became the responsi-
bility of a separate committee as the work load became too heavy. The net result was separation. Separate committees went their own way and the only time the whole operation came up for review was once a year at synod. The financial help to churches in distress was the function of synod through the Synodical Committee until 1894 when a separate Church Help Fund was established. This fund was incorporated in 1902 and administered by a separate committee. The Chaplain Committee was added to the denominational family after 1942, (Art. 121), thus taking this function out of the hands of the Synodical Committee. The Synodical Committee was charged with inter-church correspondence from the beginning. In 1940 a study committee was appointed to determine the basic principle for inter-church correspondence. In 1943 this study committee was given the added mandate of reviewing the Ecumenical Council. A preliminary report was made in 1944 and a final report was made in 1947. In 1948 the synod established the Committee on Ecumenicity and Church Correspondence. Thus the Synodical Committee was relieved of this task, although the Stated Clerk remained as an ex-officio member. From 1880 until 1896 the foreign mission matters of the Christian Reformed Church were handled by the Synodical Committee. We have delegated the work of Synod to many agencies but we have no agency for unifying and coordinating all the facets of denominational work.

4. The function of the Synodical Treasurer has always been under the supervision of the Synodical Committee. It remains there today, yet the Standing Advisory Budget Committee is separate (with this provision that the Stated Clerk is an ex-officio member of this Committee). Up to as late as 1946 the budget of synod was listed as “section b,” of the report of the Synodical Committee. This is strong evidence that there is merit in a wedding of program and finance in the one Synodical Committee.

5. The sequence of events is significant. The Synodical Committee was formed in 1864. The Stated Clerk was appointed in 1902. The Stated Clerk’s office was made a full-time office in 1956. Each of these steps dictated by the presence of growth within the denomination and increasing responsibilities to the wide world outside the denomination.

In 1902 there were less than 11,020 families, 56,746 souls in the whole Christian Reformed Church, 146 congregations, 101 ministers, 9 classes. At that point synod decided that a part-time Stated Clerk was necessary. In 1956 there were 46,355 families, 481 congregations, 386 ministers, 26 classes. Today there are 37 classes, 62,421 families, 284,737 members, 572 ministers, and 658 congregations. Since 1956, there are eleven new classes, 177 new congregations and almost 20,000 additional families. It is reasonable to assume that each new congregation and each new classis adds to the burden of the Stated Clerk of synod—and this not only during the few months before and after synod meets, but all through the year.

In addition the Stated Clerk has become the counsellor to the classes, consistories and members from coast to coast. Historically this function was the work of the Synodical Committee. With the growth of the de-
nomination there has also been a growth in problems and in the complexity of the urbanized culture of the 70's. The need is for an administrative unit to manage the office of Stated Clerk and increase the effectiveness of synod's work between meetings of synod.

C. Recommendations regarding the Synodical Committee

1. It is recommended that the function of the Standing Advisory Budget Committee be absorbed into the Synodical Committee.

   Grounds:
   a. The Standing Advisory Budget Committee and the Denominational Financial Coordinator were created to advise synod regarding the budgets of all synodical agencies and those agencies asking for support. Now the rules of the Synodical Committee are being revised (updated) to continue that work already being done and bring together the program and financial capability of the denomination.
   b. The absorption of the function of the S.A.B.C. is necessary for the coordination of synod's work.

1) There is no synodical agency which has the responsibility to bring representatives of all agencies of synod together for planning, programming, and the setting of priorities. This function cannot be carried out unless the S.A.B.C. is absorbed into the Synodical Committee.

2) There is need for a continuing analysis and evaluation of the program and resources of the denomination.

2. It is recommended that the denominational Financial Coordinator shall be responsible to the Synodical Committee through the Stated Clerk.

3. It is recommended that synod approve the attached diagram indicating the place of the Synodical Committee in relationship to synod and to the agencies of synod.

4. It is recommended that synod designate the Synodical Committee as the corporate trustee for the synod of the Christian Reformed Church.

5. It is recommended that synod adopt the following rules governing the Synodical Committee.

RULES GOVERNING THE SYNODICAL COMMITTEE

I. Membership:

The Synodical Committee shall be composed of fourteen (14) members, elected by synod from nominations submitted by the Synodical Committee.

1. One-half of the Synodical Committee shall be ministers and one-half laymen who are or have previously served as office bearers in the church. The terms shall conform to the Synodical rules which apply.

2. The alternate member will take the place of the regular member when a member moves outside his area or is incapacitated. The terms of the alternate shall conform to the synodical rules which apply.

3. Each of the following regions shall be represented by a minister:
   a. Far West (one)
   b. Rocky Mountain—to Mississippi River (one)
   c. Central U.S.A. (three)
d. Ontario, Canada (one)  
e. East Coast (one)  

4. Each of the following areas shall be represented by a layman:  
a. West (one)  
b. Central U.S.A. (4)  
c. Ontario, Canada (one)  
d. East Coast (one)  

II. OFFICERS:  
The Synodical Committee shall elect its own officers, with this exception that the Stated Clerk shall function as general secretary of the Synodical Committee.  

III. MEETINGS:  
The Synodical Committee shall meet at least three times a year in October, February, and May.  

IV. ORGANIZATION:  
A. The Synodical Committee shall designate sub-committees from within its membership (including alternates).  
B. Sub-committees will be the following:  
1. Finance  
2. Church Polity  
3. Promotion, Planning, and Coordination  
4. Trustees  
C. There shall be an executive committee, composed of the officers of the Synodical Committee and the chairman of each of the sub-committees, which shall meet each month and/or as occasion may require.  

V. MANDATE:  
A. The Synodical Committee shall be responsible to synod for the coordination, follow-up, evaluation, planning, in regard to the work of synod. It shall concern itself with the good order of the churches (Church Order). The Synodical Committee shall receive progress reports from all study committees and ad hoc committees appointed by synod.  
B. The Synodical Committee shall function between the meetings of synod and report to synod regarding its work on behalf of synod, and submit appropriate recommendations.  
C. The Synodical Committee shall receive monthly reports from the agencies of synod (both program and financial reports) and shall serve as consultant to the agencies regarding the coordination of the total denominational effort. (This includes promotion and church relations). Whenever the concerns of an agency are under consideration, representatives of the agency shall be invited to be present at the meeting with privilege of the floor.  
D. The Synodical Committee shall evaluate all budget requests made to synod and make appropriate recommendations to synod.
E. Designated members of the Synodical Committee shall be the trustees of the synod of the Christian Reformed Church.

F. The Synodical Committee shall be responsible for the preparation and distribution of all official publications of synod.

G. The Synodical Committee, through the Stated Clerk, shall serve the classes, consistories, and individuals with advice and information regarding the Church Order and the decisions of synod.

II. THE STATED CLERK

A. Historical Background for the Office of Stated Clerk

1. From 1857-1902

The initial meetings of the Christian Reformed Churches were little more than classical gatherings. The business of this “broadest assembly” was handled by the delegates, pastors, and laymen, who functioned for the classis in addition to their duties as pastors and laborers.

In 1865 the assembly found it necessary to elect a “Synodical Committee,” Acts of Synod, 3 February, 1864, art. 12, page 33. The Synodical Committee functioned between meetings of the assembly and did so without a full time executive secretary until 1902.

2. From 1902-1942

The Synod of 1902 decided to appoint a Stated Clerk. He was to be appointed for four years. He was to be an ex-officio member of the Synodical Committee. He was to serve as the first clerk of synod. His duties were as follows:

a. Prepare the Acts of Synod for publication.

c. As a member of the Synodical Committee he shall take care of all correspondence.

d. He shall regulate the Agenda of synod.

The Stated Clerk was given an honorarium of $50 for each synodical year. The Rev. Dr. Henry Beets was appointed.

The Synod of 1910 instructed the Stated Clerk to arrange for a day and time limits for those representatives from corresponding churches who were invited to address synod. That same year the Stated Clerk was relieved of the duty of inscribing the minutes in the large minute book.

In 1926 the following rules were adopted which were to guide the Stated Clerk in his work.

To facilitate the earlier publication of the Agenda in the future than they have been in the past, synod adopted the following rules:

a. The committees which are to furnish reports to synod are to supply copies of these reports to the Stated Clerk of synod on or before the first of December of the year prior to synod.

b. The various classes are to send their overtures to the Stated Clerk before April 21 of the synodical year.

c. The Stated Clerk is to do various other duties related to study committees.

In 1934 synod added to the rules a provision for an alternate Stated Clerk for a four-year term to officiate in case the Stated Clerk is incapacitated. Many of the previous rules were restated. The Stated Clerk was to keep the files of synod complete and in good order.

By action of the Synod of 1936 the Stated Clerk was authorized to be a member of the General Commission of Army and Navy chaplains. The Synod of 1936 also authorized the Stated Clerk (with the Synodical Treasurer and the president of the Publication Committee) to ask for bids for the printing of the Agenda and the Acts of Synod. (Art. 132, p. 82). This decision was reversed in 1943 when the printing became the assignment of the Publication Committee of synod, and the matter of bids was left to the judgment of the Stated Clerk. (Acts 1943, Art. 47, p. 27). The Synod of 1943 also decided that the Stated Clerk would be a member of the delegation from the Chr. Ref. Church to the National Association of Evangelicals.

In 1942 the Rev. Dr. Henry Beets retired from the post of Stated Clerk after 40 years of distinguished service. Dr. Beets was known by everyone in the church and was a prominent figure in the ranks of national dignitaries. In a very real sense he was "Mr. Christian Reformed."

3. From 1942-1955

In 1942 the Rev. J. De Haan, Jr. was chosen as Stated Clerk, succeeding the Rev. Dr. Henry Beets. These were the war years and the pre-occupation of the Stated Clerk was with routine duties, under the restriction of a war-time economy and legislation.

The health of Rev. J. De Haan had been failing for some time. He died in October of 1945 and the Rev. Dr. R. J. Danhof took over the office of Stated Clerk.

4. From 1955 to Present

The Synod of 1956 faced a problem. There was a need for a full time Stated Clerk. This had been the subject of comment by Dr. R. J. Danhof and an overture from the Neland Avenue Chr. Ref. Church of Grand Rapids. The matter was referred to a committee. This committee reported in 1956 as follows: (Acts 1956, pp. 284-286).

The Synod of 1955 received a communication from the consistory of the Neland Avenue Christian Reformed Church of Grand Rapids regarding the office of the Stated Clerk of synod. It felt that in view of the rapid growth of our denomination during the past ten years and the consequent increase in the duties of the Stated Clerk, the time had come to consider seriously the appointment of a full-time Stated Clerk.

Synod, upon a consideration of this communication, adopted a resolution to appoint a committee to study this matter in consultation with the Neland Avenue consistory and the Stated Clerk who is also the pastor of the Neland Avenue Church, Dr. R. J. Danhof, and then to serve the 1956 synod with advice.

The committee, impressed with the problem it had been asked to study, recommends that synod appoint a full-time Stated Clerk. The grounds for that recommendation are these:

a. The present arrangement is not fair to the church whose pastor must serve as Stated Clerk.
b. The present arrangement is not fair to the denomination.
c. The present arrangement is not fair to the person holding the office of Stated Clerk.

The committee notes that the Synod of 1955—in requesting the consistory of the Neland Avenue Church to release its pastor from ten weeks of preaching has engaged in an action designed to relieve such overload. However, it is obvious that such a plan was only presented and adopted as something provisional and temporary.

Synod’s Advisory Committee responded as follows:

**Full-time Stated Clerk**

a. **Materials:**

b. **Analysis of the problem:**
   In the study of this problem there are three basic questions which must be answered in order to come to a satisfactory conclusion.

   **First**—Is there sufficient work to merit full-time devotion to the office of Stated Clerk either by the Stated Clerk himself or a secretary to the Stated Clerk?

   **Second**—Is there any reason why synod should prefer a full-time secretary to a full-time Stated Clerk?
Third—Is full-time work in this office in conflict with the office of the ministry?

In answer to the first question the advisory committee has come to the conclusion that there is sufficient work for a full-time service.

In consideration of the second question, the advisory committee judges that there is not a good reason to prefer a full-time secretary to a full-time Stated Clerk.

In answer to the third question, the committee has arrived at the conclusion that it is not in conflict with the office of the ministry to devote full-time work to this office when we consider this in the light of previous assignments of work by our synod to ministers of the Gospel. We have reference to the position of president of Calvin College, The Banner and De Wachtier editors, and the office of secretary to the Home and Foreign Mission Boards.

Partial Breakdown of the Current Duties of the Stated Clerk (1956)

a. Ex-officio member of the Committee on Ecumenicity and Church Correspondence.
   - Maintaining correspondence with sister churches.
   - Increasing correspondence relating to work of and relationship to ecumenical synods.
   - Increasing number of requests for information concerning decisions of our synods on such matters as divorce, liturgy, hymnology, approved Bible version, stand on lodge membership, doctrinal stand of our church.

b. Secretary of the Synodical Committee.
   - The character and scope of this work is partially apparent in the reports in the Agenda.
   - Emergency and miscellaneous duties.

c. "Denominational" correspondence (1200 to 1400 pieces of correspondence).
   - Relating to immigrant affairs
     - relocation of established churches
     - with sponsors
     - with the Alg. bureau of the Geref. Kerken
   - Statements of Consent
     - required by the Canadian government for incorporation of our churches and for the right to use our denominational name
   - Correspondence with Canadian railways re reduced fares and passes
   - Correspondence with our ministers who seek government permission to solemnize marriages in Canada
   - Correspondence after the termination of synod
     - with members appointed to committees
     - re mandates and study materials
d. Duties Relating to the Publication of the Agenda and Acts
   Classification of materials and overtures
   Preparation of manuscripts
   Proof readings
   Supervision of mailing to all delegates

e. Miscellaneous Duties Requiring More Attention
   Requests from organizations for an official representative or observer from our denomination, e.g.
   Interchurch Transportation Committee
   Association of Statisticians of American Religious Bodies
   Council Meetings of the American Bible Society
   Immigration and Naturalization Service
   More careful scrutiny of synodical Acts of sister and correspondence churches.
   Proper filing and cross-filing of synodical materials for ready access.

The Synod of 1956 further decided (Art. 143) that the Stated Clerk be appointed directly by synod, for a term of four years, beginning as full-time Stated Clerk as of September 1, 1956. The decision also indicated that the "work of the Stated Clerk be stipulated and supervised by synod through its Synodical Committee." (Art. 143, II, pp. 104-105.)

The Synod of 1957 (Art. 134, II, B, 6, pp. 69) requested the Stated Clerk to continue to serve as a representative of the Synodical Committee in connection with the Resettlement Service Committee, because of the many contacts made by sponsoring churches and official government agencies. This work is now carried on by the Christian Reformed World Relief Committee.

The Synod of 1964 decided that the Stated Clerk should attend all executive sessions of synod as advisor by reason of his office.

B. Recommendation
   1. It is recommended that synod adopt the following job description for the office of denominational Stated Clerk.

JOB DESCRIPTION OF DENOMINATIONAL STATED CLERK

I. Qualifications:
   A. The Stated Clerk shall be theologically trained.
   B. The Stated Clerk shall have served as a pastor in at least one of the congregations of the denomination.
   C. The Stated Clerk shall be well acquainted with the Christian Reformed denomination, its churches, ministers, lay-leaders, and agencies. (Both in the Dominion of Canada and in the United States.)
   D. Stated Clerk shall possess a thorough knowledge of the Church Order, and be competent in interpreting the same.
   E. The Stated Clerk shall have the ability to write lucidly and succinctly. He should also be competent in public address.
F. The Stated Clerk shall possess administrative and organizational ability.

G. The Stated Clerk shall be broad in spirit, able to move with ease and dignity in the North American ecclesiastical circles. He should be congenial and able to cooperate with representatives of other churches as well as members of our own denomination.

II. A. The Stated Clerk shall be the executive officer of synod.

B. The Stated Clerk shall be an ex-officio member of the Synodical Committee and shall serve as its general secretary.

C. The Stated Clerk shall be an ex-officio member of the Inter-Church Relations Committee.

D. The Stated Clerk shall have privilege of the floor at synodical meetings in all matters relating to the exercise of his office. He shall be present during executive sessions of synod.

III. Supervision:

The Stated Clerk shall work under the supervision of the Synodical Committee and shall be ultimately responsible to synod.

IV. Appointment:

A. The Stated Clerk shall be appointed by synod (Acts 1956, pp. 104, 105, Art. 143), from a nomination by the Synodical Committee. Inasmuch as extensive evaluation is involved in making a nomination, any nominations from outside the Synodical Committee shall be evaluated by the committee.

B. The term of the appointment shall be four years after which the Stated Clerk shall be eligible for reappointment to additional four-year terms.

C. An alternate Stated Clerk shall be annually appointed by the Synodical Committee, preferably from within its own membership and shall function when the Stated Clerk is incapacitated due to illness, injury, or other extraordinary circumstance. He shall not automatically succeed to the office of Stated Clerk. (Acts 1934, p. 80-V, A, B, Supplement 17, p. 302, Rules of Procedure).

The Alternate Stated Clerk should be:
1. Near at hand.
2. Kept informed at all times.
3. If the Alternate Stated Clerk is not already a member of the Synodical Committee he shall be an ex-officio member of the Synodical Committee.
4. When the Alternate Stated Clerk serves as Stated Clerk, he shall be a non-voting member of the committee during the time he serves.

V. Duties and Responsibilities:

A. Responsibilities to synod.

1. The Stated Clerk shall edit, and have suitably printed the Synodical Agenda, Acts of Synod, The Yearbook, and such
other official publications as the synod or the Synodical Committee shall authorize.

2. The Stated Clerk shall have synodical papers, including correspondence, surveys, questionnaires, materials, reports, minutes, etc., produced for the synod and shall keep a file of synodical correspondence. He shall keep an accurate record of the proceedings of synod and the Synodical Committee.

3. The Stated Clerk shall have surveillance over denominational archives and historical documents on behalf of the Synodical Committee, and shall be responsible for the right of access to such documents.

4. The Stated Clerk shall inform all persons who have been appointed by synod to serve on committees, provide them with relevant data concerning their assignment.

5. The Stated Clerk shall receive progress reports and/or minutes from the committees appointed by synod.

6. The Stated Clerk shall serve synod with information and advice as requested regarding matters which come to the floor of synod.

7. The Stated Clerk shall perform such duties as synod or the Synodical Committee shall direct.

B. Responsibilities to the Denomination.

1. The Stated Clerk shall handle the general correspondence of the denomination.

2. The Stated Clerk shall, when called upon, give advice and information regarding the provisions of the Church Order, and the decisions of synod. In matters of major proportions, this advice shall be given in consultation with the Synodical Committee.

3. The Stated Clerk in consultation with the Synodical Committee shall consult with denominational agencies and denominationally related agencies and alert synod regarding the coordination of effort and procedures for mutual cooperation.

4. The Stated Clerk on behalf of synod and the Synodical Committee shall be servant of the people, the churches, and the denominational agencies. To this end he shall respond to invitations, maintain liaison, and visit classes, as time and circumstances allow, or as the Synodical Committee may direct.

C. Responsibilities on behalf of the Denomination.

1. The Stated Clerk shall represent the denomination at civic and religious functions in keeping with its relationship to the government of Canada and the United States. In all cases the Stated Clerk shall act in accordance with the approved policies of the Christian Reformed Church. In cases where there is a question, the Synodical Committee should be consulted.
2. The Stated Clerk, as agent of the Synodical Committee or synod, shall prepare news or information bulletins for the news media which will inform the public of the work and witness of the church.

3. The Stated Clerk shall, with the approval of the Synodical Committee, perform services which will represent the position and extend the witness of the Christian Reformed Church.

D. In order that the Stated Clerk may be able to perform the foregoing duties and discharge his responsibilities, he shall be provided with the necessary personnel and equipment.

2. The committee respectfully requests synod to grant the privilege of the floor to the chairman of the committee, Rev. T. C. Van Kooten, and the secretary, Rev. M. C. Baarman.

3. If the synod will adopt these recommendations, your committee will be pleased to indicate how the present members of the Synodical Committee, the Standing Advisory Budget Committee, and the Christian Reformed Church Synod Trustees can be incorporated into the new Synodical Committee, and to present nominations for positions not covered by the inclusion of members of the committees absorbed into the new Synodical Committee.

T. C. Van Kooten, chairman
M. C. Baarman, secretary
H. Dekker
H. Bossenbroek
H. Soper
REPORT 38

STANDING ADVISORY BUDGET COMMITTEE

A. MAJORITY REPORT

Report Concerning the Proposed Office of Denominational Financial Coordinator

Esteemed Brethren:

The Synod of 1970 declared itself as favoring the idea of establishing an office of Denominational Financial Coordinator, proposed by the Standing Advisory Budget Committee (SABC), to knit together the financial activities of all quota participating agencies under one head (Art. 79, page 40, ACTS, 1970). The Synod of 1970 also instructed the SABC to develop implementation of this action as follows (Art. 143, page 78, ACTS, 1970):

1. Synod instructed the Standing Advisory Budget Committee to prepare during the next year a detailed position description for the proposed office of Denominational Financial Coordinator and to include the report in the agenda for the 1971 synod. The position description will include such job characteristics as duties, responsibilities, salary, and organizational relationships.

2. Synod instructed the Standing Advisory Budget Committee to contact the various denominational agencies and seek their advice concerning the work of a denominational coordinator.

3. Synod instructed the Standing Advisory Budget Committee to seek possible candidates from the denomination for this position and present a nomination to the 1971 synod.

After a thorough and careful study, which included a joint meeting with representatives of the various denominational agencies, written communications from these agencies, meetings and correspondence with “financial coordinators” of other denominations, and several meetings with the “Committee to update the rules governing the Synodical Committee and to formulate a job description for the office of Denominational Stated Clerk” (see their agenda report number 37), the SABC submits the following recommendations.

Recommendations:

I. The SABC recommends that synod adopt the following job description for the office of Denominational Financial Coordinator.

Job Description of Denominational Financial Coordinator

A. Qualifications

1. The financial coordinator should be a Certified Public Accountant or have a broad accounting background.
2. The financial coordinator shall have had several years of experience in a financial administrative position.

3. The financial coordinator shall possess the ability to communicate effectively.

4. The financial coordinator should have a thorough knowledge of the Christian Reformed denomination.

B. Organizational Relationships

1. The financial coordinator shall be responsible to the Synodical Committee through the denominational Stated Clerk but be ultimately responsible to synod.

2. The financial coordinator shall work closely with the Financial Committee (a subcommittee of the proposed Synodical Committee and currently known as the SABC).

3. The financial coordinator is an ex officio member of the Synodical Committee.

4. The financial coordinator shall be present at all meetings of synod and have the privilege of the floor in all matters relating to the exercise of his office.

C. Duties and Responsibilities

1. Exercise careful oversight of the administration of finances of the denomination with a view to the greatest possible economy and efficiency.

2. Examine the budgets of denominational agencies, analyze their requests for quotas or financial support, and assist the Finance Committee in making its recommendations through the Synodical Committee to synod.

3. Receive and examine monthly and annual financial reports of all denominational agencies.

4. Determine that financial records of all denominational agencies have been audited by Certified Public Accountants.

5. Receive, examine, and analyze financial reports of all nondenominational agencies requesting financial support.

6. Advise, counsel, and assist the denominational agencies on matters such as size of reserves, fund management, financial reporting, and insurance, pension, and investment programs.

7. Systematically collect relevant economic and financial data that will assist his office, the Finance Committee, and the Synodical Committee in completing their respective work.

8. Perform such duties as may be assigned by the Stated Clerk, Synodical Committee, Finance Committee, or synod.

D. Appointment

1. The Denominational Financial Coordinator shall be appointed by synod from a nomination(s) submitted by the Synodical Committee.
2. The term of the appointment shall be four years after which the financial coordinator shall be eligible for reappointment to additional four-year terms.

II. The SABC recommends that synod authorize the Synodical Committee to select a Denominational Financial Coordinator for the first year, to approve his salary and expenses, and to follow the procedure for appointment of a financial coordinator as outlined above at the 1972 synod.

Observations:
The SABC, while agreeing with the report of the “Committee to update the rules governing the Synodical Committee and to formulate a job description for the office of Denominational Stated Clerk,” is not of the opinion that the establishment of an office of Denominational Financial Coordinator depends on synod’s adoption of the proposed revised Synodical Committee. Although we have concluded that these proposed organizational relationships would provide the most effective structure for the smooth and efficient operation of the denomination, an alternative arrangement is possible. This arrangement would have the Denominational Financial Coordinator reporting directly to synod, but under the supervision of the SABC. Therefore, if synod postpones action on or significantly modifies the proposed revised Synodical Committee, the SABC submits the following recommendations.

Recommendations:
I. The SABC recommends that synod adopt the above job description for the office of Denominational Financial Coordinator with the following modifications.

A. Qualifications—same as above.

B. Organizational Relationships
1. The financial coordinator shall work under the supervision of the SABC and shall be ultimately responsible to synod.
2. The financial coordinator is an ex officio member of the SABC.
3. Same as B.4. above.

C. Duties and Responsibilities
2. Eliminate “through the Synodical Committee” in C.2. above.

D. Appointment
1. Substitute “SABC” for “Synodical Committee” in D.1. above.
2. Same as D.2. above.
II. The SABC recommends that synod authorize the SABC to select a Denominational Financial Coordinator for the first year, to approve his salary and expenses, and to follow the procedure for appointment of a financial coordinator as outlined above at the 1972 synod.

Respectfully submitted,

STANDING ADVISORY BUDGET COMMITTEE

Fred Hollebeek, Chairman
Lawrence J. Vander Ploeg, Secretary
Marvin De Vries
Herman Petersen
William J. Sytsema
William Van Lopik

STANDING ADVISORY BUDGET COMMITTEE

B. MINORITY REPORT

Report Concerning the Proposed Office of Denominational Financial Coordinator

I. INTRODUCTION:

This is a minority report which accepts much of the majority report, but calls attention to two important matters which I feel synod should be fully aware of before making its decision.

My basic disagreement with the majority report of the Standing Advisory Budget Committee is as follows:

A. It accepts the absorption of the Standing Advisory Budget Committee into the proposed enlarged Synodical Committee.

I feel this is a serious direction toward excessive "boardism" and adds another layer of expense and "relayed" communication between synod and its agencies.

B. The proposed organizational structure has the Denominational Financial Coordinator reporting to the Stated Clerk.

I feel this invests in the one person of Stated Clerk such broad authority of both program and finance that it would tend to make that person the most powerful in the Christian Reformed Church, in spite of the controls and checks proposed.

II. BACKGROUND

Why change the present Standing Advisory Budget Committee from its present independent status, reporting directly to synod each year?

A. Only one real reason is advanced, namely "for the coordination of synod's work."
1. This I reject, since synod has always set priorities to direct the denominational agencies to carry out the programs mandated by synod.

2. My studies of past years seem to indicate that the Standing Advisory Budget Committee has not impeded any of the programs of our denominational agencies.

B. The proposed change sets a dangerous direction which will prove very costly to the church in both independence and expenses.

1. It eliminates the independent character of the Standing Advisory Budget Committee and its “watchdog” function for the financial expenditures of the church.

2. The newly proposed expanded Synodical Committee could tend to be a “super-board.”

3. Everyone having served on larger boards is aware of the practice to have detailed program and financing worked out by an executive committee of fewer persons. This “super-board” would be no different, and thus would tend to have the entire program and finances of the Christian Reformed Church centered in a few persons in these powerful positions.

4. The proposed Denominational Financial Coordinator, if synod decides to establish this office, should report to the Standing Advisory Budget Committee.

III. RECOMMENDATIONS:

I recommend that synod adopt the alternative recommendation contained in the majority report of the Standing Advisory Budget Committee.

Grounds:

A. This will maintain the independent character of the Standing Advisory Budget Committee and continue having it report directly to synod.

B. This will provide for the Denominational Financial Coordinator to report directly to the Standing Advisory Budget Committee rather than the Stated Clerk.

C. This will allow time to observe how well the program of a Denominational Financial Coordinator will work, and serve as a trial period without a major expenditure or a complete organizational overhaul.

D. During this trial period the Standing Advisory Budget Committee can be instructed to work closely with the existing Synodical Committee to coordinate program and financial information wherever practical for the advancement for the programs laid down by synod.

E. This trial period should not delay the orderly process of the denominational program since in the past it appears there has never been an emergency which could not be handled by the existing Synodical Committee membership. This is also true with the Standing Advisory Budget Committee as far as financial emergencies have been concerned.

Respectfully submitted,

Jerry Jonker, Member of
Standing Advisory Budget Committee
ESTEEMED BRETHREN:

During the past year the Liturgical Committee has continued its work in accordance with the broad mandate given it by the Synod of 1964.

This year the committee gave consideration to a new form for baptism (the baptism of children and the baptism of adults), a revision of our present form for the baptism of children, the form for public profession of faith, the place of the second service on the Lord's Day, and the reformulation of the forms for ordination (or installation).

We were not able to complete our work on the form for public profession nor the place of the second service nor are we ready to present a revised form of the present form for baptism.

However, we are presenting a form for baptism (both of children and adults), as well as a reformulation of the forms for ordination (or installation).

Your committee presented a form for the baptism of children to the Synod of 1969. That synod decided to recommit the proposed form to the study committee with the request that reactions to the proposed form be solicited. That synod also urged the consistories to discuss the proposed form with their congregations and to forward their findings to the committee. By means of notices in The Banner your committee solicited reactions to the proposed form, and we were gratified with the receipt of over 150 responses. We take this opportunity to thank all who wrote for their criticisms and appreciations, their constructive responses and useful suggestions. That we benefited greatly from these will become evident in the form for baptism which we are now presenting.

THE FORM FOR THE BAPTISM OF CHILDREN

The Institution

Congregation of our Lord Jesus Christ:

Let us hear our Lord's command concerning the sacrament of holy baptism. After he had risen victorious from the grave, Jesus said to his disciples:

"All authority in heaven and on earth has been given unto me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:18b, 19, 20).

In obedience to this command of our Lord, the church baptizes in the
name of the Father, Son and Holy Spirit all those brought into fellow­ship with God by the preaching of the Gospel.

*The Promises*

Let us hear the promises of God, proclaimed in his word, and con­firmed in the sacrament of baptism.

In the Old Testament, the Lord made this great promise to Abraham: “I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and your descendants after you” (Genesis 17:7).

In later years, though Israel was unfaithful, God renewed his promise through the prophet: “This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God and they shall be my people; ... for I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:33, 34).

In the fullness of time, God came in Jesus Christ, to give pardon and peace through the blood of the cross, the “blood of the covenant, which is poured out for many for the forgiveness of sins” (Matthew 26:27).

All these promises of God find their “Yes” in Jesus Christ. “That is why we utter the Amen through him, to the glory of God” (II Corinthians 1:20).

Minister: Let us all say Amen.

Congregation: Amen.

After Jesus had risen from the dead, the apostles proclaimed: “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all who are afar off, everyone whom the Lord our God calls to him” (Acts 2:38, 39).

The apostle Paul proclaims: “The saying is sure: if we have died with him, we shall also live with him; if we endure, we shall also reign with him” (II Timothy 1:11, 12a).

All that God has promised us is sealed in our baptism and will one day fully come to pass, as the apostle John foresaw; “Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning ... for the former things have passed away. ... And he who sat upon the throne said, ‘Behold, I make all things new’” (Revelation 21:3-5).

These are the promises of our faithful Lord. “Let us hold fast the confession of our hope without wavering, for he who promised is faithful” (Hebrews 10:23).

“Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God” (II Corinthians 7:1).
The Instruction

Let us also recall the teaching of Scripture concerning the sacrament of baptism.

By the sign of baptism, God identifies us as His children, confirms all the promises of his covenant to us, and sets us apart for his service.

The Word of God teaches us that when we are baptized we are buried with Christ (Romans 6:5; Colossians 1:12). From this we learn that our sin has been condemned by God, that we are to hate it and consider ourselves as having died to it. The Bible also teaches us that in baptism we are risen with Christ (Colossians 1:12). We learn from this that God identifies us as new creatures in Christ born again to new life, and heirs of the life to come.

The Word of God also tells us that, just as we are baptized with water, our lives are washed clean from sin through the shed blood of Christ (Titus 3:5). Though we are sinful by nature and are under God’s judgment, baptism certifies that we are free from sin, accepted as righteous by God, and will one day be made perfectly whole by his Spirit.

Baptism seals all the promises God gave to us when he made a covenant with us and our children. The sacrament assures us, therefore, that God will lead us, in union with Christ, through the sufferings of this life into the glory of his new creation.

Baptism is also a witness to our obligations. For in making covenant with us, God not only gives himself to us, but also summons us to new obedience as his covenant children. For this reason, baptism calls us to give ourselves freely as servants of his grace to do his will on earth. God graciously includes our children in his covenant, and all his promises are for them as well as for us (Acts 2:39). Jesus himself embraced little children, and blessed them (Mark 10:16); and the apostle Paul said that children of believers are “holy unto the Lord” (I Corinthians 7:14). So, just as the children of the old covenant received the sign of circumcision, our children are given the sign of baptism. We are therefore always to teach our little ones that they have been set apart by baptism as God’s own children.

The Prayer of Preparation

Father in heaven, we pray that thou wilt never destroy us in our sin as with the flood, but save us as believing Noah and his family, and spare us as the Israelites who walked safely through the sea. We pray that Christ, who went down into the Jordan and came up to receive the Spirit, who sank deep into death and was raised up Lord of life, shall always keep us and our little ones in the grip of his hand. We pray, O holy Father, that thy Spirit will separate us from sin and openly mark us all with a faith that can stand the light of day and endure the dark of night. Prepare us now, O Lord, to respond with glad hope to thy promises so that we, and all entrusted to our care, may drink deeply from the well of living water. We pray in the name of Jesus Christ, our Lord. Amen!
The Vows

The minister addresses the parents:

Since you have presented this child (these children) for holy baptism, you are asked to answer the following questions before God and his people:

First, do you confess Jesus Christ as your Lord and Savior, accept the promises of God, and affirm the truth of the Christian faith which is proclaimed in the Gospel and confessed in this church of Christ?

Second, do you believe that your child, though sinful by nature, is received by God in Christ as a member of his family, and therefore ought to be baptized?

Third, do you promise to do all in your power to instruct this child in the Christian faith and to lead him by your example into the life of Christian discipleship?

The parents respond: We do, with all our heart.

The minister addresses the congregation:

Do you, the people of the Lord, promise to receive this child (these children) of these parents in love, pray for him (them), to help care for his (their) instruction in the faith, and to encourage and sustain him (them) in the fellowship of believers?

The congregation responds: We do, with all our heart.

The Sacrament

The minister shall say:

Our Lord said: "Let the children come to me, do not hinder them; for to such belongs the kingdom of God" (Mark 10:14b).

In administering the sacrament the minister shall say:

I baptize you, .................................................., in the name of the Father, and of the Son, and of the Holy Spirit.

A Triumphant Hymn

The Baptismal Prayer

Lord our God, thou who art forever faithful to thy promises, we thank thee for assuring us again that thou wilt forgive us and receive us as thy children in Christ.

Grant wisdom and love to the parents and to all as we carry out the vows just made.

We pray that thou wilt guide these little ones throughout their lives. Enable them to respond in faith to the Gospel. Fill them with thy Spirit and make their lives fruitful. Uphold them in their hour of trial, and when Christ returns, let them celebrate thy greatness and goodness forever in the joy of thy new creation. Amen.

(Where this is desired, the "thou" in the prayers may be changed to "you.")

Rationale for the proposed form for baptism

Your committee recommends its form for the sacrament of baptism for provisional use in our churches. We wish to stress that we are not recommending that synod abandon the present form. Nor do we recommend
that synod oblige any congregation to use the form we propose. We do recommend that it be allowed to be tested by use.

We are confident that the proposed form deserves synod’s approval as recommended. Permit us to append a brief statement in its support.

A. Its General Content and Form.

It meets the motifs of the report adopted by the Synod of 1968.

1. It is Biblical: The form witnesses to the biblical doctrine of baptism. But more, it uses biblical language to proclaim the broad scope of God’s promises—within which the sacrament gets its rich significance. Further, it employs biblical imagery, particularly in the prayers. The form lets the Bible speak.

2. It is Pastoral: The form is molded to meet pastoral needs. The language and style is clear and simple. It allows for greater congregational involvement in the sacrament.

3. It is Confessional: The form reflects the confessions of our church; it is a Reformation form.

4. It is Ecumenical: The form is, on the other hand, not sectarian; it respects the fact that baptism is an initiation into the Church of Jesus Christ.

B. Its Various Parts

1. The Institution

Consistent with our communion forms and with the baptismal services of the church through the centuries, we begin with our Lord’s command to perpetuate the sacrament, making it clear at once that what is about to happen is done at our Lord’s specific mandate.

2. The Promises

Baptism signs and seals God’s promises. What could be more fitting than to proclaim these promises as they speak to us from the Word itself? The form gathers the core promises of God, in all their wide and deep embrace, and briefly proclaims them here—setting baptism in that proclaimatory context. The form is dominated by the Word.

3. The Instruction

This instruction, we believe, points to the central, the key motifs in the doctrine. It points, in the first place, to one’s burial and resurrection with Christ and to the washing away of sins, both of which are symbolized and confirmed by baptism. It points, in the second place, to the act of God in adopting the baptized person and to the obligations of the new life to which baptism summons the covenant child. In the third place, it elaborates the Scriptural ground for infant baptism. And finally, the entire doctrine is set within the context of the covenant of grace.

4. The Vows

The three questions asked of the parents are, we submit, suited well to their purpose. The purpose of the baptismal vow is to affirm before the people of God that the child be baptized is biblically qualified to receive the sacrament. What qualifies the child? It is the reality of the parents’ faith and their intention to rear their children into the same faith.

In keeping with this, the form asks, first, about the parents’ personal Christian commitment; secondly concerning their conviction in regard
to the baptism of their child; and thirdly, about their intention to rear the child both in the content of the faith and in the life of discipleship.

Finally, we recommend the vow taken by the congregation. The presence of this vow keeps the congregation from being mere onlookers during this service. And, more important, it makes explicit the role that the whole congregation is meant to play in the Christian nurture of the baptized child.

5. The Prayer
We recommend the prayer because it is rich in the poetic imagery of the Bible, because it is fresh and striking in its style, and because it reflects the redemptive-historical setting of baptism.

C. Response to the Suggestions of the Churches
As mentioned above, the responses received from the churches contained many constructive and useful suggestions. These were of great help in making improvements in the proposed form herewith presented. We call attention to some of these improvements.

1. The order of the promises is governed by the teaching of the covenant of grace as this teaching unfolds in the history of redemption.
2. The instruction has been altered to give clearer expression to the implications of baptism. While the major focus is on God's promise, sealed in the sacrament, sin is made more explicit in the present form.
3. We added a vow (the second) in which the parents indicate their conviction that their child ought to be baptized, and we have strengthened the force of what is now the third vow.

FORM FOR THE BAPTISM OF ADULTS

(We call synod's attention to the fact that the sections entitled The Institution, The Promises and The Instruction in the Form for the Baptism of Adults are identical with these sections in the Form for the Baptism of Children.)

Congregation of our Lord Jesus Christ:
It is always a joyous thing in the life of the church to receive others into her fellowship. At our last consistory meeting ................................ declared his faith in Christ and expressed his desire to receive the sacrament of baptism. Today we are happy that he will confess his faith before us all and receive the sacrament.

The Vows
........................................, will you stand now, and in the presence of God and His people respond to the following questions.
1. Do you believe that Jesus Christ is the Son of God sent to redeem the world, and do you declare that he is your Savior from sin and the Lord of your life?
   I do.
2. Do you believe that the Bible is the Word of God revealing Christ and his redemption to us, and that the confessions and proclamation of this church faithfully reflect this revelation?
   I do.
3. Do you promise to do all you can, with the help of the Holy Spirit, to strengthen your commitment to Christ by participating faithfully in the life of the church, honoring its authority, and do you promise to join hands with the people of God in doing the work of the Lord everywhere?

( Opportunity may be given here for additional self-expression on the part of the confessor.)

( The question may be changed into statements, and be said by the confessor.)

4. Do you wish to be baptized today in the name of the triune God, and will you receive your baptism as a sign and seal that God accepts you in Christ, forgives all your sins and incorporates you into his church?
   I do, with all my heart.

The minister addresses the congregation:

Do you, the people of the Lord, promise to receive ........................................ into your fellowship as a member of the body of Christ, and do you promise to encourage him in the Christian faith and help him in doing the work of the Lord?

Congregation: We do, with all our heart.

( Confessor sits)

The Institution

Let us now hear our Lord’s command concerning the sacrament of holy baptism. After he had risen victorious from the grave Jesus said to his disciples:

“All authority in heaven and on earth has been given unto me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you: and lo, I am with you always, to the close of the age” (Matthew 28:18b, 19, 20).

In obedience to this command of our Lord, the church baptizes in the name of the Father, Son and Holy Spirit all those brought into fellowship with God by the preaching of the Gospel.

The Promises

Let us hear the promises of God, proclaimed in his Word, and confirmed in the sacrament of baptism.

In the Old Testament, the Lord made this great promise to Abraham: “I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and your descendants after you” (Genesis 17:7).

In later years, though Israel was unfaithful, God renewed his promise through the prophet: “This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God and they shall be my people; . . . for I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:33, 34).

In the fullness of time, God came in Jesus Christ, to give pardon and peace through the blood of the cross, the “blood of the covenant, which is poured out for many for the forgiveness of sins” (Matthew 26:27).
All these promises of God find their “Yes” in Jesus Christ. “That is why we utter the Amen through him, to the glory of God” (II Corinthians 1:20).

Minister: Let us all say Amen.

Congregation: Amen.

After Jesus had risen from the dead, the apostles proclaimed: “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all who are afar off, everyone whom the Lord our God calls to him” (Acts 2:38, 39).

The apostle Paul proclaims: “The saying is sure: if we have died with him, we shall also live with him; if we endure, we shall also reign with him” (II Timothy 1:11, 12a).

All that God has promised us is sealed in our baptism and will one day fully come to pass, as the apostle John foresaw: “Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning... for the former things have passed away... And he who sat upon the throne said, ‘Behold, I make all things new’” (Revelation 21:3-5).

These are the great promises of our faithful Lord. “Let us hold fast the confession of our hope without wavering, for he who promised is faithful” (Hebrews 10:23).

“Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God” (II Corinthians 7:1).

The Instruction

Let us recall the teaching of Scripture concerning the sacrament of baptism.

By the sign of baptism, God identifies us as his children, confirms all the promises of his covenant to us, and sets us apart for his service.

The Word of God teaches us that when we are baptized we are buried with Christ (Romans 6:5; Colossians 1:12). From this we learn that our sin has been condemned by God, that we are to hate it and consider ourselves as having died to it. The Bible also teaches us that in baptism we are risen with Christ (Colossians 1:12). We learn from this that God identifies us as new creatures in Christ born again to new life, and heirs of life to come.

The Word of God also tells us, just as we are baptized with water, our lives are washed clean from sin through the shed blood of Christ (Titus 3:5). Though we are sinful by nature and are under God’s judgment, baptism certifies that we are free from sin, accepted as righteous by God, and will one day be made perfectly whole by his Spirit.

Baptism seals all the promises God gave to us when he made a covenant with us and our children. The sacrament assures us, therefore, that God will lead us, in union with Christ, through the sufferings of this life into the glory of his new creation.
Baptism is also a witness to our obligations. For in making covenant with us, God not only gives himself to us, but also summons us to new obedience as his covenant children. For this reason, baptism calls us to give freely as servants of his grace to do his will on earth.

God graciously includes our children in his covenant, and all his promises are for them as well as for us (Acts 2:39). Jesus himself embraced little children, and blessed them (Mark 10:16); and the apostle Paul said that children of believers are “holy unto the Lord” (I Corinthians 7:14). So, just as the children of the old covenant received the sign of circumcision, our children are given the sign of baptism. We are therefore always to teach our little ones that they have been set apart by baptism as God’s own children.

The Prayer of Preparation

Father in heaven, we pray that thou wilt never destroy us in our sin as with the flood, but save us as believing Noah and his family, and spare us as the Israelites who walked safely through the sea. We pray that Christ, who went down into the Jordan and came up to receive the Spirit, who sank deep into death and was raised up Lord of life, shall always keep us and our little ones in the grip of his hand. We pray, O holy Father, that thy Spirit will separate us from sin and openly mark us all with a faith that can stand the light of day and endure the dark of night. Prepare us now, O Lord, to respond with glad hope to thy promises so that we, and all entrusted to our care, may drink deeply from the well of living water. We pray in the name of Jesus Christ, our Lord. Amen.

The Sacrament

In administering the sacrament the minister shall say:

“I baptize you, ........................................, in the name of the Father, and the Son, and of the Holy Spirit.”

The Baptismal Prayer

Our Father in heaven, we thank thee for Jesus Christ, for the new life given in him, and for the one faith, one hope, and one baptism which thy people have shared through the ages. We rejoice that ....................... is now one with thy church and that we may receive him as a member of this congregation. Guide him in the Christian way and sustain us all in the fellowship and service of our Lord. Amen.

(Where it is desired “thee” may be changed to “you”.)

Rationale for the proposed form for baptism of adults.

The form for the baptism of adults differs from the form for the baptism of children in that the public profession of faith precedes the baptism. Since the sections entitled The Institution, The Promises and The Instruction are identical with the form for the baptism of children, we need not say anything about these here.

However, we would call your attention to the vows to be taken by the candidate for baptism.

In the first question the emphasis is on the confessor’s faith in Jesus Christ, the Savior. That is central in the profession of faith.
In the second question the belief in the Bible as the Word of God is emphasized, for it is in the Bible that Christ, the living Word, is revealed to us. In this question it is also asked whether the confessions and preaching of our church are in harmony with the Bible.

In the third question the promise to live a life of commitment and service in the midst of the church and the world is elicited. The confessor is also asked whether he is ready to respect the authority of the church.

Only after these questions have been answered in the affirmative is it proper to ask the fourth question which has to do with the desire to be baptized.

The vow taken by the congregation emphasizes that the people of God assembled for worship are not merely spectators but participants in this joyous event.

**Forms for Ordination and Installation**

The Synod of 1969 had before it revisions of the various forms for ordination and installation presently in our *Psalter Hymnal*. These revisions were designed to include more flexibility in the forms in order to make them better suited to the variety of ministries envisaged when ministers are ordained or installed.

The Synod of 1969 was about to adopt the final version of the revised forms when Dr. Bastiaan Van Elderen pointed out a number of matters which should be investigated and clarified before synod took final action. In view of his observations synod referred these forms to the Liturgical Committee (cf. Acts, 1969, p. 36). At that time we understood our mandate to be limited. We understood that we were to make only such revisions in the forms as would take account of Dr. Van Elderen's suggestions. A number of factors made it impossible for us to complete this project in time for report to the Synod of 1970. In response to our representatives, that synod referred "the forms for Ordination (or Installation) to the Liturgical Committee for reformulation as the committee deems necessary" (Acts, 1970, p. 102). We have not interpreted this mandate to mean that we could rewrite the forms extensively, especially in the light of the fact that they have been before the Church and have been used provisionally for some years. The forms are now presented for final adoption. Essentially they are presented as they were presented to the Synod of 1969, but with three kinds of revision: 1) consistent use of the Revised Standard Version in all direct quotations from Scripture; 2) the reworking of some sections in order to avoid the use of Mark 16:15, a verse with questionable manuscript support; and 3) the correction of some minor stylistic flaws. (This revision may be compared with the version of the forms presented to the Synod of 1969, cf. Agenda, 1969, pp. 304-314; Acts, 1969, pp. 437-447.)

The Lord's Prayer is reproduced in a form not found, as far as we know, in any English version of the Scriptures. However, the reading found in this Form of Ordination (or Installation) is that which follows the version of the prayer most commonly used when it is recited in unison. This reading varies from the version given in the RSV only in that it
has “As we forgive our debtors,” instead of the RSV: “As we also have forgiven our debtors.” We recommend retention of the prayer in its popular form.

FORM FOR THE ORDINATION (or: Installation) OF MINISTERS OF THE WORD

Congregation of Jesus Christ: We have before made known to you the name of our brother ............................................ here present, who is now to be ordained to the Ministry of the Word (or: installed in the ministry to which he has been called). No one has appeared to allege anything against his person or teaching. We shall therefore proceed, in the name of the Lord, to his ordination (installation).

The Holy Scriptures teach us that God, our Heavenly Father, purposes to gather his church out of the corrupt race of men to life eternal, and to give to his church such teaching and care that she may grow in faith and love and service. God, by a particular grace, uses men for service to these ends appointing them to the preaching of the Gospel, and to a manifold ministry for the building up of the body of Christ. The apostle Paul solemnly charged Timothy to “preach the word” (II Timothy 4:2), and our Lord Jesus charged his disciples to “make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matthew 28:19, 20). The apostle Paul declares that the Lord Jesus Christ has given “some apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ” (Ephesians 4: 11, 12).

Let us now hear what the Scriptures say concerning the office of the minister of the Word:

The minister of the Word is called by the command of God to preach the Gospel of his kingdom. This preaching has the two-fold object of calling sinners to reconciliation with God through Jesus Christ, and nurturing believers in the faith and life of the kingdom of God. Ministers are called “ambassadors for Christ,” as though God were pleading by them, “Be reconciled to God” (II Corinthians 5:20). This preaching must be addressed to all men. The preaching of the Gospel must also be addressed to the gathered congregation for the nurturing of Christian faith and life and for strengthening them against all error. Paul charged Timothy “in the presence of God and of Christ Jesus,” to “preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching” (II Timothy 4:1, 2), and he charged Titus that a minister “must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it” (Titus 1:9).

The minister of the Word is called to administer the sacraments which the Lord has instituted as signs and seals of His grace. Christ gave this charge to his apostles, and through them to all ministers of the Word, when He commanded them to “make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”
(Matthew 28:19); and when he said of the Lord's Supper: "Do this in remembrance of me" (1 Corinthians 11:24, 25).

The minister of the Word is called to the service of prayer. In speaking of their calling, the apostles say: "We will devote ourselves to prayer and to the ministry of the word" (Acts 6:4). So, too, it is the calling of all God's ministers to lead the people of God in "supplications, prayers, intercessions, and thanksgivings . . . for all men, for kings and all who are in high positions" (1 Timothy 2:1, 2).

The minister of the Word is called, together with the elders, to shepherd the people of God in the Christian life, giving guidance and counsel in all things needful, exhorting them to contend earnestly for the faith once for all delivered to the saints (Jude 3), and keeping the church of God in good order and discipline. They are pastors, appointed to shepherd the church of Christ which he purchased with his own blood, in keeping with the Lord's command: "Feed my sheep!" "Feed my lambs!" They, together with the elders, watch over the house of God for the right and fruitful ordering of the faith and life and worship of the people of God. In their exercise of the keys of the kingdom, what they bind on earth shall be bound in heaven, and what they loose on earth shall be loosed in heaven (Matthew 18:18)*.

The officiating minister shall now read paragraph (1), (2), (3), or (4), depending on whether this is the ordination, or installation, of the pastor of an established congregation, a foreign missionary, or a home missionary, or the ordination of a teacher of theology.

(1) For the pastor in an established congregation

We now purpose to ordain (install) a minister of the Word in this congregation. We rejoice that in his faithful love the Lord Jesus has provided a minister to serve as pastor and teacher to this people, and also as their leader in the missionary calling of this church. We receive this servant of our Lord from the hand and heart of the Shepherd and Bishop of our souls. We are grateful that our Savior has committed preaching, teaching, and pastoral care to the office of the ministry, and that he will continue to use sinful men for such high and holy purposes until the day of his return.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ, our Lord, who has said: "Lo, I am with you always, to the close of the age" (Matthew 28:20).

Now, in order that it may appear that you, N........................................
are minded to accept this office, you are requested to stand, and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be

The Report of 1969 places Matthew 16:19 in parentheses here. We judge Matthew 18:18 to be a more appropriate reference.
the Word of God, the only infallible rule of faith and practice; and do you reject every doctrine in conflict with them?

Do you promise to discharge the duties of your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating):

God, our Heavenly Father, who has called you to this holy office, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your ministry that you may be engaged in it faithfully and fruitfully, to the glory of his Name and the coming of the kingdom of his Son Jesus Christ. Amen.

The officiating minister (and/or others designated) shall then exhort the ordained minister and the congregation in the following manner:

Beloved brother and fellow-servant in Christ, take heed to yourself and to all the flock in which the Holy Spirit has made you a pastor, to feed the church of the Lord which he purchased with his own blood. Love Christ and feed his sheep, exercising the oversight not of constraint, but willingly; or yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you. Be an example to those who believe, in word, in manner of life, in love, in faith, in purity. Give heed to reading, to exhortation, to teaching. Do not neglect the gift that is in you. Take heed to your teaching. Be patient in all trials. Be a good soldier of Jesus Christ, for in doing this you will save yourself and those who hear you. And when the chief Shepherd comes again, you shall receive the crown of glory that does not fade away.

And you, beloved Christians, receive your minister in the Lord, with all joy, and hold him in honor. Remember that through him God himself speaks to you. Receive the Word which he, according to the Scripture, shall preach to you, not as the word of men, but, as it is in truth, the Word of God. Let the feet of those who preach the Gospel of peace, and bring the Good News, be beautiful and pleasant to you. Submit to those whom God has placed over you, for they care for you as those who shall give account. May they do this with joy and not with sorrow, for this would be unprofitable for you. If you do these things, the God of peace shall enter your homes. You who receive this man in the name of a prophet, shall receive a prophet's reward, and through faith in Jesus Christ the inheritance of eternal life.

No man is of himself sufficient for these things. Let us call upon the name of God:

Merciful Father, we thank thee that it pleases thee by the ministry of men to gather thy church out of the lost human race to life eternal. We acknowledge the gift of this thy servant, sent to this people as a messenger of thy peace.

Send now thy Holy Spirit upon him. Enlighten his mind to know the truth of thy Word. Give him utterance to make known with boldness the mystery of the Gospel. Endow him with wisdom to care for and
guide the people over whom he is placed. Through his ministry preserve thy church in peace, and grant her increase in number and in virtue. Give to thy servant courage to fulfill his calling against every difficulty, and power through thy Spirit to be steadfast to the end.

Grant that this people may receive him as having been sent by thee. May they receive his teaching and exhortation with all reverence, and believing in Christ through his Word become partakers of eternal life.

Grant this, O Heavenly Father, for the sake of thy dear Son, in whose name we pray:

Our Father who art in heaven;
    Hallowed be thy name.
Thy kingdom come.
    Thy will be done
On earth as it is in heaven.
    Give us this day our daily bread.
And forgive us our debts,
    As we forgive our debtors.
And lead us not into temptation,
    But deliver us from evil;
For thine is the kingdom,
    and the power,
and the glory, forever, Amen.

(2) For a Foreign Missionary

We now purpose to ordain (install) N.................................................. as a foreign missionary, for the service in .................................................. It is the task of these ministers to bring the Gospel to foreign lands, so that all peoples may come to the knowledge of salvation and to the service of the Lord, and the church of Jesus Christ be established in all the earth. Jesus Christ has said: "This Gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matthew 24:14). In the person of her missionaries the church reaches into the lives of those who are yet without God and without hope. She brings to all lands the witness that Jesus is the Son of God, that the glory of the nations belongs to him, and that his grace, love, and redemption are offered to them in the way of repentance and faith. In this work of missions the church may lift up her eyes to the Lord's coming, and look with longing to the day when the earth shall be full of the knowledge of the Lord.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ our Lord, who has said: "Lo, I am with you always, to the close of the age" (Matthew 28:20).

Now, in order that it may appear that you, N........................................... are minded to accept this office, you are requested to stand, and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?
Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and do you reject every doctrine in conflict with them?

Do you promise to discharge the duties of your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating):

Go, then, beloved brother, and bring the Gospel to those to whom you are sent. Make disciples of them, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit. God, our Heavenly Father, who has called you to this holy ministry, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your ministry that you may be engaged in it faithfully and fruitfully, to the glory of his name, and the coming of the kingdom of his Son Jesus Christ.

And you, beloved congregation, be in continuing fellowship with this missionary whom you send forth in the name of Christ. Sustain him with your fervent prayers. Support him with your gifts. Strengthen his hand and heart in every need. As Christ received you, be ready to receive those who are brought into the body of Christ through his ministry, that there may be one flock, one shepherd.

No man is of himself sufficient for these things. Let us call upon the name of God:

Merciful Father, we thank thee that it pleases thee by the ministry of men to gather thy church out of the lost human race to life eternal. We acknowledge the gift of this thy servant, now being sent by this people in thy name to be a messenger to others of the Good News of thy peace.

Send now thy Holy Spirit upon him. Enlighten his mind to know the truth of thy Word. Give him utterance to make known with boldness the mystery of the Gospel. Endow him with wisdom to care for and guide the people over whom he is placed. Through his ministry build up thy holy church, and grant her increase in number and in virtue. Give to thy servant courage to fulfill his calling against every difficulty, and power through thy Spirit to be steadfast to the end.

Let those to whom he comes see in him the ambassador of Christ, calling them to be reconciled to God. May they receive his teaching and exhortation with all reverence, and believing in Christ through his Word become partakers of eternal life.

Grant this, O Heavenly Father, for the sake of thy dear Son, in whose name we pray:

Our Father who art in heaven;
Hallowed be thy name.
Thy kingdom come.
Thy will be done
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
    As we forgive our debtors.
And lead us not into temptation,
    But deliver us from evil;
For thine is the kingdom,
    and the power,
and the glory, forever, Amen.

(3) For a Home Missionary

We now purpose to ordain (install) N...................................................
as a home missionary for service in ...........................................................
The calling of these ministers is in particular the preaching of the
Gospel, the spiritual care, and the instruction of those in our homeland,
who, though exposed to the witness of the church and the Gospel have
been alienated or are yet estranged from the Lord and his church. In
the parable of the Great Supper the Lord Jesus Christ has spoken about
the lord who sent his servants out into the streets and lanes of the city,
into the highways and hedges, to invite all men to his feast. Even so
our Lord calls us to bring men into the house of the king through
the ministry of his love, in order that his house may be filled. The
Gospel of the kingdom shall be preached for a testimony to our own
nation as well as to all nations of the world. Thus men are called to
walk in the way of God's commands and promises. And in this ministry
we look to the day of the coming of our Lord Jesus Christ, when the
earth shall be full of the knowledge of the Lord.

No one is equal to this holy ministry in his own strength. We set our
hope on Jesus Christ, our Lord, who has said: "Lo, I am with you always
to the close of the age" (Matthew 28:20).

Now, in order that it may appear that you, N.................................are minded to accept this office, you are requested to stand, and in the
presence of God and his church give your answer to the following
questions:

Do you believe that in the call of this congregation you are called by
God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be
the Word of God, the only infallible rule of faith and practice; and
do you reject every doctrine in conflict with them?

Do you promise to discharge the duties of your office faithfully, to
conduct yourself worthily of this calling, and to submit yourself to the
government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with
the ceremony of the laying on of hands, other ministers present par-
ticipating):

Go, then, beloved brother, and bring the Gospel to those to whom
you are sent. Call the unbelieving to faith, the faithless to obedience,
and invite men in the name of the Lord into the house of your King.
May God, our Heavenly Father, enlighten you with his Spirit, streng-
then you with his hand, and so govern you in your ministry that you may fulfill it faithfully and fruitfully, to the glory of his Name, and the coming of the kingdom of his Son Jesus Christ.

And you, beloved congregation, be in continuing fellowship with this missionary whom you send forth in the name of Christ. Sustain him with your fervent prayers. Support him with your gifts. Strengthen his hand and heart in every need. As Christ received you, be ready to receive those who are brought into the body of Christ through his ministry, that there may be one flock, one shepherd.

No man is of himself sufficient for these things. Let us call upon the name of God:

Merciful Father, we thank thee that it pleases thee by the ministry of men to gather thy church out of the lost human race to life eternal. We acknowledge the gift of this thy servant, now being sent by this people in thy name to be a messenger to others of the Good News of thy peace.

Send now thy Holy Spirit upon him. Enlighten his mind to know the truth of thy Word. Give him utterance to make known with boldness the mystery of the Gospel. Endow him with wisdom to care for and guide the people over whom he is placed. Through his ministry build up thy holy church, and grant her increase in number and in virtue. Give to thy servant courage to fulfill his calling against every difficulty, and power through thy Spirit to be steadfast to the end.

Let those to whom he comes see in him the ambassador of Christ, calling them to be reconciled to God. May they receive his teaching and exhortation with all reverence, and believing in Christ through his Word become partakers of eternal life.

Grant this, O Heavenly Father, for the sake of thy dear Son, in whose name we pray:

Our Father who art in heaven;
	Hallowed be thy name.
Thy kingdom come.
	Thy will be done
On earth as it is in heaven.
	Give us this day our daily bread.
And forgive us our debts,
	As we forgive our debtors.
And lead us not into temptation,
	But deliver us from evil;
For thine is the kingdom,
	and the power,
and the glory, forever, Amen.

(4) For the teacher of Theology

(This form is to be used only when the person assuming this position is to be ordained to the office of minister of the Word. For the appointment of those who are already ordained ministers, the form for the Teacher of Theology under “Forms For the Commissioning of Ministers to Extraordinary Tasks” is to be used).
We now purpose to ordain a minister of the Word and commission him to the particular task of teaching in the theological seminary of the Christian Reformed Church. We are mindful of the need for the training of men who as ministers of the Word shall preach the Gospel of salvation to the people of God in the church of Christ and to men outside of the church of Christ.

The first messengers of peace in the days of the New Testament were taught directly by our Lord Jesus Christ, and were by him personally trained and sent. After the outpouring of the Holy Spirit He gave diversities of extraordinary gifts and knowledge of the mysteries for the salvation of sinners and the edifying of the saints. But since those extraordinary methods lasted only as long as the Lord judged them to be necessary for the founding of his church among the nations, the necessity was soon recognized of training men for the holy ministry under the ordinary dispensation of the Spirit by the regular methods of education. Thus Paul wrote to his fellow-minister, Timothy: “What you have heard from me before many witnesses entrust to faithful men who will be able to teach others also” (II Timothy 2:2).

For the most effective performance of this task in our day, the church has established a theological school, and appoints ministers of the Word who will serve the cause of the Gospel by teaching and training those who are to become ministers of the Word in Christ’s church. Our brother N................................................ has been called to serve in this important task.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ our Lord, who has said: “Lo, I am with you always, to the close of the age” (Matthew 28:20).

Now, in order that it may appear that you, N................................................ are minded to accept this office and fulfill this task, you are requested to stand and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?
Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and do you reject every doctrine in conflict with them?
Do you promise to discharge the duties of your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating):

God, our Heavenly Father, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your calling that you may discharge its duties faithfully and fruitfully, to the glory of his name, and the coming of the kingdom of his Son Jesus Christ. Amen.

(The service is then concluded with appropriate prayer.)
FORMS FOR THE COMMISSIONING OF MINISTERS TO EXTRAORDINARY TASKS

For Teacher of Theology

Congregation of Jesus Christ: N............................................................... has been appointed by the synod of the Christian Reformed Church and called by this congregation for the particular task of teaching in the theological seminary of the Christian Reformed Church. We are mindful of the need for the training of men who as ministers of the Word shall preach the Gospel of salvation to the people of God in the church of Christ and to men outside of the church of Christ.

The first messengers of peace in the days of the New Testament were taught directly by our Lord Jesus Christ, and were by him personally trained and sent. After the outpouring of the Holy Spirit he gave diversities of extraordinary gifts and knowledge of the mysteries, for the salvation of sinners and the edifying of the saints. But since those extraordinary methods lasted only as long as the Lord judged them to be necessary for the founding of his church among the nations, the necessity was soon recognized of training men for the holy ministry under the ordinary dispensation of the Spirit by the regular methods of education. Thus Paul wrote to his fellow-minister, Timothy: “What you have heard from me before many witnesses entrust to faithful men who will be able to teach others also” (II Timothy 2:2).

For the most effective discharge of this task in our day, the church has established a theological school, and appoints ministers of the Word who will serve the cause of the Gospel by teaching and training those who are to become ministers of the Word in Christ’s church. Our brother N................................................ has been called to serve in this important task.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ our Lord, who has said: “Lo, I am with you always, to the close of the age” (Matthew 28:20).

Now, in order that it may appear that you, N........................................... are minded to accept this office and fulfill this task, you are requested to stand and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and do you reject every doctrine in conflict with them?

Do you promise to discharge the duties of your office faithfully, to conduct yourself worthily of this calling and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say:

God, our Heavenly Father, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your calling that you may
discharge its duties faithfully and fruitfully, to the glory of his name, and the coming of the kingdom of his Son Jesus Christ. Amen. (The service is then concluded with appropriate prayer).

For other extraordinary tasks

Congregation of Jesus Christ: N.............................. has been called by this church for the particular task of serving as

It is recognized that this is a task which is spiritual in character, directly related to the ministry of the Word, and one which is to be performed as a service for the church of our Lord Jesus Christ.

It is required that one so appointed be mindful of his ordination to the ministry of the church in the preaching of the Word, the administration of the sacraments, the service of prayers, and the ministry of the care and discipline of the church of God; and that he so serve in the measure of such calling and opportunity as may come to him. It is further required that one so appointed serve in his particular task as a minister of the Word of God, and in loyalty and service to the church by which he is called.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ our Lord, who has said: “Lo, I am with you always, to the close of the age” (Matthew 28:20).

Now, in order that it may appear that you, N....................... are minded to accept this calling, you are requested to stand and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and do you reject every teaching in conflict with them?

Do you promise to perform your task faithfully, to conduct yourself worthy of this calling and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say:

God, our Heavenly Father, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your calling that you may discharge its duties faithfully and fruitfully, to the glory of his name, and the coming of the kingdom of his Son Jesus Christ. Amen.

(The service is then concluded with appropriate prayer.)

There is one section of the form in which, more than in any other, a chain of Scripture quotations is blended into an exhortation. When the officiating minister addresses the newly ordained minister (cf. the section, “For the pastor in an established congregation”) he addresses him as “Beloved brother and fellow-servant in Christ...”. What follows is a blend of verses from Acts 20, I Peter 5, I Timothy 4, with
a few phrases from other Scripture passages. If synod desires to bring this exhortation into line with the quotations from the RSV, this can be done by adopting the following reading:

Beloved brother and fellow-servant in Christ, take heed to yourself and to all the flock, in which the Holy Spirit has made you a guardian, to feed the church of the Lord which he obtained with his own blood. Love Christ and feed His sheep, [exercising the oversight—RSV, margin] not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge. Set the believers an example in speech and conduct, in love, in faith, in purity. Attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have. Take heed to your teaching. Be patient in all trials. Be a good soldier of Jesus Christ, for by so doing you will save both yourself and your hearers. And when the chief Shepherd is manifested you will obtain the unfading crown of glory.

Finally, we call synod's attention to the fact that the report of the Committee on the Revision of Forms for Ordination contained a “Pledge of the Congregation” in use in the Reformed Church in America. The committee suggested that this be included in our revised Forms for Ordination (Installation)—where suitable—as an optional item (contingent, of course, on our obtaining permission from the Reformed Church in America). We reproduce the pledge here:

The pledge of the congregation

Inasmuch, beloved brethren and members of this church, as this most solemn procedure involves obligations and duties on your part towards him whom you have called to minister to you in holy things, I ask you before God and our Lord Jesus Christ:

Do you receive in the name of the Lord his servant, our brother, to be your minister?

Do you promise to receive the word of truth from his lips with meekness and love; and to submit to him in the due discharge of his holy office?

Do you promise to encourage and help him in his sacred work, and to labor with him in faith and prayer for the honor of Christ, the well-being of his church, and the welfare of men?

Do you engage to continue to him, while he remains your minister, competent worldly maintenance, as you have promised; and whatever else the honor of religion and his comfort among you require?

To these questions, what is your answer?

Answer: We do so promise, God helping us.

The Liturgical Committee does not recommend the adoption of this pledge. The style, especially in the last question, does not comport with the style of the revision of the form herewith presented to synod. Should synod desire to incorporate an optional pledge of the congregation, we suggest that a simple, brief declaration be devised to which the congre-
gation would respond in terms similar to those printed in the answer above.

Recommendations:

I. That synod permit the use of the form for baptism, both the form for the baptism of children and the form for the baptism of adults, to be used in our churches on a trial basis, with a view to eventual adoption by synod.

II. That synod give final approval for the forms for ordination (or installation).

III. That synod permit Rev. John Vriend and Rev. John Schuurmann to represent the committee during the consideration of our report.

May the Lord of the church enlighten and guide synod in its 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
Esteemed Brethren:

In conjunction with the decision to appoint a committee to prepare a new translation of the Heidelberg Catechism, the Synod of 1968 appointed a committee “to review and revise the Scripture passages adduced in support of the Heidelberg Catechism” (Acts, 1968, p. 25). Last year we informed synod that we were awaiting the initial sample of the new translation being prepared by the committee at work on that project (cf. Acts, 1970, p. 411). The Synod of 1970 gave general approval to the plan and effort of the translation committee, particularly expressing “its favorable attitude toward the sample translations submitted on Questions 1-25” (Acts, 1970, p. 60; cf. pp. 460-67). Thus our committee now has before it a section of the new translation with which we can work in connection with our review and revision of “proof-texts” for the catechism.

During the course of this year Dr. A. C. De Jong and the Rev. J. Vos felt constrained to request release from service on this committee due to the press of other assignments. We felt compelled to acquiesce in these requests.

The remaining three members of the committee have met and have reviewed the implications of our mandate in the light of its total setting in the Acts of 1968. In the coming year we plan to compile a select list of texts designed to disclose the biblical origins of those teachings of the catechism contained in the twenty-five revised questions and answers presently before the church and such additional questions and answers as may be presented to this synod by the Committee for a New Translation of the Heidelberg Catechism.

Although we are willing to continue to function as a three-man committee, we feel that synod should decide whether the committee should be brought up to its original numerical strength and whether it should include men who are regularly engaged in the pastoral and pulpit ministry.

Respectfully submitted,

W. De Boer
C. Kromminga
C. Vos
REPORT 41

COMMITTEE TO STUDY HOMOSEXUAL PROBLEM

Esteemed Brethren:

Our committee composed of Rev. Ralph Heynen, who serves as our chairman, Dr. Robert Baker, Mr. Hudson Nyenhuis, Dr. Henry J. Stob and the undersigned, serving as secretary, has met several times to begin the study to which we were mandated by last year's synod.

At this time we request synod's approval of the appointment of Dr. Melvin D. Hugen to augment the membership of our committee.

Humbly submitted,

Clarence Boomsma, Secretary
REPORT 42

A NEW TRANSLATION OF THE HEIDELBERG CATECHISM

Esteemed Brethren:

This committee was appointed by the Synod of 1968 with the mandate to prepare a new translation of the Heidelberg Catechism.

To the Synod of 1970 we were able to submit a provisional new translation of Questions and Answers 1-25. With our translation we submitted a set of "principles of translation" which we had agreed upon to guide us in our work. Synod declares that the "principles of translation" were consistent with the mandate given this committee and also expressed its favorable attitude toward our sample translation (Acts 1970, p. 59, 60, 460-467).

Continuing the format and approach used for the first 25 Questions and Answers, we have continued to work and are now able to present to synod our translation of Questions and Answers 26-50. We regret that, owing to the press of other duties this year of our chairman and secretary, we have not been able to get beyond Question 50.

We wish to thank all who have passed onto us remarks and suggestions concerning the new translation submitted last year. We have not engaged in any revision of that translation, but intend to perform an overall intensive revision when we have finished all 52 Lord's Days. Therefore we would appreciate it if users of our translation and everyone else who has specific thoughts about it will continue to let us have the benefit of their experiences and ideas. For the benefit of synod and the churches we are in this report also reproducing our translation of Questions 1-25 submitted to last year's synod.

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 DISOBEEDIENCE 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 us 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.

LORD’S DAY 9

26 Q. WHAT DO YOU BELIEVE WHEN YOU SAY: I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH?
A. I believe:
   That the eternal Father of our Lord Jesus Christ,
   who out of nothing created heaven and earth
   and everything in them,
   who also upholds and rules them by his eternal
   counsel and providence,
   is my God and Father for the sake of Christ his Son.
   I trust him so much
   that I do not doubt that he will provide everything I need
   for body and soul,
   and that whatever adversity he sends me in this sad world
   he will turn to my good.
   He is able to do this because he is almighty God;
   He desires to do this because he is a faithful Father.

LORD’S DAY 10

27 Q. WHAT DO YOU UNDERSTAND BY THE PROVIDENCE OF GOD?
A. Providence is
   the almighty and very present power of God
   by which he upholds as with his hand
   heaven
   and earth
   and all creatures
   and so rules them that
   leaf and blade,
   rain and drought,
   fruitful and lean years,
   food and drink,
   health and sickness,
   prosperity and poverty—
   in a word: everything—
comes not by chance,  
but from the hand of our Father.

28 Q. WHAT BENEFIT COMES FROM THE KNOWLEDGE OF  
THE CREATION AND PROVIDENCE OF GOD?  
A. We may be patient when things go against us,  
thankful when things go well,  
and for the future we may have  
good confidence in our faithful God and Father  
that nothing shall separate us from his love:  
because all creatures are so completely in his hand  
that without his will they can do absolutely nothing.

LORD'S DAY 11

29 Q. WHY IS GOD THE SON CALLED JESUS,  
MEANING SAVIOR?  
A. Because he saves us from our sins.  
Salvation cannot be found in any one else:  
it is futile to look for any salvation elsewhere.

30 Q. DO THOSE WHO LOOK FOR THEIR SALVATION  
AND SECURITY  
IN SAINTS, IN THEMSELVES, OR ELSEWHERE,  
REALLY BELIEVE IN THE ONLY SAVIOR JESUS?  
A. No.  
Although in word they boast of being his,  
in deed they deny the only Savior and Deliverer, Jesus.  
For either:  
Jesus is not a perfect Savior,  
or  
those who in true faith accept this Savior  
must, having him, have all they need for salvation.

LORD'S DAY 12

31 Q. WHY IS HE CALLED CHRIST,  
MEANING THE ANOINTED ONE?  
A. Because he has been ordained by God the Father  
and has been anointed with the Holy Spirit  
to be  
our chief prophet and teacher  
who perfectly reveals to us  
the secret counsel and will of God for our redemption:  
our only high priest  
who has redeemed us by the one sacrifice of himself,  
and who continually pleads our cause with the Father;  
and our eternal king  
who governs us by his Word and Spirit,  
and who guards and upholds us in the freedom he has  
won for us.
32 Q. BUT WHY ARE YOU CALLED A CHRISTIAN?
   A. Because by faith I am a member of Christ and therefore I share in his anointing,
      in order that I may confess his name,
      present myself to him as a living sacrifice of thanks,
      in this life with a free conscience strive against sin and the devil
      and hereafter in eternity reign with him over all creation.

LORD'S DAY 13

33 Q. WHY IS HE CALLED GOD'S ONLY BEGOTTEN SON, WHEN WE ALSO ARE GOD'S CHILDREN?
   A. Because Christ alone is the eternal, natural Son of God; we, however, are adopted children of God—adopted by grace through Christ.

34 Q. WHY DO YOU CALL HIM OUR LORD?
   A. Because—not with gold or silver, but with his precious blood—he has set us free from sin and from all the power of the devil, and bought us both body and soul, to be his very own.

LORD'S DAY 14

35 Q. WHAT DOES IT MEAN THAT HE WAS CONCEIVED BY THE HOLY SPIRIT, BORN OF THE VIRGIN MARY?
   A. That the eternal Son of God, who is and remains true and eternal God, took to himself through the working of the Holy Spirit from the flesh and blood of the virgin Mary a truly human nature in order that he might be the true seed of David in all things except for sin like us his brothers.

36 Q. HOW DOES THE HOLY CONCEPTION AND BIRTH OF CHRIST BENEFIT YOU?
   A. He is our mediator, and with his innocence and perfect holiness, he covers the sin with which I was born, so that God sees it no more.
37 Q. WHAT DO YOU UNDERSTAND BY THE WORD SUFFERED?
A. That during his whole life on earth; but especially at the end, Christ sustained in body and soul the wrath of God against the sin of the whole human race. This he did in order that—with his suffering as the only atoning sacrifice—he might set us free, body and soul, from everlasting condemnation, and gain for us God's favor, righteousness, and eternal life.

38 Q. WHY DID HE SUFFER UNDER PONTIUS PILATE AS JUDGE?
A. So that he, being innocent, might be condemned under an earthly judge, and thus deliver us from the severe judgment of God that was to fall on us.

39 Q. IS IT SIGNIFICANT THAT HE WAS CRUCIFIED INSTEAD OF BEING PUT TO DEATH SOME OTHER WAY?
A. Yes, for by his death I am certain that he shouldered the curse which lay upon me, since death by crucifixion was accursed by God.

Lord's Day 16

40 Q. WHY DID CHRIST HAVE TO GO SO FAR AS TO DIE?
A. Because the justice and truth of God demand it: only the death of the Son of God could pay for our sin.

41 Q. WHY WAS HE BURIED?
A. His burial testifies that he really died.

42 Q. SINCE CHRIST HAS DIED FOR US, WHY MUST WE STILL DIE?
A. Our death does not pay the debt of our sins; death rather puts an end to our sinning and is our entrance into eternal life.

43 Q. WHAT FURTHER ADVANTAGE TO US IS THE SACRIFICE AND DEATH OF CHRIST ON THE CROSS?
A. Through Christ's death
our old selves are crucified, put to death, and buried with him, so that the evil passions of the flesh may no longer rule us, but that instead we may dedicate ourselves as an offering of gratitude to him.

44 Q. WHY DOES THE CREED ADD: 
HE DESCENDED INTO HELL?
A. To assure me in times of spiritual crisis that Christ my Lord, by means of his unspeakable anguish, pain, and terror, which he suffered on the cross and in his earlier life, has delivered me from the anguish and pain of hell.

LORD'S DAY 17

45 Q. HOW DOES THE RESURRECTION OF CHRIST BENEFIT US?
A. First, by his resurrection he has overcome death, so that he might make us share in the righteousness which he won for us by his death.
Second, by his power we also are already now resurrected to a new life.
Third, the resurrection of Christ is a guarantee of our glorious resurrection.

LORD'S DAY 18

46 Q. HOW DO YOU INTERPRET
HE ASCENDED INTO HEAVEN?
A. That, while his disciples watched, Christ was lifted up from the earth into heaven and will be there for our good until he comes again to judge the living and the dead.

47 Q. BUT ISN'T CHRIST WITH US UNTIL THE END OF THE WORLD AS HE PROMISED US?
A. Christ is true man and true God: in his human nature Christ is not now on earth; but in his divinity, majesty, grace, and Spirit he is not absent from us for a moment.

48 Q. IF HIS HUMANITY IS NOT PRESENT WHEREVER HIS DIVINITY IS, ARE NOT THEN THE TWO NATURES OF CHRIST SEPARATED FROM EACH OTHER?
A. Certainly not.
For since the divinity is not limited and is present everywhere, it is evident that Christ's divinity is surely beyond the bounds of the humanity he has taken on, but at the same time his divinity is in and remains personally united to his humanity.
49 Q. HOW DOES THE ASCENSION OF CHRIST INTO HEAVEN BENEFIT US?
A. First, he pleads our cause
   in heaven
   in the presence of his Father.
Second, we have our own flesh in heaven—
   a guarantee that Christ our head
   will take us, his members,
   to himself in heaven.
Third, he sends his Spirit down to us
   as the assurance of more to come.
By the Spirit’s power we make the goal of our lives—
   not the things of earth—
   but the things which are above
   where Christ is seated at the right hand of God.

LORD’S DAY 19

50 Q. WHY THE NEXT WORDS:
   AND SITTETH AT THE RIGHT HAND OF GOD?
A. Christ ascended to heaven
   that he might there manifest himself
   as head of his Christian church:
   through Christ as head of the church
   the Father rules all things.
ESTEEMED BRETHREN:

I. INTRODUCTION

A. Mandate

The Synod of 1966, in response to overtures from Classes Alberta South and Chatham, appointed the undersigned as a committee "with the mandate of assessing the spiritual currents that are at work in the church as reflected in the membership losses to, and membership gains from, other denominations." (Acts of Synod, 1966, p. 25)

Your committee informed the Synod of 1968 that the survey portion of the study was incomplete. A year's extension was requested and granted.

The Synod of 1969 was informed that very inadequate response from the consistories had prevented sufficient contact with former church members to permit valid analysis. The committee also informed synod that, in order to assess the spiritual currents present in the church, inquiry must also be addressed to a random selection of the extant membership of the church.

Synod responded by urging the consistories to extend full cooperation to the committee, by authorizing the committee to address questionnaires to a random selection of present members, and by extending the time allotted for this study to the convening of the Synod of 1971.

B. Procedure

In view of the magnitude of the task and the expertise required, your committee requested the Sociology Department of Calvin College to conduct the survey necessary to this study. Their willing acceptance and diligent performance of this task is profoundly appreciated. (It should also be said that, were we to have secured the services of a professional research organization on a commercial basis, the cost of the study would likely have been prohibitive.)

From the information obtained from the consistories, extensive questionnaires were sent to as many as possible of those members who left our denomination during the years 1964 through 1966. A gross list of 1891 names and addresses provided by the churches yielded 775 completed questionnaires from families and single adults.

1Although Mr. Fred Baker was appointed to be reporter for the committee and attended its first meeting, he was prevented by illness from attending any subsequent meetings. Therefore, his name is not affixed as signatory to this report. The committee chairman was requested by the committee to function as reporter in his stead.
Questionnaires were also sent to current members. A random sample of 1822 families and single adults was drawn from the synodical file of church members. Some of these people were not sent questionnaires because of insufficient addresses. Other attrition factors reduced usable responses to 1236.

II. FINDINGS REGARDING FORMER MEMBERS

A. The vast majority of the 775 respondents who left our church cannot be said to have forsaken the Christian faith. 2 Note the following data:

1. Twenty-nine percent (29%) of those who left cited either marriage to a non-member or change of residence to an area devoid of, or inconvenient to CR churches as their primary reason for leaving. Approximately one-half of these 29% fall into each group.

2. Fewer than 2% state loss of or defection from the faith as the reason for leaving.

3. Ninety-three percent (93%) say they were not under any stage of church discipline when they left.

4. Regarding cardinal tenets of the faith the data reveal that among those who left the overwhelming majority subscribe.

   96% believe there is a heaven.
   93% believe in the virgin birth.
   87% believe in eternal reward and punishment.
   94% believe Christ is the divine Son of God.
   90% believe in salvation only by faith in Christ.

(For other such data and comparison with present members' responses see statistical section of this report.)

5. Eighty-eight percent (88%) state that they joined another Christian denomination since leaving the CRC. (See Table 1 below)

B. Most of those who left our church cannot be said to have been greatly motivated by disaffection toward the Reformed conception of the faith. Many of the data cited above support their assertion. In addition, note the following:

1. Fully 95% of the responses to the question as to the primary reason for leaving indicate something other than dissatisfaction with doctrinal tenets commonly regarded as Reformed, such as total depravity, unconditional election, limited atonement, irresistible grace, perseverance of the saints, and common grace. In fact 26% of those who left acknowledge that their theological needs were better met in the CRC than in their present denomination. 3

2. Approximately half of those who left have affiliated with churches that are usually regarded as being within the Reformed tradition.

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2This belief stability is also found in a recent sampling of current and former CRC young people who, having adopted a youth-culture life style, have not rejected fundamental Christian beliefs despite having rejected some of our traditional institutional forms.

3Thirty-one percent (31%) say that theological needs are better met in their present denomination. Ten percent (10%) state that there is no difference. Thirty-three percent (33%) did not respond to this question.
Table 1

DENOMINATION JOINED SINCE LEAVING CHR. REF. CHURCH

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orth. Pres., Ref. Church in America, Prot. Ref.,</td>
<td>42</td>
</tr>
<tr>
<td>Can., Ref., Old Dutch Ref.</td>
<td></td>
</tr>
<tr>
<td>Presbyterian and United Presbyterian</td>
<td>19</td>
</tr>
<tr>
<td>Lutheran or Baptist</td>
<td>13</td>
</tr>
<tr>
<td>Methodist, Episcopal, United or Congregational</td>
<td>7</td>
</tr>
<tr>
<td>A relatively small, conservative denomination (e.g., Brethren,</td>
<td>6</td>
</tr>
<tr>
<td>Nazarene, Undenominational)</td>
<td></td>
</tr>
<tr>
<td>Roman Catholic or Greek Orthodox</td>
<td>1</td>
</tr>
<tr>
<td>Have not joined any church</td>
<td>8</td>
</tr>
<tr>
<td>Other and no responses</td>
<td>4</td>
</tr>
<tr>
<td>Total Percent</td>
<td>100</td>
</tr>
</tbody>
</table>

III. FINDINGS REGARDING PRIMARILY DISSATISFIED FORMER MEMBERS

Having found that there is unsufficient warrant to believe that defection from the faith or from a broadly Reformed perspective played a major role in membership loss, we turn to consider other possible factors. These factors can be placed into three categories: 1) participation in church activities, 2) attitudes toward specified CRC standards, customs, practices, and emphases, 3) social and personal characteristics. Since our concern here is with dissatisfaction, we are eliminating from consideration those who did not cite dissatisfaction as their primary reason for leaving. Thus, comparisons will be made between the 1,236 current CRC member respondents and the 554 former members who cited dissatisfaction as their primary reason for leaving the CRC.4

A. Participation in Church Activities

It is not accurate to characterize those who left as having “dropped out” of CRC involvement prior to leaving. Note, for instance, that 95% of the former members attended CRC worship services at least once per Sunday. This is comparable to current-member attendance.

Table 2

FREQUENCY OF ATTENDANCE AT CHR. REF. CHURCH SERVICES WHEN MEMBERS

<table>
<thead>
<tr>
<th>Attendance</th>
<th>Percentage of Former Members</th>
<th>Percentage of Present Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>More than once a Sunday</td>
<td>68</td>
<td>79</td>
</tr>
<tr>
<td>About once a Sunday</td>
<td>24</td>
<td>14</td>
</tr>
</tbody>
</table>

4Those who are eliminated gave as their summary reason for leaving either marriage to a non-CRC member or change of residence to an area not convenient to a Chr. Ref. church. As an overall generalization, it is clear that those who left for reasons of marriage or residence have dissatisfaction more similar to those present members who have given some thought to leaving than to those former members who left primarily for reasons of dissatisfaction. Though marriage and residence appear to be the primary reasons these people left, this generalization must not obscure the presence of other factors which were, no doubt, also operative at the time of decision to leave. For a comparison of former members who were dissatisfied, former members who left for other reasons, and present members, see statistical section.
Even more revealing is the frequency of the attendance of former members since joining another denomination. Fully 65% of former dissatisfied members either sustained or improved their attendance practices. (An additional 15% attribute their less frequent attendance to the fact that the churches which they now attend hold services less often.) Moreover, their overall level of participation in church has not diminished after leaving the Christian Reformed Church. In fact, former members became more prominent in leadership roles than they were while Christian Reformed, as comparison of the first two columns in Table 3 below indicate.

Table 3

PERCENTAGE OF INVOLVEMENT IN CHURCH ACTIVITIES

<table>
<thead>
<tr>
<th>Type</th>
<th>Former Members</th>
<th>Present Church</th>
<th>Present CRC Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Official leadership position (elder, deacon, minister)</td>
<td>9</td>
<td>20</td>
<td>36</td>
</tr>
<tr>
<td>Other leadership position (Sunday School teacher, group leader, etc.)</td>
<td>27</td>
<td>20</td>
<td>36</td>
</tr>
<tr>
<td>Active in other church (activity(s), committee member, usher, choir member, society member, etc.)</td>
<td>76</td>
<td>61</td>
<td>89</td>
</tr>
</tbody>
</table>

Comparison of these three columns indicates however, that the current involvement of these ex-members, though improved over the past, is still significantly below the level of involvement of present CRC members.

B. Attitudes toward Specified CRC Standards, Customs, Practices, and Emphases

In order to assess respondents’ attitudes toward the CRC, a rather long list of issues, CRC standards, customs, practices, and emphases was presented both to former members primarily dissatisfied with the CRC and to present members. The members were asked: “Have you ever considered leaving the CRC because of its positions regarding the following issues (or standards, customs, practices, and emphases)?” Former members were asked: “How important was your dissatisfaction with each of the following CRC issues (standards, customs, practices, and emphases) in your decision to leave the CRC?” Since the two questions are not strictly comparable, no attempt at drawing direct comparisons between responses from the two groups is here attempted. However, perusal of Table 4 below does indicate that dissatisfaction among former members is at relatively high level, and pertains to a number of issues, standards, customs, practices and emphases. The table ranks the items from highest to lowest levels of former-member dissatisfaction.

It is noteworthy that many of the issues toward which greatest dissatisfaction was registered are not specifically doctrinal. Also worthy of note is the fact that some of those issues most hotly debated among our leadership were not prominent among the concerns of those who left.
Table 4
PERCENTAGE OF RESPONSE OF FORMER DISSATISFIED MEMBERS
to the Question: “How Important Was Your Dissatisfaction with the Following
Ch. Ref. Church Standards, Customs, Practices, Issues, and Emphases?”

<table>
<thead>
<tr>
<th>Standard, Custom, Practice, Issue, or Emphasis</th>
<th>Very Important</th>
<th>Somewhat Important</th>
<th>Not at all Important</th>
<th>No Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tolerance of Internal Difference of Opinion</td>
<td>35</td>
<td>22</td>
<td>35</td>
<td>7</td>
</tr>
<tr>
<td>Christian Education</td>
<td>34</td>
<td>22</td>
<td>40</td>
<td>4</td>
</tr>
<tr>
<td>Involvement in Social Problems</td>
<td>30</td>
<td>20</td>
<td>45</td>
<td>5</td>
</tr>
<tr>
<td>Sabbath Observance</td>
<td>30</td>
<td>21</td>
<td>42</td>
<td>6</td>
</tr>
<tr>
<td>Worldly Amusements</td>
<td>27</td>
<td>30</td>
<td>36</td>
<td>7</td>
</tr>
<tr>
<td>Calvinistic Doctrine</td>
<td>26</td>
<td>22</td>
<td>46</td>
<td>5</td>
</tr>
<tr>
<td>Church Discipline</td>
<td>25</td>
<td>26</td>
<td>42</td>
<td>6</td>
</tr>
<tr>
<td>Financial Quota System</td>
<td>23</td>
<td>20</td>
<td>51</td>
<td>6</td>
</tr>
<tr>
<td>Church Attendance</td>
<td>21</td>
<td>18</td>
<td>55</td>
<td>7</td>
</tr>
<tr>
<td>Missions</td>
<td>20</td>
<td>20</td>
<td>55</td>
<td>5</td>
</tr>
<tr>
<td>Catechism Classes</td>
<td>19</td>
<td>18</td>
<td>58</td>
<td>6</td>
</tr>
<tr>
<td>Creedal Emphasis</td>
<td>18</td>
<td>20</td>
<td>55</td>
<td>7</td>
</tr>
<tr>
<td>Ecumenism</td>
<td>16</td>
<td>20</td>
<td>65</td>
<td>9</td>
</tr>
<tr>
<td>Evolution</td>
<td>16</td>
<td>13</td>
<td>65</td>
<td>7</td>
</tr>
<tr>
<td>Music</td>
<td>16</td>
<td>17</td>
<td>61</td>
<td>6</td>
</tr>
<tr>
<td>Catechism Sermons</td>
<td>16</td>
<td>27</td>
<td>51</td>
<td>6</td>
</tr>
<tr>
<td>Divorce</td>
<td>14</td>
<td>17</td>
<td>62</td>
<td>6</td>
</tr>
</tbody>
</table>

A rather safe generalization that may be made concerning those who left because of dissatisfaction is that they tend to chafe under restraints, impositions, and surveillance. Especially those restraints, those impositions, and that surveillance which in their estimation are of predominantly human or ecclesiastical origination. We dare say that they would classify—whether rightly or wrongly—almost all of those issues and practices listed above in such category.

They seem to be saying: “Let the Bible speak, not the creeds,” “Let me decide how I shall live, not you or the church.” “Let me decide the direction and measure of my stewardship, not church or synod.” “Let me decide the manner and agency of Christian nurture, not the church or my fellow members.”

On the other hand, when it comes to those matters regarding which they conceivably feel that the Word of God speaks unmistakably, they stand ready to adhere. The statistical section of this report reveals that 25% would like to see more involvement in social problems. It also reveals that probably the vast majority of the 40% who called the mission emphasis factor “very important” or “somewhat important” in their decision to leave lamented the paucity of emphasis.

This chafing under restraint, surveillance, and imposition appears to be confirmed by the response to the matter of tolerance of divergent viewpoints. Thirty-one percent (31%) feel that the church is too intolerant. In fact, the “raw data” indicates that only 35% of the dissatisfied former members called the tolerance factor unimportant.

Note, in this connection, the response given to the following questions (Table 5). They indicate that the dissatisfied former members were generally less satisfied with parental nurture, a comparatively high percentage of these judging parental nurture too strict or rigid.
Table 5
In your religious upbringing, do you think your parents' demands on your behavior were:

<table>
<thead>
<tr>
<th></th>
<th>% of Dissatisfied</th>
<th>% of Present Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Too lax</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Reasonable</td>
<td>76</td>
<td>84</td>
</tr>
<tr>
<td>Too strict</td>
<td>19</td>
<td>7</td>
</tr>
<tr>
<td>(Blank responses)</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 6
Concerning your parents' efforts to transmit to you their theological convictions, were they:

<table>
<thead>
<tr>
<th></th>
<th>% of Dissatisfied</th>
<th>% of Present Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Too lax</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Reasonable</td>
<td>72</td>
<td>80</td>
</tr>
<tr>
<td>Too rigid</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td>(Blank response)</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 7
Do you think your upbringing has been an important factor in your decision to leave the CRC? — or to be a member of the CRC?

<table>
<thead>
<tr>
<th></th>
<th>% of Dissatisfied</th>
<th>% of Present Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>72</td>
<td>5</td>
</tr>
<tr>
<td>Yes</td>
<td>20</td>
<td>82</td>
</tr>
<tr>
<td>Parents non-CRC</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>(Blank responses)</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

These data, then, seem also to comport with our assertion that many of those who left dissatisfied were especially sensitive to authoritarian restraint—or perhaps we should say “human control.”

Another generalization we can make—certainly related to the prior one is that many dissatisfied former members were also quite disturbed by an informal, attitudinal ostracism by which they deemed themselves victimized. It is possible, of course, that this “ostracism” was, at least in part, the result of their individualistic inclinations referred to above. As indicative we cite the following:

(a) Thirty-one percent (31%) cite serious disagreement with members and/or officers of the congregation as significant in decision to leave.

(b) Sixty-eight percent (68%) of these dissatisfied cited “clannishness and unwillingness to accept people from other backgrounds into the church” as very important (48%) or somewhat important (20%) in their decision. This indicates their sensitivity to such attitudes whether they or others were so victimized.

(c) In response to the question where were/are each of the following needs better met? Sixty-five percent (65%) of all former-member respondents stated that their “fellowship” needs were better met in the new denomination. No other source of satisfaction in their new communions was ranked as high. And only 10% regarded fellowship needs as better met in the CRC.

Another general observation that appears warranted is that a significant percentage of former members was disturbed by what they regarded
as the CRC’s insufficient involvement in social problems. Fully 25% called our insufficient social involvement a very important factor in leaving.

The minister comes in for some criticism among those who left out of dissatisfaction. Twenty-four percent indicated inadequacy of the ministry as a “very important” reason for their leaving, and twenty percent “somewhat important.” This adds up to a considerable forty-four percent.  

C. Social and Personal Characteristics

The following list of factors (Table 8 below) taken together give a rough picture of the personal and social characteristics of both present and former members. The fundamentally descriptive nature of the items makes it difficult to attach causal significance to a certain factor in explaining why people leave the CRC. For instance, it would be hazardous to infer that having several non-CRC friends causes one to become dissatisfied with the CRC. It appears equally plausible to conclude that acquisition of non-CRC friends occurred after leaving the CRC. It seems safe to assert, however, that the following factors did not have direct influence on whether or not one left the CRC:

(a) Upbringing in a CRC home.  
(b) Christian School attendance.  
(c) Previous affiliation with another denomination.

On the other hand, the following are factors which may have been influential. At least the observable differences are large enough to warrant further study:

(a) Amount of formal education (and the life style which accompanies it?)  
(b) Number of CRC friends.  
(c) Whether or not children attend Christian school.  
(d) Mobility within the CRC.  
(e) Size of congregation.

Table 8

<table>
<thead>
<tr>
<th>% of Former Members</th>
<th>% of Present Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 30 years of age</td>
<td>32</td>
</tr>
<tr>
<td>Grew up in Canada or the Netherlands</td>
<td>14</td>
</tr>
<tr>
<td>Live in Canada</td>
<td>11</td>
</tr>
<tr>
<td>Graduated from high school</td>
<td>79</td>
</tr>
<tr>
<td>Father Christian Reformed</td>
<td>83</td>
</tr>
<tr>
<td>Mother Christian Reformed</td>
<td>87</td>
</tr>
<tr>
<td>Attended Christian School</td>
<td>66</td>
</tr>
<tr>
<td>Ever divorced</td>
<td>7</td>
</tr>
<tr>
<td>Presently widowed</td>
<td>1</td>
</tr>
<tr>
<td>Professional</td>
<td>26</td>
</tr>
<tr>
<td>Farmer</td>
<td>4</td>
</tr>
<tr>
<td>Several CRC friends</td>
<td>40</td>
</tr>
<tr>
<td>Send/sent children to Christian school</td>
<td>35</td>
</tr>
</tbody>
</table>

5Concerning those to whom inadequacy of the minister was at all important in their leaving, fifty-two percent spoke of inadequacy in the pulpit, forty-nine percent inadequacy in counseling, and thirty-two percent inadequacy in pastoral care.
IV. FINDINGS REGARDING PRESENT MEMBERS

A. The overwhelming majority of our members adhere to the basic tenets of the Christian faith.

98% believe there is a heaven.
98% believe in the virgin birth.
95% believe in eternal reward and punishment.
97% believe Christ is the divine Son of God.
96% believe in salvation only by faith in Christ.

B. The great majority appear to be loyal to the CRC and satisfied in and with its fellowship. (See statistical section) Just how elated we should be with the results of the questionnaire on this score can hardly be determined apart from a comparative study of other denominations. There are some disconcerting data, as the statistical section of this report indicates, yet it can safely be said that the great majority are loyal.

C. There appears to be a significant measure of discontent on the part of many members with what we might call the quality of the life and attitudes of their fellow members and of the Christian Reformed communion at large. It is difficult to deny the fact of this discontent when we consider:

(a) 25% of the member-respondents fault the CRC for being too intolerant of internal differences of opinion.
(b) 64% feel that we are guilty of institutional pride.
(c) 47% feel that we are characterized by an intellectualism that takes definite precedence over vibrant Christian living.
(d) 35% call us hypocritical.
(e) 24% call us too legalistic.
(f) 71% call us clannish and unwilling to accept people from other backgrounds into the church.
(g) And only 52%—little more than half of our members feel that we practice what we preach to any acceptable degree.

It is difficult to know how to characterize in this connection the specific concern of the 23% who regard our practice of church discipline as too lax. Yet, it would appear that this must be mentioned in this connection as being some kind of protest against our failure to reflect our teachings in vibrant Christian living.

D. The fact that 17% of our members regard our requirement of catechism sermons too strict, 23% state that we over-emphasize doctrine

*The difficulty of drawing neat and easy conclusions from this chart is indicated, for instance, by the fact that in the 100 to 199 family category the percentages are almost reversed. (See statistical section for loss percentage per church size.)
and theology, 54% call us too tradition-oriented, and 47% feel that we are guilty of one-sided intellectualism, is definitely worthy of note, but just as definitely difficult to characterize. Yet, if we look at these data in the light of finding “C” above, this may be seen as an additional outcry against a lack of emphasis upon practical Christian living.

E. Not unrelated to items “C” and “D” above would appear to be the rather emphatic voice of protest raised by the 33% who feel that there is too little emphasis on missions, and the 44% who are unhappy because of our insufficient involvement in social problems. It would seem as if there is a strong voice in our church today calling for an emphasis upon putting our admittedly strong grasp upon Christian truth into the blood stream of our life as it relates to one another and as it relates to the needs and agonies of the world around us.

F. There is an obvious protest concerning Christian Reformed “officialdom,” and some of its perspectives and practices. This appears to be evidenced by the fact that 31% express displeasure at what they judge to be our excessive emphasis on the financial quota system, the 54% who are displeased with the method of calling ministers, and the 25% who have a particularly serious difference of opinion with the church on the denominational level. We might mention, in this connection, also the 14% who have a particularly serious difference of opinion with the local congregation, and the 2% who have such difference with both the denomination and the congregation. This voice of protest would seem, for one thing, to underscore the urgency of the present study of the calling procedure. This cry could also be interpreted as evidence of a determination on the part of our membership to be more knowledgeable and reassured concerning the perspectives of “officialdom,” and concerning the activities and causes to which they are being called upon to make contribution. It also appears advisable that some public explanation be made as to the need for denominational agencies to base their operations upon a relatively determinable and reasonably assured income.

V. STATISTICS

Appendix—Responses of present members and former members to selected questions

Part I—Former members (775 respondents)—Total sample.

1. Former members age at leaving the CRC.

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>19 or below</td>
<td>10%</td>
</tr>
<tr>
<td>20-25</td>
<td>34%</td>
</tr>
<tr>
<td>26-34</td>
<td>26%</td>
</tr>
<tr>
<td>35-49</td>
<td>18%</td>
</tr>
<tr>
<td>50 or over</td>
<td>6%</td>
</tr>
<tr>
<td>No response</td>
<td>3%</td>
</tr>
</tbody>
</table>

Total 100%

Part II—Former members (554 respondents—Those former members who mentioned reasons other than marriage to a non-CRC member or moving to an area without a CRC as their primary reason for leaving.)
1. The percentage of former members who stated their dissatisfaction with certain CRC standards, practices, and issues as being very important in their decision to leave.

<table>
<thead>
<tr>
<th>Reason for dissatisfaction</th>
<th>Too lax</th>
<th>Too rigid</th>
<th>No reason given</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calvinistic doctrine</td>
<td>26%</td>
<td>5%</td>
<td>18% 3%</td>
</tr>
<tr>
<td>Evolution</td>
<td>16%</td>
<td>5%</td>
<td>8% 3%</td>
</tr>
<tr>
<td>Ecumenism</td>
<td>16%</td>
<td>4%</td>
<td>10% 2%</td>
</tr>
<tr>
<td>Worldly amusements</td>
<td>27%</td>
<td>3%</td>
<td>23% 1%</td>
</tr>
<tr>
<td>Church discipline</td>
<td>26%</td>
<td>4%</td>
<td>19% 3%</td>
</tr>
<tr>
<td>Church attendance</td>
<td>21%</td>
<td>3%</td>
<td>13% 5%</td>
</tr>
<tr>
<td>Sabbath observance</td>
<td>30%</td>
<td>3%</td>
<td>22% 5%</td>
</tr>
<tr>
<td>Catechism sermons</td>
<td>16%</td>
<td>2%</td>
<td>12% 2%</td>
</tr>
<tr>
<td>Divorce</td>
<td>14%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian education</td>
<td>34%</td>
<td>5%</td>
<td>25% 4%</td>
</tr>
<tr>
<td>Financial quota system</td>
<td>23%</td>
<td>2%</td>
<td>19% 2%</td>
</tr>
<tr>
<td>Catechism classes</td>
<td>19%</td>
<td>5%</td>
<td>9% 5%</td>
</tr>
<tr>
<td>Creeds</td>
<td>18%</td>
<td>4%</td>
<td>10% 4%</td>
</tr>
<tr>
<td>Missions</td>
<td>20%</td>
<td>14%</td>
<td>3% 3%</td>
</tr>
<tr>
<td>Music</td>
<td>16%</td>
<td>13%</td>
<td>1% 2%</td>
</tr>
<tr>
<td>Social problems</td>
<td>30%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tolerance of internal</td>
<td>35%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>differences of opinion</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Part III—Present members (1,236 respondents).

1. Judgments of CRC members re CRC positions:

<table>
<thead>
<tr>
<th>Issue</th>
<th>too lax</th>
<th>too strict</th>
<th>neither</th>
<th>no response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Required catechism sermons</td>
<td>7%</td>
<td>18%</td>
<td>65%</td>
<td>10%</td>
</tr>
<tr>
<td>Worldly amusements</td>
<td>21%</td>
<td>18%</td>
<td>49%</td>
<td>11%</td>
</tr>
<tr>
<td>Church discipline</td>
<td>24%</td>
<td>7%</td>
<td>58%</td>
<td>11%</td>
</tr>
<tr>
<td>Christian education</td>
<td>11%</td>
<td>12%</td>
<td>65%</td>
<td>12%</td>
</tr>
<tr>
<td>Calvinistic doctrine</td>
<td>11%</td>
<td>10%</td>
<td>67%</td>
<td>12%</td>
</tr>
<tr>
<td>Lodge membership</td>
<td>10%</td>
<td>13%</td>
<td>64%</td>
<td>13%</td>
</tr>
<tr>
<td>Church attendance</td>
<td>30%</td>
<td>8%</td>
<td>53%</td>
<td>10%</td>
</tr>
<tr>
<td>% stating this factor very important in decision to leave CRC</td>
<td>Reason for dissatisfaction</td>
<td>No reason given</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
<td>---------------------------</td>
<td>----------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>too liberal</td>
<td>too conservative</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Divorce</td>
<td>14%</td>
<td>13%</td>
<td>62%</td>
<td>11%</td>
</tr>
<tr>
<td>too little emphasis on</td>
<td>too much emphasis on</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Financial quota system</td>
<td>7%</td>
<td>31%</td>
<td>52%</td>
<td>10%</td>
</tr>
<tr>
<td>Catechism classes</td>
<td>17%</td>
<td>6%</td>
<td>66%</td>
<td>11%</td>
</tr>
<tr>
<td>Emphasis on creeds</td>
<td>10%</td>
<td>9%</td>
<td>70%</td>
<td>11%</td>
</tr>
<tr>
<td>Missionary emphasis</td>
<td>34%</td>
<td>6%</td>
<td>50%</td>
<td>10%</td>
</tr>
<tr>
<td>Church choir</td>
<td>27%</td>
<td>7%</td>
<td>55%</td>
<td>11%</td>
</tr>
<tr>
<td>Method of calling ministers</td>
<td>40%</td>
<td>15%</td>
<td>35%</td>
<td>9%</td>
</tr>
<tr>
<td>too modern</td>
<td>too traditional</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Type of music</td>
<td>6%</td>
<td>28%</td>
<td>56%</td>
<td>10%</td>
</tr>
<tr>
<td>too accepting</td>
<td>too resistant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evolution</td>
<td>22%</td>
<td>12%</td>
<td>54%</td>
<td>12%</td>
</tr>
<tr>
<td>Ecumenism</td>
<td>9%</td>
<td>14%</td>
<td>61%</td>
<td>16%</td>
</tr>
<tr>
<td>too involved</td>
<td>not involved enough</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Involvement in social problems</td>
<td>8%</td>
<td>48%</td>
<td>34%</td>
<td>10%</td>
</tr>
<tr>
<td>too tolerant</td>
<td>too intolerant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tolerance of internal difference of opinion</td>
<td>16%</td>
<td>28%</td>
<td>42%</td>
<td>14%</td>
</tr>
</tbody>
</table>

2. Judgments of members regarding conditions in their congregations.

a. How the minister meets his responsibilities:
   more than adequately ........................................ 32%
   adequately ..................................................... 54%
   less than adequately .......................................... 11%
   no response .................................................... 4%

   101%

b. How the parishioners meet their responsibilities:
   more than adequately ........................................ 8%
   adequately ..................................................... 64%
   less than adequately .......................................... 24%
   no response .................................................... 4%

   100%

c. Cooperation among members of the congregation:
   good cooperation ................................................ 45%
   fair cooperation .............................................. 45%
   poor cooperation ............................................... 8%
   no response .................................................... 2%

   100%
d. Clannishness and unwillingness to accept people from other backgrounds into the church:

- much clannishness ........................................ 23%
- some clannishness ...................................... 48%
- no clannishness ........................................ 24%
- no response .............................................. 5%

100%

3. Members’ consideration regarding leaving the CRC.

Have never seriously considered leaving ..................... 78%

Have seriously considered leaving because of:

- Certain doctrines and/or standards .................... 6%
- Worship patterns ........................................ 1%
- Structure and organization ............................ 1%
- Relation of CRC to society and/or other denominations 2%
- Behavior, customs, practices of members ............ 3%
- Problem with local congregation ....................... 2%
- Miscellaneous responses ............................... 3%
- Considered leaving, no reason given ............... 2%
- No response .............................................. 3%

101%

4. Members primary or most basic reason for staying in the CRC.
(The 1,236 respondents mentioned 1,674 reasons. The percentages here are based on the latter figure.)

- Doctrines and/or standard of the CRC, e.g. emphasis on doctrine and creeds, the Bible, TULIP, catechism, Christian education, discipline ........................................ 34%
- Worship services, e.g. purity of preaching, emphasis on sermon, sacraments, two services .................. 15%
- Organization or structure of CRC, e.g. church programs, relationship with Christian schools, Calvin College and Seminary ..................................... 1%
- Relationship of CRC to society, e.g. an agent of Christian revolution, mission outreach, stand on CLA, WCC, care for needy ........................................... 2%
- Behavior, customs, and practices of members, e.g. Biblically literate, concerned, rule conscious .............. 1%
- Local congregation, e.g. sense of community, likes minister, meaningful societies ................................ 2%
- Individual reasons, e.g. friends, family, brought up in CRC, holds church office, "no place to go" ........ 33%
- Miscellaneous responses ................................ 4%
- No response to this question .......................... 8%

100%
5. Changes desired by present members.

(The 1,236 respondents mentioned 1,974 changes. The percentages given here are based on the latter figure)

Doctrines and/or standards of the CRC, e.g. more or less emphasis on doctrine, Bible, literal interpretation of Bible, catechism, TULIP, Christian education. Should become more liberal, more conservative, more tolerant 13%

Worship services, e.g. more freedom, prayer meetings, too stiff, music, order of worship 15%

Organization or structure of CRC, e.g. more responsibility for laymen, method of calling ministers, more aggressive synods, criticism of Calvin College and Seminary, more youth participation 22%

Relationship of CRC to society, e.g. greater involvement, eliminate Christian schools, greater mission outreach, tolerance for other denominations 11%

Behavior, customs, and practices of members, e.g. more friendly, more honest, more tolerance, more concern with Christian living 14%

Local congregation, e.g. criticism of minister, more or less social activities, authoritarianism 2%

Miscellaneous responses 4%

No answer to this question 19%

100%

6. Percentage of present members in two age categories agreeing with selected statements.

| 1. The customs of the CRC members regarding Sabbath observance are too lax | Under 30 | 13% |
| 2. The customs of the CRC members regarding Sabbath observance are too strict | 27% |
| 3. The prevailing attitude of CRC members in the matter of evolution is too accepting | 10% |
| 4. The prevailing attitude of CRC members in the matter of evolution is too resistant | 25% |
| 5. The prevailing attitude of CRC members in the matter of ecumenism is too accepting | 6% |
| 6. The prevailing attitude of CRC members in the matter of ecumenism is too resistant | 19% |
| 7. The CRC overemphasizes doctrine and theology | 32% |
| 8. The CRC does not overemphasize ethics and morals | 80% |
| 9. The CRC is guilty of institutional pride | 73% |
| 10. The CRC is guilty of intellectualism at the expense of vibrant Christian living | 56% |
| 11. The CRC is too legalistic | 33% |
| 12. The CRC is too tradition-oriented | 69% |
| 13. The CRC is too hypocritical | 56% |
Part IV—Comparison of present and dissatisfied former members.

1. Occupation of head of household

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Members</th>
<th>Former Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professional</td>
<td>15%</td>
<td>26%</td>
</tr>
<tr>
<td>Business</td>
<td>18%</td>
<td>20%</td>
</tr>
<tr>
<td>Clerical and sales</td>
<td>8%</td>
<td>9%</td>
</tr>
<tr>
<td>Craftsmen and foremen</td>
<td>15%</td>
<td>16%</td>
</tr>
<tr>
<td>Operators and semi-skilled</td>
<td>12%</td>
<td>13%</td>
</tr>
<tr>
<td>Laborer, unskilled</td>
<td>6%</td>
<td>4%</td>
</tr>
<tr>
<td>Student</td>
<td>2%</td>
<td>1%</td>
</tr>
<tr>
<td>Farmer</td>
<td>14%</td>
<td>4%</td>
</tr>
<tr>
<td>Other</td>
<td>3%</td>
<td>2%</td>
</tr>
<tr>
<td>No response</td>
<td>8%</td>
<td>4%</td>
</tr>
</tbody>
</table>

101% 99%

2. Education of head of household

<table>
<thead>
<tr>
<th>Education</th>
<th>Members</th>
<th>Former Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 8th grade</td>
<td>9%</td>
<td>1%</td>
</tr>
<tr>
<td>8th grade</td>
<td>24%</td>
<td>7%</td>
</tr>
<tr>
<td>Some high school</td>
<td>15%</td>
<td>11%</td>
</tr>
<tr>
<td>High school graduate</td>
<td>23%</td>
<td>34%</td>
</tr>
<tr>
<td>Some college</td>
<td>8%</td>
<td>15%</td>
</tr>
<tr>
<td>College graduate</td>
<td>7%</td>
<td>14%</td>
</tr>
<tr>
<td>Masters degree</td>
<td>4%</td>
<td>7%</td>
</tr>
<tr>
<td>Ph.D.</td>
<td>1%</td>
<td>3%</td>
</tr>
<tr>
<td>Technical or professional degree</td>
<td>7%</td>
<td>6%</td>
</tr>
<tr>
<td>No response</td>
<td>3%</td>
<td>3%</td>
</tr>
</tbody>
</table>

101% 101%

3. Area of present residence

<table>
<thead>
<tr>
<th>Area</th>
<th>Members</th>
<th>Former Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northeastern states</td>
<td>5%</td>
<td>8%</td>
</tr>
<tr>
<td>North Central states</td>
<td>65%</td>
<td>58%</td>
</tr>
<tr>
<td>Southern states</td>
<td>2%</td>
<td>3%</td>
</tr>
<tr>
<td>Western states</td>
<td>11%</td>
<td>16%</td>
</tr>
<tr>
<td>Alberta</td>
<td>3%</td>
<td>4%</td>
</tr>
<tr>
<td>British Columbia</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>Ontario</td>
<td>10%</td>
<td>4%</td>
</tr>
<tr>
<td>Other</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>No response</td>
<td>3%</td>
<td>3%</td>
</tr>
</tbody>
</table>

101% 100%

4. Size of church last CRC former member belonged to compared with present CRC membership

<table>
<thead>
<tr>
<th>Size of church</th>
<th>Former Members</th>
<th>Present Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 50 families</td>
<td>13%</td>
<td>10%</td>
</tr>
<tr>
<td>50-99 families</td>
<td>21%</td>
<td>23%</td>
</tr>
<tr>
<td>100-199 families</td>
<td>36%</td>
<td>49%</td>
</tr>
<tr>
<td>200 or more families</td>
<td>29%</td>
<td>18%</td>
</tr>
<tr>
<td>No response</td>
<td>1%</td>
<td></td>
</tr>
</tbody>
</table>
5. Frequency of church attendance while in CRC

<table>
<thead>
<tr>
<th>Attendance</th>
<th>Members</th>
<th>Former Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>More than once</td>
<td>79%</td>
<td>68%</td>
</tr>
<tr>
<td>About once</td>
<td>14%</td>
<td>24%</td>
</tr>
<tr>
<td>Less than once</td>
<td>2%</td>
<td>4%</td>
</tr>
<tr>
<td>About once a month</td>
<td>1%</td>
<td>1%</td>
</tr>
<tr>
<td>Once or twice a year</td>
<td>1%</td>
<td>1%</td>
</tr>
<tr>
<td>Never</td>
<td>1%</td>
<td>1%</td>
</tr>
<tr>
<td>No response</td>
<td>2%</td>
<td>1%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100%</td>
<td>99%</td>
</tr>
</tbody>
</table>

6. Type of school attended

<table>
<thead>
<tr>
<th>Type of School</th>
<th>Members</th>
<th>Former Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian schools</td>
<td>40%</td>
<td>37%</td>
</tr>
<tr>
<td>Public schools</td>
<td>33%</td>
<td>33%</td>
</tr>
<tr>
<td>Both</td>
<td>25%</td>
<td>29%</td>
</tr>
<tr>
<td>No response</td>
<td>1%</td>
<td>1%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100%</td>
<td>99%</td>
</tr>
</tbody>
</table>

7. Agreement with statements of belief and opinion

<table>
<thead>
<tr>
<th>Belief/Opinion</th>
<th>Members</th>
<th>Former Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>I believe there is a heaven</td>
<td>98%</td>
<td>94%</td>
</tr>
<tr>
<td>Jesus Christ was born of a virgin</td>
<td>98%</td>
<td>92%</td>
</tr>
<tr>
<td>In the life hereafter some men will be punished eternally and others will be rewarded</td>
<td>95%</td>
<td>86%</td>
</tr>
<tr>
<td>Christ is the divine Son of God</td>
<td>97%</td>
<td>93%</td>
</tr>
<tr>
<td>The devil actually exists</td>
<td>96%</td>
<td>84%</td>
</tr>
<tr>
<td>Man can be saved only through faith in Jesus Christ</td>
<td>96%</td>
<td>88%</td>
</tr>
<tr>
<td>There is practically no difference between what the different Protestant churches believe</td>
<td>18%</td>
<td>29%</td>
</tr>
<tr>
<td>There is too much emotionalism in revivals</td>
<td>62%</td>
<td>58%</td>
</tr>
<tr>
<td>A bartender can be a good Christian</td>
<td>30%</td>
<td>50%</td>
</tr>
<tr>
<td>I think the church should be involved in public problems</td>
<td>64%</td>
<td>66%</td>
</tr>
<tr>
<td>Urban renewal and public housing are none of the church's business</td>
<td>43%</td>
<td>34%</td>
</tr>
<tr>
<td>Church members who do not tithe should be disciplined</td>
<td>26%</td>
<td>9%</td>
</tr>
<tr>
<td>It is necessary for the church to change some of its teaching as times change</td>
<td>36%</td>
<td>56%</td>
</tr>
</tbody>
</table>

The following master chart makes a three-way comparison between (1) Current Members, (2) Former Members who said they left mainly because they changed residence to an area where no CRC was present or conveniently located, and (3) Former Members who indicate dissatisfaction with the CRC. The percentages for members are in response to the question “Have you ever considered leaving the CRC because of its position regarding issues (or CRC standards, customs, practices, or emphases)?” The percentages for former members are in response to the question: “How important was your dissatisfaction with the following CRC issues (standards, customs, practices, or emphases), in your decision to leave the CRC?”
VI. CONCLUDING COMMENTS

A. A wealth of varied data has been gathered in the course of this study, the bulk of which has not been incorporated in or appended to this report as it now appears. The Sociology Department is preparing a supplement to this report in which most of this data will be represented, both unprocessed and processed, as need appears to require. This supplement will be available to the synod at the time of its meeting.

B. The data in the hands of your committee provide material for much further study and analysis regarding the state of the church. It is hoped that this material will be available to the Sociology Department in order that students and professors alike may be able to pursue such study and analysis as time and opportunity will allow.

C. Caution must be exercised in the formulating of conclusions and recommendations because of inevitable inability to arrive at adequate refinement of response to questionnaires. Indeed, ultimate refinement of response and analysis is impossible short of personal interview of all respondents. Consider, for instance, how the drawing of conclusions and the making of consequent recommendation concerning present members are complicated by the fact that, though each adult individual and each head of a family is counted as a unit, all of these are not equal in commitment, biblical insight, doctrinal understanding, emotional maturity, etc.

Take the age factor, for example, and its implications for the CRC of tomorrow. No adequate attempt to compute this factor in relation to response was possible because of time limitation though some endeavor was made in this direction. The importance of this factor alone can be seen in the table below.

<table>
<thead>
<tr>
<th>CRC Standard, Custom Practice, or Emphasis</th>
<th>(1) gave some thought to leaving (percent)</th>
<th>(2) Very Important toward leaving (percent)</th>
<th>(3) Very Important toward leaving (percent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calvinist doctrine</td>
<td>6</td>
<td>8</td>
<td>26</td>
</tr>
<tr>
<td>Evolution</td>
<td>6</td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td>Ecumenism</td>
<td>4</td>
<td>7</td>
<td>16</td>
</tr>
<tr>
<td>Worldly amusements</td>
<td>7</td>
<td>14</td>
<td>27</td>
</tr>
<tr>
<td>Church discipline</td>
<td>6</td>
<td>10</td>
<td>26</td>
</tr>
<tr>
<td>Church attendance</td>
<td>4</td>
<td>10</td>
<td>21</td>
</tr>
<tr>
<td>Sabbath observance</td>
<td>6</td>
<td>14</td>
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<td>Catechism sermons</td>
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<td>Divorce</td>
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<td>Christian education</td>
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<td>Financial quota system</td>
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<td>Catechism classes</td>
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<td>Creedal emphasis</td>
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<td>Missions</td>
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<td>Social problems</td>
<td>7</td>
<td>12</td>
<td>30</td>
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<tr>
<td>Tolerance of internal difference of opinion</td>
<td>9</td>
<td>11</td>
<td>35</td>
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Percentage of Present Member Respondents Who View
the Prevailing Attitudes of CRC Regarding:

<table>
<thead>
<tr>
<th>Percentage</th>
<th>% of Members Under Age 30</th>
<th>% of Members Age 30 and above</th>
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</thead>
<tbody>
<tr>
<td>Sabbath observance as too lax</td>
<td>13%</td>
<td>29%</td>
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<tr>
<td>Sabbath observance as too strict</td>
<td>27%</td>
<td>11%</td>
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<tr>
<td>Evolution as too accepting</td>
<td>10%</td>
<td>25%</td>
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<td>Evolution as too resistant</td>
<td>25%</td>
<td>9%</td>
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<tr>
<td>Ecumenism as too accepting</td>
<td>6%</td>
<td>10%</td>
</tr>
<tr>
<td>Ecumenism as too resistant</td>
<td>19%</td>
<td>13%</td>
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</tbody>
</table>

On the other hand, there is greater consensus between those on both sides of age 30 regarding judgments as to whether or not the CRC overemphasizes certain of its major components. Thus, both younger and older members feel that the CRC over-emphasizes doctrine and theology (32% and 25% respectively); does not over-emphasize ethics and morals (80%:87%); is guilty of institutional pride (73%:63%) and stresses intellectualism at the expense of vibrant Christian living (56%:51%). Further, there is general agreement that the CRC is too legalistic (33%:25%) and too tradition-oriented (69%:52%). The judgment as to hypocrisy within the CRC, however, is held almost twice as frequently among the young as among their older fellow members (56%:32%).

As to concluding and summary statements, we might be tempted to address foremost admonition to former members. However, the good motivation behind the study was that we have the information whereby we might evaluate the level and quality of our fulfillment of the role of body of Jesus Christ. How then, shall we address ourselves as church in the light of the foregoing data and analysis, and of whatever insight these may have afforded as to the spiritual condition of the Christian Reformed Church?

Your committee feels that the study warrants our positing to ourselves as church some searching questions, such as the following:

1. Have we, though not by explicit teaching, yet by our emphasis or relative silences led our people to be content with knowledge and proper theological formulation at the expense of vigorous and incisive emphasis on the full-orbed living of the Christian life?

2. Have we yet to catch the Christ-like vision and principle of living for others, both within and without the church? To put it another way, have we yet to learn, and live as if “the greatest of these is love?” (We are sensitive at this point to those charges citing judgmental attitudes, unofficial ostracism, and insufficient missionary and social involvement.)

3. Are we, not indeed, quite inclined to elevate human inference and ecclesiastical consensus-practically and attitudinally if not officially—to the level of scriptural injunction, thus consigning fellow-members to “second-class citizenship”?

4. Are we preparing our ministerial aspirants as comprehensively as we should, or is our emphasis heavily placed upon knowledge to the possible neglect of developing pulpit skills and the ability to relate well to others, both personally and pastorally?
5. Must we not strive after improved communication between leadership and membership, between agencies and churches, conveying adequate information and listening more intently, recognizing that we live in a day in which people in general are reluctant to participate by proxy and in relative ignorance?

6. Do we recognize that each age of the church has the prerogative to make its own musical response to the revelation of God in Jesus Christ, even though the response may be cast in an unfamiliar form?

VII. RECOMMENDATIONS

A. That the chairman of this committee be given the privilege of the floor when this report is being discussed.

B. That the responses and derived data relating to this study remain in the possession of the Calvin College Sociology Department in the interests of further study and analysis.

C. That the denominational Stated Clerk be authorized to grant or deny access to these materials to others who may request such access.

D. That the denominational Stated Clerk, in consultation with the Sociology Department of Calvin College, be authorized to augment the Yearbook Questionnaire with a view to maintaining current data necessary for such studies as this, such data to be received annually by said department and the findings thereof to be reported to the Synodical Interim Committee.

Respectfully submitted

Committee on Membership Loss

Rev. N. Vanderzee, chairman and reporter
Rev. H. Bossenbroek
Mr. N. Ozinga
Rev. B. Pekelder
CONTACT COMMITTEE WITH THE CANADIAN REFORMED CHURCHES

Esteemed Brethren:

Our report this time must unfortunately be brief. The reason is that we have not been able to accomplish a great deal this past year. We continue to work on the mandate given by the Synod of 1964. But since our last report to synod we have had only one meeting with the committee which represents the Canadian Reformed Churches. Their response to the decisions of our Synod of 1969, which was to have been in our hands by early summer, was not mailed to us until December 1, 1970. Your committee regrets this delay. Since we have not had another meeting with them, we have not been able to ascertain the reasons for it. We are attempting to arrange a meeting with them during May before our respective synods meet.

A crucial obstacle between the two denominations is the correspondence which the Christian Reformed Church presently maintains with the Gereformeerde Kerken (Synodical). To quote from their committee’s reply to the decisions of our Synod of 1969, “... what we are concerned about is: the influence which, via the correspondence with those particular Netherlands Churches, have entered and are entering the Christian Reformed Church.” This matter of correspondence is the main item left on the agenda synod adopted for our committee.

In the meantime, our discussion with the Canadian Reformed committee has hit somewhat of a snag because of the decisions of the Synod of 1969 (Art. 76, IV, B). Number four of those decisions reads, “Synod instruct its Contact Committee with the Canadian Reformed Churches to urge the Canadian Reformed Churches to consider establishing correspondence with the Gereformeerde Kerken (Synodical) in the light of the changed attitude of the latter, and to verify whether the changes in the Gereformeerde Kerken (Synodical) (Agenda, p. 210) represent a deviation from true Reformed faith and polity.”

Your committee has tried to convey the intention of synod’s decision. However, the conclusion which the Canadian Reformed deputies come to is this, “Scrutiny and perusal of the relevant decisions of Synod 1969 led us to believe that synod meant, indeed, that the Canadian Reformed Churches should establish a correspondence in the ‘normal’ sense with the (Synodical) Churches in the Netherlands.”

It seems to your committee that this decision of the Synod of 1969 does indeed lack the clarity needed in such a delicate matter. If a correspondence in the sense of recognition as a sister church was meant,
then such a suggestion is bound to make a strange impression upon the Canadian Reformed Churches. For, in the first place, such correspondence by our denomination with the Gereformeerde Kerken (Synodical) is the main obstacle to unity with the Canadian Reformed Churches. Secondly, if this is the interpretation of the decision of the Synod of 1969, it cannot be denied that the integrity of synod's intention has in the mean time been jeopardized by the letter of the Synod of 1970 to the Gereformeerde Kerken (Synodical) in which synod expresses its concern about "recent theological developments in your communion" and asks whether these churches are "prepared to take disciplinary action, if necessary, to ensure that the subscription to the creeds does not become a dead letter" (Acts of Synod, 1970, Art. 99, C, 2).

If on the other hand synod meant correspondence in the sense of taking up contact in writing in order "to verify whether the changes in the Gereformeerde Kerken (Synodical) represents a deviation from true Reformed faith and polity," it should be noted that such correspondence seems quite superfluous. The official stand of the Gereformeerde Kerken (Synodical) should be gathered from their official documents, the acts of the major assemblies, and these documents are already now at the disposal of the Canadian Reformed Churches.

Your committee deems it advisable that synod give a clear elucidation of the intent of the instruction given by our Synod of 1969.

Recommendations:

1. That synod instruct its Contact Committee with the Canadian Reformed Church to convey to their Deputies
   a. that synod shares with the Canadian Reformed Churches concern about certain developments in the Gereformeerde Kerken (Synodical), which concern has recently again been expressed in a letter to this denomination (see Acts 1970, Art. 99, C, 2);
   b. that synod intends to exercise its influence for the good of the Gereformeerde Kerken (Synodical) as long as possible to attempt to avoid that that body drift into any kind of deviation from true Reformed faith and polity;
   c. that the decision of the Synod of 1969, (Acts Art. 76, IV, B, 4,) must be seen in this light, that synod in fact wanted to urge the Canadian Reformed Churches to use their influence also for the preservation of the Reformed faith in the Gereformeerde Kerken (Synodical) even though the Canadian Reformed Churches do not have official correspondence with that denomination.

2. That synod continue the committee.

Ground: The committee's assignment has not yet been fully carried out and the matter of correspondence needs further discussion.

3. That synod appoint a substitute for the Rev. Lambertus Mulder to serve on this committee.

Ground: Rev. Mulder, appointed by the Synod of 1970, has since moved to Lethbridge, Alberta, which makes his serving on this committee no longer feasible.
Note: Your committee recommends for nomination the names of the Revs. D. C. Los and G. J. Hoytema.

Respectfully submitted,

P. M. Jonker, chairman
D. Farenhorst
J. B. Vos, reporter
REPORT 45

MINISTERIAL PREPARATION OF
"PERSONS OF MORE MATURE YEARS"

Esteemed Brethren:

The Synod of 1969 directed the following request to the Seminary Faculty:

"Synod request the Seminary Faculty to consider alternative methods of assisting persons of more mature years to secure at least the minimal academic requirements which the church would judge requisite for admittance to the ministry, and report its findings to synod.

"Grounds:
"a. Such a study has been requested by our synodical deputies.
"b. The many applications for admission into the ministry via Article 7 of the Church Order suggest a need for this kind of study." (Acts, 1969, p. 71)

The response of the faculty proceeds upon two assumptions: (1) That the basic, ordinary, and preferred preparation for the ministry is the regular theological training of candidates; (2) That the only alternative to the above which is authorized by the Church Order is that specified in Article 7. This article is herewith quoted in toto to provide the context for the proposal of the faculty.

"a. Those who have not received the prescribed theological training but who give evidence that they are singularly gifted as to godliness, humility, spiritual discretion, wisdom, and the native ability to preach the Word, may, by way of exception, be admitted to the ministry of the Word, especially when the need is urgent.
"b. The classis, in the presence of the synodical deputies, shall examine these men concerning the required exceptional gifts. With the concurring advice of the synodical deputies, classis shall proceed as circumstances may warrant and in accordance with synodical regulations." (Article 7, Church Order).

The Proposal of the Faculty

If a classis, in fulfilling the requirements of Article 7, part 'b,' wishes to enlist the cooperation of the seminary, the seminary will lend its assistance according to the following provisions:

1. When the classis, in the presence of the synodical deputies, has satisfied itself as to the presence of exceptional gifts in the prospective candidate, the classis may enlist the cooperation of the seminary in his further preparation. This should take place when the classis is ready to commit itself to a candidate to a certain extent, but prior to the final decision as to his eligibility for ordination.
2. The seminary will accept such a person for class work under the following conditions:

a. He will be classified as an auditor and pay tuition accordingly.

b. His program of education and testing will be worked out between the seminary and the classis in agreements covering such matters as the areas of instruction and the duration of his course of studies.

c. Although classified as an auditor because he has not met seminary entrance requirements, he will receive work assignments approximately equal to those of regular students in the courses followed.

3. At the conclusion of the agreed period of instruction, the seminary will provide the classis with a thorough evaluation of his work. This will provide the classis with information leading to a decision, but it is to be in no way a substitute for the decision itself. The classis will then proceed to the consideration of his ordination according to the provisions of Article 7, C.O.

Observations:

1. As a safeguard for its own ministry and to keep Article 7 in the 'extraordinary' category, the synod should set a minimum age level for participation in the program outlined above. Only men who are at least forty years of age at the beginning of the program should be admitted. Whether a maximum age level ought also to be set depends on other than academic considerations.

2. It is to be clearly understood that in outlining a way in which the seminary can be serviceable to classes which are contemplating the ordination of candidates under the provisions of Article 7 the faculty is neither proposing a third way of preparing men for the ministry nor recommending the way countenanced by Article 7 of the Church Order. The faculty is convinced that the nature of our world requires more stress than ever on the need for thorough academic preparation for ministers. The educational cooperation offered in the faculty's proposal is not an adequate substitute for a regular theological education. Nor is it intended to weaken in any way the restrictions laid down in Church Order Article 7, viz. "exceptional gifts", "by way of exception", "especially when the need is urgent." We hope and trust that these elements of the article will be scrupulously observed by every classis, and that the synod through its deputies will underscore them.

Respectfully submitted,

The Faculty of
Calvin Theological Seminary
Henry Stob, secretary
Esteemed Brethren:

Classis Chicago North charged me to give you a full report of what it has done "to bring its policies and practices into harmony with the Declarations on Race." This report is as full and objective as I can make it. May the Spirit of God give us light, love and understanding.


a. "Synod declare(s) that in its handling of the Lawndale-Timothy issue Classis Chicago North has failed to act in accord with the Declaration 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" (Acts, p. 64).

b. Response of classis. "Classis acknowledges its guilt and sorrow in failing to act in accord with the declarations on race of the Synods of 1968 and 1969 concerning the Timothy-Lawndale issue" (Minutes, Nov. 10, art. 12).

"Grounds:

1) The decisions of classis in this matter have caused disillusionment, heartache, and alienation in the Christian communities and have hindered our evangelism programs.

2) If order is to be maintained in the church it is clear that classis must respect the authority of synod. 'The classis has the same authority over the consistory as the synod has over the classis' (Church Order, Art. 27b). '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' (C.O., Art. 29). 'This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod' (Art. 96).

c. Response of classis (continued). "Motion: That classis declare that the practice of excluding black covenant children from the Timothy Christian School in Cicero out of fear is disobedient to Christ. Defeated" (Minutes, Nov. 10, 1970, art. 18).


"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" (Acts, p. 65).
What classis has done:

a. Classis wrote a pastoral letter to the Timothy School Board imploring it no longer to countenance the exclusion of children of black Christians from its Cicero school.

PASTORAL LETTER

December 3, 1970

Timothy Christian School Board
Elmhurst, Illinois

Dear Brethren:

Since September of 1966 Classis Chicago North has attempted to answer the quest of Lawndale’s parents in their attempts to obtain a Christian education in the Cicero Timothy schools. At the last meeting of classis (November 10), a decision was made which reads, “that classis write a pastoral letter to the Timothy School Board imploring it no longer to countenance the exclusion of children of black Christians from its Cicero school.”

As you know it is our responsibility as members of the Christian Reformed Church to provide Christian education for all children of Christian parents. We, therefore, as Classis Chicago North, urge you as members of the Christian Reformed Church and leaders of Christian education in our classis, to review the former decisions of the Timothy Christian School Board with respect to the admission of black children to the Cicero school. We also implore you for a change in these decisions because the One who said, “Let the children come to me” unites believers and their children of every race. This is beautifully demonstrated at the Des Plaines Christian School whose principal and teachers testify of how the lives of these children of various backgrounds enrich each other.

When we go in God’s way, we may safely trust him who closed the mouths of lions for Daniel and who made of no account the unalterable decree of Ahasuerus. As a reason for and an encouragement to change former decisions, we direct your attention to the synodical decision (Acts of Synod, Art. 119, 2, pp. 64-5) which reads, “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 fulfillment 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 fulfillment of the apostolic exhortation ‘Bear ye one another’s burdens, and so fulfill the law of Christ’ Galatians 6:2.”

Classis also decided “to appoint a committee for the purpose of negotiation. The charge of this committee will be to call together representatives of the Lawndale Church and Garfield Chapel and representatives of the Timothy Christian School Board to discuss the problems confronting each in regards to the education of black children. The goal of this committee is to help resolve the differences of the parties involved and develop a workable solution to the problem.” The committee members are the Revs. O. Breen, A. Mulder and Elder J. Sharpe. We encourage your wholehearted cooperation with the committee of negotiation.

May the Lord of his church give us wisdom and understanding as we strive to remove the misunderstandings, recrimination and roadblocks to the accomplishment of his will. We would appreciate an answer to this communication prior to the next meeting of classis on January 20, 1971.

Fraternally,

Rev. W. R. Witte
Rev. L. J. Wolters
Elder J. De Boer

cc: Rev. O. Breen, Chairman
Committee of Negotiation
Rev. L. J. Wolters, Stated Clerk
Classis Chicago North

In response, dated December 21, 1970, the Timothy Christian School sent a letter to Classis Chicago North. This letter reviewed recent de-
velopments which included the relocation of the Timothy Junior High School from Cicero to Elmhurst and the merger of the Western Springs Christian School with the Timothy system. It also included the following concerning its admissions policy. "Your letter requests us to review our admissions policy. The board's only comprehensive statement of policy to date can be found in our position paper, published in October, 1969, and entitled, 'All Things Are Lawful, But Not All Things Are Expedient.' We have reviewed the conclusions reached in that paper, namely: that in our judgment the admission of Lawndale children to our Cicero grade school (Kindergarten through 6) would create an unwarranted risk of bodily injury and property damage. It is our considered judgment that the conditions which led us to this conclusion have not changed, and we therefore reaffirm our position at this time. We also reaffirm our belief that if alternate facilities are available to Lawndale's children without undue hardship, then our position is fully consistent with our Christian faith. However, due to recent developments, we are now able to provide a Christian education for Lawndale children within the Timothy School System, instead of looking to others to provide such facilities. We are therefore pleased to announce the following general admissions policy for the Timothy Christian Schools:

1. The Timothy Christian School System will accept for admission, without regard to race or color, the covenant children of Reformed or Christian Reformed parents in all grades, kindergarten through twelve.

2) All other children, without regard to race or color, will be considered for admission into the Timothy System after a successful, in-depth interview concerning religious matters is conducted by a board committee.

3) Assignment of students to buildings and grade sections is the sole responsibility of the board and is dependent on several factors, including but not limited to: balancing class size, welfare and safety of the students, security of the buildings, and the educational aspects of the total programs.

b. Subsequently, classis declared:

1) We are convinced that the Timothy Board is not excluding black children from its Cicero School because of racial prejudice.

2) We are convinced that the Timothy Board is sincere in its attempt to provide Christian education for all covenant children.

3) We are convinced that the Timothy Board has made progress in accommodating all covenant children. Grounds:

a) the Junior High School was moved from Cicero to Elmhurst and integrated.

b) the Timothy Board is cooperating with the negotiating committee of classis" (Minutes, Jan. 20, 1971, art. 24).

c. Classis adopted a recommendation "that pastors, consistories, and congregations engage in public and private prayers to the end that the Holy Spirit will enable us to manifest a true spirit of love and understanding" (Minutes, Nov. 10, art. 28).

d. Classis appointed 'a' committee for the purpose of negotiation. The charge of this committee will be to call together representatives of the
Lawndale Church and Garfield Chapel, and representatives of the Timothy Christian School Board to discuss the problems confronting each in regard to the education of black children. The goal of this committee is to help resolve the differences of the parties involved and develop a workable solution to the problems" (Minutes, Nov. 10, art. 67).

e. Classis overtures Synod of 1971 "to institute a study committee to arrive at an operational definition of the sin of racism in an ecclesiastical context. This committee should advise the Synod of 1972 on what kinds of acts in this context are sinful and how the churches may most effectively deal with these sins. Grounds:

"1) the subcommittee of the denominational Committee on the Christian and Race Relations, together with three members of the study committee of classis so urged the classis to proceed on January 21, 1970 (cf. Minutes of Classis, Jan. 21, 1970, art. 12).

"2) The continuing discussion of the question of ‘racism’ demonstrates that the appointment of such a synodical study committee is imperative” (Minutes, Jan. 20, 1971, art. 36b).

f. Classis declared “That it is in basic agreement with the declarations of the Synod of 1968 regarding racial matters insofar as it condemns the exclusion of children from our school on the basis of race” (Minutes, Jan. 20, 1971, art. 36e).

g. “Because certain fundamental principles of church polity are involved in this matter and classis finds the practical solution of this problem to be difficult, classis respectfully requests clarification from synod on the following points:

"1) The validity of the statement of the Synod of 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 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.’ ”

2) We would request clarification especially of the last part of the statement “be dealt with according to the provisions of the Church Order regarding admonition and discipline.”

3) Classis requests clarification as to the legitimacy of synod making such a statement in view of Article 27 of the Church Order. The exercise of admonition and discipline is the task of the local consistory and “the authority of the consistories is original and that of the major assemblies is delegated.” Based on this fundamental principle, it is questionable whether synod has the right to legislate the use of admonition and discipline in a specific situation. Cf. Acts of Synod 1969, Art. 134, I, C, pg. 93, 94” (Minutes of Classis Jan. 20, 1971, art. 36f).

4. “Classis would request clarification as to the practical implementation of this statement of synod. How would classis proceed with admonition and discipline in this case which involves a non-ecclesiastical
organization? Moreover, discipline is always directed toward an individual, not an organization. The problem is now complicated by the Timothy Christian School Society’s unanimous support of the school board’s actions and policies” (Minutes, Jan. 20, 1971, art. 36g).

5) “Classis asks clarification as to the point at which the church initiates ‘admonition and discipline.’ The decision of the Synod of 1968 states that ‘they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline.’ While the Scriptures command perfect obedience (‘Be ye holy’; ‘Be ye perfect’), the church in its attempt to attain to this ideal, uses only the discipline of the Word, and not the discipline which leads to eventual excommunication. Examples of imperfect obedience are in the realm of Christian stewardship and Christian witness. Classis is of the conviction that in our present complex problem, with its social and civic factors, the church is not dealing scripturally in declaring that ‘they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline’” (Minutes, Jan. 20, 1971, art. 36h).

6) “Classis would ask clarification from synod as to the meaning and interpretation of the phrase ‘be considered in contempt of synod,’ as used by the Synod of 1970. Grounds:

a) This is legal phraseology and normally is not used in ecclesiastical matters.

b) The right of synod to make such a statement can be called into question in view of Article 27 of the Church Order” (Minutes, Jan. 20, 1971, art. 36i).

c) Classis informs synod that two of the four facilities operated by the Timothy Board are now integrated. We would also call to the attention of synod that no covenant black student in our area is currently being denied the privilege of a Christian education. Our classis is committed to inner city evangelism and currently supports this work with funds and personnel as it has done for many years” (Minutes, Jan. 20, 1971, art. 36k).

h. Classis “forwards the overture of Martin LaMaire to synod without comment” (Minutes, Jan. 20, 1971, art. 36p).

i. Classis adopted the following from the appeal of J. Sharpe: “Ministers in Classis Chicago North are urged and admonished in spite of opposition to preach the whole counsel of God regarding the rights, privileges and duties of all Christian Reformed members, so that all believers will know their responsibilities toward fellow members of the body of Christ, and will be impelled to practice true Christian love toward them” (Art. 38d of Minutes, Jan. 20, 1971).

j. From the same appeal classis adopted this: “That pastors, consistory, and individual Christians admonish all those in the church who are at present unwilling to practice the will of God, giving them the biblical norms which should influence their actions, and informing them of the words of comfort and strength which God has given for us times
of stress and danger, urging them to be faithful to the commands of God" (Minutes of Jan. 20, 1971, art. 38e).

Respectfully submitted for Classis Chicago North,
Lloyd J. Wolters, Stated Clerk
OVERTURES

OVERTURE 1 — Dancing

Classis Hamilton overtures synod to request certain departments of our Christian colleges and seminary to study the matter of dancing and to examine the feasibility of developing acceptable ways for Christian to express their joy in rhythmic movements to musical accompaniment, and to prepare an evaluation of the music and the lyrics of the modern songs.

Grounnds:
1. Unrest among our young people necessitated a study by Classis Hamilton,
2. Many of our young people are already participating in modern dances.
3. The complexity of the problem is beyond the competence of Classis Hamilton.
4. The problem is not classical, but denominational in scope.

Classis Hamilton,
Rev. N. VanderKwaak, Stated Clerk

SUPPLEMENTARY REPORT TO OVERTURE 1

A. Mandate

Classis Hamilton at its May 15, 1968, meeting appointed a committee with the mandate "to study the matter of dancing in the light of the Bible, and give advice as to how this must be dealt with." (article 33 c)

The original Brantford overture indicated a limitation to the area of concern, namely to dancing as presently engaged in by Christian Reformed young people within the boundaries of classis Hamilton.

B. Occasion

Some of the young people responsible for organizing dance evenings for Christian Reformed young people in, for instance, the Christian Education Center in Hamilton motivated their action by stating that there is a desire among our teenagers to meet others of like age and church affiliation in an informal way where they have an opportunity to mix freely with all present. In their opinion an organized dance program would provide that kind of meeting ground. Since many of our young people apparently do engage in dancing at private and school parties, they deemed it advisable to bring the matter out into the open and elicit from the church a clear statement concerning the practice of dancing which up till then had been engaged in with the assumed tacit disapproval of the church. They purposely refrained from organizing further dance programs since early summer till classis would make a pronouncement in September. To the best of our knowledge, one dance program has been held for Christian Reformed young people since last September, organized by a group of young people different from the one mentioned earlier.

C. The committee's approach to the mandate

In order to get a fair idea of what our young people's thinking is on the subject, we sent out a questionnaire to determine the extent of dancing among Christian Reformed young people in our classis and their motivation for it (see F below). In preparation for our task we did a considerable amount of research, and thoroughly discussed the various aspects of the problem. Mention should be made of Dr. H. Roy Brillinger of Hamilton, a Christian psychiatrist, who from a wealth of experience shared with us his views on the matter of dancing of the Christian.
We have made a sincere attempt to avoid on the one hand the pitfall of simply letting our attitude be dictated by traditionally accepted views, and on the other hand that of hesitating to show that following Jesus Christ involves self-denial and separation from the world. Whether we have succeeded in this attempt we leave to the judgment of classis.

Due to the restricted scope of our mandate and the limitations of the committee's competence, we could touch on related matters such as the quality of the lyrics and proper music only in passing and had to confine ourselves to the central issue.

Two communications were received from interested parties last fall, one from the Christian Action Foundation Inc. of Hamilton, and one from the now-defunct S.O.C.I.E.T.Y. (Society for the Organization of Christian Interests and Entertainment for Today's Youth). Both were acknowledged with thanks and received as information.

D. Scriptural data directly concerned with dancing

Dancing as social amusement is scarcely ever mentioned in the Bible except in a general way. In Job 21:11 it is mentioned in a disparaging way: the wicked "send forth their little ones like a flock, and their children dance." Eccl. 3:4 mentions it in an approving way: there is "a time to weep, and a time to laugh; a time to mourn and a time to dance." The dance of Salome before Herod Antipas and his court is perhaps the most notable instance of dancing as a social amusement (Mat. 14:6).

The expression of dancing as public rejoicing is much more frequent. The Israelitish women celebrating David's victory over the Philistines break forth in dancing and singing (I Sam. 18:6).

Frequent mention is made of the religious dance. After the passage through the Red Sea, Miriam and "all the women" of Israel celebrate the occasion with timbrels and dances (Ex. 15:20). The psalmists exhort, "let them praise his [God's] name in the dance" (Ps. 149:3), "praise him with timbrel and dance" (Ps. 150:4). When the ark was returned to Jerusalem, David was seen "dancing before Jehovah with all his might" (II Sam. 6:14, 16). See also Judges 21:19ff.

The religious dance was also practised in an idolatrous way: Israel danced around the golden calf (Ex. 32:19), and the Baal priests dance on Mount Carmel (I Kings 18:26).

The Old Testament uses various words for dancing. (1) The verb chul (or, still) literally means to writhe or whirl, and is used of the dancing of the daughters of Shiloh at the annual "feast of Jehovah" (Judges 21:19, 21). See also I Sam. 18:6. Apparently those engaged in these whirling dances were sufficiently God-fearing to allow the psalmist to write, "they that sing as well as they that dance shall say, 'all my fountains are in thee'" (Ps. 87:7). The masculine noun machol is found in Ps. 30:11 ("thou hast turned for me my mourning into dancing"), Lam. 5:15, Ps. 149:3, 150:4, and Jer. 31:4, 13. The feminine noun mecholah is used in the following passages: Ex. 32:19, 15:20 and Judges 11:34. (2) The verb karar is from a root probably meaning "to move around, whirl around" and occurs in II Sam. 6:14, 16 where David is described as "dancing before Jehovah with all his might." (3) The meaning of raquad is "to skip about" (of wild goats, Isa. 12:21; of Mount Sinai quaking at the law-giving, Ps. 114:4, 6; of jolting chariots, Nahum 3:2), and is used in I Chron. 15:29 to describe David's behavior when the ark was brought to Jerusalem (parallel to II Sam. 6:14, 16).

The New Testament data is very scant. The verb orcheomai appears in Mat. 14:6 (Salome's dance before Herod and his court), and the Lord employs it to describe children at play (Mat. 11:17). The noun choros occurs only once, in Luke 15:25. (It is quite striking that Christ saw fit to include the element of dancing in the parable of the prodigal son!)
The biblical data allow us to make the following observations:

1. Dancing as an expression of joy by rhythmical movements to musical accompaniment was known and practised by people of biblical times, both within and outside Israel.

2. There was a wrong and a right way to dance, depending on the motivation and purpose. (cf. the contrast between David's dancing and that of Israel around the golden calf).

3. Present-day social dances cannot be identified with the dances mentioned in the Bible. There is no trace in the Bible of the social dance of couples in the modern fashion. It is, therefore, unwarranted to conclude that since God's people in biblical times did dance, the dance as we know it today is acceptable to the Christian.

E. Dancing Today

It would take us too far afield to go into the history of dancing; that decidedly lies outside of the scope of our mandate. We refer those who wish to acquaint themselves with this aspect to the appropriate literature.

Dancing can be defined as the expression of joy by rhythmical movements of the body to musical accompaniment. There are unmistakable elements of beauty in the dance: gracious movements, rhythm, music, harmony. J. Overduin writes in Christelijke Encyclopedie:

"It is evident that the ethical objections against dancing cannot hold for dancing as such. The church's objection in past history was occasioned by the degeneration of the dance which doubtlessly must be noted in many respects. Out of reaction to that, justice has not always been done to the peculiar value, meaning and beauty of the dance" (vol. II, p. 361, free translation).

Our area of concern is the type of dancing practised by a considerable number of Christian Reformed young people. The type of dancing they engage in is generally not the classical dance, but the modern dances as the frug, the monkey, etc. The result is a general shuffling of feet, flailing of arms, and gyrating of the body, of persons having practically no physical contact with members of the opposite sex, except for the time when the slow dances are performed when the partners hug each other closely..

Since our personal acquaintance with these various forms of modern dances is rather cursory, allow us to quote from the article "Rock 'N' Roll" which appeared in the May 21, 1965 issue of Time (p. 72):

"The Freddie is the latest of scores of new dances that have spun off the twist. The pelvis is crucial. If it swings from side to side, that's the twist, and the twist is now as dead as the big apple. If it bumps and wiggles, that's the frug (pronounced froog). The rest are all charades. The dog, for example, is a slow-motion jerk (known in less erudite circles as the bump and grind), which is a slow-motion frug. Add a back stroke arm motion to the frug and you have the swim; add a tree-climbing motion and you have the monkey. Stick your thumbs in your ears and it's the mouse or the mule; up in the air, and it's the hitchhiker—and so on for the woodpecker, Cleopatra, Popeye, Harry James, Frankenstein, etc."

The article continues, "Since couples neither touch nor even look at each other, all the shyness some men and women have about dancing—clammy hands, missing a beat, stepping on feet, etc.—is removed and, as one club owner says, 'Everybody goes off into their own narcissistic bag.'"
Dear friend,

As you may have heard, Classis Hamilton has appointed a committee to study dancing in the light of Scripture. In order that we as a committee may become better acquainted with the question as to what extent our young people are involved in and concerned with the question of dancing, we are requesting you to answer the questionnaire below. This questionnaire is being sent to all single young people between the ages of 15 and 30 in six of our churches in classis Hamilton. Please answer the questions honestly and thoughtfully. We would like to have your personal opinion.

(Please note: the questionnaire is not concerned with square dancing.)

If you require more space than has been provided, please continue on the other side of the page. A last reminder: please write legibly.

Thank you very much for your time and effort.

1. Age:—___Male
   ——Female

2. Member of church by:
   ——Confession
   ——Baptism

3. Do you regularly attend:
   ——Young People's Society
   ——Young Adults
   ——Choir
   ——Other (specify)

4. I attend(ed) a
   ——Christian High School
   ——Public High School

5. If you dance, what are your reasons for it? (Please describe whether it is to have fun, to meet members of the opposite sex in an informal way, etc.)

6. What type of dances do you enjoy?

7. What is it about dancing which you find enjoyable which you are not able to find in other types of entertainment?

8. If you do not dance, what is your reason for not dancing? (Please describe whether it is because you do not know how to dance, you are not interested, you have moral objections to dancing, etc.)

9. If you did dance but no longer do, what was your reason for giving it up?

10. When you dance, what kind of feelings do you experience?

11. Would you please comment on the words of the songs to which you dance?

12. Do you feel that dancing stimulates your sexual desire? Please describe.

13. a. Do your parents know of your dancing? —Yes —No

b. Do your parents approve of your dancing? ——Yes ——No

14. Do you think it possible to provide a wholesome dance in the right place, company and atmosphere for our young people? Please describe.

15. If you have any other comments related to dancing which you would like to share with the committee, would you please write them down?

In order to present a report that would be most meaningful to classis and the church community at large, the committee felt that a true evaluation of the issues at hand could best be obtained by means of a questionnaire. It would provide our young people with the opportunity to express their ideas and avoid the often heard complaint that church committees such as this one are not really cognizant
of the feelings, attitudes, and perhaps difficulties young people are faced with. Responses to the questionnaire gave some evidence of this criticism. Another objective of the committee, as previously stated, was to obtain information regarding the motivation for dancing and to determine also to what extent our young people are engaged in dancing.

Since not all young people within classis Hamilton could be approached it was decided to obtain a representative sample which would fairly reflect the opinion of all young people within classis. Six congregations (Trinity, St. Catharines, First Hamilton, Burlington, Mount Hamilton, Simcoe and Wellandport) were selected to represent the views of young people who live in urban, suburban and rural areas respectively.

To provide our young people with a greater degree of freedom in their responses to the questionnaire it was decided to submit a questionnaire of the descriptive type (see appendix). Though realizing that a descriptive questionnaire could very well diminish the number of respondents since this type of questionnaire makes greater demands upon the respondents in terms of time, ability to express ideas in writing etc., the committee did not wish to restrict the young people in expressing their ideas. Despite the disadvantages of this type of questionnaire, the number of responses received has been very good.

A trial questionnaire was prepared and tested by a small group of young people. Their ideas and comments were incorporated in the final draft of the questionnaire.

A total of 507 questionnaires were distributed to young people between the ages of 15 and 30 of six congregations. A total of 201 replies were received of which 197 were processed, representing a 40% return, a relatively high response to this type of questionnaire.

For purpose of analysis and comparison the respondents were divided into two groups: those who dance 109 (55%), and those who do not dance 88 (45%). This division was made primarily on the basis of responses to questions five and eight (cf. Questionnaire).

To further provide a comparative basis for analysis of responses, lists of categories were drawn up for each question since a parametric analysis would be too complex and cumbersome. Responses representing less than five percent of the total responses have been omitted as not truly reflecting any significant trend or indication and therefore of little value in terms of the overall study.

No attempt was made to evaluate our findings in terms of a prescribed research model. Instead this study should only be considered as an exploratory one.

Tabulation of Questionnaires Issued and Returned:

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<th>Issued</th>
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Analysis of Questionnaire Proper:

The group comprizing those who dance were not all equally involved in dancing. Some danced regularly while others would dance occasionally at parties. Those who did not dance listed a variety of reasons.
The reader must constantly be aware that responses given in numbers and percentages are related to the specific questions or categories under discussion. In other words, the number and percentage given indicate how many of the group responded to that particular question or category. This explanation, however, does not apply to the factual information contained in the first part of the questionnaire.

The average age of the respondents was 19.2 for those who dance and 18.1 for those not dancing. There were only 10 individuals beyond the age of 24 who responded to the questionnaire.

Those between the ages of 15 and 18 were predominantly from the rural and suburban churches while the majority of the older respondents were from the urban churches.

There appeared to be no significant difference between the number of male and female respondents. There were 59 (54%) male respondents among those who dance compared to 54 (46%) among those who do not dance.

For the female respondents, these percentages were nearly reversed: 47 (53%) do not dance, and 49 (45%) do dance. Members by baptism were represented by 71 (65%) among those dancing. This figure was nearly the same as for those not dancing 56 (64%). Those who have made public confession of faith are nearly equally represented by those who dance 37 (34%) and those who do not dance 31 (35%). It appears that making public profession of faith did not change the attitude toward dancing.

Attendance at Young People's Society is greater among those who do not dance 60 (69%) than among those who do dance 59 (54%). Included in these figures are those who attend Young Adults. Other items answered under question three were of no significance in this evaluation. A fifteen percent difference in attendance at Young People's Society is not sufficient to indicate any definite trend. Recognition has to be given to the fact that the average age of those dancing is 19.2 years, an age when membership in Young People's Society appears to drop off.

Of young people attending Christian High School, the number of those who dance is slightly higher 35 (32%) than of those who do not dance 20 (23%). Among those who attend Public High School 63 (58%) participate in dancing compared to 47 (53%) who do not dance. It should be noted that for purposes of analysis those who had attended both Christian High School and Public High School were statistically counted as having Christian High School experience to their credit.

From the responses received to questions five, seven and ten, there appears to be some overlapping. Some of the respondents in answering these questions made reference to this.

In response to question five concerning the reasons for dancing, 58 (53%) responses referred to meeting members of the opposite sex as a reason for dancing. This was superseded by 88 (87%) who mentioned that fun or enjoyment was their main reason. Eighteen (17%) mentioned release of tension, twelve (11%) listed expression of feelings as a reason while 10 (9%) stated they danced to counteract boredom.

As to the type of dances enjoyed or engaged in (question 6), the modern or fast dances received a favorable response of 80 (74%) while the ballroom or slow dances were slightly less enjoyed by 72 (66%). This means that there was considerable overlapping in the type of dances enjoyed.

Question seven, directing itself to the difference between dancing and other types of entertainment, solicited a variety of responses. Twenty-four (22%) responses were that dancing is not different from other types of entertainment; 20 (18%) listed dancing as a variety of entertainment, ten (9%) for better appreciation of music, twelve (11%) were in terms of dancing as a purely physical activity while 18 (17%) enjoyed dancing as a movement to rhythm or beat.
Dancing as an expression of feelings and an easy way to meet and converse with people received equal responses of 19 (17%) each. The closeness of partner 6 (6%) and involvement 7 (6%) ranked rather low.

The responses to question ten dealing with feelings experienced while dancing varied somewhat but the nuances were only slight. Enjoyment 23 (21%), happiness 22 (21%), relaxation 22 (21%) and elation 14 (12%) all appear to be variations on the same theme. Other responses like "a way to express myself" 3 (7%), "self expression" (individuality) and the negative statement "no sexual feelings" 6 (6%) are not of great significance.

When the responses to questions five, seven and ten are combined, the interaction between the sexes together with experiencing a general sense of pleasure and a greater experiencing of oneself appear to be the main reasons for dancing.

The responses to question eight, the reason for not dancing, must be read and evaluated along the same lines as the other questions. The inability to dance 45 (51%) and "not interested" 46 (52%) ranked highest among those not dancing. Twenty-two (25%) responses were in terms of moral objections while 18 (20%) responses mentioned parental objections. Among the latter, five (6%) wished to obey their parents in this respect. Objections were raised by 12 (14%) against atmosphere, company and dress. Sexual stimulation 11 (13%), too much temptation 9 (10%) and fear or danger that emotions would get out of hand 8 (9%) followed in close order. Thirteen (15%) of those not dancing admitted that they did not know what dancing was. Other responses 6 (7%) did not know how to dance but were interested, and 8 (9%) did not know how to dance but had no moral objections. Other reasons for not dancing were listed in responses like "church objects" and "I agree" 6 (7%) and 4 (5%), respectively, and "dancing is wrong" 5 (6%) and "dancing is a waste of time" 4 (5%). Ten responses (11%) mentioned other types of entertainment available as a reason for not dancing. Further comments on the responses to this question will be made in connection with answers given by this same group to question fourteen.

Question nine, related to giving up dancing for whatever reasons, received five responses. One was "never really interested," another went to "confirm his objections." "Not feeling at home," "emptiness of dancing" and the realization that "dancing is wrong" made up the remainder of the responses to this question.

In response to question eleven, to comment on the words of the songs to which young people dance, 43 (39%) dance for the music or beat only, twenty-one (19%) pay no attention to the words while 23 (21%) pay only little attention to the words. Sixteen responses (15%) indicated that the words express their feelings and thoughts. Whether songs were good 17 (16%), bad 21 (19%) or inappropriate 6 (6%) seems to make little impression since the beat appears to be most important. Only 7 (6%) responded that the words cannot be understood.

Since much of the literature against dancing often refers to dancing as sexually stimulating, this question was posed rather bluntly in the questionnaire and may have antagonized some people. Twenty-two (21%) admitted dancing does stimulate sexual desire, but 66 (61%) denied this outrightly. Seventeen (16%) responses mentioned that sexual stimulation depends on the partner while 7 (6%) responses listed close dancing as sexually stimulating. Other responses 17 (16%) stated that sexual stimulation is not more prevalent than other close contact, while 8 (7%) referred to a date as more sexually stimulating. Eight (7%) responses mentioned that sexual stimulation depends on one's intention. There were 6 (6%) responses indicating that the assumed sexual stimulation is simply a matter of projection of other people. From the literature and the findings of this study there appears to be evidence that sexual stimulation as it is often perceived by adults is not what young people actually experience.

As far as the attitude of parents is concerned in the matter of dancing, 91 (84%) of the respondents indicated that their parents know about their dancing
and only 10 (9%) of the parents are not aware of this. Fifty-nine (54%) indicated they are dancing with parental approval while 23 (21%) engage in dancing without parental approval. In 9 (8%) instances the parents appeared to be indifferent and in 6 (6%) cases the parents gave permission under special circumstances.

The responses to question fourteen, whether it was considered possible to provide a wholesome dance if certain conditions were met, 88 (87%) of those dancing expressed themselves in favor. It should be noted that this was not always an unqualified "yes" as 44 (40%) responded in favor if dancing would be done in the proper way (music, place and people). Fourteen (12%) responses were in favor of supervised dancing and 7 (6%) responses favored dancing on a small scale, while 6 (6%), would like dancing but not for an entire evening or program. There were 14 (12%) in this group who are not in favor for various reasons.

Among those who do not dance, 37 (42%) responded in favor of dancing. This was qualified by 25 (28%) who would be in favor providing dances were organized in a proper way (music, place, people). Twenty-nine (33%) of those not dancing were not in favor of providing the opportunity to dance while 5 (6%) responded to supervised dancing. In this same group there were 17 (19%) responses indicating they were opposed to dancing for fear of consequences. It appears that those who had reasons of moral objections maintained this position in answering question 14. Those who were "not able to dance" or "not interested" would be in favor of dancing with proper safeguards.

In summary it appears that a slight majority of our young people are engaged in dancing, that they do this to meet each other in informal ways, to experience a general sense of pleasure and to find some satisfaction in expressing themselves as individuals.

To our young people, music and beat are very important. They are not, generally speaking, sexually stimulated. The parents are informed about their dancing and the majority dance with parental approval. A very great majority are in favor of dancing being provided for our young people if proper safeguards are enforced. Those who do not dance have either moral objections, are unable to dance or are not interested.

Those who have moral objections are rather consistent in their objections while those not able to dance or not interested would engage in dancing if proper ways could be provided.

G. Evaluation

1. Modern music and lyrics

It became quite clear from the questionnaire that very little or no attention is paid by our young people to the lyrics to which they dance. Music and beat are apparently the most important.

This ought to be a matter of some concern. By way of the modern means of communication we are being influenced either consciously or unconsciously, and are being formed and molded by the environment in which we live. Modern society is being conditioned by the type of music and lyrics to which it is subjected, with the sad result that many, also among our people, are in danger of losing their moral sensitivity.

Much of the amusement presented us today is to a large extent in the hands of those who have very little concern for God and his law. The Christian influence in the field of amusement is almost nil. When we look at the present day forms of art as expressed in music and lyrics, as well as in literature and cinema, an attitude of fear and apprehension is surely not unwarranted.

There is a certain spirit, a certain philosophy, driving those that give us the hit parade. Frank Zappa, to whom Life Magazine devoted an article in its June
28, 1968 issue is quoted as saying, "Rock swings free, embracing chaos and laughing at the notion that there could be anything more worth celebrating than the present." A considerable portion of music has a lewd and uninhibiting, pulsating rhythm and tends to undermine the morals. It authorizes sex, dope and cheap thrills and has as one of its purposes to free youth from the "taboos" which society has created, such as the sanctity of marriage, the disapproval of homosexuality, etc. As Jake Philips of the Mamas and the Papas sings, "You gotta go where you wanna go/Do what you wanna do/with whomever you wanna do it."

The stress which rock and roll places on beat and repetition labels its origin as African, music which incited heathens into a frenzy. The purpose of psychedelic rock, which has recently appeared on the scene, is to reconstruct an actual drug experience. Consider some lyrics:

"Sinner man that's his occupation. Sinner man known across the nation." Or "I'm the one they call the seventh son. I can heal the sick, raise the dead, and make little girls talk out of their head." In "I'm hungry for your loving," the lead singer pantively suggests, "I am going to do what I want to do... I don't care if I break some rules." Cher sings, "I feel magic in the air. I feel something to start to live in me. What will the neighbors think of me when they say what a nice girl I used to be." The hit "Dandy" has this: "Knocking on the back door, climbing in the window. Hubby's gone away, and while the cat is away the mice are going to play."

These are some of the songs that influence the morals of our age, and it will not get better as our society becomes more and more permissive.

2. Sexuality

The main objection against dancing has been that it stimulates the sexual impulse leading to all sorts of problems such as adultery, illegitimate sexual contact, illegitimate pregnancies, worldliness, etc. The assumption is made that young people are unable to handle matters of sex. It is against this accusation that our young people most strongly object because the accusation is made at a time when it hurts most, since people of this age are caught up in the conflict around their own identity. Their masculine and feminine concept are just being crystallized and are still fragile. Anyone questioning or accusing them of not being able to handle sexuality is a real threat to them.

Another objection not accepted by young people is that sexual stimulation must be avoided. The difficulty here is that no distinction is being made between sexuality and eroticism. Sexuality is the difference between the sexes, the way in which man complements woman. Eroticism is sexual intercourse or that which leads to sexual intercourse.

The fact that sexuality comes to its fullest expression in a love relationship does not take away the fact that this desire cannot be felt in any other form. A man can experience a woman's femininity without being erotically aroused. God has given us sexuality not only for the sake of reproduction but also for companionship. He has given man the responsibility to use this gift.

When God created man He created him male and female. Man exists in a state of sexual differentiation. Of all His created works there is one occasion when God says that it is not good. He saw that Adam was alone. God gave Adam a companion and thus delivered him from his singleness. He created Eve as a sexual counterpart for heterosexual relationship. Taken from Adam's rib, that is...
his side, she is next to him. In the creation of Eve mankind is given sexuality, and we have to learn to accept this sexuality, this attraction between the sexes, as something beautiful. The fact that this sexuality is not limited to one person and not directed to only one person is something very beautiful and holy. It depends on us how we handle this sexuality. If we begin to “lust” after someone we commit adultery, and sexuality turns into eroticism. It is very legitimate for a man to observe a woman and experience an attraction toward her. The same holds true for a woman toward a man. But when the object of sexual attraction becomes the object of one’s fantasy in an unwholesome fashion something is wrong. Must we suppress all feelings which we by nature have, and which are God-given? This could not be true. God has given us the responsibility to discern. Whenever we are sexually attracted to a member of the opposite sex and become aware of this, it is our moral responsibility to handle this impulse properly.

The responsibility of the parents in terms of sex education lies precisely in this area. It is not simply a matter of sex information concerning procreation. The responsibility goes much farther than that. It must include total sex information—discussion of sexuality, dating, petting, necking, etc. Many parents may be inclined to say that our young people know more about sex than they did at the time they were married. This may be very true, but at the same time our young people must have a much more clearly defined attitude toward sexuality. They are confronted with many more alternatives and greater possibilities for engaging in premarital coital behavior. This in part is due to the influence of our society. Simply telling our young people to repress all feelings of sexual stimulation is not the answer. This may have been more acceptable when the older generation was young but this is no longer valid for our young people. Our young people must learn to choose, and come to grips with issues. Only then will they be able to direct their lives.

Sexualization ought to be seen as a process, a gradual unfolding and expression of the individual’s self as male and female. This eventually includes the erotic or genital relationship within marriage.

The psychological changes during the maturational process can be observed in two major areas. One area is the recognition of sexuality which manifests itself in the struggle toward heterosexuality. The other area is the striving toward independence and a getting away from dependence upon parents. The recognition of sexuality has already been touched upon. Something more ought to be said about the struggle toward heterosexuality at this time. Heterosexual development is a stage or phrase of normal sex development and is characterized by increased attraction toward the opposite sex. This does not occur suddenly; the recognition of and the attraction to the opposite sex is a gradual process.

If we expect our young people to grow in their ability to treat one another as human beings they must learn through experiencing human sexuality with members of the opposite sex in peer-group relationship. The socializing process as mediated through interaction with others is essential to the formation and the maintenance of the human self. The manner in which young people interact with each other is of great importance to their development. Restricted and distorted interactions result in restricted and distorted individuals. Wholesome interaction is a necessary condition for personality integration. If we deny our young people to experience sexuality we are treating them as if they were not human. They will rebel if they are convicted or falsely addressed concerning their humanity and their ordinary human needs.

Young people have little patience if we try to curb their freedom while they are trying to find answers to things that are morally right and socially acceptable. Free social contact between the sexes is both good and enjoyable and ought not to be interpreted in the first place as an activity to satisfy their erotic impulses. Those who discourage physical contact between young people for fear that young
people are not able to handle such contact must be careful not to project their own attitude and feelings. The fear of sexual involvement and intimacy is less for those who have done a reasonable job of educating their children in this area. In the contact between the sexes, relationships are established. These are relationships which culminate in mutual interdependence, similar to that of Adam and Eve and established by God Himself.

How successful an individual is in the struggle toward heterosexuality depends to a large extent upon the perception of himself. The notion that maturity lies in his ability to achieve mutually satisfactory intercourse is incorrect. However, many a young man thinks in terms of sexual prowess and his ability to seduce a female to establish his masculinity. Similarly, a young woman who behaves in a seductive fashion and relates to men on the basis of her sensual attractiveness has the wrong idea about her own identity and femininity.

That not all parents are equally well prepared to guide our young people through the prolonged adolescent years is no reflection on them. The age in which we live is becoming increasingly complex. Many of our young people enjoy more education than their parents ever did. This does not mean, however, that parents can abdicate their responsibilities. On the contrary, the increased responsibility has to be shouldered and we ought not to be afraid to call upon our fellow church members and the leaders in our church, so that together we may guide our young people.

As a Christian Reformed community we can and should be very thankful for our youth. They constantly demonstrate a sincere love for their Lord through a realistic involvement in Christian service projects, by their enthusiasm to be alive for Christ in all areas of life, and their desire to grow in a fresh expression of their faith. Yet, as a Church, we must never lose sight of the situation in which our young people today find themselves. They have a need to discuss their problems frankly, sincerely and honestly. Due to the anonymity of the questionnaire, they had the opportunity to discuss some of their problems without fear of reprisal. If we as a church are going to help our youth, we do well to listen to them.

In the course of evaluating the questionnaire, the study committee became increasingly aware that there are real hazards which are recognized by many of our young people. Although only 21% admitted that dancing does stimulate sexual desire and 61% denied this outrightly, a considerable number of respondents voiced problems in the areas of petting, necking, parking, etc., rather than in dancing. If we are going to address ourselves to wrong sexual stimulation among our young people, we ought to direct our remarks to that with which our young people are experiencing difficulty and where we can be of greatest benefit to them. Rather than condemnation by church and parents, a genuine understanding of the individual and his struggles is required.

Thus it is this matter of illegitimate sexual behavior on the part of our young people which merits our utmost attention. Seemingly arbitrary opinions offered by parents to their children who are faced with the intimate problems of petting, necking, parking, etc., have resulted in resentment on the part of young people and often result in further experimentation. Our young people are raised in a society which is making a mockery of purity. The acts of petting and necking are so commonly accepted that very often one's own conscience is drowned out by the influences of society. The increased privileges today's young people enjoy have carried with them increased responsibility, and the individual's self-control is put to a real test.

Our young people must learn to anticipate and avoid those tempting circumstances which will cause them to break down, ignore and abandon the very controls they have learned. Control is a matter of prayer and of holding, above everything else, one's commitment to "serve Him, always and everywhere" (Y.C.F. Constitution). Our young people, living this life through prayer together, will find
each other growing into a genuine love relationship with each other and their Creator.

H. Can Dancing be Wholesome?

We ought to avoid blowing up this matter of dancing out of proportion by attaching too great a significance to it; we also ought to avoid dismissing the matter as insignificant in the hope that, as fads go, it will gradually disappear. A proper framework is provided when we remember that we should not consider the matter in a vacuum, but as part of the intricate fabric of modern social life. In view of the fact that our world is aflame with war, racial strife, poverty and countless other social ills, the matter of dancing appears rather frivolous. Our young people, who have to determine their attitude to dancing and their engaging in or refraining from it, should be deeply aware of the charged character of our times, and the unlimited challenges for Christian service and witness the Lord presents to his people. If our young people have a proper awareness of the great need in our world and their responsibilities as Christians, they will be driven to two inevitable conclusions: the need to be serious and the need for relaxation in order to be able to address themselves with vigor to our troubled world.

The question whether dancing can be a wholesome part of Christian living must be considered at this point. The committee after much prayerful consideration came to the unanimous conclusion that this question should be answered in the affirmative.

Dancing as a form of entertainment provides a release of tensions and energy, a proper means of fun and enjoyment and the opportunity to express the innate drive in man to respond to rhythm with bodily movements. As a general social function, dancing provides a pleasant, natural and informal way for man to communicate and associate with others.

In addition to the above, dancing provides the all important opportunity for young people to participate in the activity of an entire group and yet function as an individual. It should be considered a positive means to develop sexuality by a healthy interaction of the sexes.

Injustice would be done to the whole of dancing, however, if only the positive elements were mentioned. Several reasons exist which can prevent the dance from being wholesome, the most prominent of these being the participant's intention to use the dance for erotic sensual pleasures in the same manner as many forms of interaction of the sexes may be used for that purpose. Secondly, while engaged in dancing, a participant may discover that due to closeness of partner, beat or rhythm he does become sexually stimulated in an erotic manner and would therefore be wise to refrain from dancing. A third important element to consider is the entire atmosphere within which the dance is conducted. Where drinking of alcoholic beverages is indulged in, the natural conclusion is that within this atmosphere the Christian should not be involved. Where types of dances, lyrics or songs express defamation of God's name or His creation, this same atmosphere is created and must be avoided by the Christian.

Since dancing as such, however, contains many good elements and can provide a healthy means of entertainment, we may not therefore deprive our young people of its values. It should never become an obsession but viewed within the proper perspective of the christian life. The committee concludes, therefore, that the possibility should exist and does exist to provide our young people with a wholesome dance.

I. Some Guidelines

Since it is desirable that our young people be able to take advantage of the wholesome qualities that are made available and possible by dancing within the concept of the Christian style of life, the committee considered a number of items
that would be prerequisites for a wholesome dance. It is not the intention of the committee, however, to lay down for our young people a number of guidelines and regulations which by themselves would pretend to safeguard the wholesome character of the dance. If the heart is not right, rules and regulations will not help to make the dance wholesome. We would also emphasize the fact that these same rules and regulations are not needed if our young people experience a living, growing, vigorous, and personal relationship with the Person of Jesus Christ and live in subjection to the Word of God.

The committee has already outlined how dancing as an amusement can be used for both good and evil, and it is in this light that we have established certain guidelines which must be met:

1. Proper instruction, by qualified Christian instructors, must be given in order to acquaint our young people with the right kind of dances and teach them the proper etiquette of dancing, so that they will know how to conduct themselves in a mature fashion when brought together for a social function such as a dance.

2. The proper music and lyrics must be available and danced to. The Christian cannot dance to pulsating music and lewd lyrics which advocate sin.

3. The proper place must be provided and utilized. A public dance which is open to everyone does not provide the proper environment and is not conducive to the wholesome character of the dance. Dancing on the part of our young people must be limited to those places where a Christian atmosphere can be maintained.

4. There must be proper supervision of the dance. In order to accomplish this, there is a need for chaperones who will supervise with authority, courage and tact.

5. The proper company must be present. In order for the dance to be wholesome, it must be limited to Christian young people so that a warm and challenging experience of Christian fellowship will exist.

6. Proper dancing must be engaged in. Hugging and cheek to cheek dancing will only prevent the dance from being wholesome and cannot be condoned.

7. Despite the guidelines outlined above, which apply to the dance in general, the committee again emphasizes the importance of discrimination on behalf of the individual. Although there is a need for control and supervision, there is only One who can supervise the heart and mind. For the individual to exercise proper discrimination, our young people must grow in their relationship to Jesus Christ.

If the above guidelines are observed and implemented, would it be feasible to provide a wholesome dance for our young people? According to your committee, this question should be answered in the affirmative. This does not mean, however, that, with the above answer, we have now solved the entire problem. To the contrary, we still find ourselves faced with the following important questions.

First, may we expect a certain form of dancing to be satisfying emotionally? Will it not rather become a stepping stone to objectionable types of dances? Secondly, even if we endeavor to search for acceptable forms of dancing for our young people, can we find the music and lyrics to which they as Christian young people can dance? Attempts to “christianize” the secular will easily leave the Christian just a few steps behind the world and is contrary to our calling “to walk in the light” (I John 1:7). To provide a wholesome dance for our young people is only feasible with a rejection of all indiscriminate use of music, lyrics and dances, and with the application of a justified selectivity. That presents to us the need for responsible Christians who according to their ability and training have the requirements for proper leadership in the area of dancing and who are capable of giving the necessary guidelines to our young people. Thirdly, although a dance for Christian young people should be supervised, we ought to realize that we are limited in the things we want to accomplish in this respect. Are we able to supervise eyes, thoughts, imaginations, desires, etc.?
In the question of the feasibility of providing a wholesome dance for our young people, they have the calling to live the new life which is a fruit of the Holy Ghost, which includes their recreational activity. We are not to walk "after the flesh," but "after the Spirit." This is what makes the Christian say: "All things are lawful for me, but not all things are expedient: all things are lawful for me, but not all things edify" (1 Cor. 10:23).

We do not want to hide our concern and awareness of various problems that can be expected and will be faced when our young people are engaged in dancing in an acceptable way. We can no longer afford to be negative, however, but must implement this type of program in a positive way. The world shows us a decadence of the dance. As Christians we should continue to endeavor to lift the dance from its decay and redirect it to a wholesome expression of real joy. What we aim at, and what should give us satisfaction only, is that type of dance in which the purpose of all of life is present: "Glory to God in the highest."

As long as we have not found the type of dance, including the proper music, lyrics, etc., that answers to that purpose, we must refrain from dancing and rather combine all our resources to create new, acceptable forms of dancing which can be enjoyed by Christian young people. Also of that we have to give an account to Him Whom we believe is returning. Let us prepare ourselves for His coming again! And let us not neglect to guide our young people in the light of that feast to which we as the church of Christ are traveling. "Behold, the Bridegroom cometh; go ye out and meet him" (Matt. 25:6).

J. **Conclusions**

The committee concludes that
1. dancing was practised in biblical times by the people of God;
2. dancing as such cannot be classified as worldly amusement although it can become and often is that;
3. the wrong and the right is not between dancing or not dancing, but that there is a wrong and a right within the area of dancing;
4. present day music and lyrics leave much to be desired;
5. since the Christian life is a life of joy, recognition and encouragement must be given to the expression of this joy by rhythmical movements to musical accompaniment; and that
6. Christian young people must develop a distinctively Christian style of life.

**Recommendations:**

1. That classis express concern over the present situation as it exists in our churches in the type of dances engaged in and the indiscriminate use of music, lyrics and other elements which tend to undermine Christian moral values and principles.  
   *Adopted* by classis, May 21, 1969

2. That classis advise and urge the churches and the membership at large, particularly the parents, that they ought not to condone the type of dancing presently engaged in by our young people.  
   *Adopted* by classis, May 21, 1969

3. That classis advise the churches that due recognition be given to the needs and desires of our young people for healthy interaction between sexes, the need for involvement, release of tension, fun and enjoyment as has been expressed by our young people in the questionnaire.  
   *Adopted* by classis, May 21, 1969

4. That classis declare that since the Christian life is a life of joy, recognition may be given to the expression of this joy by rhythmical movement to musical accompaniment.  
   *Adopted* by classis, May 21, 1969

5. That classis express its disapproval of the dances presently being organized by our young people as long as the requirements set forth in the report cannot be met, and recommend to them to engage in square dancing as mentioned in the report.  
   *Adopted* by classis, May 21, 1969
6. That classis urge all office bearers, parents and young people to give serious consideration to their responsibility in regard to the observations made in this report, particularly in the area of sexuality. *Adopted* by classis, May 21, 1969


**Notes**

1. The committee wonders why the churches have not encouraged our young people to enjoy and make use of the square dances. This dance could well satisfy a number of the desires and needs expressed by the young people in the questionnaire, such as the need for involvement, release of tension and energy, fun and enjoyment, healthy interaction of the sexes, etc.

2. The committee did not deem it necessary to go into the matter of Christian liberty and the history of the synodical decisions concerning worldly amusements, since this was adequately dealt with by the Synod of 1966 (cf. *The Church and the Film Arts*; Grand Rapids, 1967, pp. 25-27, 8-18).

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**Overture 2 — Dancing**

The consistory of the Calvin Christian Reformed Church of Dundas overtures synod to dismiss the overture of Classis Hamilton in regard to the dancing issue.

**Grounds:**

1. It is a misuse of time and money for the “departments of Christian colleges and Calvin Seminary to study the matter of dancing and to examine the feasibility of developing ways for Christians to express their joy in rhythmical movements to musical accompaniment” for the simple reason that it is common knowledge that historically dancing in any form has proven to break down rather than build up Christian life, home and church.

2. It is inconceivable in the judgment of this consistory that any study on this matter will benefit our young people other than offering negative advice with which they are very familiar.

Humbly submitted,

The consistory Dundas Chr. Ref. Church
Rev. Wm. Renkema, Pres.
Mr. C. Groen, Clerk

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**Overture 3 — Change of Date to Celebrate Ascension Day**

Classis Chatham requests synod to permit the churches to observe the annual commemoration of the ascension of Christ on the first or second Sunday prior to Pentecost instead of on the designated “Ascension Day” if, in the judgment of the consistory, the change of date would help the church in its celebration of the Lord’s ascension.

**Grounds:**

1. Christ’s ascension to the throne is an event in the history of salvation, no less significant than the redemptive facts commemorated at Easter and Pentecost.

2. Ascension Day is not a statutory holiday. Therefore the fact of the ascension is not observed and celebrated by all our members in all of our congregations.

Cordially yours,

J. Wieringa, S.C.
Overture 4 — Church Visiting and Sermon Content

Classis Chatham overtures synod to add to the Guide for Conducting Church Visiting, under “Questions regarding the whole ministry.” point 1, the following question:

e. Does the consistory as much as possible assure itself that the sermons of the minister are
1) based on a careful exegesis of Scripture and
2) a proper expression of the Gospel of salvation, calling for repentance from sin and pointing clearly to the grace of the Triune God relevant for our times?

Grounds:
1. The questions about preaching now addressed to the whole consistory are of a formal nature, while according to the Form for the Ordination of Elders and Deacons, the elders have the weighty duty “to maintain the purity of the Word” and do all they can for the church “to manifest itself as the pillar and ground of the truth.” The addition of this question will increase the value of church visiting by openly bringing into discussion a central part of the consistory’s responsibility.
2. Some consistories hesitate to discuss the sermons with their pastors.
3. At the present time large numbers of candidates are entering the ministry of the denomination. Some who are presently serving congregations admit having difficulties with their sermonizing. These men, as well as the other pastors, need and will welcome the assistance of the consistory in this crucial work and a discussion of it with the church visitors.
4. At a time when the problems of a secular society are being keenly felt, the churches must see to it that there be a full-orbed preaching of the Gospel of salvation and that the pitfalls of over-reaction, moralism, horizontalism and pentecostalism be avoided.

Respectfully submitted,
J. Wieringa, S.C.

Overture 5 — Request for a New Confessional Standard

Classis Chatham requests synod to declare that it is necessary and desirable to re-express the faith of the church in a new confession which will replace the Belgic Confession, the Heidelberg Catechism and the Canons of Dort as a statement of the truth and as our standard of unity.

Grounds:
1. This action is necessary because the framing of the Three Forms of Unity was historically conditioned: they cannot be understood without a knowledge of the doctrines of the Roman Church, the Anabaptists and the Remonstrants of the 16th and 17th century. The confessions state the truth in a way that was influenced by the heresies they had to oppose. Today the creeds need the interpretation of theological and historical experts; they cannot serve as an adequate expression of the faith of the ordinary members of Christ.
2. This action is desirable because the Holy Spirit has given insights since the Synod of Dort, and the evil spirits have planted heresies since that date, which are neither expressed nor addressed in our present confessions.
3. Every church member is not only expected to agree with the confessions, but he should intelligently and enthusiastically share in it. Therefore it is desirable to have a statement of the truth which is more obviously relevant.
4. It is desirable to re-express our faith in confessional form, because the present documents, which have served us for centuries, are in danger of veneration, due to their antiquity and to our ignorance.
5. It is desirable to re-express our faith in confessional forms, because a paralyzing unbelief keeps telling us that the Church of the living God cannot do today what it was called to do in the times of the Reformation.

Having adopted the above, let synod further declare:

That its position on the necessity and desirability of a re-expression of our faith in confessional form may in no wise be construed as either an acknowledgement that the Three Forms of Unity are not in harmony with the Word of God, or a weakening of their binding character. All members and officebearers are bound to uphold the unabridged content of the Belgic Confession, the Heidelberg Catechism and the Canons of Dort, until a new confession of this faith has been endorsed by the churches.

Respectfully submitted,
J. Wieringa, S.C.

Overture 6 — Announcements re Discipline or Resignation of Ministers

Classis Grandville requests synod to formulate appropriate guidelines or rules for consistories and classes when it becomes necessary to inform the churches of the denomination concerning the suspension, the deposition or the resignation of ministers.

Grounds:
1. Apparently there are no such guidelines or rules at present.
2. The varied practices create a measure of confusion.
   a. In some cases the stated clerk of a classis informs all other stated clerks of classes, who in turn notify the consistories concerning suspension, or deposition or resignation of a minister.
   b. In other cases no such notification is made to the churches.
   c. In a few cases an announcement concerning the deposition or the resignation of a minister is published on the announcement page in the official church papers.
3. All consistories should be informed concerning the suspension of a minister in order to prevent the nomination or calling of such a minister during the period of suspension and to prevent a suspended minister from being engaged in duties of his office.
4. The publication of the deposition and reasons for such deposition of a minister in our church papers in some cases and not in others appear inequitable and such publication does not serve to honor Christ, promote the church, or edify the people of God.

Humbly submitted,
Theodore Wevers, S.C.

Overture 7 — Reconsideration of Quota Support

Classis Kalamazoo overtures synod in regard to the following two matters:
I. That synod reconsider the decision of Synod of 1970 to grant the request of United Calvinist Youth for a quota of $1.00 per family for three years, (Cf., Acts of Synod 1970, Art. 143).

Grounds:
1. Not being a denominational agency, synod does not have direct control over UCY or the quota granted. Such an arrangement is not good stewardship of money every Christian Reformed family is expected to give.
2. Granting UCY even a limited quota establishes an unwise precedent which may be followed by other causes approved by synod for one or more offerings, if congregations are unwilling to voluntarily support a cause, as was the case with the UCY building drive, (Cf. Supplement 32, Acts of Synod 1970, p. 415).

II. In the light of the above considerations, the synod declare it grant quota support, when necessary, only to denominational agencies under its control.

Humbly submitted,

Gilbert Vanderlip, S.C.

Overture 8 — Delegation of Laymen to Denominational Boards

Classis Orange City overtures synod to encourage the respective classes to consider seriously the delegation of more laymen to their respective committees, denominational boards and functions.

Grounds:

1. This would seem to be more in harmony with the precedent of the early Christian church where the disciples appointed deacons that they (the disciples) might “continue steadfastly in prayer and in the ministry of the Word.” (Acts 6:4)
2. This would tend to involve the lay membership of the church more actively in the King’s business and thwart hierarchical tendencies in the church.
3. Many of our laymen are well qualified to fill these functions.
4. Neither the Church Order nor respective board “Orders” require the membership of ordained men, with the exception of the Board of Trustees of Calvin College and Seminary.

Classis Orange City
Jay Pruim, S.C.

Overture 9 — To Reverse Calvin College Policy

Classis Grand Rapids East overtures synod to instruct the Calvin College Administration to reverse its present permissive policy with respect to campus programs and entertainments and student publications which leaves what is to be presented on campus or printed in the Chimes to student control and to replace such matters under faculty control.

Grounds:

1. To give the student body decisive power in these areas of school activity is an abandonment of the biblical principle of the authority of parents and elders which must in the long run prove detrimental to real Christian education.
2. The church which owns and is responsible for the school has the right and duty to insist that God-given standards of faith and conduct shall be maintained also in the areas of student publications and entertainment.
3. Putting these matters under student control has contributed to the loss of confidence in the school by membership of the church. Such episodes as the “Father Groppi” meeting and the publication of “the Bananer” and of favorable Chimes reviews of objectionable movies are prompting an increasing number of our members to become reluctant or to refuse to contribute further to the support of the school.

Morris H. Faber, S.C.

Overture 10 — Classical Examination of Candidates

Classis Hudson respectfully requests synod to give consideration to a proposal for some alterations in the examination of ministerial candidates by classis prior
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to admission to the ministry of the Christian Reformed Church. The occasion on which a person is accepted by the church for ordination to the Christian ministry is one of large importance for the health and well-being of the church, and also one of meaningful experience for both the candidate and the church which receives him into her service. We believe that the particular concern of the Classical Examination can be achieved more effectively and more happily by some change in approach and method.

I. Permit us to note what seems to us to be some of the limitations and defects of the present style of Classical Examination.

A. It is long and meager in reward for both the classis and the candidate.

The examination, covering 15 different areas, with all the mechanics involved, averages about five and one-half hours in length for one candidate only. This is a long, wearying trial not only for the candidate but the members of classis as well. For the classis it cuts unduly into the time needed for attention to matters for which classis is met. Meanwhile, there are diminishing returns. Assessment of the candidate is not assisted by the length of the examination. It is commonly noted that the quality and character of the candidate are exhibited in the first fifteen or twenty minutes of examination, and what follows seems needless routine to fill out the schedule. The length and detail of the examination does not serve a good purpose. This leads to our second observation.

B. The Classical Examination as now structured tends, almost inevitably, to become routinely encyclopedic in character—a kind of review of academic substance, with rote answers, and informational minutiae. Quality of candidate performance depends much on recent acquaintance with seminary courses and diligent "boning-up." The recent overture of Classis British Columbia reflects a wide complaint that "the examination tends to be either too academic or too much in the style of a glorified confession class, with too great emphasis on textbook knowledge."

It may be true, as has been observed, that the character of examination depends much on the examiners, to whom a good measure of flexibility is allowed in the formulation of inquiry. But one must be realistic. The detailed range of inquiry makes encyclopedic inquiry require the appointment of as many as fourteen (14) different examiners. Even at best, it is very difficult to spread sensitive theological and ecclesiastical inquiry over fourteen or more branches. The present structure for examination suffers both from the wide variety of encyclopedic subject matter, and the limitations of the examiners.

C. A third observation is that the present style of examination is unnecessary in view of both the extensive and intensive kind of examination to which the candidate has previously been subject.

A graduate of Calvin Seminary has been through many mills, and under careful scrutiny over a period of three years.

First, an aspirant to the ministry submits to an examination by the Board of Trustees before entering the seminary, and must present recommendations from the college faculty and his consistory.

Second, the aspirant submits to an examination by the Board of Trustees, in consultation with the seminary faculty, before obtaining preaching license.

Third, the aspirant submits to periodic examinations by the faculty, and is regularly visited by the members of the faculty during his three years as student.

Fourth, pursuant the decision of the Synod of 1961, the board makes provision for consultations with senior seminarians about to enter the ministry.

Fifth, the aspirant submits to a thorough examination by the seminary faculty prior to the obtaining of a BD degree and a recommendation for candidacy to the Board of Trustees.

Sixth, the aspirant submits to an examination before the Board of Trustees for
candidacy, with recommendations and report on interviews to synod, with synod's right to additional interview prior to declaration of candidacy.

Seventh, the aspirant has been under the scrutiny of the church during his two years of preaching, his summer field work assignment, and in some instances his year of service as seminary intern.

The church, in its classes, ought to be willing, and we believe are altogether ready, to accept candidates for its own examination with due consideration given not only to the previous care spent upon such candidates but also to the commendations with which they come. A Bachelor of Divinity Degree conferred by Calvin Seminary, ought to be duly honored. We do not believe that the Classical Examination should be calculated to serve also "as a judgment . . . upon the seminary which trains" the candidates, and provide "a most effective check on the quality of Calvin's teaching and influence, academically, theologically, and practically" (Acts 1959, p. 149). Calvin Seminary may well be searched through student opinion and public observation, as well as judged responsibly by the board under whose administration it functions. But a candidate for the ministry is called to give account of himself (II Tim. 2:15) when he responds to God's call, and not of the seminary by which he has been trained.

D. We are mindful of the fact that Classis British Columbia, reflecting dissatisfaction with current Classical Examinations, has proposed a revision, and that this matter is now under study by a study committee of synod. It appears, however, that the revision proposed by Classis British Columbia does not eliminate some of the difficulties now existing, nor does it seem to us to promise a better approach to the concern of the Classical Examination. We take the liberty, therefore, of proposing another kind of revision.

II. It is our judgment that the Classical Examination ought to be an inquiry into: 1) The candidate's Biblical-theological judgment, competence, and soundness; and 2) his commitment to Christ and his ministry, his understanding of the meaning and relevance of the ministry for our times, and his loyalty to the church into whose service he comes.

It is our belief that the purpose of such an inquiry could be accomplished more simply and effectively by examination in the two areas indicated above by two classically appointed examiners, with opportunity for supplementary questions following:

A. The examination process we propose may be outlined as follows:
   1. Oral presentation of a sermon previously submitted in writing, with a 15-minute time limit.
   2. Inquiry into the candidate's Biblical-theological judgment, competence, and soundness, by an examination not to exceed 20 minutes.
   3. Inquiry into the candidate's commitment to Christ and the ministry, his understanding of the meaning and relevance of the ministry for our times, and his loyalty to the church, by an examination not to exceed 20 minutes.
   4. Unspecified time limit for supplementary questions, by the two appointed examiners, the delegates of classis, and the synodical deputies.

B. Further suggestions:
   1. It is suggested that the two appointed examiners function also as "Sermon Critics," to whom copies of the written sermon will be presented, and on whose recommendation the examination shall proceed. This will give occasion to the two examiners to have some prior acquaintance with the candidate's mind and spirit, and occasion to question the candidate concerning any matters of Biblical-theological or practical import the sermon may suggest.
   2. Though an unspecified time limit is proposed for supplementary questions, the chairman of classis should make it clear that these questions should focus on concern respecting the candidate's fitness and acceptability for the Christian ministry.
C. Concluding observations. In addition to those mentioned above, the following considerations support this proposed change in examination:
1. It will help to eliminate the dull and somewhat inconclusive encyclopedic type of examination, and provide opportunity for a more direct examination into the personal and spiritual competence and character of the candidate—the essential concern of the members of classis.
2. This type of inquiry will provide opportunity for concentrated questions on matters of more crucial concern (Biblical, theological, spiritual) for the ministry of the Christian Reformed Church in our day.
3. This method of inquiry has proved effective, acceptable, and satisfactory in the coloquium doctum, and such examinations as have been conducted by synod herself, through appointed examiners, of men appointed to important positions in the church.
4. This type of inquiry, with adaptations for the situation, is suitable for non-regular students who are declared candidates by synod after being interviewed by the board (Cf. Acts 1961, Art. 83, III, 5, p. 55).
5. While shortening the time span of examination for the benefit of both the classis and the candidate, it will provide a more satisfying and fruitful means of communication for both the candidate and the classis.

III. Classis Hudson, therefore, respectfully overtures synod to adopt this method of examination by classis for candidates called to the ministry, at least for a specified time of trial.

Respectfully submitted,
R. Opperwall, S.C.

Overture 11 — Reimbursement from Ministers’ Pension Fund

Classis Pacific Northwest requests that the synod instruct that Ministers’ Pension and Relief Fund to reimburse Mr. Gilbert Holkeboer and Mr. Jack Paauw 100% of their contributions to the fund.

Grounds:
1. Mr. Holkeboer and Mr. Paauw were honorably dismissed from the ministry at the session of Classis Pacific Northwest of September 9, 1970.
2. Since each of these brothers is leaving the ministry for honorable reasons, each should be re-imbursed in full.

Respectfully submitted,
Classic Pacific Northwest
Jack Stulp, S.C.

Overture 12 — Race Commission Mandate

Classis Florida overtures synod to revise the mandate under which the so-called “Race Commission” operates. The mandate now reads as follows: “That synod request the Christian Reformed Board of Home Missions to design, organize, and implement programs through which the denomination, individual churches, and members can effectively use all available resources to eliminate racism, both causes and effects, within the body of believers and throughout the world in which we live.” (Acts of Synod 1968, p. 18)

Classis suggests the following revised reading:
A. That synod request the Christian Reformed Board of Home Missions to study through its Race Commission the question whether racial prejudice (or
racism) and practices and attitudes stemming therefrom are interfering with the effective outreach of our church in home missions; and

B. That synod authorize the Board of Home Missions should the findings of its commission so dictate, to make these findings known to the churches and to make recommendations to the churches as to the most effective means by which the evils revealed in the findings may be combatted.

Grounds:
1. The grounds for the action of Synod 1968 in initiating this program relate this matter to the concern of the Board of Home Missions.
2. The language of the current mandate is too sweeping and too broad. The words “design, organize, and implement” would seem to give too much power to a non-consistorial agency.
3. The express purpose stated in the mandate is “to eliminate racism, both causes and effects, within the body of believers and throughout the world in which we live.”
   a. Racism is disobedience to the sixth commandment and to the second great summary commandment, and is therefore sin. It is sin in the form of failure in that love which is our solemn duty toward God and our neighbor. It is not a scriptural objective for the church to seek to “eliminate” a form of sin “throughout the world in which we live.” The task of the church is to testify against the sins of society, not to seek to “eliminate” some sin from society.
   b. To speak of the elimination of sin “within the body of believers” is also highly questionable, in the light of I John 1:8 and Lord’s Day XLIV: 114-115 of the Heidelberg Catechism.
   c. Elimination of the causes of racism “throughout the world in which we live” is not a legitimate goal of the organized church on earth. The main cause of racism is plainly the hate that is in the natural heart of man toward God and his neighbor. No program of the church can be regarded as capable of achieving elimination of this very real factor in the life of man.
4. The words “design, organize, and implement” (especially the word “implement”) raise troublesome questions in the area of church government. The church has its proper consistorial procedures for dealing with sin in the body of believers. The projected implementation of programs directed toward the elimination of “racism, both causes and effects” carries suggestions of procedures that may violate or circumvent some basic elements of the Church Order.

Richard Wezeman,
Stated Clerk

Overture 13 — Race Commission Mandate

The consistory of the Orlando Christian Reformed Church overtures Synod, 1971, not to adopt the overture of Classis Florida regarding the mandate of Synod, 1968, to the Race Commission.

Grounds:
1. That racism does interfere with the effective outreach of our denomination is self-evident.
2. To study “whether racial prejudice and practices and attitudes stemming therefrom are interfering . . .” would be to unnecessarily delay the work of the commission to eliminate this prejudice and its effects.
3. The activities and programs of the Race Commission are sufficiently supervised by the Board of Home Missions and by our annual synods.
4. To speak of working to eliminate sin and its effects within the body of believers and throughout the world in which we live is not questionable, unscriptural, or contrary to the Heidelberg Catechism.

5. The overture of classis does not demonstrate how the Race Commission in present or projected activities is violating or might violate basic elements of the Church Order.

Consistory of the
Orlando Christian Reformed Church
John Natelborg, President
Merle Den Besten, Clerk

Overture 14 — Amendment of Church Order Article 42a

Classis Central California overtures the Synod of 1971 to amend the Church Order, section “a” of Article 42 which reads: (The classis shall appoint at least one committee composed of two of the more experienced and competent ministers to visit all its churches once a year) to read as follows: The classis shall appoint at least one committee composed of two of its more experienced and competent members, either two ministers, or one minister and one elder, to visit all its churches once a year.

Grounds:

1. Whereas the Church Order in Article 42 has vested authority in the office of elder, with the minister, the supervision over the congregation and their fellow office-bearers, the supervision of a similar nature should apply at the level of classis.

2. The Church Order has made the elders, with the minister, accountable for the admonition, discipline, and order at the local church level without similar accountability at classis.

3. The amended article would augment the involvement of the elders in all levels of the government of the church.

4. Historically, in the Christian Reformed Church, the ministers may have been the more qualified for this task. However, today there are many office-bearers well versed in the doctrines and government of the church capable of expressing themselves and exercising supervision.

Classis Central California
Jacob Hekman, stated clerk

Overture 15 — Amendment of Church Order Article 40a

The consistory of the Escalon Christian Reformed Church, Escalon, California overtures synod to amend the Church Order, section “a” of Article 40 (which reads: The consistory of each church shall delegate a minister and an elder to classis. If a church is without a minister, or the minister is prevented from attending, two elders shall be delegated. Office-bearers who are not delegated may also attend classis and may be given an advisory voice.) to read as follows: The consistory of each church shall delegate a minister and an elder, or two elders at its discretion, to classis. Office-bearers who are not delegated may also attend classis and may be given an advisory voice.

Grounds:

1. Since Articles 27 and 37 of the Church Order have entrusted original
authority to the consistory, any restriction of choice is inconsistent with the intent of the afore-mentioned articles.

2. The consistory should be the sole judge of whom it chooses to serve as its representatives.

Overture 16 — Amendment of Church Order Article 40c

The consistory of the Escalon Christian Reformed Church, Escalon, California overtures synod to amend the Church Order, section “c” of Article 40 (which reads: The ministers shall preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.) to read as follows: The ministers shall either preside in rotation, or a minister or elder shall be chosen to preside; however, no one shall be chosen twice in succession.

Ground: The choice of the presiding officer should not be confined to the ministers.

Fraternally,
The Consistory of the Escalon CRC
Chester Veldstra, clerk

Overture 17 — Psalter Hymnal Revision

Classis Cadillac overtures synod to provide a wider range of music and songs, either by supplement to, or revision of, the Psalter-Hymnal.

Grounds:
1. There is a wide range of musical taste and religious experience among our worshipers that requires a wide range of music and songs as the medium of expression; particularly our young people and those received into our churches from other backgrounds.
2. Because music and song is such a basic element in Reformed worship services we must always be open to possible revisions in this area.
3. There is a considerable number of doctrinally sound and biblical hymns being denied expression by our worshipers which could very well serve their spiritual growth.

Fred J. Van Dyk, stated clerk

Overture 18 — Counselling Guidelines

Classis Toronto overtures Synod of 1971 to appoint a study committee to draw up new guidelines for pastors and consistories in their care of (a) couples contemplating marriage, (b) couples involved in marital difficulties, (c) divorced persons, and (d) those who have been divorced and contemplate remarriage.

Grounds: The report of the study committee of Classis Toronto which follows.

MARRIAGE, DIVORCE, AND REMARRIAGE

1. Sociological Considerations
In May of 1968, a new federal divorce law came into effect. Whereas previously the sole basis for divorce was adultery, the new act provided for a number of additional grounds, including marriage breakdown by reason of desertion, separation, non-consummation, imprisonment, or gross addiction to drugs or alcohol.
An immediate consequence was a sharp rise in the number of divorces, believed to be caused in part by a long-term increase in the divorce rate and in part by a backlog of unhappy marriages built up under the previous more restrictive law. In 1967, about 4,000 marriages were legally dissolved in Ontario; in 1969 the figure is estimated to have been about 12,000.¹

The higher divorce rate since the new law reflects a changing social climate. The question is: what has shaped social attitudes to divorce in Ontario and Canada?

Some of the historical roots of the present situation can be described from a sociological point of view as follows. The coming of technology and urbanization has been and is accompanied by a changing network of roles. With the industrial revolution came mechanization and a depersonalization of work. Men no longer experienced their work as having intrinsic value; so income became the main determinant of status. Children and wives define the roles of husbands and fathers as that of economic provider, adding to the depersonalization.

Prior to the industrial era, man's roles as husband, father, and worker were sharply defined. Similarly, women and children had clear roles. One knew what was expected; one knew the relationship between men and women, adults and children; one knew the relationship between work and life.

Mobility in search of better jobs became a way of life. Old friends and relatives and a familiar church congregation were left, depriving the family of significant emotional support. In a time of crisis, the lack of this support can mean the disintegration of the family.

The housewife's tasks are simplified by modern conveniences and her energies focussed on child-raising. The pervasive influence of modern psychology causes mothers to feel obligated to make their children feel happy and socially well-adjusted.

The modern mother comes to feel guilty when she disciplines a child and when she feels anger toward the child. The child senses his mother's guilt, and in turn feels blame-worthy and uncomfortable. The child is likely to act out his discomfort; the mother's anger is then renewed, with the accompanying guilt.

When the father steps into this situation, he may find both mother and child resenting his intrusion, and making him feel that he does not understand. The father may then feel isolated, and a new dimension is added to the marital breakdown.

The increased availability of higher education for women has affected their relationship to men. It gives them greater economic security and therefore they are more likely to act independently.


The simplest way to express the divorce rate is the number of divorces per 1,000 marriages. The rate, in Ontario, has risen fairly steadily since early in the century, except for the years immediately after the Second World War and the past two years.

It averaged 4.4 per thousand in the first half of the Nineteen Twenties and 7.2 in the latter half of that decade. The rate rose steadily to 22.0 in 1941, 58.7 in 1946, and 82.0 in 1948.

From that post-war boom, it dropped to 46.8 in 1951, rising to 65.5 in 1960 and 71.5 in 1968, the latest year for which figures are available from the Registrar General in Ontario's Department of the Provincial Secretary and Citizenship.

If, as has been stated, the rate has about trebled since the new divorce laws came into effect, that would make the rate now about 200 divorces for every 1,000 marriages. This does not, of course, mean that one in five of the people who married in 1970 got divorced before the end of year.
While the society changed, marriage changed with it. In our society today, a happy marriage is a high-priority goal. When the reality becomes dissociated from their ideal, the partners are likely to feel that the marriage has broken down.

At this juncture, it is relevant to examine divorce and its meaning from a sociological perspective. Divorce is almost always a tragic and painful experience for both marriage partners. Each feels the other has failed him and that he has failed the other.

People are not able to cope with severe emotional stress. The stress must therefore be resolved in some manner—more or less adequately, more or less constructively. Some ways tension may be resolved are: withdrawing emotionally from the marriage and focussing on hobbies, work, children . . . . In the latter case, the children are placed under a severe strain.

Some couples attempt to alleviate the distress by obtaining marital counselling. Increasingly they seek a legal divorce.

In summary, the lack of intrinsic meaning of work, the division between work and family life, the blurring of adult-child, male-female roles has led to feelings of insecurity and personal inadequacy. As the opportunity for gaining self-esteem in the totality of life dwindled, the family came to be viewed as one area of life where self-esteem could be nourished. The family itself, however, changed in role and was placed under stress and is increasingly unable to fulfill this requirement.

Marriage faces a crisis and it is our task to deal with this crisis as constructively as we can.

II. Exegetical Considerations

1. The committee has great difficulty with the terms “biblical grounds for divorce” and the so-called “non-biblical grounds for divorce,” which have played such an important role in the thinking of Christian Reformed people and found their way into the official documents of the church, as will be shown in the historical part. If this report would only correct our present unhappy formulations, the committee would feel that the time and work invested in Willowdale’s overture were worthwhile.

It seems to the committee that the term “biblical grounds for divorce” places Scripture as well as marriage in the wrong perspective.

As to Scripture this term makes us read the Scriptures as a legal document, a handbook of divine jurisprudence, from which we may deduce in a logical way the number and the nature of the cases in which divorce and remarriage are acceptable possibilities. Although the Scriptures have definitive value for legislation, this does not deny, but rather implies that the Scripture itself functions on a different level, the level of “regulation, foundation and confirmation of our faith” (Belgic Confession, art. V).

As to marriage, Scripture teaches clearly that it is a divine institution and not some form of legal contract with one or more built-in escape clauses which make divorce possible and legal. The biblical data we will discuss hereafter will provide further evidence for this statement.

The committee is convinced that the terms biblical and non-biblical grounds for divorce have obscured our understanding of marriage and the recognition (under certain conditions) of divorce and remarriage in the past.

2. As Christians we can only speak of divorce and remarriage in the context of marriage itself. What does Scripture teach us in regard to marriage? Both in Genesis 1 and in Genesis 2 marriage is part of God’s good creation, hence it is a divine institution or ordinance. In this regard Scripture differs from many heathen religions in which marriage belongs to the story of the fall. It is perhaps this heathen tradition which led to the debasement of marriage in the Christian church of the first centuries and of the Middle Ages. Even the Reformation
failed to correct this wrong evaluation entirely, as many medieval concepts re¬
turned in the Victorian depreciation of sex which still has not died out com¬
pletely among Reformed Christians.

The unity and wholeness of marriage are clearly portrayed in the story of the
creation of the woman in Genesis 2. She is man's companion, the partner, the
"helper fit for him," equal to the man and yet different. The basic structure of
marriage is formulated in Genesis 2:24: *Therefore a man leaves his father and
his mother and cleaves to his wife, and they become one flesh.* Dr. W. H. Gispen
explains: "He (the man) must find the unity of marriage with one wife, his
wife. (Cf. Gen. 1:27; Matt. 19:4-6; Mk. 10:6-10; I Cor. 6:16; Eph. 5:31). The
human author of our text interprets the will of God . . . . The monogamous
marriage is instituted by him and is willed by him (see vs. 18)." (Dr. W. H.
Gispen, Schepping en Paradijs, p. 160.) The rule of the monogamous marriage
for the duration of life is the general rule maintained throughout Scripture.

Polygamous situations, it is true, are described and even tolerated, but this
does not mean that they carry divine approval. As with other nations, so also
with Israel the acceptance of polygamy is based on customs and folk-ways which
are alien to the structure of marriage itself. By way of example we mention
Laban's "explanation" for giving Leah instead of Rachel to Jacob: "it is not so
done in our country to give the younger before the first-born." Not all that hap­
pened in Scripture carries normative authority.

It is important to note that both the Lord Jesus and the apostle Paul refer
to Gen. 2:24 with regard to the structure of marriage (see Matt. 19:5; Mk. 10:7;
I Ccr. 6:16; Eph. 5:31). This shows that redemption leads to the restoration
of the original design of marriage, the order of creation for marriage as described
in Gen. 2:24. Redemption is a return to the beginning in Christ. Paul begins
his explanation of marriage-after-Pentecost with these words: *Be subject one to
another out of reverence for Christ.* The original design of marriage is restored
in Christ. Marriage can only be renewed in him. In this way marriage for
Christians assumes a new depth, a new dimension and it becomes an (imperfect)
picture of the great mystery, the relationship between Christ and his church.
This mystery inspires the marriage partners to live their married life in dedication
to and thankfulness for the Bridegroom.

3. We know, however, that in between creation and redemption the fall in sin
took place. This fall caused tremendous darkness and a miserable distortion of
man's understanding of created reality everywhere. In the corruption of what
once was good, divorce and remarriage find their place. After the covenant be­
tween God and man was broken, covenants between humans broke also, mar­
riage was no exception.

In Deut. 24:1-5 we read some stipulations of God's law with regard to divorce
and remarriage. The passage reads: "When a man takes a wife and marries her,
if then she finds no favor in his eyes because he has found some indecency in
her, and he writes her a bill of divorce and puts it in her hand and sends her
out of his house, and she departs out of his house, and if she goes and becomes
another man's wife, and the latter husband dislikes her and writes her a bill of
divorce and puts it in her hand and sends her out of his house, or if the latter
husband dies, who took her to be his wife, then her former husband, who sent
her away, may not take her again to be his wife, after she has been defiled;
for that is an abomination before the Lord, and you shall not bring guilt upon
the land which the Lord your God gives you for an inheritance. When a man is
newly married, he shall not go out with the army or be charged with any busi­
ness; he shall be free at home one year, to be happy with his wife whom he
has taken."
It is important to note that the passage actually does not regulate divorce, but limits remarriage. The real commandment is stated only in vs. 4: . . . then her former husband . . . may not take her again . . . This passage protects the female partner as the weaker one (in legal rights) against abuse and arbitrariness of the man. As such it pleads for the monogamous structure of marriage even if the possibility of divorce is acknowledged. Moses accepts here the bill of divorce as an orderly procedure established by custom. Dr. J. Ridderbos comments: "The law describes the existing right of custom (gewoonteredrecht) and by accepting this and not being critical of it, the law attributes a certain sanction to this practice." (Korte Verklaring, Deut. II, p. 50, 51.)

What about the "ground for divorce" in Deut. 24? The text states that such divorce may take place when the woman "finds no favor in the eyes" of the man "because he has found some indecency in her." Ridderbos calls this ground for divorce "rather vague." The different schools of rabbinical scholarship were miles apart as to the meaning of these words. "According to Rabbi Hillel what was meant was something repulsive, as a body-defect, but according to his followers there was sufficient reason for divorce when the wife had spoiled the meal and Rabbi Akiba said it was sufficient reason when a man found another woman more beautiful (cp. the expression for any cause in Matt. 19:3). On the other hand the stricter school of Shammai limited the meaning of this expression to licentiousness and unchastity." (Ridderbos, ibid.)

It is evident that the expression "some indecency" does not refer to adultery, for this was to be punished by death (Lev. 20:10). Ridderbos thinks that it must refer to some physical sickness or imperfection (as a skin disease) which was discovered by the husband in the beginning of the marriage and filled him with disgust and perhaps causing impotence.

4. In connection with the recognition of divorce we mention the following passages from the New Testament:

Matt. 5:31, 52: "It is also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery."

Mt. 19:3-9 (cp. Mk. 10:2-12): "And Pharisees came up to him and tested him by asking, 'Is it lawful to divorce one's wife for any cause?' He answered, 'Have you not read that he who made them from the beginning made them male and female, and said: 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one'? So they are no longer two but one. What therefore God has joined together, let no man put asunder.' They said to him, 'Why then did Moses command one to give a certificate of divorce, and to put away?' He said to them, 'For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery.'"

Lk. 16:18: "Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery." I Cor. 7:10-15: "To the married I give charge, not I but the Lord, that the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife. To the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise, your children would be unclean, but as it is they are holy. But if the unbelieving partner desires to separate, let it be so; in such a case
the brother or sister is not bound. For God has called us to peace. Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?"

The first reference is to the sermon on the mount in which Jesus criticizes the teachings of the Pharisees who use what was said to the men of old to their own liking. Matt. 19 is illustrative of this practice. They ask, "Why did Moses command one to give a certificate of divorce . . . ?" Jesus explains that the only reason why Moses accepted divorce in certain cases was "your hardness of heart." Human perversity makes it impossible that the norm of the original structure or order of creation can be enforced, yet this does not imply that thereby this order or structure is demolished or destroyed. It only proves that the laws of Scripture must be read in the context of the history of salvation.

The question raised with regard to the passages from the Gospels is whether unchastity here by Jesus is mentioned as a ground for divorce. It is on the basis of this text that people speak of "non-biblical grounds" for divorce. In answering the question we must make the following observations.

a) Jesus does not legislate here procedures for divorce and remarriage. We don't explain e.g. Matt. 5:37 as prohibition of the oath. Herman Ridderbos has shown that the Sermon on the Mount is not meant to be prescriptive but rather demonstrative in its various statements. ("Jesus does not give here ethical decisions with general validity, but some concrete applications of the rule of love for the neighbour." Korte Verklaring, Matt. I, p. 116.)

b) If the Lord Jesus had wanted to make adultery the only biblical ground for divorce, why do Mark and Luke leave out this important exception when they stated the general rule for marriage. In Mark and Luke the rule is absolute without any exception.

c) Does the rule as stated in Matthew mean that adultery is a legal reason for divorce? Even the translation leaves us here without ground. The King James Version had "fornication," the RSV "unchastity" as most of the newer ones. The translation "unfaithfulness" is really too free.

d) The Greek word used for unchastity is porneia. But porneia is not identical with adultery for which the Greek has the word moicheia. Why then did Matthew use this word porneia? Kittel's Worterbuch (Vol. VI, p. 591) suggests that Matthew who wrote his Gospel with primarily the Jews in mind knew that Jesus here quotes from Deut. 24. Hence the expression "for any cause other than unchastity" (NEB) (in Greek: parektos logou porneias) is the literal translation of some indecency in Deut. 24:1. We have seen already that this expression may be explained in many different ways, but that the only meaning it cannot have is precisely that of adultery which had to be punished by death and did not allow the escape by the bill of divorce.

e) The only meaning the expression "for any cause other than unchastity" in Matt. 5:31 can have is therefore the same as the meaning of the statement in Deut. 24. It seems to point more in the direction of non-consummation of marriage than to adultery.

5. In discussing the biblical data from the Gospel in the New Testament we notice that both in Matt. 19:6 and in Mk. 10:9 the rule is stated: "what . . . God has joined together, let no man put asunder." The rule does not state whom God has joined together, but what. In the report on marriage at the Reformed Ecumenical Synod of 1953 in Edinburgh we read in this connection: "The emphasis is not on the fact that these individual people have been joined together by God, but that marriage as marriage means a being joined together by God." (p. 111) Jesus explains to those who are married what it means to be married. As such marriage is indissoluble. Marriage is for keeps. The partners belong together "till death do us part."
6. Yet we live in a broken sinful world. There is the hardness of the heart. In this world with its individualistic and secular-hedonistic culture, it happens that marriage becomes an unbearable situation, a caricature of what it ought to be. In cases of a complete breakdown of the marriage relationship the church must recognize divorce and after some time the possibility—and sometimes even the advisability—of remarriage. Of course, the church can only recognize a complete marriage breakdown if everything has been tried in order to prevent divorce and mend the relationships in marriage and family. The church will inform the marriage partners that professional counselling is one of the means of healing grace.

Here the question will be raised—undoubtedly—whether these considerations of a possible remarriage are not in conflict with Matt. 5:32, Matt. 19:9 and Mk. 10:11, 12. These texts seem to state very clearly that remarriage after divorce is adultery. In this connection we wish to make the following observations:

a) Even though Jesus calls such a remarriage adultery, he assumes that divorce usually leads to a remarriage. He assumes that both the husband and the wife will marry another partner.

b) Jesus' word must be understood against the historical background: “It was a milieu in which divorce was perilously easy.” (Alan Cole in The Gospel of St. Mark in Tyndale Bible Commentaries, p. 158.)

c) Remarriage is in conflict with the structure of marriage—a monogamous unity for life between one man and one woman. This rule is established in Gen. 2:24 and repeated in Rom. 7:2, 3 and I Cor. 7:39. In Matt. 19 and Mk. 10 Jesus refuses to play off Deut. 24 against Gen. 2:24. But in this respect remarriage does not differ from divorce or is not worse: just like—in our sinful world—the latter must be recognized in certain cases, so the former.

d) Even though the act of marrying another spouse while the first one is still alive breaks that former marriage—which in all other respects must have been broken down irreparably beforehand—in a definitive and fundamental way (which allows the qualification “adultery” for it)—yet this does not prove that the church would not have to recognize and accept such a remarriage as a real marriage.

e) The combined studies of these texts led the churches represented in the R.E.S. to the conclusion “No substantial and conclusive evidence has been produced to establish the thesis that parties remarried after being divorced... are living in continuous adultery,” which conclusion was accepted by Synod 1956 of the C.R.C.

7. We must still look at I Cor. 7. Here too we are confronted with the structure of marriage, marriage as ordained by God. The general rule is: no divorce. Yet separations and divorces are recognized in certain cases (vss. 10, 11).

Then Paul deals with the special situation of the conversion of one of the marriage partners. But even in such cases he does not find it necessary to make it mandatory for the believer to seek separation or divorce from the unbelieving partner. Paul advises the opposite. The believing partner should maintain the marriage as long as possible. Only if the unbeliever insist on obtaining a divorce the believer should not fight against this endlessly. This would not serve the promotion of the kingdom of God. We are “called to peace,” not to place roadblocks on the way of the unbeliever to the cross of Jesus.

8. Conclusions:

a) The terms biblical and non-biblical grounds for divorce are not biblical and ought not to be used.

b) The church acknowledges that marriage essentially is indissoluble.
c) Since we live in a broken world, the church ought to recognize divorce in cases of a complete breakdown of the marriage relationship.

III. ETHICAL CONSIDERATIONS

1. According to the Scriptures in marriage a “man leaves his father and mother and joins himself to his wife, and they become one body” (Gen. 2:24). And as Christ added: “They are no longer two, therefore, but one body. So then what God has united, man must not divide” (Matt. 19:6).

That is the Word of God for marriage. Husband and wife are called to an exclusive life-long partnership of love and fidelity. Marriage can be defined as a moral love community of pledged fidelity or troth between husband and wife, based on physical intercourse. Fidelity or troth is the key concept in marriage. Obedience to the central love-command (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. Matt. 22: 37, 38) in marriage means fidelity to one’s partner.

2. Husband and wife together live under the word or norm for marriage. This means that fidelity in love is not subject to the arbitrary whims of the partners. Once husband and wife pledge vows they are duty-bound to live up to these vows. Obedience brings blessing. Marriage is a permanent trust for life.

3. It is, however, regretfully clear that in as many ways as a couple can build a marriage under the norm, a couple can also break a marriage. Due to the structure of marriage infidelity of various kinds often lead to infidelity on the physical level (adultery).

Infidelity—of whatever kind—is simply wrong since it is contrary to the norm and leads to marriage breakdown. Infidelity stands condemned in the Scriptures. Nothing can be said to justify infidelity.

This means—and the committee fears that the church has not always been cognizant of it—that it is also wrong to look for grounds for divorce—as if divorce can ever be justified. One establishes grounds to justify an action. But both adultery and divorce are anti-normative.

4. This does not mean, however, in our broken world, that divorce is impossible. It does mean that divorce is a last resort. Sometimes even when every possible effort has been made to reconcile husband and wife, the marriage continues to flounder. In such cases of prolonged total breakdown in which it appears humanly impossible for a couple to live together, the marriage is broken. The moral love bond of fidelity no longer exists as it ought. In such situations the granting of a divorce does not in itself end the marriage. A divorce is merely the legal recognition that the marriage is already dead.

5. Remarriage of divorced persons need not be wrong. However, since there has been marital breakdown in their past, there should be evidence of sincere contrition for previous marital failures, and at the same time genuine understanding of an intent to live up to the vows to be taken anew.

IV. PASTORAL CONSIDERATIONS

For more than a century our church has faced the difficult questions of divorce and remarriage. For persons involved in divorce and remarriage the legitimacy of membership was a recurring problem. Questions about biblical and unbiblical grounds of divorce and remarriage have been frequently discussed.

In this paper we need not trace all the steps and discernible periods in the history of our church on this matter. Suffice it to say that throughout the history of the CRC (except for a two-year period of 1894-1896 when desertion was also considered a Biblical ground) our church has regarded adultery as the only valid biblical ground of divorce.
The CRC, while emphasizing the sanctity of marriage, recognizes the legitimacy of divorce and remarriage for the innocent party in case of adultery. Since 1956 our church has also concluded that those who have been divorced on un-biblical grounds and have remarried may be admitted or readmitted into the church upon adequate proof of genuine and sincere repentance. The Synod of 1956 concluded that there is no substantial biblical support for the "continual adultery" thesis.

In 1968 the last decision on divorce and remarriage was reached. Synod adopted the following (Acts 1968, pp. 60, 61):

"That synod declare that admitting or readmitting to membership in the church persons who have been divorced on un-biblical grounds, and have remarried, or who are divorced as the result of their own adultery and have remarried, is the task of the consistory and is the responsibility of classis only in case of appeal."

Grounds:
1. This is in harmony with the Church Order which designates the authority of the assemblies of the church as follows: "Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to the church of Christ; by the authority of the consistories being original, that of the major assemblies being delegated." (Art. 27A)

2. This is in harmony with the Church Order which stipulates with respect to discipline of members as follows: "Confessing members who have offended in doctrine or in life and who have responded favorably to the admonition of the consistory shall be reconciled with the church upon sufficient evidence of repentance. The method of reconciliation is to be determined by the consistory." (Art. 84)

3. Even in the matter of the readmission of excommunicated persons, the Church Order specifies that the consistory with the approbation of the congregation is empowered to readmit to the fellowship of the church. (Art. 87)

4. This change in procedure does not diminish the force of the synodical admonition, "The consistories are advised that people who are guilty of un-biblical divorce, or who are divorced as a result of their own adultery and having remarried, seek entrance into the church, shall be expected to show their sorrow and genuine repentance during an adequate period of probation . . . ." (Acts 1956, p. 118, art. 2)

Inasmuch as the church must uphold the permanence of marriage and at the same time minister compassionately to any who have failed in this holy relation, we would like to make the following observations:

1. On the basis of exegetical and ethical considerations we have come to the conclusion that the Bible does not speak of "grounds" for divorce. We believe it to be highly questionable, therefore, to maintain and uphold this terminology. The term "biblical and un-biblical grounds of divorce" is misleading and leaves the mistaken impression that one can speak of "innocent" and "guilty" parties. We prefer to speak of "irreparable breakdown." When there is a collapse of all hopes of reconciliation divorce may be recognized. The State, unlike the church, should make legal provisions for divorce. The church will recognize divorce, but refuse to stipulate "grounds" for divorce.

2. It is not the task of the church to make or find "grounds" for divorce but to stress in its preaching and pastoral counseling: "What God has joined together, let no man put asunder."

3. The pastors and consistories should be vitally concerned about premarital education.

4. We believe that pastors and elders should give intelligent, realistic assistance to couples in the early stages of marital difficulties.
5. It is increasingly felt that pastors and consistorys need guidelines in the pastoral care of divorced persons.

6. In case of remarriage it would be advisable to have some specific guidelines. Adequate counseling for the divorced so that they will not repeat their mistakes could be one of these specific requirements.

The Committee:

Rev. Michael De Vries, convener
Dr. Remkes Kooistra, reporter
Mrs. Jane Moore, M.S.W.
Dr. James H. Olthuis

Overture 19 — F.N.C. Rules re Child Allowance

Classis Columbia overtures the Synod of 1971 to declare that the Fund for Needy Churches age limitation for child allowance not be applicable to unmarried children who:

1) are legal dependents being supported while a full-time college student,
2) are legal dependents because of physical and/or mental handicaps.

Grounds:

1. In order to recognize the reality that age ought not serve as the criterion for true financial dependency in the situations specified.
2. In order to recognize that a college education or specialized care and education for the handicapped provide the Christian with opportunities to enrich his personal growth in the faith of Jesus Christ and to refine his talents for the honor and service of God.
3. In order to recognize the high financial costs carried by parents with dependents in the situations specified.

Footnote: At present the U.S. Internal Revenue Service sets the income of a dependent child at less than $625 per year, but if the child is under 19 or is a full-time student, this limitation does not apply. Also a dependent child must receive more than half of his support from his parents. "1970 Instructions for Form 1040," p. 4ff.

Howard B. Spaan, S.C.

Overture 20 — Synodical Delegates

Classis Sioux Center overtures the synod of the Christian Reformed Church that Arts. 40a and 45 of the Church Order be revised to provide for the delegation of a minister, an elder and a deacon to all major assemblies.

Grounds:

1. Each of the church's office-bearers is thereby represented.
2. Deacons must be more intimately involved in decision-making at the classical and synodical level since the acts of mercy as extended through them are intimately interwoven with the church's spiritual ministry.
3. It would decrease the synodical expenses by reducing the number of delegates representing each classis from 4 to 3.
4. It would increase the representation of each church at classis from 2 to 3 delegates, thereby involving more local participation in decision-making. This usually could be accomplished without incurring additional expense since classis generally meet only for a day or two and often within easy driving distance.

Leonard Van Drunen, S.C.
Overture 21 — Detailed Financial Statements

Classis Sioux Center overtures synod to instruct each denominational board to submit a complete and detailed proposed budget and financial statement, including salaries and expense accounts of administrative personnel, to the consistories of the Christian Reformed Church by way the Agenda and Acts of Synod."

Grounds:
1. The denominational boards are under the supervision of the Christian Reformed Church and receive a major source of their income in quota support. The consistories have a right to know how these monies are used.
2. The proposed budgets submitted to synod by the denominational boards are sketchy to say the least, and do not shed sufficient light on the need for an ever increasing budget.
3. With the quotas for the denominational boards rising every year, the consistories are hard put to explain to the congregations these increases. A complete financial report, including salaries and expenses, would greatly alleviate this difficulty.

Leonard Van Drunen, S.C.

Overture 22 — A Declaration About Gifts of the Holy Spirit

Classis Sioux Center overtures synod to make a declaration on our church's position regarding the special gifts of the Holy Spirit (tongue speaking, healing, prophecy, baptism of Spirit, etc.) especially in the light of Neo-Pentecostalism as it is creeping into our denomination.

Grounds:
1. There is no clear official statement in our doctrinal standards.
2. There is much unrest and confusion on this issue in our denomination at the present time.
3. The action of the Synod of 1970 with regards to a candidate (see Art. 24, Acts 1970) added to the confusion as it stated "tenets of Neo-Pentecostalism, which are neither confessed nor denied by Reformed Faith." Nevertheless they refused candidacy.

Leonard Van Drunen, S.C.

Overture 23 — Television Correspondence

Classis Sioux Center overtures synod to encourage our people to correspond with all the major television broadcasting corporations and their sponsors from a biblical and Reformed perspective urging them to present cleaner and better programs and objecting to programs that are contrary to a biblical emphasis.

Ground: We believe that many programs on television contribute adversely to the attitudes and actions of the children, young people and adults of America and encourage continued moral and spiritual decline.

Leonard Van Drunen, S.C.

Overture 24 — Curtail Home Mission Program

Classis Alberta South overtures synod that further expansion of the denominational home mission program be terminated gradually and that involvement in this work be transferred from a denominational to a classical and local level with denominational guidance.
OVERTURES

Grounds:
1. The local churches will likely become more involved in home mission work if it becomes their direct responsibility.
2. In view of the high quotas under the present setup, it becomes almost impossible for some local churches to engage in evangelistic work on the local level.
3. Gradual transfer of this work from a denominational to a more local level would likely eliminate a considerable amount of expense.
4. The Home Missions annual budget of $40.50 per family, which comes to over $3,000,000 for 1971 is getting to be high.

Procedural suggestions for implementing the intent of this overture:
1. That the Board of Home Missions be encouraged to enlarge its Grant-in-aid program and expand it to include capital funding, rather than to open new board-controlled fields.
2. That the Board of Home Missions give direction to the Classical Home Mission Committees in order to have the latter work with the individual churches and/or promote evangelism on a classical level, placing the burden of evangelism on a local level.
3. That, instead of the Board of Home Missions, either the Classical Home Missions Committee or a nearby consistory be given as much supervision over a home mission field as possible, consequently taking away a good deal of work from the board.

Peter Van Tuinen, S.C.

Overture 25 — Ministers in Extraordinary Services

Classis Alberta South overtures synod to review the tasks of all the ministers of our denomination who have been charged with an “extraordinary ministerial task,” particularly the task of ministers engaged in teaching Bible in Christian high schools, as well as the tasks of those engaged in administrative duties, with a view to determining whether these tasks are under a minister’s calling for which he is ordained.

Grounds:
1. A certain amount of ambiguity arises in the words “spiritual in character” and “directly related to the ministerial calling,” as described in Church Order, article 13.
2. The same ambiguity arises from a decision taken by synod (Acts of Synod, 1969, p. 106, art. 45): “Synod declare that ordination to the ministry of Word and sacraments should not be granted for the purpose of teaching Bible in an educational institution unless in exceptional circumstances . . . .”

Peter Van Tuinen, S.C.

Overture 26 — Restudy Birth Control Testimony

To the synod of the Christian Reformed Church:

We request the synod of the Christian Reformed Church to consider the following overture which was not supported by the lower assemblies, namely, consistory of First Wellsburg and Classis Northcentral Iowa.

We, the undersigned, hereby overture synod to restudy the church’s position on birth control in light of increasing evidence of overpopulation and of environmental deterioration that threatens the welfare of mankind.

The present position of our denomination, written in 1936 (Acts of Synod, pp. 136-138), states that “according to the teaching of Holy Writ marriage is a creation ordinance instituted by God with a twofold purpose: the loving companion-
ship of husband and wife in a lifelong physico-spiritual union, and the begetting of children in and through this marital love life... In the light of this twofold scriptural principle there can be no doubt that it is the duty as well as the privilege of normally endowed married people to produce as large a number of children as is compatible with the physical, mental, and spiritual well-being of the wife and mother on the one hand and of the children on the other hand. To be sure, the mother may at no time be sacrificed to the production of numerous progeny,... but it is equally true that her supreme glory as woman lies in motherhood... Disparaging remarks about large families as such should not be heard among Christian people."

The above position was formulated at a time when an increase in population seemed highly desirable "to reproduce the race adequately." The world situation is very different today. The changes which have occurred in the world and the church as stated in the grounds below demand a restudy. The welfare of children takes on a new perspective when in 1968 two billion people were not being properly fed and when, in our country, cancer deaths are spiraling in proportion to environmental pollution. The present world conditions make it difficult to accept the position of our church as stated above when it seems impossible to reconcile the two. If parishioners, especially young people, are to have confidence in a stated position of the church, it is important that the implications of that position be adequately studied, which is not true of our church's position on birth control. There is no indication that its relationship to the problem situations stated in the grounds below has ever been studied. A lack of confidence in the church's position is evidenced by the widespread ignoring of it by young families today. It is the duty of the church either to answer adequately the conflicts which are causing its members to ignore its position or to restate it in such a way that these conflicts are resolved. The church must act now. Overpopulation is occurring in the world, and the world is pressing for an answer. We have a responsibility which must be met.

**Grounds:**

I. Overpopulation rather than underpopulation is becoming a problem.

A. Medical advances have not only increased survival rates (decreased death rates) but have, at the same time, increased the fertility of modern man. Nature no longer limits human populations in the sense that it did as recently as thirty years ago. Along with modern advances in medicine came a spiraling increase in human populations.

There is overpopulation in certain countries today; for others it is imminent; but all must face the problem. Perhaps the best way to realize this is to talk about "doubling-time"—the time necessary for a population to double in size.

Support for the Grounds, especially I, II, and III, is given in the following references:


"Ecologism: A New Paganism?" *Christianity Today.* April 10, 1970. (This article pertains particularly to Ground IV.)


"Fulfilling God's Cultural Mandate." *Christianity Today.* February 27, 1970. (This article substantiates Ground I.)


The world's population first reached 500 million in 1650 A.D. Two hundred years later (1850 A.D.), it numbered a billion people. Around 1930 (80 years later), it numbered two billion. It now approaches four billion with the doubling-time at present estimated to be about 37 years. If it would continue to double each 37 years in the future, the world's population will have increased fourfold by the time our children are 75 years old.

Modern medicine has also provided methods of population control. Population experts say it is imperative that these be used. Government study committees are saying the same thing.

B. There is too little food in the world today. Experts agree that at least half of the people of the world are undernourished (too little food), or malnourished (serious imbalances in their diet, e.g. lack of protein). The Population Crisis Committee estimates that 3.5 million people will starve to death this year. Only ten countries in the world produce more food than they consume—the United States, Canada, and Australia being the chief overproducers. The United States cannot save the world from famine with her food exports. According to experts, there are only two solutions. One is the birth rate solution in which we find ways to lower the birth rate. The other alternative is the death rate solution where famine, war, pestilence or a combination of these affect population control.

C. Perhaps the above two points do not seem realistic to people living in rural areas where populations are declining, but it must be remembered that such areas are exporting people. The population problem has definite affects on these areas. It has stimulated production to a point where exploitation of natural resources has had a progressive deteriorating effect on our environment. For example, we have lost thousands of acres to erosion and gullying and many thousand more to strip mining. It has been estimated that the agricultural value of Iowa farmland is declining in potential production by 1 percent each year. The history of similar deterioration in other parts of the world is clear. In the Middle East, deserts now occupy once rich and productive farmlands. We must also remember that the industrialization (factories, suburbs, highways, power plants, refineries, etc.) which makes modern agriculture possible is “eating up” valuable land and resources at an ever increasing rate. An unwillingness by some states to subject their citizens to nuclear radiation is making it impossible for electrical companies to keep up with the increasing demands. We could go on citing many more examples of environmental deterioration. Let us cite one more—that of Lake Erie. In 1955, 75 million pounds of fish were taken, but today only rough fish are available in significant numbers and commercial fishing has all but been banned because of high mercury levels in the fish. We must also realize that the standard of living of each person as well as the number of people in the world determines the total demand on the environment.

II. The possibility of governmental control of population growth is real.

Many people feel, for reasons cited above and many more, that population control is an absolute necessity. This brings increased pressure on politicians not only to liberalize abortion laws, but also to initiate legislation which will terminate the logarithmic population spiral. Zero Population Growth, a politically active group organized to emphasize the need for such control, has gained more than 10,000 members during the first year of its existence. Some people even advocate mandatory limitations on family size. Although the possibility of this seems remote at the present, increasing pressure on natural resources may make it a reality sooner than we anticipate. Because our world is rapidly changing, our denomination must begin a study before rather than after legislation is enacted.
III. Birth control devices are being used without proper understanding or counseling.

Use of birth control devices by our constituency has become a common practice, often without thorough understanding of what is involved. Intra-uterine devices derive part of their effectiveness by aborting the embryo. If human life begins at fertilization, use of such devices is repeated murder. Many ministers appear reluctant to advise young couples in this area.

IV. Our position has implications which affect our witness in the world.

The Judeo-Christian religious philosophy is being repeatedly blamed for the environmental crisis on the basis of Genesis 1:28. Our witness is being affected by the way the world interprets our position. We should clarify it and be willing to defend it.

V. Interpretations of our present position lead to awkward situations.

Some ministers are leaving the impression that family limitation, except in unusual instances, is sin. Dr. Nederhood, in his sermon, “In Defense of Motherhood” (May, 1966, Radio Pulpit), concludes, “Motherhood is one of the highest honors God confers on women. Those who, for selfish reasons, refuse to receive God’s gift of children, run the risk of receiving His judgment in their place.” Advocates of population control by world experts on one hand and the church’s emphasis on the other, leave many Christians with an unpleasant dilemma. Young people, studying population and environmental problems in school, become morally confused when told in church that the blessedness of having large families, portrayed in biblical times, still applies today. Other ministers feel the present position allows for a “loose” interpretation of the well-being of mother and children in determining family size.

Ensuing from the grounds are the following questions pertinent for consideration in formulating guidelines:


2. If family size is to be limited, what damage will this do to marital love-life? Can abstinence and withdrawal be urged in light of I Cor. 7:1-10? The uniqueness of human relationships lies in the fact that sexual involvement is the ultimate of emotional expression as well as initiation of progeny. Copulation by all other species of living things is for the sole purpose of producing offspring. Can this expression be denied?

3. Should we acknowledge the population problem and limit family size for that reason?

4. Which birth control methods may be used? Is the use of intra-uterine devices murder? When does human life begin?

5. Can the church sit idly by and watch God’s creation being destroyed or must and should it encourage all members to control pollution and conserve natural resources?

6. What does it mean that man is to have “dominion over the earth”? May God’s other creatures and plants be made extinct at the expense of an increasing human population? What are the implications of Genesis 6 and 7 and Revelation 4:11?

7. Does any government have the right to regulate population in order to prevent mass starvation?

8. In undeveloped countries, populations increase proportionally to availability of food. If we, as a denomination, support projects which feed and clothe people
from these countries today, will we continue to meet this obligation when their population doubles and our food resources decrease? What criteria does our denomination use to determine which countries are given our support?

Reasons for asking synod to consider this matter:

We feel this matter should be taken up by synod rather than some lower assembly of the church for the following reasons:

1. It is a matter which affects the life of each Christian as he approaches and enters the bond of marriage.
2. It affects the future of the Church and her witness in the world.
3. It affects the future well-being of mankind.
4. Since synod has previously formulated guidelines on this matter, it would seem inappropriate for some lesser assembly to restudy them.

Submitted by:
Harvey Blankespoor
Wendell Primus
Gerrit D. Van Dyke

(This overture is presented in accord with Synodical Rules, V D, p. 8, W.P.B.)

Overture 27 — Procedure of Organizing Churches

Classis Rocky Mountain overtures synod to recommend, in conjunction with Art. 38 of the Church Order, the following procedure for the organization of new congregations:

1. that classis instruct the consistory to effect the organization of the new congregation to meet with the petition signers to arrange for the organizational meeting and the nominations for the election of office-bearers. Nominations are to be made by the petition signers and announced two successive Sundays before the organizational meeting. Any objections to the nominations are to be heard by the petition signers at a meeting with the consistory or representatives of the consistory advising.
2. that at the organizational meeting, the office-bearers be elected by balloting of all confessing members whose letters of transfer or dismission have been received and a majority is sufficient to elect.
3. that no professions of faith be heard at the organizational meeting.
4. that the papers of incorporation be prepared with legal counsel at a meeting of the newly organized consistory and presented for approval of the new congregation as early as possible after their organization.

Grounds:
1. The new congregation would profit by having time for careful consideration of nominees for office-bearers.
2. Recommended procedures of the past, such as a two-thirds majority in free balloting for office-bearers, confessions of faith at organizational meetings, public worship under the auspices of a committee, and articles of incorporation considered at the organizational meeting, are poor Reformed church polity; and many are not in common practice.
3. A new congregation is not profited by avoiding frank discussion nor by allowing procedures not accepted in the organized churches.
4. The proposed changes would be conducive to good order at the organizational meeting of a new congregation.

John Zwaanstra, S.C.
Overture 28 — Observance of Special Days

Article 51 of our Church Order concerns itself with the number of worship services for which our membership is to assemble. Article 51b deals with services which are to be held in observance of special days, most of which have an association with the redemptive program of our Lord.

Classis Rocky Mountain overtures synod to change that part of Article 51b which states: “... and ordinarily on Old and New Year’s Day,” to read: “... and optionally, on New Year’s Eve, New Year’s Day, or both.”

**Grounds:**
1. The observance of such days should be left to the discretion of each consistory and not be a regulation found in the Church Order.
2. In practice several churches disregard the regulation of the Church Order to meet “ordinarily” because the days have no redemptive association.
3. A precedent has been established by the Synod of 1970. (See Acts of Synod 1970, page 54, Art. 101 I. C. 2. a, b.)

John Zwaanstra, S.C.

Overture 29 — Society Control of Calvin College

**Esteemed Brethren:**

The undersigned members of the Cascade Christian Reformed Church requested our consistory, in December 1970, to take the overture which follows to Classis Grand Rapids East. Since our consistory determined not to do so, we, as individual members of the Cascade Church, brought this overture to Classis Grand Rapids East. Classis Grand Rapids East also decided not to bring the overture to synod as their own.

Since both our consistory and classis have refused to overture synod as we requested, we respectfully overture synod as individual members of the Cascade Christian Reformed Church. We overture synod as follows:

A. First, that Calvin College should be owned and operated by a society rather than by the church as an institute and that a committee be appointed to work with the Calvin College administration to implement this change no later than 1975 (See B below for a proposed separate quota for Calvin Seminary).

**Grounds:**
1. It is not the scripturally-prescribed function of the church as an institute to own and operate a general liberal arts college. That synod has already so declared is evident from the following:
   a. Synod 1908 declared that “it is in principle more correct that a college should arise out of private initiative” (Acts of Synod 1908, Art. 37).
   b. Synod 1926 declared concerning the separation of the college from the church that "the school would thereby follow a more correct course" (Acts of Synod 1926, Art. 31).
   c. Although Synod 1957 decided that the church possesses “the derived, though not inherent, right to exercise ownership and control of a college,” it also affirmed concerning the duty and right of the church re ecclesiastical ownership of a college:
      "(1) That Scripture is abundantly clear in defining the primary task of the church as preaching and teaching of the Word, administering the sacraments, exercising discipline, and collecting and distributing alms."
      "(2) That the church cannot own and operate a general liberal arts college within the definition of this primary task of the church as institute" (Acts of Synod 1957, p. 45).
2. The successful development and operation of Dordt College (now in its
15th year) and Trinity College by societies rather than the church as an institute
has sufficiently proved that the grounds on which the church has continued to
own and operate Calvin College are no longer valid (for these grounds see Acts
of Synod 1957, p. 47).

3. Due to its rapid growth, greatly expanded curriculum, and the multiple
areas of learning in which Calvin College must now serve, and also because the
primary task of the church has become increasingly demanding and complicated
in our day, it is no longer possible for the Christian Reformed Church to directly
and effectively operate and supervise Calvin College. In view of the difference in
the nature and tasks of the church and the college it is no longer realistic or
right to expect this of the church.

4. Members of the Christian Reformed Church should be allowed the freedom
to support only the college of their choice, the college they believe to be most
faithful to Scripture in its teachings and policies followed on campus; the college
they are convinced most nearly provides the Reformed Christian education they
want for their youth and desire to support and promote.

5. Members of the Christian Reformed Church should be allowed complete
freedom to support the college nearest to them geographically.

6. In its previous consideration of the proposal to have Calvin College become
society-owned and controlled, synod has not dealt with Grounds 2, 4, and 5 as
here proposed. In view of this, we believe it is warranted to overture synod to
consider this issue again at this time.

B. Second, pending the change to society-ownership and operation of Calvin
College, that congregations and individual members who request having their
quotas be sent to a college other than Calvin be given freedom of choice according
to their convictions, with the understanding:

1. That consistories are to notify the Board of Trustees as promptly as possible
of the number of families that will not be paying the quota to Calvin College.

2. That a separate quota for Calvin Seminary be established by the Synod of
1972.

Grounds:

1. For several years there have been those who have requested this freedom
and some have also come to classis with their request. The church may no
longer bind their conscience in this matter. To insist that those who choose, for
reasons of conscience and conviction, to contribute to another college and are
nevertheless morally bound to pay to Calvin College is unwarranted. Anyone
thus convinced must either discontinue giving to all funds included in the budget
or act contrary to his conscience. Christian love requires that such persons be
given freedom of choice immediately rather than to make them wait until Calvin
College has become society-owned and operated.

2. To grant this freedom is in keeping with the true nature of quotas and giving.
Contributions should not be exacted from believers by the church. Giving should
be voluntary (See II Cor. 9:7; Acts 5:4; I Cor. 16:1-4; Phil. 4:18; Rom.
15:26, 27). Synod 1939 adopted the term "quota" in preference to the term
"assessment" because the former is more in keeping with the true nature of giving.

3. There may be many, out of deep love for and loyalty to Calvin College, who
will want to keep the denominational quota for Calvin but in all likelihood would
be very much opposed to such quota support for either of the other Christian
colleges. They want complete freedom to support only the college of their choice.
The words of our Savior certainly should be applied here: "Do unto others as
you would have them do unto you." True love for all the brethren demands that we grant the same privileges to all. We may not do otherwise.

Calvin Boersma
Donald Braam
Ronald Van Putten
James Veldman

Overture 30 — Urging Proper Ecclesiastical Procedure

Esteemed Brethren:

Classis Minnesota South respectfully requests synod to re-iterate the demands of Scripture and Reformed Church Polity as expressed in our Church Order and synodical decisions, to follow proper procedures in settling grievances, registering protests and voicing concerns involving matters of specific local areas as well as those mutual to the entire denomination.

Grounds:

1. There appears to be an increasing disrespect for the Reformed concept of ecclesiastical structure and authority as outlined in the Church Order and synodical decisions. It is most clearly expressed in the refusal to follow proper procedures to voice various concerns, protests, and grievances. Evidence of this disrespect is found in such things as
   (a) the decisions of individual consistories to withhold quota support from certain causes,
   (b) the manner of the distribution and the nature of some of the literature produced by the Association of Christian Reformed Laymen,
   (c) Rev. Vincent Licatesi's secession without appealing to synod and his statements to the effect that the ecclesiastical process does not work,¹
   (d) a dissident group, having appealed to Classis Minnesota South concerning differences with the consistory of the Holland, Minnesota CRC, refused to accept the decisions of classis, resigned from the said church, and organized as a congregation of the newly formed Christian Reformation Church,²
   (e) the proposal presented to Northwest Iowa consistories to form a new association for the dual purpose of providing guidance to consistories on denominational issues; and of being ready to take whatever extreme actions that may be necessary should all normal attempts to maintain the Reformed faith prove insufficient.³

2. Such practices tend to undermine Reformed Church Polity which is the basis of our unity and existence as a denomination. Further activity in this direction could seriously weaken the effectiveness of the very "arena" (classes and synod) where discussion and solution of denominational concerns ought to take place.

3. Re-iteration of the demands of biblical, Reformed Church Polity would help to admonish those who may be inclined to disregard proper procedures, that a

¹For further information see the reprint of an address by the Rev. V. Licatesi on July 30, 1970 in the D.A.V. Hall on 48th and Eastern Ave. in Grand Rapids, Michigan, esp. the paragraph beginning at the bottom of page 9.
²See the Minutes of Classis Minnesota South, May 14, 1970, Articles 5c-e, 6-9, 26-29 and September 17, 1970, Articles 7-9, 26, 27.
³Based on a document presented to Northwest Iowa consistories and discussed at a meeting held on January 12, 1971 at Dordt College in Sioux Center, Iowa.
Overture 31 — Clarification About Stated Supply

Esteemed Brethren:

Classis Minnesota South respectfully requests synod to declare whether or not it is proper for an individual without ordination or proper theological training to serve as stated supply in an organized church.

Grounds:

1. Although the Church Order definitely implies that organized churches must be served by ordained men with adequate theological training, it does not speak specifically to the above problem.

2. This situation does exist. However, since there are no specific rules or guidelines for this situation, classes are left to themselves to interpret the implications of the Church Order. Hence, it is possible for classes to take opposing positions regarding this matter.

3. Article 43 of the Church Order is being used as the basis for this practice. While this article does permit licensure to exhort at public worship, it does not say whether this licensure can be used as a basis for one without ordination or a proper theological training to serve as stated supply.

4. The position of stated supply is not clearly defined as to its place and purpose in our denomination nor as to who may serve as stated supply. Thus it is possible that a church might employ as stated supply an individual without ordination or proper theological training and considering their pastoral needs fulfilled, cease the calling of an ordained minister or a candidate. Thus, the position of stated supply could be used for purposes contrary to the intent of the Church Order.

5. Clarification of policy in this area will provide proper guidelines for churches and classes facing this question and will also help to prevent misuse and misinterpretation of the Church Order.

Respectfully submitted,
Classis Minnesota South,
Nicholas Roorda, S.C.
2. Expressed concern by the administrations of Calvin, Trinity, and Dordt Colleges about the increasing number of students entering other schools.

3. The language employed by the present wording of question 4, art. 41, C. O. "Christian Day Schools" is too restricted.

4. The support that the Christian Reformed Church pledges to its own schools by prayer, quotas, and offerings, demands the encouragement and care of the consistory for a total Christian education program for its youth.

Respectfully submitted,
Classis Minnesota North
H. J. Kwantes, S.C.

Overture 33 — Committee on Abortion

Esteemed Brethren:
I herewith submit a request to the 1971 synod to appoint a committee to define the position of the church on the matter of (induced) abortion.

Grounds:
1. Proposed alteration of various state laws demand a consistent Christian approach in this area.
2. Proper moral guidance for our membership requires the establishment of a definite position.

Classis Hackensack rejected the request on January 28, 1970.

Respectfully submitted
Edwin H. Palmer

Overture 34 — Clarification of Church Order, Article 44

Esteemed Brethren:
Classis Muskegon overtures synod, in the light of the actions of Classis Muskegon and the synodical deputies, Rev. A. Hannink, Rev. C. Niewenhuis and Rev. Marvin Dornbos, in regard to the request of Rev. Robert Eggebeen for admittance into the ministry of the Christian Reformed Church:

1. To clarify the regulations regarding such requests as set forth by synod in the Acts of Synod 1963 with specific reference to the interpretation of Article 44, C, 2, b, (2) (cf. Acts of Synod, 1963, p. 23), i.e., does "honor" mean to grant or to consider?, and of Article 44, C, 2, b, (3), what constitutes "need" when the request comes from the minister himself?
2. In the light of the clarification given, that synod advise Classis Muskegon to reconsider the request of the Rev. Robert Eggebeen.

Grounds:
1. There is a basic disagreement regarding the interpretation of these regulations between the deputies and the classis as well as within the classis itself.
2. This basic disagreement has caused embarrassment to both classis and the applicant.

Background Information
Classis received a letter from the Rev. Robert Eggebeen of the Reformed Church in America (dated March 21, 1970), requesting admittance into the ministry of the Christian Reformed Church according to Article 8 of the Church Order. Classis also received a letter from the Ferrysburg Christian Reformed Church indicating a desire to call Rev. Eggebeen under Article 13 of the Church Order. Rev. Eggebeen and the deputies were present at the May 21, 1970 meeting of
Classis, on the recommendation of the classical committee, asked the advice of the deputies before considering the request itself.

The advice of the deputies was as follows:

"Having considered the documents at hand, and having conferred with Rev. Robert Eggebeen, the synodical deputies have concluded that his request for admission into the ministry of the Christian Reformed Church is premature. Therefore, we advise that classis do not at this time proceed to honor his request.

Grounds:
1. He has expressed indecision concerning the area of work in which he intends to labor.
2. Application should be delayed until he has completed his involvement in his doctoral program, at which time he will better be able to determine specifically what field he desires to enter.
3. We cannot now determine the need that may exist in our denomination when he has completed his involvement."

Classis indicated its dissatisfaction with the procedure and with the advice by appointing a committee “to process this matter and come to a following classis with a recommendation.” (Minutes, Art. X, p. 7)

The committee re this matter reported to the classis of September 17, 1970. Classis agreed with the recommendation of the committee “That classis set aside the advice of the synodical deputies regarding Rev. Robert Eggebeen.

Grounds:
1. The synodical deputies were asked for advice prematurely.
2. The required documents were not available for study.
3. The advice was not to be regarded as a permanent judgment.” (Minutes, Art. XI, p. 6)

However, there was basic disagreement within the committee and between the majority of the committee and the position of the synodical deputies as to what constitutes need. Classis approved the recommendation of the majority report of its committee and declared that “in its judgment there is a need in the Christian Reformed Church which the Rev. Eggebeen may be qualified to fulfill.” (Minutes, Article XI, p. 9). One member of classis registered his negative vote on both of these decisions, signifying his intention to appeal to synod the classis' interpretation of the synodical regulation.

Classis then declared “that a Colloquium Doctum be held with Rev. Eggebeen” and “that classis instruct the present study committee to review the above decisions with the synodical deputies and if they approve of these decisions to invite them to be present at the next classis to witness the Colloquium Doctum.” (Minutes, Art. XI, p. 9).

At the meeting of classis on January 21, 1971, classis received a communication from the synodical deputies in which they indicated their unwillingness to change their previous advice, informing classis it should either accept the advice given or appeal to synod, and indicating further that they did not concur with the judgment of classis that there is a need in the Christian Reformed Church for the services of Rev. Eggebeen which he may be qualified to fulfill.

Classis has taken the position that there is always a need in the church for ministers and that this ought to govern the question of “need” in these matters. The synodical deputies express their view of “need” in the ground for their advice to classis on January 21, 1971:

“The decision of classis as well as its ground does not fulfill the synodical requirement that the classis must effectively demonstrate the need for the services of a minister from another denomination to the satisfaction of the synodical deputies (cf. Acts of Synod 1963, p. 20, 21). Since synod's definition of need indicates much more than just a general need (which is always present) but rather that there must be very special reasons and needs for admitting a person into the
ministry of the Christian Reformed Church, we feel that this should have been more clearly defined in the decisions of classis. We further remind classis that it is not the need of the individual, but rather the need of the denomination that must receive the major emphasis in all consideration of need.” (Letter, Dec. 10, 1970)

Classis believes that the cause of this painful debacle lies largely in the basic ambiguity and lack of specific procedure in the synodical regulations.

Moreover, because of the confusion concerning methodology, classis has not been able to give sufficient objective consideration to the applicant's request and is therefore seeking synod's permission to reprocess the request in the light of synodical clarification.

Respectfully submitted,
Walter Tolsma, S.C.

Overture 35 — Society Control of Calvin College

Esteemed Brethren:

The consistory of the Niekerk Christian Reformed Church respectfully requests synod to declare that Calvin College should be owned and operated by a society or an association rather than by the church as an institute and that a committee be appointed to work with the Calvin College Administration to implement this change. The goal shall be to have the change completed by 1975.

Grounds:

1. It is not the scripturally-prescribed function of the church as an institute to own and operate a general liberal arts college. That synod has already so declared is evident from the following:
   a. Synod 1908 declared that “it is in principle more correct that a college should arise out of private initiative” (Acts of Synod 1908, Art. 37).
   b. Synod 1926 declared concerning the separation of the college from the church that “the school would thereby follow a more correct course” (Acts of Synod 1926, Art. 31).
   c. Although synod 1957 decided that the church possesses “the derived, though not inherent, right to exercise ownership and control of a college,” it also affirmed concerning the duty and right of the church re ecclesiastical ownership of a college:
      “(1) That Scripture is abundantly clear in defining the primary task of the church as preaching and teaching of the Word, administering the sacraments, exercising discipline, and collecting and distributing alms;
      “(2) That the church cannot own and operate a general liberal arts college with the definition of this primary task of the church as institute” (Acts of Synod 1957, Art. 86).

2. The successful development and operation of Dordt College (now in its 16th year), Trinity Christian College and The Institute for Christian Studies in Toronto by a society or an association has sufficiently proved that the grounds on which the church has continued to own and operate Calvin College are no longer valid (for these grounds see Acts of Synod 1957, Art. 99).

3. Because of the deep love for and strong loyalty to Calvin College on the part of thousands, especially the hundreds of alumni, it should be possible to form a society or an association that will be able to operate Calvin College completely by 1975.

4. Due to its rapid growth, greatly expanded curriculum, and the multiple areas of learning in which Calvin College must now serve, and because the primary task of the church has become increasingly demanding and complicated in our day,
it is no longer possible for the Christian Reformed Church to directly and effectively operate and supervise Calvin College. In view of the difference in the nature and tasks of the church and the college it is no longer realistic or right to expect this of the church.

5. Members of the Christian Reformed Church should be allowed the complete freedom to support only the college of their choice, the one nearest to them geographically, or the college they believe to be most faithful to Scripture in its teaching and policies followed on campus, the college they are convinced most nearly provides the Reformed Christian education they want for their youth and desire to support and promote.

6. True love for all the brethren demands that all enjoy the same privileges and freedom. Many who, because of their deep love and strong loyalty to Calvin College, want to keep the college on denominational quotas, would be very much opposed to such a quota being imposed on them for either of the other Christian colleges. They want complete freedom to support only the college of their choice. This same freedom must be given to all.

7. In its previous consideration of proposals to have Calvin College owned and operated by a society or an association, synod has not dealt with grounds 2, 5 and 6 as here proposed. In view of this, we believe it is warranted to overture synod to consider this issue again at this time.

Consistory of the Niekerk
Christian Reformed Church
Rev. John, G. Kruis, President
Gerald Den Bleyker, Clerk

The above overture was presented to Classis Holland January 21, 1971. It was duly considered but not adopted by classis.

Overture 36 — Declarations on Marriage

Esteemed Brethren:

The Synod of the Christian Reformed Church of 1961, adopted, among other things the following recommendations (cf. Acts of Synod 1961, Art. 57, IX, C, 2a, b, c.):

a. That synod overture the next Reformed Ecumenical Synod to appoint and mandate a committee to draft a set of Declarations on Marriage, Re-marriage, and Polygamy.

Ground: It is our confirmed opinion that the drafting of these declarations should be the task of a committee of the RES. Such a committee would have the tentatively proposed Lines of Approach of the RES of 1958 as its guides.

—Adopted

b. That these declarations be so formulated that the Scriptures be made to speak thereby to the conscience of Christ's church concerning the sanctity and inviolability of marriage and the sins attending divorce.

Grounds:

(1) This would be in line with what we believe to be the wish and purpose of the RES of 1958 when it submitted these “General Lines of Approach” to its member churches.

(2) By means of such a set of declarations the best and finest of much scriptural and exegetical exploration on marital problems would be saved from oblivion by burial in the archives of the churches.

—Adopted

c. That these proposed declarations embody the teachings of God's Word on the following themes:
(1) *Scripture* and *Marriage*, setting forth the origin, nature, qualities and purpose of the marriage relationship (cf. Point I under General Lines of Approach). (See Supplement No. 4).

(2) *Scripture* and *Divorce*, its prohibitions, its baneful after-effects and its area of permissibility (cf. Points 2 and 5).

(3) *The Church* and *Divorce*, stressing the need of pastoral counseling and guidance to prevent possible disruption of marriage before resorting to disciplinary action (cf. Point 3).

(4) *The State and Marriage and Divorce* (cf. Point 4).

(5) *The Church* and its *Discipline* in connection with the *Civil Laws* governing and permitting *Divorce* (cf. Point 4).

(6) *The Believer Individually* and his disturbed or disrupted marriage relationship. The permissability and/or prevention of *Divorce* (cf. Point 5).

(7) *The Church* and its treatment of *Marital Problems* (cf. Points 6, 7).

(8) *The Church* and *Polygamous Marriages* (cf. Point 8).

—Adopted

The consistory of the Immanuel Christian Reformed Church of Grand Rapids, respectfully requests the Synod of the Christian Reformed Church of 1971, to implement the decision of the 1961 CRC synod by forwarding the adopted overture, mentioned above, to the Reformed Ecumenical Synod.

*Grounds:*

a. According to the General Secretary of the Reformed Ecumenical Synod the overture, mentioned above, was never received by the Reformed Ecumenical Synod.

b. The need for the churches of the Reformed community to speak up and give directions on these grave matters is as great now as it was ten years ago, if not greater.

Wishing you the Lord's Peace,


Rev. Gerrit W. Sheeres, President

Mr. Gerald Syswerda, Clerk

Overture 37 — Calvin Graduate Studies Program

*Esteemed Brethren:*

The consistory of Iron Springs, Alberta overtures synod to withdraw all quota support for the Calvin College graduate studies program.

*Grounds:*

1. Throughout the history of the past years there have been overtures at synod requesting separation between Calvin College and the Christian Reformed denomination. See e.g. the following material which we endorse.


   In our opinion this material has not been studied thoroughly and still demands an answer in the light of the action taken by the 1970 synod with respect to the Calvin College graduate studies program.

2. Acceptance of quota support for the Calvin graduate studies program is contrary to part of the grounds adduced and accepted by the 1967 synod for rejecting the overture of Classis British Columbia. Said ground reads in article 137, p. 97, Acts of Synod 1967, 2d., "Any reference to graduate studies is premature. If and when such plans are realized there will no doubt be an address to the problem of the relationship of such a program to church control." (Italics ours.)
3. The graduate studies program has now been placed under the umbrella of the denomination and as such perpetuates an unhealthy situation, namely denominational control of higher learning.

4. Forced support of the graduate studies program is discriminatory with respect to other institutions of higher learning.

5. The fact that quite a number of the delegates at the 1970 synod opposed the adoption of the Calvin College graduate studies program indicates that the churches were not ready to just adopt this program.

Note: This overture was submitted to Classis Alberta South at its January session, which was held January 18, 19 and February 16, 1971, and was defeated.

Consistory Iron Springs, Alta.
Christian Reformed Church
Ralph Koops, President
Arie Veluw, Clerk

Overture 38 — Calvin Graduate Studies Program

The consistory of the Brooks, Alberta Christian Reformed Church wishes to inform synod that we whole-heartedly endorse the overture of the Iron Springs consistory regarding overturning synod “to withdraw all quota support for the Calvin College graduate studies program” together with its grounds. In so endorsing this overture we wish to inform synod that this overture was defeated by only one vote at our January classis held January 18, 19 in the Taber Christian Reformed Church and February 16 in the First Calgary Christian Reformed Church.

Respectfully submitted,
Consistory of the Brooks,
Christian Reformed Church,
Rev. Ronald G. Fisher, President
J. Duerst, Vice President
J. De Raaf, Treasurer

Overture 39 — Calvin Graduate Studies Program

The consistory of Burdett, Alberta, wishes to request synod to adopt the overture of Iron Springs, Alberta re withdrawal of quota support of the Calvin Graduate Studies Program on basis of grounds given in the overture.
We have decided this in consistory March 2, 1971.

Max J. Lise, President
D. C. Dykshoorn, Clerk

Overture 40 — F.N.C. Mileage Rules

Classis Minnesota North respectfully overtures Synod 1971 with regard to mileage paid to churches receiving aid from the F.N.C. Committee.
The 1970 synodical decision reads: “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.” Under the present rules, a minister receives $850 for car allowance regardless of the number of miles he drives.

We overture that the last half of 1970 decision be changed to read: “to which the F.N.C. Committee will add a maximum of $350 to cover those miles driven in a year for church purposes above 5,000 at a rate of ten cents per mile, this amount to be given to the minister for said allowance.”

**Ground:** Those ministers who need not use their automobile extensively in their work are receiving more than what is necessary to operate their vehicle for the stated purpose.

Respectfully submitted,

H. J. Kwantes, S.C.
1. — First Des Plaines vs. Classis Chicago North

ESTEEMED BRETHREN:

The Consistory of the First Christian Reformed Church of Des Plaines, Illinois, appeals to the Synod of 1971, protesting the actions (items A and B below) taken by Classis Chicago North, in a special session held November 10, 1970, at Winfield, Illinois. The purpose of this special meeting was to consider a study committee's report concerning the Resolutions of Synod of 1970, regarding the Timothy-Lawndale issue.

(A) We protest the action of Classis Chicago North when it defeated item 2 of the study committee report (articles 18, 19, 20, of classis minutes) which stated: "That classis declare that the practice of excluding black covenant children from the Timothy Christian School in Cicero, Illinois, out of fear, is disobedient to Christ."

(B) We also protest the action of Classis Chicago North when it defeated item 3-B of the study committee report (article 25 of classis minutes) which stated: "The present policy of the school board is not in harmony with Synod's Declaration on Race."

Ground: This action is in direct opposition to the Declaration on Race of the Synods of 1968 and 1969, and by the above action Classis Chicago North has failed to fully bring its policy and practices into harmony with the deliverance of synod, as requested by the Synod of 1970.

Respectfully submitted,

Rev. L. J. Wolters, president
P. D. VanderBent, clerk

CC: Stated Clerk Classis Chicago North

2. — Wheaton Christian Reformed Church Against Classis Chicago North

ESTEEMED BRETHREN:

Background:

The Synod of 1970 made five recommendations pertaining to the manner in which Classis Chicago North had dealt with the Lawndale/Timothy matter (Acts of Synod 1970, Articles 114, 119, pages 61-65). Recommendations 1 and 3 are especially pertinent to our protest:

"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."
"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."

Our delegates to the Synod of 1970, in their report to Classis Chicago North on September 16, 1970, Article 13, informed Classis of the above decisions and asked "Classis to deal with the decisions responsibly." To that end a committee was appointed to report back to the same session of Classis. The pressure of time and the complexity of the problem prompted this committee to request "a special session of classis be called for November 10, 1970, to deal more fully with the synodical declaration to classis."

In compliance with the strong voice of synod (especially the matter that classis act "without further delay"), and the urging of our classical delegates to the Synod of 1970 that classis "deal with the decisions responsibly," the advisory committee of classis presented a series of recommendations on November 10, 1970, which spoke directly, openly and honestly to the heart of the problem. If classis sincerely would have accepted the complete report, it would have acted responsibly to synod, to its own syndical delegates, and to the Word of God as it spoke to the issue. Classis, indeed, did adopt a number of the advisory committee's recommendations. The crucial matter (Point 2), however, was defeated by a vote of 18 to 8. It is this specific action that the Wheaton Council is hereby protesting:

Protest:

The Council of the Wheaton Christian Reformed Church protests the action of Classis Chicago North at its special session on November 10, 1970, in rejecting Point 2 of the Study Committee's report which reads as follows:

"That Classis declare that the practice of excluding black covenant children from the Timothy Christian School in Cicero, out of fear, is disobedient to Christ."

Grounds:

a. Scripture teaches: "For it is better to suffer for doing right, if that should be God's will, than for doing wrong" (I Peter 3:17). The apostle Peter continues: "yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God. For the time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the Gospel of God? . . . Therefore, let those who suffer according to God's will do right and entrust their souls to a faithful Creator" (I Peter 4:16, 17, 19).

b. Synod has declared: "That fear of persecution or 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 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."

This above recommendation with its grounds was defeated at the special session of Classis Chicago North, November 10, 1970. It is this action that the Wheaton Council protests for the following grounds:

Grounds:

1. This action was a flagrant repudiation of synod's directive to classis.
2. This action places Classis Chicago North in contempt of synod.
3. This action undermines the integrity and authority of the governmental structure of the entire denomination.
4. This action reveals a failure of Classis Chicago North to give an understanding and a Christian answer to the requests of Lawndale/Garfield members.

Wheaton Christian Reformed Church
George Vanderhill, president
John Vander Veld, clerk

3. — Lawndale Consistory vs. Classis Chicago North

Esteemed Brethren:

For almost six years we have been working through all the proper channels to awaken fellow believers to the evil of race prejudice and the suffering we bear because of it. We have experienced the offense, heartache, and disillusionment of seeing our covenant children being denied admission to the Christian School nearest their homes. We are dismayed by the attitude of the Christian Reformed men who comprise the Timothy Christian School Board. They have consistently refused to stand up to the race prejudice that exists in the Cicero community and in the Christian Reformed Church.

In recent years synod has spoken clearly and biblically on the matter of race relations. We are in complete agreement with these pronouncements. We love our church and are pleased with its biblical emphasis and its emphasis on the Lordship of Christ over every area of our existence. We desperately want to continue to bring a solid Reformed witness to our community to the best of our ability.

Our problem, however, remains unresolved and our hearts have been made very heavy by Classis Chicago North's refusal to speak the same language which synod has spoken. Classis has openly rejected the stand of synod and is, therefore, unwilling to implement the decisions of the synods of 1968, 1969, and 1970. The majority of the ministers and elders have refused to repent of their sinful conformity to, or compliance with, race prejudice. In effect, that is what Synod 1970 told classis to do.

Because Classis Chicago North has not brought its policy and practice into harmony with the deliverances of synod without further delay, we are now fully convinced that Classis Chicago North is "in contempt of synod and in open disregard of the judgment of the church of Jesus Christ." This is why we appeal to synod to take whatever action is necessary to uphold the faith, order, and integrity of the church of Jesus Christ. The synod of the Christian Reformed Church must deal resolutely with the ecclesiastical anarchy of Classis Chicago North.

At its special meeting on November 10, 1970 classis adopted (by a vote of 15-11) the first recommendation of its advisory committee: "that classis acknowledge its guilt and sorrow in failing to act in accord with the Declarations on Race of the 1968 and 1969 synods concerning the Timothy-Lawndale issue" (minutes, art. 12). Even though this recommendation was adopted, subsequent actions give rise to the legitimate question of whether classis' acknowledgment was sincere and heartfelt.

Also a disturbing factor in this action is that there were eleven negative votes cast, including those of the two ministers that are delegates to represent Classis Chicago North at Synod 1971. It is cause for concern to us that eleven delegates felt no sense of guilt or sorrow over this matter. It is astounding that these eleven men were unwilling to express sorrow that classis had failed to proclaim the teachings of the Christian Reformed Church on these matters.
The true sentiment of classis became known when it defeated (by a vote of 18-8) the second recommendation of its advisory committee: “That classis declare that the practice of excluding black covenant children from the Timothy Christian School in Cicero out of fear is disobedient to Christ” (Minutes, Art. 18-20). It should be noted here that the words “in Cicero” were inadvertently omitted from the published minutes of November 10, 1970. They were inserted when classis reviewed the minutes in January. We find the defeat of this motion to be highly irregular in light of what classis did with the advisory committee’s first recommendation. To us it is further evidence of the deceit that exists in classis. We see no valid reason why classis acknowledged its guilt and sorrow (by a margin of 4 votes) if eighteen delegates (seven ministers and eleven elders) really didn’t believe that excluding black covenant children from a Christian school out of fear is disobedient to Christ. It doesn’t make sense.

The decisions of three consecutive synods maintain that exclusion for such reasons is disobedience to Christ; classis has acknowledged its “guilt and sorrow” for failing to act in accord with these decisions; classis’ insincerity is evident by its repeated refusal to apply these decisions to the concrete, local situation.

At its special session in November, classis adopted (by a vote of 23-to-3) its advisory committee’s third recommendation: “That classis write a pastoral letter to the Timothy Christian School Board imploring it to no longer countenance (italics ours) the exclusion of children of black Christians from its Cicero school” (minutes, Art. 25, a). Following this classis defeated (by a vote of 15-to-11) the committee’s main ground for writing the board: “The present policy of the school board is not in harmony with synod’s declaration on race.”

In the light of these contradictory actions is it any wonder that the Timothy board does not take the letter of classis seriously? If the majority of the delegates at classis do not believe that the board’s policy is sinful, how can such a letter have any effect? We believe that Classis Chicago North is being adroit in its response to the directive of the 1970 synod. It did acknowledge its own guilt and sorrow, it told the board that it should no longer countenance the exclusion of black covenant children from its Cicero school, but it still refuses to tell the board that its policy is disobedient to Christ—which is precisely what the issue is all about. Nothing will really change until this local group of churches recovers from its spiritual blindness on this issue and begins to see that compliance with race prejudice and concrete acts of discrimination is sin.

The character of classis was evidenced when it decided, just prior to adjournment at its special session on November 10, 1970, “That roll call vote names appear only in the minute book, not in the published minutes of classis” (Min., Art. 75). At the outset of that session classis had adopted its advisory committee’s recommendation that roll call vote names appear in the minutes (cf. Min., Art. 9). A protest against this ambivalent procedure was presented to the January meeting of classis by the Wheaton Consistory. Of course, classis decided to keep its conscience a private matter when it did not uphold Wheaton’s protest on the ground that “recorded votes are available to all responsible parties even though not published” (Min. Art. 37a). Why are the delegates afraid to let everyone freely know where they stand on the Timothy-Lawndale-Garfield issue?

The Lawndale Christian Reformed Church has decided that it is thoroughly futile to try to participate authentically in the meetings of Classis Chicago North at this time. We did not attend the special meeting of November 11 for many reasons, including the fact that the examination of a candidate was added to the day’s proceedings even though the meeting had been called only to deal with classis’ response to the synod’s directive. After we learned of the decisions made at that meeting we were firmly convinced that classis was now in open contempt of synod and we could not with good conscience attend its meetings. To partici-
pate in these meetings has come to be meaningless and causes us so much pain and hurt that we are no longer able to properly minister to our neighborhood. Classis adroitly avoids its responsibilities by not abiding by the results of due process. Appellants have carried their protests to the Synod of 1970 and these protests were upheld overwhelmingly. Synod issued a solemn order to Classis Chicago North, stating that classis must "change its policy and practice without further delay." There has been no evidence that classis will do this. We will simply have to await the decisions of the Synod of 1971 regarding the ecclesiastical anarchy of Classis Chicago North. What more can we do?

The brethren who support our efforts to obtain Christian education for our children in the Christian school nearest our homes submitted protests to the January session of classis regarding the contradictory decisions classis made at its November 10 meeting. Their protests were rejected on grounds that we believe are untenable. It appears that classis has become impudent in its unwillingness to listen to the Word of God as it speaks to this issue.

We were also dismayed to learn that the ministerial delegates to the 1970 synod from Classis Chicago North remained silent when the reporter of classis' advisory committee asked them to inform the delegates at the November special session of classis concerning the mood and tenor of the 1970 synod. These leaders failed to give classis the benefit of what they had learned at synod last summer and were of no help in getting classis to reverse its course. We find their silence reprehensible.

We must also bring another point to the attention of the delegates concerning the workings of Classis Chicago North. We will, of course, be accused of not co-operating with the latest negotiating committee appointed by classis to find a "workable solution" to the problem we face. It became patently clear to us at the first meeting of The Timothy Board, Lawndale, Garfield, The Chicago West Side Christian School Association, and the men appointed by classis to be present, that there was no genuine interest in trying to find a solution to the problem of race prejudice in Cicero, Illinois. The ministers delegated by the classis to the negotiating committee and the members of the Timothy board present seemed to feel that to find a "workable solution" to the problem was to avoid facing up to the problem. In the light of everything previous synods have said, we are simply not interested in further delaying tactics, nor are we interested in negotiating away the teachings of our church on this issue. When the delegates of classis to the negotiating committee are two ministers who have been leading the struggle against what synod has said and are in complete sympathy with the Timothy board, it seems as though the word "negotiating" is entirely out of place; and real progress seems totally impossible.

On December 14, 1970 we made requests of several authorities to re-convene the Synod of 1970 in special session, to deal with the refusal of Classis Chicago North to change its policy and practices. Our requests went to the synod (via the Stated Clerk), the Interim Committee of Synod (somewhat reluctantly because one of its members is a member of Classis Chicago North), and the consistory of Bethel Christian Reformed Church. Our request was not granted and we are quite convinced wasn’t even seriously considered. The responses we received quoted technical difficulties regarding Church Order, but didn’t seem to take seriously the urgency of our problem and the pain this business is causing.

Finally, we would like to make some comments concerning the letter from the Timothy board in response to classis’ pastoral letter. This letter could be very misleading and very confusing. This letter might easily suggest that there are no longer any applications from black Christian Reformed parents for admission to the Cicero school. Lawndale has officially withdrawn all of its applications at this moment, but some black Christian Reformed parents at Garfield
have not. This letter might also lead somebody to believe that black Christian Reformed parents have given up on Christian education and don't really care about it that much anymore because they have withdrawn almost all of their applications. This is most assuredly not true. In a final attempt to make it possible for our children to gain a Christian education, the Chicago West Side Christian School Association has been formed. An enormous amount of time and energy is being expended to work for Christian education despite the obstacles involved in gaining admission for our children to the school nearest their homes, and despite the fact that very few churches in the classis are helping us in any substantial way financially to reach our goals. We are committed to Christian education! The reason that many Christian Reformed parents (both black and white) have withdrawn their applications to the Timothy Christian School system is that these parents feel they can not support an organization that is going directly against the teachings of our denomination. How can we be asked to support a school which refuses to bring its policies into harmony with the teachings of our synods? We wait patiently for a change of heart.

Also, the board's only comprehensive policy statement (found in the booklet issued in 1969) was re-affirmed in the board's letter to classis in January of 1971. That policy violates the teachings of our church and is contrary to federal law. As a result of that policy the State of Illinois has withdrawn its accreditation of Timothy's Cicero Elementary School. The board's open admissions policy applies only to the board's facilities in Elmhurst and Western Springs. The board is pleased to announce its open admissions policy, but we are displeased with it because we know it doesn't apply to our local Christian school. The closed door policy to our black covenant children who seek admission to the board's facility in Cicero (because it is nearest to our homes) remains intact. We note, in conclusion, that the board's letter requests classis "to explore with synod the concept of a denominational education program in Lawndale as part of the church's evangelism program." This seems to us a very subtle attempt to introduce the concept of "apartheid" in the name of evangelism. The board looks at us in the sense of needing to be evangelized. In reality, we are bonafide members of the Christian Reformed Church and we are seeking only to enjoy all the privileges of the people of God.

Because of the seriousness of this problem, we call upon the esteemed delegates to synod to deal boldly and courageously with this problem. We make the following requests of synod:

I. We ask that synod be firm in dealing with the recalcitrance of Classis Chicago North and that synod refuse to weaken its former declarations for reasons of expediency.

Grounds:

a. The authority and integrity of the synod must be maintained.

b. Classis has not changed either its policy or practices "without further delay."

1. Classis policy was stated on September 17, 1969 when classis defeated a motion that "classis 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 wilful disobedience to Christ." (Art. 26, e of classical minutes)

2. Synod 1970 judged this policy to be contrary to synod's 1968 Declarations on Race and issued this solemn warning to Classis Chicago North: "to bring its policy and practices into harmony with the deliverances of synod without further delay."

3. Classis has not responded to this warning and has defeated both statements that would have changed classis' policy.
a. The motion that “classis declare that the practice of excluding black covenant children from the school at Cicero out of fear is disobedient to Christ” was defeated by a vote of 18-to-8. (Min. Nov. 10, 1970, Arts. 18-20)
b. Classis’ own advisory committee had recommended this motion, “that classis write a pastoral letter to the Timothy Christian School Board imploring it to put an end (italics ours) to its policy of excluding children of black Christians from its Cicero schools.” However, a very weakened motion was substituted and passed stating, “that classis write a pastoral letter to the Timothy Christian School Board imploring it to no longer countenance the exclusion of black covenant children from its Cicero School.” (Min., Nov. 10, 1970, Art. 25 a and b)
c. Classis also rejected the following as grounds for sending the pastoral letter mentioned above to the Timothy board: “The present policy of the board is not in harmony with synod’s Declaration on Race.” (Min., Nov. 10, 1970, Art. 25d)

C. The integrity of all Christian Reformed ministries in minority neighborhoods is at stake.

D. Ultimately, the integrity of our entire denomination is at stake.

II. We respectfully urge the Synod of the Christian Reformed Church to take whatever action (precedented or unprecedented) to bring about full open fellowship within the Christian Reformed Church as the body of Christ.

Grounds:

a. At Lawndale and Garfield (we include Garfield as she is not organized as a congregation and has no voice) we desperately need the fellowship, concern, love, and admonition of a classis that recognizes black Christians as equals.

b. At Lawndale and Garfield we desperately need the best possible Christian education for our children without interference. We find it deplorable that so much of our time and energy is used up in making up for the injustices of fellow believers toward our children. We know that energy should be spent in bringing the whole gospel to our neighborhoods in Lawndale and Garfield.

In Christ,

The Council of Lawndale C.R.C.
Luther Benton, Clerk
Clinton Tayler
Donald W. Owen
Richard E. Grevengoed
Jesse L. Bryant

Garfield Steering Committee
Benjamin Powell
Sylvester Ratliff
Anna Belle Patterson

C.C. Classis Chicago North


Esteemed Brethren:

The consistory of the Wright Christian Reformed Church of Kanawha, Iowa protests the decisions of Synod 1970 concerning the transfer of the ministerial credentials of Dr. M. Hoogland stated in the Acts of Synod, 1970, page 90, under “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;” and
"3. Synod instructs Classis Northcentral Iowa to forward the ministerial credentials of Dr. Marvin Hoogland to Classis Chicago South." We appeal these decisions to the Synod of 1971 for the following reasons:

1. Synod’s manner of considering the case is in conflict with Church Order Art. 28. a. which calls for dealing with the case not as a civil court would, but in "an ecclesiastical manner"; and is in conflict with synod’s own ruling in the Rule for Synodical Procedure that "In our ecclesiastical assemblies, ecclesiastical matters only shall be transacted and that in an ecclesiastical manner,"... Our synods therefore should not be bound to observe detailed parliamentary rules. These may be proper in other gatherings, but they do not fit into the pattern of ecclesiastical assemblies which demand a large measure of freedom in discussion and action.” Synod states in ground a. of recommendation 3, “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.” Though the Kanawha consistory sent credentials on the condition that Dr. Hoogland answer certain questions in writing, the fact remains that Dr. Hoogland in his subsequent letter to classis concerning his answers to these questions indicates that he answered them with reservation. This essential fact cannot be omitted. This gave both the consistory and classis sufficient reason again to suspect Dr. Hoogland’s doctrinal views. To omit this significant fact is to consider ecclesiastical matters in a legalistic and uneclesiastical manner.

2. Significant facts were omitted in presenting the history of the case by the advisory committee, whereby synod has placed the technicalities of procedure ahead of concern for sound doctrine.

   A. The account does not explain in paragraph 1, p. 87, Acts 1970, why the consistory added the notation to the credentials. Disciplinary action was in the formative stage when Dr. Hoogland received the call. The form for the ministerial credentials states, "we unhesitatingly recommend." The consistory could not in good conscience therefore forward credentials without at least some remark added.

   B. Paragraph 2, p. 88, Acts 1970 makes reference to Dr. Hoogland’s letter to classis Northcentral Iowa of Dec. 8, 1969 but omits his statement in the same letter that the simple questions put to him by the consistory in writing, such as, “Is Adam the first parent or father from whom all the human race has descended? Is the guilt of original sin extended to all mankind through the disobedience of Adam as the head of the Covenant of Works just as salvation is given to those who are saved through Christ as head of the Covenant of Grace?” are “complex” questions. These are questions which the creeds answer very simply and briefly and are not considered to be complex. Dr. Hoogland hereby gives evidence that he cannot sign the Form of Subscription without reservation.

   C. The history of the case under C. Observations 1. p. 89, Acts 1970 states that Dr. 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 chapters of Genesis are inspired and authoritative;...” This is true but Dr. Hoogland is vague and ambiguous. He gives evidence that he does not interpret the creeds as the church has historically and traditionally interpreted them. Synod has taken these statements of Dr. Hoogland at face value and at the same time omitted statements from members of the consistory stated in the consistory’s letter to classis quoting Dr. Hoogland as stating that Adam is a myth. This letter of the consistory was also in the files for the advisory committee’s consideration. (Dec. 29, 1969) In view of such ambiguity and contradiction synod accepted the one testimony and ignored the other.
D. The information given in C. Observations 2. p. 90, Acts 1970, is incomplete. The consistory was satisfied with the answer it received from Dr. Hoogland. They were reassured of his doctrinal views. In his subsequent letter to the classical committee, in making reference for renewed suspicion concerning his previous answers since he makes mention that he is to give answers short and to the point to "complex" questions. For synod to accept the idea that the Kanawha consistory was satisfied is legalistic, incomplete and not true to fact. (see 4. below)

E. In regard to C. Observations 3., p. 90, Acts 1970, classis admitted that it did not specify positive grounds for calling in Dr. Hoogland for interrogation. Classis so decided upon the advice of the synodical deputies. Classis itself has stated their reasons for interrogating him. The minutes of classis held Jan. 13, 1970 state in Art. 17, 4., "Classis defer action upon the credentials of Dr. Hoogland until such time as it can be satisfied of the soundness of Dr. Hoogland's doctrinal beliefs. Classis, therefore, in accordance with the Formula of Subscription ask Dr. Hoogland to appear before classis for interrogation of his views. Ground: We suspect that Dr. Hoogland accepts and supports views which involve a radical re-interpretation of Scripture and our Creeds." We believe the advice of the synodical deputies to be in error. The Form of Subscription calls for "sufficient grounds of suspicion," but does not necessarily call for them to be positively specified. Synod has set a precedent in such a situation as this in the Acts of Synod 1961, pp. 100-101. No specific grounds were spelled out by synod in 1961 when it decided to make further investigation or interrogation with the officebearer involved. The advisory committee gave as their ground for this advice, "We considered our task to be to determine whether or not the material presented was of such a nature as to require further synodical action. Our advisory committee has judged it is so." The Synod of 1961 made its decision on the grounds that "The article contains statements which give rise to serious questions, which are not entirely resolved in the letter of May 15, 1961." There is nothing positively spelled out or specifically stated. Still synod was itself convinced it had "sufficient grounds for suspicion." If synod is not required to spell out positive grounds to interrogate an officebearer through a consistory and synodical deputies, why does synod demand the spelling out of positive grounds by a classis?

F. It is stated in C. Observations 4. p. 90, Acts 1970, that the advisory committee judged they could find no evidence in the documents presented which meets the requirement of the Formula of Subscription of "sufficient grounds for suspicion." This indicates the committee failed to take note of the letter of the Kanawha Consistory to the classical committee dated Dec. 29, 1969, one of the documents, which contains a number of statements made by Dr. Hoogland which is clearly in contradiction to Scripture and the Creeds and contradicts the answers Dr. Hoogland gave in writing to the questions asked of him by the Kanawha Consistory in its letter of Oct. 13, 1969. The committee also failed to take note of the letter of Dr. Hoogland to the classical committee of Dec. 8, 1969 in which Dr. Hoogland comments on the simple questions put to him in writing by the consistory which the consistory wanted him to answer briefly and to the point as being "complex."

G. As to C. Observations 5., p. 90, Classis lifted the suspension and returned the credentials to the Kanawha Consistory. This was done upon the advice of the synodical deputies. Synod itself has judged that the synodical deputies were in error to advise that the credentials be returned to the Kanawha Consistory. (Cf. Acts 1970, D. Recommendations: 1, p. 92 and Acts of Synod 1970, p. 93, III. B. Recommendation.) Therefore observation 5 is based on illegitimate procedure.
Synod went beyond its authority when it instructed Classis Northcentral Iowa to forward the ministerial credentials of Dr. M. Hoogland to Classis Chicago South. (Cf. Acts of Synod 1970, p. 90, D. Recommendations: 3.) Article 10 b. of the Church Order assigns the responsibility to give good ecclesiastical testimonials concerning life and doctrine to the classis. Synod therefore went beyond its authority when it *instructed* rather than advised classis to forward the credentials, by virtue of which it removed classis' responsibility and assumed this for itself. Art. 10 b. of the Church Order expects classis to give its own recommendation concerning Dr. Hoogland. By instructing classis to forward the credentials, synod is expecting classis to act contrary to its conscience. This explains why Classis Northcentral Iowa in its meeting of Sept. 8, 1970 took synod's instruction to them as meaning that their responsibility was terminated, when in the classical minutes, Art. 38, it decided, "whereas synod has, for all practical purposes, taken from classis its responsibility of approving or disapproving the credentials of Dr. Marvin Hoogland, (Art. 144, I D 3) we hereby enclose the credentials issued by the Kanawha Consistory December 9, 1969 as synod has instructed classis." Classis then forwarded an unendorsed credential which was accepted by Classis Chicago South.

4. Ground a. for synod's decision to instruct Classis Northcentral Iowa to forward the ministerial credentials of Dr. Hoogland states, "The evidence indicates that the Kanawha consistory has satisfied itself as to the doctrinal soundness of Dr. M. Hoogland." This is a ground based strictly on legalistic procedure rather than a conclusion resulting from considering the matter in an "ecclesiastical manner." The Kanawha consistory still has reason to question Dr. Hoogland's doctrinal views, even though it at one time sent clear credentials. The documents upon which synod bases this ground indicates that after the consistory forwarded clear credentials, and before classis forwarded them, Dr. Hoogland in his letter to the classical committee gives the consistory reason again to suspect his views. Synod has failed to take this into account. Moreover, this ground is contrary to fact. When the Kanawha consistory returned the credentials to Classis Northcentral Iowa at its meeting Sept. 8, 1970, the consistory enclosed a letter dated August 3, 1970 stating that it is still not satisfied with Dr. Hoogland's doctrinal views.

5. Synod's ground b. p. 91, Acts of Synod 1970, for instructing classis to forward the credentials, viz., "Classis Northcentral Iowa has no charges pending against Dr. Hoogland." is again legalism. The matter of fact is that classis has no charges pending against Dr. Hoogland due to the advice of the synodical deputies to refer the matter back to the Kanawha consistory, which advice synod itself ruled as erroneous. Synod's ground stated in b., p. 91, Acts of Synod 1970, is in conflict with the precedent of synod in its action taken in a similar case recorded in the Acts of Synod 1961, pp. 100-101. (Cf. 2. E. above).

We therefore appeal to synod to reconsider its decisions in this matter.

Consistory of Wright Christian Reformed Church
Kanawha, Iowa
Frank Einfeld, president
John M. Eekhoff, clerk

The consistory of the Kanawha Christian Reformed Church herewith endorses this protest presented by our sister church, the Kanawha Wright Christian Reformed Church, and declares that we wholeheartedly agree with the contentions herein contained.

Consistory of Kanawha Christian Reformed Church
Kanawha, Iowa
Marvin Van Donselaar, president
Gerald Swyter, clerk pro tem
Esteemed Brethren:

In response to the protest and appeal from the Wright consistory of Kanawha relative to synod's decision to sustain my protest and appeal of last year, I wish to call the following to the attention of synod.

1. The protest of the Wright consistory contains no material that was not available to and taken into account by the Synod of 1970, other than reference in pt. 4 to the letter of August 3, 1970—a letter which indeed expresses feelings of misgiving but makes no attempt to justify or give grounds for these feelings.

2. The protest of the Wright consistory is based on the following distortions of fact which had already been exposed at the Synod of 1970.
   a. The Wright consistory again alleges (2.A.) that "Disciplinary action was in the formative stage when Dr. Hoogland received the call."
      —The falsehood of this allegation, and the clandestine activity of individual consistory members which gave the allegation a semblance of truth, was clearly pointed out to Synod 1970. See my appeal to synod dated May 16, 1970, pp. 1, 2, pt. II A, especially 6; copies of this document were in the hands of all delegates at synod.
   b. The Wright consistory alleges (2.B.) that synod "omitted statements from members of the consistory . . . quoting Dr. Hoogland."
      (1) The alleged quotations (in the Dec. 29, 1969, letter of Kanawha) were not quotations at all but a misconstruing (recollections in late December), of what I had said in early March.
      (2) The statements referred to were made by the consistory only with a view to explaining, in answer to my Dec. 8 protest to classis, why they had acted as they did in September. The letter contained no new charges subsequent to the signing of clear credentials on Dec. 9, 1969.
   c. The Wright consistory again alleges (2.F.) that the synodical committee "failed to take note of the letter . . . Dec. 29, 1969 . . . which contains a number of statements made by Dr. Hoogland which is [sic] already in contradiction to Scripture and the Creeds. . . ."
      —The letter referred to contains no statements made by me; it was subjected to scrutiny by Synod 1970. See references above under 2.b.
   d. The Wright consistory alleges (2.G.), that classis lifted the imposed suspension only on advice of the synodical deputies and that this advice was judged in error by synod.
      —The facts are that the synodical deputies explicitly refrained from advising classis whether or not to lift the suspension or remove the charges: "We are not saying that Dr. Hoogland's suspension should or should not be lifted" (Minutes, 169th session of Classis Northcentral Iowa, April 28, 29, art. 62). The synodical deputies did state that sufficient grounds of suspicion had to be spelled out (Ibid., art. 50, II, A), advice upheld by Synod 1970. In keeping with this, the deputies also indicated that classis had a responsibility to consider whether it still—i.e., after my answer to the spurious charges made in February—had questions regarding my doctrine (Ibid.); classis, however, chose once again not to spell out any grounds for suspicion but simply to refer the credentials back to the Kanawha consistory. Not under pressure of erroneous advice, therefore, but by its own decision classis had "no charges pending" against me after April 29, 1970. This matter, too, was set forth before Synod 1970; see my appeal, pp. 14, 15, pts. 4 and 5.
   e. The Wright consistory alleges (pt. 4), that "Dr. Hoogland in his letter to the classical committee gives the consistory reason to again suspicion [sic] his views. Synod failed to take this into account."
      —The synodical committee studied this letter and judged that it contained no reason whatever for suspicion. The Kanawha letter of Dec. 29, 1969, which
was a reply to this letter, also made no such statement about my letter, nor does the Wright consistory now point to anything to substantiate its present allegation.

f. The Wright consistory again asserts (pt. 5) that classis lifted charges on the basis of synodical deputy advice judged in error by synod.

That this is a distortion of fact has been pointed out above, pt. 2.d.

3. The protest of the Wright consistory repeatedly (pts. 1, 2B, 2D, 2F, and 4) refers to my characterizing as "complex" those questions which they consider "simple." The consistory feels (1) that this in itself makes my views worthy of suspicion, and (2), that Synod in 1970 consistently overlooked this fact. Two observations must be made in this regard:

(1) Every synod from 1966 on has acknowledged the complexity to which I referred. See Acts of Synod, 1966, p. 27, for example: "The complexity of this issue demands that we allow sufficient time to study it carefully and thoroughly; it cannot be done well in haste" (my italics).

(2) The question of "simple" vs "complex" was before the Synod of 1970, having been dealt with explicitly in my letter of April 6, 1970, addressed to classis and considered also by synod's committee. In this letter, see pp 7, 8 ("4. Recent Synodical Decisions") and p. 10.

4. The precedent referred to by the Wright consistory (2.E.) is not parallel to this case in that in 1970 synod itself judged that there was no sufficient ground for suspicion in what I had written.

5. The Wright consistory's allegation (pt. 3) that synod exceeded its authority when it instructed classis to forward the credentials, and thereby removed classis' responsibility to endorse the credentials, ignores the fact that synod's decision in sustaining my protest was (1) a judgment (on appeal), that classis had acted irresponsibly and (2) an insistence that classis now proceed to act responsibly in signing the credentials without further delay.

The decision of the classical committee to delay the sending of my credentials for three additional months, thus delaying installation until September, and the further action of classis in refusing to sign the credentials which they forwarded should now be judged by synod to be acts in contempt of the synod of 1970, and I hereby appeal to synod that it so declare.

Grounds:

1. The entire ecclesiastical appeal process becomes meaningless for individuals if a classis can refuse to do what synod instructs it to do.

2. The refusal of Classis Northcentral Iowa formally to endorse my credentials is in effect a further act by which classis casts suspicion upon me without grounds and outside any established channels.

3. Although my failure in September to notify Classis Northcentral Iowa of my intention to appeal this matter to synod might technically be used now to rule this appeal not properly before synod, synod in this case should not be bound by detailed, legalistic parliamentary rules but should deal with this matter "in an ecclesiastical manner" (Church Order, art. 28; cf. Rules for Synodical Procedure).

—It should be noted that I was not personally notified by Classis Northcentral Iowa of its action, that the unsigned nature of the forwarded credentials was not called to the attention of Classis Chicago South in its September meeting, and that the matter did not become a public issue therefore, until the protest of the Wright consistory was made to synod. Until now there was no real need for me to consider this appeal to synod.

Marvin P. Hoogland

5. — First Grand Rapids Consistory vs. Classis Grand Rapids East

Esteemed Brethren:

The consistory of the First Christian Reformed Church of Grand Rapids hereby appeals to the synod of 1971 regarding the overturing of Classis Grand Rapids
East overturning synod "to instruct the Calvin College Administration to reverse its present permissive policy with respect to campus programs and entertainments and student publications which leaves what is to be presented on campus or printed in the Chimes to student control and to replace such matters under faculty control." (with the three grounds listed)

The consistory of the First Christian Reformed Church of Grand Rapids appeals to synod to reject the overture of Classis Grand Rapids East for these reasons:

1. The overture is incomplete, untrue, and unfair. It does not document the allegation that the matters of "campus programs and entertainments and student publications" are left to student control. As a matter of fact, these matters are under the jurisdiction of student-faculty committees and subject to executive veto, and, believing in the power of moral suasion as we do, we judge it to be quite unfair to equate this administrative arrangement with permissiveness.

2. Ground one of the overture makes the gratuitous assumption that the college administration is in loco parentis. This is evidently not the case for two reasons: parents cannot transfer their authority to others, and it is not in any way feasible that the college administration and/or faculty should exercise this authority over a college student body of 3300 students. Furthermore, to give growing children and maturing young people a measure of decisive power according to their age and proven ability is in accord with the teachings of the Bible.

3. The college belongs to the church, and the church indeed has the right to expect the school to have God-given standards of faith and conduct. We believe that the Board of Trustees, the college administration and faculty do have the commitment to maintain God-given standards of faith and conduct. We believe that they are competent, that they have been working hard to maintain these standards, and, that given the difficulties of our times, they are more deserving of commendation, praise, and encouragement, than of the reprimand that is latent in the overture.

4. The whole matter of who and how many have lost confidence in the school is a moot question. We further believe that to use the fact of some persons and/or churches withholding support from the school as a ground for the overture gives tacit approval to a most irresponsible tactic.

5. Classis was informed at the time the overture was presented and adopted that the college administration was then already busy with a review of its policies in one of the matters cited (cf. the report of the Communications Board dated November 23, 1970 offering "Guidelines for the publication of Satire, Parody, Caricature and the like by student organizations," which guidelines were approved by the faculty on December 7, 1970).

6. The Board of Trustees, at its February, 1971 meeting, approved the guidelines noted above, and also appointed a committee to study college controls on the selection, advertisement, and presentation of films, with said committee to report to its May meeting. In addition, the board also noted that the matter of speaker selection and invitations to the campus is under a complete review. Such developments make it evident that matters mentioned in the overture are being properly handled and thus make any synodical instructions to the Calvin College administration completely unnecessary.

Respectfully submitted,

The consistory of the
First Christian Reformed Church of Grand Rapids
Rev. Charles Terpstra, President
Dr. Marten Vande Guchte, Clerk
NOTIFICATION OF APPEALS and/or PROTESTS

1. Mr. H. J. Jongsma vs. First Montreal Consistory and Classis Eastern Canada
2. Mr. H. J. Jongsma vs. First Montreal Consistory and Classis Eastern Canada
3. Mr. Abel Van Kampen vs. Synod of 1970
4. Mr. D. Kieft vs. Classis Alberta South
5. Mr. J. C. Bakelaar vs. Clinton, Ontario, Consistory and Classis Huron
6. Mr. Martin La Maire vs. Classis Chicago North
7. Mr. Jon R. Scharpe, Mr. Harry Elders, Mr. Leonard Sytsma, Mr. David De Mol, Mr. Russel J. Poel, Mr. Gerald Vander Velde, Rev. Henry R. Vellenga, Mr. Martin LaMaire, Rev. George Vander Hill, Mr. Peter Vander Bent, Mr. Anthony Diekema, and Rev. James LeGrand, Jr., vs. Classis Chicago North
8. Rev. Kent Kelley vs. Ogilvie Consistory and Classis Minnesota North